The Whole Works
Of the
Rev. John Lightfoot, D.D.
Master of Catharine Hall,
THE WHOLE WORKS
OF THE
REV. JOHN LIGHTFOOT, D.D.
MASTER OF CATHARINE HALL,
Cambridge.

EDITED BY THE
REV. JOHN ROGERS PITMAN, A.M.
Alternate Morning Preacher at Belgrave and Berkeley Chapels; and alternate Evening Preacher at the Foundling and Magdalen Hospitals.

VOLUME X.
CONTAINING
THE CHROLOGRAPHIC WORKS:
ALSO,
SEVEN LATIN TRACTS;
1. AEIPANA DE REBUS AD TON LXX VERSIONEM GRACAM
   SPECTANTIBUS;
2. VERSIONES PROPHETARUM MINORUM, &c;
3. VESTIBULUM TALMUDIS HIEROSOLYMITANI;
4. INDIX ALIQUALIS TALMUDIS HIEROSOLYMITANI;
5. MEMORABILIA QVEDAM SUB EZRE SYNAGOGA, &c;
6. ANNOTATIONES TALMUDICÆ IN GENESIN, EXODUM, NUMEROS,
   ET JOSUAN;
7. DISQUISITIO DE S. JACOBI LITURGIA.

LONDON:
PRINTED BY J. F. DOVE, ST. JOHN'S SQUARE;
SOLD BY HATCHARD AND SON, PICCADILLY; W. CLARKE, NEW BOND STREET;
RIVINGTON, ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE; BAYNES
AND SON, PATERNOSTER ROW; R. PRIESTLEY, HIGH HOLBORN; LLOYD
AND SON, HARLEY STREET; J. BOOTH, DUKE STREET, PORTLAND PLACE;
R. BAYNES, IVY LANE; J. PARKER, OXFORD; DEIGHTON AND SONS; AND
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MDCCCXXXIII.
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††† This volume contains *one hundred and seventy-nine* pages of original matter, not comprised in the English folio-edition. See pp. 367, 395, 419, 453, 468, 473, 524, 532, 553.
A

CHOROGRAPHICAL CENTURY:

SEARCHING OUT,

CHIEFLY BY THE LIGHT OF THE TALMUD,

SOME

More memorable Places of the Land of Israel;

THOSE ESPECIALLY, WHEREOF

MENTION IS MADE IN THE GOSPEL OF ST. MATTHEW.
THE

PREFACE.

Among all those, who have either published their own chorographical tables of the land of Canaan, or have corrected others,—you can hardly find any, that have consulted with the writers of the Talmud in this matter: whereas, certainly, their consent is by no means in this case to be despised, if, indeed, it be not rather especially to be regarded.

For, besides that they, above all other men, do most curiously inquire of the affairs and of the places of that land,—all the doctors of the Misna, and the Gemarists also of Jerusalem, were inhabitants and dwellers there: and not a few also of those of Babylon well viewed it; eye-witnesses; and who (any reader being judge) could not but have, beyond all others, a most familiar knowledge of that land, dwelling in it: and not only so, but being such as thought themselves bound, by a religious necessity, to inquire after the situation and nature of the places in that land, and to trace them out with an exact search and curiosity.

Let reason, therefore, determine, whether they, above all others, are, either justly or prudently, cast aside in the business of chorography? Whether, among all the means used for the correcting and polishing this, the means that the Talmud affords, should, with any merit or equity, be only refused? Why the Jewish chorography of the Jewish country should not be admitted? Certainly, it is unjust, out of prejudice, to reject, or out of ignorance not to entertain, those things, which either might yield us the profit of the chorography of that land, or stir up no unprofitable search into it. If a man would engrave maps of Palestine, surely it is very fit, that he should, together with others, consult those authors, as being the nearest witnesses, inhabitants of the country, and such who most studiously and most religiously describe it. And though you esteem them not worthy of credit, because they are Jews,—yet certainly they are worthy of exa-
PREFACE.

mination, and may have leave to relate, as they are chorographers:

When, in the reading of these writers, I collected all those things, which I met with relating hitherto, and compared them with the maps and tracts already published, I plainly saw, if my eyes deceived me not, that very many things might be fetched and drawn out of these authors, which might correct the maps; very many things, which might discover places unknown; very many, which might fix those, that were uncertain; very many, which might illustrate those, that were certain; and infinite things, which might some way or other hold out a light to chorography. And if any dexterous and happy artist, versed in the Talmudic writings, and skilled in chorography, would undertake a task and work of this nature, I should expect from such a hand a more polite and correct map, and a more full, plain, and certain description of the lands of Israel, than any the Christian world hath yet seen.

We are far from daring to enter upon such a thing: nor is our hand sufficiently taught for so great a work, or, indeed, teachable. That only, which we have attempted in the following Century, was this; that, by some instance, we might a little demonstrate those things, which we speak concerning the writers of the Talmud: and that some specimen might be set before our eyes, whereby the reader may judge of their study, style, use, benefit, in the thing propounded. Nor did we think it the part of modesty, to burden the reader with too much of those things, which perhaps are of dubious acceptation with him; nor the part of prudence, to expose and commit, together at once, all that we have, to one wind and fortune.

From our Study, May 22, 1658.

** We have quoted Josephus according to the distinction of chapters in the Greek edition of Frobenius, Anno 1544.
CHOROGRAPHICAL CENTURY,
&c. &c.

CHAP. I.

The Division of the Land.

The Jewish writers divide the whole world into ארץ ישראל "The land of Israel," and דה ארצות נאזרי "Without the land:" that is, the countries of the heathen. Both which phrases the book of the gospel owns: "The land of Israel," Matt. ii. 20: and it calls the heathen, τοὺς ἐξω, "those that are without," 1 Cor. v. 13, 1 Tim. iii. 7, &c. And sometimes the unbelieving Jews themselves, as Mark iv. 11.

They distinguish all the people of the world into ישראליות "Israelites," and אומות ייעל "the nations of the world." The book of the gospel owns that phrase also, Matt. vi. 32; Πάντα τὰ ἐξω τοῦ κόσμου, "After all these things, do the Gentiles (or nations) seek:" which, in Luke xii. 30, is τὰ ἐξω τοῦ κόσμου, "The nations of the world." Hence the word 'world' is most commonly used for the Gentiles; John iii. 16, 17, 1 John ii. 2, &c.

Somewhere a distinction is made into ארץ "The land [of Israel]," and הר חוף "The region of the sea;" ו杞 ולח "And every foreign region is called the region of the sea, except Babylon:"—they are the words of Rabbi Solomon. Which, nevertheless, fall under the censure of R. Nissin: "It is something hard (saith he) to reckon every country, which is out of the land, to be the region of the sea: for then, under that name, would be included all the neighbouring places, and which are, as it were, swallowed up by the land. They say, therefore, that the more remote places are called, חוף זרה 'The region of the sea.'


b R. Sol. in Gittin, cap. 1.

c R. Nissin ibid.
neither does this please me: for there is no need of so great a distance, to make any place to be called, ‘The region of the sea,’ &c. But it is spoken in relation to the western coast of the land of Israel; on which side there are no [heathen] cities near, and swallowed up by the land. But the sea sets the bounds; but it doth not set the bounds on other sides, &c. The sense, therefore, of R. Solomon, when he saith, ‘that every region, without the land, is the region of the sea,’ comes to this,—That every region, which is like to that region, is so called,”

Heathen cities were on that western coast; but seeing they lay within the ancient bounds of the land, namely, the ‘lip of the Mediterranean sea,—they could not so properly be said to be ‘without the land,’ as those which were altogether ‘without the limits.’ Those cities and that country, therefore, are called by a peculiar title, מַרְכַּז הָיוֹם, that is, the “coast or country by the Mediterranean sea.” Which title all other cities of the like condition underwent also, wheresoever seated within the bounds of the land. Examples will not be wanting as we go along.

They commonly define the ‘land of Israel’ under a double notion: to wit, that שָׁמַהְיוֹן בֶּה שלם מָצָר, “which they possessed, who went up out of Egypt;” and that שָׁמַהְיוֹן בֶּה שלם בָּב, “which they possessed, who went up out of Babylon.” This was, in very many places, circumscribed within narrower limits than that, not only by reason Samaria was rejected and shut out,—but also, because certain portions were cut off (and they neither a few nor small), which became the possessions of those, that went up out of Egypt; but, under the second Temple, had passed into the possessions of the heathen.

Now they were, upon this account, the more exact in observing their bounds, distinguishing this land by known bounds, both from all others, and, in some places, as it were, from itself; because they decreed, that very many mysteries of their religion were to be handled nowhere but within these limits. For besides the rites of that dispensation, which the Holy Scripture doth openly and evidently fix to that land, such as Sacrifices, Passovers, the Priesthood, and other appointments of that nature (which are com-

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\[b\] *Vid. R. Sol. in Num. xxxiv.
monly, and not improperly, called מַעֲשָׂה תּוֹלְעָה בֵּאוֹם “Statutes appendant to that land”), very many others also are circumscribed within the same borders by the fathers of the traditions.

“The land of Israel (say they⁸), above all other lands, is sanctified by ten holinesses. And what is the holiness of it? Out of it they bring the sheaf, and the first-fruits, and the two loaves. And they do not so out of any other land.”⁹

“The law of beheading the cow doth not take place anywhere, but in the land of Israel, and beyond Jordan.”¹⁰

“They do not appoint or determine concerning the new moons, nor do they intercalate the year anywhere but in the land of Israel: as it is said, The law shall go forth out of Sion.”¹¹

“They do not prefer to eldership out of the land of Israel: no, not although they that do prefer, have themselves been preferred within the land.”¹²

And that I heap not together more, they do, in a manner, circumscribe the Holy Spirit himself within the limits of that land. For “Shechinah (say they) dwells not upon any out of the land.” Compare Acts x. 45.

The land, which the Jews, that came up out of Babylon, possess, they divide after this manner:—

“There are three lands (or countries),—Judea, the land beyond Jordan, and Galilee; and each of those have three countries:”—those we shall take notice of in their places. To this received division our Saviour hath respect, when, sending his disciples to preach to the “lost sheep of Israel,” he excludes Samaria, Matt. x. 5; which, according to the condition of the nation, was not merely heathen, nor was it truly Israel. It was not heathen; for "The land of Samaria is reckoned clean, and the gathering together of its waters clean, and its dwellings clean, and its paths clean:" which the Jewish curiosity would by no means pronounce of a heathen land. But as to many other things, they made no difference between them and the Gentiles.

The Jewish doctors do, indeed, particularly apply that

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⁸ Kalim, cap. 1. hal. 6. Hieros. Shekulim, fol. 47. 4.
⁹ Maimon, in רוח רצי cap. 10.
¹¹ Idem in Sanhedrim, cap. 4. k Vid. R. Sol. in Jonah, i.
¹² Sheviith, cap. 9. hal. 2. m Hieros. Avoda Zara, fol. 44. 4.
division of the three countries in the place alleged, to the
tradition and canon concerning סדרות; but yet they do every
where retain the same, wheresoever they treat of the divi-
son of the land of Israel. What ריעה means, you may
learn from the authors of the gloss upon the place. Briefly
it was this:—In the seventh year they might eat of the
fruits laid-up in their storehouses, so long as some fruit of
that kind hung upon the tree in that country: but when
they could no more find them upon the trees, they were to
cast out those which they had gathered, and laid-up at home,
and not to eat of them, as they did before.

CHAP. II

The Talmudic Girdle of the Land under the second Temple, taken
out of the Jerusalem Sheviith, fol. 36. 3. נישים שבית ibid.
col. 4.

What all these things mean,
I cannot so much as conjecture; yea, nor can I scarce con-
jecture, what the meaning is of some of them. Neither is
there any ΟEdipus at hand, nor Sphinx herself, to explain and
unriddle them. The Talmudists are silent from making any
comments here, nor have we the advantage of any other com-
mentator. We must, therefore, act here according to the un-
certain instruction of nods and winks; and that either by say-
ing nothing, or by mere conjecture, since that the mind of the
authors is either altogether unknown, or it is wholly doubt-
ful, whether it be known or no. Expect not, that I go from
street to street to knock at all the gates of these places: it
will be enough, if we can scrape out, in what regions these
places lie, and are able to guess at what points of the heaven
they are disposed. We will at present take in hand only the
first and last clause of this place quoted; which may have
some tendency towards our entrance into our present busi-
ness. The rest (if there be any we can attain unto) we shall
handle in their proper places.

These (say they) are the bounds of the land of Israel,
which they possessed that came out of Babylon.

The division, or part, of the walls of
the tower Sid.” Nor dare I confidently to assert, that this is
spoken of the ‘tower of Strato,’ or ‘Cæsarea,’ nor yet do I

know to what it may more fitly be applied. We observe in its place, that that tower is called by the Talmudists, מגדל יריחו “The tower Sir.” which, by how very little a point it differs from this word, and how very apt it is by want of care in writing to be confounded with it, the eye of any reader is witness. It may happily confirm this conjecture, that יריחו the name Aco, so soon follows, שער only coming between. Concerning which we have nothing to say, if that, which we meet with in the writers of the Babylonian Talmud, may not have any place here. They say או אסיה ודריא: which by the glosser is rendered, וּבָא דֹרֵר, &c. “Go in the lowest way, below the mountains,” and they will protect you from showers and rain. Hence, therefore, it may be supposed, that the word שער doth denote some way at the foot of some mountainous place, which was, as it were, the dividing line between the ‘land of Israel,’ and ‘without the land;’ perhaps at the foot of Mount Carmel:—but we do not assert it: we had rather profess silence or ignorance, than, by a light conjecture, either to deceive others or be deceived ourselves.

These places, concerning which the Talmudists here treat, are of a different condition from those, which were called מַרְחֵּק הָיְם “The region of the sea.” For those places were certain towns, here and there, on this sea-coast, and elsewhere; which were, indeed, inhabited by heathens, and so could not properly be reckoned the ‘land of Israel;’ yet they were such, as between which, and the utmost bounds of the land, was again the land of Israel. But these places, which we are now handling, are those, which were the utmost bounds, and beyond which were no places at all, but what was reckoned the ‘land of the heathen:’ the Phoenicians, Syrians, or other Gentiles, possessing all that coast thence forward unto the shore of the Mediterranean sea.

We cannot also pass by those things, that are said by the Gemarists in the very same page, from whence the scheme before mentioned is taken. מֶשֶׁחָם, &c. “You see isles in the sea; and if a line were drawn from the mountains of Amana to the river of Egypt,—whatsoever is within the line, belongs to the land of Israel; whatsoever is without the line, is without the land.” After the same manner speaks the Targum of Jerusalem upon Num. xxxiv. 4: “And their western bounds shall be the great sea, and the isles of it.” Isles?

* Bab. Sanhedrim, fol. 96. 2.
CHOROGRAPHICAL CENTURY.

What isles? Let the authors of the maps well weigh these passages.

CHAP. III.

A great part of south Judea cut off under the second Temple.
Jewish Idumea.

The Talmudic girdle ends, as you see, in נִנְסָה יִשְׂרָאֵל "Cadesh, Barnea, and Ascalon." Hence it cannot but be observed, that these two places are placed, as it were, in parallel; and whatsoever space lies between Ascalon and the river of Egypt, is excluded,—to wit, fifty-four miles. And one might, indeed, almost see some footsteps of that exclusion under the first Temple, in that very common expression, "From Dan even to Beer-sheba."

This country, that was excluded, was something barren. The Talmudists speak thus of it; "That tract, which lies in Gerariku [Gerar] is ill to dwell in. How far? To the river of Egypt." And Strabo thus; "The country, which follows Gaza, is barren, and sandy." &c.

It was ancietly inhabited by the Avites,—namely, from Gaza to the river of Egypt. "The Avims dwelt in Hazerim," Deut. ii. 23. Hazar is a word of most frequent mention in that southern land, "Hazar-Addar, Hazar-Gaddah, Hazar-Shua, Hazar-Susah," &c. And it seems to denote some champaign plain and level, lying between the mountains. Hence the habitation of the Avites is called "Hazerim," who are numbered with the Philistines, but yet by themselves, Josh. xiii. 3:—for see there, how the holy text promising to number five nations only, numbers six.

This excluded portion is passed into the name of Idumea. Hence Pliny*: "Presently from the rising up of the lake Sirbon, begins Idumea and Palestine." Nor that alone, but another very great part of Judea. Hence the sea of Sodom, is said, by Diodorus Siculus, to be καρατ μέσν 'Ἰδουμαλαν, "about the middle of Idumea." And in Josephus, and the Book of the Maccabees, we find very many places mentioned under the name of Idumea, which were almost in the very middle of Judea. For example's sake; Ἡλαξεν μέχρι Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδουμαλαν, καὶ Ἀζώτου, καὶ Ιάμινεᾶς. "He

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* Lib. 16.
* Nat. Hist. lib. 5. cap. 13.
* Diod. Sic. p. 734.
* Hieros. in the place above.
came even to the Gadari, and the plains of Idumea, and Azotus, and Jamnia." And again; 'Ον δὲ Ἰουδαὶ καὶ οἱ ἄδελφοι αὐτοῦ πολεμῶντες τοῖς Ἰδομαῖοις οὐκ ἀνέσαι ἀλλ' ἐνεκείντο πανταχόσεν αὐτοῖς. τίνιε Χεβρῶνα πόλιν καταβάψειν, &c. καὶ Μάρισσαν πόλιν, &c. εἰς τε Ἀζωτον ἐλθόντες, &c. "And Judas and his brethren left not off fighting with the Idumeans: but fell upon them every where: and taking the city Chebron, &c., and the city Marissa, &c. And having come unto Azotus," &c. And more to this purpose may be read here and there. So that distinction may be made, between Idumea the Greater and the Less. Simon of Gerasa [τὰς ἀνὰ τὴν Ὀρεινὴν κόμας κατέτρεχεν, &c. κατέτρεχε δὲ τὴν Ακραβατηνήν, καὶ τὰ μέχρι τῆς μεγάλης Ἰδομαίας] overran the towns along the mountainous country, &c. And he overran Acrabatene, and the parts as far as Idumea the Great." And there is mention of τῆς ἀνω καλομένης Ἰδομαίας, "Idumea, called the Upper." With these passages, compare Mark iii. 8.

Whilst the Jews were absent from their own country, enduring the seventy years' bondage in Babylon,—it is easy to be believed, that their ancient enemies, the Edomites, and that were so from the very first original of them, had invaded their possessions, as much as they could, and had fixed their roots in that country especially, which was nearest their own: but at length, by the powerful arms of the Maccabees, and the Asmoneans, they were either rooted out, or constrained to embrace Judaism. So Josephus speaks of Hyrcanus: Ὡρκανὸς δὲ τῆς Ἰδομαίας αἱρεῖ πόλεις "Ἀδώρα καὶ Μάρισσαν, &c. "Hyrcanus takes Ador and Marissa, cities of Idumea: and, having subdued all the Idumeans, suffered them to remain in the country, on condition they were willing to be circumcised, and to use the Jewish laws. And they, out of a desire of their own country, underwent circumcision, and conformed to the same course of life with the Jews." Hence there became a mingled generation in that country, between Jew and Edomite: and the name of the place was mingled also, and called both Idumea and Judea: "And Palestine was divided into five countries,—Idumea, Judea, Samaria, Galilee, and the country beyond Jordan".

v Jos. ibid. cap. 12. [Hudson, p. 544.]
w Id. de Bello, lib. 4. cap. 59. [Hudson, p. 1197.]
x Ibid. cap. 33.
y Antiq. lib. 13. cap. 17. [Hudson, p. 584.]
a Olivar. in Pompon. Melam, lib. cap. 11.
CHAP. IV.

The seven Seas according to the Talmudists, and the four Rivers compassing the Land.

“Seven seas (say they) and four rivers compass the land of Israel. I. אֶזְרָא מָרָה The Great Sea, or the Mediterranean. II. יָמָה דֶּרֶךְ מָרָה The sea of Tiberias. III. יָמָה דֶּרֶךְ סְお得 The sea of Sodom. IV. יָמָה דֶּרֶךְ שָׁמָךְ The lake of Samochoa. V. יָמָה דֶּרֶךְ זַחַל These four last are otherwise writ in the Jerusalem Talmud: to wit, thus, IV. יָמָה דֶּרֶךְ מָרָה V. יָמָה דֶּרֶךְ שָׁמָךְ VI. יָמָה דֶּרֶךְ זַחַל VII. יָמָה דֶּרֶךְ מָרָה In the Babylonian Talmud, thus: IV. יָמָה דֶּרֶךְ מָרָה V. יָמָה דֶּרֶךְ שָׁמָךְ VI. יָמָה דֶּרֶךְ זַחַל VII. יָמָה דֶּרֶךְ מָרָה

The three first named among the seven are sufficiently known, and there is no doubt of the fourth:—only the three names of it are not to be passed by.

IV. 1. מָרָה The Sibbichæan. The word seems to be derived from בָּשָׁר a bush. 2. מָרָה, which seems to sound the same thing: for צְוָי thorns, among the Targumists, are כַּרְבָּה; because that lake, having no great depth, but very much dried in the summer-time, was grown over with thorns and bushes. 3. מָרָה, from whence the common name Samochonitis, the letters מ and ב being changed in סְ-Javadoc and מָרָה perhaps מָרָה. Perhaps the sandy sea. Which fits very well to the lake of Sirbon, joining the commentary of Diodorus Siculus. For he relates, that that lake, for the most part, is so covered with sand, that it hath often deceived and supplanted travellers, yea, whole armies, thinking it to be firm land.

VI. יָמָה דֶּרֶךְ We have nothing to say of this, besides this observation,—that since it is also called by the same Gemarists יָמָה דֶּרֶךְ, the guttural נ seems to be melted into ק; which is not unusual to the dialect of the nation, so to smooth and soften guttural letters. It is also called, by the Babylonians, יָמָה דֶּרֶךְ, which, among the Talmudists, does sometimes signify rushy or sedgy:—but what the sea is, we know not. However, we do not forget the Cendevian lake: but whether that be to be numbered among our catalogue, we doubt upon this reason,—because on the same coast lies the Great Sea.

VII. The sea of Aparnia. — The Jerusalem writers, in both places, when they speak of that sea, add these words, יימ הנמכרים. The sea of Aparnia is the same with the sea of Chamatz. ידיע קיסר ויקירם, &c., "Dicletinus caused it to be made by rivers gathered together." It was, therefore, of a later date. Concerning it, see the sixty-eighth chapter.

After these seas, mentioned by the Talmudists, hear also no lean story of theirs concerning the fish: "R. Chaninah: Bar-R. Abhu said, Seven hundred kinds of clean fish, and eight hundred kind of clean locusts, and of birds an infinite number, travelled with Israel into Babylon, and returned when Israel returned, except the fish יזרעיה. But how did they travel? R. Honna Bar Joseph saith, דריך תחנה על, they travelled by the way of the deep, and by the deep they came back." Surely it requires a Jewish invention (which is able to frame any thing out of any thing), to trace a way, either by any sea, or by any river, through which fish might swim out of Palestine into Babylon. By the same art they bring Jonah in the belly of the whale, out of the Phœnicians sea, into the Red Sea.

That, indeed, is somewhat hard, yet not to be doubted of, what is said, 2 Chron. viii. 18, concerning Hiram sending ships to Solomon into the Red Sea. What! ships to come from Tyre into the Red Sea? Which way sailed they? It is answered, He sent such Tyrian ships, which had much and long traded before in the Red Sea, to accompany Solomon's fleet. To this belongs that, that is said there likewise (and in 1 Kings ix. 27), that "he sent seamen, that had knowledge of the sea;" that is, knowledge of that sea: and they probably not such, who had never yet adventured themselves into the Red Sea, but had experience of it before, and were not ignorant of the Ophir voyage.

"The four rivers for the compassing of the land (they say) are,—I. ירדן, 'Jordan;' that is sufficiently known. II. ירקן, 'Jarmoch.' In Pliny, 'Hieramæ.' 'Gaddara (saith he), Hieramæ flowing before it.' III. כרמץ, 'Kirmion.' IV. פג, 'Pigah.' Concerning which, thus the Aruch: 'Kirmion is a river in the ways to Damascus, and is the same with Amanah. Pigah is Pharphar. And Jarmoch is

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c Hiersus. Taanith, fol. 69. 2. 
d R. Sol. in Jon. ii. 
e Nat. Hist. lib. 5. cap. 16. 
f Aruch in יאפר

also a river in the way to Damascus.” And the Talmudists\textsuperscript{h}: "The waters of Kirmion and Pigah are not fit" (to sprinkle the unclean), "because they are muddy waters. The waters also of Jordan, and the waters of Jarmoch, are not fit, because they are mixed waters:"	extemdash that is, as the Gloss speaks, mixed with the waters of other rivers, which they receive within themselves.

To\textsuperscript{i} the seven seas, concerning which we have spoken, those things which are said by Midras Tillim\textsuperscript{k}, do refer: "I have created seven seas, saith the Lord, but out of them all I have chosen none, but the sea of Gennesaret.”

And of the river of Amanah, of which the Aruch speaks, mention is made in the Targum upon Cant. iv. 8: "They that dwell upon the river Amanah, shall offer thee a gift,” \&c.

CHAP. V.

The Sea of Sodom, ים סדום.

The bounds of Judea, on both sides, are the sea; the western bound is the Mediterranean,—the eastern, the Dead Sea, or the sea of Sodom. This the Jewish writers every where call ים סדום, which you may not so properly interpret here, "the salt sea,” as "the bituminous sea.” In which sense מלח רדום word for word, "Sodom’s salt,” but properly, "Sodom’s bitumen,” doth very frequently occur among them. The use of it was in the holy incense. They mingled it with הדרים, ‘bitumen,’ מלחumenta, ‘the amber of Jordan,’ and מ المصري, an herb known to few, with the spices that made that incense.

'Ασφαλτίτις λίμνη ἀπέχει τῶν Ἱεροσολυμίτων ὅρων σταδίους ἑκατὸν: "The lake Asphaltitis is distant from Jerusalem three hundred furlongs:"—about eight-and-thirty miles.

Ταύρης τῆς λίμνης μήκος μὲν ὀγδόηκοντα καὶ πεντακόσιον στάδιων: "It is extended in length five hundred and eighty furlongs;" seventy-two miles. —Ἐφετέρος δὲ πεντήκοντα καὶ ἐξατὸν: "in breadth a hundred and fifty furlongs;" eighteen miles.

Pliny\textsuperscript{n} speaks thus of it: "In length it is more than a hundred miles: in its greatest breadth, it makes five-and-twenty,—in its least, six.” What agreement is there between

\textsuperscript{h} Parah, cap. 8. hal. 10. \textsuperscript{i} English folio-edition, vol. 2. p. 6. \textsuperscript{k} Midr. Tillim, fol. 4. 1. \textsuperscript{l} Maimon. in Kele Mikdash, cap. 2. \textsuperscript{m} Jos. Antiq. lib. 15. 9. \textsuperscript{n} Id. de Bell. lib. 4. cap. 27. [Hudson, p. 1195.]} \textsuperscript{o} Nat. Hist. lib. 5. cap. 16.
these two? I suppose Josephus does not comprehend within his measure the tongue of the sea, of which mention is made, Josh. xv. 2, and defines the breadth, as it was generally every where diffused. Concerning its distance from Jerusalem, Solinus also speaks: "In a long retreat from Jerusalem (saith he) a sad bay openeth itself; which that it was struck from heaven, the ground, black and dissolved into ashes, testifies. There were two towns there, one named Sodom, the other Gomorrha." But that distance was not directly southward, but by a very long declination eastward.

The Talmudists devote to the sea of Sodom, ים זいただく, anything that is destined to rejection and cursing, and that by no means is to be used.

עַל פְּלָעַת שָׁנָה לֹא יִמְרַלשׂ "Let him devote the use of such a thing to the bituminous sea." "Let the price of an oblation for sin, the owner whereof is dead, depart יָם זְדַקְיָה לֹא יִמְרַלשׂ into the salt sea."

עֵקֶילָה לֹא "The proselyte Aquila divided the inheritance with his brother a Gentile, and devoted the use and benefit of it to the salt sea. Of three doctors one saith, That he devoted the moneys of idolatry into the salt sea." Hence is that allusion, Rev. xx. 14, "And death and hell were cast into the lake of fire."

It doth not please me, that Sodom, in the maps, is placed in the northern bounds of the Asphaltites; when it seems rather to be placed in the southern extremity of it. For,

I. The bounds of the land are thus defined by Moses, Gen. x. 19: "The borders of the Canaanites were from Sidon" (on the north) "unto Gaza" (on the south), "as thou goest forward, or until thou comest to Sodom." Are not the bounds here bent from Gaza to the farthest term opposite to it on the east?

II. Josephus', in the description of the Asphaltites, which we quoted a little above, hath these words; "The length of it is five hundred and eighty furlongs, καὶ ὅ ῥις ἐκτείνεται: and it is stretched out as far as Zoar of Arabia." Note, that the farthest coast of the extension of it southward, is to Zoar. But now Zoar was not far distant from Sodom, when Lot, with his company,

\[\text{v Solin. Polyhist. cap. 38.} \]
\[\text{q Hieros. Avodah Zarah, fol. 39. 2.} \]
\[\text{i Hieros. Sotah, fol. 19. 1. Nazir. cap. 4. hal. 4.} \]
\[\text{Hieros. Demai, fol. 25. 4.} \]
\[\text{Jos. de Bell. lib. 4. cap. 27.} \]
got thither before the rising of the sun, Gen. xix. 23. "It is written (say the Gemarists'), 'The sun was risen upon the earth, when Lot entered into Sodom.'—Now Sodom was four miles from Zoar."

The maps show you Zoar and Lot's Cave in Judea, at the northern coast almost of the Asphaltites:—by what authority, I do not apprehend. The Talmudists\(^1\), indeed, do mention a certain Zoar, which they also call, "The City of Palms."—"There is a story (say they) of some Levites, who travelled to Zoar, the city of palms: and one of them fell sick, whom they brought to an inn, and there he died." But I should sooner believe, that there were two Zoars, than I should believe, that the father of the Moabites were not conceived and born near Zoar of the land of Moab. See Isa. xv. 5.

Concerning the age of Sodom, when it perished, see the places in the margin\(^2\), and weigh them well.

CHAP. VI\(^3\).

The Coast of the Asphaltites. The Essenes. En-gedi.

"On the western shore" (of the Asphaltites) "dwell the Essenes; whom persons, guilty of any crimes, fly from on every side. A nation it is that lives alone, and of all other nations in the whole world, most to be admired; they are without any woman; all lust banished, &c. Below these, was the town Engadda, the next to Jerusalem for fruitfulness, and groves of palm-trees, now another burying-place. From thence stands Massada, a castle in a rock, and this castle not far from the Asphaltites."

Solinus\(^4\), Pliny's shadow, speaks the like things: "The Essenes possess the inner parts of Judea, which look to the west. The town Engadda lay beneath the Essenes; but it is now destroyed: but its glory for the famous groves, that are there, doth still endure: and in regard of its most lofty woods of palms, it hath received no disparagement either by age or war. The castle Massada is the bounds of Judea."

We are looking for the places, not the men:—we might otherwise begin the history of the Essenes from those words,
Judg. i. 16: "And the sons of the Kenite, Moses's father-in-law, went out of the city of palms, with the sons of Judah, into the deserts of Judah." From these we suppose came the Rechabites,—and from their stock, or example, the Essenes. Which if it be true, we make this an argument of the ill placing of En-gedi in the maps, being set too much towards the north, when it ought to have been placed towards the utmost southern coasts.

If the Essenes were the same with the Kenites in seat and place, and the Kenites dwelt beyond Arad southward, or indeed even with Arad, which is asserted in the text alleged,—and if below these were En-gedi, which is also asserted by the authors cited,—certainly, then, the maps have laid it a long way distant from its own proper place, too much northward. View them, and think of these things. To which we also add this:

The southern borders of the land, Ezek. xlvii. 19 (the very same which are mentioned Num. xxxiv. and Josh. xv. 2), are thus declared; "The southern coast southward from Tamar to the waters of Meribah in Cadesh," &c. But now Tamar and En-gedi are the same, 2 Chron. xx. 2. Nor have we any reason, why we should seek another Tamar elsewhere. Certainly, the Chaldee paraphrast, and R. S. Jarchi, and Kimchi following him, have rendered Tamar, in Ezekiel, Jericho. But upon what reason? For how, I beseech you, was it possible, that Jericho should be the bounds of the south land, when it was the utmost bounds of Judea northward? It was this, without all doubt, drove them to that version of the word, because Jericho is called the City of Palms,—and Tamar signifies a palm; since En-gedi would not give place to Jericho, one inch in regard of the glory of palm-groves.

Whether Tadmor, 1 Kings ix. 18, be the same with this our Tamar,—and whether Tadmor in the Talmudists be the same with that Tadmor,—we leave to the reader to consider. We produce these few things concerning it, which are related by them,—for the sake of such consideration:

"They* receive proselytes from those of Cardya and Tadmor. Rab. Abhu, in the name of R. Jochanan, saith, The tradition asserts, that the proselytes of Tadmor are fit to enter into the congregation." It was said a little before;

* Hieros. Jevam. fol. 3. 2.
Haggai the prophet taught these three lessons:—
The rival of a daughter (of a priest) "may be married by a
priest. The Moabites and Ammonites ought to tithe the poor's tithe the seventh year. And the proselytes of Tadmor are fit to enter into the congregation."

This story is recited in the Jerusalem Misna: מים המים
ב"לם, "Mary, of Tadmor, having part of the blood
sprinkled upon her" (whereby she was to be purified), "heard
in that very juncture of time, that her daughter was dead,"
&c. But the Babylonian calls her תמרות תמרות "of Tarmod."
—"From the place Tarmud," saith the Gloss. —The 'Tarmudeans,' תמרות תמרות, are said, by those of the Babylonian Talmud, to be certain poor people, who got themselves a livelihood by gathering up wood, and selling it.

R. Jochanan said, "Blessed is he, who shall see the destruction of Tadmor: for she communicated in the destruction of the first and second Temple. In the destruction of the first, she brought eighty thousand archers: and so she did, in the destruction of the second."

CHAP. VII.

Cadesh. קדש, and that double. Inquiry is made, Whether
the doubling it in the Maps is well done.

The readers of the eastern interpreters will observe, that קדש Cadesh is rendered by all רקמ Rekam, or in a sound very near it. In the Chaldee, it is 'Rekam;' in the Syriaco, 'Rekem;' in the Arabic, 'Rakim.' And Cadesh-barnea, in Onkelos, is רכמ נביא: in Jonathan, רכמ יבשו (from which words, compared, we may observe how the guttural י is melted): in the Targum of Jerusalem, רכמ יבשו: in the Gemarists, רכמ יבשו.

There are two places noted by the name רכמ Rekam in the very bounds of the land,—to wit, the southern and eastern: that is, a double Cadesh.

I. Of Cadesh, or Rekam, in the south part, there is no doubt.

II. Of it, in the eastern part, there is this mention: רכמ זכריה ורכמ כזורה. "From Rekam to the east, and Rekam is as the east:" that is, R. Nissim interpreting, "Rekam

b Nazir, cap. 6, hal. 13. c Bab. Schab. fol. 21. 2. and Aruch in נרמיס.
itself is reckoned for the east of the world" (that is, for the land of the heathen), "not for the land of Israel." Behold! a Rekam, or a Cadesh, also, on the east. But the maps have feigned to themselves another Cadesh, besides Barnea, and this eastern Rekam; whither, they think, the people of Israel came in the fortieth year of their travel, Num. xx. These, we suppose, were some of the reasons, whereby the authors of them were drawn to it.

I. Because Cadesh-barnea was in the desert of Paran, Num. xii. 16, xiv. 1. But the Cadesh, whither they came the fortieth year, was in the desert of Zin, Num. xx. 1.—I answer, The searchers of the land, departing from Cadesh-barnea, are said, also, to go out of the deserts of Zin, Num. xiii. 21. Paran was the general name of that dreadful desert; Zin only one part of it.

II. In Cadesh-barnea they encamped many days, Deut. i. 46. But in that Cadesh, concerning which mention is made, Num. xx, there was not provision sufficient, whereby they might be sustained one day. For they complain, that it was a place altogether destitute of seed, figs, vines, and pomegranates, Num. xx. 5: which they did not at all complain of, while they remained in Cadesh-barnea.—I answer, Omitting, that wheresoever they encamped, they were fed by manna; the complaint arose among them, not so much of the place itself, as of the ill boding and prejudice, as I may so say, of the place; because, from the barrenness of this place, they prejudged of the like barrenness of that land, into which they were to enter,—and the porch, as it were, of which, was Cadesh-barnea. When they came hither first, now thirty-eight years before, "Ye came to the mountain of the Amorites (saith Moses) which the Lord giveth you," Deut. i. 20, 21. 'Is it so?' (think they with themselves) 'Does the first entrance of the land of promise, promise no better? There is little hope of the land itself, if the beginnings of it are such. It is convenient, therefore, that we send before us spies, who may bring us word, whether it is of so great account, that we should tire and hazard ourselves by going to that soil, whose first appearance is so horrid and desperate.'—And hence was that unhappy argument before their eyes, by the inducement of which the whole multitude, by so unanimous a vote, concluded and resolved against the land. And since now, after so much
time passed, they are come back to the same place, they think, distrust, and complain of the same things.

III. In Cadesh-barnea, they had a supply of water; in Cadesh, whither they came the fortieth year, there was no water, Num. xx, &c.—I answer, They drank, when they first came to Cadesh-barnea, of the rock, which followed them (1 Cor. x. 2), which dried up, when they were now ready to enter into the land. If you ask, Why had those rivers that followed them, dried up, as soon as they came at Cadesh-barnea, which before had not dried up when they came thither;—then I ask also, Why had they dried up, when they came to another Cadesh?

IV. Concerning the Cadesh, whither they came the last year of their travel, it is said, that the city was in the utmost bounds of the land of Edom: and therefore, they desire leave of the king to pass through the land of Edom, Num. xx. 16, 17.—I answer, Nothing at all hinders, but these things may be spoke of Cadesh-barnea, which laying contiguous to the mountain of the Amorites, that is, to mountainous Judea, showed so great an army an access, and promised it; only that access was winding, and very difficult to be passed. They desire, therefore, a more level way of the king of Edom, but obtain it not.

V. Perhaps that which chiefly moved them, was this; that supposing one Cadesh only, to wit, Barnea;—it will be scarce possible not to confound the encampings of Israel in the wilderness, and their movings from place to place.—I answer, There will be the same easiness of ordering them, if you do but reduce the sixth and seventh verses of Deut. x, into a true sense, and into agreement with Num. xxxiii. from ver. 31 to ver. 41; which is not hard to do. But let these things suffice, for the present, to have spoke besides our scope. That that Cadesh, to which they came in the fortieth year (which is called Meribah, Num. xx. 13), is the same with Cadesh-barnea, is clear enough from hence,—that Meribah in Cadesh is assigned for the southern border of the land, Ezek. xlvi. 19; which border of old was Cadesh-barnea, Num. xxxiv. 4, Josh. xv. 3.

CHAP. VIII.

The River of Egypt, Rhinocorura. The Lake of Sirbon.

Pliny¹ writes, "From Pelusium are the intrenchments of Chabrias: mount Casius: the temple of Jupiter Casius: the tomb of Pompey the Great: Ostracine: Arabia is bounded sixty-five miles from Pelusium: soon after begins Idumea and Palestine from the rising up of the Sirbon lake." Either my eyes deceive me, while I read these things,—or mount Casius lies nearer Pelusium, than the lake of Sirbon. The maps have ill placed the Sirbon between mount Casius and Pelusium.

Sirbon שירבון implies burning: the name of the lake being derived from its nature, which is fiery and bituminous. It is described by Diodorus Siculus, Strabo, and others, whom you may look upon. A lake like to that of Sodom¹, and perhaps was of the like fate and original; to wit, an example of divine indignation. What if it be the monument of that dreadful earthquake in the days of Uzziah, Amos i. 1, Zech. xiv. 5? when God contended also in fire, Amos vii. 4: so that some cities perished after the manner of Sodom and Gomorrah, Amos iv. 11, Isa. i. 9.

The farthest border of the land of Israel southward is not Nile in Egypt, but Shihor in the way to Egypt, Josh. xiii. 3; Jer. ii. 18. In the Seventy interpreters, it is Rhinocorura; for they render that in Isa. xxvii. 12, "unto the stream of Egypt," "Εως Ἡ Ῥινοκορώμων, "unto Rhinocorura." Of which place and name, derived from the 'cutting of nostrils,' see Diodorus Siculus, lib. 1.

CHAP. IX.

A Sight of Judea.

"In Judea² is the mountainous country, the plain, and the vale. What is the mountainous country of Judea? היה הר, ירושלים. It is the king's mountain. The plain of it is the plain of the south. The vale is from En-gedi to Jericho. The plain of Lydda is as the plain of the south: and its mountainous country is as the king's mountainous country: מבת הורן, &c. From Beth-horon to the sea is one circumjacent region.

Rabbi Jochanan saith, Yet it hath a mountainous part, a plain, and a vale. From Beth-horon to Emmaus is mountainous,—from Emmaus to Lydda, is plain,—from Lydda to the sea, is valley."

Judea is not divided amiss into four parts:—namely, into the country, which formerly was the Philistines’, which takes up the western part. To this joins, on the east, the mountainous country of Judea, which is also called "The king’s mount." To the mountainous country, on the east, joins a plain, a country more low and level than the mountains, which nevertheless here and there hath its hills. Hence is that, ששֵׁלֶחַ שָׁבָר הָעֵר, &c. "A valley, lying between mountains, is reckoned with the mountains, and mountains in a valley are numbered with the valley." To the plain eastwardly joins a valley, lower than the plain,—namely, the coast of the sea of Sodom, and at length of Jordan.

The land of Benjamin, in like manner, which is numbered with Judea, in respect of its superficies, was of the same nature; which, although στενότατος ὁ κληρος ὡτος ἵν δὶὰ τὴν τῆς γῆς ἀπερην, "it was a portion of the narrowest limits, by reason of the goodness of the soil," yet had its mountainous part, its plain, and vale: and that, not only towards Lydda, and the great sea, but towards Jericho and Jordan.

Judea did excel all the other parts of the land of Israel in very many privileges. For, besides that in it was seated Jerusalem, the metropolis of the whole nation, and in Jerusalem stood the Temple, and in the Temple sat the Sanhedrim;—this was also peculiar to it out of the canons, that "it was not lawful to intercalate the year out of Judea, while they might do it in Judea." Maimonides gives the reason of the thing, "Because there dwelt the divine glory."—"Nor was the sheaf of the first-fruits of the barley to be fetched elsewhere, than from Judea, and as near as might be to Jerusalem." Once it was fetched a great way off, &c.

CHAP. X.

A Description of the Sea-coast, out of Pliny and Strabo.

"Idumea" and Palestine begin from the rising up of the

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5. Maim. in Kiddush Hodesh, cap. 4.
7. Idem Menæoth, fol. 64. 2, &c.
Sirbon lake. The towns of Rhinocorura, and within Raphea. Gaza, and within Anthodon. Mount Angaris. The country along the coast, Samaria. The free town Ascalon, Azotus. The two Jamnes, the one a village” (otherwise Jamme within); “Joppa of the Phœcicians. Thence Apollonia. The tower of Strato; the same is Caesarea. The bounds of Palestine are a hundred and eighty-nine miles from the confines of Arabia. Then begins Phœnici.”

And chap. xix: “We must go back to the coast, and Phœnici. There was the town Crocodilon: it is now a river. Ruins of some cities. Dorum. Sycaminum. The promontory Carmel: and, in the mountain, a town of the same name, heretofore called Ecbatana. Near that, Getta, Lebba, the river Pagida or Belus, mingling glassy sand with its small shore: it flows from the lake Cendevia, at the root of Carmel. Next that is Ptolemais, a colony of Claudius Cæsar, which heretofore was called Acè. The town Ecdippa. The White Promontory. Tyrus, heretofore an island, &c. It is in compass nineteen miles, Palæ-Tyre, lying within, being included. The town itself contains two-and-twenty furlongs. Then the towns, Enhydras, Sarepta, and Ornithon; and Sidon, the artist of glass, and the mother of Thebes in Boeotia.”

Strabo tells backward: Διέχει δέ τῆς Σιδώνος ἡ Τύρως οὐ πλέον τῶν διακοσίων στρατίων “Tyrus is not distant from Sidon above two hundred furlongs:”—five-and-twenty miles.

The masters of the Jews have observed this neighbourhood in that canon, whereby provision is made, that nobody betake himself to sail in the Mediterranean sea within three days before the sabbath: “But if any (say they”) will sail from Tyre to Sidon, he may, even on the eve of the sabbath; because it is well known, that that space may be sailed, while it is yet day.”

Ἐν τῷ μεταξὺ πολίχνιον, ὄρνιτων πόλις λεγομένη. “Between Tyre and Sidon there is the little city Ornithon” (the city of birds). “At Tyre a river goes out.”

“Thirty furlongs beyond Tyre is Palæ-Tyrus:” three miles three quarters. When, therefore, Pliny saith, the compass of Tyre is nineteen miles, “Palæ-Tyre, that lies within, being included,” he shows manifestly, that it is not to be understood of the compass of the city itself, since he saith,

1 Strabo, lib. 16.
2 Tanchum, fol. 77. 1.
"The town itself held two-and-twenty furlongs:" nor can it well be taken of the whole circumference of the Tyrian jurisdiction, but rather of the extent of the bounds of it that way, which he went.

"Moreover, from Tyre" (southward) "is Ptolemais, formerly called Ace. And between Ace and Tyre, is a shore heaped with sands fit to make glass."

"Beyond Ace is the tower of Strato. The mountain Carmel lies between: and the names of some small cities, and nothing more. The cities of Sycamines, of Herdsmen, of Crocodiles, and others. And going thence, is a certain great wood."

"After that, Joppa; next which, the shore of Egypt, which before had stretched out towards sunrising; does remarkably bend towards the north. There some talk, that Andromeda was exposed to the whale. A place sufficiently high; so high, indeed, that from thence (they report) Jerusalem may be seen, the metropolis of the Jews. The Jews, also, that go down to the sea, use this port. But these ports are receptacles for robbers. And so was the wood and Carmel."

"And this place was so well peopled, that, out of Jamnia, a near village, and the dwellings neighbouring about, might be armed forty thousand men."

"Thence to mount Casius towards Pelusium, the distance is a thousand furlongs, and a little more. And three hundred more to Pelusium."

Here we must stop, and see how these two authors do agree. For, according to Strabo's account, one thousand three hundred furlongs, and a little more, run out from Pelusium to Joppa: that is, one hundred and sixty-three miles, or thereabouts: but according to Pliny's, at first sight, more by far. For "Arabia (saith he) is bounded sixty-five miles from Pelusium: and the end of Palestine is one hundred and eighty-nine miles from the confines of Arabia. And then begins Phœnice." The sum is two hundred and fifty-four miles. He had named Joppa before, 'Joppa of the Phœnicians.' But now, supposing he makes Joppa..."
the border of Palestine, and the beginning of Phœnica, there are from Pelusium to Joppa, himself reckoning, almost a hundred miles more than in Strabo. Nor is there any thing to answer from the difference of the measure of Strabo’s furlongs, and Pliny’s miles. For they go by the same measure, themselves being witnesses: for to Strabo, τοῦ μιλίου ὀκτοστάδιον, “Eight furlongs make a mile;” and, to Pliny, “A’ furlong makes a hundred and twenty-five of our paces:”—which comes to the same thing.

We must therefore say, that by the ‘end of Palestine,’ in Pliny, is properly signified the end of it, touching upon Phœnia properly so called;—that is, upon the borders of Tyre and Sidon. For when he calls Joppa, “Joppa of the Phœnicians,”—he does not conclude Joppa within Phœnia; but because the sea, washing upon that shore of Palestine, was divided in common speech into the Phœnician and the Egyptian sea (so Strabo before, “Afterward Joppe; after that, the shore of Egypt,” &c.) and because the Phœnicians were famous for navigation,—he ascribed their name to Joppa, a very eminent haven of that shore. But he stretched the borders of Palestine a great way farther;—namely, so far till they meet with the borders of Tyre and Sidon. So far, therefore, doth Pliny’s measure extend itself; to wit,—that, from Idumea, and the rising of the Sirbon lake, to the borders of Tyre and Sidon, there be one hundred and eighty-nine miles. The place that divided these meeting-bounds to the Jews, was Acon, or Ptolemais; which we shall note, when we come thither:—but whether it was so to Pliny, remains obscure. But it is a more probable opinion, that he computed according to the vulgar and most known distinction.

Guilielmus Tyrius, measuring the borders of the Tyre of his time southward, extends them to four or five miles: “For it is extended southward towards Ptolemais, as far as to that place, which, at this day, is called ‘the district of Scandarion,’ which is four or five miles.” If, therefore, it should be granted, that Pliny’s measure extended so far, we might compute the length of the land from the Sirbon, where also is the river of Egypt, to Sidon, by this account:—

I. From the Sirbon to the borders of Phœnica, one hundred and eighty-nine miles.—Pliny.

x Strabo, lib. 7.
y Plin. lib. 2. lib. 13. c. 23.
* G. Tyrius, De Bello Sacro, c. 2.
II. From the first borders of Phœnicè to Tyre, five miles. —Gul. Tyrius.
III. From Tyre to Sidon, twenty-five miles. —Strabo.
Sum total, is two hundred and nineteen miles.

CHAP. XI.

The mountainous Country of Judea.

וֹדֵר הַמַּעֲרָל  

"What is the mountainous country of Judea? דֶּרֶךְ הַמַּעֲרָל: It is the king's mountain."

However Judea, here and there, doth swell out much with mountains, yet its chief swelling appears in that back broad of mountains, that runs from the utmost southern coast as far as Hebron, and almost as Jerusalem itself. Which the Holy Scripture calls תֹּרֶה יְהוֹעֵד, מִשְׁתָּה יְהוֹעֵד, "The hill-country of Judah," Josh. xxii. 11, Luke i. 39.

Unless I am very much mistaken,—the maps of Adri-comius, Tirinus, and others, ought to be corrected, which have feigned to themselves a very long back of mountains; beginning almost at the Red Sea, and reaching almost to the land of Canaan, and that with this inscription, "The Amorrhean Mountain." Those authors are mistaken by an ill interpretation of the phrase דֶּרֶךְ הַמַּעֲרָל, rendering it, "in the way by" (or near) "the mountain of the Amorites,"—when it should be rendered, "in the way to the mountain of the Amorites." Let the reader consult Deut. i. 19, 20: "We departed from Horeb, and went through all that great and terrible desert, which ye saw, דֶּרֶךְ הַמַּעֲרָל, in the way leading to the mountain of the Amorite, as our Lord commanded us, and came to Cadesh-barnea. Then I said unto you, You are now come to the mountain of the Amorites," &c.

The mountain of the Amorites took its beginning from Cadesh-barnea, the southern border, of the land of Israel,—and, by a hardened gibbosity, thrust forward itself into Judea beyond Hebron, the name only being changed into the "Hill-country of Judea." Whence is that of Samson to be understood, that he carried not the gates of Gaza near to Hebron, or to the mountain, whence Hebron might be seen;
—but to the top of this mountainous country, which runs out to Hebron:—and so are the words to be rendered, Judg. xvi. 3, “He carried them to the top of a mountainous place, which is before Hebron.”

This mountainous country is called רְמָלוֹה הָרִים, “The mountainous desert,” Psal. lxxv. 6, because it is not from the east, nor from the west, nor from the desert of the mountains.” Where the Targum thus; “Nor from the south, the mountainous place.”

It remains doubtful, why it is called by the Talmudists הר המלך, “The King’s mountain.” Whether because it was king among all the other mountains of Judea? or, because the royal dignity of David’s house sprang hence,—to wit, from Hebron? There is much mention of it in the Jewish writers.

The Chaldee paraphrast upon Judg. iv. 5: “Deborah had white dust in the King’s Mountain.” That is, as it seems, potter’s clay: for the Gemarists, speaking somewhere concerning potters, say, וְשָׁם כֹּהוּ כֹּהוּ, “that they work in black dust, or in white dust.”

“In the days of R. Hoshiaia, some went about to get a freedom from some tithes for the Mount of the King.”

Rabbi Simeon had vine-dressers בֵּיהֶר הָמָלֵךְ in the Mount of the King. He was minded to let out his vineyard to heathens.

R. Chaijah, R. Issai, and R. Immai, went up to the King’s Mountain. They saw a certain heathen, who was suspicious concerning their wine.

A myriad of cities stood in the Mountain-royal, of which R. Eliezer Ben Harsum possessed a thousand.” This mountainous country is not, therefore, called מִרְמֵב הָרִים, “The mountainous desert,” because it was void of cities and towns, but because it was a more barren and rough country.

The Royal Mountain was laid waste by reason of a cock and a hen. It was the custom, when they brought forth the bridegroom and the bride, to lead before them a cock and a hen: as if they should say, Increase and multiply, as they. On a certain day a regiment of Romans passed by, and wrested the cock and the hen from

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\[d\] Hieros. Bava Mezia, fol. 11. 4.
\[e\] Idem. Demai, fol. 24. 4.
\[f\] Idem. Avodah Zarah, fol. 42. 2.
\[g\] Ibid. fol. 44. 4.
\[h\] Hieros. Taanith, fol. 69. 1.
\[i\] Bab. Gittin. fol. 57. 1.
CHOROGRAPHICAL CENTURY.

them: these, therefore, rose up against them, and beat them. Away, therefore, they go to Cæsar, and told him, The Jews rebel against thee, &c. R. Asai saith, Three hundred thousand drew sword, and went up to the Royal Mountain, and there slew for three days and three nights,” &c.

Rabbi Asai saith, “Janneus the king had sixty myriads of cities in the Royal Mountain; and in each the number was equal to them, that went out of Egypt,—excepting three cities, in which that number was doubted. And these were, I. כפר ביש, Caphar Bish” (that is, the Ill Town); “therefore called so because, &c. because it afforded not a house of hospitality. II. כפר שיקוליש, a town, that had its name from a certain herb, because by that herb they were nourished. III. כפר דרמא, the town of males; so called, saith R. Jochanan, because their wives first brought forth males, and then females, and so left off.”

This story is recited by the Jerusalem Talmudists, who say, כפר ידיא is so called, because, unless the women departed thence somewhere else, they could not bring forth male children.

“But (saith Ulla) I saw that place, and it is not able to contain even sixty myriads of nests. Therefore, said a certain sectary of R. Chaninah, Ye lie, ye lie. To whom he replied, That land is called אפר ביש, the land of a Kid: but now עב a kid hath a skin, that does not contain his flesh; so the land of Israel, while it is inhabited, is spacious; but, when uninhabited, more contracted.”

CHAP. XII.

The South Country. רומא עילאה והנאה. Judea called דרום ‘ the South,’ in respect of Galilee.

RABBAN GAMALIEL™, and the elders sitting together at the ascent into the gallery, in the mount of the Temple, had Jochanan, the priest, and the amanuensis, sitting with them. They said to him, ‘Go to, write to our brethren, the inhabitants of Upper Galilee, and of Nether Galilee, health: we certify you, that the time is come of separating the tithes. רומא עילאה ונא And to our brethren, that:

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™ Hieros. Maasar Sheni, fol. 56. 3. and Sanhedr. fol. 8, 4. and Bah. Sanhedr. fol. 11. 2.
inhabit the Upper South Country, and that inhabit the Nether South Country, health: we certify you," &c.

The 'Upper South Country' consisted of that part of the country, which was hilly; the 'Nether,' of a plain, and valley sinking on both sides. Which country, although it were barren above all other parts of the land, yet had its inhabitants, and those many, as well as other countries of the land.

He that turns over the Talmudical books, will meet very frequently with the name of the 'South,' taken for 'whole Judea' in opposition to 'Galilee.' "Those of Zippor enjoined a fast to obtain rain, but the rain came not down. Therefore, said they of Zippor, R. Joshua Ben Levi obtained rain for the southern people: but R. Chaninah hinders it from coming upon the people of Zippor. They were called, therefore, together to a second fast. R. Chaninah sent to fetch R. Joshua Ben Levi. And both went out to the fast, and yet rain fell not. He stood forth, therefore, and said before them, Neither doth Joshua Ben Levi obtain rain for the southern people, nor does R. Chaninah restrain it from the people of Zippor: but the southern people have a soft heart, to hear the words of the law and be humbled: but the people of Zippor have a hard heart." But now R. Joshua Ben Levi, who was called רֵאֵם meaning "the southern," was of Lydda: and those southern people, for whom he obtained rain, were of Lydda, and such as dwelt in that country.

"A devout disciple, learned the intercalation of the year before his master, three years and a half: he came, and intercalated for Galilee: but he could not intercalate for the south," that is, for Judea.

Hence you may understand, in what sense some Rabbins are called רֵאֵם meaning "southern" - as רֵאֵם, "R. Jacob of the south," who is called also רֵאֵם also רֵאֵם, רֵאֵם, רֵאֵם "R. Samlai of the south"; whom you have disputing with certain, whom the Gemarists call כְּנָנִי, that is, heretics: whom I think rather to have been 'Christians.' And it seems to be the disputition of a Christian purposed to assert a trinity of persons in the Deity, but nevertheless a unity of the Deity. After you have heard the matter, perhaps you will be of my judgment. View the place.

n R. Tanach. et R. Solom. in Num. xiii.
p Idem. Challaith, fol. 57. 2.
q Idem. Erubbin, fol. 23. 3.
r Idem. Berachoth, fol. 2. 2.
Hieros. Taanith, fol. 66. 3.
1 H. Hieros. Taanith, fol. 66. 5.
2 Idem. Trumoth, fol. 46. 2.
3 Idem. Trumoth, fol. 46. 2.
5 Idem. Succah, fol. 53. 4.
6 Idem. ibid. fol. 11. 4.
CHAP. XIII.

Gaza.

After very many histories of this place in the Holy Bible, which there is no need to repeat here,—in this city did Alexander the Great, at length, besiege Babæsis the Persian, by the space of two months. "Εὐνοῦχος δὲ ποτὲ γε


νομένη κατεσπασμένη ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος.

"And that city, which before-time was most famous, was laid waste by him, and rendered desert." Not that he had destroyed the building of the city, or consumed it with fire; for presently after his death, Antigonus and Ptolemy, his captains, fighting, it had walls, gates, and fortifications: but that he divested it of its ancient glory, so that it was at last melted into a new city of that name built nearer the sea, where formerly had been Γαζάων λιμήν, 'the haven of the Gazæans.' That is called by Diodorus, Γάζα παλαιὰ, 'old Gaza;' and Γάζα ἔρημος, 'Gaza desert,' by Strabo, and the New Testament, Acts viii. 26. At last it was called 'New Maijuma,' and after that 'Constantia:'—concerning which, see Eusebius, of 'The Life of Constantine,' book iv. chap. 28; and Sozomen's 'Ecclesiastical History,' book v. chap. 3.

The Glosser interpreting, was a certain street without the city Gaza; where was a shambles, and where there also was an idol-temple.

There is mentioned, also, the 'mart of Gaza,' one of the three more famed marts,—to wit, that of Gaza, and of Aco, and of Botna, בוטנה.

There was a place also without the city, which was called, ורבותא המריה The 'waste (or desert) of the leper's cloister.'

CHAP. XIV.


'Ascalon,' in the Samaritan interpreter, is the same with 'Gerar,' Gen. xxi.

The word Gerar, among the Talmudists, seems to have
passed into "Gerariku." "Wherefore (say they) have they not determined, סלע אוחו רוח שלברוס, of that country, which is in Gerariku? Because it is ill to dwell in. How far? To the river of Egypt. But behold, Gaza is pleasant to dwell in," &c.

In the author of Aruch it is, רבד, Gardiki. "Bereshith Rabbah (saith he) renders ממלכון שלשתו גרח by Gardiki."—'The king of Gerar,' Gen. xx. 2, with the Jerusalem Targumist, is ממלכון רדר "The king of Arad." Note the affinity of Arad, Gerar, and Ascalon; and thence, unless I am deceived, will grow some light, to illustrate those places in the Holy Bible, where we meet with these names.

Ascalon was distant from Jerusalem five hundred and twenty furlongs: that is, sixty-five miles. Which is to be understood of the older Ascalon. For Benjamin Tudelensis makes mention of a double Ascalon,—(this our) old, and the new. For thus he writes: "Thence" (from Azotus) "is new Ascalon distant two parse, or leagues" (that is, eight miles); "which Ezra, the priest, of blessed memory, built at the seashore: and they called it, first, ניברה: now that is distant from old Ascalon, now destroyed, four leagues."

So that, from Azotus to Ascalon, of which we are speaking, and of which alone the Holy Scripture speaks, were, by his computation, four-and-twenty miles; and by the computation of Adrichomius, two hundred furlongs, that is, five-and-twenty miles.

"Ten miles from Gaza" (says our countryman Sandes, an eye-witness), "and near the sea, is placed Ascalon, now of no note, ancienly a venerable place to the heathen for the temple of Dagon, and the festivals of Semiramis's birth-day."

From Gaza to Azotus, Diodorus Siculus being witness, are two hundred and seventy furlongs: which amount to four-and-thirty miles: namely, from Gaza to Ascalon, ten miles, and thence to Azotus four-and-twenty.

That is a common saying, מאמך לקולו, &c. "From Ascalon onward to the south, is the heathen country, and Ascalon itself is reputed for a heathen country." And yet something of Ascalon was within the land of Israel. קני

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*a* Hiéros. Sheviith, fol. 36. S.  
*b* Aruch in רדר.  
*c* Joseph. de Bell. lib. 3 cap. 1.  
*d* R. Nissin in Gittin, cap. 1.  
*e* in Itinario, pag. mibli 80.  
*f* Diod. Sicul. lib. 19.  
*g* Geòrg. Sandes's Travels, p. 151.
The 'apple-gardens,' or orchards, did bound the land of Ascalon on that coast, which we have observed before. And yet, "when R. Ismael Ben R. Josi, and Ben Hakka-phar, were set over the space of Ascalon" (that is, when it was intrusted to them to judge concerning the spaces or parts of Ascalon,—namely, what were within the land, and what without, &c.) "they pronounced it clean from the authority of R. Phinchari Ben Jair, who said, We went down to the corn-market of Ascalon, and thence we received wheat, and going up into our city we washed, and ate our Thruma;" i.e. the portion of first-fruits belonging to the priests. The greatest part of the city, if not the whole, was esteemed under the second Temple, to be without the limits of the land: but some part, or at least the apple-yards, and the places next adjacent, were within the land.

Mention is made of a certain temple in Ascalon among the "five more famous temples,—viz. the temple of Bel in Babylon, the temple of Nebo in Curti, of Tiratha in Mapheg, of Zeripha in Ascalon, and of Nishra in Arabia."

And there is a story of a fast enjoined, because some sign appeared of a blast of the corn in Ascalon: "The elders went down from Jerusalem into their cities, and enjoined a fast, because so much of a blast was seen in Ascalon, as the space of the mouth of an oven may contain."

But most famous of all is the story of the eighty women, that were witches, hanged by Simeon Ben Shetach in one and the same day. We will not think much to relate the thing in the words of the Gemarists:—"When as two disciples of the wise men in Ascalon were intent upon the study of the law, one of them, at length dying, had no funerals performed for him,—when yet a publican, dying at that time, had. To the student, that survived, are revealed the joys of his saved companion, and likewise the punishments of the damned publican." Let the learned reader turn this clause into English; unless my conjecture fail me, it savours of spite and poison. I should thus render it. "He saw Mary, the daughter of Eli, in the shades, hung up by the kernels of the breasts; and when he inquired, How long she was to suffer those things?"

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1 Hieros. Sheviith, fol. 36. 3.  
2 Bab. Avodah Zarah, fol. 11. 2.  
3 Taanith, cap. 3. hal. 6.  
4 Hieros. Sanhedr. fol. 23. 3. Bab. Sanhedr. fol. 44. 2. in Glossa.  
It was answered, Until Simeon Ben Shetach came to supply her place. But, said he, for what crime? It is answered, therefore, because he sometime swore against his soul, and said, If I shall ever become a prince, I will destroy all wizards. But behold, he is become a prince, and yet he hath not done this: for eighty women, that are witches, lie hid in a cave at Ascalon, and kill the world. Go, and tell him, &c. He went to him, therefore, and related these things, &c. On a certain rainy day, therefore, having eighty young men in company with him, he goes to the cave, knocks, professes himself one of the bewitching society, and is let in. He sees them exercising their art. For, muttering certain words together, one brings morsels of meat,—another, wine,—another, boiled flesh, &c. But what can you do, say they? Saith he, I will twice utter my voice, and I will bring in eighty youths handsomely habited, themselves merry, and shall make you so. They say to him, Such we would have. He utters his voice the first time, and the young men put on their clean clothes" (free from the rains, for they had carried them with them covered and safe in certain vessels for the same purpose). "Crying out the second time, in they all come: and a sign being given, that each man should lift up from the earth one woman (for so their magical power would perish), he said to her which had brought the morsels, Bring hither now the morsels; but she brought them not. Therefore said he, Carry her away to the gallows. Bring wine, but she brought it not; Carry her also away, saith he, to hanging. And so it was done with them all. Hence is the tradition, &c. Simeon Ben Shetach hung eighty women in Ascalon. But they do not judge two persons in the same day: but this he did out of the necessity of the time."

Where the Gloss thus; "He was compelled to do this, because the women of Israel had very much broke out into witchcraft. Therefore, he made a hedge to the time, and hanged them, to expose the thing publicly. And this in one and the same day, that their kindred might no way conspire to deliver them."

CHAP. XV.

Jabneh. Jamnia.

The word 'Jabneh' is passed into 'Jamnia' by the same change of ב Mem and ב Beth, as the lake 'Samochonitis,' in the Jerusalem writers, is סמוכיTES.—in the Babylonian, is מבלוב.

Pliny doth dispose the towns here in this order;—
"Azotus, the two Jamnes, Joppe."—R. Benjamin, in the order backward, thus,—"Joppah, Jabneh, Azotus." That is Jabneh with this author, that is Jamnia with the other.

A remembrance of this place is in 2 Chron. xxvi. 6: but the chief fame of it is for the Sanhedrim, that was placed there, both before the destruction of Jerusalem and after.

Rabban Gamaliel, St. Paul's master, first presided there. Under whom came forth that cursed form of prayer, which they called הרברט מתיין "The prayer against heretics," composed by Samuel the Little, who died before the destruction of the city. Gamaliel died eighteen years before the Temple was destroyed; and his son Rabban Simeon succeeded him, who perished with the city.

Jerusalem being destroyed, Rabban Jochanan Ben Zaccai obtained of Titus the conqueror, that he might still receive and retain the Sanhedrim of Jabneh: which being granted by him, Jochanan himself was first president there; and after him, Rabban Gamaliel the second: and after him, R. Akibah. And this place was famous above all the other universities, except only the latest of all,—viz. Tiberias: so that נרמיה מתיין "The vineyard of Jabneh" became a proverb. ⟨לטמיה⟩ ליהו "For there they sat in order, as a vineyard." And it is reported", "that there were there three hundred classes of scholars,—or, at least, eighty." How long time Rabban Jochanan sat here, is doubted.

There are some, who attribute to him two years only; and others five: with whom we consent. This Rabban Jochanan I very much suspect to be the same with that John, mentioned Acts iv. 6. Omitting those things, which were done by him, while he remained at Jafneh,—let me produce his dying words, as they are recited by his friends: "When
Rabban Jochanan Ben Zaccaia now laid languishing, his scholars came to visit him: whom he seeing began to weep. To whom they said, "O thou light of Israel, thou right-hand pillar, thou strong hammer, whence are those tears?" To whom he replied, "If men were about to carry me before a king of flesh and blood, who to-day is here, and to-morrow is in his grave,—if he were angry with me, his anger is not everlasting; if he should cast me into bonds, his bonds are not eternal; if he should kill me, his killing would not be eternal: and I might perhaps pacify him with words, or soften him with a gift. But they are ready to lead me before the King of kings, the Lord, holy and blessed, who lives and lasts for ever, and for ever and ever; who if he be angry with me, his anger is eternal; if he bind me, his bond is eternal; if he kill me, his killing is eternal; and whom I cannot either appease with words, or soften with a gift. And moreover, there are two ways before me, one to paradise, another to hell; and I know not which way they will lead me. Should I not therefore weep?" Ah! the miserable and fainting confidence of a Pharisee in death!

Rabban Gamaliel of Jabneh, a busy and severe man, succeeded Jochanan. Being to be slain with his father, Rabban Simeon,—by the intercession of Rabban Jochanan he was delivered. Being also sought for to be slain, when Turnus Rufus (in Josephus, Τερέντιος Ρουφος, Terentius Rufus) ploughed up the floor of the Temple, he was delivered by a way scarcely credible. Sitting in Jafneh he removed R. Akibah, head at that time of the school of Lydda, from his headship; and he at last was removed from his, and over him was placed R. Eleazar Ben Azarias. R. Akibah succeeded him, and sat forty years, and died a fool, being deceived by Ben Cozba, and slain with him: and the university was removed from Jabneh to Usha.

"Jafne stands two parseæ" (that is, eight miles) "from Azotus: and was at last called ανων Ivelyn." They are the words of Benjamin, in his Itinerary.

* Juchas, f. 53. 2.  
*b Joseph. de Bell. lib. 7. cap. 7.  
*d Hieros. Taanith, f. 67. 4.  
*a Bab. Taanith, fol. 29. 1.  
*c Rosh Hashanah, c. 1. hal. 7.  
CHOROGRAPHICAL CENTURY.

CHAP. XVI.

Lydda. "Lydda was a village, not yielding to a city in greatness."

Concerning its situation, and distance from Jerusalem, the Misna hath these words: "The vineyard of four years" (that is, the fruit of a vineyard now of four years' growth; for, for the first three years, they were trees, as it were, not circumcised) "was brought to Jerusalem, in the space of a day's journey on every side. Now these were the bounds of it; Elath on the south; Acrabatta on the north; Lydda on the west; and Jordan on the east." The Gloss; "The wise men appointed, that the second tenth of the fruits, growing within the space of a day's journey from Jerusalem, should be carried thither to be eaten, and should not be redeemed: and the streets of Jerusalem might be crowned with fruits."

When you consider this distance, you may well wonder what that means, which is almost become a proverb, "The women of Lydda knead their dough, go up to the Temple, pray, and come back, before it be leavened." Not that the distance of the places is made less; but that hence may be shown, that no disadvantage accrued to these women, who paid their vows and performed their religion.

I very much wonder, that the authors of the maps have held Lod and Lydda for two towns; Lod not far from Jordan and Jericho; Lydda not far from the Mediterranean sea. A Jew, or one versed in Jewish affairs, will laugh at these things; when Lod and Lydda have no difference at all between them,—unless that that is Hebrew,—this, Greek.

When the Sanhedrim sat in Jabneh, there flourished eminent schools in Lydda. Yea, Lydda had her schools and her learned men, when the university was gone away into Galilee, and Jabneh lamented her loss of scholars.

There R. Akibah bore the headship of the school, removed, as I said before, from his government by Rabban Gamaliel, "because he detained at Lydda more than forty pair of men travelling" (towards Jafneh) "to give their tes-

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1 Joseph. Antiq. lib. 20. cap. 5.  
2 Massar Sheni, cap. 5. hal. 2.  
3 Gemar. Hizon. in Massar Sheni, in the place above.  
4 Rosh Hashanah, cap. 1, hal. 7.  
timony to the Sanhedrim concerning the new moon; and suffered them not to go forwards."

Gamaliel being dead, or rather removed,—when R. Akibah was head in Jabneh, R. Tarphon was rector of the school of Lydda, whom you have sometimes disputing with R. Akibah, but at last yielding to him with this commendation; "He that separates himself from you, is as if he separated himself from his own life."

We read of five elders teaching and erring before Tarphon at Lydda. We read also of a fast enjoined at Lydda for the obtaining of rain, and Tarphon the moderator of the solemnity. The stories of this place are infinite; we will gather a few.

Helena the queen celebrated the feast of tabernacles at Lydda.

R. Eliezar and R. Joshua were sometime present in the same place at the feast of dedication: but being not enough satisfied concerning the fast at that time enjoined, one went to the bath,—the other, to the barber's shop.

Here it was, that Ben Satdah was surprised and taken, and brought before the Sanhedrim, and stoned.

There is also very frequent mention of Papus and Lulienus, brethren, slain at Lydda by the Roman kingdom: "The day is the day, wherein Lulienus and Papus were slain." With the Jerusalem writers, is with the Babylonian: who relate, that these brethren were slain in Laodiciea, as one would guess. But saith the Gloss, "is Lydda: for the slain of Lydda are everywhere mentioned.—And these (saith the Gloss) were put to death for the king's daughter, who was found slain; and there was a rumour, the Jews had killed her. When, therefore, a sharp decree was decreed against the Jews, these two stood forth, and delivered Israel. For they said, We slew her; therefore, the king put them only to death."

Since it was not lawful to intercalate the year any where but in Judea, "a great many went to Lydda out of the school of the Rabbi" (Judah Haccodesh, viz. out of Galilee), "that they might intercalate: but a certain evil eye met them, and"
they all died together. After that, they removed the intercalation of the year out of Judea into Galilee." And a little after: "R. Jeremiah asked before R. Zeira, Is not Lydda a part of Judea? Yes, saith he. Wherefore, then, do they not transact the intercalation of the year there?—Because they are obstinate, and unskilful in the law."

"Lydda is a part of Judea." Let some maps mark this, which have placed a certain Lod, which never was any where, not far from Jericho, as was said before; because Lod, in the land of Benjamin, is brought in, Neh. xi. 35: but they set Lydda far beyond the bounds of Judea in the land of Ephraim.

Koshab Bar Ulla sometime got away to Lydda to Rabbi Josua Ben Levi, dwelling there, when he fled from the Romans. The Romans pursued him, and besieged the city. Unless you deliver him to us, say they, we will destroy the city. R. Josua Ben Levi persuaded him, and he was delivered to the Romans."

I might produce numberless things celebrating the name of Lydda; such as, היות הבית בנוף לוד, "The chamber of Beth-Arum in Lydda," היות הבית לברז, "The chamber of Beth-lebaza in Lydda." היות הבית המחצית לוד, "The chamber of Beth-Nethaza in Lydda."—We suppose these were schools.

I might mention very many names of Rabbins residing at Lydda, besides those whom I have remembered before: such are, R. Chama Bar Chanina, and R. Hoshiaia with him, R. Illai, and R. Eliezer; and others, who are vulgarly called the Southern, in the sense we produced before. Concerning R. Josua Ben Levi, by name, the author of Juchasin hath these words, ים מברות יבשה, "His habitation, or college, was in the south of the land of Israel." He means Lydda.

R. Eliezer, dying at Cæsarea, desired to be buried at Lydda, whom R. Akibah bewailed as well with blood as tears. "For when he met his hearse betwixt Cæsarea and Lydda, he beat himself in that manner, that blood flowed down upon the earth. Lamenting; thus he spake.—O my father, my father, the chariot and horsemen of Israel. I have much money, but I want a moneyer, to change it." The

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* Id. Shekal. fol. 30.  
* Id. Sheviith, fol. 35.  
* Bab. Sanhedr. fol. 74.  
* Hieros. Shekalim, fol. 49.  
* Juchas. fol. 92.  
* Trumoth, fol. 46.  
* Id. Succah, fol. 53.  
* Bab. Sanhedr. fol. 68.
Gloss is this, "I have very many questions; but now there is no man, to whom I may propound them."

There is a place between Jamnia and Lydda, which was called בֶּכְיוֹן 'Bekiu'; of which there is this mention: "R. Jochanan ben Brucha, and R. Eliezer the blind, travelling from Jabneh to Lydda, met R. Josua בֶּכְיוֹן in Bekiu," &c.

From Jamnia to Joppa (according to Benjamin, in his Itinerary) are יִהְיֶה ‘three leagues, or parse: 'Ἐγγύς δὲ ἡ ἤν Λυδία ἡ Ἰόππη, "Now Lydda was nigh to Joppa," Acts ix. 38.

CHAP. XVII°.

Sharon. Caphar Lodim. בָּהַר לְזוֹדִים, The Village of those of Lydda.

Between Lydda and the sea, a spacious valley runs out, here and there widely spreading itself, and sprinkled with villages. The holy page of the New Testament calls it Saron, τὸν Σάρων: and that of the Old calls the whole perhaps, or some part of it, ' the plain of Ono,' Neh. vii. 2, xi. 35, 1 Chron. viii. 12.

The word בָּהַר denotes a champaign pasture country, from לְזוֹדִים to send forth, sending forth cattle; one beyond Jordan, 1 Chron. v. 16; and this our Sharon.

The wine of Sharon is of great fame, with which they mixed two parts water: and remarkable is that they say concerning the houses of Sharon. R. Lazar saith, "He that builds a brick house in Sharon, let him not return back:" which was allowed to others, Deut. xx. 5,—namely, that they should return back from the war, if they had built a new house, and it were not yet dedicated. "But the men of Sharon withdrew not themselves back" (they are the words of the Jerusalem Gemara), "because they repaired their houses within seven years: and the chief priest also prayed for them on the day of expiation, that their house might not become their graves." The Gloss upon the Babylonian Talmud thus; "Sharon was the name of a place, whose ground was not fit for bricks: and, therefore, they often repaired their houses within seven years."

Among the villages, scattered up and down in this pleasant vale, we meet with Caphar Lodim, between Lydda
and the sea. There is mention of it in the book Gittin, in
the very beginning: "He that brings a bill of divorce from
a heathen country, is bound to witness thus.—This bill was
written I being present, and was sealed I being present.—
R. Eleazar saith, Yea, he that brings it from Caphar Lodim
to Lydda: R. Nissim, explaining the place, saith thus; "Ca-
phar Lodim was without the land of Israel, neighbour to
Lydda, which was within [the land], and partook of its name,
because some people of Lydda were always present there."

CHAP. XVIII.
Caphar Tebi. כפר תבי.

AND this village neighboured upon Lydda, situate on
the east of it. "R. Eleazar\(^k\) had a vineyard of four years'
growth; הובור חור בethoven כפר תבי on the east of Lydda, near
Caphar Tebi." Of it there is this mention also:—
"They\(^l\) sometime brought a chest full of bones from
Caphar Tebi, and they placed it openly in the entrance to
Lydda. Tudrus the physician and the rest of the physicians
go forth"—(namely, that they might judge, whether they
were the bones of men or no; and thereby, whether they were
to be esteemed clean or unclean). "Tudrus said, Here is
neither the backbone nor the scull of a man. They said,
therefore, Since here are some, who reckon them clean,
others that hold them unclean, let the matter he decided by
votes. R. Akibah began, and he pronounced them clean." &c.

The name 'טבי Tebi, given to this village, seems to be de-
ried from the kids' skipping up and down in this fruitful
vale. The word also gave name to men; and that, as it
seems, with some delight. The woman Tabitha is of eternal
memory, Acts ix; and, in the pages of the Talmudists,
"Tebi\(^m\) the servant of Rabban Gamaliel; and Tabitha\(^n\) his
maid-servant. Yea, every maid-servant of his was called, מאמ
הesterday, Mother Tabitha,—and every man-servant, אחיו כב
Father Tebi."

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\(^i\) Gittin, cap. 1. bal. 1.  
\(^k\) Bab. Rosh Hash. fol. 13. 2. 
\(^m\) Berao. cap. 2. bal. 7. 
\(^n\) Hieros. Nidda, fol. 49. 4.
CHAP. XIXm.

The northern Coast of Judea. Beth-horon.

This coast is marked out Josh. xviii. 12; where, at ver. 12, are very many versions to be corrected, which render בָּהֵם the sea; such are, the Syriac, the Seventy, the Vulgar, the Italian, ours, &c.; whence ariseth a sense of insuperable difficulty to a chorographical eye: when it should, indeed, be rendered of the west, as the Chaldee, Arabic, R. Solomon, &c., rightly do.

We read of a double Beth-horon in the Old Testament, but one only under the second Temple. This in Josephusn is בָּהֵׇרָה, and, according to him, stood a hundred fur- longs, or thereabouts, from Jerusalem,—viz. twelve miles and a half.

At that place that great Canaanitish army perished, Josh. x, not with hail (the Jews being judges), which presently melted,—but with stones, which hardened, and lasted unto all following ages. Hence is that, “Whosoever shall see the place, where the Israelites passed through the sea, where they passed through Jordan, where they passed by the rivers of Arnon, or those great stones (שִׁבְרוֹן), in the going down of Beth-horon,—is bound to bless.”

They believe, in the same place, also, the army of Sennacherib fell. For so the Gloss upon the words before spoken, “The going down of Beth-horon was the place, where the army of Sennacherib fell.”

This was a highway. Josephus, in the place above cited, relating a story of one Stephen, a servant of Cæsar, who suffered hardly by robbers in this place, saith, that it was καὶ ἐπὶ Βασίλεις δῆμοσταν δίδων, “in the public way of Beth-horon:”—namely, in the king’s highway, which goes from Jerusalem to Cæsarea.

Yet the passage and ascent here was very strait; which the Talmudists do thus describe: “If two camels go up together in the ascent of Beth-horon, both fall.” The Gloss, “The ascent of Beth-horon was a strait place; nor was there room to bend to the right hand or to the left.”

The story of Cestius, the Roman captain, in Josephus, is

o Iœn. Antiq. lib. 20. cap. 4.
q Gloss. ibid. fol. 2.
p Rab. Berac. fol. 54. 1.
r Bab. Sanhedr. fol. 34. 2.

n Joseph. de Bell. lib. 2. cap. 10.
sad, but not unseasonable in this place. He
trenched against Jerusalem, in a place called the Scope (ἐπὶ τοῦ καλοῦ-
μένου Σκοποῦ), on the north part of the city (which we shall show hereafter): and being at length forced by the Jews to
retreat, μόγις εἰς Γαβαδω κατήνυβαι ἐπὶ τὸ πρῶτον στρατόπε-
δον, "he came near to Gabaon, to his former camp." And
being pressed farther by them, he betook himself to Beth-
horon; Προῆγε τὴν δύναμιν ἐπὶ Βασζώρας, "He led his forces
to Beth-horon."

"But the Jews, whilst he marched along places where
there was room, did not much press him; Συνελησύντων δὲ
εἰς κατὰ στενὰ κατάβασιν' but they getting before the Romans
who were shut up within the straits of the descent (of Beth-
horon), stopped them from going out: others thrust them
that came in the rear, down into the valley. And the whole
multitude being spread, ἕτερο τὸν αὐξένα τῆς ὀδοῦ, at the
opening of the way, covered the army with their darts."

Behold! the way leading from Jerusalem to Beth-ho-
ron:—

I. From the city to Scopo ([]={ω} of which we shall
speak afterward), is seven furlongs. For so Josephus, Δε-
χεῖ δὲ ἐπὶ τῆς πόλεως σταδίους.

II. From Scopo to Gabao, or Geba, forty-three furlongs.
For Gabao was distant from Jerusalem, the same Josephus
relating it, fifty furlongs,—that is, six miles and more.

III. From Geba to Beth-horon fifty furlongs, or there-
abouts. And about Beth-horon was a very great roughness
of hills, and a very narrow passage.

CHAP. XX.

Beth-el. Beth-aven.

Josephus thus describes the land of Benjamin; Βεν-
ναμίτας δὲ τὴν ἀπὸ Ιορδάνου ποταμοῦ ἐλαχίστη ἄχηρος ἑλάσσως μὲν
τὸ μήκος· τὸ δὲ πλάτος, 'Ιεροσωλύμως ὁριζομένην, καὶ Βεζήλοις:
"The Benjamites' portion of land was from the river Jordan
to the sea, in length: in breadth, it was bounded by Jeru-
usalem and Beth-el." Let these last words be marked, "The
breadth of the land of Benjamin was bounded by Jerusalem
and Beth-el." May we not justly conclude, from these words,
that Jerusalem and Beth-el were opposite, as it were, in a right line? But if you look upon the maps, there are some, that separate these by a very large tract of land, and make them bend and slope from one another.

Beth-el heretofore was Luz: of which the Rabbins upon Judg. i. 23, &c, do not a little trifile. Sometimes it is called Beth-aven. So the Talmudists; “That” town, which sometimes was called Beth-el, afterward was called Beth-aven.” And the Chaldee upon Hos. iv. 15: "Go not up to Beth-el;” for the Hebrew, אַל תֵּעֵל בֵּית אָמַת “Go not up to Beth-aven.” So also chap. x. 5. 8. Not that there was not another town, named Beth-aven (see Josh. xviii. 12, 13); but that Beth-el too deservedly bore the reproach of that name, in the same manner as Jerusalem bore the name of Sodom, Isa. i. 10.

It is said of Deborah, that she lived “between Ramah and Beth-el in mount Ephraim,” Judg. iv. 5: where the Targum thus; “She had gardens in Ramatha, olive-trees making oil in the valley, a house of watering in Beth-el.” Not that Beth-el properly was in the hill-country of Ephraim, since that town stood upon the very boundaries of Judea; but that the dwelling of Deborah was at the beginning of that hill-country, a valley running between that hill-country and those boundaries. Beth-el itself was situate in a hilly country, Josh. xvi. 1; which yet one would scarcely call the hill-country of Ephraim (since there was a time, when Bethel and her towns belonged to Judea, 2 Chron. xiii. 19: hence the idolatry of those of Judah is sometimes mixed with the Ephraimites’, of which they hear often enough from the prophets); but it was a certain hilly place, running out between Judea and the land of Ephraim: see Josh. xviii. 12.

On the east of Beth-el heretofore was Hai, Gen. xii. 8, Josh. viii. 9, &c. But upon the very first entrance almost of Israel into the land of promise, it became thenceforth of no name, being reduced into eternal ashes by Joshua. The town Beth-aven was not far from it, Josh. vii. 2, which gave name to the wilderness adjacent, Josh. xviii. 12. In which we suppose Ephraim stood, 2 Chron. xiii. 19. Which Ephraim, in the New Testament, is called χωρα ἐγγύς τῆς ἑρήμου, “the region near the wilderness,” John xi. 54; concerning which we shall speak afterward.

* Hieros. Shab. fol. 11. 4. et Avud. Zar. fol. 43. 3.*
CHAP. XXI.

Jerusalem.

The first name of this city was Shalem, Gen. xiv. 18, Psal. lxxvi. 2, and it is still retained in the writing ירושלים, however it is read 'Jerushalaim.'

"The name of that place is Jehovah-jireh. Abraham called the place Jireh; Shem called it Shalem. Saith God, If I shall call it Jireh, it will displease Shem the Just; if I shall call it Shalem, it will displease Abraham the Just. I will therefore put that name upon it, which was put upon it by both, יראיוון שלם ירושלים Jireh, Shalem,—Jerusalem."—כ' קבר ואתו וגו. "We do not, therefore, put in Jod between the letters Lamed and Mem in the word Jerusalem, that the word ירושלם Shalem may be retained."

By the computation of Aben Ezra, it is situate in the three-and-thirtieth degree of latitude. For so he speaks, ירושלם מצרו וגו. "The latitude of Egypt is less than thirty degrees, ירושלם מצרו וגו. And the latitude of Jerusalem is three-and-thirty degrees."

Jerusalem was not divided among the tribes: for the tradition is, That houses are not hired out at Jerusalem, because they were no man's own. R. Eleazar Bar Zadok said, Nor beds also. Therefore, the master of the family received the skins of the sacrifices from the guests. Abai saith, You may learn this from hence, That it is a custom, that a man leave his earthen jug, and also the skin of his sacrifices, to his host." The Gloss: "The inhabitants of Jerusalem did not let out their houses at a price to those that came to the feasts, but granted them to them gratis." Compare Matt. xxvi. 17.

Nevertheless, the city was divided between the tribe of Judah and Benjamin, and the distinguishing line went through the very court of the Temple: "What was in the lot of Judah? The mountain of the Temple, the Chambers of them that kept it, the Courts. And what in the lot of Benjamin? The Porch of the Temple, and the Temple, and the Holy of Holies. And a line went out of the lot of Judah,

Ber. Rabba, sect. 9. See Aruch in ירושלם.

Gloss. in Bah. Tannith, fol. 16. 1. See Er in Num. xiii.


Bab. in the place above.
and passed on into the lot of Benjamin, and in it was the altar built." The Gloss: "The whole breadth of the outermost Court, on the east part, the whole Court of the Women, the whole Court of Israel, eleven cubits of the Court of the Priests" (these were within the lot of Judah). "From thence the altar, and thenceforward to the west, is within the lot of Benjamin."

In so exact distinction were these lots observed, that the south-east corner of the altar had no foundation; because that small part was in the portion of Judah, when the whole altar ought to have been within the portion of Benjamin.

"Jerusalem was holy above other cities, girt with walls, because in it they ate the lighter holy things, and the second tithe. These also are those things, which are spoken of Jerusalem. They do not permit a dead body to remain a night in it: they do not carry the bones of a dead body through it: they do not let out houses in it: in it they do not let out a place ריבר for a proselyte inhabitant: in it they do not allow a sepulchre, except the sepulchres of the house of David, and the sepulchre of Huldah the prophetess; which were there from the days of the former prophets: nor in it do they suffer a dunghill by reason of creeping things; nor do they bring out of it into the streets scaffolds, set up against the walls by reason of defilement: nor in it do they make chimneys, by reason of the smoke: nor do they nourish cocks in it for the sake of the holy things: nor do the priests nourish cocks throughout the whole land of Israel, for the sake of purity: nor is there in it a house for shutting out suspected of the leprosy: nor is it polluted with leprosy: nor is it become any way a city to be cursed for idolatry," &c.

"Never did serpent or scorpion harm any one within Jerusalem. Nor did ever any one say to his neighbour, 'The place wherein I am entertained at Jerusalem, is too strait for me.'"

"There is no anathema at Jerusalem, nor hath any man stumbled. Nor hath a fire or a ruin happened there: nor hath any one said to his neighbour, 'I found not a hearth to roast my passover,' or 'I found not a bed to lie on.' In it they do
not plant trees, except gardens of roses, which were there from
the days of the former prophets: they do not nourish in it
peacocks, or cocks, much less hogs,” &c.

The fathers of the traditions give this reason, why they
do not allow gardens in the city: “They make no gardens
or paradises in Jerusalem, because of the stink.” The Gloss, “Because of the stink from weeds, which are
thrown out: and it is a custom to dung gardens, and from thence comes a stink.”

The same Gloss, in the same place, gives this reason also, why they might not keep cocks: “It is also forbade the Is-
raelites to keep cocks in Jerusalem” (the priests may no where do it), “because of the holy things. For there they
have eaten the flesh of the peace-offerings, and thank-offer
ings. And it is customary for dunghill cocks to scrape dung-
hills, and thence perhaps they might rake up the bones of creeping things; whence those holy things, which are to be
eaten, might be polluted.”

Gardens without the city were very frequent, and they
stretching out a good way from the very walls of the city.
Hence that in Josephus, concerning the hazard Titus ran,
whilst he rode about the city to spy it. Τῷ δὲ, πρὸς ὅν ζῶν
χορεῖν ἀδύνατον, ἔκτεταρευτό τὸ ἄρω τοῦ τείχους περὶ τὰς
κηπεῖς ἀπαντά, κήπους τε ἐπικαρπίους καὶ πολλοὺς ἔρχεσι διηλυ-
μένα: “It was impossible for him to go forward; for all
things from the walls were fenced up with deep ditches for
the gardening, and gardens lay cross, and many walls, that parted them.”

The Talmudists relate also these wonders of the Temple: “Ten miracles were done for our fathers in the sanctu
ary. No woman ever miscarried by the smell of the holy
flesh; nor did the holy flesh ever stink, or breed: worms;
nor was there ever seen fly in the house [or place] for slaught
ner; nor did ever the gonorrhœa happen to the high-priest
on the day of expiation; nor rains put out the fire of the
altar; nor the wind prevail over the pillar of smoke; nor
was any profane thing found in the sheaf of first-fruits, or
the two loaves (of the high-priest), or in the show-bread:
They stood (in the Court) crowded” (the Gloss explains it thus, “They did so press

b Bava Kama, cap. 7. hal. ult. 1 De Bello, lib. 5. cap. 7. [Hudson, p. 1215. l. 45.] 

Avoth, in the place above.
one another by reason of the multitude, that their feet scarcely touched the ground’); “but when they worshipped, they had room enough,” &c.

“All Jerusalem was Carmelith, because it was like a common court.” What Carmelith is, the Lexicons will teach us, and the Gemarists in the tract Shabbath: “There are four capacities of the sabbath” (or respects of places, as to walking on the sabbath), “public, private, Carmelith, and covered lobbies. R. Chaijah saith, Carmelith is a place, neither public nor private. R. Jissa, in the name of R. Jochanan, saith, Carmelith is as the shop of Bar Justini,” &c.

A countryman, or a villager, who takes a field from a man of Jerusalem, the second tenth belongs to the Jerusalem man. But the wise men say, The countryman may go up to Jerusalem, and eat it there.” The Gloss, קָרְטָנִי &c. “A Kartani is one of those, that dwell in villages.”

CHAP. XXII.

The parts of the City. Sion. “Ανω πόλεως, the Upper City: which was on the north part.

There is one, who asserts Jerusalem to stand on seven hills; but whether upon a reason more light, or more obscure, is not easy to say. “The whale showed Jonah (saith he) the Temple of the Lord, as it is said, ‘I went down to the bottom of the mountains:’ whence we learn, that Jerusalem was seated upon seven mountains.” One may sooner almost prove the thing itself, than approve of his argument. Let him enjoy his argument to himself; we must fetch the situation elsewhere.

Πόλεως μὲν ὑπὲρ δύο λόφων ἀντιπρόσωπος ἐκτιστο. “The city itself” (saith Josephus) was built upon two hills, divided with a valley between, whereby, in an opposite aspect, it viewed itself; in which valley the buildings, meeting, ended.”

Τῶν δὲ λόφων, δὲ μὲν την ἄνω πολιν ἔχων, &c. “Of these hills, that which contained the Upper City, was by far the

2 Hieros. Shab. fol. 2. 4.  n Demai, cap. 6. hal. a.  p Tanch. fol. 52. 3.
3 Joseph. de Bello, lib. 3. c. 13. [Hudson, p. 1221. l. 36.]
higher, and more stretched out in length: and because it was very well fortified, it was called by king David The Castle: ἡ δὲ ἀνω ἀγορὰ πρὸς ἡμῶν, but by us it is called "the Upper Town."

"Ἀτερος δὲ, ὁ καλοῦμενος "Ἀκρα, καὶ τὴν κάτω πάλιν ύφεστως, &c. "But the other, which was called Acra, bearing on it the lower town, was steep on both sides."

"Against this was a third hill [Moriah], lower than Acra, and disjoined from it by a broad valley. But when the Asmoneans reigned, they filled up the valley, desiring that the Temple might touch the city; and they took the top of Acra lower, that the Temple might overlook it."

Bezetha and Ophel were other little hills also: of which in their place, when we shall first have taken a view of these two, Sion and Acre, and the situation of each.

It is an old dispute, and lasts to this day, whether Sion or Jerusalem lay on the north part of the city. We place Sion on the north, convinced by these reasons:—

I. Psal. xlviii. 2: "The joy of the whole earth is mount Sion, on the north side." Where Aben Ezra hath this note; שן בכף ירושלים "Mount Sion is on the north side of Jerusalem:" and Lyranus, "Mount Sion is in the north part of Jerusalem." The Seventy, Ὕψιν τὰ πλευρά του βορρᾶ: "The mountains of Sion on the sides of the north."

II. When the prophet Ezekiel takes a prospect of the new Jerusalem in a vision,—he saith, that he stood upon "a very high mountain, near which was, as it were, the building of a city on the south," Ezek. xl. 2. On which place Kimchi thus; "He placed me upon a very lofty mountain. That mountain was the Mount of the Temple: for the Temple was to be built in a mountain, as before. And the city Jerusalem is near it on the south." And Lyranus again, after the reciting the explication of some upon that verse, and his rejecting it; "And therefore (saith he) the Hebrews say, and better, as it seems, that the prophet saw two things,—namely, the city and the Temple,—and that the Temple was in the north part,—but the city, in the south part."

* Duncan's Hebrew Bible, p. 399.
Behold! reader, Zion on the north part in the Psalmist, and the city on the south part in the prophet!

The things which make for this in Josephus, are various, and plain enough; which nevertheless we cannot frame into arguments, before the buildings of better note in Sion, or in the Upper City, be viewed:—of which the reader must be mindful; namely, that the name of Sion, after the return out of Babylon, was grown into disuse,—but the more vulgar was, τῆς ἀνω ἀγοράς, the Upper Town.

CHAP. XXIII.

The Buildings of more eminent Note in Sion.

We shall first take knowledge of the buildings themselves,—and then, as much as we may, of their situation.

I. The king's court claims the first place in our view. Concerning which are those words: Ἔπειτα πρὸς τὴν ἀνω πόλιν ἔλθων, ἀντικρο ὑς βασιλικῆς αἰλῆς ἔστρατοπεδεύετο. "Cestius" (having wasted the other places of the city) "came at length into the Upper City [Sion], and encamped against the king's court."

When the Romans had fired Acra, and levelled it with the ground, οἱ στασισταὶ ἐπὶ τὴν βασιλικὴν ὁμήρους αἰλῆ, "The seditious rushing into the court, into which, by reason of the strength of the place, they had conveyed their goods, call away the Romans thither." And afterward: Καῖσαρ δ', ὡς ἀμήχανον, &c. "But, when it was in vain to assault the Upper City without ramparts, as being every where of steep access, Cæsar applies his army to the work," &c.

II. The House of the Asmoneans, and the Xystus, or open gallery. King Agrippa calls the people of Jerusalem together into the Xystus, and sets his sister Berenice in their view, ἐπὶ τῶν Ἀσαμοναλῶν οἰκίας, &c. "Upon the House of the Asmoneans, which was above the Xystus, in the farther part of the Upper City."

III. There was a bridge, leading from the Xystus unto the Temple, and joining the Temple to Sion. Γέφυρα τῆς Ἐυστῆς τὸ Ἴερον συνῆπτεν "A bridge joined the Temple to

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Joseph. de Bell. lib. 2. cap. 39. [Hudson, p. 1102. l. 33.]  
* Ibid. lib. 6. cap. 37. [Hudson, 1286. 35.]  
* Ibid. cap. 40.  
* Hudson, 1084. 34.  
* Idem. ibid.
the Xystus.” When Pompey assaulted the city, the Jews took the Temple, καὶ τὴν τεῖνοσαν ἀπ’ αὐτοῦ γέφυραν ἐκ τῆς τοῖν τολίν ἐκοφαν “and broke down the bridge, that led thence into the city. But others received the army, and delivered the city and the king’s court to Pompey.”

And Titus, when he besieged the seditious in the court in the Upper City, raises the engines of four legions, κατὰ τὸ πρὸς δύσιν κλίμα τῆς πόλεως, ἀντικρύς τῆς Βασιλικῆς αὐλῆς, &c. “on the west side of the city, against the king’s court. But the associated multitude, and the rest of the people, were before the Xystus and the bridge.”

You see, these places were in the Upper City: and you learn from Josephus, that the Upper City was the same with the Castle of David, or Sion. But now, that these places were on the north side of the city, learn of the same author from these passages that follow:—

He saith plainly, that the towers, built by Herod,—the Psephin tower, the Hippic tower, &c.—were on the north. “Titus (saith he) intrenched two furlongs from the city on the angular part of the wall near the Psephin tower, where the circuit of the wall bends from the north towards the west.” And in the chapter next after; “The Psephin tower lifted up itself at the corner of the north, and so westward.” And in the same chapter, describing the compass of the outmost wall, Ἀρχόμενοι δὲ (saith he) κατὰ βόρειαν ἀπὸ τοῦ Ἰππικοῦ, &c. “It began on the north at the Hippic tower, and went on to the Xystus.”—And when he had described those towers, he adds these words, Κειμένος δὲ πρὸς ἄρκτον, &c. “To those towers, situate on the north, was joined, on the inside, the Court.” What can be clearer? The court was in the Upper City, or Sion; but the court was joined to the outmost northern wall: therefore, Sion was on the north.

Add to these those things, that follow in the story of Pompey, produced before. When the court was surrendered into Pompey’s hands, Ποιμηνιος δὲ ἔσωσεν στρατοπεδεύειν κατὰ τὸ βόρειον τοῦ Ἱεροῦ μέρος, “He encamped on the north part of the Temple.” And of Cestius, Ἐρρὰ τὴν ἀνω πόλιν ἐλθὼν, ἀντικρύς τῆς Βασιλικῆς αὐλῆς ἐκφαστοπεδεύειν. “Being come to the Upper City, he pitched against the

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*b* Idem. de Bello, lib. 6. cap. 40.  
*d* Hudson, 1222. l. 17.  
*e* De Bello., lib. 5. cap. 12.  
*f* Ibid. lib. 2. cap. 39.
king’s court.” And a little after, Ἰερός ἐν Χερσίν κλίμα τοῦ Ἰεροῦ. “He attempted the Temple on the north side.”

We shall not urge more at this time. There will occur here and there to us, as we proceed, such things as may defend this our opinion: against which what things are objected, we know well enough; which we leave to the reader to consider impartially. But these two we cannot pass over in silence, which seem, with an open face, to make against us:—

I. It may be objected, and that not without cause, that Sion was in the tribe of Judah, but Jerusalem in the tribe of Benjamin. But now, when the land of Judah was on the south part of Jerusalem, and mount Sion is to be reckoned within the lot of Judah,—how could this be, when Jerusalem, which was of the lot of Benjamin, lay between Judea and Sion?

I answer, I. No necessity compels us to circumscribe Sion precisely within the portion of Judah; when David conquered it, not as he was sprung of Judah, but as he was the king of the whole nation.

2. But let it be allowed, that Sion is to be ascribed to Judah,—that dividing line, between the portion of Judah and Benjamin, concerning which we made mention before, went not from the east to the west; for so, indeed, it had separated all Jerusalem from all Sion: but it went from south to north, and so it cut Jerusalem in two, and Sion in two: so that both were in both tribes,—and so also was mount Moriah.

II. It is objected, that, at this day, a hill and ruins are shown to travellers under the name of Sion, and the tower of David, on the south part of the city.

I answer, But let us have leave not to esteem all things for oracles, which they say, who now show those places; since it is plain enough, that they mistake in many other things: and let it be without all controversy, that they study not so much truth in that affair, as their own gain. I wish less credit had been given to them, and more search had been made out of Scripture, and other writers, concerning the situation of the places.

CHAP. XXIV.


Mount Sion did not thrust itself so far eastward, as mount Acra: and hence it is, that mount Moriah is said, by Josephus, to be “situate over-against Acra,” rather than over-against the Upper City: for, describing Acra thus, which we produced before, "Ατερος δε (λόφος) ὁ καλοῦμενος "Ακρα, &c. “There is another hill, called Acra, which bears the Lower City upon it, steep on both sides:” in the next words he subjoins this, τούτου δε ἀντικροτητος ἤν λόφος, “Over-against this was a third hill,” speaking of Moriah.

The same author thus describes the burning of the Lower City: Τό τε ἀρχεῖον, καὶ τὴν "Ακραν, καὶ τὸ βουλευτήριον, καὶ τὴν Οφλαν ὕφηλαν" καὶ προύκοκε τὸ πῦρ μέχρι τῆς 'Ελένης βασιλείων, ἀ δὴ κατὰ μέσην τὴν "Ακραν ἤν. “Then they fired the Archivum and Acra, and the council-house, and Ophla: and the fire destroyed unto the palaces of Helen, which were in the middle of Acra.”

I. Ἀρχεῖον, the Archivum. Whether he means the magistrates’ court, or the repository of the ancient records, according to the different signification of the word, we do not determine. There were certainly sacred records in the Temple, and civil records no doubt in the city, where writings and memorials of sales, contracts, donations, and public acts, &c. were laid-up. I should more readily understand this of their repository, than of the magistrates’ court, because, presently after, the council-house is distinctly named.

II. Acra: that is, either the buildings, which were upon the very head and top of the mount, or some garrison or castle in the mount. In which sense that word doth not seldom occur in the history of the Maccabees, and in Josephus.

III. The Council-house. He mentions elsewhere Βουλή, the council, and that, as it seems, in the Upper City. For he saith, that “thej outmost wall on the north began at the Hippic tower, and went forward to the Χυστοῦ; ἐπετρα τῆ Βουλῆ συνάπτου, and thence, touching upon the council” (or

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1 Joseph. de Bello, lib. 5. c. 13. [Hudson, p. 1221. l. 43.]
2 Ibid. lib. 6. cap. 35. [Hudson, p. 1286. 20.]
3 Ibid. lib. 5. cap. 13.
the court), “it went onward opposite against the west walk of the Temple.” The council in the Upper City you may not improperly interpret the ‘Court of the King:’ the council-house in the Lower City, the council of the Sanhedrin, whither it went, when it departed from the Tabernæ.


There was also a fourth hill, saith the same Josephus, δὲ καλείται Βεζηθὰ, “which was called Bezetha, situate over against Antonia, and divided from it with a deep ditch. Now Bezetha, if you would render it in Greek, Καινὴ λέγοντ’ ἐν Πόλις, one might call it ‘The New City.’” And yet there is a place, where he seems to distinguish between Bezetha, and the New City: for he saith concerning Cestius, Κέστιος μὲ παρελθὼν, &c. “But Cestius, passing over, set fire upon Bezetha, so called, and the New City.”

Bezetha was seated on the north part of Antonia, and that and Cænopolis (or the New City) filled up that space, where Sion ended on the east, and was not stretched out so far, as Acrawas. Πλῆθει περιέχομεν (ἡ πόλις) καὶ μικρὸν ἐξειπτε τῶν περιβολῶν, &c. “(The city), abounding with people, crept, by little and little, out of the walls; and on the north side of the Temple, at the hill, making a city, went onward not a little; καὶ τέταρτον περιοικησθαι λόφον, δὲ καλείται Βεζηθὰ, &c. and a fourth hill is inhabited, which is called Bezetha,” &c.

Interpreters differ about Millo. There is one, who supposes it to be a large place; appointed for public meetings and assemblies. Another interprets it of heaps of earth, thrown up against the wall within, whence they might more easily get up upon the wall: and when David is said to build Millo, that he erected towers upon these heaps, and banks. Some others there are, who understand it of the valley or street, that runs between Jerusalem and Sion; and so it is commonly marked out in the maps,—when, in truth, Millo was a part of Sion, or some hillock cast up against it on the west side.

Let that be observed, 2 Chron. xxxii. 5; אַרְרוֹן הָאָדָם הָבָלִים יֶדֶע. “And he restored, or fortified, Millo, of the city of David.” Or, as our English reads, “in the city of David.” The Seventy read, τὸ ἀνάλημμα τῆς πόλεως Δαυίδ, “the fortifi-

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1 Joseph. de Bello, lib. 5. cap. 13.
m Ibid. lib. 2. cap. 39.
o Joseph. [Hudson, 1222. 41.]
p Kimchi in 2 Sam. v.
q R. Esaias, there.
r Duncan’s Hebrew Bible, p. 621.
cution of the city of David." When, therefore, David is said
to build "Millo, and more inwards," it is all one, as if he
had said, 'he built on the uttermost part of Sion, which was
called Millo, more inwardly to his own castle.' And Joab
repaired the rest, 1 Chron. xi. 8.

The street or valley, running between Sion and Acra,
was called Τυροποιών φάραγξ, as if one should say, "The
valley or street of cheesemongers." There was also Δοκόν
ἀγορά, "The market of beams," which Josephus joins with
Bezetha, and the New City. "Cestius (saith he) wasted Be-
zetha and Cænopolis, καὶ τὸ καλοὺμενον Δοκόν ἀγοράν' and
that which is called the beam-market, with flames."

CHAP. XXV.

Gihon, the same with the Fountain of Siloam.

I. In 1 Kings i. 33. 38, that which is, in the Hebrew,
"Bring ye Solomon to Gihon: and they brought him to
Gihon:" is rendered by the Chaldee, "Bring ye him to
Siloam: and they brought him to Siloam." Where Kimchi
thus; "Gihon is Siloam, and it is called by a double name.
And David commanded, that they should anoint Solomon at
Gihon for a good omen, to wit, that, as the waters of the foun-
tain are everlasting, so might his kingdom be." So also the
Jerusalem writers; "They do not anoint the king, but at
a fountain; as it is said, 'Bring Solomon to Gihon.'"

The bubblings up of Siloam, yielded a type of the king-
dom of David, Isa. viii. 6. "Forasmuch as this people re-
suseth the waters of Siloah, that go softly," &c. Where the
Chaldee paraphrast thus; "Because this people are weary
of the house of David, which deals gently with them, as the
waters of Siloam slide away gently." And R. Solomon;
"Siloam is a fountain, whose name is Gihon and Siloam."
See also the Aruch in the word מָשָׂא.

II. That fountain was situate on the west part of the city,
but not far from the south-west corner.

Josephus, speaking of that deep valley, which runs be-
tween Sion and Acra, saith', καθέκε μέχρι Σιλωάμ "it is ex-
tended to Siloam; for so we call the sweet and large foun-
tain." But now the mounts Sion and Acra, and likewise the

*Joseph. de Bell. lib. 5. c. 13.  
*Id. ibid. lib. 2. cap. 39. [Hudson, p. 1102. 33.]  
*Hieros. Sotah, fol. 22. 3.  
*Jos. de Bell. lib. 5. cap. 13. [Hudson, p. 1222. 8.]
valley that cut between them, did run out from east to west. And the same author, in the same place, speaking of the compass of the outermost wall, saith these things among other, καὶ ἐπείτα πρὸς νότον ύπὲρ τὴν Ἐιλωάμ ἐπιστρέφον πηγήν, &c. “And thence it bends to the south behind the fountain Siloam.” After the tumult raised at Jerusalem by the Jews under Florus,—the Neapolitan tribune, coming thither with king Agrippa, is beseeched by the Jews, σὺν ἐνὶ Ἰερώνυμῳ περιστείν μέχρι τοῦ Ἐιλωά τῆς πόλεως, “that taking only one servant, he would go about through the city as far as Siloam” (that is, from the east to the west, through the whole city); and that thence, from the peaceable and quiet behaviour of the people towards him, he might perceive, that the people were not in a heat against all the Romans, but against Florus only.

III. Siloam was on the back of Jerusalem, not of Sion. Let that of Josephus be notedx; Ῥωμαίου, τρεβάμενοι τοῦ λῃστῶν, &c; “The Romans, when they had drove out the seditious from the Lower City, burnt it all to Siloam.” This we therefore observe, because we may see some maps, which, placing Siloam behind Sion, do deceive here, and are deceived: wheny in truth it ought to be placedz behind Acra. The pool, indeed, of Siloam was behind some part of Sion, westward; but the fountain of Siloam was behind Acra.

IV. It emptied itself, by a double rivulet, into a double pool, to wit, the upper and the lower, 2 Kings xviii. 17, Isa. vii. 3. The lower was on the west, and is called ‘The pool of Siloam,’ John ix. 7, Neh. iii. 15. The upper, perhaps, was that, which is called by Josephus, ‘the pool of Solomon,’ in the place lately quoted. “And thence (saith he) the outermost wall bends to the south behind the fountain of Siloam: ἐν ἔσω τῆς πόλεως ἐκκλήσεν πρὸς ἀνατολὴν ἐπὶ τὴν Συλουκόν κολυμβήθραν, &c; and thence again bends to the east at the pool of Solomon.” See 2 Chron. xxxiii. 30. Isa. xxii. 9. 11.

V. They drew waters out of the fountain of Siloam, in that solemn festivity of the feast of Tabernacles, which they called, יום הסנה‰ “The pouring out of water:” concerning which the fathersa of the traditions thus; “The pouring out of water, in what manner was it? There was a golden cup,
containing three logs, which one filled out of Siloam,” &c. The Gemarists inquire, “Whence was this custom? From thence, that it is said, ‘And ye shall draw waters with joy out of the wells of salvation.’” R. Levi saith, “Why is it called הָיְתָה The place of a draught?—Because thence they draw out the Holy Spirit.”

Thence, also, they drew the water, that was to be mingled with the ashes of the red cow, when any unclean person was to be sprinkled.

The priests, eating more liberally of the holy things, drank the waters of Siloam, for digestion’s sake.

Let us also add these things; but let the reader unriddle them:—“He that is unclean by a dead carcass, entereth not into the Mountain of the Temple. It is said, That they that should appear, should appear in the court. Whence do you measure? From the wall, or from the houses? Samuel delivers it, From Siloam, וְזָהָב ו &c. And Siloam was in the middle of the city.”

CHAP. XXVI.

The Girdle of the City. Neh. iii.

The beginning of the circumference was from בְּעֶת רָב The sheep-gate.’ That, we suppose, was seated on the south part, yet but little removed from that corner, which looks south-east. Within was the pool of Bethesda, famous for healings.

Going forward, on the south part, was the tower Meah: and beyond that, the tower of Hananeel: in the Chaldee paraphrast it is, הָרָב מֶה ‘The tower Piccus,’ Zech. xiv. 10; פָּקַס Piccus, Jer. xxxi. 38.—I should suspect that to be Ἰπτικῶν, the Hippic tower, were not that placed on the north side, this on the south. The words of Jeremiah are well to be weighed; “The city shall be built to the Lord, from the tower of Hananeel to the gate of the corner. And a line shall go out thence, measuring near it to the hill of Gareb, and it shall go about to Goath. And all the valley of dead carcasses, and of ashes, and all the fields to the brook Kidron, even to the corner of the horse-gate on the east, shall be Holiness to the Lord,” &c.

The hill of Gareb:—not that Gareb certainly,
where the idol of Micah was,—concerning which the Talmudists thus: “R. Nathan saith, From Gareb to Shiloh were three miles, and the smoke of the altar was mixed with the smoke of Micah’s idol:”—but, as Lyranus, not amiss, “The mount of Calvary.”

Goathah: the Chaldee, ‘the calves’ pool,’ following the etymology of the word, from בעע bellowing. Lyranus, Golgotha.

עֶמֶק נֵרָא הָדִישָׁ ג The valley of carcasses and ashes. The Chaldee paraphrasts and the Rabbins understand this of the place, where the army of the Assyrians perished: nor very subtilly; for they seem to have perished, if so be they perished near Jerusalem, in the valley of Tophet, or Ben-Hinnom, Isa. xxx. 33. And Jeremiah speaks of that valley, namely, the sink and burying-place of the city,—a place, above all others that compassed the city, the most foul and abominable: foretelling that that valley, which now was so detestable, should hereafter be clean, and taken into the compass of the city: but this mystically, and in a more spiritual sense. Hence we argue, that the tower of Hananeel was on the south side of the city: on which side also was the valley of Ben-Hinnom; yet bending also towards the east: as the valley of Kidron bent from the east also towards the north. It will be impossible, unless I am very much mistaken, if you take the beginning of that circumference in Nehemiah, from the corner looking north-east, which some do,—to interpret these words of Jeremiah in any plain or probable sense; unless you imagine that which is most false,—that the Valley of Hinnom was situate northwardly.

Ver. 3: שָׁעַר דָּרוֹמִים. The Seventy render it by Τῆν πόλεως τῆν ἱεράμαν, The fish-gate. That was also southward. Of it mention is made, Zeph. i. 10; where the Seventy have Πόλη ἀποκεντοῦντων something obscure. Many conjecture this gate was called the ‘Fish-gate,’ because fish were carried into the city through it; I rather, because it was the ‘fish-market:’ as the Sheep-gate was the market for sheep. Zephaniah addeth, וַיַּלֶךְ הַמֹּן הַיָּמִים “And he shall howl from the second.” The Chaldee reads, וַיִּמָּשַע ר. Solomon, וַיִּמָּשַע מִןָפַס. R. Buxtorf, מִן נַפָּס ‘from the Bird-gate:’ perhaps the gate, near unto which fowls were sold. Kimchi reads, מִן עֵפָלָא from Ophel;
CHOROGRAPHICAL CENTURY.

more plain indeed,—but I ask, whether more true? This Bird-gate perhaps was that, which is called the Old-gate, Neh. iii. 6.

Near the corner, looking south-west, we suppose, the fountain of Siloam was; and that, partly, being persuaded by the words of Josephus before alleged,—partly, being induced to it by reason itself. For hence flowed that fountain by the south wall eastwardly to the Sheep-gate, as we suppose; thence the river, somewhat sloping, bends towards the north into the valley, and ends, at length, in the pool of Siloam, at the foot of mount Sion.

On the west, was, 1. אֲרָבָּה רַעְשָׁה “The gate of the valley,” ver. 13, being now gotten to the foot of mount Acra. And, 2. A thousand cubits thence, תַּחְתָּם אֶרֶב “The Esquiline, or Dung-gate,” ver. 14. And, 3. יָרָעָה רַעְשָׁה “The Fountain-gate,” ver. 15; not that of Siloam, nor of Draco; but another.

And now we are come to the pool of Siloam, and to the foot of Sion, whither they went up by certain steps, ver. 15. The pool of Siloam was first a fountain, and a river, on the west, without the walls: but, at last, Manasseh the king enclosed all, 2 Chron. xxxiii. 14, that the city might be more secured of water, in case of a siege: taught it by the example of his grandfather Hezekiah, but more incommodious, 2 Chron. xxxii. 3.

The wall went forward along “burying-places of David, another pool, and the House of the strong,” ver. 16. And, not much after it, bended eastwardly.—And now we are come to the north side. See ver. 19, 20.

At the turning of this corner, Herod built the most famous Psephin tower, of which Josephus thus; Ἡθαμασιώτερος ἀνείχε κατὰ γηνίαν βύρινινς τι καὶ πρόδος δύσιν ὁ Ψήφινος, &c. “On the north-west corner, the admired Psephin tower lifts up itself, near which Titus encamped,” &c.

There was no gate, on this north side. The buildings, which were inward, are mentioned, Neh. iii. 20—24; and the Hippic tower is mentioned by Josephus.

On the east, were, 1. A tower, advancing itself in the very bending of the north-east corner. Within was the 'King's-House,' and the court of the prison, ver. 25. 2. The Water-gate, of which is mention, Neh. xii. 37. 3. Ophel, and

 k Joseph, de Bell. lib. 5. cap. 13. [Hudson, p. 1225, l. 35.]
the Horse-gate, Neh. iii. 27, 28; of which mention is also made, Jer. xxxi. 40. Whence was the beginning of the valley of Ben-Hinnom: which, running out below the city southward, at last bent into the west. Therefore, the Water-gate led into the valley of Kedron: but the Horse-gate into the valley of Hinnom, at that place touching on the valley of Kedron. 4. The Gate Miphkad: the Vulgar calls it, The Gate of Judgment. 5. Not far distant thence was the south-east corner. And thence a little on the south side was the Sheep-gate, whence we first set out.

Let us add the words of Josephus, describing how the outmost wall went. Ἀρχώμενον ἐκ κατὰ βορρᾶν, &c. “It began on the north at the Hippic (or horse) tower, and extended to the Χystus (or open gallery); then touching upon the Council-house, it ended at the east walk of the Temple. On the other side, westwardly, beginning from the same tower, it stretched along by a place called Bethso, to the gate of the Essenes; and thence it inclined to the south behind the fountain Siloam: and hence it bowed again eastwardly unto Solomon’s pool, and passed on to a certain place, which they call Ophla, and joined to the east walk of the Temple.”

In which words, let us observe two things for the asserting the procession that we have gone:—1. That this description proceeds from the north to the west, the south, and the east. 2. That Ophla, or Ophel, lay between the south-east corner, and the porch of the Temple; which cannot at all be conceived, if you begin Nehemiah’s delineation at any other place, than where we have. To these may be added, the situation of Siloam, of which those things, spoken in Josephus and the Scripture, can in no manner be said, if you reckon it to be near Sion.

Let us add also the procession of the choir, Neh. xii. 31. They went up upon the wall, and went forward on the right hand to the Dung-gate, the Fountain-gate, the city of David, &c. ver. 37. Let those words, “They went forward on the right hand,” ver. 31, be observed: which could not be, unless according to the procession, which we have laid down,—if so be they went up on the wall on the inside of the wall, which it is rough and strange not to think.

The other part of the choir went on the left hand, towards

1 Josephus, in the place above.  

the south-west, and to the gate of Ephraim, and the Old-gate, and the Fish-gate, &c. ver. 29. Of the gate of Ephraim nothing was said in the delineation, given chap. iii. Mention also is made of it, 2 Kings xiv. 13; where the Corner-gate is also spoke of; concerning which, also, here is nothing said.

In Nehemiah, seems to be understood that place, where formerly was a gate of that name,—but now, under the second Temple, was vanished.

CHAP. XXVII.

Mount Moriah.

Wherefore is it called mount Moriah? R. Levi Bar Chama and R. Chaninah differ about this matter. One saith, שֹׁמֵרָה לֹא אִמָּוֹת הָעָלֶם, Because thence instruction should go forth to Israel. The other saith, שָׁמָרָה לֹא אִמָּוֹת הָעָלֶם, Because thence fear should go forth to the nations of the world."

"It° is a tradition received by all, that the place, where David built an altar in the thrashing-floor of Araunah, was the place where Abraham built his, upon which he bound Isaac; where Noah built his, when he went out of the ark: that in the same place was the altar, upon which Cain and Abel offered: that Adam offered there, when he was created; and that he was created from thence. The wise men say, He had the same place of expiation, as he had of creation."

Mount Moriah was so seated, that 'Αντικύρη Πόλες έκείνο τοῦ Ιεροῦ Θεόπολις οὕτα, "the city, in the manner of a theatre, lay about the Temple:" on this side Sion, then Acra, and a little on the back of Bezetha.

The mount of the Temple (that is, the place, where the buildings of the Temple were) was a square of five hundred cubits (see Ezek. xlii. 16, 17), compassed with a most noble wall,—and that fortified (shall I say?) with double galleries or halls, or adorned with them, or both. It went out beyond this wall, towards the north-west corner, to such a dimension,—that there the tower Antonia was built, of most renowned workmanship and story.

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a Bab. Taanith, fol. 16. 1.
° Maimon. in Beth Habbechir. cap. 2. Juchas. fol. 9. 1. Midr. Till. 41. 2.
r Middoth, cap. 2.nal. 1. and in the place before.
COURT OF THE GENTILES.

The whole space of the courts was hollow under-ground: נְעֵשׁ בֵּית, &c. "And the whole platform stood upon arches and pillars," that so no sepulchre might be made within this sacred space, whereby either the holy things or the people might gather pollution.

CHAP. XXVIII.

The Court of the Gentiles. רָעָה יבֵית The Mountain of the House in the Rabbins.

In the Jewish writers, it is ordinarily called רָעָה יבֵית "The Mountain of the house;" sometimes לער, or the "Common Court." Hence is it, that a gate, descending hither from the Court of the Women, is called שָׁעֵר יִצְאָה מְעַרְבָּה נְשֶׁי "The gate whence they go out from the Court of the Women into the Common Court." Hence the author of Tosaphtoth\(^1\), "They go out by the gate leading from the Court of the Women לער into the Common Court. And some vessels of stone were fastened to the wall of the steps going up into the Women's Court, and their covers are seen לער in the Common Court."

And that, because hither the heathen might come: "Rabban Gamaliel\(^2\), walking לער יבֵית in the Court of the Gentiles, saw a heathen woman, and blessed concerning her."

And those that were excommunicated and lamented. "All\(^3\) that entered into the mount of the Temple, enter the right-hand way, and go about: but they go out the left-hand way: except him, to whom any accident happens: for he goes about to the left hand. To him that asks, What is the matter with you, that you go about to the left hand?"—He answers, 'Because I lament:'—and he replies to him, 'He that dwells in this Temple, comfort thee.' Or, 'Because I am excommunicated:' and to him he replies, 'He that dwells in this house, put it into their heart to receive thee.'"

And not seldom those that are unclean. Yea, he that carries away the scape-goat, might enter into the very court, although he were then unclean. מַעֲזַז מֶשָּׁלָה &c. "Is\(^4\) he polluted, who is to take away the goat? He entereth unclean even into the court, and takes him away."

\(^1\) Tosapht. in Parah, cap. 2.
\(^2\) Hiers. Avodah Zarah, fol. 40. 1.
\(^3\) English folio-edition, vol. 2. p. 29.
\(^4\) Middoth, cap. 2. hal. 2.
"The greatest space of the Court of the Gentiles, was on the south; the next to it, on the east; the third, on the north; but the least space, was on the west. Of that place, where the space was greater, the use was greater also."

In the wall compassing this space, were five gates: and within, joining to the wall, were "double galleries" or "halls," which yielded delightful walks, and defence also from rains.

There was only one gate eastward, and that was called, the Gate of Shushan; because the figure of Shushan, the metropolis of Persia, was engraven in it, in token of subjection. In this gate, sat a council of three-and-twenty. At the gate, on both sides, were shops; and the whole gallery-walk, on this east side, was called "Solomon's porch."

On the south, were two gates, both called the Gate of Huldah: of the reason of the name, we are not solicitous. These looked towards Jerusalem, or Acra. The hall or gallery, gracing this south side, was called "Τάρα αἰχμὴν," "The king's walk," which was trebled, and of stately building.

On the west was the gate "Kiponus;" haply so named from 'Coponius,' governor of Judea. By this gate they went down into Sion, the bridge and way bending thither.

On the north was the gate תידי or תידי Tedi or Teri, of no use: for so is the tradition,"The gate of Tedi on the north was of no use." On this side, was the castle Antonia, where the Romans kept guard; and from hence perhaps might be the reason the gate was deserted.

**CHAP. XXIX.**

א. הורא נביס

Chel. The Court of the Women.

The Court of the Gentiles compassed the Temple and the courts on every side. The same also did הורא Chel, or the Ante-murale. "That space was ten cubits broad, divided from the Court of the Gentiles, by a fence, ten hand-breadths high; in which were thirteen breaches, which the kings of..."
Greece had made: but the Jews had again repaired them, and had appointed thirteen adorations answering to them.

Maimonides\(^1\) writes: “Inwards” (from the Court of the Gentiles) “was a fence, that encompassed on every side, ten hand-breadths in height, and within the fence Chel, or the Ante-murale: of which it is said, in the Lamentations, ‘And he caused Chel and the Wall to lament,” Lam. ii. 8.

Josephus writes\(^j\), Περίβολος δεύτερος προβατίς ἦν βαθμίσιν ὀλίγαις: διὰ περιεῖχε ξηρών λείνου δρυφάκτου, &c. “The second circuit was gone up to by a few steps: which the partition of a stone-wall surrounded: where was an inscription, forbidding any of another nation to enter, upon pain of death.” Hence happened that danger to Paul because of Trophimus the Ephesian, Acts xxi. 29.

“The Chel, or Ante-murale” (or second enclosure about the Temple), “was more sacred than the Court of the Gentiles: for hither no heathen, nor any unclean by that which died of itself, nor who lay with a menstruous woman, might come.”

“From hence they ascended into the Court of the Women by twelve steps.”

On the east it had only one gate, called in the Holy Scripture, ‘Ωραια, ‘Beautiful,’ Acts iii. 2. In Josephus\(^k\), the Corinthian gate: Τῶν δὲ πυλῶν, &c. saith he; “Of the gates, nine of them were every where overlaid with gold and silver, likewise the posts, and the lintels. But one, without the Temple, made of Corinthian brass, did much exceed, in glory, those, that were overlaid with silver and gold. And two gates of every court were, each, thirty cubits high, and fifteen broad.”

On the south, was only one gate also, and one on the north: and galleries, or court-walks within, joining to the wall, in the same manner, as in the outer court, but not double. Before which were the treasuries placed, or thirteen chests\(^p\), called by the Talmudists, שופרות Schopharoth; in which was put the money offered for the various services of the Temple; and, according to that variety, the chests had

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\(^1\) Beth Habbehill. cap. 5.  \(^j\) Antiq. lib. 15. cap. 14. [Hudson, p. 704. l. 1.]
\(^k\) Middoth, in the place before, cap. 7.  \(^p\) Shekalim, cap. 6. hal. 1.
\(^1\) Middoth, in the place above.
various titles written on them: whence the offerer might know, into which to put his offering, according to his quality.

Upon one was inscribed, "The new shekels;" into which were cast the shekels of that year. Upon another, "The old shekels;" into which were gathered the shekels owing the last year. Upon another, "pigeons and turtles." Upon another, "The burnt sacrifice." Upon another, "The wood." Upon another, "Frankincense." Upon another, "Gold for the propitiation." And six chests had written on them, "Voluntary sacrifice."

"The length of the Women's Court was a hundred thirty-five cubits, and the breadth a hundred thirty-five cubits. And there were four chambers in the four corners of it, each forty cubits, but not roofed." See Ezek. xlvi. 21, 22.

"At the south-east, was the court of the Nazarites: because there the Nazarites boiled their thank-offerings, and cut their hair, and put it under the pot."

"At the north-east, was the chamber of Wood: where the priests, defiled with any spot, searched the wood, whether it was unclean by worms. And all wood, in which a worm was found, was not fit for the altar."

"At the north-west, was the chamber of the Leprous."

"At the south-west, was the chamber of wine and oil."

"On the highest sides" (we follow the version of the famous Constantine L'Empereur), "was the smooth and plain Court of the Women; but they bounded it round about with an inward gallery, that the women might see from above, and the men from below, that they might not be mingled."

In this Court of the Women, was celebrated the sacred and festival dance, in the feast of Tabernacles, called the "Pouring out of Water:" the ritual of which you have in the place cited in the margin.

"The Court of the Women was more sacred, than the Chel; because any, who had contracted such an uncleanness, that was to be cleansed the same day, might not enter into it."

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9 Ibid. hal. 5.  r Middoth, in the place above, hal. 5. Bab. Joma, fol. 16. 1.  s Succah, cap. 5. hal. 2, &c.  t Maimon, in Beth Habbech: in the place above.
CHAP. XXX.

The Gate of Nicanor, or the East Gate of the Court of Israel.

From hence they went up from the Court of the Women fifteen steps. ἐκατεροῦντες, &c. “There were fifteen steps (saith Josephus”) ascending from the partition-wall of the women to the greater gate.” Concerning these steps, the Talmudists*, relating the custom of the dance just now mentioned, speak thus: “The religious men, and the men of good works, holding torches in their hands, danced and sang. The Levites”, with harps, lyres, cymbals, trumpets, and infinite other musical instruments, stood upon the fifteen steps going down out of the Court of Israel into the Women’s Court, singing according to the number of the fifteen psalms of degrees, &c.

The east gate of the Court of Israel was called the "gate of Nicanor."—"All* the gates were changed to be of gold, except the gate of Nicanor; because concerning that a miracle was shown: others say, because the brass of it did exceedingly shine."

In* the gate of Nicanor, they made the suspected wife drink the bitter waters; they purified the woman after childbirth, and the leper.

Of the miracle, done about the folding-doors of this gate, see Constantine L’Empereur, Middoth, p. 57, and Juchasin, fol. 65. 2, &c; who also produceth another reason of the name, in these words: “In the book of Josephus Ben Gorion it is said, that the gate of Nicanor was so called, because a miracle was there shown, namely, that there they slew Nicanor, a captain of the Grecians, in the days of the Asmoneans: which may also be seen in the end of the second chapter of the tract Taanith.”

The history alleged is thus:—Nicanor* was one of the captains of the Greeks; and every day he wagged his hand towards Judea and Jerusalem, and said, “Oh! when will it be in my power, to lay them waste!” But when the Asmonean family prevailed, they subdued them, and slew him,
and hung up his thumbs and great toes upon the gates of Jerusalem. Hence ‘Nicanor’s day’ is in the Jewish calendar.

This gate was Πεντάκοντα πηχών τὴν ἀνάστασιν, &c., “fifty cubits in height; the doors contained forty cubits, and very richly adorned with silver and gold, laid on to a great thickness.”

In that gate sat a council of three-and-twenty; as there was another in the gate of Susan.

None of the gates had πτωχός, a small scroll of paper fixed to the posts, but the gate of Nicanor.

**CHAP. XXXI.**

**Concerning the Gates and Chambers, lying on the South Side of the Court.**

Here, concerning the chambers, they differ. The tract Middoth assigns these to the south side; “The chamber of wood, the chamber of the spring of water, the chamber Gazith.”—The Babylonian Gemara and Maimonides assign them to the north side. In Middoth, “the chamber of salt, the chamber of Happarva, the chamber of them that wash,” were on the north side: in those, they are said to be on the south. The matter is hardly of so great moment, that we should weary ourselves in deciding this controversy. We enter not into disputes, but follow those things that are more probable, the Middoth being our guide.

I. Therefore we suppose, first, that the chamber Gazith was on the south side of the court, near the east corner; and that upon this reason,—that since, according to all the Jews (howsoever differing on what side it was placed), this chamber was not in the middle of the three chambers before named, but on the outside, either on the one hand or on the other,—the council could not sit in the lot of Judah, if Gazith were not seated about that place, which we assign.  

leshachat gating nemitz baisilim norohaz hayarah: “The chamber Gazith was in the form of a great court walk. And half of it was in the Holy Place, and the other half in that, which was common: and it had two doors; whereof one opened towards the Holy Place,—the other, towards that which was common:”—that is, one into the court, the other to the

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*c Joseph. [Hab. 1227. 10.]
*d Sanhedr. cap. 11. hal. 2.
*e Bab. Joma, fol. 11.
*f Midd. cap. 5. hal. 3.
*g Joma, f. 19. 1.
h Beth Habbechir. cap. 5.
i Joma, fol. 25. 1.
SOUTH SIDE OF THE COURT.

Chel. The great Sanhedrim sat in that part, which was in Chel; for “none might sit in the court, unless kings only of the stock of David.”

“In the chamber Gazith, sat the council of Israel, and judged concerning the priests. Whosoever was found touched with any spot, was clothed in black, and was veiled in black, and went away. Whoever was without spot,—being clothed and veiled in white, went into the court, and ministered with his brethren.”

“The president sat in the west part of the chamber;” and “Ab Beth Din on his right hand, and the elders on both sides, in a half circle.”

How the Sanhedrim was driven from this chamber, and when and why, we observe elsewhere.

II. The chamber of the spring was next to this, westwardly: “Where was a well, and a pulley: whence water was supplied to the whole court.”

III. Contiguous to this, was the “gate of waters;” so called, either because the water, to be poured out upon the altar, on the feast of Tabernacles, was brought in through this gate; or because the water-course, conveyed into the Temple from the fountain Etam, went along through this gate into the chamber of the spring. “Abai saith, That fountain was deeper than the pavement of the court three-and-twenty cubits.”—“And I think (saith the author of the Gloss), that the fountain Etam was the same with the waters of Nephtoah, of which mention is made in the book of Joshua, xvi. 9; for thence it descends and slopes into the east and west, and that place was the highest in the land of Israel.”

IV. After this gate, was the chamber of wood, and above that, “the chamber, προσέγγυμων, of the magistrates;” or, as it was commonly called, “the chamber of the counsellors:” where there was a sessions of the priests, consulting about the affairs of the Temple and Service. The ‘wood-chamber’ seems to be called so upon this account, because the wood was conveyed hither, after the search about it was made in the chamber of wood (which was in the corner of the Women’s Court), whether

k Joma, fol. 19. 1. 
Ibid. fol. 25. 1. 
Maimon. in Sanhedr. cap. 1. 
Midd. cap. 5. hal. 3. et Joma, fol. 19. 1. 
Bab. Joma, fol. 31. 
See Midd. in the place above.
there were any worms in it: that which was found fit for the altar, was laid-up here, that it might be more in readiness.

V. Beyond that was שער הקרבן “the gate of offering;” and, after that, שער הזרע “the gate of kindling.”

CHAP. XXXII.

The Gates and Doors on the North Side.

I. First, we meet with the “gate" and chamber Nitsots;” where the priests and Levites watched. This was also called “the gate of a song.”

II. The “chamber of them that wash,” was next to that: and the “chamber of Happarva,” joining to that. In that, they washed the inwards of the sacrifices; in this, they salted the skins of the sacrifices. Some 1 believe, one Parva, a magician, built this chamber; others, that that magician, Parva, made a secret hole in the wall of this chamber, that through that he might see, what was here done by the high-priest: “For in a covered place of this chamber, there was a bath for the great priest, in the day of expiation.”

III. Thence was the ‘gate of offering,’ or of ‘Corban:’ this was also called ‘the gate of the women.’ The reason rendered of the former name is, “that, by this gate, they brought-in the Most Holy sacrifices, which were slain on the north.” But the reason of the latter is more obscure: perhaps, before that gate, the women delivered their sacrifices into the hands of the priests.

IV. After that gate, westward, was the “chamber of salt:” where salt was laid-up for the offerings.

V. Following that, was the “gate Beth Mokadh,” or the “gate of burning:” so called from a chamber adjoining, where a fire continually burnt for the use of the priests. This also was called the “gate Corban:” for, between this and the gate last named, was the chamber, where the public treasure of the Temple was laid-up. In ‘Beth Mokadh’ were four chambers:—1. לשת מלחים ‘The chamber of lambs:’ where they were kept for the use of the altar. 2. ‘The chamber of the show-bread.’ 3. The chamber, where the stones of the altar were laid-up by the Asmoneans, when the kings of Greece had profaned the altar. 4. The chamber, whence they went down into the bath.

1 Midd. cap. 1. hal. 5. 2 Bab. Joma, fol. 35. 1.
3 Midd. cap. 5. hal. 2. 4 Ibid.
"The floor" of the whole sacred earth was not level, but rising: when any went on, from the east gate of the Court of the Gentiles, to the farthest part of the Chel,—he went all in a level. From the Chel, he went up into the Court of the Women, twelve steps,—whereof every step was half a cubit in height. Along the whole Court of the Women, he went in a level; and thence went up into the Court of Israel fifteen steps, every step half a cubit in height."

The Court of Israel was a hundred and thirty-five cubits in length, eleven in breadth.

Through all this court one went in a level; and thence went up into the Court of the Priests by one step of a cubit high: on which was set a pulpit (where the choir of the Levites that sang, stood), and in it were three steps, each half a cubit. Therefore, the Court of the Priests is found to be two cubits and a half higher than the Court of Israel.

The Court of the Priests was a hundred thirty-five cubits in length, eleven in breadth. And they divided the heads of the beams between the Court of Israel, and the Court of the Priests.

They went through the Court of the Priests in a level; and the same they did along the space by the altar, and along the space between the altar and the Pronaon, or the 'Porch of the Temple.' Thither they ascended by twelve steps, each half a cubit high. The floor of the Pronaon and the Temple was all level: and was higher than the floor of the east gate of the Court of the Gentiles, two-and-twenty cubits.

The length of the whole court was a hundred eighty-seven cubits, that is, from east to west. To wit,
The breadth of the Court of Israel . . . . 11
The breadth of the Court of the Priests . . . . 11
The breadth of the altar . . . . . . . . 32
The space between the altar and the Pronaon . 22
The length of the Pronaon and the Temple . 100
Behind the Temple to the west wall . . . . 11

\[\text{\$ Maim. Beth Habbech. cap. 6. }\]
\[\text{\$ Midd. cap. 2. hal. 6.} \]
\[\text{\$ English folio-edition, vol. 2. p. 33.}\]
The altar was, on every side, two-and-thirty cubits; after the ascent of one cubit, it was so straitened, that it was less by one cubit in the whole square,—that is, on every side thirty cubits. It went up five cubits, and again was straitened a cubit; so that there it was eight-and-twenty cubits on every side. The place of the horns on every part was the space of one cubit; so that now it was six-and-twenty cubits every way. The place of the priests’ walk, hither and thither, was one cubit; so that the place of burning extended four-and-twenty cubits round about.

A scarlet thread begirt the middle of the altar, to discern between the upper bloods, and the lower.

The basis of the altar towards the south-east had no corner, because that part was not within the portion of Judah.

At the horn between the west and the south were two holes, like nostrils, through which the sprinkled blood descended, and flowed into the brook Kedron.

The ascent to the altar was, on the south, two-and-thirty cubits, and the breadth sixteen cubits. There was a time, when, upon this ascent, one priest stabbed another priest with his knife, while they strove, who should first get up to the altar.

On the north, were six orders of rings, each of which contained four. There are some, who assert there were four orders, and each contained six, at which they killed the sacrifices: there, therefore, was the place of slaughter. Near by, were low pillars set up, upon which were laid, overthwart, beams of cedar: in these were fastened iron hooks, on which the sacrifices were hung; and they were flayed on marble tables, which were between those pillars.

There was a laver or cistern between the porch and the altar, and it lay a little to the south. "Ben Kattin made twelve cocks for it, which before had but two. He also made the machine of the cistern:" that is, as the Gloss explains it, 'Ben Kattin, when he was the chief priest,
made those cocks for the cistern, that the waters might flow out of them; he made also a pulley, or a wheel, whereby water might be drawn for the use of the cistern.'

Between the altar and the πρόων (or porch), was the space of two-and-twenty cubits. They went up thither by twelve steps, each half a cubit in height.

The Temple was strait on the hinder part, but broad on the fore part; and resembled the figure of a lion, because it is said, "Woe to Ariel" (the lion of the Lord), "to Ariel, the city where David encamped." As the lion is narrower behind, and broader before, so also was the Temple. For the porch was broader than the Temple fifteen cubits on the north, and fifteen cubits on the south; and that space, jetting out on both sides, was called בַּרְנִי הַמִּנִּים "The place of knives,"—namely, where the holy knives, used in killing of the sacrifices, were laid-up.

The length of the Temple contained a hundred cubits,—the breadth, seventy: including within this measure the porch, the chambers, and the thickness of the outward wall; to trace all which, would be too much. And these things, which we have said, we have, therefore, run through with the more haste, both because the famous Constantine L'Empereur hath, very learnedly and largely, treated of them; and because we ourselves largely enough, though much more unlearnedly, have heretofore done these things, in a just volume, in our English tongue.

CHAP. XXXV.

Some other memorable Places of the City.

I. There was a street leading from the Gate of Waters to the mount of the Temple, which seems to be called "the street of the Temple," Ezra x. 9. This way they went from the Temple to mount Olivet.

II. The ascent to the mount of the Temple was not so difficult; but cattle and oxen might be driven thither; nor so easy, but that it required some pains of those that went up. "A child was free from presenting himself in the Temple at the three feasts, until" (according to the school of Hillel) "he was able, his father taking him by the hand, to go up with him into the mount of the Temple."
III. Ἡ τῶν Τυροποιών φάραγξ, τὸντε τῆς ἀνω πόλεως, καὶ τὸν κάτω λόφον διαστέλλων, καθήκει μέχρι Σιλωάμ. "The vale of the Tyropeai" (or the cheesemongers), "that divided between the hill of the Upper City and the Lower, went down unto Siloam." The entrance into this vale, probably, was eastward by the Horse-gate, and the street (the most noted of the whole city) went onward to the west.

IV. πάρος The Upper Street.—"Any spittle, found in the city, was clean, except that which was found in the upper street." The Gloss thus; "The spittle of any unclean person is unclean, and defiles. But strangers of another country are as unclean among us, as those that have a flux. Now the strangers dwelt in the upper street." Here I remember the story of Ismael Ben Camithi, the high-priest; who when he went out on the day of expiation to speak with a certain (heathen) captain, some spittle was sprinkled upon his clothes from the other's mouth: whereby being defiled, he could not perform the service of that day: his brother therefore officiated for him.

V. שׁוֹפָר "The street of the butchers."

VI. שׁוֹפָר "The street of those, that dealt in wool."

"In the butchers' street, which was at Jerusalem, they locked the door" (on the sabbath), "and laid the key in the window, which was above the door. R. Jose saith, That this was in the street of those, that dealt in wool."

Josephus hath these words, Καὶ τῆς Καινής πόλεως, ἐριοπώλεια τε ἢν καὶ χαλκεῖα, καὶ ἰματίων ἄγορα. "In the new city there was a wool-market, and braziers' shops, and a market of garments."

VII. "At Jerusalem was a great court, called בִּנְיָמִין Beth Jaazek, where the cities were gathered together,"—namely, that they might testify concerning the new moon: "and there the Sanhedrim took them into examination; and delicious feasts were made ready for them there, that they might the more willingly come thither, for the sake thereof."

VIII. Some courts also were built upon a rock, under which there was made a hollow, that by no means any sepulchre might be there. Hither they brought some teem-

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k Jos. de Bello, lib. 5. cap. 13. [Hudson, p. 1322. 6.]

h Shekalim, cap. 6. hal. 1.

J Avoth R. Nathan, fol. 9. 1.


k Erubbin, cap. 10. hal. 9. De Bello, lib. 5. cap. 24. [Hudson, p. 1327. 26.]

m Rosh hashanah, cap. 2. hal. 5.

n Parah, cap. 3. hal. 2.
ing women, that they might be delivered there, and might there also bring up their children. And the reason of that curiosity was, that those children, there born and brought up, where they were so secure from being touched by a sepulchre, might be clean without doubt, and fit to sprinkle, with purifying water, such, as were polluted with a dead carcass. The children were shut up in those courts, until they became seven or eight years old. (So R. Solomon, who also cites Tosaphtoth, where nevertheless it is, “until they are eighteen years of age.”) And when the sprinkling of any one is to be performed, they are brought with the like care and curiosity to the place, where the thing is to be done, riding upon oxen, because their bellies, being so thick, might defend them the more securely from the defilement of any sepulchre in the way.

IX. There were not a few caves in the city, hollowed out of the rock, which we observed concerning the hollowed floor of the Temple. Into one of these, Simon the tyrant\footnote{Jos. de Bell. lib. 7. c. 7. [Huds. p. 1297. 35.]} betook himself with his accomplices, when he despaired of his affairs. Of whom you have a memorable story in the place quoted.

X. Besides the pool of Siloam, of Bethesda, of Solomon (if that were not the same with Bethesda), there\footnote{Jos. de Bell. lib. 5. cap. 30. [Huds. p. 1248. 45.]} was Σερουζίον κολυμβήθρα, “the Sparrow-pool,” before Antonia; and κολυμβήθρα Αμύγδαλος, “the Almond-pool,” on the north side of the city.”

XI. We cannot also pass over יִשְׂרָאֵל “The stone of things lost:” where publication was made concerning any thing lost or missing.

XII. We conclude with the trench brought round the city by Titus, wherein he shut it up in the siege. “Beginning\footnote{Joseph. de Bello, lib. 5. cap. 13. [Hudson, p. 1251. 31]} from the tents of the Assyrians, where he encamped, he brought a trench ἐπὶ τὴν κατωτέρω Καινόπολιν, to the nether new city” (the Upper was the hill Bezetha, the Nether was a place somewhat lower on the east of Sion), “and thence along Kedron to mount Olivet. Thence bending to the south, he shut up the mountain round, to the rock called περιστεριώνος, the Dove-cote,—and the hill beyond, which lies over the valley of Siloam. From thence bending on the
west, he came even into the vale of the fountain. After which, ascending along the sepulchre of Anan the chief priest, and enclosing the mountain, where Pompey pitched his tents, he bended to the north side, and going forward as far as the village, which is called, "the house, or place of turpentine" (perhaps בור אירא); "and after that, taking in the sepulchre of Herod,—he came eastwardly to his own intrenchment."

CHAP. XXXVI.

Synagogues in the City; and Schools.

"R. Phinehas", in the name of R. Hoshiaia, saith, There were four hundred and sixty synagogues in Jerusalem: every one of which had a house of the book, and a house of doctrine," בית ספר ומעררה בתי תלמודים יפנוה : "A house of the book for the Scripture," that is, where the Scripture might be read: "and a house of doctrine for traditions," that is, the Beth Midrash, where traditions might be taught. These things are recited elsewhere, and there the number ariseth to four hundred and eighty. "R. Phinehas", in the name of R. Hoshiaia, saith, There were four hundred and eighty synagogues in Jerusalem," &c. We do not make inquiry here concerning the numbers being varied: the latter is more received: and it is made out by gematriy, as they call it, out of the word מלאיצי 'full,' Isa. i. 21. "We" find in Pesikta: R. Menahem, from R. Hoshiaia, saith, Four hundred and eighty synagogues were in Jerusalem, according to the arithmetical value of the word נluğun.” Note, that the letter נ is not computed.

The synagogue of the Alexandrians," is mentioned by the Talmudists: concerning which also the Holy Scripture speaks, Acts vi. 9.

"Eleazar® Ben R. Zadok received (for a price) the synagogue of the Alexandrians, and did his necessary works in it. The Alexandrians had built it at their own charge." This story is recited by the Babylonian Talmudists, and they for Alexandrians have אברים The Braziers. For so they write: "The synagogue of the Braziers, which was at Jerusalem, they themselves sold to R. Eleazar," &c. The Gloss renders

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a Hieros. Chetub. fol. 35. 3.  b Idem, Megillah, fol. 73. 4.
w R. Sol. in Isa. ii. 1.  x Hieros. in Megill. in the place cited above; and Jochas. fol. 36. 2.
SYNAGOGUES AND SCHOOLS.

The reason why the Alexandrians were so called; you may fetch, perhaps, from this story: "There was a brass cymbal in the Temple; and there being a crack in it, the wise men brought artificers from Alexandria to mend it; &c. There was also a brass mortar in the Temple, in which they beat their spices; and there being a crack in it, the wise men brought artificers from Alexandria to mend it," &c.

Consider well, what "The language of Tursi," means in that legend. "Bigthan and Teresh were two Tarsians:" or, if you will, 'two artificers:' "and they talked together in the language of Tursi" (where the Gloss, 'Tursi is the name of a place'); "and they knew not, that Mordecai was one of the elders in the chamber Gazith, and that he understood seventy languages," &c.

In the place noted in the margin, these words are related concerning the sending away the goat Azazel, or the scape-goat: "The chief priests permitted not an Israelite to lead away the scape-goat into the wilderness: but once, one Arsela, who was an Israelite, led him away: and they made him a footstool because of the Babylonians, who used to pull off his hair, and to say, Take it, and go." The Gemara thus; "Rabba Bar Bar Channah saith, They were not Babylonians, but Alexandrians; but, because they hated the Babylonians, therefore, they called them by their name. Take it, and go, &c. "Why does this goat tarry, when the sins of this generation are so many?" Where the Gloss thus; "They made him a footstool, or something to put under his feet, that he might be higher: and upon this he went out of the court, and out of the city: and this, lest the Babylonians should touch the goat: for they used to pull off his hair, and to say, Go, make haste, begone, delay not, our sins are yet upon us." And after; "The inhabitants of the land of Israel hated the Babylonians; every one, therefore, carrying himself irreverently and indecently, they called by their name."

Συναγωγη Αλεξανδρεων, 'The synagogue of the Libertines,' Acts vi. 9: 'The synagogue of those, that are made free:' of whom the Talmudists speak infinitely.

a Bab. Erochin, fol. 10. 2.
b Bab. Megill. fol. 13. 2.
c Bab. Joma, fol. 66.
CHAP. XXXVII.

Bethphage. בֵּית פָּנָי.

There is very frequent mention of this place in the Talmudists: and, certainly, a more careful comparison of the maps with those things, which are said by them of the situation of this place, is worthy to be made; when they place it in mount Olivet,—these make it contiguous to the buildings of Jerusalem.

I. In the place cited in the margin, the case of a stubborn judge (or elder) is handling. For when, by the prescript of the law, difficult matters, and such things as concerning which the lower councils could not judge, were to be brought unto the chief council, unto the place which God should choose, Deut. xvii. 8;—and when that judge of the lower council, who, after the determination and sentence pronounced in that cause, which he propounded, shall refuse to obey, and shall deny to behave himself according to their sentence,—is guilty of death, ver. 12, inquiry is made, "Whether, משלי אביו ימי, &c. if he shall find the Sanhedrim sitting in Bethphage, and shall rebel against the sentence pronounced by them there, that stubbornness be to be judged for rebellion," which, according to the law, is to be punished with death: and it is answered, "The text saith, 'Thou shalt arise, and go up to the place,' &c. Whence it is taught, that the place itself" (the chamber Gazith only). "adds force to the sentence."—The Gloss writes thus, בֵּית פָּנָי מָקוֹם לְפָנָי מַלְכָּה, &c. "Bethphage was a place within the walls of the city, and was reckoned as Jerusalem itself, in respect of all things." Observe, 'Bethphage was within the walls of Jerusalem: so that if the sentence of the Sanhedrim, pronounced at Jerusalem (out of the chamber Gazith), obtained in the case pronounced,—it had obtained, when pronounced in Bethphage.

II. "He that kills a sacrifice of thanksgiving within the wall, and the bread of it is without the wall, the bread is not holy. What is without the wall? R. Jochanan saith, Without the wall of Bethphage; but without the wall of the court, it is holy."—The Gloss thus; בֵּית פָּנָי מָקוֹם לְפָנָי מַלְכָּה, "Bethphage is the outmost place in Jerusalem: and who—
soever is without the walls of Bethphage, is without Jerusalem, where is no place to eat the holy things."

III. It is disputed, whether the passover be to be slain in the name of a person in prison singly; and, among other things, it is thus determined: "If he be within the walls of Bethphage, let them kill it for him singly. Why? Because it is possible, to come to him, and he may eat it."—The Gloss; "Bethphage is the outmost place in Jerusalem: and thither they carry the passover to the person imprisoned, that he may eat it, because he is there within Jerusalem." For it was by no means lawful to eat the passover without Jerusalem.

IV. "The two loaves" (daily offered by the chief priest) "and the show-bread are baked aright either in the court, or in Bethphage."

V. That which we produced first concerning the cause of the stubborn elder," is recited also elsewhere; and these words are added: "He found the council sitting in Bethphage: for example's sake, if he betook himself thither to measure for the beheading of the cow, or to add to the space of the city, or the courts."

VI. "He thrashes within the walls of Bethphage."—The Gloss; "Bethphage is the outmost circuit of Jerusalem." The Aruch;—"The wall of Bethphage is the wall of Jerusalem."

Now consult the maps and the commentaries of Christians, and you have Bethphage seated far from the walls of the city, not very far from the top of mount Olivet: where, also, the footsteps of it (even at this day) are falsely shown to travellers. So our countryman Sandys, an eye-witness, writes concerning it: "We now ascend mount Olivet (saith he), another way bending more northwards" (for before, he had described the ascent to Bethany). "On the right hand, nor far from the top, was Bethphage seated, whose very foundations are confounded; from whence Christ, sitting upon the foal of an ass, went in triumph to Jerusalem: the father-guardian every Palm Sunday now superstitiously imitating him."

They took their resolutions concerning the situation of

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8 Bab. Pesschin, fol. 91. 1.  
10 Id. Bava Mezia, fol. 90. 1.  
11 Menacoth, cap. 11. hal. 2.  
12 J Bab. Sotah, fol. 45. 1.  
this place not elsewhere certainly than from the gospel history, which seems openly to delineate Bethphage at the mount Olivet. True, indeed; and yet nothing hinders, but we may believe the Jews, asserting it to be within the walls of Jerusalem, since they illustrate the thing with so many examples; nor is there any reason, why they should either feign or dissemble any thing in this matter.

To the determining, therefore, of the business, we must have recourse, first, to the derivation of the word: Bethphage is rendered by some a ‘house or place of a fountain,’ from the Greek Πηγή, a fountain: but this is something hard: by the Glosser in Bava Mezia, in the place last cited, it is rendered, a paved ‘causeway;’ ‘The utmost compass of Jerusalem (saith he), which they added to it, is called Bethphage, and seems to me to denote a beaten way.’ To which that of the Targumists seem to agree, who render נֵבֶן הַנַּחַשׁ “At the valley of Shaveh,” Gen. xiv. 17, נֵבֶן הַנַּחַשׁ. But what need is there of wandering abroad either into a strange or more unusual dialect,—when the word הַנַּחַשׁ most vulgarly, and in all men’s mouths, denotes “green figs,” which mount Olivet was not a little famous for? For although it took its name from ‘Olives,’ yet it produced both ‘fig’ trees and ‘palms;’ and according to the variety of these, growing in divers tracts of the mount, so various names were imposed upon those tracts, which we note elsewhere. That lowest part, therefore, of the mountain, which runs out next the city, is called, from the green figs, “Bethphage:” by which name also that part of Jerusalem, next adjacent, is called, by reason of the vicinity of that place. And from these things, well regarded, one may, more rightly and plainly, understand the story of Christ coming this way.

He had lodged in Bethany, the town of Lazarus, John xii. 1. From thence, in the morning, going onward, he is said to come to Bethphage, and Bethany, Mark xi. 1; that is, to that place, where those tracts of the mountain, known by those names, did touch upon one another. And when he was about to ascend into heaven, he is said to lead out his disciples, “Εως εἰς Βηθανίαν, “as far as Bethany,” Luke xxiv. 50; but not farther than a sabbath-day’s journey, Acts i. 12; whereas the town, where Lazarus dwelt, was almost twice as far, John xi. 18. He went, therefore, out of Jerusalem through Bethphage within the walls, and Beth-
phage without the walls,—and measuring a sabbath-day's journey, or thereabouts, arrived to that place and tract of Olivet, where the name of Beth-phage ceased, and the name of Bethany began; and there he ascended. I doubt, therefore, whether there was any town in Olivet called Beth-phage; but rather a great tract of the mountain was so called; and the outermost street of Jerusalem within the walls was called by the same name, by reason of its nearness to that tract.

CHAP. XXXVIII.

Kedron.

Τὸν Ἔλαιον καλοῦμενον ὄρος, ὃ τῇ πόλει πρὸς ἀνατολὴν ἀντικείται, μέση ψάρας Βαβυλὼν διέλογεν, ἦν Κεδρῶν ὄνομασται. "A deep bottom, called Kedron, bounds the mount of Olives, which lies against the city eastward." נבש לי בוני מורה "They built a foot-causeway, or a foot-bridge, upheld with arches, from the mount of the Temple to the mount of Olives, upon which they led away the red cow (to be burned). In like manner, such a foot-causeway they made, upon which they led away the scape-goat: both were built at the charges of the public treasure, which was in the Temple." The reason of that curiosity concerning the red cow was this:—when the ashes of that cow were especially purifying above all other things (for they cleansed from the uncleanness contracted by the touch of a dead person), they thought no caution enough to keep him safe from uncleanness, who was to burn the cow. When, therefore, there might be, perhaps, some sepulchres not seen, in the way he was to go, whereby he might be defiled, and so the whole action be rendered useless,—they made him a path, at no small cost, all the way, upon arches joining to one another, where it was not possible to touch a place of burial. The like care and curiosity was used in leading away the scape-goat.

The sheaf of first-fruits was reaped from the Ashes'-valley of the brook Kedron. The first day of the feast of the Passover, certain persons, deputed from the Sanhedrim, went forth into that valley, a great company attending

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m Joseph. de Bell. lib. 5. cap. 8. [Hudson, p. 1216. 45.]

n Maimon. in Shekalim, cap. 4. 8.


p Menachoth, cap. 19. et Tosapht. ibid.

them; and very many out of the neighbouring towns flocked together, that the thing might be done, a great multitude being present. And the reason of the pomp was fetched thence, because the Baithuseans, or Sadducees, did not think well of doing that action on that day: therefore, that they might cross that crossing opinion, they performed the business with as much show as could be. “When it was now even, he, on whom the office of reaping laid, saith, ‘The sun is set;’ and they answered, ‘Well.’—‘The sun is set;’ and they answered, ‘Well.’—‘With this reaping-hook;’ and they answered, ‘Well.’—‘With this reaping-hook;’ and they answered, ‘Well.’—‘In this basket;’ and they answered, ‘Well.’—‘In this basket;’ and they answered, ‘Well.’—If it were the sabbath, he said, ‘On this sabbath;’ and they answered, ‘Well.’—‘On this sabbath;’ and they answered, ‘Well.’—‘I will reap;’ and they answered, ‘Reap.’—‘I will reap;’ and they answered, ‘Reap.’ This he said thrice; and they answered thrice, ‘Well.’”

In the place, marked in the margin, they are treating concerning removing a sepulchre, seated in an inconvenient place, that it might not pollute any man. Examples are brought-in of the sepulchres of the house of David, which were moved out of their places,—and of the sepulchres of the sons of Huldah, which were within Jerusalem, and were not moved out of their places. “Hence it appears (saith R. Akibah), that there was a certain cave, whereby filth and uncleanness was carried down into the valley of Kedron.”

By such a pipe and evacuation under-ground, did the filth of the Court of the Temple run into the valley of Kedron. “The blood poured at the foot of the altar מֵתוֹרָבִּים נַחֲמָא flowed into a pipe, and emptied itself into the valley of Kedron: and it was sold to the gardeners to dung their gardens.”

CHAP. XXXIX.

The Valley of Hinnom.

A great part of the valley of Kedron was called also the ‘Valley of Hinnom.’ Jeremiah, going forth into the valley of Hinnom, went out by the gate חָרְשֵׁה, the Sun-gate,” Jer. xix. 2; that is, the Rabbins' and

1 Hieros. Nazir, fol. 57. 4.
2 Bab. Joma, fol. 58. 2.
3 See Kimchi upon the place.
others being interpreters, ‘by the East gate.’ For thence was the beginning of the valley of Hinnom, which, after some space, bending itself westward, ran out along the south side of the city.

There is no need to repeat those very many things, which are related of this place in the Old Testament; they are historical. The mention of it in the New is only mystical and metaphorical, and is transferred to denote the place of the damned. Under the second Temple, when those things were vanished, which had set an eternal mark of infamy upon this place, to wit, idolatry, and the howlings of infants roasted to Moloch,—yet so much of the filthiness, and of the abominable name remained, that even now it did as much bear to the life the representation of hell, as it had done before.

It was the common sink of the whole city; whither all filth, and all kind of nastiness, met. It was, probably, the common burying-place of the city (if so be, they did now bury within so small a distance from the city). “They shall bury in Tophet, until there be no more any place,” Jer. vii. 32. And there was there also a continual fire, whereby bones, and other filthy things, were consumed, lest they might offend or infect the city. “There is a tradition according to the school of Rabban Jochanan Ben Zaccai. There are two palm-trees in the valley of Ben-Hinnom, between which a smoke arises: and this is that which we learn, ‘The palms of the mountain are fit for iron.’ And, ‘This is the door of Gehenna.’”

Some of the Rabbins apply that of Isaiah his chapter, lxvi, verse the last: “They shall go out, and see the dead carcasses of the men, that rebel against me; for their worm shall not die, and their fire shall not be quenched.”—“Those Gentiles (saith Kimchi upon the place) who come to worship from month to month, and from sabbath to sabbath, shall go out without Jerusalem into the valley of Jehoshaphat, and shall see the carcasses of Gog and Magog,” &c. And a little after; “The just shall go out without Jerusalem into the valley of Hinnom, and shall see those that rebel,” &c.

What is to be resolved concerning the ‘valley of Jehoshaphat,’ he himself doubts, and leaves undetermined: “For

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*a Bab. Erubbin, fol. 19. 1.  
either Jehoshaphat (saith he) here erected some building, or did some work, or it is called 'the valley of Jehoshaphat' because of judgment.' So also Jarchi; וְיִפְרַשׁ מִשְפָּטָּו יְהוָּשָׁפָּט 'Jehoshaphat means all one with the 'judgment of the Lord.'” [Chald. מִשְפָּט יְהוָּשָׁפָּט, “distributionem Judicii:” Leusden.]

CHAP. XL.

Mount Olivet. רָדָה הָוְיָסֶם The Mount of Olives, 2 Sam. xv. 30; Zech. xiv. 4. In the Rabbins commonly, רָדָה הָוְיָסֶם The Mount of Oil.

"Ὅρος τὸ προσαγωγεύμενον Ἑλαιῶν, τῆς πόλεως ἀντικρος κέλευν, ἀπέχει στάδια πέντε. The mount called the mount of Olives, lying over-against the city, is distant five furlongs.” But Luke saith, Acts i. 12, “Then they returned from the mount, called Olivet, δὲ ἦσαν ἐγγὺς Ἰερουσαλὴμ σαββάτου ἤχον ὅπως “which is near Jerusalem, a sabbath-day’s journey.” But now a sabbath-day’s journey” contained eight furlongs, or a whole mile. Neither yet, for all this, doth Luke fight against Josephus. For this last measures the space to the first foundation of Olivet; the other, to that place of Olivet, where our Saviour ascended. The first foot of the mount was distant five furlongs from the city; but Christ, being about to ascend, went up the mountain three furlongs farther.

The mount had its name from the Olive-trees, however other trees grew in it; and that, because the number of these perhaps was greater, and the fruit better. Among other trees, two cedars are mentioned, or rather two monsters of cedars. “Two cedars (they say) were in the mount of Olivet, under one of which were four shops, where all things needful for purifications were sold: out of the other, they fetched, every month, forty seahs” (certain measures) “of pigeons, whence all the women to be purified were supplied.”

It is a dream like that story, that, beneath this mountain, all the dead are to be raised. “When the dead shall live again (say they), mount Olivet is to be rent in two, and all the dead of Israel shall come out thence; yet, those right-

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* Kimchi upon Joel iii.  
* Josephb. Antiq. lib. 20. cap. 6. [Hudson, p. 593, 40.]  
* Hieros. Tanith, fol. 69. 1.  
* Targum upon Cant. viii. 1.
esus persons, who died in captivity, shall be rolled under the earth, and shall come forth under the mount of Olivet."

There was a place in the mount, directly opposite against the east gate of the Temple, to which the priest, that was to burn the red cow, went along a foot-bridge laid upon arches, as it was said before. And when he sprinkled his blood there, he directly levelled his eyes at the Holy of Holies.

Those signal flames also, accustomed to be waved up and down on the top of this mount in token of the new moon now stated, are worthy of mention. The custom and manner is thus described: “Formerly”, they held up flames; but when the Cutheans spoiled this, it was decreed, that they should send messengers.” The Gloss is this; “They held up the flames presently after the time of the new moon was stated; and there was no need to send messengers to those, that were afar off in captivity, to give them notice of the time; for those flames gave notice: and the Cutheans sometime held up flames in an undue time, and so deceived Israel.”

The text goes forward: “How did they hold up the flames? They took long staves of cedar, and canes, and fatwood, and the coarse part of the flax, and bound these together with a thread. And one, going up to the mount, put fire to it, and shakes the flame up and down, this way and that way, until he sees another doing so in a second mountain, and another so in a third mountain. But whence did they lift up these flames first? From the mount of Olivet to Sartaba; from Sartaba to Gryphena; from Gryphena to Hauran; from Hauran to Beth Baltin. And he who held up the flame in Beth Baltin, departed not thence, but waved his flame up and down, this way and that way, until he saw the whole captivity abounding in flames. The Gemarists inquire, what ‘from Beth Baltin’ means? This is Biram. What the captivity means? Rabh Joseph saith, This is Pombeditha. What means As it were a burning pile of fire? There is a tradition, that every one taking a torch in his hand, goes up upon his house,” &c.

The Jews believe, the Messias shall converse very much

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*See Middoth, cap. 1. hal. 3.
*Parah, cap. 3. hal. 9.
*Rosh Hashanah, cap. 2. hal. 2, 3, &c.
in this mountain: which is agreeable to truth and reason. For when they think his primary seat shall be at Jerusalem, they cannot but believe some such thing of that mount. R. Janna saith, "The divine majesty stood three years and a half in mount Olivet, and preached, saying, 'Seek ye the Lord, while he may be found; call upon him, while he is near.'"

And now let us from this mountain look back upon the city. Imagine yourself sitting in that place, where the priest stood, while he burnt the red cow, directly over-against the east gate of the Temple. Between the mount and the city you might see a valley running between, compassing Sion on the right hand, and Jerusalem on the left: the Gate of Waters against you, leading to the Temple; on the left hand, Ophla and the Horse-gate. From thence, as we have said, was the beginning of the valley of Hinnom, which, at length, bowed towards the south side of the city. In that place, near the wall, was the Fullers’ field; which whether it was so called from wood framed together, where fullers dried their cloth; or ἀπὸ καφέως μνήματος, 'from a fuller's monument,' of which Josephus writes,—we do not dispute.

From the Horse-gate, westward, runs out the valley Kedron, in which is a brook, whence the valley takes its name—embracing Sion also on the north, and spreading abroad itself in a more spacious breadth.

"Below the city, there was a place" (we do not dare to mark it out) "which was called מָזָה Motza: hither they came down" (in the feast of Tabernacles) "and cropped off thence long boughs of willow" (it may be, from the banks of the brook Kedron); "and, going away, placed them near the sides of the altar,—bended after that manner, that their heads might bow over the top of the altar," &c.

It is no marvel, if there were a multitude of gardens without the city, when there were none within. Among them ἡ γέφυρα "A garden of Jerusalem is famed, wherein figs grew, which were sold for three or four assarili each: and yet neither the Truma, nor the Tenth, was ever taken of them."

Josephus hath these words, 'Εκτεταφευτo ἀπὸ τοῦ τελχουν

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c Midras Tillin.
e De Bello, lib. 5. cap. 13.
f Succah, cap. 4. hal. 5.
g Massaroth, cap. 2. hal. 4.
h De Bello [Hudson, p. 1215. 45.]
"The gardening was all compassed about from the wall with trenches; and every thing was divided with crooked gardens, and many walls."

**CHAP. XLI.**

_Bethany._

Bethany seems to be the same with בירת דנין among the Talmudists. Of which they write thus. They treat in the place, noted in the margin, concerning eating of fruits the seventh year, and concerning בראש Beor, of which we have spoke before. They inquire, How long one may eat of these or the other fruits?—And they state the business thus: "They eat Olives (say they) until the last ceases in Tekoa. R. Eleazar saith, Until the last ceases in Gush Chalab" (in the tribe of Asher). "They eat dry figs, until green figs cease in Beth-hene. R. Judah saith, The green figs of Beth-hene are not mentioned; unless in respect of the tenths; as the tradition is, ממ בית דנין אמר חין ושם בני. The figs of Beth-hene, and the dates of Tubni, are bound to be tithed." The Gloss is this; "They are not mentioned in the schools among fruits, unless in respect of tithing." These words are recited in Erubbin: where the word בית דנין Beth-hene is writ, Beth-jone, and Tubni is writ תבינה Tubina.

Beth-hene certainly seems to be the same altogether with our Bethany; and the name to be drawn from the word אָהֲנֵיה Ahene, which signifies the "dates of palm-trees," not come to ripeness: as the הד Tatto also signifies green-figs, that is, such figs as are not yet ripe.

And now take a prospect a little of mount Olivet. Here you may see olive-trees; and in that place is Gethsemane, "The place of oil-presses." There you may see palm-trees growing; and that place is called Bethany, "The place of dates." And we may observe in the gospel-history, how those that met Christ, as he was going forward from Bethany, had branches of palm-trees ready at hand. There you may see fig-trees growing; and that place was called Bethphage, "The place of green-figs."

Therefore, some part of Olivet was called Bethany from

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2 Bab. Pesachin, fol. 53. 1.  
3 Chap. 1.  
4 _Erubbin, fol. 28. 2._
the palm-trees; there was a town also, called of the same name, over-against it. The town was fifteen furlongs distant from Jerusalem. And the coast of that name went on, till it reached the distance of a sabbath-day's journey only from the city.

CHAP. XLII.

Σκοπός. Scopo.

In that manner as mount Olivet lay over-against the city on the east, the valley of Kedron running between,—so, on the north, behind a valley somewhat broader, stretched out from Sion northward, the land swelled into a hill, at the place which from thence was called Zophim; because thence there was a prospect on all sides, but especially towards the city.

Concerning it Josephus

Concerning it Josephus thus: "Caesar, when he had received a legion by night from Ammaus, the day after moving his tents thence, Ἔπει τὸν Σκοπόν καλοῦμενον πρόσεις αὐτάν. Ἔνοδος ἑν, τε πόλις ἐδώ κατεφάνετο, καὶ τὸ τοῦ ναοῦ μέγεθος ἔκλαμπ-προν, &c. He entered into Scopo so called. Where the city appeared, and the greatness of the Temple shining out: as that plain tract of land, touching upon the north coast of the city, is truly called Scopus, The Viewer."

Hence those canons and cautions: "He" that pisseth, let him turn his face to the north: he that easeth nature, to the south. R. Josi Ben R. Bon saith, The tradition is, From Zophim and within:"—that is, if this be done by any one from Zophim inwards, when he is now within the prospect of the city; when he pisseth, let him turn his face to the north, that he do not expose his modest parts before the Temple: when he easeth nature, let him turn his face to the south, that he expose not his buttocks before it.

"If any one, being gone out of Jerusalem, shall remem-

ber, that holy flesh is in his hand, if he be now gone beyond Zophim, let him burn it in the place where he is." (For it is polluted by being carried out of the walls of Jerusalem.)

"But if he be not beyond Zophim, let him go back, and burn it before the Temple." Where the Gloss thus; "Zophim is a place, whence the Temple may be seen." But another Gloss doth not understand the thing here of that proper


m Joseph. de Bellu, lib. 5. cap. 3. [Hudson, p. 1216. 51.]

Hieros. Beracoth, fol. 18. 2.

n Bab. Beracoth, fol. 49. 2.
place, but of the whole compass about the city, wheresoever the city could first be seen. So R. Eliezer, of Abraham, going from the south to Jerusalem, "The third day they came to Zophim: but when he came to Zophim, he saw the glory of the divine majesty sitting upon the Mount" (Moriah).

CHAP. XLIII.


There was a certain Ramah, in the tribe of Benjamin, Josh.xviii. 25, and that within sight of Jerusalem, as it seems, Judg. xix. 13; where it is named with Gibeah:—and else-where, Hos. v. 8; which towns were not much distant. See 1 Sam.xxii. 6; "Saul sat in Gibeah, under a grove in Ramah." Here the Gemarists' trifle: "Whence is it (say they) that Ramah is placed near Gibeah? To hint to you, that the speech of Samuel of Ramah was the cause, why Saul remained two years and a half in Gibeah." They blindly look over Ramah in the tribe of Benjamin,—and look only at Ramah in Ephraim, where Samuel was born.

His native town is very often called Ramah, once Ramathaim Zophim, 1 Sam. i. 1. "There was a certain man of Ramathaim:" that is, one of the two Ramaths, which were surnamed also 'Zophim.' A like form of speech is that 1 Sam. xviii. 21; "In one of the two, thou shalt be my son-in-law." That town of Samuel was Ramath Zophim; and this of Benjamin, was Ramath Zophim also: but by a different etymology, as it seems:—that, it may be, from Zuph, Saul's great-great-grandfather, whence that country was so called, 1 Sam. ix. 5; this, from Zophim, of which place we have spoke in the foregoing chapter.

Gibeah was Saul's town. Κώμη Γαβαθος-Σαουλη καλομένη. Σημαινει δ' τοντο λόφον Σαουλου' διέχοντα ἀπὸ τῶν Ἰεροσολύμων, ὃν ἀπὸ τρίακοντα σταδίων. "The town called Gabath-Saul. This signifieth Saul's-hill, which is distant from Jerusalem about thirty furlongs." Hence you may guess at the distance of Ram from Jerusalem. Josephus calls the neighbouring place of Gibeah, 'Ἀκανθῶν αὐλῶνα.' "the long Valley of Thorns:" perhaps, נחל סנה the valley under the rock 'Seneh:' of which mention is made, 1 Sam. xiv. 4.

* Bab. Taanith, fol. 5. 2. 8 Joseph. de Bell. lib. 5. c. 6. [Hudson, p. 1215. 27.]
CHAP. XLIV.

Nob. Bahurim.

That Nob was placed in the land of Benjamin, not far from Jerusalem, whence Jerusalem also might be seen,—the words of the Chaldee paraphrast, upon Isa. x. 32, do argue. For so he speaks; "Sennacherib came and stood in Nob, a city of the priests, before the walls of Jerusalem; and said to his army, 'Is not this the city of Jerusalem, against which I have raised my whole army, and have subdued all the provinces of it? Is it not small and weak in comparison of all the fortifications of the Gentiles, which I have subdued by the valour of my hand?' He stood nodding with his head against it, and wagging his hand up and down," &c. Where Kimchi thus; "Jerusalem might be seen from Nob. Which when he saw from thence, he wagged his hand, as a man is wont to do, when he despiseth any thing," &c. And Jarchi thus; "When he stood at Nob, he saw Jerusalem," &c.

The Talmudists" do concur also in the same sense with the Chaldee paraphrast, and in his very words; adding this moreover,—that all those places, which are numbered-up by Isaiah in the place alleged, were travelled through by the enemy with his army in one day.

The tabernacle sometime resided at Nob; when that was destroyed, it was translated to Gibeon. "And the days of Nob and Gibeon" (they are the words of Maimonides) "were seven-and-fifty years."

We meet with mention of Bahurim, 2 Sam. xvi. 5. It was a Levitical city, the same with Almon, Josh. xxi. 18; which is also called Alemeth, 1 Chron. vi. 60. Those words, "And David came to Bahurim," in the place alleged in the Book of Samuel, the Chaldee renders, יא_upgrade nívelת יא�למה "And David the king came to Almath." Where Kimchi thus; "Bahurim was a city of the Benjamites, and is called in the Books of the Chronicles, 'Alemeth;' for Bahurim and Alemeth are the same." Both sound as much as, young men.

* Bab. Sanhedr. fol. 94. 2, and 95. 1.
* Maim. in Beth Habbeehirab, cap. 1.
CHAP. XLV.

Emmaus. Kiriath-jearim.

"From Beth-horon to Emmaus it was hilly."—It was sixty furlongs distant from Jerusalem.—‘Οκτακοσίων ἵκεν Μόνος, ἀπὸ τῆς στρατιᾶς διαφειμένος, χωρὶς ἐδωκεν (Οὗσπασιαναῖς) εἰς κατόκησιν, ὥς καλείται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίων ἡκοῦτα. "To eight hundred only, dismissed the army, (Vespasian) gave a place, called Ammaus, for them to inhabit: it is sixty furlongs distant from Jerusalem."

I inquire, whether this word hath the same etymology with Emmaus near Tiberias, which, from the 'warm baths,' was called ἦρμες 'Chammath.' The Jews certainly do write this otherwise; namely, either as the Jerusalem Talmudists in the place above cited; or, Ἰουσαια, as the Misna.

"The family (say they) of Beth-Pegarim, and Beth Zipperia was χαμαούσι out of Emmaus."—The Gloss is this; "Emmaus was the name of a place, whose inhabitants were Israelite gentlemen, and the priests married their daughters."

Josephus, mentioning some noblemen, slain* by Simeon the tyrant, numbers one Aristus, who was "a scribe of the council, γένος εἰς Ἀμμαοῦς, and by extraction from Ammaus." By the same author is mentioned also "Ανανοῦς δὲ ἀν Ἀμμαοῦς, Ananus of Ammaus," one of the seditious of Jerusalem; who nevertheless at last fled over to Cæsar.

Kiriath-jearim was before-time called Baale, 2 Sam. vi. 2; or Baaleth, 1 Chron. xiii. 6. Concerning it, the Jerusalem writers speak thus; "We find, that they intercalated the year in Baalah. But Baalah was sometimes assigned to Judah, and sometimes to Dan. Eltekah, and Gibbethon, and Baaleth; behold, these are of Judah." (Here is a mistake of the transcribers, for it should be written, of Dan, Josh. xix. 44.). "Baalah, and Jiim, and Azem,—behold, these are of Dan" (it should be written, of Judah, Josh. xv. 29); "namely, the houses were of Judah,—the fields, of Dan."

In* Psal. cxxxii. 6; "We heard of it" (the ark) "in Ephratah" (that is, Shiloh, a city of Ephraim); "we found it

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w Hieros. Shevith, fol. 38. 4.  
\( \text{v} \) Joseph. de Bello, lib. 7. cap. 27. [Hudson, p. 1311. 15.]  
\( \text{x} \) Euchlin, cap. 2. hal. 4.  
\( \text{b} \) De Bello, lib. 5. cap. 33.  
\( \text{d} \) Hieros. Sanhedr. fol. 18. 3.  
\( \text{a} \) Leusden's edition, vol. 2. p. 204.  
\( \text{c} \) Ibid. lib. 6. cap. 25.  
\( \text{e} \) English folio-edition, vol. 2. p. 43.
in the fields of the wood” (רְשֵׁב, that is, in Kiriath-jea-
rim, 1 Sam. vii. 1, &c).

CHAP. XLVI.

The Country of Jericho, and the Situation of the City.

Here we will borrow Josephus’s \(^d\) pencil, “Ιδρυται μὲν ἐν
πεδίων, ψυλῶν δὲ ὑπέρκειται αὐτῆς καὶ ἄκαρπων ὄρων μέχριστον, &c.;
“Jericho is seated in a plain, yet a certain barren mountain
hangs over it, narrow, indeed, but long; for it runs out north-
ward to the country of Scythopolis,—and southward, to the
country of Sodom, and the utmost coast of the Asphaltites.”

Of this mountain mention is made, Josh. ii. 22, where the
two spies, sent by Joshua, and received by Rahab, are said
to “conceal themselves.”

‘Αντίκειται δὲ τούτῳ γὰρ περὶ τῶν Ἰορδάνην ὄρων, &c. “Opp-
posite against this, lies a mountain on the other side Jordan,
beginning from Julias on the north, and stretched southward
as far as Somorrha, which bounds the rock of Arabia. In
this is a mountain, which is called the Iron mountain, reach-
ing out as far as the land of Moab. But the country which
lies between these two mountainous places, is called the Great
Plain (Μεγα πεδίον), extended from the village Ginnaber to
the lake Asphaltites, in length a thousand two hundred fur-
longs” (a hundred and fifty miles), “in breadth, a hundred
and twenty furlongs” (fifteen miles); “and Jordan cuts it in
the middle.”

Hence you may understand more plainly those things,
that are related of “the plains of Jericho,” 2 Kings xxv. 5;
and what ἡ περίχωρος τοῦ Ἰορδάνου, “the region about Jor-
dan,” means, Matt. iii. 5.

’Απέχει δὲ Ἰερουσαλήμ μὲν στάδιοις ἑκατὸν πεντήκοντα, τοῦ
dὲ Ἰορδάνου ἕκας, &c. “Jericho is distant from Jerusa-
lem a hundred and fifty furlongs” (eighteen miles and three
quarters), “and from Jordan sixty furlongs” (seven miles
and a half). “The space from thence to Jerusalem is desert
and rocky; but to Jordan and the Asphaltites, more plain,
indeed, but alike desert, and barren.”

This our author asserts the same distance between Je-
richo and Jordan, elsewhere, in these words: Οἷς δὲ, πεντή-
kοντα προελάτους στάδια, βάλλονται στρατόπεδον ἀπὸ δέκα
\(^d\) Jos. de Bello, lib. 4. cap. 27. [Hudson, p. 1193. 28.]
\(^e\) Antiq. lib. 5. cap. 1.
σταδίων τῆς Ἰεριχώντος: "But the Israelites, travelling forward fifty furlongs from Jordan, encamped the distance of ten furlongs from Jericho:" that is, in Gilgal, in the east coast of Jericho, Josh. iv. 19.

But concerning the distance between Jericho and Jerusalem, he does not seem to agree with his countrymen. For, however they, according to their hyperbolical style, feign very many things to be heard from Jerusalem as far as Jericho,—to wit, the sound of the gate of the Temple, when it was opened,—the sound of Migrephah, or the little bell, &c.; yet there are some of them, who make it to be the distance of ten parsee; "Rabbath Bar Bar Channah saith, Rabbi Jochanan saith, נוירש ליריעא ר"ש From Jerusalem to Jericho were ten parsee: and yet, from thence thither the voice of the high-priest, in the day of expiation, pronouncing the name Jehovah, was heard, &c. The hinges of the gates of the Temple are heard מבטוחה הרום שבע as far as the eighth bound of the sabbath;" that is, as far as a sabbath-day’s journey eight times numbered. The Gloss hath these words; "The hinges, indeed, not farther, but the gates themselves are heard to Jericho." There is an hyperbole in their measuring of the space, as well as in the rest.

Ἐκπυρώται δὲ ὡρὰ Ξέρους τὸ πεδίον, καὶ δὲ ὑπερβολὴν αὐχ-μοῦ περέχει νυσσᾶς τὸν ἄερα, &c. "And that plain burns in the summer, and, by too much heat, renders the air unhealthful: for it is all without water, except Jordan; the palms that grow in whose banks, are more flourishing and more fruitful than those, that grow more remote."

Παρὰ μέντοι τὴν Ἱεριχώντα ἐστι πηγῆ, δασιλῆς τε, καὶ πρὸς ἄρδελας λιπαρωτάτη, παρὰ τὴν παλαιὰν ἀναβλύζουσα πόλιν, &c. "Near Jericho is a very plentiful spring, and very rich for watering and moistening the ground; it riseth near the old city, and Jesus the son of Nave took it. Of which spring there is a report, that, in former times, it did not only make the fruits of the earth and of the trees to decay, but also the offspring of women; and was universally unwholesome and harmful to all: but it was changed into a better condition by Elizeus, &c. (see 2 Kings ii. 21). So that those waters, which before were the cause of barrenness and famine, did thenceforth produce fruitfulness and abundance: and they
have so great a virtue in their watering, that whatsoever place they touch, they bring on to a very speedy ripeness."

Καὶ τεῖον μὲν ἐπεισών ἠδομήκοντα σταθησαν ὀμῖκος, εὖρος δὲ ἡμίκοσιν. "And they overflow the plain seventy furlongs in length, and twenty in breadth: and there they nourish very fair and thick gardens of palm-trees of divers kinds, &c. That place also feeds bees, and produceth opobalsamum, and cyprinum, and myrobalanum: so that one might not call it amiss Ὁ ἐν τῷ Χωρίῳ, ' A divine country,' " &c.

Strabo speaks like things, 'Ιεριχωνὶ δὲ ἐστὶ τεῖον κύκλῳ περικυκλώμενον ὅρεων τιν, &c. "Jericho is a plain surrounded with mountains, which, in some places, bends to it after the manner of a theatre. A grove of palm-trees is there, with which are mixed also other garden plants, a fruitful place, abounding with palm-trees for the space of a hundred furlongs, all well watered, and full of habitations. The royal court and paradise of balsam is there," &c.

And Plinyk; "Jericho, planted with groves of palms, and well watered with springs," &c.

Hence the city is called, the "city of palm-trees," Deut. xxxiv. 3, and Judg. i. 16: where for that, which, in the Hebrew, is מַעֲשֵׂר הָתָם, "From the city of palm-trees," the Targum hath מַעֲשֵׂר הָרְעַת רִיוֹרָה "From the city Jericho:" which nevertheless Kimchi approves not of, reckoning the city of palm-trees to be near Hebron: whom see. See also the Targum upon Judg. iii. 13, and Kimchi there; and the Targum upon Judg. iv. 5.

When you take a view of that famous fountain, as it is described by Josephus, thence you understand what waters of Jericho the Holy Ghost points out in Josh. xvi. 1.—And when you think of that most pleasant country watered from thence, let that Rabbinical story come into your mind, of רַבִּיעַת שֵׁל יִרְיָה "The gift of Jericho," of five hundred cubits square, granted to the sons of Hobab, Moses's father-in-law: of which see Baal Turim, upon Num. x. 29, and the Rabbins upon Judg. i.

CHAP. XLVII.

Jericho itself.

We read, that this city was not only wasted by Joshua
with fire and sword, but cursed also. "Cursed be he before the Lord, who shall rise up, and build that city Jericho," Josh. vi. 26. "Nor was another city to be built (says the Talmudists'), which was to be called by the name of Jericho: nor was Jericho itself to be built, although to be called by another name." And yet I know not, by what chance, this city crept out of dust and rubbish, lived again, and flourished, and became the second city to Jerusalem. The same persons, which were just now cited, suppose that the restorer of it was Hiel, the son of Jehoshaphat, to wit, the same with Jechiel, 2 Chron. xxi. 2; "Hiel (say they"") was of Jehoshaphat, and Jericho of Benjamin." And that is a just scruple, which R. David objects,—how it came about, that the pious king Jehoshaphat should suffer such a horrid thing to be done within his kingdom? Much more, how this should have been done by his son? Let them dispute the business; we hasten somewhere else.

That, which ought not to be done,—being once done, stands good. Hiel did a cursed thing in building Jericho: yet Jericho was not to be cursed, being now built. A little after its restoration, it was made noble by the schools of the prophets, 2 Kings ii. 5; and it flourished with the rest of the cities of Judea unto the destruction of the nation by the Babylonians.

It flourished more under the second Temple, so that it gave place to no city in Judea; yea, all gave place to it, besides Jerusalem. A royal palace was in it, where Herod ended his days: a Hippodromus, where the Jewish nobility, being imprisoned by him, were to be slain, when he expired: an amphitheatre, where his will was publicly opened, and read over: and sometime a sessions of the Sanhedrim, and "a noble troop of those, that waited in their courses at the Temple."

"The elders sometime assembled together in the chamber Beth-gadia in Jericho: the Bath Kol went forth, and said to them, There are two among you, who are fit to receive the Holy Ghost, and Hillel is one of them: they cast their eyes upon Samuel the Little, as the second. Another time the elders assembled together in a chamber in Jafne; the

1 Hieros. Sanhedr. fol. 29. 4.  m Id. ibidem.  n Kimchi upon 1 Kings. xvi.
 r Id. de Bello, lib. 1. cap. ult.  s Hieros. Avod. Zarah. fol. 42. 3.
Bath Kol went forth, and said, There are two among you, who are fit to receive the Holy Ghost, and Samuel the Little is one of them: they cast their eyes upon R. Lazar. And they rejoiced, that their judgment agreed with the sentence of the Holy Ghost."

"There is a tradition", that there were, at Jerusalem, twenty-four thousand men of the station; and half a station" (that is, twelve thousand men) "at Jericho. Jericho also could have produced a whole station; but because she would give place to Jerusalem, she produced only the half of a station."

Behold"! five hundred men of every course residing at Jericho! But what were they? They were ready at hand to supply any courses that wanted, if there were any such at Jerusalem; and they took care of supplying them with necessaries, who officiated at Jerusalem. Hence it is the less to be wondered at, if you hear of a priest and a Levite passing along in the parable of him, that travelled between Jerusalem and Jericho, Luke x. 31, 32.

In so famous and populous a town, there could not but be some council of three-and-twenty, one, at least, of more remark, if not more,—when so many of the stations dwelling there were at hand, who were fit to be employed in government; and so many to be governed.

"The men of Jericho are famed for six things done by them: in three of which the chief council consented to them, but in the other three they consented not." Those things, concerning which they opposed them not, were these:—

I. "They ingrafted, or folded, together, palm-trees every day." Here is need of a long commentary, and they produce one, but very obscure. The business of the men of Jericho was about palm-trees; which they either joined together, and mingled males with females; or they ingrafted, or (as they commonly say) inoculated the more tender sprouts of the branches into those, that were older. So much indulgence was granted them by the wise men concerning the time, wherein these things are done, which, elsewhere, would scarcely have been suffered; un-

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4. Festich, cap. 4, hal. 9.
less, as it seems, the nature of the place, and of the groves of palms, required it.

II. "They folded up the recitations of their phylacteries:" that is, either not speaking them out distinctly; or omitting some doxologies, or prayers; or pronouncing them with too shrill a voice. See the Gemara and the Gloss.

III. "They reaped, and gathered in their sheaves, before the sheaf [of first fruits] was offered;" and this, partly, because of the too early ripeness of their corn in that place; and, partly, because their corn grew in a very low valley, and therefore it was not accounted fit to be offered unto the Mincha, or daily sacrifice. See the Gloss.

The three things, concerning which the wise men consented not to them, were these:—

I. Muchiri הניתן של חמש Such fruits and branches, also certain fruits of the sycamine-trees, which their fathers had devoted to sacred uses,—they alienated into common.

II. ארבלי מתורה והשמרים השעה They ate, on the sabbath-day, under the tree, such fruits, as fell from the tree, although they were uncertain, whether they had fallen on the sabbath-day, or the eve of the sabbath: for such as fell on the sabbath, were forbidden.

III. גורני פארה לירוס They granted a corner of the garden for herbs, in the same manner as a corner of the field was granted for corn.

Let the description of this city and place be concluded with those words of the Talmud, in the place noted in the margin. "Do they use a certain form of prayer upon balsam? Blessed be he, who hath created the ointment of our land." The Gloss is, "The ointment of our land: for it grows at Jericho; and, for its smell, it is called Jericho: and it is that Pannag, of which mention is made in the Book of Ezekiel, 'Judah and the land of Israel were thy merchants in wheat of Minnith and Pannag.' This I have seen in the book of Josephus Ben Gorion."

* Bah. Berach. fol. 43. 1.
Let us begin from the last encampings of Israel beyond Jordan.

Num. xxxiii. 49: "They encamped near Jordan from Beth-jeshimoth unto Abel-shittim."—"From Beth-jeshimoth to Abel-shittim were twelve miles." It is a most received opinion among the Jews, that the tents of the Israelites in the wilderness contained a square of twelve miles. So the Targum of Jonathan, upon Num. ii. 2; פְּנֵי בֵית הָנִדְרָה &c. "The encamping of Israel was twelve miles in length, and twelve miles in breadth." And the Gemarists say, "It is forbidden a scholar to teach a tradition before his master, yea, not to do it, until he be twelve miles distant from him, according to the space of the encamping of Israel. But whence is that space proved? And they encamped near Jordan from Beth-jeshimoth to Abel-shittim."—How far is that? Twelve miles."

They believe, also, that the bulk of the host took up the same space, while they passed Jordan. Nor is it unfit so to believe: for it, indeed, seems at least to have taken up a very large space in its passage: this especially being observed, that, while the ark stood in the middle of Jordan, none might come within two thousand cubits near it. Josh, iii. 4. When, therefore, it is said, "that the people passed over against Jordan," it is to be understood of the middle of the host,—or of those that carried the ark, and of those that went next after the ark.

From Abel to Jordan, were sixty furlongs (seven miles and a half). The breadth of Jordan from bank to bank was but of a moderate space. The Jerusalem Talmudists do write thus of it, in some part of it: "A fire sometime passed over Jordan" (that is, a flame kindled on this bank flew over to that).

"But how far is the flame carried? R. Eleazar saith, For the most part to sixteen cubits; but, when the wind drives it, to thirty.—R. Judah saith, To thirty cubits; and,
when the wind drives it, to fifty.—R. Akibah saith, To fifty cubits; and, when the wind blows, to a hundred."

From Jordan to Gilgal were fifty furlongs (six miles and a quarter). Therefore the whole journey of that day, from Abel to Gilgal, was fourteen miles, or thereabouts. The Talmudists, being deceived by the ambiguity of the word גִּלְגָּל Gilgal, extend it to sixty miles, and more: whom see afterward quoted in the eighty-eighth chapter. It is thus said in Midras Tillin, "Saul went, in one day, threescore miles."

Of the stones, set-up by Joshua in Jordan and Gilgal, the Gemarists have these words:—"R. Judah saith, Aba Chalaphta, and R. Eleazar Ben Mathia, and Chaninah Ben Chakinai, stood upon those stones, and reckoned them to weigh forty sata each."

CHAP. XLIX.

Hebron.

From Jericho we proceed to Hebron, far off in situation, but next to it in dignity: yea, there was a time, when it went before Jerusalem itself in name and honour;—namely, while the first foundations of the kingdom of David were laid; and, at that time, Jericho was buried in rubbish, and Jerusalem was trampled upon by the profane feet of the Jebusites.

Hebron was placed, as in the mountainous country of Judea, so in a place very rocky, but yet in a very fruitful coast.

ןֵילָּה יְנוֹשָׁם. "There is no place, in all the land of Israel, more stony than Hebron: thence, a burying-place of the dead is there." The Gemarists sift what that means: "Hebron was built seven years before Zoan in Egypt, Num. xiii. 22." And they reduce it to this sense, which you may find cited also in R. Solomon, upon that text of Moses, "There is no land more excellent than Egypt; as it is said, 'As the garden of the Lord, as Egypt;' nor is there in Egypt any place more excellent than Zoan; as it is said, 'Her princes were in Zoan;' and yet Hebron was seven times nobler, however it were rocky, than Zoan." For this tradi-

\[\text{Joseph. in the place above.} \quad \text{[Joseph. in the place above.]} \quad \text{Bab. Sanhedr. fol. 44. 1.} \quad \text{Midr. Till. fol. 7. 4.} \quad \text{Bab. Sotah, fol. 34. 1. Tosapht. in Sotah, cap. 8.} \quad \text{Bab. Sotah, in the place above.} \]
tion obtained among them, "Rams from Moab, lambs from Hebron." And to this they apply that of Absalom, "Let me go, I pray, to Hebron, that I may pay my vow.—And why to Hebron?—R. Bar Bar Chanan saith, He went thither, that thence he might fetch lambs for sacrifice. For the turf was fine, yielding grass acceptable to sheep," &c.

You may observe the situation of Hebron, in respect of Jerusalem, from those things, which are related of a daily custom and rite in the Temple. "The president of the service in the Temple was wont to say every morning, Go, and see, whether it be time to kill the sacrifice. If it were time, he, that was sent to see, said, "It is light. Mathia Ben Samuel said, The whole face of the east is light unto Hebron: to whom another answers, Well," &c. Upon which words Rambam thus; "There was a high place in the Temple, whither he, who was sent to see, went up; and when he saw the face of the east shining, he said, "It is light, &c. And they who were in the court, said, "It is light, &c. What! As the light is unto Hebron?—That is, Is the light come so far, that thine eyes may see Hebron?—And he answered, Yes." So also the Gloss upon Tamid; "The morning (saith he, who is on the roof) is seen as far as Hebron; because they could see Hebron thence."

"And therefore they made mention of Hebron, &c. (although the east was on that coast), that the memory of the merit of those, that were buried in Hebron, might occur at the daily sacrifice." They are the words of the author of Juchasin, out of which those are especially to be marked, "Though the east was on that coast;" or, "Though the east were on that quarter of the heaven." Consider which words, and consult the Gemarists upon the place quoted: for they understand those words,—"What! As the light is unto Hebron?"—of the light reaching as far as Hebron; just as the Gloss understands them, of his eyes reaching thither, that went to look. All which things, compared, come at last to this,—if credit may be given to these authors,—that Hebron, however it be placed south of Jerusalem, yet,

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2 Joma, cap. 3, hal. 2. Tamid, cap. 3, hal. 2.
3 Rambam in Talmud in Joma.
4 Juchasin, fol. 65, 1.
did decline somewhat towards the east, and might be seen from the high towers in the Temple and in Jerusalem. Let the reader judge.

Of Machpelah, the burying-place near Hebron, many things are said by very many men. The city was called Hebron, that is, ‘a consociation,’—perhaps, from the pairs there buried, Abraham, Isaac, and Jacob, and their wives.

Not a few believe Adam was buried there in like manner: some, that he was buried once, and buried again. “Adam said (say they”), After my death, they will come perhaps, and, taking my bones, will worship them; but I will hide my coffin very deep in the earth, in a cave within a cave.’ It is therefore called, the cave Machpelah, or the doubled cave.”

CHAP. L⁰.

Of the Cities of Refuge.

Hebron, the most eminent among them, excites us to remember the rest. “The Rabbins deliver this; Moses separated three cities of refuge beyond Jordan; and, against them, Joshua separated three cities in the land of Canaan. And these were placed by one another, just as two ranks of vines are in a vineyard: Hebron in Judea, against Bezer, in the wilderness: Shechem in mount Ephraim, against Ramoth, in Gilead: Cadesh in mount Nephthali, against Golan, in Basan. And these three were so equally disposed, that there was so much space from the south coast of the land of Israel to Hebron, as there was from Hebron to Shechem; and as much from Hebron to Shechem, as from Shechem to Cadesh; and as much from Shechem to Cadesh, as from Cadesh to the north coast of the land.”

It was the Sanhedrim’s business, to make the ways to those cities convenient, by enlarging them, and by removing every stop, against which one might either stumble or dash his foot. No hillock, or river, was allowed to be in the way, over which there was not a bridge: and the way, leading thither, was, at least, two-and-thirty cubits broad. And in every double way, or in the parting of the ways, was written בהלוה, “Refuge, refuge”—lest he that fled thither, might mistake the way.
CHOROGRAPHICAL CENTURY.

The mothers of the high-priest used to feed and clothe those, that, for murder, were shut up in the cities of refuge, that they might not pray for the death of their sons,—since the fugitive was to be restored to his country and friends, at the death of the high-priest: but if he died before in the city of refuge, his bones were to be restored after the death of the high-priest.

The Jews dream, that, in the days of the Messias, three other cities are to be added to those six, which are mentioned in the Holy Scripture,—and they to be among the Kenites, the Kenezites, and the Kadmonites.—Let them dream on.

“Let him thatkills the high-priest by a sudden chance, fly to a city of refuge; but let him never return thence.” Compare these words with the state of the Jews, killing Christ.

CHAP. LI.

Beth-lehem.

The Jews are very silent of this city: nor do I remember, that I have read any thing in them concerning it, besides those things, which are produced out of the Old Testament; this only excepted, that the Jerusalem Gemarists do confess, that the Messias was born there before their times.

Βηθλεέμ κόμη τίς έστιν ἐν τῇ χώρᾳ Ἰουδαίων, ἀπέχουσα σταθείς τριακονταέντε Ἰεροσολύμων. “Beth-lehem is a certain town, in the land of the Jews, thirty-five furlongs distant from Jerusalem:” and that towards the south.

The father of the ecclesiastical annals, citing these words of Eusebius, Ἀκμήσαντος ὁ τοῦ πολέμου ἔτους ὀκτώκαιδεκάτου τῆς ἡγεμονίας Ἀδριανοῦ κατὰ Βήθνικα πόλιν, &c, thus renders them in Latin; “Jām vero, cum, decimo octavo anno imperii Hadriani, bellum, juxta urbem Beth-lehem nuncupatum (quae erat urerum omnium praesidiis munitissima, neque adeo longe a civitate Hierosolymarum sita) vehementius acenderetur,” &c. “But now, when, in the eighteenth year of the empire of Adrian, the war was more vehemently kindled near the town called Beth-lehem (which was very well fortified with all manner of defence, nor was seated far from the city of Jerusalem),” &c.

a Macc. fol. 11. 1.

'Bab. Sanhedr. fol. 18. 2.

$x$ Baron. Annal. ad annum Christi, 137.
The interpreter of Eusebius renders בֵּיתֶרָה, Beth-thera: not illy, however, it be not rendered according to the letter: perhaps κ crept into the word instead of ρ, by the carelessness of the copiers. But by what liberty the other should render it Beth-lehem, let himself see. Eusebius doth certainly treat of the city בֵּיתֶר, Betar (it is vulgarly written Bitter), of the destruction of which the Jews relate very many things with lamentation: which certainly is scarcely to be reckoned the same with Beth-lehem.

The same father of the annals adds, that Beth-lehem, from the times of Adrian to the times of Constantine, was profaned by the temple of Adonis: for the asserting of which he cites these words of Paulinus: "Hadrianus, supposing that he should destroy the Christian faith by offering injury to the place, in the place of the passion dedicated the image of Jupiter, and profaned Beth-lehem with the temple of Adonis:" as also like words of Jerome: yet, he confesses, the contrary seems to be in Origen against Celsus: and that more true. For Adrian had no quarrel with the Christians, and Christianity,—but with the Jews, that cursedly rebelled against him.

CHAP. LII.

Betar.

Of this city, there is a deep silence in the Holy Scriptures, but a most clamorous noise in the Talmudic writings. It is vulgarly written בֵּיתֶר, Betar, and rendered by Christians, Bitter, or Bither: but I find it written in the Jerusalem Talmud pretty often in the same page בֵּיתֶר, to be read, as it seems בֵּיתֶר, Beth-Tar; and casting away the first ת Thau, which is very usual in the word בֵּיתֶר, Be-Tar, 'the house of the inquirer.'—"Wherefore (say they) was Beth-Tar laid waste? Because it lighted candles after the destruction of the Temple. And why did it light candles? Because the counsellors בָּילְאָשׁ at Jerusalem dwelt in the midst of the city. And when they saw any going up to Jerusalem, they said to him, 'We hear of you, that you are ambitious to be made a captain, or a counsellor:' but he answered, 'There is no such thing in my mind.'—'We hear of you, that you are about to sell your wealth.' But he answered, 'Nor did this come into my mind.' Then

2 Hieros. Taanith, fol. 68. 4. et 69. 1.
would one of the company say, ‘Whatsoever you ask of this man, write it, and I will seal it.’ He therefore wrote, and his fellow sealed it: and they sent this seigned instrument to their friends, saying, ‘If N. endeavours to come again to the possession of his wealth, suffer him not to do it, for he hath sold it among us.’

The principal cause of the destruction of Beth-Tera was Ben-Cozba, and his rebellion against the Romans. The Babylonian writers assign another cause.

אשכף דרפסמ חוריב ביהר  "For the foot of a chariot, was Bethara laid waste. It was a custom, that when an infant male was born, they planted a cedar; when an infant female, a pine; and, when the children contracted marriage, out of those trees they made the bride-chamber. On a certain day the daughter of the emperor passed by, and the foot of her chariot broke. They cut down such a cedar, and brought it to her. [The Jews] rose up against them, and beat them. It was told the emperor, that the Jews rebelled. Being angry, he marched against them, and destroyed the whole horn of Israel,” &c.

Hadrian besieged Bether three years and a half.—And when they took it, they slew the men, the women, and the children, so that their blood flowed into the great sea. You will say, perhaps, that it was near the sea; but it was a mile distant. The tradition is, That R. Eliezer the Great saith, That there were two rivers in the valley of Jadaim, of which one flowed this way,—the other, that. And the Rabbins computed, that the third part of them was blood, and two parts water. It is delivered also, that the heathen gathered the vintages, for the space of seven years, without dunging the land, because the vineyards were made fruitful enough by the blood of the Israelites.”

The Jerusalem writers do hyperbolize enough concerning the distance of this city from the sea. “For if you say (say they) that it was near the sea, was it not distant forty miles? They say, that three hundred skulls of young children were found upon one stone: and that there were three chests of torn phylacteries, each chest containing nine bushels: but there are others that say, nine chests, each containing three bushels.”

Josephus mentions Бηταραν καὶ Καφάροβαν, δύο κύμας,

b Bab. Gitin, fol. 57. 1.  e Hieros. in the place above.
a Gitin, in the place above.  f Jos. de Bell. lib. 4. c. 26. [Huds. p. 1193. 14.]
We mean not here the land of Ephraim, but a certain town in the confines of that land; of which you read 2 Chron. xiii. 19; and of which the Talmudic writers speak: "What is the best flour, to be offered in the Temple?" "Michmas and Mezonechah obtain the first place for fine flour; but Ephraim in the valley obtains the next place to them." These words are not read the same way by all.

Those of the Mishnaioth, in the eighth chapter, read, as we have writ it: the Tosaphtah also reads: the Aruch also hath: but for Michmas, it hath Zanoah. The same also read נמר, with the letter י Ain: the Talmud עמר, "Ephraim is a city, of which it is thus written in the books of the Chronicles, 'And Abijah took עמר Ephraim.'"

The Gemarists read it after the same manner, Ephraim, this story being added; "Jannes and Mambres said to Moses, Do you bring straw into Ephraim?" Which the Aruch reciting, adds these words: "There was a city in the land of Israel, very fruitful in bread-corn, called Ephraim: when Moses therefore came with his miracles,—Jannes and Mambres, who were the chief of Pharaoh's magicians, said unto him, This is our business, and we can do thus with our enchantments; you therefore are like one bringing straw into Ephraim, which is the city of bread-corn, and out of which is provision for many places: therefore, how doth any carry in straw thither?" &c.

Josephus, speaking of Vespasian, hath these words; Ἀναβάς εἰς τὴν ὀρεινήν, αἰφένει δύο τοπαρχίας, τὴν τε Γοφνητικήν καὶ τὴν Ἀκραβαστικήν καλομένην μεθ' ὑπὸ Βηθλεὲμ τε καὶ

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1 Menaeoth, cap. 9, hal. 1.
2 Bab. Menaeoth, fol. 55. 1. & Aruch in יִשָׂרֵא
3 Joseph. de Bell. lib. 4. c. 33. [Hudson, p. 1200. 22.]
After he went into the hill-country, he took two Toparchies,—namely, Gophnita and Acrabatena: and, together with them, Beth-el and Ephraim, two small cities.” Into this Ephraim, we suppose, it was, that Christ retired, in that story, John xi. 54.

Let us also add these things from the places alleged above. “R. Josi saith, They brought also of the wheat of Barchaim, and of Caphar Achum; which were near Jerusalem.”

“For oil, Tekoa deserves the first praise. Aba Saul saith, Ragab, beyond Jordan, obtains the next to it. R. Eliezer Ben Jacob saith, Gush Chalab, in Galilee, obtains the third place.”

“Karchbiim and Atolin” (otherwise written in the Aruch it is Yrbiim, and in the Lipshi, “produce the best wine: Beth Rimmah and Beth Laban, in the hilly country,—and Caphar Sigana, in the valley, next to them.”

Let us also add these words elsewhere: “He eateth all manner of victuals, and eateth not flesh: the clusters of figs of Keila are brought in. He drinks all manner of drink, but he drinks not wine: honey and milk are brought in.” And elsewhere: “He eateth the clusters of Keila, and drinks honey and milk, and enters into the Temple.”

CHAP. LIV:

Tsok: and Beth Chadudo.

When they sent forth the goat Azazel, on the day of expiation,—before that, they set up ten tents, a mile distant one from another: where some betook themselves before that day, that they might be ready to accompany him, who brought forth the goat. Those of the better rank went out of Jerusalem with him, and accompanied him to the first tent. There others received him, and conducted him to the second; others to the third, and so to the tenth. From the tenth to the rock Tzok, whence the goat was cast down, were two miles. They, therefore, who received him there, went not farther than a mile with him, that they might not exceed a

3. Ibid., in Menachoth, c. 9.
5. Bab. Sanhedrin, sol. 70, 2.
6. Ibid, in Menachoth, hal. 3.
7. Ibid., Joma, sol. 76, 1.
sabbath-day's journey: but, standing there, they observed what was done by him. "He snapped the scarlet thread into two parts, of which he bound one to the horns of the goat, and the other to the rock; and thrust the goat down; which, hardly coming to the middle of the precipice, was dashed and broke into pieces. The rock Tsok therefore was twelve miles distant from Jerusalem, according to later computation. But there are some, who assign nine-tenths only, and ten miles.—See the Gemarists.

ץ Tsok, among the Talmudists, is any more craggy and lofty rock. Hence is that, "she went up to the top of the rock and fell." Where the Gloss writes, יפואל "Tsokin are high and craggy mountains."

The first entrance into the desert was three miles from Jerusalem, and that place was called Beth Chadoro, 'Beth Chadudo.' The Misna of Babylon writes thus of it: "They say to the high-priest, The goat is now come into the wilderness." But whence knew they, that he was now come into the wilderness? They set up high stones; and, standing on them, they shook handkerchiefs; and hence they knew, that the goat was now got into the wilderness. R. Judah saith, 'Was not this a great sign to them?' מורה שנתיע בית חזרו: From Jerusalem to Beth Chadudo were three miles. They went forward the space of a mile, and went back the space of a mile, and they tarried the space of a mile: and so they knew, that the goat was now come to the wilderness."

The Jerusalem Misna thus: "R. Judah saith, Was not this a great sign to them? מורה שנתיע ביאור: From Jerusalem to Beth-horon were three miles. They went forward the space of a mile," &c.

From these things compared, it is no improbable conjecture, that the goat was sent out towards Beth-horon, which both was twelve miles distant from Jerusalem, and had rough and very craggy rocks near it: and that the sense of the Gemarists was this,—In the way to Beth-horon, were three miles to the first verge of the wilderness,—and the name of the place was Beth Chadudo.

CHAP. LV.

Divers Matters.

I. Beth-erem, Neh. iii. 14. "The stones, as well of the altar, as of the ascent to the altar, were מוקעת כתעריה from the valley of Beth-erem, which they dug out beneath the barren land. And thence they are wont to bring whole stones, upon which the working iron came not."

The fathers of the traditions, treating concerning the blood of women's terms, reckon up five colours of it; among which that נםמ אדממה מוקעת כתעריה, "which" is like the water of the earth, out of the valley of Beth-erem."—Where the Gloss writes thus, "Beth-erem is the name of a place: whence a man fetches turf, and puts it into a pot, and the water swims upon it: that is, he puts water to it, until the water swims above the turf."

The Gemarists, examining this clause, have these words: "R. Meir saith, He fetcheth the turf out of the valley of Beth-erem. R. Akipah saith, Out of the valley עסמה of Jotapata. R. Jose saith, Out of the valley סני of Sicni. R. Simeon saith, Also out of the valley of Genesara."

II. מיר שמען, &c. Let the author of Aruch render it for me: "The mount of Simeon brought forth three hundred bags of broken bread for the poor every sabbath evening." But instead of 'the mount of Simeon brought forth,'—whence it might be taken for the lot of the land of Simeon,—he renders it, "Rabbi Simeon brought forth," &c.

"But why was it laid waste? Some say, For fornication:—others say, Because they played at bowls." Κωμή Σιμωνίας, The town Simonias is mentioned by Josephus in his life, ἐν μεσόριος Γαλαλαίας, "in the confines of Galilee."

III. "Two tribes had nine hundred cities." The Gloss is; "There were nine hundred cities in the tribe of Judah, and in the tribe of Simeon: therefore, nine became the priests and Levites." See Josh. xxi. 16, and weigh the proportion.

IV. "Nittai, the Tekoite, brought a cake out of Bithur" (in the Jerusalem Talmud it is רחוב), "but they received it

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2 Niddah, cap. 2. hal. ult.
3 Hieros. Taanith, fol. 69. 1.
4 Bab. Sanhedr. fol. 111. 2.
5 Middoth, cap. 3. hal. 4.
6 Bab. Niddah, fol. 20. 1.
8 Challah, cap. 4. hal. 10.
not. The Alexandrians brought their cakes from Alexandria; but they received them not. אвести רע עבותי The inhabitants of mount Zeboim brought their first-fruits before Pentecost; but they received them not," &c. The Gloss is, ייבוי, "Bitar was without the land." Therefore, this was not that Bitar, of whose destruction we have mentioned before.

רעד צאובים, "Mount Zeboim," wheresoever it was, was certainly within the land: for, otherwise, the first-fruits were not to be received from thence. Now they refused them, not because they were unlawful in themselves, but because they were brought in an unlawful time: for "they offered not the first-fruits before Pentecost," saith the tradition; where also this same story is repeated.

Mention is made of מגדל זבאיה, Migdal Zabaia (a word of the same etymology), in that notable story: "Three'd cities were laid waste; ביהוב חבל Shichin for discord: ובישת שיחין for magical arts: ובישת כבש and Migdal Zabaia" (or the town of dyers) "for fornication."

V. Socoh, Josh. xv. 35. Thence was Antigonus, some time president of the Sanhedrim. אנטיגון המושא, "Antigonus", of Soko, received the Cabala of Simeon the Just."

VI. כובים, Be Teri, and Kubi." The Gemarists, speaking of David's battle with Ishbi-benob, 2 Sam. xxii, make mention of these things: "When they were come to Kubi (say they), they said, 'Let us arise up against him:' —when they were come to Be Teri, they said, 'Do they kill the lion between the two she-whelps?'" Where the Gloss writes thus; "David pursued them flying, and he approached near to the land of the Philistines: and when he came to Kubi, which was between the land of Israel and the Philistines, they said, &c. מרב ב Be Teri, is also the name of a place."

VII. גופנה,"—Concerning the situation of this place it is doubted, whether it is to be assigned to Judah, or to the land of Samaria. These things, certainly, seem plainly to lay it to Judea. Josephus saith these words concerning Titus marching with his army to Jerusalem: 'Εμβάλλετε διὰ τῆς Σαμαρείτιδος εἰς Γοφνᾶ ἐνα μίαν ἐσπέραν αὖλισάμενος, ὅποιος

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*c Biceurim, cap. 1. hal. 3.*
*d Hieros. Taanith, in the place before.*
*e Avoth, cap. 1. hal. 3. Juchas: fol. 15.*
*f Bab. Sanhedr. fol. 95. 1.*
*g Joseph. de Bell. lib. 5. cap. 6. [Hudson, p. 1215. 21.]
He passeth swiftly through the country of Samaria unto Gophna: where tarrying one day, in the morning he marches forward; and, after some days, pitches his station along the valley of thorns unto a certain town, called Gabath-Saul.”

The Jerusalem Talmudists write thus: “Fourscore pair of brethren, priests, married fourscore pair of sisters, priestesses, in Gophna, in one night.” You will scarce find so many priests in the country of Samaria.

The synagogue of the men of Gophna was in Zippor:—whom you will scarcely believe to be Samaritans.

Of the eleven Toparchies, the second after Jerusalem was Toparchia Gophnitica, in Pliny’s Zophanitica, the Toparchy of Gophna.

The word גופנה is derived from the vineyards.

VIII. בקעת רמון, “The valley of Rimmon.”—“Seven elders came together to intercalate the year in the valley of Rimmon:—namely, R. Meir, R. Juda, R. Jose, R. Simeon, R. Nehemiah, R. Lazar Ben Jacob, and R. Jochanan Sandelar.” And a little after; “There was a marble rock there: into which every one fastened a nail; therefore, it is called to this day, ‘The Rock of Nails.’”

IX. “They do not bring the sheaf [of first-fruits] but from some place, near Jerusalem. But if some place near Jerusalem shall not produce those first-fruits, then they fetch it farther off. There was a time, when a sheaf was brought out of the gardens of Zeriph, and the two loaves out of the valley of En Socar.”

X. “They sometime asked R. Joshua, ‘What concerning the sons of the envious woman’ (as 1 Sam. i. 6)? He answered, ‘Ye put my head between two high mountains, —namely, the school of Shammai and of Hillel, that they may dash out my brains: but I testify concerning the family בית ענבי, of Beth Anubai, of Beth Zebuim; and of the family בית נקבי, &c. of Beth-Nekphi, of Beth-Koshesh, that they were the sons of the envious women, and yet their posterity stood great priests, and offered at the altar.’”

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1 Hieros. Taanith, fol. 69. 1.
k Joseph. de Bell. lib. 3. cap. 4.
2 Hieros. Chagig. fol. 76. 4.
3 Gloss. in Bab. Sanhedr. fol. 11. 2.
SAMARIA. SYCHEM.

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CHAP. LVI.

Samaria. 
Sychem.

Ἡ Σαμαρειτις χώρα, μέση μὲν τῆς Ἰουδαίας ἐστὶ καὶ τῆς Γαλατίας. Ἀρχομένη γὰρ ἀπὸ τῆς ἐν τῷ Μεγάλῳ πέτας καμένης Γαλατίας ὀνόμα κόμης, ἐπιλήγει τῆς * Ἀκροβατῆνων τοπαρχίας φύσιν δὲ τῆς Ἰουδαίας καὶ οὐδὲν διάφορος, &c. * The country of Samaria lies in the middle, between Judea and Galilee. For it begins at a town called Ginea, lying in the Great plain, and ends at the Toparchy of the Acrabateni: the nature of it nothing differing from Judea,” &c.

[* Acrabates, was distant from Jerusalem, in the space of a day’s journey northwards.]

Samaria, under the first Temple, was the name of a city,—under the second, of a country. Its metropolis at that time was Sychem; מֹסְקָם מָוסֶק לְפֹרְעַנוֹת a place destined to revenges:” and which the Jews, as it seems, reproached under the name of Sychar, John iv. 5, from the words of the prophet, Ἰσαακ, Ἰσαακ, Ἰσαακ, “Woe to the drunken Ephraimites,” Isa. xxviii. 1. The mountains of Gerizim and Ebal touched on it.

The city Samaria was at last called Sebaste; and Sychem, Neapolis. R. Benjamin thus writes of them: “Sebaste[שָבָט] is Samaria; where still the palace of Ahab king of Israel is known. Now that city was in a mountain, and well fortified; and in it were springs, and well-watered land, and gardens, and paradises, and vineyards, and olive-yards. And two parsee thence (eight miles) is Neapolis, which is also Sychem, in mount Ephraim. And it is seated in a valley between the mountains Gerizim and Ebal: and in it are about a hundred Cuthians observing the law of Moses only, and they are called Samaritans: and they have priests of the seed of Aaron.” And a little after, “They sacrifice in the Temple in mount Gerizim, on the day of the Passover, and the feast-days, upon the altar, which they built upon mount Gerizim, of those stones, which the children of Israel set up, when they passed over Jordan,” &c. And afterward, “In mount Gerizim are fountains and paradises: but mount Ebal is dry, like the stones and rocks: and between them, in the valley, is the city Sychem.”

* Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1121. 14.]
* Maasar Shenii, cap. 5. hal. 2.
* Tanchum, fol. 17. 2.
* Benjam, in Itiner. milii p. 60.
Josephus speaking of Vespasian; Ὑπέστρεψεν εἰς Ἀμμοῦντα, ὦτεν διὰ τῆς Σαμαρείτιδος, καὶ παρὰ τῶν Νεάπολιν καλουμένην, Μαβαρθᾶ δὲ ὑπὸ τῶν ἐπιχωρίων, &c. "He turned away to Ammon, thence through the country of Samaria, and by Neapolis so called, but Mabarta by the inhabitants," &c. מַעַּרְתָּה, Maabarta.

"R. Ismael Ben R. Josi", אלל אָלָם יִוְוִלֶם, went to Neapolis. The Cutheans came to him: to whom he said, 'I see, that ye do not worship to that mountain, but to the idols, which are under it: for it is written;' 'and Jacob hid the idols under the grove, which was near Shechem.'"

You may not improperly divide the times of Samaria under the second Temple, into heathenism,—namely, before the building of the Temple at Gerizim,—and, after that, into Samaritanism, as it was distinguished from Judaism, and as it was an apostasy from it: although both religions indeed, departed not a hair's breadth from deceitful superstition.

The author of Juchasin does not speak amiss here: "Then" (under Simeon the Just) "Israel went into parties. Part followed Simeon the Just, and Antigonus his scholar, and their school; as they had learned from Ezra and the prophets: part, Sanaballat, and his son-in-law: and they offered sacrifices without the Temple of God, and instituted rites out of their own heart. In that Temple, Manasseh, the son-in-law of Sanaballat, the son of Joshua, the son of Jozedek the high-priest, performed the priest’s office. And at that time, Zadok and Baithus, the scholars of Antigonus, did flourish; and hence was the beginning of the schism;—namely, when, in the days of Antigonus, many went back to mount Gerizim."

That Temple flourished about two hundred years, and it perished by the sword and fire of Hyrcanus: but the Samaritan superstition perished not, but lasted for many ages; as odious to the Jews as heathenism, John iv. 9. Yet they confess that אָרחָם הָאָרֶץ מָאוֹרָה מַעַּרְתָּה "the" land of the Samaritans was clean, and their fountains clean, and their dwellings clean, and their paths clean." But much dispute is made about their victuals, in the place noted in the margin: "R. Jacob Bar Acha in the name of R. Lazar saith, 'The victuals

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of the Cutheans are lawful,' which is to be understood of that food, with which their wine and vinegar is not mingled. It is a tradition. They sometime said, 'Why is the wine of Ugdo forbidden? Because of [its nearness to] Caphar Pagash. Why the wine of Birath Sorika? Because of Caphar Salama. Why the wine of En Cushith? Because of Caphar Salama. But they said afterward, If it be open, it is everywhere forbidden; if it be covered, it is lawful.' And a story concerning R. Simeon Ben Lazar follows; who came into a certain city of the Samaritans, and a certain Samaritan scribe came to him; from whom when he asked something to drink, and it was set before him, 'he doubted about it,' &c. And other things to that purpose are read not much after:

No wine was found in all Samaria, on a certain eve of the sabbath, but, in the end of the sabbath, there was abundance; for the Syrians had brought it, and the Samaritans received it of them,' &c.

They took not the half-shekel of the Cutheans, nor the pigeons of women after child-birth, &c. 'Rabbi said, 'A Samaritan is as a heathen.' R. Simeon Ben Gamaliel saith, A Cuthean is as an Israelite in all things. R. Lazar, The tradition is concerning the heathen, not concerning the Cutheans, &c. But the tradition contradicts R. Lazar,' &c.

But that deserves to be observed, The Cutheans, when they make their unleavened bread with the Israelites, are to be believed concerning the putting away of leaven: but when they do not make their unleavened bread with the Israelites, are not to be believed concerning the putting away of leaven. R. Josah saith, This is to be understood of them as to their houses; but as to their courts, they may be suspected: for so they interpret, 'Leaven shall not be found in your houses;' not, 'In your courts.'—It is a tradition. Rabban Simeon Ben Gamaliel saith, In whatsoever precept the Cutheans converse, they are more accurate in it than the Israelites. This is to be understood, saith R. Simeon, concerning the time past,—namely, when they were scattered about in their towns; but now, when they have neither precept, nor any remainders of a precept, they are suspected, and they are corrupted.' The word

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2 Shekalim, cap. 1. hal. 5.
3 Hieros. there, fol. 46. 2.
5 Hiéros. Pesachin, fol. 27. 2
"they that were scattered," from a word that signifies drowning, brings that of R. Abhu to mind, who said, "ר חביה חכמה, "Thirteen cities were drowned among the Cutheans;" that is, mixed and confounded among them. It is something difficult, what that means, "They were scattered in their towns," whether it is spoken of the Cutheans residing within their own towns,—or of the Jews residing with them,—or of them residing with the Jews. Whatsoever that is, it is clear, certainly, both hence and elsewhere, that the Samaritans sometime did dwell together with the Jews, being here and there sprinkled among them, and the Jews here and there among the Samaritans. Certainly, that is worthy of observing, which Josephus relates of Herod's rebuilding Sebastæ, heretofore called Samaria: Ἐν τῇ μέν γεγήγην Σαμαρείται, πάλιν καλλίστῳ περιβάλλω τειχισάμενος ἐπὶ σταθέντις ἐκκοσι, καὶ καταγαγὼν ἐξακοσιόλιοι εἰς αὐτὴν οἰκήτορας, &c. "In the land of Samaria (saith he) he compassed a city with a very fair wall twenty furlongs, and brought six thousand inhabitants into it." (do you think all these were Samaritans?) "and on these he bestowed a very fertile land; and, in the middle of this work, he set up a very great temple to Cæsar, and made a grove about it of three half furlongs, and called the city Sebastæ."

"The Samaritans (saith R. Benjamin) have not the letters ה He, or י Ain, or כ Cheth. ה, He is in the name of Abraham, Каָרִים ה יאָה, And they have not honour. כ Cheth is in the name of Isaac, יִסָּאָב ה יאָה, And they have not mercy. י Ain is in the name of Jacob, יְהוָה ה יאָה, And they have not gentleness. But for these letters they use א Aleph: and hence it is known, that they are not of the seed of Israel." Compare these things with the Samaritan interpreter of the Pentateuch, and judge.

CHAP. LVII.

Casarea. Πύργος Στράτωνος. Strato's Tower.

The Arabian interpreter thinks the first name of this city was Hazor, Josh. xi. 1. The Jews, Ekron, Zeph. ii. 4. "R. Abhu saith," (he was of Cæsarea) "יִסָּאָב ה יאָה Ekron
shall be rooted out; this is Cæsarea, the daughter of Edom, which is situated among things profane. ‘She was a goad, sticking in Israel, in the days of the Grecians. But when the kingdom of the Asmonean family prevailed, it overcame her, &c. R. Josi Bar Chaninah saith, What is that that is written, ‘And Ekron shall be as a Jebusite?’ (Zech. ix. 7.) These are the theatres and judgment-seats, which are in Edom, in which the chief men of Judah hereafter shall publicly teach the law. R. Isaac said, Leshem is Pania, and Ekron is Cæsarea, the daughter of Edom.’

The Jews are scarce in earnest, when they say Cæsarea is the same with Ekron: but partly, they play with the sound of the words עקרון, ‘Ekron,’ and עקרין, ‘shall be rooted out;’ partly, they propound to themselves to reproach her, while they compare that city, for the most part heathen, with Ekron, the city of Beelzebub.

When the Asmoneans had snatched away this city out of the hand of the Grecians, the name of it was changed into מתרון מברית שבע, “The taking of the tower Shur,” as the Gemarists tell us in the place alleged: or as the author of Juchasin, “The taking of the tower Ṭuz;”—or as the Jerusalem Talmudists (unless my conjecture deceives me), מִתרון שֶׁב, “The Tower Sid.” Whether, out of these words, you can make out the name of πυργος Σπερατωνος, “The Tower of Strato,” it is your part to study; that certainly was the denomination of this place, before it was called Cæsarea.

It was distant six hundred furlongs, or thereabout, from Jerusalem (that is, seventy-five miles), as Josephus relates in that story of an Essene Jew that prophesied. Who, when he saw Antigonus, the brother of Aristobulus, passing by in the Temple, having been now sent for by his brother (indeed, that he might be slain by treachery), “O strange! (saith he) now it is good for me to die; because that, which I foretold, proves a lie. For Antigonus lives, who ought this day to die: and Strato’s tower is the place appointed for is death: καὶ τῷ μὲν χωρίῳ σταθεῖσα ἀπέχουσι χαρέως ἡ Σπερατωνός. Which is distant six hundred furlongs hence: and there remains yet four hours of day. But the very time makes my prediction false.” Having said these things, the old man remained perplexed in his thoughts; but by and by news

1 Juchas. fol. 74. 1.  
2 Hieros. Sheviith, fol. 56. 3.  
was brought, that Antigonus was slain in a certain place under-ground, ἐν σκοτεινῷ τῷ παρόδῳ, "in a certain dark passage," which also was called Στράτωνος πύργος, "Strato's Tower."

Herod built the city to the honour and name of Cæsar, and made a very noble haven at vast expenses. Πόλιμπιαν ἀνέκτουσε λευκῷ λείψι, καὶ λαμπροστάσις ἐκδόμησε βασιλείος, ἐν ἡ μάλιστα τοῦ φύσει μεγαλόνων ἐπεδείκτο, &c. "He built all the city with white stone, and adorned it with most splendid houses: in which especially he showed the natural greatness of his mind. For, between Dori and Joppa, in the middle of which this city lay, it happened, that all the sea-coast was destitute of havens, &c. He made the greater haven of Pireus, &c: and, at the mouth of it, stood three great statues, &c. There were houses joining to the haven, and they also were of white stone, &c. Over-against the haven's mouth, was the temple of Cæsar, situate upon a rising ground, excellent both for the beauty and greatness of it: and in it a large statue of Cæsar, &c. The rest of the works, which he did there, was an amphitheatre, a theatre, and a market, all worthy to be mentioned," &c. See more in Josephus.

Cæsarea was inhabited mixedly by Jews, heathens, and Samaritans. Hence some places in it were profane and unclean to the Jews.

"R. Nichomi Bar R. Chaija Bar Abba said, My father passed not under the arch of Cæsarea: but R. Immi passed. R. Ezekiah, R. Cohen, and R. Jacob Bar Acha, walked in the palace of Cæsarea: when they came to the arch, R. Cohen departed from them; but when they came to a clean place, he again betook himself to them." This story is recited Beracoth, fol. 6. 1; and there it is said, that they walked in the palace of Zippor.

"One brought a bill of divorce from the haven of Cæsarea. Concerning which when judgment was had before R. Abhu, he said, There is no need to say, It was written, I being present,—and I being present, it was sealed. ליתינה שליחarse עיניים For the haven of Cæsarea is not as Cæsarea."

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2 Joseph. Antiq. lib. 13, cap. 10. [Hudson, p. 694, 31; and 1008. 4.]
4 Hieros. Nazir, fol. 56. 1.
5 Ta. Gitin, fol. 43. 2.
Of the various strifes and uproar between the Cæsarean Greeks and Jews, in which the Jews always went by the worst, Josephus hath very much. Ταραχὴ ἐμερὸν συνιστάται περὶ Καισάρειων, τῶν ἄναμμεριτῶν Ἰουδαίων πρὸς τοὺς ἐν αὐτῇ Σύροντος στασιασάντων “Another disturbance (saith he) was raised at Cæsarea, of the Jews mingled there, rising up against the Syrians that were in it.” The contest was about priority and chieftom, and it was transacted before Nero, καὶ οἱ Καισαρεῖοι “Ελλήνες νικήσαντες, &c. “And the Greeks of Cæsarea overcame,” &c. Where the reader will observe, that the Syrians and Greeks are convertible terms.

In this city, were the first seeds of a direful war, by reason of workshops, built by a certain Greek of Cæsarea, near a synagogue of the Jews. Twenty thousand men were slain there afterward on one sabbath-day. You may read of more seditions and bloodshed, at that place, before the destruction of the nation, in the author quoted.

Long after the destruction of it, here the schools and doctors of the Jews flourished; so that רבעים רך ורמי, “The Rabbins of Cæsarea,” are celebrated everywhere in the Talmudical books.

I. R. Hoshiaia Rubba, or the Great.—“R. Jochanan said, We travelled to R. Hoshiaia Rubba to Cæsarea, to learn the law.”

II. R. Abhu.—“R. Abhu appointed divers sounds of the trumpet at Cæsarea.”—“R. Abhu sent his son from Cæsarea to Tiberias to the university,” &c.—“The Curtheans of Cæsarea asked R. Abhu, saying, Your fathers were contented with our things; why are not ye also? He answered, Your fathers corrupted not their works, but you have corrupted them.”


IV. R. Zerikan.—“R. Mena said, I heard R. Zerikan at Cæsarea.”

V. Ἐρινοῦρ, R. Prigori of Cæsarea.

VI. Ulla of Cæsarea. And,

CHOROGRAPHICAL CENTURY.

Mention is made of “the synagogue Mardatha, or Maradtha, of Cæsarea:” we do not inquire of the reason of the name, for it is written elsewhere vessels. “The synagogue Madadta;”—in both places with this story joined: “R. Abhu sat teaching in the synagogue Maradta of Cæsarea. The time came of lifting up hands, and they asked him not of that matter. The time of eating came, and of that they asked him. To whom he replied, Ye ask me concerning the time of eating, but not of the lifting up of hands. Which when they heard, every one withdrew himself, and fled.”

CHAP. LVIII.

Antipatris. כפר סלמה, Caphar Salama.

We find this town marked out heretofore by a double name, if we believe some. 1. It is called Καφαρσαλαμά by some, of which mention is made by Josephus, and the Book of the Maccabees. 2. Χαφαρζαβά by Josephus himself: Δείσας ἔδειξε τὴν ἐφοδιασάμενον αὐτοῦ [Ἄντιόχου Διονύσιου] τάφρον ὄρφετε βαλείαν, ἀπὸ τῆς Χαφιζαβά καταρχάμενος, ἦν νῦν 'Αντιπάτρις καλεῖται, &c. “But Alexander fearing his” [Antiochus Dionysius] “coming, digs a deep trench, beginning at Capharzaba, which is now called Antipatris, unto the sea of Joppa, a hundred and fifty furlongs.” Note, by the way, from Joppa to Antipatris is a hundred and fifty furlongs; that is, eighteen miles.

We will not contend about the name; of the situation of it, as it stands almost in all maps, we doubt. We will give the reason of our scruple by those things that follow; in the mean time, we will give some history of the place.

I. Herod built it in memory of his father Antipater. Καὶ γὰρ τῷ πατρὶ μνημείου κατέστησε, καὶ τόλμων, ἦν ἐν τῷ καλλίστῳ τῆς βασιλείας πεδίῳ κτίσας, ποταμοῖς τε καὶ δύνασθαι πλουσίαν, ὄνομασεν Ἁντιπάτριδα: “For he raised (saith Josephus) a monument to his father, and a city, which he built in the best plain of his kingdom, rich in springs and woods, and called it Antipatris.”

1 Hiers. Nazir, fol. 56. 1. 8 Id. Beracoth, fol. 6. 1.
1 Joseph. Antiq. lib. 13. cap. 23. [Hudson, p. 398. 43.]
* Joseph. de Bello, lib. 1. cap. 16. [Hudson, p. 1009. 17.]
II. Hither was Paul brought, when he was carried to Caesarea, Acts xxiii. 31; where, unless those words, ἔγαγον διὰ τὴν νυκτός εἰς τὴν Ἀντιπατρίδα, be rendered by no unusual interpretation, "they brought him by night towards Antipatris,"—you must place that city much nearer Jerusalem, than almost all the maps do.

III. This measuring once and again occurs among the Gemarists, "From Gebath to Antipatris."—"From Gebath to Antipatris (say they!) were sixty myriads of cities, the least of which was Beth-Shemesh." We do not assert the truth of the thing; we only take notice of the phrase.

And again; "Hezekiah the king (say they\textsuperscript{m}) fixed his sword to the door of Beth-Midras, and said, Whosoever studieth not the law, shall be run through with that sword. They made inquiry from Dan even to Beersheba, and found not any one uninstructed: מבר, &c. from Gebath to Antipatris, and found not boy or girl, man or woman, who did not well know the traditions of cleanness and uncleanness." Where the Gloss is; "Gebath and Antipatris were places in the utmost borders."—Think of the scene of the story, and how such an encomium could reach as far as Antipatris, almost in the middle of Samaria, as it is placed in the maps. And what authority had Hezekiah to make inquiry among the Samaritans?

The Talmudists also say, that the meeting of Alexander the Great, and of Simeon the Just, was at Antipatris. "The Cutheans (say they\textsuperscript{n}) prayed Alexander the Great, that he would destroy the Temple [of Jerusalem]. Some came, and discovered the thing to Simeon the Just. Therefore, what does he? He puts on the high-priest's garments, and veils himself with the high-priest's veil: and he and the chief men of Israel went forth, holding torches in their hands. Some went this way, and others that, all night, till the morning brake forth. When the morning grew light, said (Alexander) to his men, Who are those?—The Jews, said they, who have rebelled against you. When they were come to Antipatris, the sun arose, and they were met by these: when Alexander saw Simeon the Just, lighting down out of his chariot, he worshipped him," &c.

\textsuperscript{1} Hieros. Taanith, fol. 69. 2. et Megill. fol. 70. 1. 
\textsuperscript{m} Bab. Sanhedr. fol. 94. 2. 
\textsuperscript{n} Id. Joma, fol. 69. 1.
Do you think, that the high-priest, clothed in his priestly garments, and the Jews, went through all Samaria almost, in such solemn procession? Josephus, relating this story, only the name of Iaddua changed, saith, this meeting was εἰς τὸν τόπον τὴν Σαφᾶ λεγόμενον. Τὸ δὲ δνόμα τοῦτο μεταφερόμενον εἰς τὴν Ἑλληνικὴν γλώτταν σκοπῆς σημαίνει, &c. "at a certain place called Sapha. But this name, being changed into the Greek language, signifies, A watch-tower. For the buildings of Jerusalem and the Temple might from thence be seen." Of which place, he and we treat elsewhere under the name of Σκοπὸς, Scopus, and Ἀπάφ, Tzophim.

CHAP. LIX.

Galilee. Ἡσαΐας

"There is Galilee the upper, and Galilee the nether, and the valley. From Caphar Hananiah, and upwards,—whatsoever land produceth not sycamines, is Galilee the upper: but from Caphar Hananiah, and below, whatsoever produceth sycamines, is Galilee the nether. There is also the coast of Tiberias, and the valley."

Δύο δ' οὖσας τὰς Γαλιλαίας, τὴν τε ἀνω, καὶ τὴν κάτω προσαγορευόμενην, &c. "Phenice and Syria compass both Galilees, both the upper, and the nether, so called. Ptolemais and Carmel bound the country westward."

That which is said before of the sycamines, recalls to mind the city Sycaminon, of which Pliny speaks: "We must go back (saith he) to the coast, and to Phenice. There was the town Crocodilon: it is a river. The remembrance of cities. Dorum, Sycaminum, the promontory Carmel," &c.

And Josephus: "Επέλευσε, καὶ καταχέεις εἰς τὴν λεγομένην Συκάμυνον, &c. "He set sail, and, being brought to the city called Sycaminum, there he landed his forces."

עַשְׁקְמונַה Shikmonah the name of a place, among the Talmudists, seemed to design that town. "ונִּי הָרִים, עַשְׁקְמונַה מִיִּוּ עַשְׁקְמונַה. Where the Gloss saith, "Shikmonah is the name of a place."

Since the whole land of Samaria lay between Judea and

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* Antiq. lib. 11. cap. 8. [Hudson, p. 503. 20.] p Shevith, cap. 9. hal. 2.
* Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1120. 14.]
* Antiq. lib. 13. cap. 20. [Huds. p. 592. 10.] Demai, cap. 1. hal.
Galilee,—it is no wonder, if there were some difference both of manners and dialect between the inhabitants of those countries. Concerning which, see the eighty-sixth and the eighty-seventh chapters.

Διακόσια καὶ τέσσαρες κατὰ τὴν Γαλιλαίαν ἐστὶ πόλεις καὶ κώμαι. "There are two hundred and four cities and towns in Galilee:”—which is to be understood of those, that are more eminent and fortified.

In neither Galilee, those, among others, were fortified by Josephus,—Jotopata, Beersabee, Salamis, Pareccho, Japha, Sigo, Mount Itaburion, Tariache, Tiberias.

In upper Galilee, the rock Acharabon, Seph, Jamnith, Mero.—More will occur to us as we go on.

CHAP. LX.

Scythopolis. [טֶשֶׁת, Beth-shean, the beginning of Galilee.

The bounds of Galilee were, Ἀπὸ μεσημβρίας, Σαμαρίας τε καὶ Σκυθόπολις, μέχρι τῶν Ἰορδάνου πέλασων: "on the south, Samaris and Scythopolis, unto the flood of Jordan."

Scythopolis is the same with Beth-shean, of which is no seldom mention in the Holy Scriptures, Josh. xvii. 11, Judg. i. 27, 1 Sam. xxxi. 10. Βηθσάνη καλομένη πρὸς Ελλήνων Σκυθόπολις: "Bethsane (saith Josephus), called by the Greeks Scythopolis."—It was distant but a little way from Jordan, seated in the entrance to a great valley: for so the same author writes, Διαβάντες ἐκ τῶν Ἰορδάνην, ἥκον εἰς τὸ Μέγα πέλασον, οὗ κεῖται κατὰ πρόσωπον πόλεως Βεθσάνη, &c.

"Having passed Jordan, they came to a great plain, where lies before you the city Bethsane," &c.

"Before-time it was called Nysa (Pliny a being our author), by Father Bacchus, his nurse being there buried."

It was a part of the land of Israel, when it was first subdued; but scarcely, when it was subdued the second time; as R. Solomon b speaks not amiss. Hence it passed into a Greek denomination, and was inhabited by Gentiles. Among whom nevertheless not a few Jews dwelt, who also had sometime their schools there, and their doctors. הָרִיבָה שֶׁשֶׂאֵל וְיָדַע, "The men of Beth-shean asked R. Immi, What if a

man take away stones from one synagogue, and build another synagogue with them? He answered, It is not lawful." And mention is made, "of something done in Beth-shean by the doctors about the wine of the heathen."

"Resh Lachish saith, If Paradise be in the land of Israel, Beth-shean is the gate of it: if it be in Arabia, Beth-geram is the gate of it: if among the rivers, Damascus." The Gloss is, "The fruits of Beth-shean were the sweetest of all in the land of Israel." — The, &c. "Fine linen garments were made in Beth-shean."

CHAP. LXI.

Caphar Hananiah. נבארה חנניה The Middle of Galilee.

It seems also to be called 'Caphar Hananyah,' hence ינק 'R. Jacob of Caphar Hananyah.'

Mention is made of this place once and again: "If any one have five sheep in Caphar Hananiah, and five more in Caphar Uthni [בער עתני], they are not joined together," that is, they are not numbered to be tithed, "until he hath one in Zippor."—The Gloss is, "From Caphar Uthni to Caphar Hananiah, are two-and-thirty miles, and Zippor is in the middle."

"The men of the family of Mamal, and the men of the family of Gorion, in the years of dearth, distributed to the poor, figs and raisins, in Arumah. And the poor of Caphar Shichin, and the poor of Caphar Hananiah, came: ויהדהשנים ערים וystate and when it now grew dark, they contained themselves within the bounds [of the sabbath], and in the morning went forward." The Gloss is, "Arumah is the name of a place. The poor of Caphar Shichin were neighbours to those of Arumah, being distant only four thousand (cubits)." Which distance exceeding a sabbath-day's journey, the poor, before the coming-in of the sabbath, contained themselves within the bounds of Arumah: that, the morning following, they might betake themselves to the houses of those, that distributed their charity, and not break the sabbath. He that turns over the Talmudical writers, will meet with very frequent mention of this city.

c Hieros. Megill. fol. 73. 4.  
c Bab. Erubin, fol. 19. 1.  
1 Bab. Berea. fol. 55. 1.  
Avod. Zarah, cap. 4. hal. 2.  
Hieros. Kiddush. fol. 62. 3.  
h Hieros. Avod. Zar. fol. 43. 2.  
Bab. Erubb. fol. 51. 1.
You observe before in Pliny, that Sycaminum was seated between Dor and Carmel; and in the Talmudic writers, that the plenty of sycamines began at Caphar Hananiah.

**CHAP. LXII.**

_The Disposition of the Tribes in Galilee._

The country of Samaria contained only two tribes, and those of the brethren, Ephraim and Manasses: Galilee four, Issachar, Zebulun, Nephthalim, and Asher, and a part also of the Danites.

The maps agree indeed about the order, in which these tribes were seated, but about the proper place of their situation, Oh! how great a disagreement is there among them! The tribe of Issachar held the south country of Galilee: some maps place it on the south of the sea of Gennesaret, not illy: but it is ill done of them to stretch it unto the sea itself: and others, worst of all, who set it on the west of that sea. Of this land Josephus writes thus; καὶ μετὰ τούτων Ἰσάχαρος, Κάρμηλόντε ὄρος, καὶ τὸν ποσαμόν τοῦ μῆκος ποιησαμένη τήμονα, τὸ δὲ Ἰταβάριον ὄρος τοῦ πλάτους: “And after these (the Manassites) Issachar maketh mount Carmel and the river her bounds in length, and mount Itaburion in breadth.”

The country of Zabulon touched upon that of Issachar on the north. Some maps spread it out unto the sea of Gennesaret; some place it a long way above that sea northwardly; the former not well,—the latter exceedingly™ ill. Of it thus writes the same Josephus, Ζαβουλώνωται τὴν μέχρι Γεννησαρήτιδος, καθηκοσσαν δὲ περὶ Κάρμηλον καὶ Θάλασσαι, ἔλαχον: “The Zabulonites had, for their portion, the land unto Gennesaret, extending unto Carmel and the sea.” Observing that clause μέχρι Γεννησαρήτιδος, “unto Gennesaret,” we (persuaded also by the Talmudical writers, and led by reason) do suppose the land of Zabulon to lie on the south shore and coast of the sea of Gennesaret, and that whole sea to be comprised within the land of Nephthali. With what arguments we are led, we show afterward, when we treat of that sea. Which assertion, we know, is exposed and lies open to this objection:—

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1 Antiq. lib. 5. cap. 1. [Hudson, p. 188. 17.]  
n Antiq. lib. 5. cap. 1.
Object. Josephus saith, in the place but now quoted, that τῆς Ἑλλάδος τὰ κατὰ περὶ ζένας τοῦ Δισάνου ὀροὺς, καὶ τῶν τοῦ Ἰορδάνου πηγῶν, “the upper parts of Galilee unto mount Libanus, and the springs of Jordan,” belonged to the portion of Nephthali. But now if you stretch the portion of Nephthali from the springs of Jordan to the utmost southern coast of the sea of Gennesaret (which our opinion does), alas! how much doth this exceed the proportion of the other tribes! For from Scythopolis, the utmost south border of Galilee, to the south coast of the sea of Gennesaret, was not above fifteen miles: within which space the whole breadth of the two tribes of Issachar and Zabulon is contained. But from the south coast of Gennesaret to the springs of Jordan, were about forty miles; which to assign to the land of Nephthali alone, is neither proportionable, nor congruous.

Ans. This objection indeed would have some weight in it, if the land of Nephthali did extend itself eastwardly, as much as the land of Issachar and Zabulon. For these run out as far as the Mediterranean sea; but that hath the land of Asher, and the jurisdiction of Tyre and Sidon, lying between it and the sea. So that, when the breadth of those countries is measured from south to north, the breadth of this is measured from east to west. There is therefore no such great inequality between these, when this is contained in the like straits of breadth with them, and they enjoy the like length with this.

The confines of the land of Nephthali bounded the land of Asher on one side, and those of Tyre and Sidon on the other: and this land, in the same manner as the portion of Nephthali, extends itself in length from south to north; and (which somewhat agrees with our opinion, and answers the objection mentioned before) Josephus allows it a greater length than we do the land of Nephthali, or at least equal to it. For, Τήν ἔστω ἀπὸ τοῦ Καρμήλου κοιλάδα προσαγορευμένην, διὰ τὸ καὶ τοιαύτην εἶναι, Ἀσημίται φέρονται πᾶσαν τήν εἰπὶ Σιδώνως τετράμμενην: “The Asherites possess all that hollow valley so called, because it is such, that runs from Carmel to Sidon.”

CHAP. LXIII.

The West Coast of Galilee-Carmel.

The *people of Issachar had Τέμονα τοῦ μέκους Καρμήλου

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† Joseph. [Huds. p. 188. 21.]  
‡ Ibid.
καὶ ποταμὸν. "Carmel and the river for their bounds in length:" the people of Zabulon, Κάρμηλος καὶ Σάλαζαν, "Carmel and the sea."

Carmel was not so much one mountain, as a mountainous country, containing almost the whole breadth of the land of Issachar, and a great part of that of Zabulon. It was, as it seems, a certain famous peak, among many other mountain tops, known by the same name, lifted up and advanced above the rest. "The promontory Carmel, in Pliny, and in the mountain a town of the same name, heretofore called Ecbatane [瑷巴坦], where probably Vespasian sometime consulted the oracle of the god Carmel."

The sea washes upon the foot of the mountain. "R. Samuel Bar Chaia Bar Judah said, in the name of R. Chani-nah, Any one sitting upon mount Carmel, when the orb of the setting sun begins now to disappear, if he goes down and washes himself in the great sea, and goes up and eats his Truma, דיתו יטב מבל it is to be presumed, that he washed in the day-time."

Κάρμηλος καὶ ποταμὸν. "Carmel and the river." What is that river? Kishon, say the maps: for some describe it not far from Carmel, pouring out itself into the sea: and that not without a reason, fetched from 1 Kings xviii. 40. But you must suppose Kishon to flow south of Carmel,—not, as some would have it, on the north.

"The lake Cendevia flows at the foot of Carmel; and out of it the river Pagida, or Bel, mingling glassy sands with its small shore:" so Pliny, who hath moreover these words, "Near is the colony of Claudius Caesar, Ptolemais, heretofore Ace, the town Ecdippa, the white promontory, Tyrus, heretofore an island, &c. Thence are the towns Ide [otherwise Enhydra], and Sarepta, and Ornithon; and Sidon, skilful in making glass," &c.

These places you may call not so much the bounds of Galilee, as of Phœnicia: for in Ptolemais itself, or Acon, was the separation and parting of the land of Israel from Phœnicia. Hence Josephus, Δῶν Ἔφοσας τᾶς Γαλλαλας, &c. "Phœnicia and Syria do compass the two Galilees, the upper and the nether, so called: and Ptolemais and Carmel set bounds

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* Tacit. Hist. lib. 2. 19.  
† Hieros. Berac. fol. 2. 1.  
 v Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1120.]
to the country on the west."—What! do Ptolemais and Carmel stint the whole length of Galilee on the west? He had said elsewhere, which we also have produced elsewhere, that the land of Nephthali was extended as far as mount Libanus (on the north): alas! how far behind Ptolemais! And the land Asher was extended so far also: but "Ptolemais was the sea-borders of Palestine" (to use Pliny's words); for from hence onward were the territories of Tyre and Sidon; and Galilee was not now bounded any longer by the sea, but by those territories.

We saw, in the scheme, produced by us in the second chapter of this little work, wherein the compass of the land under the second Temple is briefly described, how שֶׁשֶׁאַרְבָּעַים, "The walls of Aco" are there set for a bound; and that in the sense which we speak of, which afterward also will appear more. Those names, therefore, which follow in the mentioned scheme, to wit, I. כַּבְרִית, II. כֵּרֵס, III. כֵּרְסִי, and some others, seem to denote the places, which were the boundaries between Galilee, and the borders of Tyre and Sidon.

CHAP. LXIV.

Acon, עֵרְבָּא, Ptolemais.

Πρόσεχτε ἡ πόλις τῆς Γαλιλαίας παράλιος, &c. "Ptolemais" (which is also called Acon) "is a city of Galilee, on the sea-coast, situate in a great champaign, but it is compassed with hills; on the east, sixty furlongs off, with the hill-country of Galilee; on the south, with Carmel, distant a hundred and twenty furlongs; on the north, with a very high mountain, which is called Climax" (or the ladder), "belonging to the Tyrians, and is a hundred furlongs distant. Two miles off of that city, the river Beleus flows, a very small one, near which is the sepulchre of Memnon; having about it the space of a hundred cubits, but well worthy admiration. For it is in the form of a round valley, affording grassy sand, which when many ships coming thither have gathered, the place is again replenished."

: מְעֵרְבָּא, עֵרְבָּא, Ptolemais, "From Acon onwards to the north" (is heathen land), and Acon itself is reckoned for the north" (that is, for heathen land).

* Jos. de Bell. lib. 2. cap. 17. [Huds. p. 1068. 2.]  
* St. Mita in Clitin, cap. 1.
"In Acon the land of Israel is, and is not." And therefore, "R. Josi Ben Hananiah kissed the arch of Acon, and said, Hitherto is the land of Israel."

"R. Simeon Ben Gamaliel said, I saw Simeon Ben Cahna drinking wine in Acon, &c. But was it within the bounds of the land, or no?" See the author of Juchasin disputing largely of this matter, in the place in the margin.

There was the bath of Venus in Acon: Where R. Gamaliel washing, was asked by a certain heathen (whose name in the Jerusalem Misna is פרקולס בן פלוסים, in the Babylonian Proculus, the son of the philosopher) "What have you to do with the bath Ἀφροδίτης, of Venus,—Then it is written in your law, 'There shall not cleave to thy hand any of the accursed thing?' He answered, I must not answer you in the bath" (because you must not speak of the law, when you stand naked). "When he came out therefore, he said, I went not into her bounds, but she came into mine." (The Gloss is, 'The bath was, before she was.') "And we say not, Let us make a fair bath for Venus,—but, Let us make a fair Venus for the bath," &c.

A story, done at Acon before R. Judah, is related, not unworthy to be mentioned. "Rabbi came to a certain place, and saw the men of that place baking their dough in uncleanness. When he inquired of them, Why they did so, they answered, A certain scholar came hither, and taught us, מ)deallocs, מ'waters bring pollution. He spake of the waters הדא מי בצים רוחש לוה מ' (that is, of eggs); but they thought that he spake of מ'waters of the marshes. These things we have the more willingly produced, that the reader may see, that the letter י Ain was of no sound with these; examples like to which we bring elsewhere. Now hear the Glosser; "Rabbi saw this (saith he) in Acon, in which is Israelitic land and heathen land:—now he saw them standing within the limits of Israelitic land, and baking their dough in uncleanness, and wondered, until they told him, A certain scholar came hither," &c.

Caphar Acon, is very frequently mentioned by the Talmudists.

a Hieros. Gittin, fol. 43. 3.  b Id. Sheviith, fol. 35. 3.
   c Id. Chalilah, fol. 60. 2.  d Juchas. fol. 71. 1.
   e Avod. Zarah, cap. 3. hal. 4.  f Bab. Sanhedr. fol. 5. 2.
A city which produceth fifteen hundred footmen, as כָּפָר כַּעֹר כַּאֲנָה Caphar Acon, if nine dead persons are carried out thence in three days successively, behold! it is the plague: but if in one day, or in four days, then it is not the plague. And a city, which produceth five hundred foot, as כָּפָר עַמְיֹן Caphar, Amiku," &c.

Hence are the names of some Acon Rabbins; as,

"R. Tanchum, the son of R. Chaia of Caphar Acon."

"R. Simeon ben Judah, כָּפָר עַבֶּר A man of Caphar Acon."

"R. Abba of Acon," and others.

Weigh this story: "One brought a bill of divorce to R. Ismael; who said to him, Whence are you? He answered, כָּפָר סָמַאי From Caphar Samai, which is in the confines of Acon. Then it is needful, saith he, that you say, It was written, I being present,—and sealed, I being present.

—When he went out, R. Illai said unto him, Is not Caphar Samai of the land of Israel, being nearer to Zippor than Acon?" And a little after: "The cities which are in the borders of Zippor, near to Acon, and which are in the borders of Acon near to Zippor, what will you do concerning them? As Acon is, so is Zippor."

CHAP. LXV.


"TRAVELLING from Acon to Achzib, on the right hand of the way, eastwardly, it is clean, from the notion of heathen land, and is bound to tithes, and to the law of the seventh year, until you are certified that it is free. On the left hand of the way, westward, it is unclean, under the notion of Gentile land; and it is free from tithes, and from the law concerning the seventh year, till you are certified it is bound to those things, even until you come to Achzib." The Gemara hath these words: but the text, on which is this commentary, is this: "The three countries (namely, Judea, Galilee, and Perea) are bound to the law of the seventh year: whatsoever they possessed, who came up out of Babylon,
from the land of Israel unto Chezib (the Jerusalem Misna reads Ghezib), is not fed, nor tilled: but whatsoever they possessed, who came up out of Egypt, from Chezib to the river, and to Amanah, is fed, but not tilled: from the river and from Amanah, inwards, is fed and tilled.”

Of Amanah we shall speak by and by. “The river (saith R. Solomon upon the place) is the river of Egypt.” — “And Chezib (saith Rambam\textsuperscript{p}) is the name of a place, which divided between the land of Israel, which they possessed that came up out of Babylon, and that land, which they possessed that came up out of Egypt. Now that land, which they possessed that came up out of Egypt, as to the Demai” (or doubt of tithing) “is, as it were, without the land.” Hence is that in the text, on which he makes this comment, יולדה ומזרע מהדמדמה יולדה “From Chezib, and beyond, is free from the Demai.”

The word Chezib, and Achzib, at last passed into Ecdippa, according to the manner of the Syrian dialect; to which it is common to change גימל of the Hebrews into ד Daleth.

Кλαμάξ Τυρσίων, Climax (or the ladder) of the Tyrians, in the Talmudists is מחלף דזרעם, ‘The ladder of Tyre.’ לא מסוף עלולא ודזרעם וכיב “Before they came to Climax of the Tyrians, they forgot all.” — The discourse is, in the place cited, about some Romans, sent to Rabban Gamaliel, to inquire of the Jewish law.

Of him also is this story, and of the same place: “When he went sometime out of Chezib, one came to him, to ask him of a certain vow of his. He said to him, who went with him, Tell him, that we have drunk an Italian quart of wine. He saith to him, Well. He saith to him that asked, Go with us, until our wine be allayed. When they came הלולאה שולח họcין to the ladder of the Tyrians, Rabban Gamaliel came down, and veils himself, and, sitting, resolved his vow. From this example we learn these things, that a quart of wine makes one drunk, that the way allays wine,” &c.

Let this be marked by the way, that it is said מברחת "A quart of wine makes drunk:” and let it be compared with what R. Chaia saith, ארבעה קמחה בכ" Four pots (to be drunk by every one in their sacred feasts) contain an Italian quart of wine.” and judge how soberly they car-

\textsuperscript{p} Rambam in Demai, fol. 12. 2.
\textsuperscript{r} Id. Avod. Zar. fol. 40. 1.
\textsuperscript{q} Hieros. Bava Kama, fol. 4. 2.
\textsuperscript{*} Id. Shabb. fol. 11. 1.
ried it in those feasts, if they mingled not much water with their wine.

CHAP. LXVI.

*The Northern Coast of Galilee. Amanah.*

*The Mountain of Snow.*

This coast is described by Moses, Num. xxxiv. 7: "From the Great Sea to mount Hor: from mount Hor to the entrance of Hamath," &c.

Mount Hor, in the Jewish writers, is Amanah; mention of which occurs, Cant. iv. 8, where R. Solomon thus: "Amanah is a mount in the northern coast of the land of Israel, which in the Talmudical language is called מון אמאנה, The mountainous place of Amanon; the same with mount Hor."

In the Jerusalem Targum, for mount 'Hor' is מון המים, the mount 'Manus:' but the Targum of Jonathan renders it מון'Amana, 'The mountain Umanis.'

"What" (say the Jerusalem writers) is of the land of Israel, and what without the land? Whosoever comes down from mount Amanah inwards, is of the land of Israel; whosoever is without the mountainous place of Amanah, is without the land."

And a little after; "R. Justa Bar Shunem said, When the Israelites* that return" (from their dispersion), "shall have arrived at the mountainous places of Amanah, they shall sing a song; which is proved from that, which is said (Cant. iv. 8), כתרור ראשת אמאנה He renders it, Thou shalt sing from the head of Amanah."

There was also a river of the same name with the mountain, of which the Targum in that place; "They* that live by the river Amanah, and they that live on the top of the mountain of snow, shall offer thee a present." And the Aruch, which we have noted before, writes thus; "Kirmion* is a river in the way to Damascus, and is the same with Amanah."

The mountain of snow, מון תלעך among the paraphrasts and Talmudists, is the same with Hermon. The Samaritan interpreter upon Deut. iv. 48, מון תלעך הר ורמע, "To

- *Hieros. Shevith, fol. 36. 4. et Challah, fol. 60. 1.
- *Targum in Cant. iv. 8.
- *Aruch in
the mountain of snow, which is Hermon." And the Jerusalem writers say, "They built for the daughters of the Midianites little booths of hurdles from Beth-Jeshimon, unto the Mountain of snow, and placed there women selling cakes."

The Jerusalem Targum upon Num. xxxv. writes thus; "The Mountain of snow at Caesarea" (Philippi). See also Jonathan there.

CHAP. LXVII.

減少 Pamias. Paneas, the Spring of Jordan.

The maps assign a double spring of Jordan; but by what right, it scarce appears: much less does it appear, by what right they should call this Jor,—and that, Dan. There is indeed mention, in Josephus, of little Jordan and great Jordan. Hence, as it seems, was the first original of a double spring in the maps, and of a double river at those first springs. For thus Josephus; Πηγαῖ, αἱ τῶν μικρῶν καλοὶμενον Ἰορδάνην προσπέμπουσι τῷ μεγάλῳ "There are fountains (in Daphne) which send little Jordan, as it is called, into the great." He treats, in the text cited, of the lake Samochonitis, and saith, διατείνει δὲ αὐτὴς τὰ ἐλη μέχρι Δάφνης χωρίου, &c. "That the fens of it are extended to the country Daphne, which as it is otherwise pleasant, so it contains springs, from which issue little Jordan," &c.

Riblah (that we may note this by the way) by the Targumists is rendered Daphne. They, upon Num. xxxiv. 11, for that which is in the Hebrew, "And the border shall go down to Riblah," render it, "And the border shall go down to Daphne." See also Aruch in יד Daphne. But this certainly is not that Daphne, of which Josephus here speaks; which will sufficiently appear by those things that follow. But as to the thing before us:—

I. Both he and the Talmudists assign Panium or Paneas to be the spring of Jordan; nor do they name another.

"Near Panium, as they call it (saith he), is a most delightful cave in a mountain; and, under it, the land hollowing itself into a huge vale, full of standing waters. Over it a great mountain hangs; and under the cave, rise the springs of the river Jordan."

* Hieros. Sanhedr. fol. 20. 4. * De Bell. lib. 4. cap. 1. [Hudson, p. 1160. 5.]  

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And again, Παρὸν τὰς Ἰορδάνου πηγὰς καλεῖται δὲ Πάνου ὁ τόπος: "By the springs of Jordan: now the place is called Panium."

And elsewhere, Ἑκά μὲν Ἰορδάνου πηγῆ τὸ Πάνου: "Panium seems to be the fountain of Jordan:” and more may be read there.

The Talmudists write thus: "Rabḥ śaith, ר' יוחנן ממער 의 Jordan riseth out of the cave of Paneas: and so is the tradition."

The Gloss is, "Leshem is a city, which the Danites subdued (Judg. xviii. 29): Pamias is a place, whence Jordan ariseth."

And Pliny, "The 77 river of Jordan ariseth out of the fountain Paneas."

II. That fountain of Jordan was the so-much-famed fountain of 'little Jordan,' as it is called. For so it is plainly-collected from Josephus. Concerning the Danites invading Laish, or Leshem, which being subdued they called Dan, he speaks thus; Ὁδὲ οὖ τὸ Ἀνέμων τῶν Διβάνου ἄρον καὶ ἕλασσον Ἐορδάνου τῶν πηγῶν, &c. "But they, travelling a day's journey through the great plain of Sidon, not far from mount Libanus, and the springs of lesser Jordan, observe the land to be good and fruitful, and show it unto their tribe; who, invading it with an army, build the city Dan."

In like manner speaking of Jeroboam, he saith these things; "He7 built two temples for the golden calves—one in Beth-er, ἔρεον δὲ ἐν Δάνω, ἡδὲ ἐστὶ πρὸς τὰς πηγὰς τοὺς μικροὺς Ἐορδάνου: the other in Dan, which is at the springs of little Jordan."

You may certainly wonder, and be amazed, that the fountain of Little Jordan should be so famed and known; and in the mean time, the fountain of Great Jordan to lie hid, not to be spoken of, and to be buried in eternal obscurity. What! is the less worthy of so much fame; and the greater, of none at all? Let us have liberty to speak freely what we think, with the leave of chorographers.

I. It does not appear, that any other river of Jordan flows into the lake Samochonitis, beside that, which ariseth
from Paneas. In what author will you find the least sign of such a river? But only that such a conjecture crept into the maps, and into the minds of men, out of the before alleged words of Josephus, misconceived.

II. We think, therefore, that Jordan is called the Greater and the Less, not upon any account of two fountains, or two rivers, different and distant from one another; but upon account of the distinct greatness of the same river. Jordan, rising out of Paneas, was called Little, until it flowed into the lake Samochonitis; but afterward coming out of that lake, when it had obtained a great increase from that lake, it was thenceforth called Jordan the Greater. Samochonitis received Little Jordan, and sent forth the Great. For since both that lake, and the country adjacent, was very fenny, as appears out of Josephus,—the lake was not so much increased by Jordan flowing into it, as it increased Jordan flowing out of it. Κόππη τὰ τῆς Σεμεχονύτιδος λίμνης ἡ τε καὶ τέλματα: “Moors and fenny places possess the parts about the lake Samochonitis.” The river, therefore, below Samochonitis seems to be called ‘Jordan,’ above Samochonitis, ‘Little Jordan.’

Cæsarea Philippi was built at Paneas, the fountain of Jordan: which let the maps observe, that they place it not too remote thence. Φιλίτππος πρὸς ταῖς Ἰορδάνου πηγαίς ἐν Πανεάδι πόλιν κτίζει Καισάρειαν: “Philip built the city Cæsarea in Paneas, at the springs of Jordan.” And also, Πανεάδα κατασκεύασας ὄνομάζει Καισάρειαν: “Having finished Paneas, he named it Cæsarea.”

CHAP. LXVII.

What is to be said of Νιαμιαὶ Νη, the Sea of Apamia.

Νιαμιαὶ Νη: ‘The Sea of Apamia’ is reckoned the seventh among those seas, that compass the land of Israel; which word hath a sound so near akin to the word Pamias, by which name the Rabbins point out the fountains of Jordan,—that the mention of that word cannot but excite the memory of this, yea, almost persuade, that both design one and the same place: and that the sea Apamia was nothing else, but some great collection of waters at the very springs of Jordan.

This also might moreover be added, to strengthen that

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1 Leusden’s edition, vol. 2. p. 221.
2 Id. de Bello, lib. 3. cap. 35. [Huds. p. 1154. 55.]
3 Id. Antiq. lib. 18. cap. 5.
4 Id. de Bell. lib. 3. cap. 15.
persuasion, that, in both places, in the quotations cited in the Jerusalem Talmud, these words are added; “The sea of Apamia is the same with the sea of Chamats, which Diocletianus, by the gathering together of the waters, caused to be made.” But now that Diocletianus, whosoever he was (we prove elsewhere that he was the emperor), lived sometime at Paneas; as is clear also from the same Talmud.

But the thing is otherwise. Pamias and Apamia were different places, and far distant from each other: one in the land of Israel; the other in the confines indeed of the land of Israel, but in Syria.

Let this tradition be marked:—“Ariston” brought his first-fruit from Apamia, and they were received: for they said, He that hath a possession in Syria, is as if he had it in the suburbs of Jerusalem.” The Gloss is, “Apamia is the name of a place in Syria.”

And these things do appear more clearly in the Targumists, to omit other authors. The Samaritan interpreter renders the word שיפם Shepham, Num. xxxiv. 10, by אפמה Apamia, with י Ain. (Note ו Shin changed into י Ain: note, also, in the word Bozor, 2 Pet. ii. 15, י Ain changed into ו Shin.) Jonathan reads it אפמה Apamia, with א Aleph: for ממסר הר المحلן “From Shepham to Riblah,” he renders ממסר לשפם ‘From Apamia to Daphne.’

CHAP. LXIX.

The Lake Samochonitis [or Semechonitis].

In the Holy Scriptures, it is the ‘Water of Merom,’ Josh. xi. 5. In the Babylonian Talmudists, it is ים סבכי ‘The Sibbechean Sea.’ Hence is that, “Jordan ariseth out of the cave of Paneas, and flows into the Sibbechean Sea.” In the Jerusalem Talmudists, sometimes it is ים דבכו ‘The Sea of Cobebo,’ as we have noted before; and sometimes ים דםכו ‘The Sea of Samaco;’ whence in other languages it is ‘Samachonitis.’

Την Σεμεχωνίτην λίμνη τριάκοντα μην εύρος, εξάκοντα δὲ μῆκος στόμα. Διατελείει δὲ αυτής τὰ δύο μέχρι Δάφνης χωρίου “The lake Semechonitis is thirty furlongs in breadth, and sixty in length. The fens of it are stretched out unto the

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Hieron. Translat., fol. 46. 2.  a Chaldeh, cap. 4. hast. 4.
Bab. Bara Batra, fol. 74. 2. b Jos. de Bell. lib. 4. cap. 1. [Hudde, p. 1160. 4.]
country Daphne; a country, as it is otherwise pleasant, so containing fountains: αἱ τρέφουσαι τὸν μικρὸν καλόμενον Ἰορ-
δάνην υπὸ τὸν τῆς χρυσῆς βοῶς νεῶν, προσέπτιζοντα τῷ μεγάλῳ." The scruple lies concerning the pointing of υπὸ τὸν τῆς χρυσῆς βοῶς νεῶν. The sentence and sense seems indeed to flow more smoothly, if you should render it thus, "The springs which, nourishing Little Jordan, as it is called, send it out into the Great, under the temple of the golden calf:" but then a just doubt ariseth of the situation of that temple. That clause, therefore, is rather to be referred to the foregoing, so that the sense may go thus; "The springs, which, nourishing Little Jordan, as it is called, under the Temple of the golden calf, send it into the Great:" and so you have the temple of the golden calf at the springs of Jordan, and the place adjacent called Daphne, and the marshes of Samochonitis reaching thither.

The Jerusalem Gemarists do thus explain those words of Ezekiel, chap. xlvii. 8: "These waters go forth into the east coast: מפרות שֶׁם זֶרֶן that is, into the lake Samochonitis. And they shall go down into the plain; that is, into the sea of Tiberias. And they shall go out into the sea; that is, into the Dead Sea."

Ἀσωρὸς πόλις ὑπέρκειται τῆς Σαμαχωνίτιδος γῆς. "The city Hazor (saith Josephus) lies on the lake Semechonitis." This city is the metropolis of Canaan, that is, of that northern country, which is known by that name; which is called also 'Galilee of the Gentiles.' Jabin the king of Hazor, and others, fight with Joshua at the waters of Merom, that is, at the lake Samochonitis, Josh. xi. 4. And Jonathan in the same place, as it seems, with the army of Demetrius, Ἐν τῇ ἔδρᾳ Ἀσωρ, "in the plain of Asor," as the same Josephus writes. But, in the Book of the Maccabees, it is τὸ ἔδρον Νασωρ, "The plain of Nasor," 1 Macc. xi. 67.

CHAP. LXXv.

The Lake of Gennesaret; or, the Sea of Galilee and Tiberias.

Jordan is measured at one hundred and twenty furlongs, from the lake of Samochonitis to that of Gennesaret. That lake, in the Old Testament, is חָוֵר דָּרִי 'The sea of Cin-
nereth,' Numb. xxxiv. 11, &c. In the Targumists, ים הגנשם, 'The sea of Genesar;' sometimes, ים גנשם, 'of Genesor;' sometimes, ים גנוס, 'of Ginosar:' it is the same also in the Talmudists, but most frequently ים דמריה, 'The sea of Tiberiah.' Both names are used by the evangelists; 'the lake of Gennesaret,' Luke v. 1; 'the sea of Tiberias,' John xxi. 1; and 'the sea of Galilee,' John vi. 1.

The name 'Chinnereth' passed into 'Genesar,' in regard of the pleasantness of the country, well filled with gardens and paradises: of which we shall speak afterward.

It is disputed by the Jerusalem Talmudists, why 'Cinneroth' occurs sometimes in the plural number; as Josh. xi. 2, וב כנורו, 'The south of Cinneroth;' and Josh. xii. 3, וכנורית, 'The sea of Cinneroth.' "Thence" (say they) are there two Gennesarets? Or there were מַאֲשֵׁר אלכשורי but two castles, as Beth-Jerach, and Sinnabris, which are towers of the people of Chinnereth; but the fortification is destroyed, and fallen into the hands of the Gentiles." You see, by the very sense of the place, what the word מַאֲשֵׁר אלכשורי means. Perhaps it is the same with the word מַאֲשֵׁר אלכשורי in the Aruch, and with מַאֲשֵׁר אלכשורי in the Babylonian writers. In whom, the Glosser being interpreter, מַאֲשֵׁר אלכשורי, "are two presidentships in the same kingdom." The Gemara affords an example, in מַאֲשֵׁר אלכשורי. But in the Aruch מַאֲשֵׁר אלכשורי, "are two castles, between which is a bridge, under which notwithstanding is no water." And it yields an example, in מַאֲשֵׁר אלכשורי. But we make no tarrying here. מַאֲשֵׁר אלכשורי in the Talmudists is Σεννάβρις, 'Sennabris,' in Josephus, being distant from Tiberias thirty furlongs. For he tells us, that Vespasian encamped thirty furlongs from Tiberias, κατά τινα σταθμον ευσυνοπτων τως νεωτερίζουσαν, Σεννάβρις διομάζεται, "at a certain station, that might easily be seen by the innovators, called Sennabris." He speaks also of the town Σεννάβρις, 'Ginnabri,' not far distant certainly from this place. For describing the country about Jordan, he saith, that, from both regions of it, runs out a very long back of mountains, but distant some miles from the river: on this side, from the region of Scythopolis to the Dead Sea; on that side, from Julias to
Somorha, towards the rock of Arabia: and that there lies a plain between, which is called Μέγα πεδίον, ἀπὸ κόμης Γυναβρίν δύον μέχρι τῆς 'Ασφαλτίτιδος λίμνης. "the great plain, lying along from the town Ginnabris to the lake Asphaltites."

The same Josephus writes thus of the lake Gennesaret: Ἡ δὲ λίμνη Γεννησάρ ἀπὸ τῆς προσεχοὺς χώρας καλεῖται, στα- δίων εὐρός οὕσα τεσσαράκοντα, καὶ πρὸς τοῦτος ἐτέρων ἐκατον τὸ μῆκος, γλυκεῖα τε ὡς ἔστι, καὶ σοτιμωτάτη. "The lake Gennesar is so called from the adjacent country, being forty furlongs in breadth, and moreover a hundred in length; it is both sweet and excellent to drink."

Pliny thus;—"Jordan, upon the first fall of the valleys, pours itself into the lake, which many call Genesar, sixteen miles long, and six miles broad."

"The sea of Tiberias is like the gliding waters." While the masters produce these words, they discourse what is to be thought of those waters, where the unclean fish swim together with the clean; whether such waters are fit to boil food, or no: and it is answered, 'Flowing and gliding waters are fit; those that do not glide, are not; and that the lake of Gennesaret is to be numbered among gliding waters.'

The Jews believe, or feign, that this lake is beloved by God above all the lakes of the land of Canaan. "Seven seas (say they) have I created, saith God, and of them all, I have chosen none, but the sea of Gennesaret." Which words, perhaps, were invented for the praise of the university at Tiberias, that was contiguous to this lake; but they are much more agreeable to truth, being applied to the very frequent resorts of our Saviour thither.

CHAP. LXXI.

Within what Tribe the Lake of Gennesaret was.

By comparing the maps with the Talmudic writers, this question ariseth: for there is not one among them, as far as I know, which does not altogether define the sea of Gennesaret to be without the tribe of Naphtali; but the Talmudists do most plainly place it within.

CHOROGRAPHICAL CENTRY.

The sea of Tiberias is the portion of Naphtali; yea, it takes a full line for the nets on the south side of it: as it is said, ‘Possess the sea and the south,’ Deut. xxxiii. 23.” The Gloss is; “(Naphtali) had a full line in the dry land on the south coast, that he might draw out his nets.” So also the Jerusalem writers; “They gave to Naphtali a full line on the south coast of the sea, as it is said, ‘Possess the sea and the south.’” They are the words of Rabbi Josi of Galilee. So that Talmud, that was written at Tiberias: so R. Josi, who was a Galilean.

The words of Josephus, which we cited before, are agreeable to these. ζαυλονται την μεχρί Γεννησαρηπος, &c. “The tribe of Zebulon’s portion was to the sea of Gennesaret, stretched out also [in length] to Carmel and the sea.” On the south, the land of Zebulon was bounded by that of Issachar, extending itself in breadth μεχρί Γεννησαρηπος, “to Gennesaret:” touching only upon Gennesaret, not comprehending Gennesaret within it. So the same Josephus speaks in the place alleged, that Νεφελια παρελαβον τα προς τας ηναταλας τετραμενα μεχρι Δαμασκου πολεως, “the men of Naphtali took those parts, that ran eastwardly unto the city of Damascus.” It would be ridiculous, if you should so render μεχρι Δαμασκου πολεως, “unto the city of Damascus,” as to include Damascus within the land of Naphtali. The maps are guilty of the like solecism, while they make Zebulon, which only came μεχρι Γεννησαρηπος, “unto the lake of Gennesaret,” to comprise all the lake of Gennesaret within it. Look into Adrichominus, to say nothing of others, and compare these words of Josephus with him.

Hither perhaps is that to be reduced, which hath not a little vexed interpreters in Josh. xix; where Jordan is twice mentioned, in defining the limits of the tribe of Naphtali; ver. 33, “The outgoings of the border,” hence, “was to Jordan;” and, ver. 34, בְּרֵיחוֹת הָיוֹרָה מִחוּרָה וַעֲשָׂשִׁים “The going out from thence [that is, from the south border] was to Jordan in Judah towards the sun-rising.”

What hath the land of Naphtali to do with Jordan in Judah?

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'Bab. Bava Kama, fol. 81. 2. 2 Hiers. Bava Bathra, fol. 15. 1. 3 Jos. Antiq. lib. 5. cap. 1. [Hudson; p. 186. 19.] 4 Lumsden’s edition, vol. 2. p. 223.'
I answer, Judah, that is, Judea, is here opposed to Galilee: Judah is not here spoken of as opposed to the other tribes. Before ever the name of Samaria was risen, the name of Galilee was very well known, Josh. xx. 7; and so was the name of Judea: and at that time one might not improperly divide the whole land within Jordan, into Galilee and Judea: when as yet there was no such thing as the name of Samaria. The words alleged, therefore, come to this sense, as if it had been said, 'The north bounds of Naphtali went out eastwardly to Jordan in Galilee: in like manner the south bounds went out eastwardly to Jordan now running into Judea:' that is, the country without Galilee, which as yet was not called Samaria, but rather Judea.

The bounds, certainly, of the land of Naphtali seem to touch Jordan on both sides, both on the north and the south; and so to contain the sea of Gennesaret within its bosom, according to that which is said by the Talmudists before alleged, and those also men of Tiberias.

While I am discoursing of Jordan, and this lake, let me add this moreover concerning the 'boat of Jordan:'—", R. Jacob Bar Aidai saith, in the name of R. Jochanan, Let no man absent himself from Beth-Midrash, for this question was many a time propounded in Jabneḥ, עירבה יהודא להמה יאה מנסוחה. The boat, or barge, of Jordan, why is it unclean? Nor was there any, who could answer any thing to it; until R. Chaninah, the son of Antigonus, came, and expounded it in his city. The boat of Jordan is unclean, because they fill it with fruit, and sail down with it from the sea unto the dry land, and from the dry land into the sea."—", the Jews themselves being interpreters, is ספינה קסובה a small vessel, Πλοιάριον, a little ship. Josephus hath these words; Τάκ δὲ ἐν τῇ λίμνῃ σκάφη πάντα συναρθροῦσας, &c. "Having gathered together all the boats in the lake, they were found to be two hundred and thirty, and there were no more than four mariners in each."

CHAP. LXXII.

Tiberias.

All the Jews declare, almost with one consent, that this

1 Hieros. Shabb. fol. 7. 1.  k Jos. de Bell. lib. 2. cap. 43. [Hudson, p. 1112. 46.]

was a fortified city from ancient times, even from the days of Joshua, and was the same with Rakkath, of which mention is made, Josh. xix. 35.

\[ \text{"Rakkath is Tiberias," say the Jerusalem Gemarists}^a. \] And those of Babylon say the same, and that more largely: \[ \text{"It is clear to us, that Rakkath is Tiberias."} \] And when, after a few lines, this of Rabbi Jochanan was objected, \[ \text{"When I was a boy, I said a certain thing, concerning which I asked the elders, and it was found as I said; namely, that Chammath is Tiberias, and Rakkath Zippor;"} \] it is thus at last concluded, \[ \text{"Rabbi said, Who is it, to whom it was said, that Rakkath is not Tiberias? For, behold! when any dies here (in Babylon), they lament him there (at Tiberias) after this manner: The hearse of a famous man deceased in Sheshach (Babylon), whose name also is of note in Rakkath, is brought hither: thus lament ye him,—O ye lovers of Israel, O citizens of Rakkath, come forth, and bewail the dead of Babylon! When the soul of R. Zeira was at rest, thus one lamented him, The land of Babylon conceived and brought forth delights, the land of Israel nourished them. Rakkath said, Woe to itself because she lost the vessels of her delights. Therefore saith Rabba, Chammath is the same with the warm baths of Gadar, and Rakkath is Tiberias."} \]

This city touched on the sea, so that the sea served on one side for a wall to it. Hence is that, in the place but now cited; \[ \text{"Rabb Hezekiah read the Book of Esther in Tiberias, on the fourteenth day (of the month Adar), and also on the fifteenth day (see Esth. ix. 21), doubting whether it were compassed with walls from the days of Joshua, or not. But who would doubt this of Tiberias? when it is written, ‘And the fenced cities, were Ziddim, Zer, Chammath, Rakkath, and Chinnereth.’ But it is clear to us, that Rakkath is Tiberias. The reason, therefore, why he doubted, was this, because on one side it was enclosed by the sea, instead of a wall. But if it were so, why did he doubt? Because, truly, it was no wall. When the tradition is thus, אַשְׁרָי לֹא דַעַמֵּה לֹא שַׁיָּר יָרֵג בֶּעַבָּע A city which hath a wall, but not fortified walls, the contiguous houses are for such walls. בִּרְפֵּס מֵבִין בִּרְפֵּס But Tiberias is excepted, which hath the sea for}
a wall.” So also R. Simeon Ben Jochai, in the Jerusalem Gemara just now alleged: ‘Among the cities fortified with walls Tiberias is excepted, as having the sea for a wall.’

What fortune this city underwent under the name Rak-kath, remains unknown. Herod the tetrarch put the name of Tiberias upon it, and built the city, for the sake and memory of Tiberius Caesar. The etymology of which place while the Gemarists deduce elsewhere, namely, either from Tob reja, because it was fair to behold,” or “because it was Betiborah in the navel, or middle,” &c. they seem rather to sport out of a luxuriant wit, than to be ignorant of the thing itself.

CHAP. LXXIII.

Of the Situation of Tiberias.

When I read Pliny of the situation of this city, and compare some things, which are said by Josephus and the Talmudists, with him,—I cannot but be at a stand, what to resolve upon here. Pliny speaks thus of the situation of it: “The lake [of Genesaret] is compassed round with pleasant towns: on the east, Julias and Hippo; on the south, Tarchea, by which name some call the lake also; on the west, Tiberias, healthful for its warm waters.”

Consult the maps, and you see Tiberias in them seated, as it were, in the middle shore of the sea of Gennesaret, equally distant almost from the utmost south and north coasts of that sea. Which seems well indeed to agree with Pliny, but illy with Josephus and his countrymen.

I. Josephus asserts, that Hippo (in Perea, i.e. the country on the other side Jordan) is distant from Tiberias only thirty furlongs. For speaking to one Justus, a man of Tiberias, thus he saith, ‘Ἡ δὲ σῆ πατρίς, ὦ Ἰούστε, κεμένη ἐν τῇ Γενεσαρητίδι λίμνῃ, καὶ ἄπεχουσα μὲν Ἰππον τριάκοντα στάδια, &c.’ “Thy native country, O Justus, lying upon the lake of Gennesaret, and distant from Hippo thirty furlongs,” &c. The same author asserts also (which we produced before), that the breadth of the sea of Gennesaret was forty furlongs. Therefore, with what reason do the maps place the whole sea of

2 English folio-edition; vol. 2. p. 68.
3 Joseph. in his own life, p. 650. [Hudson, p. 938. 16.]
4 Id. de Bell. lib. 3. 35.
Gennesaret between Tiberias and Hippo? Read those things in Josephus, look upon the maps, and judge.

II. The same Josephus saith of the same Justus, Ἐμπτϊπττοι αὐτοῦ Ἰούστος τὰς Ἔπαρηνας καὶ Ἡππηνας κώμας. Λέ ὅ μεθροι τῆς Τιβεριάδος, καὶ τῶν Ἐκυστοπολιτῶν γῆς, ἐτύγχανον κείμεναι. "Justus burnt the towns of those of Gadara and Hippo. And the towns bordering upon Tiberias, and the land of the Scythopolitans, were laid waste." Note, how the towns of those of Gadara and Hippo are called μεθροι, "towns bordering upon Tiberias;" which certainly cannot consist together, if the whole sea be between, which is so put by the maps.

III. Those things, which we learn from the Talmudists concerning the situation of this place, cannot be produced, until we have first observed certain neighbouring places to Tiberias; from the situation of which, it will be more easy to judge of the situation of this.

In the mean time, from these things, and what was said before, we assert thus much: That you must suppose Tiberias seated either at the very flowing-in of Jordan into the lake of Gennesaret,—namely, on the north side of the lake, where the maps place Capernaum [illy]; or at the flowing-out of Jordan out of that lake, namely, on the south side of the lake. But you cannot place it, where Jordan flows into it, because Josephus saith, Tiberias is not distant from Scythopolis above a hundred and twenty furlongs,—that is, fifteen miles; but now the lake of Gennesaret itself was a hundred furlongs in length, and Scythopolis was the utmost limits of Galilee southward, as we showed before.

Therefore we are not afraid to conclude, that Tiberias was seated where Jordan flows out of the lake of Gennesaret, namely, at the south shore of the lake; where Jordan receives itself again within its own channel. This will appear by those things that follow.

We doubt, therefore, of the right pointing of Pliny. Certainly, we are not satisfied about it; and others will be less satisfied about our alteration of it. But let me, with their good leave, propose this reading, "Ab oriente, Juliæ, et Hippo a meridie. Tarichæa, quo nomine aliqui lacum appellant, ab occidente. Tiberiade, aquis calidis salubi."—"On the east Julias, and Hippo on the south. Tarichea, by which

Jos. in his own life, p. 628. [Hudson, p. 908. 17.]
name some call the lake, on the west. Tiberias, wholesome for its warm waters.” Which reading is not different from Pliny’s style, and agrees well with the Jewish writers: but we submit our judgment to the learned.

CHAP. LXXIV.

Chammath. Ammaus. Θερμαί Αμμαώς The Warm Baths of Tiberias.

Chammath and Rakkath are joined together, Josh. xix. 35. For they were very neighbouring cities; Rakkath is Tiberias,—and Chammath Ḳωμη Αμμαώς, the town Ammaus, in Josephus.

Of their neighbourhood, the Jerusalem Talmudists write thus; The men of a great city may walk (on the sabbath) “through a whole small city” (which was within a sabbath-day’s journey); “but the inhabitants of a small city, walk not through a whole great city.” And then follows, “Formerly the men of Tiberias walked through all Chammath; but the men of Chammath passed not beyond the arch: but now those of Chammath and those of Tiberias do make one city.”

And the Babylonian Talmudists thus, מְנוּהַּמְתָּח לְעֵבָר אֲדָמָי מֵי "From Chammath to Tiberias is a mile."

"Chammath is Tiberias. And why is it called Chammath? על שומן חם מזרחי By reason of the Chammi, warm baths of Tiberias."

It is not seldom called ‘Chammath of Gadara,’ not only, because it was very near the Gadarene country,—for the channel of Jordan was only between;—but because it was built, as it seems, on both the banks of Jordan, the two parts of the town joining by a bridge.

“Rabbah said, Chammath is the same with the warm baths of Gadara, and Rakkath is Tiberias.”

“It was lawful for the Gadarenes, R. Judah Nasi permitting them, to go down into Chammath [on the sabbath], and to return into Gadara: but the men of Chammath might not go up into Gadara.”

Behold! Tiberias so near to Chammath, that it was almost one city with it: and Chammath so near to the country of

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Hieros. Erubbin, fol. 23. 4.  
Bab. Megill, fol. 2. 2.  
Ibid. fol. 6. 1.  
Idem. ibid.  
Hieros. Erubbin, fol. 23. 4.
Gadara, that thence it took the name of ‘Chammath of Gadara.’

“R. Samuel \(^b\) Bar Nathan, in the name of R. Chama Bar Channah, said, I and my father went up to Chammath of Gadara, and they set before us small eggs.”

“R. Jonathan \(^c\) and R. Judah Nasi went to Chammath of Gadara.”

“R. Immai \(^d\), and R. Judan Nasi” [he was grandson of R. Judah Nasi], “went to Chammath of Gadara.”

Of the warm baths of Tiberias, the Talmudists speak much. Let these few things be collected out of them:—

“R. Josua \(^e\) Ben Levi being sick, washed sometime in the warm baths of Tiberias, מַעֲשֶׂה יִשְׂחָכָל מְדָבָר נְשֵׁר על פני the shoulders of R. Chajia Bar Ba.”

“Three warm baths remained from the waters of the deluge.” I. בְּלַעַשְׁו אֱנוֹר ‘The whirlpool of Gadara.’ That pool of Gadara, it may be, is that, which being drank of, as Strabo \(^f\) relates, cattle lose their hair, horns, and hoofs. II. עֵינָה רְבוּת בְּינֵים ‘The great fountain of Biram.’ Of Biram, see Bab. Rosh hashanah, fol. 23. 2. the first line. III. חֵר הַב אֶרֶז ‘The warm baths of Tiberias.’

: הַחֵר הַב מַעֲשֶׂה יִשְׂחָכָל מְדָבָר נְשֵׁר “They allowed them the waters of Meara and the warm baths of Tiberias.”

So also Josephus \(^i\): “John (of Giscale) writ to me, praying Υπόστρεφεται τόις εν Τιβερίαδε θερμοίς υπαστ, that I would permit him the use of the warm baths, which are at Tiberias.”

And so Pliny before; “Tiberiade, aquis calidis salubri;” “Tiberias, healthful for its warm waters.”

CHAP. LXXV.

Gadara. בֶּר.

There was a double Gadara. One at the shore of the Mediterranean sea: that was first called Gezer, 1 Kings ix. 15. In Josephus, Γάζαρα, Gazara. \(^j\) Κατεστρέφεται γὰρ Σίμων Γάζαράν τε πόλιν, καὶ Ἰάππην, καὶ Ἰάμνεαν “Simon destroyed the city Gazara, and Joppa, and Jamnia.”—And in the Book of the Maccabees \(^k\), Καὶ Ἰάππην ὑψώσας τὴν ἐπὶ τῆς Ἀλάσσης, καὶ τὴν Γάζαρα τὴν ἐπὶ τῶν ὄριων Ἄζωτον. “And he

\(^b\) Hiersos. Shabb. fol. 5. 4. & Trumoth, fol. 41. 1.
\(^c\) Ida. Kiddush. fol. 64. 3.
\(^d\) Id. Avodah Zarah, fol. 42. 1. & 45. 2.
\(^e\) Id. Shabb. fol. 3. 1.
\(^f\) Bab. Sanhedr. fol. 108. 1.
\(^g\) Strabo. lib. 16.
\(^h\) Hiersos. Shabb. fol. 6. 1.
\(^i\) Joseph, in his own life.
\(^k\) 1 Macc. xiv. 34.
fortified Joppe, which is on the sea, and Gazara, which is on
the borders of Azotus.”

At length, according to the idiom of the Syrian dialect, Zain passed into τα Δαλθ, and instead of Gazara, it was
called Gadara. Hence Strabo, after the mention of Jamnia, saith, καὶ ἃ Γαθαρίς ἐστίν, ἀλή "Ἄζωτος καὶ Ἄσκάλων: " and there is Gadaris, then Azotus and Ascalon.” And a little
after; “Philodemus the Epicurean was a Gadarene, and so was Meleager, and Menippus, ὁ σπουδαγελοῖος, surnamed the ‘ ridiculus student,’ and Theodorus the rhetorician,” &c.

But the other Gadara, which we seek, was in Perea, and was the metropolis of Perea. Ἐλευθερίων ἐπὶ τα Γάδαρα, Μητρόπολιν τῆς Περαιαὶς καρπεράν. "Being come into the parts of Gadara, the strong metropolis of Perea.” They are the
words of Josephus.

It was sixty furlongs distant from Tiberias, by the mea-
sure of the same author.

"Gadara, the river Hieramiace [ירמאנא Jarmoc, of which
before] flowing by it, and now called Hippodion.” Some
reckon it among the cities of the country of Decapolis.

Another city, also ‘ Gergesa’ by name, was so near it,
that that, which in Mark is called χώρα Παφρενῶν, ‘ the
country of the Gadarenes,’ chap. v. 1,—in Matthew is χώρα Γεργεσηνῶν, ‘ the country of the Gergesenes,’ chap. viii. 28:
which whether it took its name from the Gergashites, the
posterity of Canaan,—or from the clayish nature of the soil,
(‘ Gargishta,’ signifying ‘clay’;)—we leave to the more
learned to be decided. The Chaldee certainly renders that
месту בראים "thick dirt,’ which is in the Hebrew נriumim "the clay ground,” 1 Kings vii. 46.

The Jerusalem writers say, that the Gergashites, when
Joshua came, and proclaimed, “ He that will go out hence, let him go,”—betook themselves into Africa.

CHAP. LXXVI.

Magdala.

Not far from Tiberias and Chammath was Magdala.
You may learn their neighbourhood hence:—

"If a man have two floors, one in Magdala, and another

— Strab. lib. 16. pag. mihi 878.
— Id. in his own life, p. 650.
— Jos. de Bell. lib. 4. cap. 26.
— Plin. lib. 5. cap. 18.
— Clay.
— Hieros. Sheviith, fol. 56. 3.
— Hieros. Massaroth, fol. 50. 3.
in Tiberias,—he may remove his fruits from that in Magdala, to be eaten in that of Tiberias.”

“R. Simeon⁸ Ben Jochai, by reason of certain shambles in the streets of Tiberias, was forced to purify that place. And whosoever travelled by Magdala, might hear the voice of a scribe, saying, Behold! Bar Jochai purifies Tiberias.”

“A certain old shepherd came, and said before Rabbi, ‘I remember the men of Magdala going up to Chammath, and walking through all Chammath’ (on the sabbath), ‘and coming as far as the outmost street, as far as the bridge. Therefore Rabbi permitted the men of Magdala to go into Chammath, and to go through all Chammath, and to proceed as far as the farthestmost street, as far as the bridge.”

Josephus⁹ hath these words of Magdala; Πέμπεις ὁ βασιλεὺς Ἀγρίππας δύναμιν καὶ στρατηγὸν ἐπ’ αὐτῆς Μαγδαλά τὸ φρούριον ἐξωρθώντας. “King Agrippa sends forces and a captain into Magdala itself to destroy the garrison.” We meet with frequent mention of the Rabbins, or scholars, of Magdala:

R. Judan⁸ of Magdala.”

R. Isaac⁹ of Magdala.”


It is sometimes called יַמְדָלָה ‘Magdala’ of Gadara, because it was beyond Jordan.

CHAP. LXXVII.

Hippo. סוסיתא Susitha.

You may suppose, upon good grounds, that Hippo is the same with סוסיתא Susitha in the Talmudists, from the very signification of the word. Inquire. Of it there is this mention:—

“R. Joshua Ben Levi⁶ saith, It is written, And Jephthah fled from the face of his brethren, and dwelt in the land of Tobh, יִשְׂרָאֵל עָלֶיךָ, which is Susitha.” If you would render it in Greek, it is Ιππενι, Hippene.

This city was replenished with Gentiles, but not a few Jews mixed with them. Hence is that, “If two witnesses

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⁸ Id. Sheviith, fol. 38. 4. ⁹ Id. Erabbhin, fol. 23. 4.
⁸ Joseph. in his own life. ⁹ Bab. Joma, fol. 81. 2.
X Hieros. Beracoth, fol. 13. 1. & Taanith, fol. 64. 1. a Bab. Taanith, fol. 20. 1.
Hieros. Megill. fol. 73. 4. ① Hieros. Sheviith, fol. 36. 3. c Id. Rosh Hashanah, fol. 54. 4.
come out of a city, the major part whereof consists of Gentiles, as Susitha," &c. And after a few lines, "R. Immai circumcised from the testimony of women, who said the sun was upon Susitha." For it was not lawful to circumcise, but in the day-time.

Hippo was distant from Tiberias thirty furlongs only.

CHAP. LXXVIII.


Among the towns, neighbouring upon Tiberias, Tarichee is especially commemorated in Josephus, a city thirty furlongs distant from Tiberias: you will find in him the history and mention of it very frequent.

In the Talmudists we meet with other names also.

I. Beth-Meon. "The men of Tiberias, who went up to Beth-Meon to be hired for workmen, were hired according to the custom of Beth-Meon: the men of Beth-Meon, who went down to Tiberias to be hired, were hired according to the custom of Tiberias."

This place is also called, as it seems, Beth-Mein. In the place noted in the margin, they are treating of the town Timnath: of which it is said, that "Samson went up to Timnath;" and elsewhere, that "the father-in-law of Samson went down to Timnath." so that there was both a 'going up' and a 'going down' thither. R. Aibu Bar Nigri at last concludes, and saith, "It is like to Beth-Mein, by which you go down from Paltathah; but by which you go up from Tiberias."

In Josephus, Βηθμαοῦς ἀπέχουσα Τιβεριάδος στάδια τέσσαρα; "Beth-Maus [Beth-Meon] is distant from Tiberias four furlongs." The maps place it too remote from thence.

II. There was also a place not far from Tiberias, or Magdala, whose name was כפר חיתאה: which we may guess at, from this story:—"R. Simeon Ben Lachish said thus, They whip a prince, that offends, in the sessions of the three men. R. Judah Nasi hearing these words was

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\[\text{\textsuperscript{a}}\text{Joseph. in his own life, pag. mihi 650.}\]
\[\text{\textsuperscript{b}}\text{Id. Sotah, fol. 17. 1.}\]
\[\text{\textsuperscript{c}}\text{English folio-edition, vol. 2. p. 71.}\]
\[\text{\textsuperscript{d}}\text{Hieros. Bava Mezia, fol. 11. 2.}\]
\[\text{\textsuperscript{e}}\text{Hieros. Horaioth, fol. 47. 1.}\]
\[\text{\textsuperscript{f}}\text{Joseph. in his own life, p. 637.}\]
angry, and sent to apprehend him. But he fled without Magdala: but some say, Without Caphar Chittaia."—"Ziddim" (Josh. xix. 35) is Caphar Chittaia. Zer is neighbour to it.”

CHAP. LXXIX. 1

The Country of Gennesaret.

Josephus thus describes it: "By" the lake Gennesar, is a country extended, of the same name, of a wonderful nature and pleasantness. For such is the fruitfulness of it, that it denies no plant," &c. "The temper of the air suits itself with different fruits: so that here grow nuts, a more winter fruit; there palms, which are nourished with heat; and near them figs and olives, which require a more moderate air," &c.

The Talmudists speak like things of the fertility and pleasure of this place.

"The Rabbins say, Why is it called Gennesar? Because of the gardens of princes. Those are the great men, who have gardens in that place. And it was of the lot of Nephthali" (they are the words of the author of Aruch), "as it is said, 'And a thousand princes were of Nephthali.'"

The fruits of Gennesaret are mentioned, as being of great fame. "Wherefore (say they") are there not of the fruits of Gennesaret at Jerusalem? The reason is, that they who came to the feasts, should not say, 'We had not come, but to eat the fruits of Gennesaret.'"

And elsewhere, where it is disputed, what is the more noble part of food, something seasoned with salt, or a morsel,—and it is concluded, that that which is seasoned, is to be preferred, and that thanks is to be given upon it: the mention of the fruits of Gennesaret is brought in, which are preferred also before a morsel.

Hereupon there is mention of the 'Tent of Gennesaret,' that is, as the Gloss speaks, "When Genosar, which is also called Chinnereth, abounded with noble gardens, they made certain shady bowers, or small tents, for that time, wherein they gathered the fruits."

1 Leusden's edition, vol. 2, p. 98. 2 Joseph. de Bell. lib. 8, cap. 35. [Hudson, p. 1155. 4.] 3 Aruch in Ḥoshen. 4 B. B. Pesach, fol. 8. 2. 5 Id. Befeschoth, fol. 44. 1. 6 Smasaroth, cap. 3, fol. 7.
The length of this most fruitful soil, lying along the seashore, was but thirty furlongs, and the breadth twenty.

And expositors say (they are the words of the Aruch), that there is a place near to Tiberias, in which are gardens and paradises." Let that be noted, 'There is a place near to Tiberias.'

CHAP. LXXX.

Capernaum.

From the things last spoken, we gather no trifling conjecture concerning the situation of the town of Capernaum. Josephus relates, that the country of Gennesar, which we have described, was watered Πηγὴ ποταμοῦ, Καστελλ[ναοῖν] αὐτῆν οἱ ἔπιχωροι καλοῦσιν; "with a spring of excellent water; the people, thereabouts, call it Capernaum." From that either the city hath its name, or rather that hath its name from the city; and the city, from the pleasantness of the place. The evangelists, compared together, do make it clear, that this city was seated in the land of Gennesaret. For when it is said by Matthew and Mark, that Christ, sailing over from the desert of Bethsaida, arrived at the country of Gennesaret, Matt. xiv. 34, Mark vi. 53, it is manifest from John, that he arrived at Capernaum, John vii. 22, 24, 25. When, therefore, that most pleasant country lay near Tiberias, and that Capernaum was in that country,—we must necessarily suppose, that it was not very remote from Tiberias.

It was παραθαλασσία, ἐν ὅριοις Ζαβουλῶν καὶ Νεφθαλίων, "upon the sea-coasts, in the borders of Zabulon and Nephthali," Matt. iv. 13:—not that it was the bounds of each, but because it was within the borders of Zabulon and Nephthali, they being put in opposition to the other parts of Galilee. So Μεσορία Τύρων καὶ Σιδώνων, "the borders of Tyre and Sidon," Mark vii. 24, denote not that very centre, where the territories of Tyre are parted from those of Sidon; but the "bounds of Tyre and Sidon," as distinguished from the bounds of Galilee. Nevertheless, neither was this city far distant from the very limits, where the bounds of Zabulon and Nephthali did touch upon one another,—namely, near

* Joseph. in the place before.  
* Aruch in the place before.  
* De Bello, lib. 3, cap. 35.
the south coast of the sea of Gennesaret, which we observed before.

We suppose Capernaum seated between Tiberias and Tarichee. Whether Κεφαρνῶμην, 'Ceparnome,' in Josephus', be the same with this, we do inquire.

CHAP. LXXXI.

Some History of Tiberias. The Jerusalem Talmud was written there: and when.

TIBERIAS was built by Herod the tetrarch, in honour of Tiberias: and that in a common burying-place, or in a place where many sepulchres had been. Hence it was, that the founder was fain to use all manner of persuasion, enticements, and liberality, to invite inhabitants. The very delightful situation of the place seemed to put him on to wrestle with such a difficulty and inconvenience, rather than not to enjoy so pleasant a soil and seat. For on this side, the sea washing upon it,—on that side, within a little way, Jordan gliding by it,—on the other side, the hot baths of Chammath,—and on another, the most fruitful country Gennesaret adjacent,—did every way begirt this city, when it was built, with pleasure and delight.

It did every day increase in splendour, and became at last the chief city, not only of Galilee, but of the whole land of Israel. It obtained this honour, by reason of the university translated thither by Rabbi Judah, and there continued for many ages. It was ennobled by thirteen synagogues: among which קָנָה עַם הָרּות דָּרְסָנוּ נַגְּדֵה “The ancient Serongian synagogue was one.” It was famous also for the Sanhedrim sitting there; for the Talmudic Misna, perhaps, collected here by R. Judah; and for the Jerusalem Talmud, written there for certain. That very volume does openly speak the place where it was published: in which the words מָנוּ here, and יָנוּ hither, do most plainly design Tiberias, almost in infinite places. But there is a greater controversy about the time: it is agreed upon, by very many learned men, that this Talmud was written about the year of Christ 230: which I do, indeed, wonder at, when the mention of the emperor Diocle-

tian, unless I am very much mistaken, does occur in it. Let us note the places:—

When the king Dicletianus came hither [to Tiberias], they saw R. Chaija Bar Abba climbing a sepulchre to see him.” This story is repeated in Nazir, and he is there called דיקלאינוס Dicletianus, by an error, as it seems, of the copiers.

Dicletianus gathered the rivers together, and made the sea of Apamia.” And this story is recited in Chetuboth, and there he is called דיקלאינוס Dicletianus.

When Dicletianus came thither, he came with a hundred and twenty myriads.”

The boys of R. Judah, the prince, bruised Diclot, the keeper of hogs, with blows. That king at length escaped, and coming to Paneas, sent for the Rabbins, &c. He said to them, Therefore, because your Creator worketh miracles for you, you contemn my government. To whom they said, We contemned Diclot the hogg-herd; we contemned not Diocletianus the king.” Hence arose a suspicion among some learned men, that this was not to be understood of Diocletian the emperor, but of some little king. I know not whom, of a very beggarly original: of which opinion I also was some time, until at last I met with something, that put the thing past all doubt.

That you find in Avodah Zarah. There inquiry is made by one, ארון ירדה זו르 מודו “What of the mart of Tsur?”—There is this inscription there, אמא דיקלאינוס מלבנין אמן ירדה זוור לרגות דיקלאינוס אמן תומא ימין: “I Diocletianus, the king, built this mart of Tsur [or Tyre], to the fortune of my brother Herculius, in eighty days.” The very sound persuades to render ארךילוס Herculius, and the agreeableness of the Roman history, from which every one knows, how near a kin there was between Diocletian, and Maximian Herculius.

Eusebius mentions the travelling of Diocletian through

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h Beracoth, fol. 6. 1. c Naz. fol. 56. 1. d Kilaim, fol. 32. 3.
Chetubh. fol. 35. 2. f Joma, fol. 41. 4. g Shevuoth, fol. 34. 4.
h Trumoth, fol. 46. 2. 3. i Avod. Zar. fol. 39. 4.
1 Of the life of Constant. lib. 1. cap. 13.
Palestine; and all the Roman historians speak of his sordid and mean birth; which agree very well with the things, that are related by the Talmudists.

These are all the places, unless I am much mistaken, where this name occurs in this Talmud; one only excepted, which I have reserved for this place, that, after we have discovered, by these quotations, that this was Diocletian the emperor, some years after him might be computed. That place is in Sheviith: "Diocletianus afflicted the men of Paneas: they said therefore to him, We will depart hence: but a certain sophist said to him, Either they will not depart; or, if they do, they will return again: but if you would have an experiment of it, let two young goats be brought hither, and let them be sent to some place afar off, and they will at last come back to their place. He did so: for the goats were brought, whose horns he gilded, and sent them into Africa: and they, after thirty years, returned to their own place." Consider, that thirty years passed from this action of Diocletian, which if you compute even from his first year, and suppose that this story was writ in the last year of those thirty, you come as far as the ninth or tenth year of Constantine.

Mention also of king Sapor occurs, if I do not fail of the true reading: "A serpent, under Sapor the king, devoured camels." Yea, I have I know not what suspicion, that Lulianus the king, of whom there is mention in that very same place, does denote Julianus the emperor. "When Lulianus the king (say they) came thither, a hundred and twenty myriads accompanied him." But enough of this.

There are some, who believe the Holy Bible was pointed by the wise men of Tiberias. I do not wonder at the impudence of the Jews, who invented the story; but I wonder at the credulity of Christians, who applaud it. Recollect, I beseech you, the names of the Rabbins of Tiberias, from the first situation of the university there, to the time, that it expired: and what, at length, do you find, but a kind of men mad with Pharisaism, bewitching with traditions and bewitched; blind, guileful, doting; they must pardon me, if I say, magical and monstrous? Men, how unfit, how unable,
how foolish, for the undertaking so divine a work! Read over the Jerusalem Talmud, and see there, how R. Judah, R. Chaninah, R. Judan, R. Hoshiaia, R. Chaija Rubba, R. Chaija Bar Ba, R. Jochanan, R. Jonathan, and the rest of the grand doctors among the Rabbins of Tiberias, behave themselves! how earnestly they do nothing! how childishly they handle serious matters! how much of sophistry, froth, poison, smoke, nothing at all, there is in their disputes! And if you can believe the Bible was pointed in such a school, believe also all that the Talmudists write. The pointing of the Bible savours of the work of the Holy Spirit, not the work of lost, blinded, besotted, men.

R. Judah, who first removed the university to Tiberias, sat also in Zippor for many years, and there died: so that in both places were very famous schools. He composed and digested the Mishnaioth into one volume. "For when he saw the captivity was prolonged" (they are the words of Tsemach David, translated by Vorstius), "and the scholars to become faint-hearted, and the strength of wisdom and the cabala to fail, and the oral law to be much diminished, he gathered and scraped up together all the decrees, statutes, and sayings, of the wise men; of which he wrote every one apart, which the house of the Sanhedrim had taught, and disposed it into six classes; which are Zeraim, Moed, Nezikin, Nashim, Kedoshim, Tahoroth." And a little after; "All the Israelites ratified the body of Mishnaioth, and obliged themselves to it: and in it, during the life of Rabbi, his two sons, Rabban Gamaliel and R. Simeon, employed themselves, in the school of the land of Israel: and R. Chaija, R. Hoshiaia, R. Chaninah, and R. John, and their companions. And in the school of Babylon, Rabh and Samuel exercised themselves in it," &c.

Therefore it is worthy of examination, whence those differences should arise between the Jerusalem Misna, and the Babylonian,—differences in words, without number,—in things, in great number; which, he that compares them, will meet with every where. You have a remarkable example in the very entrance of the Jerusalem Misna, where the story of R. Tarphon's danger among thieves is wanting, which is in that of Babylon.

Whether R. Judah composed that system in Tiberias, or

\(^{n}\) English folio-edition, vol. 2, p. 74. \(^{o}\) Beracoth, cap. 1, hal. 4.
in Zippar, we are not solicitous to inquire: he sat in both, and enriched both with famed schools; and Tiberias was the more eminent. For "The university of Tiberias was greater than that of Zippar."

CHAP. LXXXII.

Tsippar.

Σεπφόρες μεγίστη τῆς Γαλιλαίας πόλεως, ἐμφυσοτάτῳ δὲ ἐπέκεισατον χωρίῳ. "Tsippar" is the greatest city of Galilee, and built in a very strong place."

"Kittron (Judg. i. 29, 30) is Tsippar: and why is it called "Tsippar? Because it is seated upon a mountain as Tsippar, a bird."

"Sixteen miles on all sides from Tsippar was a land flowing with milk and honey."

This city is noted in Josephus for its warlike affairs; but most noted in the Talmudists for the university fixed there, and for the learning, which Rabbi Judah the Holy brought hither, as we have said before. He sat in this place seventeen years, and used most frequently to say this of himself, "Jacob lived in Egypt seventeen years, and Judah lived in Tsippar seventeen years."

He sat also in Beth-Shaarim, as also in Tiberias, but he ended his life in Tsippar. There is this story of his death; "The men of Tsippar said, Whosoever shall tell us, that Rabbi is dead, we will kill him. Bar Kaphra, having his head veiled, looked upon them and said, 'Holy men and angels both took hold of the tables of the covenant, and the hand of the angels prevailed, and they snatched away the tables.' They said to him, 'Is Rabbi dead?' He said, 'Ye have said.' They rent their garments after that manner, that the voice of the renting came as far as Paphath, that is, the space of three miles. R. Nachman in the name of R. Mena said, 'Miracles were done on that day.' When all cities were gathered together to lament him, and that on the eve of the sabbath, the day did not waste, until every one was gone home, had filled a bottle with water, and had

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p Glossa in Bab. Sanhedr. fol. 32.
q Joseph. de Bell. lib. 3. cap. 3. [Hudson, p. 1120. 10.]
r Bab. Megill. fol. 6. 1.
s Hieros. Bicerim, fol. 64. 2. Bab. Megill. in the place above.
t Hieros. Kilaim, fol. 32. 2.
u Juchasin, fol. 2. 2.
v Hieros. in the place before.
lighted up a sabbath-candle. The Bath Kol pronounced blessedness upon those that lamented him, excepting only one; who knowing himself excepted, threw himself headlong from the roof, and died.”

“R. Judah* died in Tsippor, but his burial was in Beth-Shaarim: dying, he gave in command to his son, ‘When ye carry me to my burial, do not lament me in the small cities, through which ye shall pass, but in the great,’” &c. What say you to this, R. Benjamin? In you it is, “His sepulchre is in Tsippor in the mountain, as also the sepulchre of R. Chaija, and Jonah the prophet,” &c. Do you make up the controversy* with your kinsmen now cited.

There were many synagogues in Tsippor. In the story, but now alleged, concerning the death and burial of R. Judah, mention is made of eighteen synagogues, that bewailed him; but whether all these were synagogues of Tsippor, or of other places,—it is questioned, not without cause.

“The synagogue of Gophnna was certainly in Tsippor.” There was also “The synagogue of Babylon in Tsippor.” There are also many names of famous doctors there.

“R. Honna* Rabba.”

“R. Abudina*, of Tsippor.”

“R. Bar Kaphra* in Tsippor.”

“R. Chaninah of Tsippor.”” The mention of whom is most frequent above others.

As controversy, risen at Tsippor, was determined before “R. Simeon Ben Gamaliel, and R. Jose.”

Among many stories acted on this stage, which might be produced, we shall offer these only:—

“An* inquisition was sometime made after the men of Tsippor: they, therefore, that they might not be known, clapped patches upon their noses; but, at last, they were discovered,” &c.

“One†, in the upper street of Tsippor, taking care about the scripts of paper fixed to the door-posts, was punished a

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* Gloss. in Bab. Sanhedr. fol. 47. 1.  
+ R. Benjam. in Itinera.  
* Hiers. Berac. fol. 6. 1. et Nazir, fol. 56. 1.  
* Id. Berac. fol. 9. 1. et Shab. fol. 8. 1.  
* Id. Shemlick, fol. 46. 1.  
* Id. Niddah, fol. 50. 2.  
* Bab. Sanhedr. fol. 91. 1.  
† Hiers. Maasar Sheni, fol. 55. 4. Schab. fol. 9. 2. Trumoth, fol. 45. 3. &c.  
* Bab. Mezla, cap. 8. hal. 8.  
† Hiers. Jevumoth, fol. 15. 2. et Setah, fol. 23. 3.  
† Bab. Joma, fol. 11. 1.
thousand zuzees.” These words argue some persecution stirred up in that city against the Jews.

“A certain butcher of Tsimpor sold the Jews flesh that was forbidden,—namely, dead carcasses, and that which was torn. On one sabbath-eve, after he had been drinking wine, going up into the roof, he fell down thence and died. The dogs came and licked his blood. R. Channah being asked, Whether they should drive away the dogs? By no means, said he, for they eat of their own.”

“Counsellors and pagans in Tsimpor” are mentioned...

And also “The sons of Ketzirah, or the harvest, of Tsimpor.”

Tsimpor was distant from Tiberias, as R. Benjamin tells us in his Itinerary, “twenty miles.

Zipporin with Zain is once in the Jerusalem Talmud; one would suspect it to be this city: “When R. Akibah went to Zippor, they came to him, and asked, Are the jugs of the Gentiles clean?” A story worthy of consideration; if that Zippor, denote ours, was R. Akibah in Tsimpor? He died almost forty years, before the university was translated thither. But schools, haply, were there before a university.

In the Talmud, the story of “Ben Elam of Tsimpor” (once it is written, “in Tsimpor”) is thrice repeated; who, when the high-priest, by reason of some uncleanness contracted on the day of expiation, could not perform the office of that day, went in, and officiated.

CHAP. LXXXIII.

Some Places bordering upon Tsimpor. uten Jeshanah.

Ketsarah. Shidin.

I. In the place, noted in the margin, discourse is had of the legitimate mothers of the priests: among other things it is said, that no farther inquiry be made, “If his father be enrolled in the catalogue of Jeshanah of Tsimpor.” The Gloss is, “There was a neighbour-city to Tsimpor, whose name was Jeshanah; and it was customary to enrol them, who were fit to judge,” &c. So that this ‘Je-

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1 Hieros. Trumoth, fol. 45. 3.
1 Id. Horaioth, fol. 48. 3.
2 Id. Nedarith, fol. 38. 4.
2a Hieros. Avoth. Zarah, fol. 41. 2.
3a Joma, fol. 38. 4. Megill. fol. 72. 1.
3 Horaioth, fol. 47. 1.
4 Kiddushin, cap. 4. hal. 5.
shanah' seems to be so near to Tsippor, that the records of Tsippor were laid-up there.

II. "Townes' fortified from the days of Joshua: Old Ket-
sarah, which belongs to Tsippor; and Chakrah, which be-
longs to Gush; Calab; and Jodaphath the old [Jotopata];
and Gamala,' &c. The Gloss is, "Ketsarah is the name of
a little city without Tsippor." Perhaps that which we
cited above, relates to this, בֵּן קְצִירָה שֶל צִוֹר,' "The sons of
Ketzirah [or the harvest], of Tsippor."

III. "Sometime a fire happened in the court of Josi
Ben Simai in Shihin, and the inhabitants of Ketsarah, which
belongs to Tsippor, came down to quench it; but he per-
mitted them not, saying: 'Let the exactor exact his debt.'
Presently a cloud gathered together above the fire; and
rains fell, and put it out. The sabbath being finished, he
sent money to every one of them."

Josephus mentions also Γαρεισίμης, Garisimes, distant
twenty furlongs from Tsippor.

In like manner, Ἄσαμὼν, τὸ μεσαίτατον Γαλαλαίας ὄρος,
δὲ κεῖται ἀντικρὺς τῆς Σεπφώρεως: "Asamon, a mountain in
the middle of Galilee, which lies over-against Tsippor."

CHAP. LXXXIV.

Usha.

"The Sanhedrim went from Jabneh to Usha, and from Usha to Shepharaam." The Gloss is, "To Jabneh, in the days of Rabban Jochanan (Ben Zac-
ccai); to Usha, in the days of Rabban Gamaliel: but they
went back from Usha to Jabneh: but, in the days of Rabban
Simeon, they returned."

We do not apprehend the reason, why Rabban Gamaliel
went thither; whatsoever it were, either some disturbance
raised by the Romans, or indignation that R. Eleazar Ben
Azariah should be president with him, or some other reason,
certainly the abode there was but small, either Gamaliel
himself returning to Jabneh after some time, or R. Akibah,
who succeeded in his chair.

But after the war of Adrian, and the death of R. Aki-

r Erachin, cap. 9. hal. 6.  a English folio-edition, vol. 2. p. 76.
 t Hieros. Nedaram, fol. 38.  v Id. de Bell. lib. 2. cap. 37. [Hudson, p. 1100. 35.]
 x Bab. Rosh hashanah, f. 31. 2. et Juchas. fol. 21. 2.
bah in that war, when Judea was now in disturbance by the Romans, Rabban Simeon, the son of Gamaliel, succeeding in the presidestship after Akibah, went with the Sanhedrim from Jafne to Usha, nor was there ever after any return to Jafne.

The Talmudists⁷ remember us of very many things transacted at Usha. "When they intercalated the year in Usha, the first day, R. Ismael, the son of R. Jochanan Ben Brucha stood forth, and said according to the words of R. Jochanan Ben Nuri. Rabban Simeon Ben Gamaliel said, 'We were not wont to do so in Jafne.' On the second day, Ananias, the son of Josi the Galilean, said according to the words of R. Akibah. R. Simeon Ben Gamaliel said, 'So we were wont to do in Jafne.'"—This story is repeated in Rosh hashanah⁸, and Nedain⁹.

"In⁰ Usha it was decreed, that a man should nourish his little children; that if a man make over his goods to his children, he and his wife be maintained out of them," &c.

It¹ was determined also in Usha concerning the burning the Truma, in some doubtful cases: of which see the place quoted.

But that we be not more tedious, let this story be for a conclusion:—"The⁴ wicked kingdom [of Rome] did sometime decree a persecution against Israel: namely, that every one, preferring any to be an elder, should be killed; and that every one, that was preferred, should be killed; and that the city, in which any is preferred to eldership, should be laid waste; and that the borders, within which any such promotion is made, should be rooted out. What did Baba Ben Judah do? He went out, and sat between two great mountains, and between two great cities, and between two sabbath bounds, מנא אייל וינשא between Usha and Shapharaam, and ordained five elders, namely, R. Meir, R. Judah, R. Simeon, R. Josi, and R. Eliezer Ben Simeon. Rabh Oia added, also, R. Nehemia. When this came to be known to their enemies, he said to his scholars, 'Fly, O my sons:' they said to him, 'Rabbi, what will you do?' He said to them, 'Behold, I am cast before them as a stone, which hath no movers.' They say, that they departed not thence,
until they had fastened three hundred iron darts into him, and had made him like a sieve.”

CHAP. LXXXVd.

Arbel. Shezor. Tarnegola the Upper.

"Ἀρβηλα πόλεις τῆς Γαλαλαίας. "Arbel," a city of Galilee."—There is mention of it in Hos. x. 14. But there are authors, which do very differently interpret that place,—viz. the Chaldee paraphrast, R. Solomon, Kimchi: consult them. It was between Zippar and Tiberias.

Hence Nittai the Arbelite, who was president with Josua Ben Perahiah.

The valley of Arbel is mentioned by the Talmudists.

So also "The Arbelite Bushel."

Near Zephath in Upper Galilee was a town, named Shezor, whence was R. Simeon Shezori: there he was buried. There is the memory also of R. Ismael Shezorei, who perhaps was his brother."

In that scheme, which we exhibited in the beginning of this work, out of the Jerusalem Gemarists, delineating the limits of the land under the second Temple,—among other names of places, you observe the mention of a place, called תרנגול ועלה ועלה מכם קיסрин "The upper Tarnegola, or, Cock," &c. I render it, "Geber, or Gebara the upper, which is above Cæsarea.” Why I render ‘Tarnegola’ by ‘Geber,’—those that are versed in the Talmudic writings, will easily perceive; for in them ‘a cock’ is indifferently called in the Chaldee language תרנגולא ‘Tarnegola,’ and by the Rabbins גבר ‘Geber.’ Nor is there an example wanting of this our rendering. For the Targum of Jonathan, in Num. xxxiii. 35, 36, renders Ezion-geber תרנגול ועלה מכם קיסריינש "The city of the Cock.” And he mentions this very place, which we are now upon, Num. xxxiv. 8; תרנגולא ובית "Tarnegola at Cæsarea.” And the Targum of Jerusalem there, reads תרנגולא ועלה מכם קיסרינש "Tornegola of Cæsarion.” Now that Cæsarea, which they mean, is ‘Cæsarea Philippi,’ which is at the fountain of Jordan: and that Gabara is called


Hieros. Taanith, fol. 69. 2.


Avoth, cap. 1. hal. 6.

Hieros. Peah, fol. 20. 2.

Juchas. fol. 68. 1.
"Gabara the upper," for distinction’s sake, from other cities of the same name. Josephus calleth "Tiberias", Sipphor, and Gabara," the three greatest cities of Galilee. He mentions also Γαβαράς κώμην, the town Gabaroth, and Γαβαραγαναλοῦς, Gabaraganei, which are reckoned with the Gadarenes and Tyrians by him.

"From Gabara of Cæsarea, and downwards, is as the land of Israel," in respect of the Demai, or tithing.

**CHAP. LXXXVI.**

*The Difference of some Customs of the Galileans from those of Judea.*

It is not impertinently questioned, with what inhabitants Galilee and Perea were first planted after the return out of Babylon, when you scarce find any mention of them in the Books of Ezra and Nehemiah,—but of those only, who inhabited Judea, and the land of Benjamin. But whosoever they were, whether pure Israelites, or those that were more mixed, or some of the ten tribes,—it is certain, those that inhabited Galilee, differed much from those that dwelt in Judea, in certain rites,—and, not a little, in the dialect of their speech.

The Jewish pandects observe a various difference between them: out of which we produce these few instances, instead of more:—

In the place noted in the margin, it is discoursed concerning the form and manner of writing the donation of the marriage dowry. "So and so (say they) the people of Jerusalem writ, and the Galileans writ as those of Jerusalem: but the inhabitants of Judea something varied," &c. Where the Gemarists thus; "The Galileans’ care was of reputation, not of money; the inhabitants of Judea, their care was of money, not of reputation," &c.

"The wise men say,—In Judea, they did servile works on the Passover-eves, until noon; in Galilee, not at all.”

"The wise men say, That the Trumah taken generally is bound in Judea, in

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2 Ibid. p. 642.  
3 Ibid. p. 628.  
4 Hieros. Chetubah, fol. 29.  
6 Nedarim, cap. 2, hal. 3.
Galilee is loosed. For the Galileans know not the Temple-chamber."

The sense of the tradition is this, When any one pronounced a vow in general terms,—for example, saying thus, ‘Let this be to me as the Trumah,’ not naming what kind of Trumah,—a Galilean, so speaking, was loosed from his vow, because he, by reason of the distance of the place (as the Gloss tells us) knew not the Trumah of the holy treasury: but he that inhabited Judea, and spoke thus, was bound by his vow.

And in the same text is added, "If any vows generally by curses, he is loosed in Judea; he is bound in Galilee, because the Galileans do not know the curses of the priests." Where the Gloss is this; "There were no priests among the Galileans: therefore, when they cursed, they cursed to none but to God." And the Gemara of Jerusalem thus; "Because they were fastened to the curse of Achan, it is said, that they are bound: but in Judea, because they are not fastened to the curse of Achan, it is said, that they are loosed."

"Rabbi Judah saith,—In Judea, they made inquiry concerning the bridegroom, and bride, three days before the wedding: but in Galilee, they did not so. In Judea, they allowed the bridegroom and bride private company one hour before the wedding; but they did not so in Galilee. It was a custom in Judea, that the married persons should have two friends, one of the family of the bridegroom, and the other of the family of the bride: but it was not so in Galilee. In Judea, those friends slept in the same place, where the bridegroom and bride slept; but in Galilee, it was not so," &c.

CHAP. LXXXVII.

The Dialect of the Galileans, differing from the Jewish.

"Ἀληθῶς καὶ σὺ ἐκ αὐτῶν εἶ καὶ γάρ ἡ λαλία σου δεῖλον σε ποιεί. "Surely thou also art one of them, for thy speech be- wrayeth thee," Matt. xxvi. 73. Let these passages, which are delivered by the masters, be instead of a comment:

"To the men of Judea, who were exact in their language, their law is established in their hands. To the men of Galilee, who were not exact in their language, their law is

*Tosaphta ad Chetabbb. cap. 1.  
xBab. Erubbin, fol. 5. 5.
not established in their hands.”—The Gloss is, “They [the men of Judea] were exact in their language: so that their speech was pure, not corrupt.”

“To the men of Judea, who are exact about their language, and appoint to themselves certain signs, their law is established in their hands: to the men of Galilee, who are not exact about their language, nor appoint to themselves signs,—their law is not established in their hands.” The Gloss is; “They were exact about their language, namely, in rendering the same words, which they had heard from their masters. And because they were taught orally, by hearing after hearing, they appointed to themselves from them sign after sign. And because they were exact about their language, they knew how to appoint to themselves fit signs, that they might not forget.”

“The men of Judea learn from one master, and their law is established in their hands: the Galileans learn not from one master, and their law is not established in their hands.” The Gloss writes, “The Galileans heard one master in one language, and another in another; and the diversity of the language, or pronunciation, confounded them so, that they forgot.” And a little after,

“R. Abba said, If any ask the men of Judea, who are exact about their language, מָעָרָיוֹמֵן תֹּפֶן אַל אַמְחָרִים תּוּן Whether they say, מָאָבְרִים מַאָבְרִים מַאָבְרִים מַאָבְרִים Maabrin with ע Ain, or מַאָבְרִים Maabrin with Aleph? Whether they say, עַכְוָיוֹ עָכְוֹי Acuyo with Ain, or עַכְוֹי Acuyo with Aleph? They will answer, There are some, who pronounce it מַאָבְרִים (with Aleph), and there are others, who pronounce it מַאָבְרִים (with Ain). There are some, who say, עַכְוֹי; and there are others, who say, עַכְוֹי.”—And a little after,—

“A certain Galilean said, אָמָר לְמַמְאָר אָמָר לְמַמְאָר They answered him, O foolish Galilean, דּוֹר מַלְיִבֶּשׁ דּוֹר מַלְיִבֶּשׁ מִלְמִשְּתָּה: דּוֹר מַלְיִבֶּשׁ מִלְמִשְּתָּה: The sense is, When the Galilean asked, “Whose is Immar, ‘this lamb?’ ” he pronounced the first letter in the word the word, מַמְאָר, Immar, so-confusedly and uncertainly, that the hearers knew not, whether he meant חָמָר, Chamar,—that is, an ‘ass;’ or חָמָר Chamar, ‘wine;’ or חָמָר Chamar, ‘wool;’ or אָמָר Immar, ‘a lamb.’

“A Galilean woman, when she should have said to her neighbour, לְשׁוֹנָה דְאָכָלִילְךָ לְשׁוֹנָה Come, and I will feed you with

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milk" [or some fat thing]: "said, my neighbour, a lion shall eat you." The Gloss is, "She distinguished not, but confounded the letters: for when she should say, Shelubti, with ב Beth, which signifies, a neighbour,—she said, Shelucti, with כ Caph (a barbarous word). For Tai Doclic Chalaba, 'Come, and I will feed you with milk,'—she said, hocalik labe, Toclic Labe, words that imply a curse; as much as to say, Let a lion devour thee."

"A certain woman said before the judge, מרי, כיר, תפלת אתה, יל מנה בוקרי אתה, הבר שדרה, עליה לא מסה, בָּرأسך, איריאשא: That which she intended to say, was this, Δεσπότα κύριε, "My Lord, I had a picture, which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground." But she so spoiled the business with her pronouncing, that, as the Glosser interprets it, her words had this sense, "Sir, slave, I had a beam; and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground."

Among other things, you see, that, in this Galilean dialect, the pronunciation of the gutturals is very much confused; which however the Jews correct in the words alleged, yet it was not unusual among them, so that "the mystical doctors distinguished not between Cheth and He." They are the words of the Jerusalem Talmudists:—and these also are the words of those of Babylon: "The schools of R. Eleazar Ben Jacob pronounced Aleph Ain, and Ain Aleph."

We observed before one example of such confusion of letters, when one teaching thus, מ תבשומ אינ מקש ור: "The waters of the marshes are not to be reckoned among those waters" (that make unclean), he meant to have it understood of תבשומ מ "the water of eggs:" but he deceived his hearers by an uncertain pronunciation.

You have another place noted in the margin: "Rabh said, עיריא (with Ain): Samuel said, אליא (with Aleph). Rabh said, נבוכד (with Aleph): Samuel said, נ/payment (with Ain). Rabh said, מזיא (with Aleph): Samuel said, מזיא (with Ain)."

If you read the Samaritan version of the Pentateuch, you will find how frequent a changing of the gutturals, that you

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a Hieros. Schab. fol. 9. 2.  
b Hab. Berne, fol. 32. 1.  
c Chap. ixiii.  

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could not easily get a more ready key of that language, than by observing that variation.

CHAP. LXXXVIII.

תַּלְגָּלִיל, Gilgal, in Deut. xi. 30: what that Place was.

That which is said by Moses, that "Gerizim and Ebal were over-against Gilgal," Deut xi. 30, is so obscure, that it is rendered into contrary significations by interpreters. Some take it in that sense, as if it were המלך ידוע, "Near to Gilgal:"

רִיחָם מִתָּלְגָּלִיל, "Far off from Gilgal:"

the Targumists read, "Before Gilgal:" while, as I think, they do not touch the difficulty; which lies not so much in the signification of the word תַּלְגָּלִיל, Mul, as in the ambiguity of the word תַּלְגָּלִיל, Gilgal. These do all seem to understand that Gilgal, which the people of Israel took the first night after their passage over Jordan, Josh. iv. 19; which, as Josephus relates, was distant only fifty furlongs from Jordan: but which the Gemarists guess to be fifty miles and more. For

"they say, the journey of that day was more than sixty miles,—to wit, from Jordan to Gilgal." And this they say, that they may fix Gilgal near Gerizim and Ebal; where they think the people encamped the first night after their entrance into the land of Canaan, from those words of Moses, Deut. xxvii. 2, "In the day, wherein thou shalt pass over Jordan, thou shalt set thee up great stones, and shall plaster them with plaster," &c. Now those stones, say they, are set up in Gerizim and Ebal. Hence is that of the Gemarists, "The Lord said, I said, When ye shall pass Jordan, ye shall set up stones; but you have spread yourselves as far as sixty miles."

And; "Gerizim and Ebal were sixty miles distant from Jordan."

But certainly that Gilgal, of which Moses, in those words, speaks, "Are not Gerizim and Ebal over-against Gilgal?"—is to be understood some other, than that, which Joshua named by that name, Josh. v. 9. For when Moses spoke those words, the name of that Gilgal, near Jericho, was not at all: nor can that, which is spoke in the Book of Joshua concerning גִּלָּל, "the nations of Gilgal," Josh. xii. 23, be applied to that Gilgal, when it had obtained that name.

* Bab. Sotah, fol. 33. 2.

† Jos. Antiq. lib. 5. cap. 1.

Bab. Sanhadta, fol. 46. 2. in the Gloss.


k Bab. Sotah, fol. 36. 1.
Therefore, in both places, by Gilgal seems to be understood Galilee; and that as well from the nearness of the words,—for בֵּית Gilgal, and בֵּית Galil, are of the same root and etymology,—as from the very sense of the places. For when, in Joshua, some kings of certain particular cities in Galilee,—Kedesh, Jokneam, Dor, &c.—are reckoned up, the king of the nations of Gilgal, or Galilee, is also added, who ruled over many cities and countries in Galilee.

So also the words of Moses may very well be rendered in the like sense, 'Are not those mountains, Gerizim and Ebal, beyond Jordan, over-against Gilgal, or Galilee?'

These things following strengthen our conjecture:—I. The version of the LXX, who render בֵּית as The nations of Gilgal,' by Γῆ τῆς Γαλιλαίας, "The land of Galilee." II. The comparing Josephus with the Book of the Maccabees, in the story of Demetrius. "He pitched his tent (saith Josephus) in Ἀρβήλους, πόλει τῆς Γαλιλαίας, in Arbel, a city of Galilee;" but, 1 Mac. ix. 2, Ἐπορεύοντας δὲν τὴν εἰς Γαλγαλα, καὶ παρενεσαλον ἐπὶ Μεσαλωτ τὴν εἰς Ἀρβήλους. "They went forth the way, that leadeth to Galgala, and pitched their tents before Mesaloth, which is in Arbel." In one, Arbel is in Galgala, or Gilgal; in the other, it is in Galilee.

CHAP. LXXXIX.

Divers Towns called by the Name of תyre Tyre.

Besides Tyre, the noble mart of Phœnicia, we meet with various places of the same name, both in the Talmudists and in Josephus.

In the place noted in the margin, they mention תyre, one Tyre, in the very borders of the land, which was bound to pay tithes; and another, in like manner in the borders, which was not bound: we shall hereafter produce their words. And in these examples which follow, and in very many others, which might be produced,—they leave it undecided, whether the discourse is of Tyre of Phœnicia, or of some other place of that name.

"Jacob Navoriensis travelled to Tyre (תyre), and there taught some things, for which R. Chaggai would have him beaten."
CHOROGRAPHICAL CENTURY.

"R. Mena went to Tyre (תֵּyre) : whom R. Chaija Bar Ba found there; and going forward, he told R. Jochanan those things which he had taught." 

"R. Issa went to Tyre (תֵּyre), and saw them drinking wine," &c.

Josephus thus writes of Hyrcanus, the brother of Simon the high-priest:—"He built a strong place between Arabia and Judæa beyond Jordan: καὶ τοιοῦτον ἀπεργασάμενος τόπον Τύρου ὁνόμασεν" and called it Tyre.

The same author, of John Ben Levi thus: When he had endeavoured to retain the Giscalites, now attempting to shake off the Roman yoke, it was to no purpose: Τὰ γὰρ πέρι τοῦν, Γασαρινῶν, καὶ Γασαραγανῶν, καὶ Τύρων, "for the bordering people, the Gadarenes, the Gabaraganeans, and the Tyrians, having got together considerable forces, invade Giscala." You can scarcely suppose, that these Tyrians came out of Tyre of Phœnicia; but from some other place, of the same name.

Upon that reason, that very many towns, in the land of Israel, were called by the name of Rama, namely, because they were seated in some high place;—by the same reason, very many are called by the name of יָרָה Tyre, because they were built in a rocky place.

CHAP. XC.

Cana.

We have little to certify as to the situation of this place: only we learn this of Josephus, concerning Cana, that it was such a distance from Tiberias, as he could measure with his army in one night. For when word was brought him by letters, that the enemy Justus had endeavoured to draw away the Tiberians from their fidelity towards him, "I was then (saith he") in a town of Galilee, called Cana: taking, therefore, with me two hundred soldiers, I travelled the whole night, having despatched a messenger before, to tell the Tiberians of my coming: and, in the morning, when I approached the city, the people came out to meet me," &c.

He makes mention, also, of Cana, in the same book of his own life, in these words": "Sylla, king Agrippa's general,
encamping five furlongs from Julias, blocked up the ways
with guards, Τῷ τε εἰς Κανᾶ ἀγούσην, καὶ τῷ εἰς Γάμαλα τῷ φρον-
ρίου, both that which leads to Cana, and that which leads
to the castle Gamala.” But now, when Julias and Gamala, with-
out all doubt, were beyond Jordan,—it may be inquired, whe-
ther that Cana were not also on that side. But those things
that follow, seem to deny this: for he blocked up the ways;
ὑπὲρ τοῦ τας παρὰ τῶν Γαλιλαίων ῥοφελειατοῖς ἐνοικοις ἀποκλει-
εῖν, “that by this means he might shut out all supplies, that
might come from the Galileans.” Mark that, that might come
from the Galileans,—that is, from Cana, and other places of
Galilee about Cana.

That Julias, which Sylla besieged, was Julias Betharamph-
tha, of which afterward, which was seated on the farther bank
of Jordan, there where it is now ready to flow into the sea
of Gennesaret. Therefore, Cana seems, on the contrary, to lie
on this side Jordan; how far removed from it, we say not,
but, we guess, not far; and it was distant such a space from
Tiberias, as the whole length of the sea of Gennesaret doth
contain.

CHAP. XCI.

Perea. Beyond Jordan.

“The length of Perea was from Macherus to Pella: the
breadth, from Philadelphia to Jordan.”

The mountainous part of it was mount Macvar, and Ge-
dor,” &c. “The plain of it was Heshbon, with all its cities,
which are in the plain, Dibon, and Bamoth-Baal, and Beth-
Baal-Meon,” &c. “The valley of it is Beth-Haran, and
Beth-Nimrah, and Succoth,” &c.

The mention of the Mountains of Macvar, occurs in that
hyperbolical tradition of R. Eleazar Ben Diglai, saying⁷,
“The goats בכר, בכר, in the mountains of Macvar sneezed
at the smell of the perfume of the incense in the Temple.”
The word Macherus is derived from מפרש Macvar.

The whole country, indeed, which was beyond Jordan,
was called Perea: but it was so divided, that the southern
part of it was particularly called Perea; the other part was
called Batanea, Auranitis, Trachonitis. So it is called

⁷ Joseph. de Bell. lib. 3. cap. 4. ⁸ Hieros. Sheviith, fol. 38. 4.
by Josephus, because, by the donation of Augustus, "Hē Perea, kai Galilaea, "Perea and Galilee came into the possession of Herod Antipas: and Baravanā ta, kai Trachon, kai Auranitis, Batanea, and Trachon, and Auranitis, into that of Philip."

ג Liên Bashan, passed into Batanea, according to the Syriac idiom, that changeth ש Shin into צ Thau: המני Matanin, in the Samaritan interpreter: מני Matanin, in the Targumists, by the alternate use of מ Mem and ב Beth, which is not unusual with them.

Golan was the chief city of this country, Josh. xx. 8. Whence is Gaulonitis, and that Γαυλοντική ἄνω & κάτω, "Upper and Nether Gaulonitis."

Trachon, Trachon. In the Jews we read ג לביצה "Trachon, which is bounded at Bozrah." Not Bozrah, of Edom, Isa. lxiii. 1; nor Bezer, of the Reubenites, Josh. xx. 8; but another, to wit, Bosorra, or Bosor, in the land of Gilead. Concerning which, see Josephus, and the First Book of Maccabees, v. 26.

While we speak of the difference between Bezer and Bozrah, we cannot pass by a signal example of this thing, pronounced by the Babylonian Talmudists. "The prince of Rome" [viz. Samael, the angel of death, as the Gloss tells us] "did formerly commit a threefold error; as it is written, ‘Who comes from Edom, with dyed garments from Bozrah?’ In this matter he errs, because there is no refuge but in Bezer, and he betook himself to Bozrah," &c.

Baravanā ὦ ὡτάττερο τῶ Τραχωνιτίδ, "Batanea is bounded by Trachonitis."

Auranitis.—Josephus sometimes calls it ‘Abranitis.’—"Caesar (saith he) gave to Herod [the Great] Τράχωνα, καὶ Baravanā, καὶ ’Αβρανίτων. Trachon, and Batanea, and Auranitis;" and that, that he should restrain and subdue the robbers, who most miserably vexed those countries, &c.

CHAP. XCII.

Adam and Zaretan, Josh. iii.

I suspect a double error in some maps, while they place
these two towns in Perea; much more, while they place them at so little a distance.

We do not deny, indeed, that the city Adam was in Perea; but Zaretan was not so. Of Adam is mention, Josh. iii. 16; where discourse is had of the cutting-off, or cutting in two, the waters of Jordan, that they might afford a passage to Israel; "The waters rose up upon a heap afar off in Adam." For the textual reading באהמ "In Adam," the marginal hath "From Adam." You may very fitly apply both readings.

Adam was the centre, where the waters parted: here was the station of the ark of the covenant, now ready to enter Jordan. Hence the Psalmist, אואר שטן באהמ "The tabernacle, which he had fixed in Adam," Psal. lxxviii. 60. Therefore, the textual reading באהמ "in Adam," holds well; because there was the centre of the cutting in two of the waters; but the marginal reading מארים "from Adam," does moreover add light, because the gathering those waters together on a heap was far above it.

"R. Jochanan saith, Adam is a city, and Zaretan is a city, and they are distant from one another twelve miles." From Adam to Zaretan, were the waters dried up; from Zaretan and upwards, they stood on a heap. Adam was in Perea, over-against Jericho; Zaretan was in the land of Manasseh on this side Jordan. It is called Zarthanah, 1 Kings iv. 12, and is defined to be near Beth-shean, which was the farthest bounds of the land of Manasseh northward. The brazen vessels of the Temple are said to be cast in the plain of Jordan, in the clay ground between Zaretan (on this side Jordan) and Succoth (beyond it), 1 Kings vii. 46. Therefore, the words cited in Joshua, הורקמ מאוה באהמ חם הר עלר איושר אפר צורן "far off from Adam, which is beside Zaretan," are so to be understood, as not so much to denote the nearness of Adam and Zaretan, as to intimate, that the heaping up of the waters was by Zaretan. They are to be rendered in this sense, "And the waters that came down from above, stood together; they rose up into one heap, in a very long distance from the city Adam," namely, to that distance, which is by Zaretan.

Adam and Zaretan, on this and the other side, were both something removed from Jordan: but they are named in that story, because there the discourse is of the time, when Jordan

1 Hieros. Sotah, fol. 21. 4.
contained not itself within its own channel, but had overflowed its banks.

CHAP. XCVII.

Julias-Bethsaida.

There were two Juliases, both in Perea, one built by Herod, called before ‘Betharamphtha: of which Josephus; Ἡρῴδης Βηθαραμφθά δὲ, πόλις ἦν καὶ αὐτή, τείχει περιλαβών Ἰουλιάδα, ἀπὸ τοῦ Αὐτοκράτορος ἀγορεύει τῆς γυναικὸς. "At Betharamphtha, which before was the city’s name, Herod compassed Julias with a wall, calling it by the name of the empress.” The other built by Philip, heretofore called Bethsaida, of which the same author writes thus; Φιλίππος καὶ πῶς ἐν Βηθσαϊδῶν πρὸς λίμνη τῆς Γεννησαρέτης, πόλεως παρασχῶν ἀξίωμα, πλήθει τε ὀικτικοῦ, καὶ τῇ ἄλλῃ δυνάμει, Ἰουλία Ζυγατρὶ τῆς Καλαφός ὀμόσυμον ἐκάλεσεν. “Philip, having raised the town Bethsaida on the lake of Gennesaret to the honour of a city, both in respect of the number of the inhabitants, and other strength, gave it the same name with Julia, the emperor’s daughter.”

The maps have one Julias only: not amiss, because they substitute the name of Bethsaida for the other:—but they do not well agree about the situation of both. Julias-Betharamphtha was seated at the very influx of Jordan into the lake of Gennesaret. For thus Josephus; "Jordan, having measured a hundred furlongs more from the lake Samochonitis, μετὰ πάλιν Ἰουλιάδα διεκτέμεν τὴν Γεννησαρὲ μέσῃ after the city Julias, cuts the lake of Gennesar in the middle.” Do not these words argue, that Jordan, being now ready to enter into the lake, did first glide by Julias? To which those things, which are said elsewhere, by the same author, do agree. “Sylla (saith he) encamped five furlongs from Julias, and stopped up the ways;—namely, that which led to Cana, and that which led to the castle Gamala. But I, when I understood this, sent two thousand armed men, under Jeremiah their captain; οἱ δὲ καὶ χαρακασάντες ἀπὸ σταδίων τῆς Ἰουλιάδος πλησίον τοῦ Ἰορδάνου ποταμοῦ. And they having encamped a furlong from Julias near the river Jordan,” &c. Note that,
when they were distant from Julias a furlong only, they are but a little way off of Jordan. The maps place it more remote from the influx of Jordan into the lake of Gennesaret, than these words will bear.

Julias-Bethsaida was not seated in Galilee, as it is in the maps; but beyond the sea of Galilee, in Perea. This we say upon the credit of Josephus: "Philip (saith he) built Caesarea in Paneas, καὶ τῇ κάτω Γαυλονὶ τῇ Ἰουλιᾶ [mark that]; and Julias [which before-time was Bethsaida] in Nether Gaulonitis." But now, there is nobody but knows, that Gaulonitis was in Perea. This certainly is that Julias, which Pliny placeth eastward of the lake of Gennesaret (for the other Julias was scarcely near the sea at all); and that Julias, of which Josephus speaks, when he saith, "that a certain mountainous country beyond Jordan runs out from Julias to Somorrha."

CHAP. XCIV.

Gamala. Chorazin.

These things determine the situation of Gamala:—1. It was ἐν κατῳ Γαυλονὶ, "in lower Gaulon," in which, as we have seen, Bethsaida was. 2. It was ὑπὲρ τῆς Λίμνης [Γεννησαιρίστιδα]: "upon the lake [of Gennesaret]." 3. It was Ταρχαιῶν ἀντικριός, "over-against Tarichee."—Compare the maps, whether in their placing of it they agree with these passages. Here was Judas born, commonly called 'Gaulonites,' and as commonly, also, the 'Galilean.' So Peter, and Andrew, and Philip, were Gaulonites; of Bethsaida, John i. 44; and yet they were called 'Galileans.'

While we are speaking of Bethsaida, Chorazin comes into our mind, which is joined with it, in the words of Christ, Matt. xi. 21, as partaking with it in his miracles, and being guilty of equal ingratitude. If you seek for the situation of this place, where will you find it? Some maps place it on this side Jordan,—and others, beyond Jordan: but on what authority do both depend? It is mere conjecture, unless I am deceived. Let me also conjecture.

The word "Chorashin" denotes 'woody places,'
both in the Holy Bible, and in the Rabbinical writings. Hence we suppose the Chorazin, that is now before us, is called,—namely, because it was seated in some ‘woody place.’ For such places, the land of Nephthali was famous above the other tribes: to which the words of Jacob have regard, “Nephthali is a hind let loose,” Gen. xlix; that is, Nephthali shall abound with venison; as Asher (of whom mention is made in the words going before) shall abound in bread, and royal dishes. Those words also of the Talmudists refer to this, “It is lawful for cattle to feed in common, בְּרֹעֶשׁ אֲפוֹלָא שֵׂבָּם יְהוָה בּשָּׁבֵם וְחָרָדִים in the woods, yea, for the tribe of Judah to feed in the tribe of Nephthali.” Hence ‘Harosheth of the Gentiles’ hath its name, Judg. iv. 2, which was in that tribe. Led by these reasons, I suppose our Chorazin to have been in Galilee, rather than in Perea, where most maps place it.

But when this place seems to have been so famous for the frequent presence and miracles of Christ, it is a wonder, that it hath no where else so much as a mention in the gospel-story, but in the bare remembrance of it in those words of Christ, “Woe to thee, Chorazin!” &c; whereas Bethsaida and Capernaum, places that he mentioneth with it, are spoken of elsewhere. What, if, under this name, Cana be concluded, and some small country adjacent, which, from its situation in a wood, might be named ‘Chorazin,’ that is, ‘the woody country?’ Cana is famous for the frequent presence and miracles of Christ. But away with conjecture, when it grows too bold.

CHAP. XCV.

Some Towns upon the very Limits of the Land. Out of the Jerusalem Talmud, Demai, fol. 22. 4.

In the place cited, discourse is had about the tithing of some herbs and seeds,—namely, of rice, nuts, onions, Egyptian beans, &c; and inquiry is made, what is to be resolved of tithing them, if they grow in places, which seem to be without the land,—and these words are presently after brought in:—

הָרְכוּ בָּא אֵד עֵלֶּה יִרְדָּא אֵשֶׁר וּרְאֵהוּ בְּבָהֵהוּ וַגָּדַרְתָּן These cities are forbid in the borders,—Tsur, Sezeth, and Bezeth, Pi Mazobah,
upper and lower Canothah, Beth Badia, Rosh Maja, Amon, and Mazi (R. Mena saith, So it was called anciently, but now Susitha): Ainosh, En Teraa, Ras, Berin, Jion, Jadot, Caphar, Charob, Chaspia, and Caphar Tsemach. These cities are permitted in the borders,—Nebi, Tsur, Tsijar, Gascn, Zivian, Jagdi, Chatam, Debab, Charbatha, and Cheraccah” (or Debab, and its wilderness, and its fortification).

You see the name רע, Tsur, here once and again, of which we have spoken before: let us add these words elsewhere: “In will walk before the Lord in the land of the living: and are there not other lands of the living besides Tsur, and her companions,—and Caesarea, and her companions?”

Of כפר צמח, “Caphar Tsemach,” there is mention also in the place first cited, col. 3, in these words: “Rabbi looseth Bethshan. Rabbi looseth Caesarea. R. looseth Beth-Gubrim. Rabbi looseth Caphar Tsemach” (from the obligation, as it seemeth, of the Demai). “Rabbi permitted to take herbs, in the end of the seventh year: but all were against him. He said to them, Come, and let us judge of the matter. ‘It is written’ (concerning Ezekiah) ‘And he beat in pieces the brazen serpent.’ What! was not any one righteous from Moses unto his times, who did this? But God reserved that crown for him, that he might be crowned with it: and God hath reserved this crown for us, that we may be crowned with it.” A famous act, and ample spoils, &c.

CHAP. XCVI.

The Consistories of more Note: out of the Babylonian Talmud, Sanhedr. fol. 32. 2.

“The Rabbins deliver, Follow after righteousness, follow after righteousness. Go to (Beth-Din) the famous consistory, to R. Eleazar to Lydda, to Rabban Jochanan Ben Zaccai, לברון יдол. A tradition; The sound of mills בורון יдол in Burn. The sons’ week, the sons’ week. A candle in בורון יдол Beror Chel. A feast is there, a feast is there.”

These things are something obscure; and do require light. בורון יдол, ‘Beror Chel,’ seems to design a place: but what place? Indeed, the Sanhedrim of R. Jochanan was in Jafne; but his consistory, בית ידע his ‘seat of judgment,’ seems to

be distinguished from the Sanhedrim. So Paul was brought up at the feet of Rabban Gamaliel; not in his Sanhedrim, but "in his 'consistory,' or school. So you may conjecture, that Rabban Jochanan, besides that he sat president of the chief Sanhedrin, had his peculiar consistory in Jafne itself, or in some neighbour place.

That which follows, "A tradition, the sound of mills," &c, is cleared by the Glossers:—"The sound of mills in Burni was a sign, that there was a circumcision there; as if it had been publicly proclaimed, The infant's week expires in this place. And the sound of a mill was a sign, that spices were ground to be applied to the wound of the circumcision. It was a time of persecution, wherein it was forbidden to circumcise: they feared, therefore, by any public notice to make known, that there was to be a circumcision: but they appointed this sign."

'A candle in Beror Chel.'—The Gloss writes, "The light of one candle in the day-time, but many candles burning in the night, gave a sign, as if one had given notice by a public proclamation, that a feast of circumcision was there," &c.

Another Gloss is thus: "They were wont to light candles at a circumcision. It was also a custom, to spread a table-cloth at the door: hence is that, A custom prevailed at Jerusalem, that as long as the table-cloth was spread at the door, travellers went in."

The Aruch writes thus; "In the time of persecution, they could not celebrate public matrimony, nor public circumcision; therefore, they did them secretly: wheresoever, therefore, were lighted candles on the lintel of the door, they knew that there was a wedding-feast there; and wheresoever was the sound of mills, there was a circumcision."

The Jerusalem Talmudists add, הָעָלַי אִמְּוֹלָ חֶמֶר וְגוֹוָדָ וַאָמַל "Although the persecution ceased, yet that custom ceased not."

The Babylonian Talmudists go on. "Go to R. Josua בֵּלַטָשׁ to Pekiin." In the Jerusalem Talmudists it is הָבִית, in this story, that follows:—

"R. Joehanan Ben Bruchah, and R. Eliezer the blind, travelled from Jabneh to Lydda, and received R. Josua בֵּלַטָשׁ Bekiin.
"Go to Rabban Gamaliel to Jabneh.
"Go to Rabbi Akiba to Bene Barak.
"Go to R. Mathia to Roma.
"Go to R. Chananiah Ben Teradion to Sicni.
"To R. Jose to Zippor.
"To R. Judah Ben Betirah to Nisibin.
"To R. Josua to the captivity (viz. to Pompeitha).
"To Rabbi to Beth-Shaaram.
"To the Wise men in the chamber Gazith."

CHAP. XCVII.

The Cities of the Levites.

Concerning them, see Numb. chap. xxxv. and Josh. chap. xxi.

The suburbs of the cities of the Levites were three thousand cubits on every side; viz. from the walls of the city, and outwards; as it is said, 'From the walls of the city and outwards a thousand cubits: and thou shalt measure from without the city two thousand cubits' (Numb. xxxv. 4, 5). The former thousand were the suburbs, and the latter two thousand were for fields and vineyards. They appointed the place of burial to every one of those cities to be without these bounds; for within them, it was not lawful to bury a dead corpse." Do you ask the reason? It was not so much for the avoiding pollution, which might be contracted from a sepulchre, as by reason of the scribes' curious interpretation of the law, that saith, The suburban lands of these cities were given to the Levites, for their cattle and oxen, "and for all their living" (creatures), Numb. xxxv. 3:—therefore, say they, Not for the dead, or for burial.

All the cities of the Levites were cities of refuge; but with this distinction from those six, which were properly so called; that those six afforded refuge to every one that dwelt in them, whether he betook himself thither for that end, or no: but the other Levitical cities were not so. And also, that the unwitting manslayer, flying to those six cities, dwelt there at free-cost, without paying any rent for his house; but in the other Levitical cities, he lived not at free-cost.
Those forty-eight cities of the Levites were so many universities, where the ministerial tribe, distributed in companies, studied the law, became learned; and thence scattered through the whole nation, dispersed learning and the knowledge of the law, in all the synagogues.

Two things are, not without good reason, to be observed here, which, perhaps, are not seriously enough observed by all.

I. The settled ministry of the church of Israel was not prophets, but priests and Levites, Mal. ii. 7. For it was not seldom, when there were no prophets; and the prophets send the people to the priests for instruction, Hag. ii. 11, and Malachi, in the place mentioned already.

II. That tithes were granted to the priests and Levites, not only when they ministered at the altar, or in the Temple; but when they studied in the universities, and preached in the synagogues.

Behold the method of God's own institution. God chooseth Israel to be a peculiar people to himself: to this chosen people he gives a law and a clergy: on the clergy he enjoins the study of the law: to their studies he suits academical societies: on the universities, he bestows lands and tithes: on the synagogues, he bestows tithes and university-men.

And the schools of the prophets were little universities, and colleges of students. For their governor they had some venerable prophet, inspired with the Holy Spirit, and that partook of divine revelations. The scholars were not inspired indeed with the same prophetical spirit, but received prophecies from the mouth of their master. He revealed to them those things, that were revealed to him, of the will of God, and the state of the people,—of the times and events of Israel,—and, above all, of the mysteries of the gospel; of the Messias, of his coming, times, death, resurrection, and those things that were to be done by him.

In these small universities, "the prophets, who prophesied of the grace that should come (as the apostle Peter speaks), inquired diligently of salvation: searching what, or what manner of time that was, which was pointed out by the Spirit of Christ, that was in them, when he foretold the sufferings of Christ, and the glory that should follow." These things, not to be fetched out by the mere and bare study of the law, were here taught; and so the studies of the law and
gospel together rendered the minister of the divine word complete.

CHAP. XCVIII.

Some miscellaneous Matters, respecting the Face of the Land.

I. Let us begin with that canon concerning reading the Book of Esther in the feast of Purim. "Towns that were begirt with walls from the days of Joshua, read it the fifteenth day" of the month Adar; "Villages and great cities read it the fourteenth day." Unless that the villages anticipate it, to the day of the congregation."

You see a threefold distinction of cities and towns:—

1. דרים ‘Fortifications,' or towns girt with walls from the days of Joshua. But whence shall we know them? They are those, which are mentioned in the Book of Joshua: "which however, in after-times, they were not begirt with walls, are nevertheless reckoned under the catalogue of them, as to the reading of that book."

2. עירות יבוליות 'Great cities.'—That was called a great city, in which was a synagogue. So it is defined by the Piske Tosaphoth, עיר גבולה עירא שים "That is a great city, in which are ten men at leisure, to pray and read the law." See what we say, concerning these things, on Matt. iv. 23, when we speak of synagogues.

3. כפרים "Villages."—That is, such, where there was not a synagogue. Yea, saith the Piske Harosh, "a fortified town, wherein are not ten men of leisure" (or such as ceased from the things of the world; and these made up a synagogue), נגורי כפר "is reputed as a village," &c.

That which is added in the text of the Misna, "Unless the villages do anticipate it to the day of the congregation," is thus explained by the Glossers:—"When towns, girt with walls, read the Book of Esther on the fifteenth day,—and those that were not walled, on the fourteenth (see Esth. ix. 21): and yet it is said before" (in the same text of the Misna), "that that book is read the eleventh, twelfth, and thirteenth days; the wise men granted liberty to the villages, to pre-

\* Megill. cap. 1, hal. 1.
\* Piske Tosaph. artic. 2.
Occupy the reading, namely, on that day, wherein they resorted to the synagogue: that is, either the second day of the week, that went before the fourteenth day of the month, or the fifth day of the week: which were days of assembly, in which the villages resorted into the cities to judgment. For the second and fifth days of the week, the judiciary consistories sat in the cities, by the appointment of Ezra. Now the villagers were not skilful in reading; therefore it was needful, that they should have some reader in the city.”

II. Let the canons and cautions of the spaces and places, next joining to the city or town, be observed:—

1. מְרָחִיקִים אֶת הַשָׁבָר מִן הָעִיר הַמְּשָׁבַע אָמֵן “A dovecote was not built within fifty cubits from the city;” and that, lest the pigeons might do injury to the gardens, that were sown.

2. מְרָחִיקִים אֶת הַאָוִיל מִן הָעִיר כְָּה אָמֵן “They permitted not a tree within five-and-twenty cubits from the city.”—“And this (as the Gloss speaks) for the grace of the city.”

3. מְרָחִיקִים אֶת חֵנוֹת קְבֻּעָה מִן הָעִיר נִאָמְנוּ “They allowed not a barn-floor within fifty cubits from the city.” that, when they fanned their corn, their chaff might not offend the citizens.

4. “They permitted not dead carcasses, or burying-places, nor a tanner’s shop, to be within fifty cubits from the city” (because of the stink). “Nor did they allow a tanner’s workshop at all, but on the east side of the city.” R. Aki‘a saith, On any side, except the west, but at the distance of fifty cubits.”

III. From the cities, let us walk forth into their ploughed grounds and fields.

Here you might see, in some places, certain tokens hung upon some fig-trees, to show of what year the fruit, that grew there, was. See what we say on Matt. xxi. 19. In other places, you might see barren trees stigmatized with some mark of infamy. “A tree, which shook off its fruits, before they were ripe, they mark with red, and load it with stones.”

You might see the ploughing and mowing of their fields, the dressing of their vines, and their vintage, to be done by the rules of the scribes, as well as by the art of the husbandman,
or the vine-dresser. For such was the care and diligence of the Fathers of the Traditions, concerning tithing corn and fruits,—concerning leaving a corner for the poor,—concerning the avoiding of sowing different seeds, and of not transgressing the law concerning the seventh year; that they might not plough, nor sow, nor reap, but according to the traditional rule. Hence are those infinite disputes in the books Pehah, Demai, Kilaim, Sheviith, of the corner of the field to be left, what and how much the portion of it was, and of what things such corners ought to consist? Of those that divide the field so, that a double corner of it is due to the poor:—Whether a corner is due from beds of corn, that grow among olive-trees? Whether from a field, whose sowing and reaping is various? What are the trees, whose fruits are Demai? Of what things is the tithing of the Demai? How long the same plot of ground may be sown with different seeds, so as not to offend against the law? Of sowing different seeds:—How many vines make a vineyard? Of their rows, of the beds of the vineyard, of sowing within the press, &c, and innumerable decisions of that nature, which did so keep the countryman within bounds, that he could not plough nor mow his land according to his own will, but according to the rule of tradition.

"The inhabitants of Beth-Namer measured out a corner for the poor with a line, and they gave a corner out of every row. Abba Saul saith, They make mention of them to their praise, and to their dispraise; to their dispraise, because they gave one part out of a hundred; to their praise, because, measuring with a line, they collected and gave a corner out of every row;" that is, meting with a measuring line, they yielded the hundredth part of the field to the poor, and that out of every row of sheaves.

CHAP. XCIX.


Thus having taken some notice of the superificies of the land, let us a little search into its bowels. You may divide that subterraneous country into three parts: the Metal mines, the Caves, and the Places of Burial.
This land was eminently noted for metal mines, so that “its stones,” in very many places, “were iron, and out of its hills was digged brass,” Deut. viii. 9. From these, gain accrued to the Jews; but to the Christians, not seldom slavery and misery; being frequently condemned hither by tyrants. So Eusebius of Edesius, Τοῖς κατὰ Παλαιστίνην ἤθεσαν μετάλλους”, “He was condemned to the metal mines in Palestine.” And again, concerning others, Εἰρ’ ἐπὶ τοὺς λουποὺς μεταβὰς ὡμολογήσας, τοῖς κατὰ Φανων τῆς Παλαιστίνης χαλκοῦ μετάλλους τοὺς πάντας παραδίδοσιν “Then passing to the other confessors of Christ, he condemns them all to the brass mines, which were in Pheno of Palestine.”

On the north part of the land, in the country of Asher, were mines of metal. Hence is that in Deut. xxxiii. 25, “Thy shoes shall be iron and brass.” On the south, in the desert of Sin, the utmost bounds of Judea, were mines also: hence יתקר בכר—“And shall pass to Zin,” as our translation reads, Num. xxxiv. 4.—in the Jerusalem Targumist, יתקר בכר “Over-against the mountain of iron”—and in Jonathan, לְצַהֵר מִשְׁרָא הַר “Unto the palm-trees of the mountain of iron;” and in the Talmudists, עֲשֵׁי הָר בֵּרֶל עָצָר “The palm-trees of the mountain of iron are fit” to make a small bundle to carry in the hand, in the feast of Tabernacles. On the east coast of Perea, was also Σκίθρων ὤρος, “An iron mountain,”—witness Josephus. And without doubt, there were other such-like mines, scattered here and there in other parts of that land, though of them we have no mention.

You will not at all wonder at these underminings of the earth, seeing they brought so much profit and gain with them, and were so necessary to the life of man. But what shall we say of those dens and caves in rocks and mountains, whence no gain seemed to be digged, but rather danger arose to the neighbouring places often-times? For what were these, but lurking-places for wild beasts and robbers? There is infinite mention of these caves both in the Holy Scriptures, and in other writings, especially in Josephus, where ὑπόγεια, and σπήλαια, “subterraneous passages,” and “dens,” are mentioned a thousand times. And many of these were of a vast largeness, scarcely to be credited; those especially in the

w Euseb. lib. 8. cap. 15.  
* Ibid. cap. 17.  
7 Succah, cap. 3. hal. 1.  
* De Bello, lib. 4. cap. 27. [Hudson, p. 1193. 37.]
Talmudists, which are called "The dens of Zedekiah," not a few miles in measure.

But were those hollows the work of nature, or of the hands and industry of man? By one example, taken out of Josephus, the thing may be determined. Relating the story of a castle built by Hyrcanus in Perea, among other things he speaks thus: 'Εκ δὲ τῆς κατ' ἀντικρὸν τοῦ ὀροὺς πέτρας διατε-μοῦν αὐτής το προέχον, σπῆλαια πολλῶν σταθῶν τῷ μῆκος κα-τεσκέφασεν" "Out of the rock against the mountain, having cut in two the prominent part of it, he made dens of many furlongs long." And a little after, Τὰ μέντοι στόμα τῶν σπηλαίων, ὡστε ἢνα δὲ αὐτῶν εἰσέναε, καὶ μὴ πλεόνα, βραχύτερα ἦνοιξεν. "He made the mouths that opened into these dens to be strait, but that one might go in at a time, and no more:" καὶ ταῦτ' ἐπείδης, ἀσφαλέας ἤνα, τοῦ μὴ πολυρκῆξες ὑπὸ τῶν ἀδελφῶν κινδυνεύσαι ληφθεῖς, κατεσκέφασεν "and this he did on purpose for security's sake, and for avoiding danger, in case he should be besieged by his brethren."

These dens, therefore, were cut out of mountains and rocks for the uses of war, that they might serve for refuge and strength. And it is probable the Canaanites, a warlike and gigantic nation, had dug very many of these caves before the entrance of the Israelites into that land; and that the Israelites also increased the number of them. See concerning these caves, Josh. x. 16; Judg. vi. 2; 1 Sam. xxii. 1, and xxiv. 3; 1 Kings xviii. 13; Isa. ii. 19, &c.

CHAP. C.

Of the Places of Burial.

There were more common, and more noble, sepulchres. The common, were in public burying-places, as it is with us: but they were without the city. "And through that place was no current of waters to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence."

"Nor was it lawful to walk among the sepulchres with phylacteries fastened to their heads, nor with the book of the law hanging at their arm."

Some sepulchres were extraordinary; that is, in reference

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b Joseph. Antiq. lib. 12. cap. 5. [Huds. p. 530. 36.]

*English folio-edition*, vol. 2. p. 89.


*Bab. Berac. fol. 18. 1.*
to the place of their situation. As, א"פ sepulchre found;" that is, when a sepulchre is in somebody’s field without his knowledge; but, at last, the sepulchre is discovered. 2. קבר הנשיאי יא של הרבים: "A sepulchre that is publicly noxious;" that is, digged near some place of common walk or travel: from the nearness of which, the passengers contract pollution.

The more noble sepulchres were hewn out in some rock, in their own ground, with no little charge and art. You have the form of them, described in the place noted in the margin, in these words:—

"He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the cave four cubits, and six cubits; and let him open within it נין ו"ד eight sepulchres." They were not wont, say the Glosses, to bury men of the same family here and there, scatteringly, and by themselves, but altogether in one cave: whence, if any one sells his neighbour a place of burial, he sells him room for two caves, or hollows on both sides, and a floor in the middle. נין is the very place, where the dead corpse is laid.

The tradition goes on: ו"ב ו"ג "Three sepulchres are on this side, and three on that, and two near them. And those sepulchres are four cubits long, seven high, and six broad."

To those that entered into the sepulchral cave, and carried the bier, there was first a floor, where they stood, and set down the bier, in order to their letting it down into the sepulchre:—on this and the other side, there was a cave, or a hollowed place, deeper than the floor by four cubits, into which they let down the corpse, divers coffins being there prepared for divers corpses. "R. Simeon saith, The hollow of the cave consists of six cubits, and eight cubits, and it opens thirteen sepulchres within it, four on this side, and four on that, and three before them, and one on the right hand of the door, and another on the left. And the floor, within the entrance into the cave, consists of a square, according to the dimensions of the bier, and of them that bear it: and from it, it opens two caves, one on this side,—and another, on that. R. Simeon saith, Four at the

\[\text{S. B. Sanhedr. fol. 47. 2. and Hieroz. Nedaim, fol. 57. 4.}
\[\text{S. B. Baisa, cap. \&. hal. alt.}
four sides of it. Rabban Simeon Ben Gamaliel saith, The whole is made according to the condition of the ground."

These things are handled by the Gemarists and Glossers very curiously and very largely, whom you may consult. From these things now spoken, you may more plainly understand many matters, which are related of the sepulchre of our Saviour. Such as these,—

Mark xvi. 5: "The women, entering into the sepulchre, saw a young man, sitting on the right hand:" in the very floor, immediately after the entrance into the sepulchre.

Luke\textsuperscript{b} xxiv. 3: "Going in they found not his body," \&c. Ver. 5: "While they bowed down their faces to the earth [ver. 12], Peter ran to the sepulchre\textsuperscript{1}, and, when he had stooped down, he saw the linen-clothes:" that is, the women, and Peter after them, standing in the floor (הزواج), bow down their faces, and look downward into the place, where the sepulchres themselves were (למערות ההמבין, 'the cave of the graves'), which, as we said before, was four cubits deeper than the floor.

John xx. 5: "The disciple, whom Jesus loved, came first to the sepulchre; and when he had stooped down" (standing in the floor, that he might look into the burying-place), "saw the linen-clothes lie; yet went he not in. But Peter went in," \&c.; that is, from the floor he went down into the cave itself, where the rows (דמים) of the graves were (in which, nevertheless, no corpses had been as yet laid, besides the body of Jesus): thither also after Peter, John goes down. And ver. 11: "But Mary, weeping, stood at the sepulchre without: and while she wept, she stooped down to the sepulchre, and saw two angels in white sitting, one at the head, and another at the feet, where the body of Christ had lain."

"She stood at the sepulchre without:" that is, within the cave, on the floor, but without that deeper cave, where the very graves were, or הבנין "the places for the bodies:" bowing herself, to look down thither, she saw two angels at the head and foot of that רוכ coffin, wherein the body of Christ had been laid.

\textsuperscript{b} English folio-edition, vol. 2. p. 90. \textsuperscript{1} Leusden's edition, vol. 2. p. 239.
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A

CHOROGRAPHICAL DECAD:

SEARCHING INTO

SOME PLACES OF THE LAND OF ISRAEL;

THOSE ESPECIALLY,

WHEREOF MENTION IS MADE IN ST. MARK.
CHOROGRAPHICAL DECAD,
§c. §c.

When this our evangelist, whom we have undertaken to handle, makes mention of some places in the land of Canaan, whose situation is somewhat obscure and more remote from vulgar knowledge; I might seem to be wanting to my task, if I should pass them over unsaluted, and not clear them, as much as lies in me, with some illustration: which I thought very convenient to do here in the very entrance; partly, lest, by the thrusting-in of these discourses into the body of this comment, whatsoever it be, the order of it might be too much broken; and partly, because I would do the same here, that I did before my animadversions on St. Matthew.

The places which here are handled, are these,
I. Idumea, Mark iii. 8.
II. Ἡ ἐρημος, "The wilderness;" chap. i. 4.
III. Γυαζωφυλάκιον, "The treasury;" chap. xii. 41.
IV. Ἡ κώμη ἡ κατέναντι, "The village over-against;" chap. xi. 2.
V. Dalmanutha; chap. viii. 10.
VI. Ὅρεα Τύρων, καὶ Σιὼν, "The borders of Tyre and Sidon;" chap. vii. 24.
VII. The coasts of Decapolis; chap. vii. 31. And to complete the Decad are added,
VIII. Some measurings.
IX. Some places here and there noted.
X. Concerning some inhabitants of the land.

That I have enlarged upon some places, besides those in the evangelists, I have done it for the reader's sake; to whom, I hope, it will not be unacceptable to hear such things, which do either bring with them profit or pleasure,—or, at least, such, as are not commonly heard of.

I. Idumea. II. A few things of Pelusium. III. Casiotis: Cas-jah: Exod. xvii. 16. IV. Rhinocorura. The Arabic Interpreter noted. V. The Country of the Avites, a part of New Idumea. VI. The whole Land of Simeon, within Idumea. VII. The whole southern Country of Judea, within Idumea. VIII. Concerning Healthful Palestine.

Sect. I. Idumea: Mark iii. 8.

There was a time, when the land of Israel and Idumea were not only distinct countries, but separated with an iron wall, as it were, of arms and hostility: but, I know not how, Idumea at last crept into Judea; and scarcely left its name at home, being swallowed up in Arabia.

They were truths, which Pliny speaks, in that time, when he spake them; "Arabia is bounded by Pelusium sixty-five miles. Then Idumea begins, and Palestine, at the rising up of the Sirbon lake." But "thou art deceived, O Pliny," would the ancients have said; for Idumea is bounded by Pelusium sixty-five miles: then begins Palestine, at the rising up of the Sirbon.

We are beholding to Strabo, that we know the reason of the transmigration of that people and of the name. For thus he writes: Τής Ἰουνίας τά μὲν ἐσπέρια ἄκρα, τὰ πρὸς τῷ Κασάλῳ, κατέχονσιν Ἰδούμαιοι τε καὶ Λίμνη. Ναβαταῖον δὲ εἰσίν οἱ Ἰδούμαιοι κατὰ στάσιν δὲ ἐκτεσόντες, &c. "The Idumeans and the lake [of Sirbon] take up the farthest western parts of Judea, next to Casius. The Idumeans are Nabateans: but being cast out thence by a sedition, they joined themselves to the Jews, and embraced their laws."

Every one knows, what the land of Edom, or Idumea, in the Old Testament, was: but it is not the same in the New; and if that old Idumea retained its name (which it scarcely did, but was swallowed up under the name of Arabia), then, by way of distinction, it was called Ἰδούμαεα Μεγαλή, "Great Idumea." Idumea the Less, or the New, is that which we are seeking, and concerning which St. Mark speaks, no small part of Judea;—so called either from its nearness to Idumea properly so called, or because of the Idumeans, that travelled

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thither and possessed it, and that became proselytes to the law and manners of the Jews. Such a one was Herod Ascalonita. When, therefore, it is said by the evangelist, that “a great multitude followed Jesus from Galilee, and from Judea, and from Jerusalem, and from Idumea,” he speaketh either of the Jews inhabiting that part of Judea, which, at that time, was called Idumea—or, at least, of the Idumeans, who inhabited it, being now translated into the religion of the Jews. Concerning the country now contained under that name, we shall speak by and by, following, first, Pliny’s footsteps a little, from the place where he sets out his progress,—namely, from Pelusium.

SECT. II.

A few Things of Pelusium.

In Ezek. xxx. 15, 16, נֵס Sin, in the Vulgar interpreter is ‘Pelusium’; which the Latin interpreter of the Chaldee paraphrast follows there: nor without good reason. For נֵס Sin, and פִּין Tin, among the Chaldees, is Mud. See the Targum upon Isa. lvii. 21. And ‘Pithom’ and ‘Raamses’ (Exod. i. 11), in the Targums of Jerusalem and Jonathan, are מֵינִי פִּין Tanis and Pelusium: thence those two gates of Nile, the ‘Tanitic’ and the ‘Pelusiac,’ in Ptolemy and the maps. But now, that country or place, which the Syrians and Chaldeans call ‘Sin,’ that is, ‘Muddy,’—the Greeks call Pelusium, from Πολύς, ‘Mud.’ And who sees not, that Tanis is derived from נֵס Tin?

And here, for the sake of learners, let me observe, that Pelusium is called, in the Talmudists, כפִּיספִּיס קפִּיספִּיס; which who would not presently interpret ‘Cappadocia?’

Would not any render the words thus, “If a man marries a wife in Cappadocia and divorces her in Cappadocia, let him give her the money of Cappadocia.” But hear Rambam upon the place; כפִּיספִּיס קפִּיספִּיס saith he, “is Caphtor, and is called by the Arabians כפִּיספִּיס Damiata:” which, all know, is the same with Pelusium.

Hence the Targums of Jerusalem and Jonathan, and the Syriac interpreter upon Gen. x. 14, for כפִּיספִּיס Caphtorim, read כפִּיספִּיס Cappadokia; but the Arabic reads Damiatenos; and

* Chetub. fol. 110. 2. et 120.
the Seventy, upon Deut. ii. 23, for “The Caphtorim going out of Caphtor,” read Ωι Καππάδοκες εξελθόντες εκ Καππα-
δοκίας, “The Cappadocians going out of Cappadocia.”

The Targum upon Jer. xlvii. 4, for שאר בהר כפרעם “The
remnant of the country of Caphtor,” hath שאר גְּנֵה קַפְרֶה כְּפָרָה
“of Kapotokia.” Where Kimchi saith, “R. Saadias inter-
prets Caphtor דִּמְטָא Damiata.”

These words were written upon the gate of Pelusium; ‘Anpak, Anbag, Antal.’”

Which were the names of some measures, that it might be
known to all, that they were to buy and sell according to
that measure.

S E C T. III.

Casioits.

We now go on from Pelusium to mount Casius: so Pliny;
“From Pelusium, the trenches of Chabrias. Mount Casius,
the temple of Jupiter Casius. The tomb of Pompey the
Great,” &c.

Casioits was distant, about three hundred furlongs, from
Pelusium (in Antoninus, it is forty miles), and the lake of Sir-
bon was twenty-eight miles from Casius. Thus Pliny’s six-
ty-five miles arise, from ‘Pelusium to the ending of Arabia.’

Casioits, in Ptolemy, is written Κάσσιον, ‘Cassion,’ and
Κασσίωτις, ‘Cassiotis,’ with a double s; and so also it is in
Dion-Cassius, who adds this story:—

“Pompey’s died at mount Casius, on that very day whereon
formerly he had triumphed over Mithridates and the pirates.
Καὶ εἰς τάντας τοὺς πολέμας τοὺς Κασσίους ὑπὸ χρησιμοῦ τινὸς
ὑποπτεύσας, &c. “And when, from a certain oracle, he had
suspicion of the Cassian nation, no Cassian laid wait for him,
but he was slain and buried at the mountain of that name.”

Those words of Moses do rack interpreters, Exod. xvii.
16; בֵּית יִר ה י “Jad Al Cas-jah.” The Seventy render it,
Ἐν χειρὶ κρυφαλα τολμέων Κύριος, “The Lord wars with a se-
cret hand.” All other versions almost render it to this sense,
“The hand upon the throne of the Lord.” So the Samaritan,
Syrian, Arabic, Vulgar, and the Rabbins,—that is, ‘God hath
sworn.’

1 Bab. Bathr. 58. 2. 1 Of Chabrias, see Diod. Sic. pag. mihi 347.
2 Stab. ubi ante. Tabbi Asiæ, c. 5. 4 Dion. Cas. lib. 42.
What if נָעַרCas-jah be Casiotis? For that country was the country of the Edomites, but especially of the Amalekites, concerning whom Moses treats in that history. We will not too boldly depart from the common consent of all, and we do modestly and humbly propound this conjecture: which if it may take any place, the words may there be rendered, without any scruple or knot, to this sense, “The hand of the Lord is against Cassiotis,” (the country of the Amalekites; for) “the Lord hath war with Amalek from generation to generation.”

SECT. IV.

Rhinocorura. The Arabic Interpreter noted.

We are now come to the river Sichor; called ‘the river of Egypt;’ not, because it was within the Egyptian territories,—but, because it was the Jews’ limits towards Egypt. There, heretofore, was ‘Rhinocorura.’ Whence the Seventy, in Isa. xxvii. 12, render רְעַר נַחֲלַת רְמִדָּם “Unto the river of Egypt,” Ἑως Ρινοκόρουρων, “Unto the Rhinocoruri.” I suppose, the Arabic interpreter imitated them, and writ first קורא, ‘Corura;’ but that, at last, a little point

 cabel crept-in into the last letter, and so it was changed from r into n. So that now we read קורר, which is sounded ‘Coronis,’ in the Latin interpreter.

SECT. Vn.

The Country of the Avites: a Part of the New Idumea.

Passing the river, we enter into New Idumea, anciently the region of the Avites: in the Holy Scripture called Hazerim, Deut. ii. 23: in the eastern interpreters, Raphia: in Pliny,—Rhinocorura, and Raphia Inwards. Sometimes, also, in the Holy Scripture, it is called Shur; and instead of it, in those interpreters, it is called ‘Chagra.’ Whence is the name of mount Angaris, concerning which Pliny speaks,—“Gaza, and inwards Antheodon, mount Angharis.” For when the Syrians pronounced ‘Chaggara,’ the Greeks would sound a double Gamma by n and g, and would say ‘Angara.’

Shur also is sometimes rendered by the eastern interpreters ישראל ‘Chuluzzah,’ as the Jerusalem Targum upon

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Gen. xvi. 7; and Jonathan upon Exod. xv. 22. The Arabic so renders 'Gerarim,' Gen. xx. 1; and Jonathan, 'Bared,' Gen. xvi. 14. 'Bared' indeed, which signifies 'hail,' you call in Greek χάλαζα: and whether the Targumists use the Greek word, when they render it 'Chaluzah,' let the reader judge.

Shur, sometimes, in the Syriac interpreter, is יָם Sud, as Exod. xv. 22; the point for difference in the last letter, being placed amiss. In Gen. xvi. 7. 14, 'Shur' and 'Bared' are rendered by them 'Gedar,' instead of 'Gerar,' by the same error. 'Bared' in the Arabic, is 'Jared' there, with two points placed under the first letter instead of one.

The country of the Avites, call it by what name you will, ended at Gaza, being stretched out thither in length, from the river of Egypt, forty-four miles. But the Idumea, which we seek, ended not there, but extended itself farther into Judea, swallowing up, under the name, that whole breadth of the land, from the Mediterranean sea, to the sea of Sodom, according to the length of it.

SECT. VI.

The whole Portion of Simeon within Idumea.

It swallowed up, first, the whole portion of Simeon, a great part of which was contained within the country of the Avites; but not a small part also extended itself farther into Judea. Mention is made of his 'fourteen cities,' Josh. xix, if you tell them one by one; but they are said to be only thirteen, ver. 6; where the LXX make an even number, while they take שָרֵעַ, not for a city, but render it, Oi ἄγροι αὐτῶν, as if they had read שָרֵעַ, 'their fields.' But Sheba seems rather to be one and the same with Beersheba; and so the number is made equal.

SECT. VII.

The whole southern Country of Judea, within Idumea.

It swallowed up also the whole country of south Judea, which was more generally marked out by two names, דרום, 'the Upper and the Nether South.' More particularly and diffusively, as some of the Jews please, it is divided into seven parts; 1. דרום נגב 2. דרום עמק 3. דרום עמק קבע 4. דרום חוף or שָׁליישׁ 5. דרום מים 6. דרום חוף סיפוק; sometimes הַמַּר יִשְׂרָאֵל, fol. 18. 4. Beresh. Rabba, § 52.
So that when the Holy Scripture divides the south of Judea from Idumea, Num. xxxiv, and Josh. xv,—we must know that dividing line now is broken, and all the south of Judea is called Idumea. But here, by the way, I cannot but note the Arabic interpreter, who renders *Edom*, in Josh. xv. 1, by דְּרוֹם *Rome*—by what authority, let himself look to it; so let the Jews do too, who commonly call the ‘Romans,’ *Edomites*.

How much this New Idumea shot itself into Judea, is not to be defined; since it admitted indeed no limits, but where either the force or fraud of that nation could not thrust itself in farther. If you betake yourself to Josephus, here and there speaking of that nation,—you would think, that it extended almost as far as Hebron. Thence, perhaps, were those endeavours of some, of freeing the hill-country of Judea from tithing. Of which endeavour we can scarce conceive another reason, than that that country was now too much turned heathen, and tithes should not be taken from heathens. For these Idumeans were but a remove from heathen:—they had passed into the Jewish rites; but they were neither friends to the Jews, nor to their religion.

**SECT. VIII.**

*Of the Third Palestine, or Palestine called ‘the Healthful.’*

While I am thinking of this New Idumea, I have a suspicion, whether the ‘third Palestine,’ which is also called the ‘Healthful,’—may not be understood of this very part of Palestine; and, while I think upon it, I doubt again of the division of Palestine into two parts, in the code of Justinian and Theodosius; and into three parts in the Notitia.

In the edict of Theodosius and Valentinian, are these words; “Judæorum Primates, qui in utriusque Palæstinae Synhedriis dominantur, vel in aliis provinciis degunt, periculo suo anniversarium canonem de synagogis omnibus, Palætinis compellentibus, exigant ad eam formam, quam patriarchæ quondam, coronarii auri nomine, postulabant,” &c. “The chief of the Jews, who were over the Sanhedrims in both Palestines, or live in other provinces,” &c.

The mention of ‘both Palestines’ seems plainly to exclude

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*Hieros. Demai, fol. 24. 4.*
*In Notit. Imper. Orient.*
*Cod. lib. 1. tit. de Jud. et cælio. § 17.*
a threefold division; or, at least, to conclude, that there were
no Sanhedrins in the third part. For without all scruple, the
‘Notitia Imperii’ gives us a ‘third part,’ in which are ranked,
"Under the disposition of the worthy man, the Earl of the
East, these provinces underwritten:

Palestine.
Phœnice.
Syria.
Cyprus.
Palestine the second.
Palestine the Healthful.
Phœnice of Libanus."

And Justinian⁵ hath these words; "When all Palestine
formerly was one, it was afterward divided into three parts."

The head of the first the same emperor assigns to be
Cæsarea; Gulielmus Tyrius⁶, to be Jerusalem: and con-
cerning the second and third, he and Pancirolus do not
agree. For the metropolis of the second, according to Ty-
rius, is Cæsarea,—and Scythopolis, of the third:—according
to Pancirolus, Samaria is the metropolis of the second,—and
Jerusalem, of the third.

On the credit of Justinian, you may, with good reason,
suppose the first to be that, whose head is Cæsarea; the se-
cond, reason itself will persuade us, to have been that of
Jerusalem; and where you will go to seek the third, I, for
my part, know not, if not in this our Idumea. It is not in-
deed to be dissembled, that, in the Notitia Imperii, in the
scheme adorned with the pictures of the Roman garrisons,
Jordan is painted running between them, five being placed on
this side, and eight on that. So that, it may seem, that the
country beyond Jordan was the third part. But I shall not
dispute here, whether that be not, in part, to be disposed
under the governor of Syria or Arabia; but there are some
things, which seem to favour such an opinion, partly in the
Notitia itself, but especially in the authors alleged.

If, therefore, I may be allowed my conjecture, concerning
this New Idumea, then some answer may be given about the
Sanhedrins of both Palestines, in the mean time not denying
the threefold division of it. We must consider, indeed, that
there were councils or Sanhedrins, in the times of Theodosius

⁵ De Bell. sac. lib. 13. cap. 2.
⁶ Novel. 103.
and Valentinian, &c. They were, in times past, in that Palestine, whose head was Cæsarea,—and in that Palestine, whose head was Jerusalem: but not in that Idumea concerning which we speak, whose head, whether ye state it to be Gaza or Ascalon, or Eleutheropolis, concerning which Jerome so often speaks, and perhaps Bereshith Rabba”,—we do not define.

Mention indeed occurs, in the Talmudists, of דומא and דומא תלבוש “The southern Rabbins;” but not so called, because they dwelt in the farthest southern parts of Judea, for those of Jafne and Lydda had that name,—but because Judea was south of Galilee. For the Rabbins of Tiberias give them that title.

But, whatsoever at last that ‘Third Palestine’ was, no less scruple arises, why it was called ‘Salutaris,’ the ‘Healthful.’ Pancirolus will have it to be from the wholesome waters: and he learned from Sozomen*, that they ran from Emmaus into Judea, namely, that fountain where Christ washed his disciples’ feet: “from whence the water (to use his words), facta est diversarum medicamen passionum, became medicinal for divers distempers.”

But, besides that that story savours enough of fable,—the word Emmaus, if I may be judge, deceived its first author, which indeed, sometimes, is written for Ammaus, denoting “hot baths,” and translates the word Chammath into Greek pronunciation; but he, whosoever was the first author of it, had scarcely found that town of Judea, called Emmaus, written by the Jews חמה or חמה עצא, but Ammaus, very far from the signification of ‘warm baths.’

To this add, also, that mention is made, in the same Notitia, of Galatia Salutaris, or the ‘Healthful;’ and there is a distinction between Macedonia, and Macedonia the Healthful; Phrygia Pacatiana, and Phrygia the Healthful; Syria of Euphrates, and Syria the Healthful. In all which it will be somewhat hard to find medicinal waters: and the examples, which the author alleged produceth concerning some of them, are so incredulous, that I would be ashamed to relate them after him.

I should rather think these countries so called from the companies and wings of the Roman army, called ‘Salutares;’ for mention is made, in the same Notitia, of ‘Ala Salutis,’

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the wing of health; or safety; as 'Ala secunda Salutis,' 'the second wing of safety,' under the duke of Phœnix; or perhaps the best-appointed and strongest garrisons of the Romans, and such as conduced most to the safety and peace of the whole country, had their stations there. And in this our Idumea, which we suppose to be the Third Palestine, or Salutaris, were placed, and that out of the greater musterroll,—

"The Dalmatian horse of Illyria, at Ber exhibit," or in Beersheba.

"The shield-bearing horse of Illyria, at Chermula," or in Carmel, where Nabal dwelt.

"The promoted horse, inhabitants at Zodecath:" which I suspect to be the cave of Zedechiah, concerning which the Talmudists speak.

"The javelin-bearing horse, inhabitants at Zoar." But let these things be left in suspense.

And now to return thither, whence this whole dispute was raised, when it is said by St. Mark, that "a great multitude followed Jesus from Galilee and Judea, and Jerusalem, and from Idumea, and from beyond Jordan;" he retains the known and common division of the land of Israel at that time, although not in the same terms. The division was into עברים יתיירון יבש "The country beyond Jordan."—"Galilee and the country beyond Jordan," he expresseth in terms: and for Judea in general, he names the parts of it, Jerusalem and Judea, as distinguished from Idumea, and Idumea as the south part of Judea.

CHAP. II.

I. Ἑρμος. The Wilderness, of different signification. II. מדבר. יבש. "The Wilderness of Judah. III. A Scheme of Asphalites, and the Wilderness of Judah, or of adjacent Idumea. IV. Ἑρμος Ιουδαλας, The Wilderness of Judea, where John the Baptist was. V. Μελι αγριων, Wild honey, Mark i. 6. VI. Περιχωρος του Ιορδανου, The region about Jordan, Matt. iii. 5.

SECT. I. The Wilderness: Mark i. 4. 12.

The word Ἑρμος, 'wilderness,' stops us in a wilderness, if it is of so various and doubtful signification.
I. Sometimes it denotes only the ‘fields,’ or the ‘country’ in opposition to the city: which we observed at Matt. iii. 1: where if any one be displeased, that I rendered, ‘Seab of the wilderness,’ by ‘the country Seab,’—when it might be rendered, and perhaps ought, ‘the Seab which the Israelites used, when they encamped in the wilderness,’—let him, if he please, take another example for it.

אֲנָא מַשְׁקַי מַשָּׁהְכִּיםַן וַעֲדַּהֲכִּין "They do not water, and kill the cattle of the wilderness.” The Gloss is, “It was usual to water cattle before killing them, that they might the more easily be flayed. אַבְּלַל מָשָׁקַי מַשָּׁהְכִּים But they water domestic [or tame] cattle. And these are מְזָבְרֵי מַשָּׁהְכִּים cattle of the wilderness, those that go out to pasture in time of the Passover, and return home at the first rain, that is, in the month Marchesan. Rabba saith, These are cattle of the wilderness, כִּי שָׁוְעַת בֵּאָפר namely, all that feed in the meadows and come not home.” The Gloss is, מְזָבְרֵי מַשָּׁהְכִּים "The cattle of the wilderness are those, that are abroad in the fields.”

II. The word מַזָּבְרֵי “the wilderness,” denotes a campaign country, where one man’s ground is not distinguished from another’s, by fences.

“"They do not breed up smaller cattle in the land of Israel, but in Syria they do.” כִּי מַזָּבְרֵי שֵׁל And in the wildernesses of the land of Israelc;” Where the Gloss thus; “They do not breed such cattle in the land of Israel, that they feed not down the fields: now the fields in the land of Israel do belong, without doubt, to some Israelite.” But they fed in the deserts; that is, where field was not distinguished from field, but all was common. Hence you may understand, what is signified by the desert of Ziph, of Maon, of Tekoah, &c; namely, a region, or country, near to cities, where also were scattered houses; but, especially, either champaign, where no fences were to make distinction of lands; or mountainous, and that which was barren and without improvement.

III. There is no need to speak of the deserts, that were altogether desolate, and without inhabitant; such as the deserts of Arabia, of Libya, &c.

a Schab. fol. 45. 2. and Bezab, fol. 40. 1.
c Bava Kama, fol. 79. 2.
SECT. II.

The Wilderness of Judah.

Perhaps I shall be laughed at, if I distinguish between the wilderness of Judah, and the wilderness of Judea. And formerly such a distinction did deserve laughter; but when the name of Idumea, as I have showed, swallowed up a great part of Judea,—then it was not only to be borne with, but necessary also, to distinguish between the wilderness of Judah, of which Josh. xv. 61, and the title of Psal. Ixiii,—and the wilderness of Judea, where John baptized.

The title of that Psalm, in the original Hebrew, is thus,—מַעֲרָּבָּה יְהוּדָּה “A Psalm of David, when he was in the desert of Judah.” But the Greek interpreters render it, “A Psalm of David, when he was εν τῇ ἕρμῃ τῆς Ἰδουμαίας, in the wilderness of Idumea.” And the Vulgar, “A Psalm of David, when he was in the desert of Idumea:” acting the part of no good interpreters, but of no ill paraphrasts. So Jer. ix. 26; והרד יתל אומם ἐν Ιδουμαία, καὶ ἐν έδώμ “Upon Idumea, and upon Edom.”

If you ask, Where David was, when he composed that Psalm,—it is answered (1 Sam. xxiv. 1), “In the wilderness of En-gedi:” and if you search farther for the precise place, it was there, where the castle Masada was afterward built. For I doubt not at all, that that place, as Josephus describes it, was the same with צור היעלים “the rocks of the wild goats.”

I appeal here to the maps and their authors, in whom ‘En-gedi’ and ‘Masada’ (and ‘Lot’s cave’) are placed not very far from the utmost north coast of Asphaltites: let them say, whether Idumea stretched out itself so far. If not, let them correct the interpreters, whom we have named; and though it be so, they might show by what authority they place those places there, and let them friendly correct me putting them far elsewhere.

SECT. III.

A Scheme of Asphaltites, and of the Wilderness, of Judah, or Idumea adjacent.

We are now, indeed, out of our bounds; but, we hope,
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not out of the bounds of truth. Therefore, in one or two words, we thus confirm the situation, that we have assigned to these places:

I. In Gen. x. 19, Gaza and Sodom are made to lie in a parallel line.

II. Lasha is Callirrhoe. So Jonathan renders יִשְׂרָאֵל 'Unto Lasha,' יִשְׂרָאֵל יִשְׂרָאֵל 'Unto Callirrhoe.' So also Bereshith Rabba, and the Jerusalem Talmudists, in the places cited at the margin.

You have the situation of it in Pliny, on the same coast with Macherus. "Arabia of the Nomades looks upon Asphaltites on the east,—Macherus, on the south. On the same side is Callirrhoe, a warm spring, of a medicinal wholesomeness."

And now let it be observed, from the place alleged out of Genesis, that, after the same manner as Sidon and Gaza, the limits on the west part, are placed,—so are Sodom and Lasha seated on the east,—one on the south, and the other on the north; and the other cities stood in this order: from Lasha, southward, Zeboim; after it, Admah; after it, Gomorrah; and after it, on the utmost southern coast, Sodom.

III. The Asphaltites, saith Josephus, is extended in length, מֵרְצוּת לֶרֶדְלוֹן τῆς Ἀραβίας κατὰ κατά τῆς Ἀραβίας, "unto Zoar of Arabia;" and, Deut. xxxiv. 3, Moses, from mount Nebo, beheld Zoar from the utmost bounds of the land on that side, as he had beheld the utmost bounds of it from other sides.

IV. En-gedi is Hazezon-tamar; so the Targum of Onkelos in Gen. xiv. 7.—See 2 Chron. xx. 2; and Tamar was the utmost south border: Ezek. xlvi. 19; הַשֵּׁם בֵּית הַמַּעֲרָה.

V. "The border of Judea (saith Solinus) was the castle Masada. And that not far from Asphaltites."

Josephus indeed saith, that this castle was όν πόρφω 'Ιερουσαλήμ, "not far from Jerusalem," which seems to thwart me in placing it, as I have done. But, besides that we might contend about that reading, when it is very usual with historians to use the words όν πόρφω, and εἰς τόπον, 'not far off,' and 'near,' in a very wide and loose sense,—one can hardly build any thing upon this. So Solinus; "Callirrhoe is a fountain very near Jerusalem;" when yet, how

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* Sect. 37. † Megill. fol. 71. 2. ‡ Nat. Hist. lib. 5. cap. 16.
far off was it! And in Strabo\textsuperscript{a}, Lecheus is \(\Lambda\mu\nu\gamma\nu \tau\varepsilon\varepsilon \iota\alpha\lambda\alpha\varepsilon\varepsilon \iota\gamma\gamma\upsilon\varepsilon\), "a port near Italy;" when yet it was distant many hundreds of miles.

Masada in Hebrew is מַסָּדָא, Matsada, which implies 'fortification:' and that with good reason, when that castle was fortified even to a miracle. The name is taken from 1 Sam. xxiii. 14. 24; where the Seventy, the Syriac, and Arabic, seem to have read מַסָּדָא with ר Resh, and not with Daleth. For they read in the former place, 'Εν τοῖς στενοῖς, "in the strait places;" and, in the latter, 'Εν Μασάρεῳ, "in Maserem" (otherwise Μασάρες, Masereth), ἐν τοῖς στενοῖς, "in the strait places." The Syriac and Arabic read Masroth; as though they had read in the original תמרות. So Josephus\textsuperscript{b}; Αὐτὸς (Δαβίδ) μετὰ τῶν σὺν αὐτῷ εἰς τὴν Μασάραν ἀνέβη στένην, "He (David), with those that were with him, went up to the strait place of Mastheri."

\textbf{SECT. IV.}

The Wilderness of Judea, where John Baptist was.

Thus far we have launched out into the wilderness of Judah, or Idumea; and that the more willingly, because, in describing it, I have described also some part of New Idumea, of which discourse was had in the chapter aforegoing. Now we seek "Ἐρημὸς Ἰουδαίας, "the wilderness of Judea," concerning which the gospels speak in the history of the Baptist.

I. And, first, we cannot pass it over without observation, that it was not only without prophetic prediction, that he first appeared preaching in the wilderness, Isa. xl. 3,—but it was not without a mystery also. For when the heathen world is very frequently in the prophets called 'the wilderness,' and God promiseth that he would do glorious things to that wilderness,—that he would produce there pools of waters,—that he would bring-in there all manner of fruitfulness,—and that he would turn the horrid desert into the pleasure of a paradise (all which were to be performed in a spiritual sense by the gospel); it excellently suited even in the letter with these promises, that the gospel should take its beginning in the wilderness.

II. I, indeed, think the Baptist was born in Hebron, a city of Aaron, in the hill-country of Judea, Josh. xxi. 11,
Luke i. 5. 39; he being an Aaronite by father and mother. The house of his cradle is shown to travellers elsewhere; concerning which, inquire whether Beth Zachariah, mentioned in Josephus', and the Book of the Maccabees', afforded not a foundation to that tradition. It was distant from Bethsura only seventy furlongs, or thereabouts, as may be gathered from the same Josephus (by which word the Seventy renders South Beth-el in 1 Sam. xxx. 27); and whether the situation does not agree, let them inquire who please.

A little cell of his is also showed farther in the wilderness, as it is called, of Judea, cut out of a rock, together with his bed, and a fountain running by,—which we leave to such, as are easy of belief; the wilderness certainly where he preached and baptized, is to be sought for far elsewhere.

III. Luke saith, that "the word of the Lord came to John in the wilderness, καὶ ἐλήθη εἰς πᾶσαν περιχώρον τοῦ Ἰορδάνου, καὶ ἦλθεν εἰς όλην τὴν χώραν τῆς Ἰορδανίας." He sojourned from wilderness to wilderness. In the wilderness, in the hill-country of Judea, he passed his youth as a private man; not as an eremite, but employed in some work or study; and assumed nothing of austerity, besides Nazariteship, before the thirtieth year of his age. Then the spirit of prophecy came upon him, and "the word of the Lord came unto him," teaching him concerning his function and office, instructing him about his food and clothing, and directing him to the place, where he should begin his ministry.

The region about Jericho was that place, or that country, that lay betwixt that city and Jordan, and so on this side of it and on that about the same space; also on this side Jericho, towards Jerusalem. A country very agreeable to the title, which the evangelists give it, and very fit for John's ministry. For,

I. It was sufficiently desert, according to what is said, "John came preaching in the wilderness."

"The space (saith Josephus') from Jericho to Jerusalem, is desert and rocky; but towards Jordan and the Asphaltites, more level, but as desert and barren." And Saligniac writes; "The journey from Jerusalem is very difficult, stony, and very rough; the like to which I do not remember I have seen. Jericho is distant from Jordan almost ten miles," &c.

II. This country might, for distinction, be called 'the wilderness of Judea,' because other regions of Judea had other names: as, 'The King's Mountain,' 'The plain of the South,' 'The plain of Lydda,' 'The valley from En-gedi,' 'The region about Betharon,' &c.

III. Although that country were so desert, yet it abounded very much with people. For besides that abundance of villages were scattered here and there in it,—1. Jericho itself was the next city to Jerusalem in dignity. 2. There were always twelve thousand men in it, of the courses of the priests. 3. That way was daily trodden by a very numerous multitude, partly of such, who travelled between those cities,—partly of such, who went out of other parts of Judea, and likewise out of the land of Ephraim into Perea, and of them who went out of Perea into those countries. 4. John began his ministry about the time of the Passover, when a far greater company flocked that way.

IV. This country was very convenient for food and provision, in regard of its wild honey; of which let me say a few things.

SECT. V.

Μέλι ἄγγελου* Wild Honey; Mark i. 6.

When it is so often repeated in the Holy Scripture, that God gave to his people Israel "a land flowing with milk and honey," hence, 1. One would conclude, that the whole land flowed with it. And, 2. Hence one would expect infinite hives of bees. But hear what the Talmudists say of these things:

"R. Jonah saith*, The land flowing with milk and honey is the land, some part of which flows with milk and honey." And that part, they say, is in Galilee; for thus they speak; "For sixteen miles every way from Zippor is a land flowing with milk and honey:" of which thing and country we shall speak elsewhere.

"R. Jose* of Galilee saith, They bring not the first-fruits out of the country, which is beyond Jordan, because that is not the land flowing with milk and honey." And he that brought the first-fruits was to say, "The Lord gave us this land flowing with milk and honey; and now I have brought

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* Hieros. Sheviith, fol. 38. 4.  
† Hieros. Bicurim, fol. 64. 2.  
* Bicurim, cap. 1. hal. 15.
the first-fruits of the land, which thou, O Lord, hast given me.”—Deut. xxvi. 9, 10.

But that part that flowed, how did it flow with honey? Learn that from Rambam upon the place: “When he saith, ‘and honey,’ he understands דבש שלufs התמרים the honey of palms. For the palm-trees, which are in the plain and in the valleys, abound very much with honey.”

There was honey also distilling from the fig-trees. “R. Jacob Ben Ḥisda said to Dositheus, I went on a certain time from Lydda to Ono before day-break, up to the ankles in the honey of figs.”

This is the Μέλι ἄγριον, ‘the wild honey,’ of which the evangelists speak, as of the Baptist’s food. And how convenient for this the region about Jericho was, which was called "The country of palm-trees,” is clear to every eye. Diodorus Siculus hath these words of a certain nation of Arabians: Φύεται αὐτοῖς τὸ πέπερι ἀπὸ τῶν δέντρων, καὶ μέλι πολὺ τὸ καλοῦμενον ἄγριον, ὃ χρώνται ποτῷ μὲν ὑδάτος. “They have pepper from the trees, and much honey, called wild honey, which they use to drink with water." Whether it were also as plentiful in locusts, we do not say; certainly, in this also, it gave place to no country, if either barrenness or fruitfulness served for the breeding them: for Jericho, and the adjacent parts, was like a garden of pleasure, in the midst of a desert. Certainly, the place was very convenient for that great work to be performed by the Baptist,—that is, baptizing in Jordan.

SECT. VI.

Περίχωρος τοῦ Ἰορδάνου. “The Region round about Jordan;”
Matt. iii. 5.

Here that of Borchard is not unuseful: “Know, that from the rise of Jordan under Libanus, unto the desert of Phar-Ran, almost a hundred miles,—Jordan itself, on both shores, hath spacious and pleasant fields, which are compassed behind with very high mountains.” The truth of which, if his eyes had not experienced it, he might have learned from Josephus, who speaks thus:—

“Over Jericho hangs a mountain stretched forth northward, even to the country of Scythopolis; and southward to

\[\text{Chetub. fol. 111. 2.} \quad \text{English folio-edition, vol. 2. p. 298.} \quad \text{Diod. Sic. lib. 19.} \quad \text{Borch. cap. 7. 26.} \quad \text{Jos. de Bell. lib. 4. cap. 27. [Hudson, p. 1193.]}\]
the country of Sodom, and the utmost borders of the Asphaltites. It is craggy, and not habitable by reason of barrenness. Against it runs out a mountain near Jordan, beginning at Julias, and the north country, and stretched out southward unto Gomorrah, where it bounds the rock of Arabia. The middle between these two mountainous regions is called Μέγα πεδίον, 'The great plain,' extended from the town Ginnabri into the Asphaltites; in length twelve hundred furlongs, in breadth one hundred and twenty. Καὶ μεσον ὑπὸ τοῦ Ἰορδάνου τέμνεται, and it is cut in the middle by Jordan." The plain of Jordan before the overthrow of Sodom, &c. Gen. xix, is περίχωρος, 'The country about it," in the Seventy.

Those words teach, what is περίχωρος Ἰορδάνου, "The region about Jordan:" and the word πᾶσα, 'all,' added by the evangelist, may persuade us, that the farther side may also be taken in, especially if it be considered, how small a distance the river made. The space was so little, that, as the Gemarists relate, "a fire kindled on one side reached over to the other." And they suppose, water on this side, might be spirited to the other, in that caution; "Let no man take the waters of purification and the ashes of purification, and carry them beyond Jordan: nor let him stand on this side, and spirt to the other."

However, the river was not so broad, but that two, standing on each bank, might look upon one another, cast something over from the one side to the other, yea, and talk together. And then think, whether the inhabitants of the farther side resorted not to the Baptist, being so near him, and, as it were, within sight of him.

The masters dispute, whether Jordan be to be esteemed as 'the bounds of the land of Israel,' or as 'the land itself;' and the occasion of that dispute, ariseth from another question,—namely, this: The flock of one man is separated and divided into two parts, and those two parts feed in distant places: it is asked, Whether tithe is to be taken as of one flock, or two? Hence the discussion of the point glides to Jordan; one part of the flock is on this side Jordan, the other on the other. If Jordan be to be esteemed for 'the bounds of the land,' then one part is within the land,—the other, without. But if it be to be reputed for 'the land

d Hieros. Bava Kama, fol. 5. 3.  
itself; then the business is otherwise. Among other things in this dispute;

"Saith Rabbah Bar Bar Channah, R. Jochanan saith, גא ירנ יאלא מבש ירוחת הכלת ב. Jordan is not, but inwards from Jericho, and beneath it." You would think me more skilful than a diver, to fetch this secret from the bottom. 'Jordan is not Jordan above Jericho,' is a paradox, that vexes the Glossers themselves,—much more, therefore, may it me. One understands the thing according to the bare letter; for "he that voweth (saith he), that he will not drink of Jordan, may drink above Jericho." Another understands it of Jericho, as being a bounds, yea, as the bounds named below Jericho only; Josh. xviii. 20. We make no tarrying upon the business. But if Jordan had such a limitation, that Jordan was not above Jericho,—ἡ περιχωρος 'Ιορδανος, 'The region about Jordan,' is to be understood in the same limitation,—namely, that it is only below Jericho. See the Seventy on Gen. xiii. 10. 12.

The masters, sifting this business, out of one scruple move another; for they speak these words; "Jordan floweth out of the cave of Paneas, goes along by the Sibbechean sea, by the sea of Tiberias, by the sea of Sodom, and passeth on, and glides into the Great sea; but Jordan is not but inwards from Jericho, and below it." Let any show me, where Jordan flows out of the sea of Sodom into the Mediterranean. The river Shihor, carrying blackness in its name, may be taken for it, if it be any other,—but neither does this appear concerning it.

While you see multitudes gathered together to John, and gladly baptized in Jordan, without fear, without danger,—alas! how much was Jordan changed from that Jordan in that story of Saligniac: "Jordan (saith he), in which place Christ was baptized, is famous for a ruinous building. Here, therefore, all we pilgrims went into the holy river, and washed our bodies, and our souls; those from filth, and these from sin;—a matter of very great joy and health, had not an unhappy accident disturbed our joys. For a certain physician, a Frenchman of our company, an honest man, going something farther into the river, was caught with a crocodile (whether one should call it a dragon, or a beast, it is uncertain),

and swallowed him up, not without the common grief of our brethren."

The wilderness, also, where our Saviour underwent his forty days' temptation, was on the same bank of Jordan, where the baptism of John was; St. Luke witnessing it,—that Jesus, being now baptized, ἀνεστρέψεξ ἀπὸ τοῦ Ἰορδάνου, "returned from Jordan,"—namely, from the same tract, whereby he came thither.

CHAP. III.

I. Various Corbins. II. Corban Chests. III. The Corban Chamber. IV. Where the Γαζοφυλάκιον, the Treasury, was. V. Ἡ γῆ τῆς Γαδ Ιαβαν in the Temple. VI. Jerusalem, in Herodotus, is Cadytis. VII. The Streets of Jerusalem. VIII. The Street leading from the Temple towards the Mount of Olivet.

SECT. I. Γαζοφυλάκιον. The Treasury; Mark, xii. 41.

That which the Talmudists say of some other things, שָׁנַי הָשָׁם שְׁלֹשָׁה אָרֶבֶךְ that they were two, which at last became four,—may have place as to the Corbins, or holy treasuries. They were two, as to their end; but four, as to the despatch of them to that end.

There was a Corban לֶבֶן הָבֵית 'for the repair' of the building of the Temple; and there was a Corban לֶבֶן הָבֵית יָבֵשׁ 'for the preparing' such things, as were necessary for the divine service in the Temple. And both were two. The duplicity of the former you have in this tradition:

"There were two chambers in the Temple. לֶבֶן הָבֵית וְיָבֵשׁ The chamber of the silent [or of the private]; where pious men offered privately; whence the children of pious parents were nourished also privately."—that is, they did their charity secretly, for this pious use, that it might not be known, who did it. There are some, who think these לֶבֶן הָבֵית silent ones, were the same with the Essenes; of which we will not dispute: nor do we number this charitable treasury among the Corbins, concerning which we are now treating; because it conferred nothing to the business of the Temple.—But the tradition goes forward:
sels, where whosoever offered any vessel, laid it. And after thirty days, the treasurers opened the chambers; and whosoever vessel was found in it, which was useful to the repairing of the building, was laid-up for that use. And whosoever was not useful, was sold; and the price of it went לIALIZED to the chamber for the repairing of the house.”

You observe, how there was a ‘Corban of vessels,’ or instruments of iron, brass, silver, &c; and a ‘Corban of money,’ both for the same end,—that is, for the repair of the building and structure of the Temple and courts, if by some means or other they might fall down, or might receive damage by the injury of time, of tempests, or rains.

Maimonides adds, מירביו של העולין, “The" veils of the Temple also come out of the chamber for the repair of the building; but the veils of the doors out of the Corban chamber:”—of which afterward.

SECT. II.

שֶׁפֶרֶת The Corban Chests.

There was also a double Corban, whence the charges of things, necessary for the divine worship, were defrayed. The first was שֶׁפֶרֶת, or certain ‘chests,’ of which thus the masters:

: “There were thirteen chests in the Temple, in which was written, תֵּכְלֵּים וְרָדָרִין ‘New shekels’ [that is, of the present year], תֵּכְלֵּים וְחָצְקִים ‘Old shekels’ [or, shekels of the year past], תֵּכְלֵּים ‘Turtles,’ &c.

Maimonides still more largely and plainly: “In the Temple, were thirteen chests formed like trumpets;” that is, narrower below, and more broad above.

: “The first was for the shekels of the present year.
: “The second was for the shekels of the year past.
: “The third, for those, who were to bring an oblation of two turtles, or pigeons, one for a burnt-offering, the other for a sacrifice for sin; the price of it they cast into this chest.
: “The fourth, for him, who otherwise ought an oblation of birds. The price of it he cast into this chest.
: “The fifth, for him, who voluntarily offered money to buy wood for the altar.

\[\text{In Shekalim, cap. 4.} \quad \text{English folio-edition, vol. 2. p. 300.} \]
\[\text{Shekalim, cap. 6. hal. 5. Joma, fol. 55. 2.} \quad \text{In the place above, cap. 2.} \]
\[\text{Leusden's edition, vol. 2. p. 406.} \]
“The sixth, for him, who offered money to buy frankincense.
“The seventh, for him, who offered gold for the mercy-seat.
“The eighth, for that, which remained of the sacrifice for sin:—namely, when one dedicated money for the sacrifice for sin, and bought a sacrifice with it,—and something remained over and above, let him cast that into this chest.
“The ninth, for that, which remained of the sacrifice for transgression.
“The tenth, for that, which remained of the pigeons for the women, that had fluxes, and that were delivered from childbirth.
“The eleventh, for that, which remained of the oblations of the Nazarite.
“The twelfth, for that, which remained of the sacrifice of the leper.
“The thirteenth, for him, who offered moneys for the burnt-offering of cattle.
“And upon each chest was written that, for which the money, that was laid-up in it, was appointed.”

In one of these chests the widow, commended by our Saviour, cast in her two mites: but where they were placed, we will inquire by and by.

SECT. III.

The Corban קרבן Chamber.

There was also a chamber, in which whatsoever money was collected in these chests, of which we have spoken,—was emptied out into three other chests; which is called by the Talmudists emphatically, and קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קרבן קраб
unmoveable in the chamber. The manner of the emptying of which, take from the words of the Gloss, in the place alleged:—"Those chests, in which the money was laid-up, did contain twenty-seven seahs [each nine]; and they were covered with a linen-cloth. He, who was to empty, entered with three chests containing nine seahs. He first filled the chest marked נ, out of the first of the three great chests; and then covered it with the linen-cloth. Then he uncovered the second of the great chests; and out of it he filled the second chest, marked with ב; and covered it again. Then he uncovered the third of the great chests, and filled the third chest, marked ד: but covered not the other again," &c.

Moreover, of the manner and time of this emptying, thus the masters speak: "Thrice a year הרמים אט הלשון they take care about the chamber" (for let me render it thus in this place); that is, as the Gloss writes [out of the thirteen chests they transferred whatsoever had been collected in them, into these three great ones, which were in this chamber, and in like manner they emptied them into three less, of which before], מפורים ופשת "About the space of half a month before Passover, before Pentecost, and before the Feast of Tabernacles: or, in the beginning of the month Nisan, and of the month Tisri, and fifteen days before Pentecost."

And here I cannot but transcribe the words of the Glosser in that place of the Talmud, which we are now upon, as not a little illustrating the place in the evangelists.

"They published (saith he) and made known, that they should bring the oblation of the Lord (the half-shekel), they that were near (to Jerusalem), at the Passover; and they that were farther off, at Pentecost; and they that were most remote, at the Feast of Tabernacles." These words serve for a light to the story in St. Matthew, chap. xvii, of the collectors of the Didrachm, or half-shekel, requiring it of Christ at Capernaum, when the feast of the Passover was now past a great while ago. But we go on.

"He who went into the chamber, to empty the chest,— went not in with a folded garment, nor with shoes, nor with sandals, nor with phylacteries, nor with charms," &c. And the reason was, that there might be no opportunity, and all

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Footnotes:
1 Shekalim, cap. 3.  
suspicion might be removed, of stealing, and hiding any of
the money under them.

The money, taken thence, served to buy the daily sacri-
fice, and the drink-offerings, salt, wood, frankincense, the
show-bread, the garments of the priests, and, in a word,
whatsoever was needful for the worship and service of the
Temple.

Yea, "Rabh Asa saith, The judges
of things stolen, who were at Jerusalem, received as their
stipend ninety-nine Manasim אמיות הולך out of the rent of
the chamber."

SECT. IV.

Where the Гαζοφυλάκων, Treasury, was.

We have searched out the things; now let us inquire
after the places.

I. Those thirteen chests, which were called פָּרֹת or
'trumpets,' we have fixed, without all doubt, in the Court
of the Women; and that upon the credit of Josephus; Αἱ δὲ στοὰὶ
μεταξὺ τῶν πυλῶν ἀπὸ τοῦ τεῖχους, ἐνδον ἐστραμμέναι πρὸ τῶν
γαζοφυλάκων, σφόδρα μὲν καλοῖς καὶ μεγάλοῖς ἀνείχοντο κύδωνι
"The walks (saith he, speaking of that court), running along
between the gates, extended inwardly from the wall before
the treasuries, were borne up with fair and great columns."
To this let us add the words of the evangelist John, viii. 20:
"These words spake Jesus, ἐν τῷ γαζοφυλακίῳ, in the treas-
sury:"—if it had been said, κατέναντι τοῦ γαζοφυλακίου, "over-
against the treasury," which Mark saith, it might be under-
stood of one of the chambers, of which we have spoken:
which sense the Arabic interpreter seems to follow; who
renders it, that "Jesus sat בָּבָל יָשָׁן at the gate of the treas-
sury." But when it is said, that he spake those words, 'Ἐν
τῷ γαζοφυλακίῳ, 'in the treasury,' those chambers are wholly
excluded, into which, it would be ridiculous to think, that
they permitted Christ to enter.

But note, the word Γαζοφυλακίων, 'treasuries,' in Jose-
phus, is the plural number, and that he speaks of the Court
of the Women, and you will be past doubting, that he re-
spected these chests under the word 'treasuries:'—and you
will doubt as little, that Mark looked the same way, when

WHERE THE TREASURY WAS.

you shall have observed, that his speech is of the woman, how both she and others cast money, εἰς τὸ γαζωφυλάκιον, ‘into the treasury;’ which, as appears from those things we have produced out of the Talmudists, was neither customary, nor allowed to do into other Corbans.

This court, indeed, is commonly called, in the Jewish writers, עַלְרָם נֵצֶז, ‘the Court of the Women;’ not that women only entered in there, but because women might not go farther; in the same sense as the outward court is called ‘the Court of the Gentiles,’—not that heathens only might enter there, but because they might not go farther. That court was also most ordinarily called הַר הָרָב, ‘the Mountain of the Temple;’ so this also, whereof we are treating, was called Γαζωφυλάκιον, ‘the treasury.’

When, therefore, it is said by St. Mark, that Jesus sat κατάνατι τοῦ γαζωφυλακίου, “over-against the treasury,” it comes to this,—that he sat under the walk, before which those chests were placed. And when John saith, “Jesus spake these words in the treasury,” it is all one as if he had said, ‘He spake these words in the Court of the Women;’ yea, in that place where those chests were, that that place might be distinguished from others, which were in that court; for, in every corner of that court, there was a little court, each one called by its own name, as appears in the places written in the margin.

II. To trace the situation of the rest of the Corbans, concerning which we have made mention, is not now the business before us; for that which was propounded as our task, we have despatched. But this we cannot but advise for the reader’s sake, that, on the north side of the Court of Israel, was a gate, which was called ‚the Corban-gate;‘ yea, by comparing the words of the masters, there seem to be two gates of the same name: one of which if you make to belong to that Corban chamber, into which the money out of the thirteen chests was emptied,—and the other to belong לָשׁוֹנָה וּבַרְקֵן, to that Corban, that was appointed for the repair and amending of the building itself,—perhaps you will not mistake. Certainly, you will not find any place more probable in those writers.

v Middoth, cap. 7. hal. 5. Joma, vol. 16. 1.
\[ a \text{ English folio-edition}, \text{ vol. 2. p. 302.} \]
Gad Javan in the Temple.

In the Talmudic book Zavim, these words occur, obscure enough: "He saw one [woman] multiplied [or, continued] like three, which are as from Gad Javan to Siloah." The thing discoursed of, is of the discovery of some profluvious issue. For example, one discovers such a profluvious issue in himself,—now one, by and by another, presently after a third; it is disputed, how great or how little distance of time is to be assigned, to make it one or two profluviums; and consequently, to how great, or how small, an oblation, the party is bound for his purification. The tradition, which we have produced, comes to this: namely, if one sees such an issue at one time, which is so continued, that it contains the space of three discoveries; that is, so much time as one might walk "from Gad Javan to Siloam, behold! such a man is completely profluvious."

The Glossers and the Aruch teach us, what was ṣe ḫin "Gad Javan." Hear themselves: "Gad Javan is a phrase drawn from those words: הריכים ולרב שלחן: 'That prepare a table for that troop.' (Isa. lxv. 11: where the LXX read, ἔτσιμαξαντες τῷ Δαμονίῳ τραπεζαν, 'Preparing a table for the devil.' The Vulgar reads, 'Qui ponitis fortunate mensam,' 'Who set a table for fortune.' The Interlinear, 'Jovis mensam,' ‘a table for Jupiter.’) And it is a place, where the kings of Græcia erected an idol: as it is said in the book Avodah Zarah, In the corner looking north-east, the Asmoneans hid the stones of the altar, which the Greeks had profaned with their idols."

But whether these our interpreters suppose Gad Javan to be that chamber, where those stones lay hid, laid-up there by the Asmoneans, when they repaired the altar, concerning which place see, if you please, the place in the margin;—or whether they suppose it to be the place itself, where the idol stood,—inquire. But how much space it was thence, and what way they went from thence to Siloam, I heartily wish, they had told us. They say only thus much of that matter, that "it was so much space as one might walk, while a man twice bathed, and twice dried himself.”

a Cap. 1. hal. 5. b Middoth, cap. 1. hal. 6.
Being now in the Temple, we cannot but take notice of a name of it, usual among the masters, namely, 'Birah,' that is, as the Aruch explains it, 'a palace.' "If a mischance in the night [or a gonorrhoea] happened to any Levite, going forth, he went down into a secret walk, which led away under Birah, or the sanctuary, to a bath," &c. These things are related of the second Temple. But elsewhere, when it is disputed, 'Whether men were better under the first Temple, or the second,' Rabba determines it, "Birah may teach this, which they had, that lived before; but they had not, that lived after." If by בירה Birah, is to be understood the Temple itself, both they that lived before, and they that lived after, had it; if some particular part of the Temple, they that lived after, had that also, as appears from the places alleged. But by the thread of the discourse, in the place quoted, it seems, that, by בירה Birah, Rabbah understood not the Temple itself, but the glory of the Temple, and those divine endowments of it, "The heavenly fire, the ark, Urim," &c, which were present to the first Temple, but absent from the second. For presently they slip into discourse concerning the ceasing of prophecy under the second Temple, and the Bath Kol’s succeeding in its places. The word בירה is in David’s mouth, 1 Chron. xxix. 19; לבה יבירה אשר והנהי "to build the palace for which I have made provision."

SECT. VI.

Jerusalem, in Herodotus, is Cadytis.

Let us also salute Jerusalem, and that under its most glorious name, 'The Holy City.' Herodotus points it out, if we are not much mistaken, under the name of 'Cadytis.' "Απὸ Φονίκης μέχρι οὐρων τῶν Καδύτων πόλεως, η ἐστὶ Σύρων τῶν Παλαιστινῶν καλεομένων" "From Phœnicia unto the mountains of Cadytis, which is the city of those Syrians, who are called Palestines." That Jerusalem is pointed out by him under this name, these things following persuade me:—

I. It was commonly called קדש Kedoshah, 'Holy.' The Jewish money, wheresoever dispersed, spoke out this title of the city. But now when it was very common in the Sy-

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*d Middoth, cap. 1. hal. 8.
*E Herodot. in Thalia, cap. 5.
rian dialect to change ϕ Schín into ρ Thau,—how easy was it among them, and among other nations imitating them, that Cadysha should pass into Cadyta, and Caditis; as Ḥadasha, New, passed into Ḥadatha.

II. He compareth Cadytis to the great city of Sardis. For Ἀπὸ δὲ Καδότιος ἵππος πόλις (ὡς ἐμοὶ δοκεῖ) Σαρδίων ὀν πολλῷ ἐλάσσονος. "From the city Cadytis," as he goes on, "not much less than Sardis, as I think." But now there was no city at all within Palesfine, worthy to be compared with Sardis, a most famous metropolis in times past, except Jerusalem.

III. These things also he speaks of Necho, king of Egypt: Καὶ Σύροις πεζῷ ὁ Νεκώς συμβαλὼν ἐν Μαγδάλῳ ἔνικησε. Μετὰ δὲ τὴν μάχην Καδότι πόλιν τῆς Συρίας ἐσώσαν μεγάλην ἐλε. "But ὁ Necus, joining in a foot battle with the Syrians in Magdalus, obtained the victory: and after that, took Cadytis, the great city of Syria."

Which passage, if it be compared with the holy story of Pharaoh-nechoh overcoming Josiah in the battle in the vale of Megiddo, and disposing of the Jewish throne, 2 Kings xxiii. 33, 34, it fixeth the thing beyond all controversy.

Herodotus goes forward: Ἀπὸ ταύτης (Καδότιος) τὰ ἐμπόρια τὰ ἐπὶ Ἑλάσσης μέχρι Ἰπποσον πόλις ἐστὶ τῆς Ἀραβίας ἀπὸ δὲ Ἰππόσου αὐτῆς Συρίων μέχρι Σερβωνίδου λίμνης. "From Cadytis, the sea mart towns, as far as Jenysus, belong to Arabia; from Jenysus onward to the Serbon lake, belong to the Syrians." Words obscure enough; especially, which was the city Jenysus: the Talmudists indeed mention ישוע יטנש, among the towns, which they say are in the confines;" but the situation does not agree. But we will not pursue the matter in this place.

SECT. VII.

The Streets of Jerusalem.

"Τὰ θεία streets of Jerusalem were swept every day," Hence, "The moneys that were found in Jerusalem before those that bought cattle, are always tenths. The moneys found in the Mount of the Temple are γυνῖ profane, or common. In Jerusalem,
on other days of the year, they are common; but, in the
time of the feasts, they are all tenths. But, saith R. Shemaia,
Upon what reason is this? when the streets of Jerusalem
are swept every day."

The Gloss writes thus; “They are always tenths: both
in the time of the feasts, and in the time when there are no
feasts. But moneys, found in the Mount of the Temple,
were common, even in the time of the feasts. For it is sup-
pposed, those moneys fell from them [or were lost], in the
Mount of the Temple; and thereupon they are common. But
why were they tenths in Jerusalem, in the time of the feasts?
And why is it not said, That they had fallen from them there
before the feast, as we say of the Mount of the Temple?
Because the streets of Jerusalem were swept every day; and
if moneys had been lost there before the feast, they who swept
the street, had found them before. But the Mount of the
Temple had no need to be swept every day: for dirt and
dust remained not there; because the Mount was shelving:
and moreover, it was not lawful for any to enter there with
his shoes, or with dust on his feet.”

I cannot omit what he saith besides: “Much of the flesh
which was eaten at Jerusalem,” in the time of the feasts,
“was of” the second “tithes. For scarce any one tarried
there, until he had eaten all his tithes; but he gave the mo-
neys of the tithes either to the poor, or to his friends in the
city. And, for the most part, with the moneys of the tithes
they bought their thank-offerings.”

SECT. VIII.

The Street leading from the Temple towards Olivet.

“Rabbanâ Jochanan Ben Zaccur והו וישב בצלאל מבשל הцהל sat
under the shadow of the Temple, and taught the people the
whole day.”—The Gloss, “When the Temple was a hundred
cubits high, it cast its shadow a great way in length, unto
that street which was before הר הבית the Mountain of the
House. And because that street was spacious, and might
contain a great multitude of men, Jochanan taught there by
reason of the heat. For no synagogue could contain his
hearers.”

That street, which was before the Mount of the Temple,


1 Pessach. fol. 26. 1.
according to the accustomed form of speech, was that, by which they went to the Temple, at the east gate; concerning which street, and the people convened thither by Hezekiah, mention is made, 2 Chron. xxix. 4<sup>m</sup>. This street went out into the valley of Kedron, by the Water-gate. And this way the priest went out, that was to burn the red cow in Olivet. And this way our great High-priest entered with palms and Hosanna. This was called "the Street of the Temple," Ezra x. 9.

CHAP. IV.

'Ἡ Κώμη ἡ κατέναντι. The Village over-against; Mark xi. 2.

I. A Sabbath-day's Journey. II. Shops in Mount Olivet. III. The Lavatory of Bethany. IV. Migdal Eder, near Jerusalem. V. The Seventy Interpreters noted. VI. The Pomp of those, that offered the First-fruits.

SECT. I. A Sabbath-day's Journey.

"Ὅτε ἔγγυλουσιν εἰς Ἰερουσαλήμ, εἰς Βηθαφαγή, καὶ Βηθαπινα. "As they came near to Jerusalem, to Bethphage and Bethany." So also Luke: when, according to the order of the story, one would think it should rather be said, εἰς Βηθαπινα καὶ Βηθαφαγή, 'To Bethany and Bethphage.' For Christ, in his travelling, came to Bethany, and there lodged, John xii; and from that city went forward by the space almost of a mile, before he came as far as Bethphage. And yet it is named by them in this order, "To Bethphage and Bethany;" that it might be shown, that the story is to be understood of the place, where Bethany and Bethphage touch upon one another: Matthew therefore names Bethphage alone.

We have elsewhere shown more at large these two things out of the Talmudists, which do not a little tend to the clearing of this matter:—

I. That a tract, or one part of mount Olivet, was called Bethany,—not from the town of that name, where Lazarus dwelt,—but the town was so called from that tract; and that tract from the dates or palm-trees growing there, הַר בֵּית-הָגִּיא "Beth Hene,' 'The Place of Dates.'

II. That there was no town at all named Bethphage, but

another tract of Olivet was so called, for green figs growing there; that is the meaning of בֵּית פָּבי, 'Beth-phagi,' 'The place of green figs;' and that the village, or outmost street of Jerusalem, lying next it, was called by the same name.

We observed, also, that that place in mount Olivet, where these two tracts Bethany and Bethphage touched on one another, was a sabbath-day's journey from the city, or thereabouts. Which how it may be applied to illustrate the present business, we are upon, let us say a few things concerning such a journey.

How far the bounds of a sabbath-day's journey reached, every one knows; and every one knows, that that space was measured out every way without the cities, that the certain bounds might be fixed, and that there might be no mistake; and that, by some evident mark, the limits might be known, that they might not remain doubtful, in a thing, wherein they placed so much religion.

These are the rules of the masters concerning measuring two thousand cubits from every side of the city:—

"A city, which is long or square, when it hath four just corners, they let be as it is; and they measure two thousand cubits for it on every side. If it be round, they frame it into a square, and they measure, from the sides of that square. If it be triangular, they frame it into a square, and measure from the sides of the square," &c. And after, —"They measure only with a line of fifty cubits, and that of flax."

An intimation is given concerning the marks of those bounds by that canon; "They do not ride upon a beast" (on the sabbath, and on a holy day), "that they go not forth beyond the bounds." Where the Gloss is, "Because he that walketh not on foot, אִין רוּאָה אֶת מֻבֵּן תָּホָמִין, seeth not the marks of the bounds."

It is said by St. Mark, that the two disciples, sent by Christ, εὑρον τὸν πόλον δεδεμένον ἐπὶ τοῦ ἀμφίδου, "found the colt tied, where two ways met." Let me pass my conjecture,—that it was in such a place, where a mark was set up of a sabbath-day's journey from the city; where the sabbath-way from the city, and the common way thence into the country, touched on one another.

n Maimon, in Schab. cap. 28.

SECT. II.

*Shops in Mount Olivet.*

"The shops of the children of Chanan שיחית בני יהונע דר יוחנן were laid waste three years, before the destruction of the Temple."

"And why were the shops שיחית של בית יוחנן of Beth Heno laid waste three years before the destruction of the Temple? because they established their doings upon the words of the law," &c. The Gloss is, "That which was forbidden by the words of the wise men, they found allowed by the words of the law."

The story is the same in both places. In the former place, the shopkeepers are named; in the latter, the place of the shops. The shopkeepers were בני יהונע 'the sons of Chanan,' or Jochanan; for, in the Jerusalem language, Chanan and Jochanan are the same. The place was Beth Heno; 'which I fear not to assert to be the same with Bethany. The reason of my confidence is twofold: 1. Because the Talmudists call Bethany בית אחיה, Beth Hene,' to which how near does Beth Heno come! 2. Because, in them, there is open mention of shops in Mount Olivet.

"There were two cedars (say they) in Mount Olivet: under one of them, there were four shops, where all things needful for purification were sold. From one of them, they produced forty seahs of pigeons every month, whence women to be purified were supplied." Four shops were under one; and how many were there under another, whence so many pigeons should come? Therefore, either show me some other village between the town of Bethany, and the first skirt of Bethphage; or else allow me to believe, that this was that, to which the two disciples were sent, and which, then when they were sent, was קְמַנָה קֶרֶנַנְנֵי יְמֹנוּ, "the village over-against you:" namely, either a village consisting of those various shops only,—or a village, a part of which those shops were.

SECT. III.

*The Lavatory of Bethany.*

Pardon the word, which I am forced to frame, lest, if

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8 Bab. Mezis, fol. 88. 1.  
6 Hieros. Taannith, fol. 69. 2.
I had said the bath, or the laver, they might straiten the sense of the thing too much. That place, whereof we are now speaking, was a pool, or a collection of waters, where people were wont to wash; and it agreeeth very well with those things, that were spoken before concerning purifications. Here either unclean men, or unclean women, might wash themselves; and presently buying, in the neighbouring shops, what was needful for purification, they betook themselves to Jerusalem, and were purified in the Temple.

Of this place of washing, whatsoever it was, the Gemarists speak in that story, "A fox rent a sheep at the lavatory of Beth Hene: and the cause was brought before the wise men, and they said, אֲנִי דְּרָשׁוּ It is not a rending." We doubt not, that Beth Hene is Bethany: and this cause was brought thence before the wise men of Jerusalem, that they might instruct them, whether it were lawful to eat of the carcase of that sheep, when the eating of a beast, that was torn, was forbidden. See, if you please, their distinction between עברת, 'snatching away,' by a wild beast, and דריסה 'tearing,' in the place cited, where they discuss it at large.

Travellers speak of a cistern near the town of Bethany, "near which, in a field, is shown the place, where Martha met our Lord coming to Bethany." They are the words of Borchard the monk. Whether the thing itself agrees with this, whereof we are speaking, must be left uncertain.

SECT. IV.

Migdal Eder.

By occasion of these places, discovered to us by the Talmudists, I cannot but observe another also out of them, on another side of the city, not farther distant from the city, than that whereof we now spake, if it were as far distant as that; that is, 'Migdal Eder,' or 'the Tower of the Flock,' different from that, mentioned Gen. xxxv. 21. The Jerusalem Talmudists, of this our place, speak thus:—"The cattle, which are found מִירְשׁוּלָם וּדֶרֶךְ מַגְדָּל עֵדֶר from Jerusalem as far as Migdal Eder on every side," &c. The Babylonian writers more fully; "The* cattle, which are found

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a Bab. Cholin, fol. 53. 1.  
x Bab. Kidd. fol. 55. 1.
from Jerusalem as far as Migdal Eder, and in the same space on every side, being males, are burnt-offerings,—females, are peace-offerings."

In that place the masters are treating and disputing. Whether it is lawful to espouse a woman, by some consecrated thing given in pledge to assure the thing. And concerning cattle, found between Jerusalem and Migdal Eder, and the same space every where about Jerusalem, they conclude, that they are to be reputed for consecrated. "Because it may be supposed" (as the Gloss speaks), "that they were strayed out of Jerusalem; for very many cattle going out thence, were to be sacrificed."

They have a tradition not unlike this, as we said before, of money found within Jerusalem:—"Moneys, which are found in Jerusalem, before those that buy cattle, are always tithes," &c.

But to our business. From the words alleged we infer, that there was a tower or a place, by name Migdal Eder, but a very little space from Jerusalem, and that it was situate on the south side of the city: I say, "a little space from Jerusalem;" for it had been a burden to the inhabitants dwelling about the city, not to be borne, if their oxen, or smaller cattle, upon any occasion straying away and taken in stray, should immediately become consecrated, and that the proper owner should no longer have any right in them. But this tower seems to be situate so near the city, that there was no town round about within that space. We say, also, that that tower was on the south side of the city; and that upon the credit, (shall I say?) or mistake, of the Seventy interpreters.

SECT. V.

The Seventy Interpreters noted.

Here, reader, I will resolve you a riddle in the Seventy, in Gen. xxxv. In Moses, the story of Jacob in that place is thus:—"They went from Beth-el; and when it was but a little space to Ephrath, Rachel travailed," &c. And afterward; "Israel went on, and pitched his tabernacle beyond the tower Eder."

The Seventy invert the order of the history, and they

make the encamping of Jacob beyond Midgal Eder to be before his coming to the place, where Rachel died. For thus they write: Ἀπάφας δὲ Ἰακώβ ἐκ Βασιῆλ, ἐπηκε τὴν σκηνήν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαὼρ. Ἐγένετο δὲ ἡνίκα ἠγγίσειν εἰς Χαβραζὰ τοῦ ἔλευν εἰς τὴν Ἐφραίμ, ἔτεκε 'Ραχήλ, &c. "And Jacob, departing from Beth-el, pitched his tent over against the tower Gader. And it came to pass, when he approached to Chabrattha to come to Ephratha, Rachel travailed," &c.

I suspect, unless I fail in my conjecture, that they inverted the order of the history, fixing their eyes upon that Migdal Eder, which was very near Jerusalem. For when Jacob travelled from Bethel, to the place of Rachel’s sepulchre,—that tower was first to be passed by, before one could come to the place; and when Jacob in his journey travelled southward, it is very probable, that tower was on that quarter of the city.

There was, indeed, a Migdal Eder near Beth-lehem, and this was near Jerusalem; and, perhaps, there were more places of that name, in the land of Israel. For, as that word denotes, ‘the Tower of a Flock,’—so those towers seem to have been built for the keeping of flocks; that shepherds might be there ready also a-nights; and that they might have weapons in a readiness, to defend their flocks, not only from wild beasts, but from robbers also. And to this sense we suppose that expression, המبدل נזירים יוע לי, המبدل נזירים יוע לי "From the Tower of the Keepers to the strong city,” 2 Kings xvii. 9, xviii. 8.

Hence the Targumist Jonathan, to distinguish Migdal Eder of Beth-lehem from all others, thus paraphraseth Moses’s words:—“And Israel went forward, and pitched his tabernacle beyond Migdal Eder, the place whence the Messias is to be revealed in the end of days.” Which very well agree with the history, Luke ii. 8. Whether Micah, chap. iv. 8, speak of the same, inquire.

SECT. VI.

The Pomp of those, that offered the First-fruits.

We have spoken of the places nearest the city, the mention of them taking its rise from the triumph of Christ
sitting upon the ass, and the people making their acclamations: and this awakens the remembrance of that pomp, which accompanied the bringing of the first-fruits, from places also near the city. Take it in the words of the masters, in the place cited\(^a\) in the margin:

"After\(^b\) what manner did they bring their first-fruits? All the cities שבעמות which were of one station" (that is, out of which one course of priests proceeded), "were gathered together into a stationary city, and lodged in the streets. In the morning, he who was the first among them, said, Arise, let us go up to Zion, to the house of the Lord our God."

"An ox went before them, with gilded horns, and an olive crown upon his head" (the Gloss is, that ox was for a peace-offering); "and the pipe played before them, until they approached near to Jerusalem. When then they came to Jerusalem, they crowned their first-fruits" (that is, they exposed them to sight in as much glory as they could); "and the chief men, and the high officers, and treasurers of the Temple, came to meet them, and that to do the more honour to them, that were coming; כל בנו, אמציה and all the workmen in Jerusalem rose up to them" (as they were in their shops), "and saluted them in this manner, 'O our brethren, inhabitants of the city N, ye are welcome.'"

"The pipe played before them, till they came to the Mount of the Temple. When they came to the Mount of the Temple, even king Agrippa himself, took the basket upon his shoulder, and went forward, till he came to the court; the Levites sang, 'I will exalt thee, O Lord, because thou hast exalted me, and hast not made mine enemies to rejoice over me' (Psal. xxx. 1). While the basket is yet upon his shoulder, he recites that passage (Deut. xxvi. 3), 'I profess this day to the Lord my God,' &c. R. Judah saith, 'When he recites these words, 'A Syrian, ready to perish, was my father,' &c. ver. 5; he casts down the basket from his shoulders, and holds his lips, while the priest waves it hither and thither. The whole passage being recited to ver. 10, he placeth the basket before the altar, and adores, and goes out."

\(^a\) Bissurim, c. 3. \(^b\) English folio-edition, vol. 2. p. 307.
CHAP. V.

Dalmanutha. Mark viii. 10.

I. A Scheme of the Sea of Gennesaret, and the Places adjacent.

II. דתית הדלאנוטא The House of Widowhood, Zalmon. Thence Dalmanutha.

Matt. xv. 39: Ἡλασεν εἰς τὰ δομα Μαγδαλα. "And came to the coasts of Magdala."—Mark viii. 10: Ἡλασεν εἰς τὰ μέρη Ναλμανουσά. "Came into the parts of Dalmanutha."

The story is one and the same; and that country is one and the same: but the names 'Magdala' and 'Dalmanutha' are not so to be confounded, as if the city 'Magdala' was also called 'Dalmanutha;' but 'Dalmanutha' is to be supposed to be some particular place within the bounds of 'Magdala.' I observe the Arabic interpreter in the London Polyglott Bible, for Dalmanutha, in Mark, reads Magdala, as it is in Matthew; in no false sense, but in no true interpretation. But the Arabic of Erpenius's edition reads 'Dalmanutha.'—"Erasmus notes (saith Beza upon the place), that a certain Greek copy hath 'Magdala.' And Austin writes, that most copies have Mageda. But in our very old copy, and in another besides, for εἰς τὰ μέρη Ναλμανουσά, 'Into the parts of Dalmanutha,' is written εἰς τὰ δομα Μαγεγαδά, 'Into the coasts of Madegada.'

If the name and situation of Magdala, in the Talmudists, had been known to these interpreters, I scarcely think they would have dashed upon so many uncertainties. We have largely and plainly treated of it in another volume, out of those authors: and out of the same, unless I mistake, something may be fetched, which may afford light to Mark's text of 'Dalmanutha.' Which thing before we take in hand, perhaps it will not be unacceptable to the reader, if we describe the sea of Gennesaret, and the places adjoining, by some kind of delineation, according to their situation, which we take up from the Hebrew writers.

SECT. Ia.

A Scheme of the Sea of Gennesaret, and the Places adjacent.

Comparing this my little map with others, since you
see it to differ so much from them, you will expect, that I sufficiently prove and illustrate the situation of the places, or I shall come off with shame. I did that, if my opinion deceive me not, a good while ago, in some chapters in the chorographical century. I will here despatch the sum total in a few lines:

I. "Chammath was so called, because of the warm baths of Tiberias: from which it was so very little distant, that, as to a sabbath-day’s journey, the men of Tiberias and the men of Chammath, might make but one city."

It is called 'Chammath of Gadara,' not only to distinguish it from 'Chammath of Pella,' that is, 'Callirrhoe,' but because a part of it was built upon the bank of Gadara, and another part upon the bank of Nephthali, or Tiberias, the bridge lying between: which shall be shown presently.

Tiberias stood touching on the sea; "for on one side it had the sea for a wall."

"Gennesaret was a place near Tiberias, where were gardens and paradises." They are the words of the Aruch.

Capernaum we place within the country of Gennesaret upon the credit of the evangelists, Matt. xiv. 34, and Mark vi. 53, compared with John vi. 22, 24.

Taricha was distant from Tiberias thirty furlongs: Bethmaus, four furlongs.

Magdala was beyond Jordan; for it is called 'Magdala of Gadara;' and that which is said by the Talmudists, "The Gadarenes might, by the permission of R. Juda Nasi, come down to Chammath on the sabbath, and walk through it, unto the farthest street, even to the bridge;" is expressed and expounded by them in the same place, "That the people of Magdala, by the permission of R. Juda Nasi, went up to Chammath," &c. From which single tradition one may infer, 1. That Magdala was on the bank of Gadara. 2. That it was not distant from Chammath above a sabbath-day’s journey. 3. That it was on that side of Chammath, which was built on the same bank of Gadara, by which it reached to the bridge above Jordan, which joined it to the other side on the bank of Galilee.

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* Megill. fol. 6. 1. Hieros. Erub. fol. 23. 4. Id. Kiddush. fol. 64. 3. Id. Sheviith, fol. 36. 6.

† Megill. in the place above.

Joseph. in his own life.


§ Hieros. in Erubh. in the place above.
SCHEME OF THE SEA OF GENNESARET. 227.

“Hippo was distant from Tiberias thirty furlongs.” With which measure compare these words, which are spoken of Susitha; which that it was the same with Hippo, both the derivation of the words and other things do evince:

“R. Juda saith, The’ Monoceros entered not into Noah’s ark, but his whelps entered. R. Nehemiah saith, Neither he nor his whelps entered, but Noah tied him to the ark. ויהו המים התعالج מפלשה לים for as much space as is from Tiberias to Susitha.” And again, “The’ ark of Noah swam upon the waters, as upon two rafters, מעמי ים לים as much space as is from Tiberias to Susitha.”

Gadara was distant sixty furlongs from Tiberias.

“Bethsaida was in τῷ κάτω Γαυλάντικα, lower Gaulanitis,” beyond Jordan in Batanea. It is shown to pilgrims on the shore of the sea of Gennesaret in Galilee; and thence the error of the maps was taken. Hear our countryman Biddulph, who saw those places about the year 1600:

“March the twenty-fourth, we rode by the sea of Galilee, which hath two names, John vi. 1, ‘The sea of Galilee,’ and ‘Tiberias of Galilee,’ because it is in Galilee; and ‘of Tiberias,’ because the city of Tiberias was built near it: also Bethsaida, another ancient city. We saw some ruins of the walls of both. But it is said in that chapter, John vi. 1, that Jesus sailed over the sea of Galilee. And elsewhere, that he went over the lake; and Luke ix. 10, it is said, that he departed into a desert place near the city Bethsaida. Which text of John, I learned better to understand by seeing, than ever I could by reading. For when Tiberias and Bethsaida were both on the same shore of the sea, and Christ went from Tiberias, to, or near, Bethsaida: hence I gather, that our Saviour Christ, sailed not over the length or breadth of the sea, but that he passed some bay, as much as Tiberias was distant from Bethsaida. Which is proved thence, in that it is said elsewhere, That a great multitude followed him thither on foot; which they could not do, if he had sailed over the whole sea, to that shore among the Gergasenes, which is without the holy land.” These are his words.

But take heed, Sir, that your guides, who show those

1 Bereshith Rab. sect. 31.  
k Joseph. in his own life.  
m Ibid. sect. 52.  
“ Joseph. in the place above.  
o Id. de Bell. lib. 2. cap. 13.
places under those names, do not impose upon you. If you will take Josephus for a guide, he will teach, that “Philip repaired the town Bethsaida; and he called it Julias, from Julias the daughter of Cæsar;” and, that “that Julias was Ἐν τῷ κατώ Γαύλανιτις, in lower Gaulanitis.” Nor is the argument good, “otherwise they could not follow him a-foot;” —for, from Capernaum and Tiberias, there was a very beaten and common way, by the bridge of Chammath, into the country of the Gadarenes, and so to Bethsaida.

Cana was a great way distant from Tiberias: Josephus spent a whole night travelling from this town to that with his army. It was situate against Julias of Betharamphtha, as may be gathered from the same author in the place quoted in the margin. Now that Julias was situate at the very influx of Jordan into the sea of Gennesaret.

These things might be more largely explained and illustrated, but we are afraid of being too long; and so much the more, because we have treated copiously of them elsewhere. This will be enough to an unbiased reader, to whose judgment we leave it; and now go on to Dalmanutha.

SECT. II.

בית אלנומתה Zalmon. Thence Dalmanutha.

If we may play a little with the name Dalmanutha, hear a Talmudical tradition:—“He that sells a farm to his neighbour, or that receives a place from his neighbour, בית חתנתה דבוי בוית אלנומתה לוחוו to make him a house of betrothing for his son, or a house of widowhood for his daughter; let him build it four cubits this way, and six that.” Where the Gloss, בחית אלנומתה לוחוו “A house of widowhood for his daughter, whose husband is dead, and she now returns to the house of her father.”

The meaning of this tradition is, ‘When the son of any one had married a wife, he did not use to dwell with his father-in-law; but it was more customary for his father to build him a little house near his own house.’ So also when the husband was dead, and the daughter, now being a widow, returned to her father,—it was, also, customary for the father

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* Antiqu. lib. 18, cap. 3.  
> Id. in the place above.  
> In his own life, p. 631.  
> Ibid. p. 653.  
> Bava Bathra, fol. 98. 2.
to build her a little house; in which she dwelt, indeed, alone, but very near her father.

But now, from some such house of more note than ordinary, built for some eminent widow; or from many such houses standing thick together,—this place, perhaps, might be called דָלְמָנוּתָה, Dalmanutha, that is, “The place of widowhood.” And if some more probable derivation of the name occurred not, it might not, without reason, have had respect to this.

But we suppose the name is derived elsewhere;—namely, from זָלָם Zalmon, י טסא being changed into ד Daleth; which is no strange thing to the Syrians and Arabians.

Of Zalmon we meet with mention, Judg. ix. 48;—namely, a mountain, or some tract in a mountain, near Sychem: but that place is a very great way off of that, concerning which we are now treating. But the Talmudists v mention a place called Zalmon, which agrees excellently well with Dalmanutha. “There is a story (say they) of a certain man in Zalmon, who said, I, N, the son of N, am bitten by a serpent, and behold, I die. They went away, and found him not: they went away, therefore, and married his wife.” The Gloss is, “They heard the voice of him crying, and saying, Behold, I die; but they found not such a man in Zalmon.” And again w, “There is a story, in Zalmon, of a certain man, who planted his vineyard sixteen and sixteen cubits; and a gate of two ranks of vines: now he turned on this side, and, the year following, on the other, and ploughed on both sides. And the cause was brought before the wise men, and they approved of it.”

None will suspect this Zalmon to be the same with that near Sychem, when it is said, that “they brought the cause before the wise men:” for what had the Samaritans to do with the wise men of the Jews? One might rather believe it to be some place near to Tiberias (where was a university of wise men), well known, and commonly spoke of, and mentioned in the traditions cited, as a place so known. So divers places about Tiberias are mentioned by the Talmudists, as well known, which you will scarce find any where but in the books of the Talmudists. Such are Chammath, Magdala, Beth Meon, Paltathah, Caphar Chittaia, &c. Concerning

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3 Jeramoth, fol. 122. 1.  
4 Kila'im, cap. 4. hal. 9. Hava Bathra, fol. 82. 2.
which we have spoken in another place. There was also מזגא, the seat of Simeon Ben Lachish; and אילת, "Eltis of Tiberias," a place near Tiberias, of an unwholesome air; and הדרמה "The cave of Tiberias;" and בר סלני, "Bar Selene;" and others, which are nowhere mentioned, but in these authors; but, in them, of very noted name. Of this number, we suppose, this Zalmon was, a place so near to Tiberias, and so known, that it was enough to name it only. But now, when any that spake Hebrew, would pronounce it Zalmon, and Zalmanutha,—he that spake Syriac, would pronounce it Dalmon and Dalmanutha.

CHAP. VI.

"Ὅπισώ Τύρου καὶ Σιδωνίων" The Coasts of Tyre and Sidon; Mark vii. 24.

I. The Maps too officious. II. Ορος A Coast. III. The Greek interpreters noted. IV. Midland Phenicia. V. Of the Sabbatic River.

Sect. I. The Maps too officious.

You will see, in some maps, the Syrophœnician woman pictured, making her supplication to our Saviour for her possessed daughter, almost at the gates of Sidon. But by what right, I fear the authors will not tell me with solidity enough.

In one of Adrichomius’s, the woman is pictured and no inscription added: but in the Dutch one of Doet, she is pictured with this inscription; “Hier badt de Cananeische Urou voor haer dochter,” “Here the Canaanitish woman prayed for her daughter,” Matt. xv. In that of Geikirch, with these words written at it, “Porta Sidonis, ante quam mulier Canaanæa filie suae daemoniacæ a Domino salutem obtinuit”: “The gate of Sidon, before which the Canaanitish woman obtained health for her daughter possessed with a devil,” Matt. xv.

“Before the gate of Sidon (saith Borchard the monk) eastward, there is a chapel, built in the place, where the Canaanitish woman prayed our Saviour for her demoniacal daughter: concerning whom we read thus, Matt. xv,—that

* Bereshith Rabbi sect. 34.  
* Ibid. sect. 51.  
* Hieros. Hornioth, fol. 49. 1.
'going out of the coasts of Tyre and Sidon, she came to Jesus.'"

There are two things, which plainly disagree with that situation and opinion:

I. That it is not credible, that Christ ever passed the bounds of the land of Israel. For when he said of himself, "I am not sent but to the lost sheep of Israel only;" and to his disciples, "Go not into the way of the Gentiles;" and, "If these wonderful works had been done in a Tyre and Sidon;"—you will never persuade me, that he ever went as far as the gates of Sidon.

II. It is said by St. Mark, that, after that maid was healed, Christ came "from the coast of Tyre and Sidon to the sea of Galilee, through the middle of the coasts of Decapolis." What! from the gate of Sidon, to the sea of Galilee, through the midst of Decapolis? It would have been more properly said, "Through the midst of Galilee:" and hence, as it seems, some have been moved to place Decapolis within Galilee, with no reason at all. We shall meet with it in another place, in the following chapter, and in such a place,—that it is not easy to conceive, how Christ could pass through it from the gate of Sidon to the sea of Galilee.

SECT. II.

חֵבָל "Oριον" A Coast.

To determine concerning δρόες Τύρου καὶ Σιδῶνος, "the coasts of Tyre and Sidon," in this story, we first propound this to the reader:—It is said, 1 Kings ix. 11, 12, that "Solomon gave to Hiram, the king of the Tyrians, twenty citiesb in Galilee:" which when he had seen, and liked them not, "he called the land חֵבָל Chabul unto this day." The LXX render it, Ἐκάλεσεν αὐτὰς "Οριον, "He called them the border, or coast." Now let any one, I beseech you, skilled in the tongues, tell me what kin there is between חֵבָל and "Oριον, ‘a bound,’ or ‘coast,’ that moved the LXX so to render it.

The Talmudists speak various things of the word חֵבָל Chabul: but the sense and signification of the word "Oριον, a coast, is very far distant from their meaning. The Jerusalem

Talmudists speak thus: "Chabul signifies a land, which bears not fruit." The Babylonian thus; "What is the meaning of the land Chabul? Rabba Honna saith, Because its inhabitants were wrapped up in silver and gold. Abba saith to him, Is it so? Behold, it is written, 'That the cities pleased him not.' Should they displease him, because they were wrapped up in silver and gold?—He saith to him, Yea, because they were wealthy and delicate, they were not fit for the king's works. Rabh Nachman Bar Isaac saith,ヨロミス ヴィアハ It was a salt land, and gaping with clefts. Why is it called Chabul? דימשהדרה דה ר '** Because the leg is plunged in it up to the garters." Josephus thus, "Εκτοτε προσηγορέωσαν Χαβαλων γυνακει περι τας χαβαλων, κατα Φωνικων γλωσσων, οικ άρεσκον ονειδισεν "Outwards they called it the land of Chabal: for this word Chabal, being interpreted, signifies, in the Phoenician tongue, 'that which pleaseth not.'"

These things they speak, tracing the sense of the word, as well as they can; but of the sense of διον, a bound, or coast, they did not so much as dream.

I cannot pass away without taking notice of the Glosser at the place, cited out of the Babylonian Talmudists, having these words; בִּעֲשַׂרְתָא התֹּרָה נִטְנָה שְלָמָה לְזָרָה מְשָׁרְתָא "The text alleged speaks of twenty-two cities, which Solomon gave to Hiram." he reckons 'two-and-twenty,' when, in the Hebrew original and in all versions, 'twenty cities' only are mentioned. Whether it be a failing of the memory, or whether he speaks it on purpose, who is able to define? Much less are those words of the Holy Ghost to be passed over, 2 Chron. viii. 2: הוֹ设计器 אָשָׁר נְסֵי נוֹרְאָה לְשָׁלְמָה בְּנִי "And the cities, which Hiram gave to Solomon, Solomon built them:" but the historical interpretation is not so easy. For it is demanded, Whether did Hiram give those cities of his own? or did he restore them, which Solomon gave to him, when they pleased him not? And there are some versions, which render the word נָשָׁר not, he gave, but he restored, or gave back again; and in this sense, Solomon built the cities, which Hiram had restored back to Solomon. As if Hiram would not keep those twenty cities in the land Cha-

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\(^c\) Hieros. Schab. fol. 7.  
\(^d\) Bab. Schab. fol. 54. 1.
bul, because they displeased him, but restored them back to Solomon in some indignation.

Kimchi on the place more rightly, "It is very well expounded, that Hiram gave cities to Solomon in his own land; and he placed Israelites there to strengthen himself. And he, in like manner, gave cities to Hiram in Galilee; and that to strengthen the league between them. In the Book of the Kings it is recorded, what Solomon gave to Hiram; and in this," of the Chronicles "what Hiram gave to Solomon." Most true indeed: for that Hiram gave to Solomon some cities in his jurisdiction, appears beyond all controversy from thence, that Solomon is said to build Tadmor in the wilderness, 1 Kings ix. 18. But what is that place Tadmor? Josephus will teach us: Ὁδαμώραν Ἐλληνες προσαγορέουσαι Παλμυράν "Thadamor (saith he), the Greeks call Palmyra." And the Vulgar interpreters read, "He built Palmyra." Therefore, we must by no means think, that Hiram rejected the cities that were given him by Solomon, however they pleased him not; but kept them for his own, which Solomon also did with them, which Hiram gave to him.

But whence should the Greek interpreters render that place called חַבּוּל Chabul by "Optov, a coast, when there is no affinity at all between the significations of the words?

SECT. III.

The Greek Interpreters noted.

The Greek interpreters are not seldom wont to render the names of places, not by that name, as they are called in the Hebrew text,—but as they were called in after-times under the second Temple: which is also done often by the Chaldee Targumists. Of this sort are, Καππαδοκίας, 'Cappadocians,' for 'Caphtorim:' Ρινόκρονα, 'Rhinocorura,' for 'the river of Egypt:' of which we have spoke before; and among very many examples which might be produced, let us compare one place out of the Talmudists with them.

The Jerusalem Talmudists, calling some cities, mentioned Josh. xix, both by their ancient and present names, speak thus, at ver. 15:—

כֶּפֶס "Kattath" is Katonith." The LXX render it Καταιναθ, 'Katanath.'

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"Nahalal is Mahalol."

"Shimron is Simonia." The LXX render it Ἐφολία, 'Symoon.'

"Hirala is Chiriah." The LXX render it Ἰεριχω, 'Jericho.'

He that observes, shall meet with very many such. And from this very thing you may perhaps suspect, that that version savours not of the antiquity of the times of Ptolemeus Philadelphius.

The same that they are wont to do elsewhere, we suppose, is done by them here: and rejecting the former name, whereby that region of Galilee was called in the more ancient ages, namely Chabul,—they gave it the name and title, whereby it now ordinarily went, that is, Ὢπολιον, the bound, or, the coast.

I suspect, denotes the very same thing, in that tradition in the Jerusalem writers; אֵיל יֵעֵרֹו אֵסֹו לֵזֹו בֵּרֹתָו "Those cities are forbidden ἐν τῷ ὀρλῷ, in the border, or coast, Tzur, Shezeth, and Bezeth, &c.; and those cities אֵיל יֵעֵרֹו שֶׁק מָזָה לֵזָו бֵּרָו are permitted, ἐν τῷ ὀρλῷ, in the border, or coast, Nebi, Tsur, Tsiaar," &c. The permission or prohibition here spoke of, as much as we may, by guess, fetch from the scope of the place,—is in respect of tithing; and the determination is, from which of those cities, tithes were to be required and taken, and from which not. They were to be required of the Israelites, not from the heathen: which thing agrees very well with the land of Chabul, where cities of this and that jurisdiction seem to have been mixed, and, as it were, interwoven.

SECT. IV.

Midland Phœnicia.

There was a Midland Phœnicia, as well as a Phœnicia on the sea-coast. That on the sea-coast all know: of the Midland, thus Ptolemy; Φωνικῆς μεσόγειοι πόλεις "Άρκα, &c. "The1 midland cities of Phœnicia are Arca, Palæobiblus, Gabala, Caesarea of Paneas."

Whether Midland Phœnicia and Syrophœnicia be to be reckoned all one, I am in doubt. I had rather divide Phœ-

k Hieros. Demai, fol. 22. 4.  
1 Tabb. Asiat, p. 139.
nicia into three parts, namely, into Phœnicia on the sea-
coast, Midland Phœnicia, and Syrophœnicia. And the rea-
son is, because I ask, whether all Midland Phœnicia might
be called Syrophœnicia: and I ask, moreover, whether all
Syrophœnicia were to be reckoned within the bounds of
Tyre and Sidon. Certainly Nicetas Choniates mentions the
Syrophœnician cities, as far as Antioch. For he, in the story
of John Comenius, hath these words, "Εγώ προσβάλείν ταῖς
παρὰ τὴν Ἀντιόχου ἰδρυμέναις, καὶ Ἀγαρηνῶν κατεχομέναις
Συροφονικάσσαις πόλεσιν. "He resolved to set upon the Syro-
phœnician cities bordering upon Antioch, which were pos-
essed by the Agarenes." But now, will you reckon those
cities as far as Antioch to be within the jurisdiction of Tyre
and Sidon? But certainly there is nothing hinders, but you
may reckon those to be so, which Ptolemy esteems to
belong to Midland Phœnicia; only the scruple is about
Caesarea of Paneas, which is Caesarea Philippi: and that, we
shall see, belonged to the Decapolitan cities, and may be
determined, without any absurdity, to be within that juris-
diction of Tyre and Sidon, as also Leshem of old, which was
the same city, Judg. xviii. 28.

Let one clause of the Talmudists be added; and then those
things, which are spoken, may be reduced into a narrower
compass. They, reducing the bounds of the land under the
second Temple, fix for a bound, תרבנה עליה דמלעה מין יפרות "Tarnegola" the upper, which is above Caesarea." Observe,
that Caesarea is a city of Midland Phœnicia, according to
Ptolemy; and yet Tarnegola, which bends more northward,
is within the land of Israel, according to the Hebrews.

So that in this sense, Christ might be within "the coasts
of Tyre and Sidon," and yet be within the limits of the land
of Israel. We must, therefore, suppose, and that not with-
out reason, that he, when he healed the possessed maid, was,
1. In that country, in the outermost coasts of Galilee, which
formerly was called Chabul,—in the Seventy, called "Ὀρθον,
the coast; in the Talmudists, הרוח the border; which anciently
was given by Solomon to the king of Tyre; and from that
grant in the following ages it belonged to the right and
jurisdiction of Tyre and Sidon; however it were within those
boundaries, wherein the land of Israel was circumscribed
from the beginning; yea, wherein it was circumscribed under

the second Temple. 2. We suppose him to have been not far from the springs or stream of Jordan, which being passed over, he could not come to the sea of Galilee, but by the country of Decapolis.

SECT. V.

Of the Sabbath River.

When we are speaking of Syrophœnicia, we are not far off from a place, where the Sabbath river either was, or was feigned to be: and I hope the reader will pardon me, if I now wander a little out of my bounds, going to see a river that kept the sabbath: for who would not go out of his way to see so astonishing a thing?

And yet, if we believe Pliny, we are not without our bounds, for he fixeth this river within Judea. "In Judea (saith he") a river, every sabbath-day, is dry."—Josephus otherwise; "Titus (saith he", going to Antioch) saw in the way a river very well worthy to be taken notice of, between the cities of Arca and Raphana, cities of the kingdom of Agrippa. Now it hath a peculiar nature. For, when it is of that nature, that it flows freely, and does not sluggishly glide away; yet it wholly fails from its springs for six days, and the place of it appears dry. And then, as if no change at all were made,—on the seventh day, the like river ariseth. And it is by certain experience found, that it always keeps this order. Whence it is called the 'Sabbatic-River,' from the holy seventh day of the Jews."

Whether of the two do you believe, reader? Pliny saith, That river is in Judea: Josephus saith, No.—Pliny saith, It is dry on sabbath-days: Josephus saith, It flows then. The Talmudists agree with Pliny; and Josephus agrees not with his own countrymen.

In the Babylonian tract Sanhedrim, Turnus Rufus is brought in, asking this of R. Akibah, מ"מ הדרואדיאניא שבאתה "Who will prove", that this is the sabbath-day? [The Gloss, 'For, perhaps, one of the other days is the sabbath.'] R. Akibah answered, והר מספרן ויש This The Sabbathic river will prove this. יבך ובך יבך He that hath a python, or a familiar spirit, will prove this. ויבך יבך יבך And the sepulchre of his father will prove this." The Gloss writes thus:—

* Nat. Hist. lib. 31. cap. 2.  "Jos, de Bell. lib. 7. cap. 13. [Hudson, p. 1305.]
"The Sabbath will prove this.'—That is a rocky river, which flows and glides all the days of the week, but ceaseth and resteth on the sabbath.—' He that hath a python, or a familiar spirit, will prove this.' For a python ascendeth not on the sabbath-day. And the sepulchre of Turnus Rufus, all the days of the year, sent forth a smoke; because he was judged and delivered to fire. But transgressors in hell rest on the sabbath-day." Therefore, his sepulchre sent not forth a smoke on the sabbath-day.

Do you not suspect, reader, whence and wherefore this fable was invented?—namely, when the brightness of the Christian sabbath was now risen, and increased every day, they had recourse to these monsters either of magic, or of fables, whereby the glory of our sabbath might be obscured, and that of the Jews exalted. The various, and indeed contrary, relations of historians, bring the truth of the story into suspicion.

CHAP. VII.

The Region of Decapolis, what; Mark vii. 30.

I. Illy placed by some. II. Scythopolis, heretofore Beth-shean, one of those Decapolitan Cities. III. Also Gadarë, and Hippo. IV. And Pella. V. Caphar Tsemach, Beth Gubrin. Caphar Carnaim. VI. Cæsarea Philippi. VII. The City Orbo.

SECT. I.

The Region of Decapolis not well placed by some.

We meet with frequent mention of Decapolis in the evangelists, as also in foreign authors; but no where in a more difficult sense than in those words of St. Mark, chap. vii, where it is thus spoken of Christ; Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρον καὶ Σίδώνος, ἔλθε πρὸς τὴν Ἑλλάσαν τῆς Γαλι- λαίας, ἀνά μέσον τῶν ὀρίων Δικαπόλεως: "And again departing from the coasts of Tyre and Sidon, he came to the sea of Galilee through the midst of the coasts of Decapolis." The difficulty lies in this;—that supposing by the 'coasts of Tyre and Sidon,' a place near the gates of Sidon is to be understood, of which before,—it can scarcely be conceived, how Christ went through the middle of Decapolis to the sea.

of Galilee, unless it be supposed, that Decapolis was within Galilee.

Hence Borchardt certainly, and others that follow him, seem to be induced to number these towns of Galilee for Decapolitan towns; Tiberias, Sephet, Kedesh-Naphtali, Hazor, Capernaum, Cæsarea Philippi, Jotopata, Bethsaida, Chorazin, Scythopolis. Upon whose credit Baronius writes thus: "The province of Decapolis (saith he) was placed in the same Galilee; so called, because there were ten cities in it, among which one was reckoned Capernaum." Confidently enough indeed, but without any ground. Pliny much otherwise: "There is joined to it (saith he), on the side of Syria, the region of Decapolis, from the number of the towns, in which region all do not keep the same towns. Yet most do. Damascus and Opoto, watered with the river Chrysorrhoa, fruitful Philadelphia, Raphana, all lying backwards towards Arabia: Scythopolis (heretofore called Nysa, from father Bacchus's nurse being there buried), from Scythians drawn down [and planted] there: Gaddara, [the river] Hieromax gliding by it, and that which is now called Hippon Dion, Pella rich in waters, Galasa, Canatha. The tetrarchies run between these cities, and compass them about, which are like to kingdoms, and are divided into kingdoms,—namely, Trachonitis, Paneas, in which is Cæsarea, with the fountain before spoke of, Abila, Arca, Ampeloessa."

Whom should we believe? Borchard and his followers place all Decapolis within Galilee, being extended the whole length of Galilee, and adjacent to Jordan, and on the shore of the sea of Gennesaret. Pliny and his followers place it all in the country beyond Jordan, except only Scythopolis.

In Scythopolis both parties agree,—and I, in this, with both: but in others, I agree with Borchardus hardly in any, and not with Pliny in all. In them, it is absurd, to reckon the most famed cities of Galilee for cities of Decapolis, when both in sacred and profane authors, Galilee is plainly distinguished from Decapolis. In Pliny, it seems an unequal match to join Damascus and Philadelphia, formerly the two metropoles of Syria and the kingdom of Ammon, with the small cities of Gadara and Hippo.

** Nat. Hist. lib. 5. cap. 18.
With Pliny and his followers, Josephus also consents, in reckoning up some cities of Decapolis. For, severely chiding Justus of Tiberias, he has these words: Σὺ καὶ πάντες Τιβερινεῖς, οὐ μονόν ἀνείληφατε τὰ δῶλα, ἀλλὰ καὶ τὰς ἐν τῇ Συρίᾳ Δέκα πόλεις ἐπολεμεῖτε. "You and all the men of Tiberias, have not only taken up arms, but have fought against the cities of Decapolis in Syria." Observe that:—The cities of Decapolis ἐν Συρίᾳ in Syria, not in Galilee. Σὺ γὰρ τὰς κώμας αὐτῶν ἐνέπρησας "Thou hast set their cities on fire." And a little after; "After that Vespasian was come to Ptolemais, οἱ πρῶτοι τῶν τῆς Συρίας Δέκα πόλεων, the chief men of Decapolis of Syria sharply accused Justus of Tiberias, άτι τὰς κώμας αὐτῶν ἐνέπρησεν, that he had fired their towns." But what those towns of Decapolis were, he hints elsewhere in these words: "Then Justus persuading his fellow-citizens to take arms, and compelling those that would not, and going forth with all these, ἐμπλήρωσεν τὰς τῆς Γαδαρηνῶν καὶ ἰππηνῶν κώμας, he fires the villages of the Gadarenes and the Hippens."

You see, how, with Pliny, Josephus joins the region of Decapolis to the side of Syria, and how he reckons Gadara and Hippo for Decapolitan towns, with him. And yet, as we said, Pliny doth not please us in all: but that which in him might seem most ridiculous and absurd, namely, that he reckons Scythopolis, which is beyond Jordan, with the other cities, pleaseth me most of all. For from that very city we are certified, what were the other cities, and why they were of such singular name and note: having first taken notice of the condition of Scythopolis, it will be more easy to judge of the rest.

SECT. II.

Scythopolis, heretofore Ἑβαυσ Βήθσαια, one of the Decapolitan Cities.

The Talmudists very frequently propound the particular example of the city Beth-shean, which is also called Scythopolis (see the LXX in Judg. i. 27), and do always resolve it to stand in a different condition from the other cities of the land of Israel.

* Joseph, in his own life, pag. mibi 650. [Hudson, p. 937.]
* Joseph. pag. 618.
"Rabbi" (say they) looseth Beth-shean, Rabbi looseth Caesarea, Rabbi looseth Beth Gubrin, Rabbi looseth Caphar Tsemach, from the Demai;" that is, from the tithing of things doubtful. Jarchi, citing these words, addeth these moreover; "For all those places were like to Beth-shean, which the Israelites subdued coming up out of Egypt; but they subdued it not, when they came out of Babylon."

"R. Meir" (say they) ate the leaves of herbs [not tithed] in Beth-shean, and thenceforth Rabbi Meir loosed all Beth-shean from tithing." Upon which story thus Jarchi again; "R. Meri ate leaves in Beth-shean not tithed, because tithing is not used out of the land of Israel." Note this well, I pray; that Beth-shean, which plainly was within the land of Israel, yet is reckoned for a city, which is out of the land of Israel, and for a heathen city: and the reason is given, because, although it were within the land, and came into the possession of the Israelites in the first conquest of it, yet it came not into their possession in their second conquest, but was always inhabited by heathens. The same; with good grounds, we judge of the rest of the cities of Decapolis, which were indeed within the limits of Israelitic land; but which the Syrians or heathens had usurped, and until then possessed. After we have numbered some of those cities, the thing will appear the more clearly.

But if you ask, by the way, who the inhabitants of Beth-shean were, when the Jews came up out of Babylon; and who would not, could not, be subdued by the Jews, is a matter of more obscure search: you would guess them to be Scythians from the derivation of the word, and from the words of Pliny: "Scythopolis, heretofore Nysa, from Scythians brought down thither." But if you go to Herodotus, discoursing concerning the empire of the Scythians in Asia, and especially in Palestine,—you will find, that that empire was extinct, when the grandfather of Cyrus was scarce born: that it may seem more a wonder, that the name of Scythopolis did so flourish, when the Jews under Cyrus went back to their own land. But concerning this matter we will not create more trouble either to the reader, or to ourselves.

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*a* Hieros. Demai, fol. 22. 3.  
*b* Cholin, f. 6. 2.  
*c* R. Sol. in Demai, c. 1. hal. 3.  
* Herodot. in Clio, cap. 105, 106.*
SECT. III.

Gadara and Hippo, Cities of Decapolis.

So Pliny and Josephus in the words lately alleged out of them: and so the evangelists not obscurely concerning Gadara. For Mark saith, "He began to preach in Decapolis;" Luke, "He departed preaching throughout all the city of Gadara."

And that Gadara was of heathen jurisdiction, besides what may be gathered out of those words of Josephus, may be made out also from thence, that hogs were kept there in so great a number, Matt. viii: the keeping of which was forbidden the Jews by the Talmudic canons, as well as the eating them by the Mosaic law. Hence in our notes on Mark v, we are not afraid to pronounce that possessed Gadarene to be a heathen; and that, if our conjecture fail us not, upon good grounds.

That Hippo also was of heathen jurisdiction, the testimonies of the Jews concerning the city Susitha, may sufficiently argue: which as it is of the same signification with the word Hippo, so, without all doubt, it is the same place. So they write of its heathenism. "The land Tobh, to which Jephthah fled, is Susitha. And why is the name of it called Tobh [that is, good]? because it is free from tithes." And whence came it to be free from tithes? because it was of heathen possession. For there was no tithing without the land, that is, out of any place, which belonged to the heathen. And again, "If two witnesses come forth out of a city, the greater part of which consists of Gentiles, as Susitha," &c.

SECT. IV.

Pella, a City of Decapolis.

Pliny numbers Pella also among the Decapolitan cities: and so also doth Epiphanius: and that it was of the same condition, under which, we suppose, the other Decapolitan cities were put, namely, that it was inhabited by heathens, the words of Josephus make plain: "The Jews recovered these cities of the Moabites from the enemy,—Essebon, Me-

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\(^{b}\) Hieros. Sheviith, f. 36. 1.  
\(^{c}\) Id. Rosh Hashana, fol. 54. 4.  
\(^{d}\) Epiphan. de mensur. & ponder. cap. 15.  
\(^{e}\) Antiq. lib. 13. cap. 25. [Hudson, p. 599.]
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daba, Lemba, Oronas, Telithon, Zara, Cilicium Aulon, Pella. Ταύτην δὲ κατεσκαφαν, &c. But this (Pella) they overthrew, because the inhabitants would not endure to be brought over unto the customs of the country.” Behold the citizens of Pella vigorously heathen, so that their city underwent a kind of martyrdom, if I may so call it, for retaining their heathenism. And when it was restored under Pompey, it was rendered back to the same citizens\(^1\), the same Josephus bearing witness\(^2\).

But take heed, reader, that his words do not deceive you concerning its situation; who writes thus of Perea, Μηκος μὲν αὐτὴς ἀπὰ Μαχαιρώνης εἰς Πέλλαν, “The\(^3\) length of Perea is from Macherus to Pella, and the northern coasts are bounded at Pella;” that is, of Perea, as distinct from Trachonitis and Batanea. For Pella was the farthest northern coast of Perea, and the south coast of Trachonitis. Hence Josephus reckons and ranks it together with Hippo, Dio, Scythopolis, in the place before cited\(^1\).

There is no need to name more cities of Decapolis beyond Jordan; these things which have been said, make sufficiently for our opinion, both concerning the situation of the places, and the nature of them. Let us only add this, while we are conversant beyond Jordan, and about Pella: “Ammon and Moab (say the Gemarists”) tithe the tithe of the poor in the seventh year;” &c. Where the Gloss thus; “Ammon and Moab are Israelites, who dwell in the land of Ammon and Moab, which Moses took from Sichon. And that land was holy, according to the holiness of the land of Israel; but under the second Temple, its holiness ceased. They sow it, therefore, the seventh year; and they appoint thence the first tithe, and the poor’s tithe the seventh year, for the maintenance of the poor; who have not a corner of the field left, nor a gleaning that year: thither therefore the poor betake themselves, and have there a corner left, and a gleaning, and the poor’s tithe.”

We produce this, for the sake of that story, which relates, how the Christians fled from the siege and slaughter of Jerusalem to Pella. And why to Pella? Certainly, if: that be true, which obtains among the Jews,—that the destruction

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\(^2\) Ibid. lib. 14. cap. 8.
\(^3\) Id. de Beato, lib. 3. cap. 4.
\(^4\) Antiq. lib. 16.
\(^5\) Jews, vol. 16.
of Jerusalem was המיתתית 'In the seventh year,'—which was the year of release,—when, on this side Jordan, they neither ploughed nor sowed, but beyond Jordan there was a harvest, and a tithing for the poor, &c; hence one may fetch a more probable reason of that story, than the historians themselves give:—namely, that those poor Christians resorted thither for food and sustenance, when husbandry had ceased, that year, in Judæa and Galilee. But we admire the story, rather than acquiesce in this reason.

SECT. V.


We neither dare, nor indeed can, number up all the cities of Decapolis, of the same condition with Beth-shean: yet the Jerusalem Talmudists fix and rank these three under the same condition with it, in those words, which were alleged before, Caphar Carnaim excepted, of which afterward.

I. נָכַר צְמַח Caphar Tsemach. Let something be observed of its name out of R. Solomon.

1. In the Jerusalem Talmudists, it is נָכַר צְמַח 'Caphar Tsemach;' but R. Solomon, citing them, reads נָכַר יְמִס 'Caphar Amas;' which one would wonder at. But this is not so strange to the Chaldee and Syriac dialect, with which it is very usual to change י Tsade into ב Ain. So that the Rabbin, in the pronouncing of this word יְמִס Amas, plays the Syrian in the first letter,—and the Grecian in the last, ending the word in כ Samech for כ Cheth.

2. We dare pronounce nothing, confidently, of the situation of the place: we have only said this of it before, that it is reckoned by the Jerusalem writers among עיראות אסורות ההערים "The cities forbidden in the borders;" perhaps, Ἐν ὅραιο "in the coast," of which before: but I resolve nothing.

II. בֵּית גּוּבְרִין Beth Gubrin. The situation of this place also is unknown. There was a Gabara about Cæsarea Philippi, called by the Rabbins ירנגולא עילאה 'Tarnegola the Upper.' But we dare not confound words and places. It is famous for R. Jochanan of Beth Gubrin, who said, "There are four noble tongues," &c.

III. נָכַר קְרִינָא Caphar Karnaim (say) the Je-

* Hieros. Megill. 71. 2.  
* Id. Demai, fol. 22. 3.
rusalem Talmudists) is of the same condition with Bethshean:” that is, of heathen jurisdiction.

And now let the reader judge, whether these were some of the Decapolitan cities. Whether they were or no, we neither determine, nor are we much solicitous about it: that which we chiefly urge, is, that, by the places before mentioned, it appears, as I suppose, that the cities of Decapolis were indeed within the limits of the land of Israel, but inhabited by Gentiles. Jews, indeed, dwelt with them, but fewer in number, inferior in power, and not so free both in their possessions and privileges. And if you ask the reason, why they would dwell in such an inferiority with the heathens, take this:—“The Rabbins deliver. Let one always live in the land of Israel, though it be in a city, the greatest part of which are heathens. And let not a man dwell without the land,—yea, not in a city, the greatest part of which are Israelites. For he that lives in the land of Israel, hath God: but he that lives without the land, is as if he had not God: as it is said, ‘To give you the land of Canaan, that God may be with you,’” &c. Would you have more reasons? “Whosoever lives within the land of Israel, is absolved from iniquity. And whosoever is buried within the land of Israel, is as if he were buried under the altar.” Take one for all:—“The men of Israel are very wise: for the very climate makes wise.”—O most wise Rabbins!

SECT. VI.

Cesarea Philippi.

This city also is of the same rank with Beth-shean in the Talmudists: and Ptolemy besides encourages us to number it among the cities of Decapolis, who reckons it among the cities of Midland Phænicia; and Josephus, who, in his own life, intimates Syrians to be its inhabitants. We correct here that, which elsewhere slipped us, namely, that the Arabic interpreter, while he renders Cæsarea for Hazor, Josh. xi. 1, may be understood of ‘Cæsarea of Strato,’ when he seems rather to respect this Cæsarea.

And now, from what has been said, think with yourself, reader, what is to be resolved concerning those words of
St. Mark, "Jesus went from the coasts of Tyre and Sidon unto the sea of Galilee, through the midst of the coasts of Decapolis:"—think, I say, and judge, whether, by the 'coasts of Tyre and Sidon,' any place can be understood at the very gates of Sidon: and not rather some place not very remote from Cæsarea Philippi. And judge again, whether Decapolis ought to be placed within Galilee, and not rather (with Pliny and Josephus) that a great part of it at least, ought not to be placed in the country beyond Jordan; and if any part of it stood in Galilee, whether it ought not to be placed in the utmost northern coast of it, except only Scythopolis, or Beth-shean.

SECT. VII.

The City ใน Orbo.

By occasion of the mention of Beth-shean, I cannot but subjoin the mention of the city ירט from the words of R. Judah, in the place at the margin:—"R. Judah saith", ירט The ravens [or the people of Orbo] brought bread and flesh, morning and evening, to Elias. ירט יארת וה errMsg שיא וניהו ירט That city was in the borders of Beth-shean, and was called Orbo."

Some Jews raise a scruple, whether ravens brought Elias bread and flesh, or men called ירט 'Ravens.' So Kimchi upon the place:—"There are some, who, by ירט understand merchants, according to that which is said, ירט 'The men of Orbo of thy merchandise,' Ezek. xxvii. 27." Hence you may smell the reason, why the Arabic ren- ders it 'Orabimos.' To which sense our R. Judah, who thinks that they were not 'ravens,' but the 'inhabitants of the city of Orbo,' that ministered to Elias. But here the objection of Kimchi holds:—"God commanded Elias (saith he), that he should hide himself, that none should know that he was there. And we see, that Achab sought him every where," &c.

But omitting the triflingness of the dream, we are searching after the chorographical concern: and if there be any truth in the words of R. Judah, that there was a city ירט Orbo by name, near Beth-shean, we find the situation of the brook Cherith,—or, at least, where he thought it ran.

That brook had for ever laid hid in obscurity, had not Elias lay hid near it; but the place of it as yet lies hid. There are some maps, which fix it beyond Jordan; and there are others fix it on this side; some in one place, and some in another, uncertainly, without any settled place. But I especially wonder at Josephus, who saith, that Ἀμεξωρησεν εἰς τὰ πρὸς νότον μέρη, ποιούμενος παρὰ χειμάρρῳ τινὶ τὴν διατριβήν, "He went away towards the north, and dwelt near a certain brook;" when God, in plain words, saith, "And thou shalt turn thee, or go towards the east, for he was now in Samaria."—God adds, "Hide thee at the brook Cherith, which is before Jordan." So, you will say, was every brook, that flowed into Jordan. But the sense of those words, "which is before Jordan," is this,—"which (brook), as thou goest to Jordan, is flowing into it on this side Jordan." So that although the Rabbin mistakes concerning the creatures that fed Elias,—yet, perhaps, he does not so mistake concerning the place, where the brook was.

The story of the Syrophoenician woman, beseeching our Saviour for her possessed daughter, and of his return thence by Decapolis to the sea of Galilee,—hath occasioned a discourse of 'the coasts of Tyre and Sidon, and the region of Decapolis.' And now, having finished the search after the places, let us speak one word of the woman herself. She is called by Mark, Ἑλληνὶς Συροφόινισσα, 'a Syrophoenician Greek,' which is without all scruple; but when she is called Χαβαβαλά, 'a Canaanitish woman,' by Matthew,—that is somewhat obscure. If those things, which in our animadversions upon Matthew we have said, upon that place, do not please any, let these things be added:—1. That Canaan and Phœnicia are sometimes convertible terms in the Seventy, Josh. iv. 1, 12, &c. 2. If I should say, that Ἑλληνις, 'a Greek woman,' and Χαβαβαλά, 'a Canaanitish woman,' were also convertible terms, perhaps it may be laughed at; but it would not be so among the Jews, who call all men-servants and women-servants, not of Hebrew blood, Canaanites. It is a common distinction, עבּר, 'a Hebrew servant,' and עבּר נָעִית, 'a Canaanite servant;' and so in the feminine sex. But now, 'a Canaanite servant,' say they, is a servant of any nation, besides the Hebrew nation. Imagine this woman
to be such, and there is nothing obscure in her name: because she was a servant-woman of a heathen stock, and thence commonly known among the Jews under the title שמא废旧 כנענית of 'a Canaanite woman-servant.'

CHAP. VIII*

Some Measurings.

I. The Measures of the Jews. II. Their measuring of the Land by Diets. III. And the measuring of the Length of the Land within Jordan. IV. Ptolemy consulted and amended. V. Pliny to be corrected. VI. The Length of the Land out of Antoninus. VII. The Breadth of the Ways. VIII. The Distance of the Sepulchres from the Cities.

SECT. I. The Measures of the Jews.

It obtained among the Jews, "That the land of Israel contained the square of four hundred parsæ." And they are delighted, I know not how, nor why, with this number and measure. "Jonathan Ben Uzziel interpreted from the mouth of Haggai, Zechariah, and Malachi; and the land of Israel was moved נורויה נא ר נאינא מבר ם על 'ז נאינא ובר four hundred parsæ every way."—"When a hog was drawn up upon the walls of Jerusalem, and fixed his hoofs upon them, the land of Israel shook four hundred parsæ every way."

A parsæ contains in it four miles. "Ten parsæ (saith the Gloss at the place in the margin) are forty miles:"—which might be proved largely elsewhere, if need were. So that four hundred parsæ (or so many thirty furlongs), made a thousand six hundred miles. Which measure why they ascribed it to the land of Israel on every side of the square of it, whether from the measurings of Ezekiel, or from somewhat else,—we do not here inquire. But we cannot but observe this; that the same number is mentioned, and perhaps the same measure understood, Rev. xiv. 20: "Blood issued out of the lake to the horses' bridles, for a thousand six hundred furlongs." Where the Arabic reads, אםאלו אלף ומכמיה "for the space of a thousand six hundred miles."

* Gloss. in Bava Mezia, fol. 28. 1.  
* Megill. f. 3. 1.  
* Bava Kamma, fol. 82. 2.  
* Gloss. in Pesach. fol. 93. 2.
The Talmudists measure sometimes by miles, sometimes by parses, sometimes by diets. Every one of these you will meet with in them very frequently.

Of the Talmudic mile, take this admonition of theirs: "אַתְךָ מְשַׁבְּעָה מִמְשַׁבְּעָה בָּמֹשַׁבְּעָה וַחֲזֵרָתָוּ וָחָדָא רִימָהוּ."
namely, that "it consisted" not of eight, as the Greek and Roman did, but "of seven furlongs and a half." For by what other word to render רִימָהוּ I know not; nor do I think it to be rendered by any other.

And of the diet, take this:—"R. Jochanan saith, הכוה המחלק אלום ביאר. Ten parses. From the first dawning of the morning to sun-riase, five miles. From sun-set until stars appear, five miles. משָׁה לה חֲלַשְׁנָה חֲזָרָתָוּ מְשַׁבְּעָה וַחֲזֵרָתָוּ. There remain thirty. Fifteen from morning to noon. והמשער מאלה דחמה לארחה Fifteen from noon till even." Behold a day's journey, of forty miles in one sense, that is, as much as may be despatched in one day; and of thirty in another, that is, as much as most usually was wont to be despatched. Where you are admonished by them also; that these are computed נַעֲרָע according to the equinoctial day."

They feign, that Saul, in one day, travelled sixty miles, as the Israelites did also from Jordan to mount Gerizim; but most commonly they judge the diet, to be according to what was said,—namely, that, under it, are comprehended thirty miles.

And hither let those passages be brought. אֶא וֹא מַדְּרָךְ וּמֶרְכְּבִים וּמְחַשְּבִים וּמָרָע From Modim" (the sepulchres of the Maccabees) "and forward; and, according to this measure, on every side. He saith, moreover: From Modim to Jerusalem were fifteen miles." The dispute is upon that, Numb. ix. 10, where it is commanded, that every one keep the Passover in the first month, unless he be unclean, יֵא וּגְרוֹרָם וּרֳדוּחַ "or in a long way;" and it is concluded, that by a long way is to be understood the distance of fifteen miles at the least, which was the half of a common diet.

SECT. II.

The Jews' measuring out the Land by Diets.

In the place, noted in the margin, the masters ask,

\[d\] Bava Mezia, fol. 33. 1.
\[e\] Pesachin, fol. 98. 2.
\[f\] Midr. Till. fol. 7. 4. Gloss in Sanhedr. fol. 44. 1.
\[g\] Pesach. in the place above.
\[p\] Bava Mezia, fol. 28. 1.
“How long is any bound to make known, by public outcry, concerning something found? R. Judah saith, Three feasts, and seven days after the last feast: namely, three days for any to go home to seek, whether he hath lost anything, and three days to come back to Jerusalem, and that still one day might remain for public outcry.” (The Gloss is, “That he might make an outcry,—I lost such a thing, and these are the marks of it.”) “But they object, the third day of the month Marchesan they pray for rains. Rabban Gamaliel saith, The seventh of that month, which is the fifteenth day from the Feast of Tabernacles: namely, that the last of all the Israelites who came up to the feast might go to Euphrates, and not be caught by the rains.”

It is presumed by this tradition, that the utmost bounds of the land of Israel was within three days’ journey of Jerusalem: nor amiss: and under the same condition the utmost bounds of the land beyond Jordan, are reckoned; namely, that they exceeded not that distance; but how much they came short of it, is left in doubt. It is not my purpose to determine of that business, in this place: that which we pursue, is, to measure out the breadth of the land within Jordan.

SECT. III.

The Talmudists’ measuring the Breadth of the Land within Jordan.

There was a tradition and national custom famous among them, concerning which we have mention somewhere, כפר רבינית חיה שעה לירשלאך והתלב ושב אחיו לגלץ. That a vineyard of four years’ old, should go up to Jerusalem in a day’s journey on every side.” The sense of the tradition is this; The second tithes were either to be eaten at Jerusalem, or, being sold at home, the money was to be brought to Jerusalem, whence some things were bought to be eaten there. Now provision is made by this canon, that the tithes of vineyards, which were within a diet of the city, should not be sold, but that they should be brought to Jerusalem, and eaten there.

But איני יודע מהוויא “What are the bounds, say they, of that day’s journey?

2 Massar Sheni, cap. 5, hal. 2.
CHOROGRAPHICAL DECAD.

אילאת on the south.
Acrabat on the north.
Lydda on the west.
Jordan on the east.

So both Misnas. But the Babylonian Gemara, in the places noted in the margin, reads אילת on the north, Acrabat on the south. By what reason, and in what sense, these words agree, commentators endeavour to resolve obscurely enough: but it is not of so much moment, to detain us.

Elath recalls to my mind some things, which are spoken by the Notitia of the eastern empire. Where, “under the disposition of the honourable man, the duke of Palestine,” is substituted, among others, “Praefectus legionis decimae Fretensis Aiae, The lieutenant of the tenth Fretensian legion at Aila.” Where Pancirolius writes, that “Aila was seated on the shore of the Red Sea.” St. Jerome, upon Ezek. xlvii, writes thus; “The tongue of the Red Sea, on the shore of which Aila is seated, where a Roman legion and garrison is now quartered.” And the same father elsewhere; “Aila (saith he) is in the utmost borders of Palestine, joined to the south desert, and the Red Sea, whence men sail out of Egypt into India, and thence into Egypt. And there also is a Roman legion called Decima,” The Tenth.

We dare not contradict so great an oracle; otherwise, my thoughts would run back to this our Elath: and that upon this reason especially, because it seems somewhat hard, to substitute a garrison at the Red Sea “under the duke of Palestine,” when that was so far distant from Palestine, and since there was a ‘duke of Arabia’ (in which Elath at the Red Sea was) as well as of Palestine.

You see the Fathers of the Traditions, measuring from Lydda by Jerusalem to Jordan in a double diary: but here also they leave us again at uncertainties of the breadth of the land; because Lydda was not upon the utmost coast of the land on that side. Unless, perhaps, you might say, that whatsoever space went between Lydda and the sea was מירתי ים “The region of the sea,” esteemed as heathen land; when Caphar Lodim, which was seated in that interval, and not far from Lydda, was of no better account8. Let us

m Bezah, fol. 5. 1. Rosh Hashanah, fol. 31. 2.
* De loc. Hebr.
* Gittin, cap. 1. hal. 1.
PTOLEMY CONSULTED AND AMENDED.

get therefore, if we can, more certain accounts, and more faithful direction.

Sect. IV.

PTOLEMY consulted and amended.

It would be ridiculous so much as to dream, that the breadth of this land is everywhere the same: since the seas bounding on all sides, here the Mediterranean, there that of Sodom, the sea of Gennesaret, the sea of Samochonitis, and Jordan gliding between them, cannot but make the space very unequal by their various windings.

Take a proof of this from Ptolemy in the Mediterranean shore:

Thus he:

Thus the Latin version of him:

Caesarea Stratonis .......................... 66. 15.
Joppa ........................................ 65. 40.
Jamnetorum portus. The haven of the Jamnites 65.
Gaza portus. The haven of the Gazites .... 64. 45.

And more of the like variation.

Of the last, namely, of ‘the haven of the Gazites,’ and Gaza itself, we may justly be at some stand. In Ptolemy himself, as you see, ‘the haven of the Gazites’ is in $\xi\epsilon$ $\varsigma$ 65. 45. But the Latin interpreter hath 64. 45:—nor indeed without reason, when Gaza itself is only in 65. 26. But indeed, on the contrary, it is more probable, that the haven of the Gazites should be placed in 65. 26, and Gaza itself in 65. 45; where, by the haven, is by no means to be understood that place, where ships $\theta$ put in, and unladed,—but the whole bay, comprehended within the promontories, that thrust themselves out into the sea; the very last point of which thrusting forth, you may conceive to be in deg. 65. and 26: from the city 19 minutes.

If, therefore, you are minded to follow Ptolemy with this

-Tab. Asim, cap. 6.

amendment, in measuring out the breadth of the land between Gaza and Asphaltites, take it thus. Let Gaza be in deg. 65. 45. And in him also, Ἀσφαλτίτης τὸ μέσον ἐπεχεί μολὼν ξύσε ν. The Latin version is, "Asphaltitis medium continet gradus 66. 50. The middle of Asphaltites contains degrees 66. 50." From Gaza, therefore, to the middle of the Dead Sea, will be a whole degree, and 65 minutes; to which 65 miles, 5 minutes, do answer: whence if you withdraw the half of the Asphaltites, there will remain 65 miles, or thereabouts, from the shore of it to Gaza.

SECT. V.

Pliny to be corrected.

And here I cannot but amend the reading of Pliny, or, at least, show that it wants mending; in whom we read thus; "Deinde Nabataei oppidum," &c. "Thence the Nabateans inhabit the town called Petra, the Rock, in a valley, little less than two miles in bigness, surrounded with inaccessible mountains, a river running between. It is distant from Gaza, a town of our shore, DC. miles: from the Persian bay, CXXII. miles. Two double ways meet here; the way of those who went to Palmyra of Syria; and of those, who came from Gaza." Those words, "It is distant from Gaza," &c. are they, with which we have to do.

What! six hundred miles from Gaza to Petra, the metropolis of the Moabites? I wonder the very learned Heidman* should so softly swallow down these words,—and that, without any regret. But let me have leave to conjecture, that Pliny, in his own copy, wrote thus, "It is distant from Gaza, a town of our shore, CX. M."—but, by the carelessness of the transcribers, the numerical letter X was cut into two parts, after this manner, X, and the left half of it, at length, closed in with the former C, in this manner ( ), and so, at last, passed into D; and the other right-hand half remained thus, C, and was reckoned for a hundred.

However we may mistake in our conjecture, yet certainly concerning the space and number of the miles, we do not so mistake. For allow thirty-eight miles, or thereabouts, between Petra and Asphaltites,—and grant twenty miles, or

* Nat. Hist. lib. 6. cap. 28.
* See Heidman. Palast. c. 7. § 6.
thereabouts, to the breadth of that sea (that we may go some-
thing in the middle between Pliny and Josephus concerning
the breadth of it), then there will remain, of the hundred and
ten miles, which, we suppose, Pliny wrote,—fifty-two miles,
or thereabouts, from that sea to Gaza:—which is not far from
the mark. But the mark is vastly overshot, when six hun-
dred miles are assigned from Gaza to Petra. You will surely
favour our computation, and conjecture of the injury done
Pliny by the transcribers, when you shall have observed, that
the first shore of Gaza is, according to Ptolemy, as we have
said, in degr. 65. 26; and Petra is only in degr. 66. 45.

Let us, therefore, grant fifty-two or fifty-three miles, or
thereabouts, for the breadth of the land from the shore of
the Mediterranean sea to the Asphaltites: you must allow
some more miles between the Mediterranean shore and Jor-
dan: because, by how much the more broad the Asphaltites
is, so much the less broad is the land; and the same must
be said of the sea of Gennesaret and Samochonitis. And
Galilee is not only straitened according as they are enlarged;
but it is straitened also by the territories of Tyre and Sidon
running between it and the sea.

So that it would be in vain to trace out an exact breadth
of the land every where; and it would be ridiculous to mea-
sure it by any one measure or extension. It is well enough,
if one come near the thing by some convenient guess here
and there, or err not much of it.

The determination of the length of the land seems more
sure, while it is measured out by towns and cities, from Sidon
to the river of Egypt: but here also is not the same space to
all; and, in some places, the measuring is very uncertain.
SECT. VI.

The Length of the Land, out of Antoninus.

Thus the Itinerary of Antoninus:—

From Sidon to Tyre (Phœnicia) 24 miles.
To Ptolemais 32 miles.
Sicamina 24 miles.
Cæsarea 20 miles.
Betaro (Palestine) 18 miles.
Diospoli 22 miles.
Liamnia 12 miles.
Ascalon 20 miles.
Gaza 16 miles.
Papa 22 miles.
Rhinocolura 22 miles.

—

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We have elsewhere measured out this space by the cords of Pliny and Strabo, less than this number by thirteen miles: where if some mistake hath crept into the computation, let Gulielmus Tyrus bear the blame, who stretched the bounds of Phœnicia four or five miles only from Tyre southward.

But what shall we say of another Itinerary? Which whether it be Antoninus's, I dare not define; where it is thus,

From Cæsarea to Betaron 31 miles:
To Diospolis 38 miles:

exceeding the former computation nine-and-twenty miles. There is somewhat there also, which how to reconcile with Josephus, it is not easy to show: for it is said,

From Neapolis to Ælia 30 miles:
To Eleutheropolis 20 miles:
To Ascalon 24 miles:

Where from Ælia or Jerusalem to Ascalon run out only 44 miles; whereas Josephus saith of Ascalon, that it was Τὸν Ἴεροσυλήμων εἶκος πρὸς τῶς πεντακοσίως ἀπέχουσα σταδίους, "distant from Jerusalem 520 furlongs;" or 65 miles. This

3 De Bell, lib. 3. c. 2.
breach is a little filled up by this,—that New Ascalon was nearer to Jerusalem than the old, by sixteen miles, as Benjamin relates.

Whether Betaron were the same with יִרְמָה Betar, where that horrible slaughter was under Ben Cosba, we will not dispute here: there is no doubt to be made but Liamnia is illy writ for Jambia. And now let us follow Antonius to Pelusium:—

Rhinocolura
Ostracena ...... 24 miles:
Cassio ....... 26 miles:
Pentascino .... 20 miles:
Pelusio ...... 20 miles:

Which how they agree with Pliny, who numbers only sixty-five miles from Pelusium to the ending of Arabia,—viz. to the Sirbon, on which Rhinocolura borders,—I shall not take upon me to say. This I have said elsewhere, that it is a wonder, that some maps should place the Sirbon between Cassius and Pelusium, when the contrary manifestly appears both here, and in Pliny and Strabo. Perhaps they took the error from Ptolemy, or, at least, from his interpreter, in whom Cassius is in latitude, degr. 31. 15: but the breaking out of the Sirbon in 31. 10.

SECT. VII*.

The Breadth of the Ways.

"The Rabbins deliver. A private way (דרור והשיג) is four cubits. A way from a city to a city is eight cubits. A public way (דרור והبريد) is sixteen cubits. The way to the cities of refuge, is two-and-thirty cubits. The king's way hath no measure: for the king may break down hedges to make himself a way. And the way to a sepulchre hath no measure, משא וה pieniąd for the honour of the dead." Compare Matt. vii. 13, 14.

There was this difference between a way from a city to a city, and דרור והبريد a public way: that a public way was that, along which all cities passed; a way from a city to a city was that, along which this city passed to that, and that to this, but no other city passed that way.

"That way from a city to a city was eight cubits (saih

* Bav. Bathra, fol. 100.
the Gloss), that if haply two chariots met, there might be space to pass."

The way to a sepulchre had no measure, that those that attended the corpse, might not be separated by reason of the straitness of the way. They add, הַמַּעֲרַ֖ו דַּעָתָ֣י צְפָוָ֔י אַמְרִ֖י בָּתַּי אָפָ֣חֲת דַּעֲחַֽי "A station, as the judges of Zippor say, is as much as contains four cabes." By station they understand the place, where those that return from the sepulchre, stand about the mourner to comfort him. עֹבְרֵי אָשֶׁר הָעֲמֹ֨דֶה אִישׁ עֹבְדוֹי עַלָּוֶֽם "For men-servants and women-servants they do not stand, nor for them do they say the blessing of the mourners." The Gloss is, "When they returned from the sepulchre, ויָעֲשֵׂם יָשְׁרֵהּ שָׁרוּהַ וּלְבָנֵֽי יָשְׁרֵהּ they stood in rows comforting him. And that row consisted not of less than ten. They made him sit, and they stood about him." בְּתִי דִּקְנֵי "A piece of ground containing four cabes of seed (saith the Gloss), is thirty-three cubits and two hand-breadths broad, and fifty long."

SECT. VIII.

The Distance of Sepulchres from Cities.

burying-places נָלָּו בְּתֵי קִבְרֵי מָכְרֵי לַעֲשׂוּר They are the words of the Glosser upon Kiddushin in the place quoted; and that upon this tradition: לָו בְּתֵי קִבְרֵי מָכְרֵי לַעֲשׂוּר "For all the thirty days, he is carried in his mother’s bosom, and is buried by one woman and two men; but not by one man, and two women." The sense is this,—An infant, dying before the thirtieth day of his age, hath no need of a bier, but is carried in his mother’s bosom to burial, two men accompanying; but he is not carried by two women, one man only accompanying. And this reason is given; because, when the burying-places were a good way distant from the city,—it might happen, that two women might be enticed by one man to commit whoredom, when they were now out of the sight of men; but two men would not so readily conspire to defile one woman.

They produce examples: "A certain woman (say they) carried out a living infant, as though it were dead; to play the whore with him, who accompanied her to the place of..."
burial."—And, "Ten men took up a living woman, as though she were dead, that they might lie with her." Certainly, thou forgettest thyself, O Jew, when one while thou sayest, that two men would scarcely conspire together for the defiling the same woman,—and other while, that ten men did.

The burying-places were distant two thousand cubits from the Levitical cities; from all other cities a great space, if not the same. How far Jerusalem agreed with these in this matter, or not agreed,—we must observe elsewhere.

CHAP. IX.\(^b\)

Some Places scatteringly noted.

I. The Roman Garrison. II. Zin יִצְנ. Cadesh בּכֶת. III. Ono אונְו.

SECT. I. The Roman Garrisons.

Being to speak of some places, scatteringly taken notice of here and there,—let us begin with the Roman garrisons, which were dispersed all the land over: and this we do the rather, because the Notitia Imperii, whence they are transcribed, is not so common in every one's hand.

NOTITIA.

Under the command of the honourable person,
the Duke of Palestine.

Equites Dalmatæ Illyriciani Berosabæ.
Equites Promoti Illyriciani Menoide.
Equites Scutarii Illyriciani Chermulae.
Equites Mauri Illyriciani Æliæ.
Equites Thamudeni Illyriciani Bitsanæ.
Equites Promoti Indigenæ Sabaiæ.
Equites Promoti Indigenæ Zodocathæ.
Equites Sagittarii Indigenæ Havanae.
Equites Sagittarii Indigenæ Zoræ.
Equites primi Felices Sagittarii Indigenæ Palæstinae Saburæ, sive Veterocariae.
Equites Sagittarii Indigenæ Mohaile.
Praefectus Legionis Decimæ Fretensis Aliae.

And those that are taken out of the lesser Muster-roll.

Ala prima miliaria Sebastena Asuadanæ.
Ala Antana Dromedariorum Admathæ.

Ala Constantiniana Tolohæ.
Ala secunda Felix Valentiniana apud Præsidium.
Ala Prima miliaria hastæ.
Ala Idiota constitutæ.
Cohors Duodecima Valeria Afro.
Cohors Decima Carthaginensis Carthæ.
Cohors Prima Centenaria Tarbae.
Cohors Quarta Phrygum Præsidium.
Cohors Secunda Gratiana Jehybo.
Cohors Prima equitata Calamonæ.
Cohors Secunda Galatarum Ariendæ.
Cohors Prima Flavia Moleahæ.
Cohors Secunda Cretensis juxta Jordanem fluvium.
Cohors Prima Salutaria inter Æliam et Hierichunta.

_The Office stands thus:_

Principem de Schola Agentium in rebus.
Numerarios et Adjutores eorum.
Commentariensem.
Adjutorem.
A libellis, sive subscribendarium.
Exceptores, et cæteros Officiale.
All this out of Notitia.

**SECT. II.**

_Ζιν. Cadesh._

_These places are named in the line bounding the land southward. Numb. xxxiv. and Josh. xv._

The Jews teach us, that it was called the ‘Desert of Zin’ from a mountain of that name, and that the mountain was so called from the groves of palm-trees; and that it was famous for iron-mines. For those words, Numb. xxxiv. 4, וְקָרַב יְצִירָת="And pass on to Zin," are rendered by the Jerusalem Targumist, וְקָרַב יְצִירָת פֶּה יַרָּא "And the border passed on to the mountain of Iron." By Jonathan, וְקָרַב יְצִירָת פֶּה יַרָּא, "And passed on to the palms of the mountain of Iron."—

_יָהָע, in the Talmudists, are “lesser palms.”—"Rabh Judah saith, He that sells a farm to his neighbour, must write, Possess to thyself, הרצל והדאץ העיני, הֶדְאָץ והדאץ העיני."—Let the Aruch be an interpreter for us._

<sup>c</sup> _English folio-edition, vol. 2, p. 325._  
<sup>d</sup> _Bava Bathra, fol. 69. 2._
“...are loftier palm-trees.

“...are the rest of the greater trees.

“...are the rest of the smaller trees.

“...are the smaller palm-trees.”

And the Talmudists again "The palms of the mountain of Iron are fit," to make a bunch to hold in the hand in the feast of Tabernacles. Where the Gloss,—

יינו "are smaller palms."

It seems, therefore, to be some mountainous tract, very near to the borders of the land of Israel, famous for palms of a lower size, and iron-mines, called, from its palm-trees, ים Tsin, and from that name giving a denomination to the adjacent country, which was desert.

Cadesh, in the eastern interpreters יָמֵר Rekam, was a bound of the land; yet Cadesh itself was, in effect, without the land. Hence those words, "He that brings a bill from a heathen place, &c; yea, that brings it from Rekam."—And, "All the spots that come from Rekam, are clean." The Gloss is, "Some spots in the garments" (namely, of a profluous woman) "which came from Rekam, were clean, because they determined not of the spots of strangers." Another Gloss thus: "In Rekam were Israelites; and yet spots, coming from Rekam, are clean, because they belong to Israelites, and the Israelites hide their spots," &c.

Cades, as Bridenbachius relates, is called Cawatha by the Arabians: for thus he; "At length we came into a certain country, which, in the Arabian tongue, is called Cawatha, but, in the Latin, Cades." Which while we read, those things come into my mind, which the eminent Edward Pocock, S. T. D. a man of admirable learning, discourseth concerning the word Kawa, in his very learned Miscellaneous Notes, that it should signify 'crying aloud,' 'an outcry,' &c. To which whether the word יְניָא 'Gohe,' and יְנָטָה (whereby Rekam is also called), that denotes 'bellowing,' may any way answer,—it is more fit for that great oracle of tongues to judge, than for so mean a man as I am.

* Sucoah, cap. 3. hal. 1.  " Gittin, cap. 1. hal. 1.  " Jevam. fol. 16. 1.
SECT. III.

חניא Ono.

"Ono was distant three miles from Lydda. R. Jacob Ben רבי י Voters Dosithaeus said, From Lydda to Ono are three miles; and I, on a certain time, went thither before day-break, up to the ankles in honey of figs.—R. Simai and R. Zadok went to intercalate the year in Lydda, and kept the sabbath in Ono."

The Talmudists suppose this city was walled, down from the days of Joshua; but fired in the war of Gibeah: because it is said, "All the cities also, to which they came, they set on fire," Judg. xx. 48; but that it was rebuilt by Elpaal, a Benjamite, 1 Chron. viii. 12; "R. Lazar Ben R. Josiah said, It was destroyed in the days of the concubine in Gibeah; but Elpaal stood forth and repaired it."

With Lod and Ono is also joined ננה יהושע or, "The valley of craftsmen," Neh. xi. 35; which some of the Jews suppose to be a particular city; and that it was walled from the days of Joshua. "But saith R. Chananiah, in the name of R. Phineas, Lod and Ono ננה יהושע themselves are the valley of craftsmen." That R. Chananiah ננה יהושע a citizen of the city of Ono, eminent among the Rabbins, "one of the five learned, who judged before the wise men. These were, Ben Azzai, Ben Zuma, Chanan, and Chananiah, and Ben Nanas."

Why the maps placed Lod and Ono near Jordan, not far from Jericho, I can meet with no other reason, than that, in Josephus, is found the town Adida, not far from thence, and Hadid is reckoned with Lod and Ono in Ezra ii. 33; and Lod and Hadid are framed into one word לאסדלא, Lodadi, Ezra ii. 33,—and לאסדלא, Lodadid, Neh. vii. 37, by the Seventy interpreters. But there were more places called by the name of Adida; so that that reason fails, if that were the reason. For there was 'אדדלא וה עֲשַׁשׁ סְפִּילָא, 'Adida in Sephel,' 'Adida in the Valley;' and אדדלא πόλεις ἐν ὑπὸ κειμένη, "The city Adida in the mountain; υφὶ ὡς ύπόκειται τὰ τῆς Ιουδαίας πεδίων' under which lay the plains of Judea." And אדדלא

1 Cholin, fol. 56. 2. Hieros. Megill. fol. 70. 5.
IJuchas. fol. 39. 2.
K Bab. Chetub. fol. 3. 2.
M Juchas, in the place above.
N 1 Macc. xii. 30.
in Galilee before the great plain,” if it were not the same with “Adida ἐν Ἑφοῖλα in Sephel.”

Of Lydda, which we are now near, when we are speaking of Ono, let that be considered, for the sake of young students, which the Gloss adviseth. — That Lydda is called also Lodicea: and frequent mention is made of the martyr, whom “The martyrs in Lydda,” which is sometimes also pronounced “The martyrs in Lodicea;” — as in that story among other places; “When the tyrant [or Trajan] endeavoured to kill Lolienus [perhaps Julianus] and Papus his brother in Lodicea,” &c. [the Gloss, Lodicea, that is, Lydda] “he said to them, If you are of the people of Ananias, Michael, and Azarias, let your God come, and deliver you out of my hand.”

The martyrdom of these brethren is much celebrated, which they underwent for the king’s daughter, who was found slain; and the enemies of the Jews said, that the Jews had slain her; and these brethren, to deliver Israel, said, ‘We slew her;’ — therefore, those alone the king slew. So the Gloss.

In the tract Kelim there is mention of which whether it refers to the same place, and be to be rendered “The Sandal of Lydda,” doth not appear. With it is mentioned, also, “The Emkean Sandal,” — so called from “Caphar Imki:” the mention of which place is in the tract Taanith, where it is said, “The city out of which are five hundred footmen, as Caphar Imki,” &c. So the Aruch and R. Solomon cite the place, and pronounce the name of the city “Caphar Imki;” but in the Talmudic text it is “Caphar Imeki.” — About which we shall not contend.

CHAP. X.

Of the various Inhabitants of the Land.

I. It was the Land of the Hebrews, before it was the Canaanites.

II. Whence it came to pass, that Canaan was only a part of Canaan, Judg. iv. 1. III. Who the Perizzites were. IV. The Kenites. V. Rephaim.

SECT. I.

It was the Land of the Hebrews, before it was the Canaanites.

Abraham is called בכר Hebrew, then only, when the difference between him and the Elamites was to be decided by war. And the reason of the surname is to be fetched from the thing itself, which then was transacted.

I. The hereditary right of the Holy Land, which, by divine disposal, was Sem’s land,—Elam, the first-born of Sem, did deservedly claim; nor was there any of the sons of Sem, upon whom, in human judgment, it was more equally and justly devolved. But the divine counsel and judgment had designed it another way;—namely, that it should come to the family of Arphaxad, and Heber, of which family Abraham was. Him, therefore, God strengtheneth against the army of Elam; and declares him heir by a stupendous victory; which Sem himself likewise does, blessing him, although he had overthrown in battle his sons the Elamites, born of his first-born Elam. For that most holy man, and a very great and noble prophet withal, acknowledged the counsel of God; whom he is so far from opposing for the slaughter of his sons, that, on the contrary, he blesseth the conqueror, and yields him the choicest fruits of his land, bread and wine, not only for refreshment to him and his soldiers, but also, perhaps, for a sign rather of resignation, and investing him with the hereditary right of it, whom God, by so signal a mark, had shown to be the heir. Upon very good reason, therefore, Abraham is called Hebrew, to point as it were, with the finger, that God would derive the inheritance of that land from the family of Elam to the family of Heber: from the first-born, to him that was born after; which was also done afterward with Reuben and Joseph.

II. It neither ought, nor indeed can, be passed over without observation, that the country of Pentapolis, and the countries adjacent, were subjects and tributaries to Chedorlaomer king of Elam. What! was there any part of the land of Canaan subject to the king of the Persians, when so many kings and countries lay between it and Persia? No idle scruple and difficulty, I assure you; nor, as far as I can see, any otherwise to be resolved, than that Elam, the first-born of Sem, or Melchizedek, by his birthright, was heir of that land, which his father Sem possessed by divine right and patent; and the sons of Elam also held after him, and his grandsons, unto Chedorlaomer. For when it is said, that those cities and countries had served Chedorlaomer twelve years, the times of his reign seem rather to be reckoned, than the years of the reign of the Elamites. Not that those nations were subject to the sceptre of the Elamites twelve years only, but that that year was only the twelfth of Chedorlaomer. But now God translates the inheritance to the family of Heber, called Hebrew before, but now more particularly, and more honourably, since, of all the families of Sem, that was now most eminent. יִשְׂרָאֵל Hebrew denotes Hebrews, as Assur denotes Assyrians, in those words of Balaam, Numb. xxiv. 24, "And shall afflict Assur, and shall afflict Heber."

It is a dream of somebody among the Rabbins, "That, when the whole land was divided among the seventy nations, at the confusion of tongues,—the land of Canaan came to none: therefore, the Canaanites betook themselves thither; and being found not only empty, but conferred by lot upon none, they usurped it for their own."

But what, then, shall we say of Melchizedek, whom now all acknowledge for Sem? Which is more probable,—that he intruded among the Canaanites, now inhabiting the land,—or that they intruded upon him? Was not that land hereditary to him and his rather, than usurped by wrong and intimation? And did not he, by the direction of the Spirit of God, betake himself thither, rather than either that he, wandering about uncertainly, lighted upon that land by chance, or, acted by a spirit of ambition or usurpation, violently possessed himself of it? For my part, I scarcely believe, either that the Canaanites went thither before the

confusion of tongues, or that Sem, at that time, was not there: but that he had long and fully inhabited the land of Canaan (as it was afterward called), before the entrance of the Canaanites into it: and that by the privilege of a divine grant, which had destined him and his posterity hither: and that afterward the Canaanites crept in here; and were first subjects to the family of Sem, whose first-born was Elam, but at length shook off the yoke.

When, therefore, all those original nations, from the confusion of tongues, partook of their names immediately from the fathers of their stock,—as, the Assyrians from Assur, the Elamites from Elam, &c; the same we must hold of the Hebrew nation,—namely, that it, from that time, was called Hebrew from Heber: and that it was called the land of the Hebrews, before it was called the land of the Canaanites. For I can neither think, that the stock of the Hebrews had no name for almost three hundred years after the confusion of tongues, until the passing of Abraham out of Chaldea found a name for it, which some would have: nor methinks is it agreeable, that Abraham was therefore called Hebrew, because, travelling out of Chaldea into the land of Canaan, he passed Euphrates; when, upon the same reason, both Canaan himself, and the fathers of all the western nations almost, should be called Hebrews; for they passed over Euphrates, travelling out of Chaldea. And when the patriarch Joseph himself is called, by his mistress, a "Hebrew servant," Gen. xxxix. 17, and so called by the servants of Pharaoh, chap. xli. 12; and when he saith of himself, that he was stolen away "out of the land of the Hebrews," Gen. xl. 15,—it is scarcely probable, that that whole land was known to other countries under that name, only for one family now dwelling there,—and that family a stranger, a traveller, and living in danger from the inhabitants: but rather that it was known by that name from ancient ages, even before it was called "The land of the Canaanites." Nor, if we should raise a contest against that opinion, which asserts that the language of the Canaanites and the Hebrews was one and the same,—would that argument any whit move us, that the towns and cities of the Canaanites bore names, which were also Hebrew; for those their Hebrew names

they might receive from Sem, Heber, and their children, before they were places of the Canaanites.

Heber lived, when the tongues were confounded, and the nations scattered; and when none denied, that the sons of Heber were Hebrews, (yea, who would deny, that that land was the land of Heber?) by what reason should not they, and that nation, take their name from him, after the same manner, as other nations took theirs from their father, at the confusion of languages?

SECT. II.

Whence Canaan was a part only of Canaan, Judg. iv. 2.

Canaan, with his people, wandering from Babylon after the confusion of languages, passed over Euphrates through Syria, and travelled towards Palestine, and the way led him straight into the northern part of it first. And that which the Jews say of Abraham travelling thither, may be said of this person also, in this regard:—“God said to Abraham (say they), יְהֹוָה יְהֹוָה לְךָ בֵּיתךָ וּבָנָיִךָ אֶחָד. To thee, to thee; the words being doubled by reason of a double journey, one from Aram Naharaim,—the other, from Aram Nahor. While Abraham lived in Aram Naharaim, and Aram Nahor, he saw men eating, drinking, and playing: he said, therefore, Let not my portion be in that land. But after he came לְוְשָׁנָה לְוִתָנ לַשׁוֹר to the ladder of the Tyrians, he saw men labouring in digging their grounds, in gathering their vintage, and in husbandry: and then he said, Let my portion be in this land.”

Note, how Abraham, coming into the land of Canaan, is first brought into the north part of it: for there was ‘Scala Tyriorum,’ ‘The ladder of the Tyrians.’ Canaan, in like manner, with his sons, travelling from Babylon, went the same way, and possesseth first the north parts, both those that were without the land of Canaan, and those that were parts of the land of Canaan itself.

First, Let the seats of these his four sons without the land of Canaan be observed.

I. ארבדי Arvadi, the Arvadites. Which word, in all versions almost, is read as Aradi, the Aradites. And their seats are easily discovered in Arad and Antarad. Jonathan, for ארבדי Arvadi, the Arvadites, reads לָיסֶמֶנ, the Lutasites.

*Bereah. Rabb. § 39.
Which people, in what part of the world were they? When I search in the Aruch what the word לוטס means, he cites these words out of Bereshith Rabba; "A certain woman of the family of Tiberinus was married to one Lutas:" and when, accordingly, I search Bereshith Rabba, I find it there written, "She was married to a certain robber."

If it were written in Jonathan ימסא, instead of לוטס, I should suspect his eye was bent upon 'Latavis,' a place of Phoenicia: concerning which mention is made in the Notitia Imperii; where the Roman garrisons, under the duke of Phenisce, are "Otthara, Euhara, Saltacha, Latavis," &c.

II. Zacari, the Zemarites.—In the Targumists, both that of Jerusalem and of Jonathan, it is זמר Chamatsi. So it is in the Arabic, and in the Jerusalem Gemarists; and also in Bereshith Rabba; which either supposeth them Zemarites, or alludes to the word, שומש בכר, "because they wrought in זמר Zemer, woollen manufacture." But ‘Chamats’ and ‘Apamia’ are convertible terms in the Jerusalem Talmudists: "The sea of Apamia (say they) is the sea of Chamats." But now that Apamia, we show elsewhere, is the same with Sepham; on the utmost coast of the land of Israel, north and northeast.

III. Arki, the Arkites. ארקי is Arcas of Libanus."—Pliny writes thus; "Pancus, in which is Caesarea with the spring before spoken, Abila, Arca," &c. Borchard thus, "In terminos [read inter] Libani et Antilibani offedimus castrum Arachus," &c. "On [or rather between] the borders of Libanus and Antilibanus, we found the strong-hold Arachus, and built by Aracheus the son of Canaan, when the deluge was over."

IV. Hamathi, the Hamathites.—In the Jerusalem Targum it is Antioch. And Bereshith Rabba not much from that sense, though in very different words, יח יאסרה "A Sinite (saith he) and Arethusa: חמה, Chamathi is Epiphania."—Thus Pliny; "The rest of Syria hath these people, except what shall be said with Euphrates, the Arethians, the Bereans, and the Epiphanians."

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*f Hieros. Megill. fol. 74. 2.
† `Beresit. Rabb. § 37.
‡ Hiers. Chetubh. fol. 35. 2.
§ Beresh. Rab. in the place before.
" Nat. Hist. lib. 5. 19."
You see the Antiochian and Syrophœnician Syria possessed by the Canaanites; and yet we are not come as far as the land of Canaan.

Let us, therefore, proceed onwards with Canaan, and the rest of his sons. The borders of the Canaanites, saith the Holy Scripture, “were from Sidon to Gerar, even unto Gaza,” Gen. x. 19. You will say, they were from Antioch; and utmost Phœnicia, and a great part of Syria.—True, indeed, those countries, as we have seen, were planted by the sons of Canaan, but the Scripture doth not call them Canaanites; but where their coasts end towards the south, there the Canaanites’ begin. The tract, therefore, or region, first possessed by them, is called by a peculiar name Canaan, as distinct from the rest of the land of Canaan, Judg. iv. 2; where “Jabin the king of Hazor,” is called “the king of Canaan,” that is, of the northern coast of the land of Canaan. And among the seven nations, devoted by God himself to a curse and cutting-off; the Canaanites are always numbered, when all, indeed, were Canaanites; and that, as it seems, upon a double reason: partly, because that country was distinctly so called, as another country, and was of a peculiar difference from those countries inhabited by the sons of Canaan, of whom we have spoke: partly, because Canaan the father probably fixed his seat there himself; and thence both that country was called Canaan, and the whole land moreover called “The land of Canaan.”

SECT. III.

The Perizzites, who.

Reckon the sons of Canaan in Gen. x: and where do you find the Perizzites? And yet, a matter to be wondered at, they are always numbered in that black catalogue, of the seven nations to be cut-off.

I know, it is supposed by some, that they are called ‘Perizzites,’ as much as to say ‘Villagers,’ because they dwelt in ‘villages,’ and small towns unfortified: which, indeed, varies not much from the derivation of the word: but certainly it is needless, when all the Canaanitish families are reckoned up, which possessed the whole land, to add "the


villagers,' over and above, who were sufficiently included in the aforesaid reckoning.

But that which, we know, was done by the Israelites,—we justly suppose, was done by the Canaanites also; namely, that some families of the Canaanite stock, were denominated, not from the very immediate son of Canaan, from whom they derived their original, but from some famous and memorable man of that stock. Nor do we say this upon conjecture alone, but by very many examples among the Israelites; and, indeed, among other nations, and this in that very nation, of which we are speaking. In Gen. xxxvi, Zibeon was the son of Seir, ver. 20; and the whole nation and land was called, "The nation and land of the sons of Seir." But now that that Seir was of the Canaanite pedigree, appears sufficiently hence, that his son Zibeon was called a Hivite, ver. 2. After the same manner therefore, as the Seirites, who were of Canaanite blood, were so named,—I make no doubt the Perizzites were named from one Perez, a man of great name in some Canaanite stock.

SECT. IV.

The Kenites.

Of the same rank were the Kenites, the Kenizzites, Cadmonites: by original, indeed, Canaanites, but so named from some Cain, and Kenaz, and Cadmon, men of famous renown in those families. If so be the Cadmonites were not so called from their antiquity, or rather from their habitation eastward: which is the derivation of 'Saracens;' from 'Sarac,' the 'east.'

The masters of the traditions do not agree among themselves what to resolve concerning these nations. In the Jerusalem Talmudists you have these passages: "Your fathers possessed seven nations, but you shall possess the land of ten nations. The three last are these,—the Kenites, the Kenizzites, the Cadmonites. R. Judah saith, These are the Saracens, the Sabeans, and the Nabatheans. R. Simeon saith, Asia,Damascus. R. Lazar Ben Jacob saith, Asia and Carthagena, and Turkey. Rabbi saith, Edom and Moab, and the first-fruits of the children of Ammon."

In the Babylonian Talmudists these passages: "Samuel"
saith, All that land, which God showed to Moses, is bound to tithes. To exclude what? To exclude the Kenites, the Kenizzites, the Cadmonites. A tradition. R. Meir saith, These are the Naphtuchites, the Arabians, and the Selimeans. R. Judah saith, Mount Seir, Ammon, and Moab. R. Simeon saith, איסר תיבס Asia and Spain."

"These nations were not delivered to Israel in this age; but they shall be delivered in the days of the Messias."

"In the days of the Messias, they shall add three other cities of refuge. But whence? From the cities of the Kenites, the Kenizzites, and the Cadmonites. Concerning whom God gave a promise to our father Abraham; but they are not as yet subdued."

We may borrow light concerning these nations from those words of Moses, Gen. x. 18, "Afterward the families of the Canaanites were dispersed." First, they replenished Phœnixia, and the northern country of the land of Canaan; by little and little, the whole land of Canaan within Jordan. Then they spread themselves into the land, which afterward belonged to the Edomites, and there they were called Horites from mount Hor; and the children of Seir, from Seir the father of those families, he himself being a Canaanite. On the east, they spread themselves into those countries, which afterward belonged to the Moabites, the Ammonites, the Midianites; and they were called Kenites, Kenizzites, Cadmonites, from one Cain, one Kenaz, and perhaps one Cadmon, the fathers of those families; if so be the Cadmonites were not so called from the aforesaid causes.

The mention of a certain Cain, calls to my mind the town or city Cain, which you see in the maps placed not far from Carmel: in that of Doet, adorned (shall I say?) or disfigured with a Dutch picture of one man shooting another, with this inscription, "Cain wert geschoten van Lamech;" "Cain was shot by Lamech," Gen. iv. A famous monument forsooth! That place, indeed, is obscure, Gen. iv: and made more obscure by the various opinions of interpreters: and you, Doet, have chosen the worst of all. If the words of Lamech may be cleared from the text, (and if you clear it not from the context, whence will you clear it?) they carry this plain and smooth sense with them:—He had brought in

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k Beresh. Rab. fol. 28. 2.  
1 Maimon. in יסוד cap. 8.  
bigamy: that, also, had laid waste the whole world, Gen. vi. For so wretched a wickedness, and which, by his example, was the destruction of infinite numbers of men, divine justice and vengeance strikes and wounds him with the horror and sting of conscience; so that, groaning and howling before his two bigamous wives, Adah and Zillah, he complains and confesseth that he is a much more bloody murderer than Cain: for he had only slain Abel,—but he, an infinite number of young and old, by his wicked example.

SECT. V.

Rephaim.

The Samaritan interpreter always renders these, Aseans;—in Gen. xv. 20, written with Cheth,—but, in Deut. ii. 20, with Aleph. If they were called Aseans, as they were by him, so by all other speaking Syriac and Chaldee; I know not whence the word Asia may more fitly be derived, than from the memory of this gigantic race, living almost in the middle of Asia, and monstrous and astonishing above all other Asiatics. The LXX call them Τετάνας, 'Titans,' 2 Sam. v. 18. 22. The word used by the Samaritan denotes 'Physicians,' and so it is rendered by me in the Polyglott Bible, lately published at London, Deut. ii,—partly, that it might be rendered word for word,—but especially, that it might be observed, by what sound, and in what kind of pronunciation, he read the word דֵּרֶם, 'Rephaim.' So the LXX render it, Ιαρπόλ, 'Physicians,' Isa. xxvi. 14, &c.

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A FEW

CHOROGRAPHICAL NOTES,

UPON THE PLACES

MENTIONED IN ST. LUKE.
A FEW

CHOROGRAPHICAL NOTES,
&c. &c.

CHAP. I.

Of the Places mentioned in Luke iii.

I. Some Historical Passages concerning the Territories of Herod,
and the Tetrarchies of his Sons. II. Whether Perea was not
also called Galilee. III. Some things in general concerning the
Country beyond Jordan. IV. Trachonitis. V. Auranitis.
VI. Iturea. VII. Abilene. VIII. 2 Sam. xx. 18, discussed.

SECT. I. Some Historical Passages concerning the
Territories of Herod, &c.

Before we make any particular inquiries into the countries
mentioned Luke iii. 1; it will not be amiss to dip into his-
tory a little more generally.

"Augustus Caesar" received Herod's sons, Alexander and
Aristobulus, upon their arrival at Rome, with all the kind-
ness imaginable, καὶ διδώσων Ἰωάννη τὴν βασιλείαν ὑπὸ βού-
λεται βεβαιοῦν τῶν ἐκ αὐτῶν γεγονότων; granting a power to
Herod to establish the kingdom in which of his sons he
pleased: καὶ χώραν ἔτι τὸν τε Τράχωνα, καὶ Βαταναλαν, καὶ
'Αβραάμιτον: yea, and moreover, gave him the region of Tra-
chonitis, Batanea, and Abranitis." We find Perea (peculiarly
so called) not mentioned in this place, when yet it was most
assuredly under Herod's jurisdiction: how else could he
have built Herodion, which was in the extreme confines of
Perea, southward, where he himself was buried?

Neither, indeed, doth St. Luke say any thing of Perea,
even then when he mentions the tetrarchy of Herod Antipas,
—under whose jurisdiction, Josephus tells us, were both

b Joseph. Antiq. lib. 15. cap. 13. [Hudson, p. 697. 6.]
c Ἀβαραίτων. Hudson.
Perea and Galilee. "Εγένετο ὑπὸ τοῦτῳ [Ἀντίπα] ἢ τε Περαία καὶ Γαλλαία, "Perea and Galilee were both under Antipas."

Why Josephus should not mention Perea, when he is speaking of the father's kingdom,—or why St. Luke should omit it, when he instances the tetrarchy of the son, that being so unquestionably within his jurisdiction; I confess is something strange to me: nor could I pass it without some remark.

The same Josephus tells us this of the tetrarchy of Philip: "Βασανία τε καὶ Τράχων, &c. Batanea, also, and Trachonitis, Auranitis, and some parts of Zeno's House, about Jamnia, yielding the profits of one hundred talents,—were under Philip's government." And again, "Τότε δὴ καὶ Φίλιππος τελευτᾷ τον βίον, εἰκόσιον μὲν ἐναισμός τῆς Τίβεριου ἀρχῆς. Then died Philip, in the twentieth year of the reign of Tiberius, when he himself had governed for seven-and-thirty years, over Trachonitis, Gaulonitis, and the country of the Bataneans." Here we see Auranitis is not mentioned, but Gaulonitis is; and in St. Luke, neither Batanea, nor Gaulonitis, nor Auranitis; but, instead of them, Iturea. There is a chronological difficulty in these words of Josephus, which is not easily solved; but this is not the business of this treatise.

It is hard to say, whether this Ζήνων οἶκος, 'house of Zenon,' have any relation with Zenodorus the robber. Josephus, in the place above quoted, mentions him, saying, that Augustus was the more willing to put Batanea, Trachonitis, and Auranitis, under the government of Herod the Great, that he might the more effectually suppress the thefts and rapines, committed by one Zenodorus, and the Trachonites. Strabo also speaks of this Zenodorus, telling us, that "there were few robberies committed now; καταλαβόντων τῶν περὶ Ζηνώδορον τῶν ληστῶν, the robbers of Zenodorus's party being cut off."

But if the name should be writ in the mother-tongue, רַב זֶנֹון Beth Zenun, it might signify 'a place or region of cold;' and so denote some country adjacent to the snows of Lebanon; or some part שְׁרוּר הָרֵל נָבָן 'the mountain of snow;' which I rather believe.

\[\text{c De Bell. lib. 2. cap. 9.} \quad \text{d De Excid. lib. 2. cap. 9.} \]
\[\text{e Antiq. lib. 18. cap. 6.} \quad \text{f English folio-edition, vol. 2. p. 302.} \quad \text{g Strabo, lib. 16.} \]
SECT. II.

Whether Perea may not also be called Galilee.

I. Although the whole Transjordanine country might justly enough be called Περαία, Perea,—for this very reason, because it was πέραν τοῦ Ἰορδάνου, "on the other side Jordan;" yet, generally speaking, the country is distinguished,—and that is peculiarly called Perea, which was the kingdom of Sehon, the dwelling afterward\(^h\) of the Reubenites, and part of the tribe of Gad.

Hence that of Ptolemy, that ἀπ’ ἀνατολής τοῦ ποταμοῦ Ἰορδάνου, "from the east of the river Jordan," there are only these cities reckoned up by him:

Κόσμος, Cosmos.
Δισθάς, Livias.
Καλλιφροῦς, Callirhoe. Of old, Lasha.
Γάζωρος, Gazorus.
Ἐπίκαυρος, Epicerus.

Other places, that were beyond Jordan, he mentions under other districts; as, some under Cælosyria,—others, under Batanea.

That which we are now inquiring about, is, whether the Transjordanine country was ever called Galilee. The rise of this question is, because our evangelist mentions the whole tetrarchy of Herod, under the name of Galilee, when as Perea was a great part of it. I incline much to the affirmative, for these reasons: and, first, I suppose that the upper part of the country 'beyond Jordan' might be called 'Galilee.'

1. From Matt. iv. 15, ὄντως ἱλάσσοντας πέραν τοῦ Ἰορδάνου, Γαλιλαία τὸν ἑθνῶν, "By the way of the sea beyond Jordan, Galilee of the Gentiles." Are not those places beyond the sea of Gennesaret, called, in this place, 'Galilee of the Gentiles,'—in distinction to Galilee properly so called, on this side Jordan?

2. Judas, who moved the sedition against the Roman tax, is, by Gamaliel, called 'Judas of Galilee,' Acts v. 37,—who yet, by Josephus, is called Γαυλονίτης ἀνήρ ἐκ πόλεως ένομα Γαμάλα, "A Gaulonite of the city of Gamala." Now it is well enough known, that Gaulona and Gamala were beyond Jordan.

\(^i\) Antiq. lib. 18. cap. 1.
II. I suppose Perea, properly so called, to have gone also under the name of Galilee, for these reasons:—

1. The whole land of Canaan, both that beyond, and that on this side Jordan, was under the jurisdiction of Herod the Great. So that divide this whole country into four tetrarchies,—the first Judea; the second, Samaria; both which were under the government of Pilate; the third, Iturea, and Trachonitis, under Philip; the fourth will be Galilee on this side, and Perea beyond Jordan. Whereas, therefore, St. Luke, in the division of the tetrarchies, names only Galilee, as that which belonged to Herod, it is manifest, he includes Perea under that of Galilee, and speaks of it as a known and commonly-received thing.

2. In Luke xvii. 11, it is said of Jesus, that “as he went to Jerusalem, he passed through the midst of Samaria and Galilee.” One would have thought it had been proper to have said, “Through the midst of Galilee and Samaria.” For when he went from Jerusalem to his own country, he then passed through Samaria, and so into Galilee; but going from home to Jerusalem, he in his passage went through Galilee, and then through Samaria: but now it is very certain, that, in that journey, he did pass through Perea, having first gone through the Samaritan country. Whence it is very probable, that Perea is called, by our evangelist in this place, Galilee; in the very same manner as he had also included it in the mention of Galilee, Luke iii. 1.

3. In that tragical feast, wherein the last mess was the head of John Baptist, those who then were treated by Herod, are called the “great estates of Galilee,” Mark vi. 21. Now, that supper was kept in the palace Herodium, which was in the very extreme parts of Perea towards the south; and, therefore, surely those “great estates of Galilee,” that were with him, must be no other than the great estates of Perea.

4. There is mention גַּלְילֵית הָיָרָה “of Geliloth of Jordan,” Josh. xxii. 11, when the passage was concerning Perea: whence that country might well take its name of Galilee.

SECT. III.

Some Things in general concerning the Country beyond Jordan.

As to the tetrarchies of Herod and Philip,—this, I suppose, we may determine without prejudice or question,—that nothing was within their jurisdiction, but what was within the confines of the land of Israel, properly so called. —As to what may be objected concerning Iturea, we shall consider in its own place.—Whilst we are, therefore, looking into these countries, our main business will be with what was beyond Jordan; for that on this side the river, was only Galilee, about which we shall not much trouble ourselves, because there is no difficulty concerning it.

The Transjordanine country, if I mistake not, from greatest antiquity, is divided in that story, Gen. xiv. 5: "Chedorlaomer, and the kings that were with him, smote the Rephaims in Ashteroth-karnaim, and the Zuzims in Ham, and the Emims in Shaveh-kiriathaim, and the Horites in mount Seir."

These two things we may apprehend from this passage: 1. That the country of Bashan was inhabited by the Rephaims; Perea (another part of the land beyond Jordan), by the Zuzims,—Moab, by the Emims. 2. That Ashteroth-karnaim, Ham, and Shaveh-kiriathaim, are not, every one, the names of whole countries, but particular places in those countries; perhaps where the several fights were, or where the people of that country had been subdued.

As to Ashteroth-karnaim, there is little doubt but that was in the kingdom of Bashan; the larger region being called Ashteroth, Karnaim is added in a distinguishing limited sense: Deut. i. 4, "Og, the king of Bashan, which dwelt at Ashteroth in Edrei."

Of the place itself, the Jewish doctors thus:\footnote{Succah, fol. 2. 1.} At twenty cubits, a man sits in the shadow of his tent" (viz. in the Feast of Tabernacles); "he does not sit in the shadow of his tabernacle beyond twenty cubits, but in the shadow of its sides" \footnote{Leusden's edition, vol. 2. p. 473.} [that is, if the roof or cover of his tabernacle be above twenty cubits high]. "Abai saith unto him, If, therefore, any one shall pitch a
tabernacle in Ashtaroth-karnaim, is not the tabernacle so also?" Gloss: "Ashtaroth-karnaim were two great mountains, with a valley between; and, by reason of the height and shadow of those mountains, the sun never shone upon the valley.

Why the Samaritan copy should use here נקניקי יריעה ‘Aphinith Karnaiyah,’ instead of ‘Ashtaroth-karnaim,’ especially when it retains the word Ashtaroth elsewhere,—is not easy to say, unless it should have some relation to העש יגפז boughs; as a place thick and shady with boughs. But such is the confusion of the guttural letters in the Samaritan language, that we can determine nothing positively.

That the Zuzims inhabited Perea, as it is distinguished from the country of Bashan, may be evident from the progress of the conqueror; for, whereas it is plain that the Rephaims dwelt in Bashan, and the Emims in the country of Moab, Deut. ii. 10, 11,—it is manifest, that the Zuzims, who were conquered after the Rephaims, and before the Emims, lay in a country between both, and that was Perea.

And hence are those to be corrected, that would correct the reading here, and instead of זעש תạnיב "the Zuzims in Ham," would render it, "the Zuzims with them." So the Greek, Vulgar, &c: as if the Zuzims were amongst the Rephaims, when they were distinguished both in nation and dwelling. The Samaritan, we may be sure, took הכנימ for no other than a place, when it renders it לֶשָּׁה "in Lishah."

When the Israelites went out of Egypt into that land, the whole Transjordanine region was divided into these two seignories,—the kingdom of Sehon, and the kingdom of Og. That of Sehon was Perea, strictly so called now; that of Og, was all the rest under the name of Bashan. But, after the return of Israel from Babylon, Bashan was so subdivided, that Batanea, or Bashan, was only a part of it, the rest going under the name of Trachonitis, Auranitis, and, if you will, Gaulonitis too; for we meet with that distinction also, in Josephus. To give, therefore, all these countries at this time their proper bounds and limits, if it does not exceed all human skill and wit, I am sure it doth mine.

So that all we can do in this matter, is only to propound a few things of these places thus divided, as far as conjecture may carry us, which we submit fairly to the fair and

candid judgment of the reader. Let us, therefore, begin with Trachonitis.

SECT. IV.

Trachonitis.

Argob, mentioned Deut. iii. 14, is, by the Targumists, called פרגון and Trachona. And so Jonath. 1 Kings iv. 13: the Samaritan hath it, ריקבעתא ‘Rigobaah,’ which seems akin to יברח ‘Regab,’ amongst the Talmudists.

“Tekoah hath the pre-eminence for oil: Abba Saul saith, השועת על רב בעבר ירידה The next to that is Regab, beyond Jordan.”

Gul. Tyrus would derive the name from ‘Dragons.’ For so he: “It (Trachonitis) seems to have taken its name from dragons. Those hidden passages and windings underground, with which this country abounds, are called dragons. Indeed, almost all the people of this country, have their dwellings in dens and caves; and in these kind of dragons.”

Other things might be offered as to the signification of the word: but we are looking after the situation of the place, not the etymology of the name. And the first thing to be inquired into, as to its situation, is, whether it extended in longitude from the south to the north, or from the west to the east. The reason of our inquiry is, partly, upon the account of Auranitis, which we are to speak of presently,—and partly, those words in Josephus, ὅριζε ὁ οὐράνιος [Baravata] τῆς Τραχωνίτιδος “Batanea was bounded with Trachonitis.” How so? Either that Batanea lay between Perea and Trachonitis, extending itself from the west towards the east, or between Trachonitis and Galilee, strictly so called,—extending itself in length from the south towards the north: which last I presume most probable; and so we place Trachonitis in the extreme parts of the Transjordanine country towards the east. And both which, upon these reasons taken together:—

1. The Gemarists, describing the circumference of the land from the north, do mention תָּרְנֶּגֶולה [or Gabara] the

о Menacoth, fol. 85. 2.
п De Bell. Sacr. lib. 16. cap. 9.
т Antiq. lib. 17. cap. 2.
upper, which is above Caesarea [Philippi], and Trachona, which extends to Bozrah;’ where the extension of Trachona must not be understood of its reaching to some Bozrah in those northern borders; but to some Bozrah or Bosorrah, in the confines of Perea: and so it supposes the country extending itself from the north towards the south.

2. *Baravalaec* τέθηκε, "Of the province of Batanea; east of which is Sacce, and here, under the hill Alsadamus, are the Trachonite Arabians." Behold here the Trachonites living east of Batanea.

3. "Ἡτε" Γαμαλιτικὴ καὶ Γαυλανιτις, Βαραβαλατε καὶ Τραχωνιτις. "The country of Gamala, and Gaulanitis, and Batanea, and Trachonitis." But were not Gamalitica itself and Gaulonitis within Batanea? right; but by this distinction he divides between that Batanea that was nearer Galilee, and that that was farther off. That country that lay nearest, from those noted towns of Gaulan and Gamala, he calls Gaulonitis and Gamalitica; and that which was farther off, he calls by its own name of Batanea; and what lies still beyond that, Trachonitis.

There was a time, when all that whole country, which now is distinguished into these several, had one general name of Bashan; which word, how it came to change into Bashan, or Batanea,—as also, with the Targumists and Samaritans, into Bathnin and Mathnin,—any one, indifferently skilled in the Syrian tongue, will easily discern.

**Sect. V.**

**Auranitis.**

That Auranitis, took its denomination from Hauran, hardly any one will question, especially that observes אobsługך זכר חיות Ezek. xlvii. 16, to be rendered by the Greek interpreters, Αʹ εἰσάγειν ἐπάνω τῶν ὀρέων Ἀὐρανίτιδος, "which are upon the borders of Auranitis."

Hauran is reckoned up amongst those hills, at the top of which, by lifting up some flaming torches, they were wont to give notice of the new year.

"Where did they hold up those lights?"
From mount Olivet to Sartaba. And from Sartaba to Gryphena. And from Gryphena to Hauran. And from Hauran to Beth Baltin. And from Beth Baltin, he that held up the light there, did not depart, but waved it hither and thither, up and down, till he saw the lights kindled throughout the whole captivity."

The Gemarist queries, "What is Beth Baltin?—Rabbi saith, It is Biram. What is the captivity?—Rabbi Joseph saith, It is Pompeiditha." Gloss: "The sense of it is this: That Biram is in the land of Israel." How! is Biram the same with Beth Baltin, and yet is Biram within the land of Israel? when, in the Jerusalem Gemara, "Rabbi Honna saith, When we came hither, we went up to the top of Beth Baltin, and discerned the palm-trees in Babylon."—If this be true, the geographers are to consider, whether there can be any prospect of Babylon from the land of Israel. In their sense it may be true enough, who, commonly, by the name of Babylon, understand all those countries, into which the Babylonish captivity were carried; not only Chaldea, but Mesopotamia, also, and Assyria. So that bounding the land of Israel with the river Euphrates (which, indeed, the Holy Scriptures themselves do), they make it contiguous with Mesopotamia, the river only between; and they place Beth Baltin not far from the bank on this side the river.

The Gemarists acknowledge, that lights were lifted up upon some hills between those, which they had mentioned; but these were the most known and celebrated, and therefore they named them only. Now it is probable enough, that mount Hauran gave the denomination to the whole country Auranitis, which we are now upon. Perhaps there might be some part of Antilbanus called Hauran, either from the Syriac word Ḥavart, which signifies white; or from the Hebrew word Ḥor, a cave. It may well enough agree either way, the hill being white with snow, and hollow with the subterranean passages that were there.

However, it is plain enough, from the place in Ezekiel before quoted, that Hauran was situated in the very extreme parts of the land, towards the north,—and from thence the country, as it had its situation there, so had its name Auranitis. Gul. Tyrius" (by what authority I cannot tell) placeth

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w Lib. 22. 26.
it near the sea of Gennesaret: "Subito enim transsura regione Auranitide, quae secus mare Tiberiadis est," &c. "The country of Auranitis being suddenly run through, which is by the sea of Tiberias," &c.

And that the river Orontes [springing between Libanus and Antilibanus near Heliopolis, as Pliny* hath it] took its name from Hauran, the word itself seems to assure us. Although some, quoted by Eustathius in Dionys. Περιγρ., do apprehend it to be a Latin name. "Αλλοι δὲ φάσιν (saith he) ὅτι Κάζαρ Τιβέριος ἐκ Δράκοντος αὐτὸν Ὀρόντην μετωνύμασεν, διὰ σημαίνει 'Ἀνατολικόν' As if Orontes' were the same with 'Orientalis,' 'the Eastern.' But what that ἐκ Δράκοντος should mean, is a little difficult. Orontes was of old called Typhon, as Strabo* tells us.

SECT. VI.

Iturea.

The reader must excuse me, if I make a narrower search into the situation of Iturea, although Barradius may confidently enough have told him (upon his own trust merely, as far as I can learn), that "the country is in the tribe of Nephthali, at the foot of mount Libanus." Perhaps he hath followed Borchard, who himself writes only upon the credit of Jacobus de Vitriaco: "Scias regionem Decapolin quam varie in Scripturis denominari," &c. "You must know, the region of Decapolis hath several names in Scripture. Sometimes it is called Iturea; sometimes, Trachonitis; sometimes, the plain of Libanus; sometimes, the land of Moab; in one place, Gabul; in another place, Galilee of the Gentiles, and the upper Galilee; but every where it is all one and the same country."—Thus he confusedly enough.

Pliny* places some nation or other, called by the name of the Itureans, in Cyrrehstica of Syria: "Et inde Cyrrehstica," &c. "Next that is Cyrrehstica, the Irenates, the Gindarēni, the Gabeni, two tetrarchies, which are called Granii Comatitae, the Emisenes, the Hylates, a nation of the Itureans,—and those of them also called the Betarreni, the Mariamitani," &c.

"After" Macra, is Marsyas, wherein are some hilly places, on one of which stands Chalcis, a garrison of Marsyas.

The beginning of it is Laodicea, about Libanus. Τὰ μὲν οὖν ὅρᾳν ἔχουσιν πάντα Ἰτυράοιοι τε καὶ Ἀραβεῖς, κακοῦργοι πάντες. The Itureans and Arabs hold all the mountainous places, a very mischievous sort of people, all of them."

Ἐγρατεύοντας δ’ αὐτῶν [Δαβίδ] καὶ ἐπὶ Ἰδομαλους, καὶ Ἀμμολτάς, καὶ Μωάμιλας, καὶ Ἰτυράλους, καὶ Νασαλους, καὶ Ναβδάνους. "David made war with the Edomites, the Ammonites, the Moabites, the Itureans, the Nabathites, and Nabdites." He had said before, "That he had subdued the Syrians dwelling by Euphrates and Comagene, καὶ τοῦς ἐν Γαλαδηνῷ Ἀσσυρίους καὶ Φοίνικας, the Assyrians and Phenicians that were in Galadene."

"Secusd mare Gallalae viam carponentes," &c. "Taking the way by the sea of Galilee, we entered Phenice, and, leaving Paneas, which is Caesarea Philippi, on the right hand, we came to Iturea."

"Rexe- pertransiens agrum Sidonensem," &c. "The king passing through the country of Sidon, and going up some hilly places, which lay between ours and the enemy’s borders, he came to a place, every way accommodated with all necessaries, a fruitful soil, and well watered;—the name of it Messahara. Going thence into the valley called Bacar, he found the land, which hath been said to flow with milk and honey. Some are of opinion, that this country was of old called Iturea. But long before that,—viz. in the days of the kings of Israel, it was called the Grove of Libanus."

Where at length shall we find this Iturea? Had Philipany part of his tetrarchy within Cyrrehstica, or Chalcis of Syria? And yet, if you believe either Pliny or Strabo, there were the Itureans. I suspect there is something couched in the etymology of the word, that may as much puzzle as the situation of the place.

If Bacar, as it is described by Tyrius, be indeed Iturea, it may be derived from Ἰτυρύ Hittur, which signifies wealth; or from Ἰτυρύ, which denotes crowning, especially when the country itself is crowned with so much plenty. It is a notion familiar enough amongst the Talmudic authors.

Indeed, if I could believe that Iturea were the same with Decapolis, then I would suppose the word Ἰτυρύ ten, might

b Euseb. in Euseb. Prepar. Evangel. lib. 9, cap. 30.
\( ^{e} \) Ibid. lib. 21, cap. 11. f English folio-edition, vol. 2, p. 366.
have been altered by the change of ψ Shin into p Thau, according to the Syriac manner: but I neither can believe that, nor have I ever met with such a change made in that word, but rather that it would go into p Samech.

May it not, therefore, be derived from יֶרֶשׁ Hitture, *diggings*, because of the caves and hollows under-ground? So that the Iturei might signify the same with Trogloidyte, “those that dwell in caverns and holes.” And so the Trogloidytes, which were on the north of Israel, are distinguished from those on the south,—viz. the Horites in Edom. Now that these countries, of which we are treating, were peculiarly noted for caves and dens; and they not only numerous, but some very strange and wonderful,—Strabo, Josephus, Tyrius, and others, do abundantly testify.

“Ὑπέξειναι δὲ αὐτής [Δαμάσκου] δύο λεγόμενοι Τράχωνες: “There are, beyond Damascus, two mountains called Trachones.” Afterward; “Towards Arabia and Iturea, there are some cragged hills, famous for large and deep caves; one of which was capable of receiving four thousand men in it.” But that was a prodigious cave of Zedekiah’s, wherever it was, that was eighteen miles’ space; at least, if those things be true, which are related concerning it.

There was a cave beyond Jordan, about sixteen miles from Tiberias, that was three stories high; had a lower, a middle, and an upper dining-room. Which, indeed, was fortified, and held a garrison of soldiers in it.

So that we may, not without reason, conjecture the Iturea, of which we now speak, might be so called from יֶרֶשׁ Chitture, such kind of *diggings* under-ground: and that Pliny and Strabo, when they talk of the “nation of the Itureans in Cyrrhestica and Chalcis,” do not place the country of Iturea there; only hinted, that the Trogloidytes, who dwelt in dens and caves, were there.

Iturea, therefore, mentioned by our evangelists, was in the country beyond Jordan,—viz. Batanea and Auranitis, or Auranitis alone, as may appear out of Josephus, compared with this our evangelist. For St. Luke saith, that “Philip was tetrarch of Iturea and Trachonitis.” Josephus, that he was tetrarch of Trachonitis, Batanea, and Auranitis. Either, therefore, Auranitis and Batanea, in Josephus, is the Iturea in St. Luke,—or else Batanea in Josephus is confounded.

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8 Strabo, lib. 16.  
9 Bemidbar Rab. fol. 211.  
10 Sib. Tyr. lib. 33. 15.
with Trachonitis mentioned in St. Luke, and Auranitis alone is Iturea. For that passage in Josephus ought to be taken notice of: Δορειτα τον Ἀγριππαν τῷ Φιλίππου τετραρχία, καὶ Βαταναλία, προσέκειν αὐτῷ τὴν Τραχωνίτιν συν Ἀβέλα. "Caesar invests Agrippa with the tetrarchy that Philip had, and Batanea, adding, moreover, Trachonitis with Abella." Where it is observable, that there is mention of the tetrarchy of Philip, distinct from Batanea and Trachonitis. And what is that? certainly, Auranitis, in Josephus,—and perhaps Iturea, in St. Luke.

SECT. VII.

Abilene.

Josephus, in the words before quoted, speaking of Abella, adds this passage; Ἀσιανία καὶ αὐτῇ ἐγενέσθαι τετράρχεια, "that had been the tetrarchy of Lysanias." So also Ptolemy; Ἀβίλα ἐπικλήθησα Λυσανίων, "Abila, that bore the name of Lysanias:" and he reckons this up among the cities of Coelo-syria, under these degrees:

Heliopolis 68. 40. 33. 40.
Abila . . 68. 45. 33. 20.

Pliny k speaks of Abila in that country: "Panaes, in qua Caesarea, cum supra dicto fonte [viz. cap. 15.] Abila, Arca, Ampeloessa, Gabo."

It is not without cause distinguished by its relation to Lysanias, because, in one place or another, there were several Abilas or Abellas: for the Hebrew word בַּע "Abel," goes into that pronunciation in the Greek; and there were many places of that name.

Abel-shittim, where the Israelites pitched their tents immediately after they had passed the river Jordan, in Josephus m is called Ἀβίλα, Abila, "distant from Jordan threescore furlongs:" which he also mentions with Julius κατὰ τὴν Περαιαν, "in Perea," There is also Abel-meholah, and Abel-beth-maachah, &c.

Near this sound comes בָּע "Abelas of the Cilicians." The very word בַּע "Abilene," is in Vajicra Rabba; בַּע "The Sabeans fell upon them,

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1 Antiq. lib. 20. cap. 5. [Huds. p. 890. 23. Ἀβίλας.]
4 Targ. Jonath. upon Numb. xxxiv. 8.
5 Nat. Hist. lib. 5. cap. 18.
6 Antiq. lib. 5. cap. 1.
7 De Excid. lib. 2. 29.
8 Fol. 184. 1.
CHIROGRAPHICAL NOTES.

and took them away, Job. i. 15. R. Abin Bar Cahna saith, They came out of Caphar Karinus, and they went through all Abilene, and came to Migdol Zabaiah, and there died."

SECT. VIII.

2 Sam. xx. 18, discussed.

Amongst all the cities and countries, that bear the name of Abel, the most celebrated is that in 2 Sam. xx, made famous by the history of a foolish Sheba and a wise woman. The woman's expression is not a little wrested and tortured by interpreters: יִבְרֶה יִבְרֶה בָּרְאָשִׁיִּים לְמָכָר שֵׁלָה שֵׁלָה יָאָלָה בַּבְּלוּ הָנָּו הָרְחָבָה; "They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter."

The Greek version hath more perplexed it: Δόγον ἐλάλησαν ἐν πρώτοις, λέγοντες, ἔφωτημεν ἡρωτήθη ἐν τῷ Ἅβιλ καὶ ἐν Δαν, εἰ ἐξελιπτον ἢ ἔσεντο οἱ πιστοὶ τοῦ Ἰσραήλ. Ἐφωτήτον ἐπερωτήσωσιν ἐν Ἅβιλ, καὶ οὕτως εἰ ἐξελιπτον. The Latin interpreter renders it thus: "They spake a word in former days, saying, Asking he was asked in Abel, and in Dan, if those things have failed, which the faithful of Israel laid-up. Asking they will ask in Abel, and so if they have failed."

If any one can make any tolerable sense of these words, he would do well to teach others how to do it too; especially let them tell the reason, why Dan should be added here. It is true Dan and Abel-beth-maachah are mentioned together as not very distant from one another, 1 Kings xv. 20: and if we do, by the words, understand their neighbourhood to one another, I see nothing else that can be picked out of them.

However, both the Roman and Alexandrian editions agree in this reading, which have the preference of all other editions of the Greek version. And let them now, who are for correcting the Hebrew Bibles by the Greek, say, whether they are for having them corrected here; only let them give me leave to enjoy the Hebrew text, as we now have it.

The Hebrew makes the sense plain, if the first words יִבְרֶה יִבְרֶה בָּרְאָשִׁיִּים be but rightly applied,—namely, to Sheba
and his party speaking; "When Sheba and his followers came hither, they at first certainly said thus, That they would ask Abel of its peace, or on whose side it was, וְהָלֹא וָטְמָא, and so they made the matter entire," or made a show of their own integrity. For that that Joab was chiefly to be satisfied in, was, that this city had not taken part with the conspirators;—which is directly done, if we admit this sense and interpretation of the words. This prudent woman assures him, that "those of Abel had, by no means, invited Sheba and his fellow-rebels into their town,—or, by any consent with them in their rebellions, would ever willingly have admitted them; but that they were miserably deceived by their fawning and false words, while they only pretended to inquire about the peace and well-being of that city:— and that you may know more effectually, that all this is true, which I now affirm to you, we will immediately throw you the head of Sheba over our wall."

CHAP. II.

Sarepta.

I. Zarephath, Obadiah, ver. 20, where.  II. Sepharad, where.

III. The Situation of Sarepta.

Sect. I. Zarephath, Obad. ver. 20, where.

SAREPTA, in the story of Elijah, I Kings xvii, is written in Hebrew שֵׁרֵפָּה Tzarephath, and with the same letters in Obad. ver. 20: and, therefore, it may be reasonably inquired, whether it be one and the same place. Indeed, there would hardly be any doubt in it, but that the Jews ordinarily, by שֵׁרֵפָּה, understand France; and, by שֶׁפֶרָד Sepharad, which by the prophet is used in the very same verse, Spain. The words of the prophet are very variously rendered; and yet, in all that variety, nothing hinders, but that Zarephath there may be understood of the Zarephath mentioned in the Kings. For, whether the passage concern the captivity's being detained in Zarephath, or the captivity's possessing the land to Zarephath (for in that variety chiefly, the words are expounded)—in either sense, it may well enough be, that the 'Sarepta that belongs to Zidon,' may be the scene of the affair. As to the former, if we compare but that passage concerning:

Tyre, the sister of Sidon, Amos i. 9,—and withal the potency and dominion of the Sidonians,—it may not be improbable, but that the Israelites might be captivated in Sarepta of Sidon. And as to the latter, whereas, in the verse immediately before, the discourse is of the possession of the mount of Esau, of the fields of Ephraim, Samaria, and Gilead, and then there is mention of possessing the land of Canaan, as far as Zarephath,—who would seek Zarephath in France, and not in some neighbouring place, according to all the rest of the places there named, which were all very near? Let me add moreover, that whereas there is mention of possessing the land of the Canaanites “even unto Zarephath,” the Greek interpreters will tell you, who those Canaanites were, that are distinguished from the rest of the nations in the land of Canaan; viz. the Phenicians, Josh. v. 1. And by the ‘kings of the Hittites,’ mentioned 1 Kings x. 29, and 2 Kings vii. 6, I would likewise suppose the Ἡσιλεῖς τῆς Ἔφεσίας, ‘Phœnician kings.’

SECT. II.

Sepharad; where.

The Italian interpreter, for Sepharad, retains Zarphath: for so he; “Et i transferiti de questo esercito de figlioli de Israel, che sono de Chenahanei, in fino a Zarphath, et i transferiti di Jerusalem, che sono in Zarphath,” &c. Whether too warily or too unwarily he hath thus done, let him look to that himself.

The Greek hath Ἐφραὰ, Ephratha, with which the Arabian interpreter agrees. But the Syriac with the Targumist, Spain. The Vulgar, Bosphorus, confusedly,—besides that it makes the preposition a a radical letter. And yet Nobilius hath this passage: “St. Jerome tells us, the other interpreters agreed with the Hebrew word Sepharad, which he rendered Bosphorus.” If he means, that all agreed in acknowledging the word Sepharad, he tells us no news: but who agreed with his word Bosphorus?

I must confess, Sepharad is not a place so obvious as Zarphath, nor can any thing be offered in it, but conjecture only; and if I might be allowed my guess,—I would look for Sepharad in Edom, rather than in Spain: and that, be-
cause Obadiah prophesies against the Edomites, properly so called. Whereas, therefore, he tells us, That the captivity of Israel, in Sarepta of the Phœnicians, shall possess the land of the Canaanites,—it is probable he means, by the captivity in Sepharad, those captives in Edom, who shall possess the cities of the south. The Zarphathani, or Sareptani were of the north, the Sepharadani of the south, amongst the "Ερεμβοῖ̂ς, Erembi, Οὐ̂ς εἰκὸς λέγειν τοὺς Τρογλοδύτας Ἄραβας," "Whom you may rightly call the Troglodyte Arabs," saith Strabo; that is, probably, the Horims in mount Seir; for I suspect Horim, by ill use, might form itself into Eremb.

If we consider that the Jews do generally, by Edom, understand the Roman empire, and indeed all the Christian nations in the west,—we shall easily perceive, why they fix these places, Zarephath and Sepharad, so far from Palestine. For Obadiah prophesying against the Edomites, properly so called, the Jews change the scene and persons, according to the vulgar construction of Edom, which they had received amongst themselves.

SECT. III.

The Situation of Sarepta.

"In De" [à Tyro] Sarepta, et Ornithon oppida; et Sidon artifex vitri, Thebarumque Bœotiarum parenst: "From Tyre is Sarepta, and Ornithon, certain towns so called: Sidon where glass is made, and from whence sprang the Bœotian Thebes."

Borchard: "A Tyro ad tres leucas admodum breves," &c. "About three very short leagues from Tyre, the river Eleutherus runs into the sea: about two leagues from that river is Sarepta: about two leagues from Sarepta is Sidon. Sarepta, at this time, doth not consist of above eight houses, though the ruins do still say it was once a brave town."

Some would have Zarephath signify as much as 'a place of melting;' from boiling and melting metals, but especially glass.

"Between" Acon and Tyre there is a shore all spread
over with little hillocks of sand; \( \phi \acute{e} \rho \omicron \nu \tau \acute{e} \nu \upsilon \lambda \tau \acute{e} \nu \upsilon \ , \ \alpha \mu \mu \omicron \omicron \nu \),
that bears a glassy sand: the glass indeed is not cast here, but being carried to Sidon, there it is made fusile,” &c.

CHAP. III.


I. Concerning Nain near Tabor, shown to Strangers. II. Concerning Nain in Josephus and the Rabbins. III. The Greek Version of "דָּן הַיְהָנִים" Engannim.

Sect. I. Concerning Nain near Tabor, shown to Strangers.

In the Alexandrian copy ץ יJon is Nαiν, Nain, 1 Kings xv. 20:—in the Roman, it is 'Aîν, Ain. So Hazar-enan, Numb. xxxiv. 9, in the Roman copy is 'Aρσεναίν, Arsenain; in the Alexandrian, 'Aσερναίν, Asernain. Neither of them agrees with our Nain: for it is very absurd to conceive, that our Saviour ever was at Hazar-enan, the utmost borders of the land towards Syria; nor can we suppose him in Ijon, that seeming to be, according to the order of the places as they are ranked in the text above quoted,—either beyond Dan, or in the extremest borders of the land on that side.

As to our Nain, Borchard saith thus; "A Nazareth duabus leucis," &c. "Two leagues from Nazareth, not much above one from mount Tabor, southward, is mount Hermon the less, on the north side of which is the city Nain; at whose gates Jesus recovered a widow's son from death, as we read Luke vii."

So also Breidenbach: so some tables, as to the situation of Hermon and Tabor, near the situation of Nain near Hermon.

I am well enough satisfied, that they should place Nain in the tribe of Issachar, if there be no mistake among them as to mount Tabor. For whereas Tabor is indeed the very utmost border of Issachar, northward, Josh. xix. 22,—it must needs be that what is beyond that, southward, a league or two, should be reckoned within that tribe. But I much suspect the Tabor mentioned by them, and that which is now shown to travellers, is not the true Tabor: nor do I much question, but that Hermon, of which they talk, is made out of a mistake and misconstruction of Psal. lxxxix. 12,

* Joseph: Antiq. lib. 5, cap. 1.
Tabor and Hermon shall rejoice in thy name." My scruple as to mount Tabor, ariseth hence; because that Tabor,—which is shown to strangers, as our countryman Biddulph, and another acquaintance of mine own, who were on the top of it, do describe it,—does not at all agree with the description Josephus gives us of the true mount Tabor. Our countryman tells us, "It is a hill not very steep, nor very high, nor very large; but a round beautiful hill," &c. On the contrary, Ἰταβύρων ὄρος, τὸ μὲν ὄψιν ἐπὶ τριάκοντα σταδίων ἀπόσχει, μόλις προσβατὸν κατά τὸ προσάρκιον κλίμα, πεδίον δὲ ἔστει ἡ κορυφὴ, σταδίων ἕξα καὶ ἕκαστον "Mount Tabor is in height thirty furlongs, very difficult of ascent on the north side; the top is a great plain of about six-and-twenty furlongs.”

The Persian interpreter, instead of Nain, hath נ.albumis, that is, Neapolis, which is also Sychem: but for what reason, I know not. Nor do I suppose, that it was conceived by any one expositor, that the widow’s son, whom Christ raised from death, was a Samaritan; he was indeed upon the borders of Samaria, but a great distance from Sychar.

SECT. II.

Concerning the Nain or Naim in Josephus and the Rabbins.

The Darshanim [Expositors] upon Bereshish Rabba speak of a certain place called יִנַּן Nain, upon this occasion: "Issachar is a bony [or strong] ass, Gen. xlix. 14. It is spoken of Issachar's country: for as an ass is low before and behind, and high in the middle,—so is it in the tribe of Issachar; it is a valley here and a valley there, and hilly otherwhere; it couches between two borders. These are the two valleys, מֵלֶּךְ נֵבֶן the valley of Pislan, and the valley of Jezreel. And he saw that rest was good, יִנַּן נֵבֶן this is Tnaan: and the land, that it was pleasant, יִנַּן נֵבֶן this is Nain."

We have here, by the way, a taste of those allegorical and far-fetched ways of expounding the Scriptures, wherein these egregious commentators do so much please and value themselves. However, we are thus far beholding to them, that they have given us to understand, that there was a Nain

in the tribe of Issachar, called so from the pleasantness of its situation (as indeed ὡποῖς Tinaam bears the same derivation), which we have some reason to judge was the same Nain with ours in the evangelist, and that in Josephus.

"It was usual for the Galileans, coming up to the holy city to the feasts, to take their journey through the Samaritans' country, καὶ τότε κὰξοδον αὐτοῖς κώμης τῆς Ναὶς λεγομένης. And then their way lay through a town called Nais."—I confess the Greek expressions are something perplexed; but it is no great matter. "It happened that some of the Samaritans and inhabitants of the great plain, fought with them, and killed a great number."

You may think he repeats the very same story, though differing in some circumstances. "There was another fight betwixt the Galileans and Samaritans; κατὰ γάρ τὴν Γέμαν κα-
καλουμένην κώμην, ἢτες ἐν τῷ μεγάλῳ Πεδίῳ κεῖται τῆς Σαμαρείτιδος. For hard by a town called Gema, situated in the great plain of Samaria, multitudes of Jews going up to the feast, there was a certain Galilean slain."

It is not much worth our examining whether this be one and the same story with the other, or whether this Gema be the same town with Naın; but this we may gather hence, that Nain was in the extreme borders of Issachar, touching upon the Samaritan country,—and Gema in the extreme borders of Samaria that were next adjoining to Issachar. And when the Galileans went down from Naín, a town in Issachar, into the great plain of Samaria, the first town in their way is Gema, there the enemy meets and fights them: if at least Gema and Nain be not one and the same place.

SECTION III.

Engannim.

There is a great inclination in me to believe, that Naın is the same with Engannim, mentioned Josh. xix. 21, xxi. 29. For, I. Both of them were within the tribe of Issachar; Engannim, as the Holy Scriptures,—and Naın, as the Jewish doctors, tell us; and why we should not take their word in such a thing as this, I know no reason. II. Both of them signify 'pleasantness:' Naın, in the very etymon, implies 'pleasantness:' and Engannim, 'a fountain and gardens.'

* Antiq. lib. 20. cap. 5.  
* In lib. 2. de Excid. cap. 21.
III. The Engannim, mentioned Josh. xxii. 29, in 1 Chron. vi. 73, is יְנוֹמ Anem. Now if you transpose the letters (as is done in מַרְשָׁמ and נְזָר), it will be יְנוּמ ‘Naim.’ IV. Let me add that Engannim (if there be any credit to those guides, that commonly show these places to travellers) lies directly in the way, going from Galilee to Jerusalem; and so, as is very evident, was our Naim. Of this place, thus our countryman Biddulph: “a town, commonly called Jenine,—of old, Engannim: exceedingly pleasant, abounding with waters and gardens, and delightsome walks.”

Why the LXX should render יְנוּמ Engannim by πυγῇ γραμμάτων, ‘a fountain of letters,’ Josh. xxii. 29,—let those that are more learned, search out. It is true, the children of Issachar are celebrated for their skill in computing the times, 1 Chron. xii. 32; where the Targumist, “They were skilled in calculating the beginnings of the years, the calends of the months, and the intercalation both of years and months; וּמְסִיסמִיוּ וּמְמַלְּכִים וָוָוָו וָוָו וָוָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו וָוָו
I. It was distant from Jerusalem, as appears both from our evangelist and Josephus, about threescore furlongs.

By account of common furlongs, seven miles and a half; eight, of the Jewish. What copy, therefore, of Josephus must the learned Beza have by him, who thus speaks upon the place? ἐξῆκοντα, “sixty; so the Syriac hath it, and, indeed, all copies: so that here is either a mistake in the number, or else it is ill written in Josephus; thirty furlongs.” Our Josephus plainly hath it, χωρίον δ' καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταθίως ἐξῆκοντα. “A town, called Emmaus, distant from Jerusalem threescore furlongs.”

II. The Syriac, Arabic, and Persian interpreters write the name in the evangelist with an י at the beginning; the Syriac and Persian שׁנִּי. So also the Syriac, in 1 Macc. iii. 40. But the Arabic שׁנִּי, the Talmudists שׁנִּי, with י in the beginning. Indeed, in Talm. Bab. in Erachin, fol. 10. 1, it is written שׁנִּי; but in the Misnaoth, printed by itself, it is שׁנִּי. So it is in Succah, fol. 51. 5.

III. Josephus commonly renders Chammath of Tiberias (a place so called from the hot baths) by Ἀμμαοῦς, ‘Ammas;’ but whether our Emmaus ought to have this derivation, is a question. There were, indeed, at Emmaus, noted waters; but we can hardly suppose they were warm, if we consider but the usual writing of the word amongst the Talmudists.

“Rabban Jochanan Ben Zacchaeus had five disciples, who, while he lived, sat always with him; but when he died, they retired to Jabne. But R. Eliezer Ben Erech betook himself to his wife נִשְׁנֵה at Emmaus, מִן a place of pleasant waters, and pleasant dwelling.” There is something in this little story, that might not be unworthy our inquiry, as to the scholastical history of the Jews;—viz. where Rabban Jochanan should make his abode, if not in Jabneh? for that is the place, they commonly allot to him: but this is not a place to dispute of such matters.

“Pervenerunt Nicopolim,” &c. “They came to Nicopolis: now Nicopolis is a city in Palestine. This the book of the gospel calls Emmaus, while it was yet a village. There, through the plenty of good waters, and all necessary provisions, they enjoyed a good comfortable night.”

* De Excid. lib. 7. cap. 27.  b Lib. de Bell. 7. cap. 27. [Huds. p. 1311. 17.]
This author, upon this occasion, quotes some passages out of Sozomen, in the sixth book of the Tripartite History, which are in his fifth book, chap. 20; wherein the waters at Emmaus are celebrated not only for their plenty and pleasantness, but as they were wonderfully wholesome and medicinal. For thus he: “There is a city in Palestine, which now hath the name of Nicopolis, of which the holy gospel makes mention, as of a village (for then it was so), καὶ Ἐμμαὶ προσαγορέστε, and calls it Emma. The Romans, having sacked Jerusalem, and gained an entire victory over the Jews, from the event of that war, gave this town the name of Nicopolis. Before the city near the road (where our Saviour, after he had arisen from the dead, walking with Cleophas, made as if he was hastening to another town), there is a certain medicinal spring,—wherein not only men that are sick, being washed, are cured, but other sort of animals also, of whatsoever diseases they are afflicted with. The report is, that Christ, as he was once going that way with his disciples, turned aside to that fountain; and having washed his feet in it, the waters have ever since retained a healing quality and virtue in them.”

We leave the credit of the story to the relater of it: only one thing we may observe from the hint he gives us,—that it is no wonder, if, in the evangelist’s time, Emmaus was but a little village, when as, not long before it, it had been burnt and destroyed by Varus1. Nor is it more strange, that its ancient name Emmaus, should change into Nicopolis, when the place itself became a Roman colony2.

SECT. II.

Its Situation.

Ptolemy tells us something of its situation by its degrees, saying, “Emmaus, 65. 45. 31. 45.”

As to the vicinage of countries or places adjacent, thus the Jerusalem Talmud3: מובית חורון ועור אוסמס רד "From Bethhoron to Emmaus, it is hilly." מואמס ועור וער שפלה "From Emmaus to Lydda, it is champaign; and from Lydda to the sea, is valley.”


2 Id. de Exod. lib. 7, cap. 27.

3 Sheviith, fol. 36, 4.
CHOROGRAPHICAL NOTES.

If you would hear Ptolemy more largely, thus he writes:—

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<th>Place</th>
<th>65</th>
<th>40</th>
<th>32</th>
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<td>Jamnia</td>
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<td>Lydda</td>
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<td>Antipatris</td>
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<td>Emmaus*</td>
<td>65</td>
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<td>Jerusalem</td>
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Although this account of the distance betwixt Jerusalem and Emmaus, doth not very well agree, with what our evangelist and Josephus have said; yet may we learn, from the places named along with it, in what quarter of the heaven it was situated. To all which we may add that of Josephus, Antiq. lib. 12. cap. 11, and 1 Macc. iv: Judas Maccabeus engages with Gorgias near Emmaus: the Gorgians fly, and the Maccabees pursue, μέχρι Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδομηαλας, καὶ Ἄζωτον, καὶ Ἰαμνέλας, "as far as Gadaron (Gezer) to the plains of Idumea, Azotus, and Jamnia."

I, therefore, recite this passage, that it may appear, that Emmaus lay towards Galilee, although from Jerusalem it inclined also westward. For whereas, considering the latitude of Galilee extending itself from west to east, there must of necessity be several roads from Jerusalem to this or that part of it; so this, through Emmaus, was one; through Beth-horon, another; through Antipatris, a third,—if, at least, this last did not fall in with that of Emmaus. That passage in Gul. Tyrlius makes me think it might; who, describing the encampings and journeyings of the crusade army, tells us, "Relictis a dextra," &c. "Leaving the maritime towns, Antipatris and Joppa, on the right, they passed through Eleutheria, and came to Lydda, which is Diospolis." And cap. 24; "From whence, taking guides along with them, persons well skilled in those places, they came to Nicopolis:" which is the same with Emmaus.

From all which, we may reasonably presume, that the two disciples were going to Emmaus, not as to the utmost limit of their journey, but as that lay in their way towards Galilee.

SECT. III.

Some Story of it. Also of Timnath and Mount Gilead, Judg. vii. 3.

To what tribe Emmaus belonged, would be something

hard to determine, because of the situation of Beth-horon, which was in Ephraim, Josh. xvi; but that the Talmudists do clearly enough say, it was not in the Samaritan country.

"They were servants of the priests, saith R. Meir. But R. Jose saith, They were of the family of Beth-Pegarim, and Beth Zippory, in Emmaus, who had placed their daughters in marriage with the priests."

The discourse is about the musicians in the Temple; and the dispute is, whether they were Levites, or Israelites, particularly natives of Emmaus, the natives of those two families, who, for their purity, were thought worthy to be taken into the affinity and blood of the priests themselves. And this passage, indeed, puts it out of all question, that Emmaus was not within the tribe of Ephraim; because it would be ridiculous to suppose, that either Samaritan women should be joined in marriage with the priests, or that Samaritan men should be admitted to play on the instruments in the Temple. Emmaus, therefore, must be placed in the tribe of Benjamin, which what it was called before, is not easy to guess.

I conceive there is mention made of this place in Siphra:

"R. Akibah said; I asked Rabban Gamaliel, and R. Joshua in the shambles of Emmaus, when they went to receive the beast to make a feast for their son," &c. Now Rabban Gamaliel and R. Joshua were both of Jafne; so that, by considering the situation of Jafne, we may more confidently believe, that they were in the Emmaus we are speaking of. We have the same passage in Maccot, fol. 14. 1

It was one of the larger cities: for so Josephus speaks of it; &c. *tēσσαρας πόλεις ἔχων, ὥστε Κάσσιος ὤν ἦλθαν αἱ δύναται Γόφνα τε καὶ Ἐμμαούς, πρὸς ταύτας ἐν Λύδιᾳ καὶ Θαμνᾷ.*

"Cassius disfranchised four cities, the greatest of which was Gophna and Emmaus; and next to these was Lydda and Thamna."

Under the disposition of the duke of Palestine amongst the rest, was "Ala Antana of the dromedaries of Admatha;" where Pancirole notes, that Admatha in St. Jerome, in his Hebrew Places, is called 'Ammata.' This, by the agree-

9 Erachim, fol. 10. 1. and Succah, fol. 51. 1.
11 Fol. 9. 4.
ableness of sound, may seem to be our Emmaus; unless, more probably, at this time it bore the name of Nicopolis.

When I take notice that Chammath 현 or the ‘Baths of Tiberias,’ are commonly in the Greek rendered Αμμαως: and withal, that our Emmaus was much celebrated for famous waters; I cannot forget the ‘waters of Nephtoah,’ or the ‘Fountain of Etam,’—from whence water was conveyed by pipes into the Temple. This was in the same quarter from Jerusalem with our Emmaus: so that our Εμων Αμμαως may as well be derived from חמא Ammath, ‘a channel of waters,’ as well as the other Αμμαως from חמא ‘Chammath,’ ‘the warm baths.’ But this I leave to the reader’s judgment.

In memory of this place, let us record a story out of Sigevert’s Chronicle, in the reigns of Theodosius and Valentinianus: “Hoc tempore in castello Judee Emmaus,” &c. “At this time, in a garrison in Judea called Emmaus, there was a perfect child born. From the navel upward, he was divided, so that he had two breasts, and two heads, either of which had their proper senses belonging to them: the one ate, when the other did not; the one slept, when the other was awake. Sometime they slept both together; they played one with another: they both wept, and would strike one another. They lived near two years; and after one had died, the other survived about four days.”

If this two-headed child was the issue of a Jew, then might that question be solved, which is propounded, Mena- coth, fol. 37. 1: מ ק ש א ש ו ל ש מ א ר א ש מ “If any one should have two heads, באה ו מ ב מ א ש ל ת פ ל ש on which of the foreheads should the phylacteries be bound?” No mean scruple indeed. But let us have from the Glossator as considerable a story: “Asmodeus produced, from under the pavement before Solomon, a man with two heads. He marries a wife, and begot children like himself, with two heads,—and like his wife, with one. When the patrimony comes to be divided,—he that had two heads, requires a double portion; and the cause was brought before Solomon to be decided by him.”

As to that Thamna, or Timnath, which Josephus, in the place above quoted, makes mention of, it is disputed in Sotah, fol. 17. 1; where “Rabh asserts, that there were two Timnaths, one in Judea,—and the other, that of Samson.”
We all know of a third of that name, Joshua's Timnath,—viz. Timnath-serah in mount Ephraim, where Joshua was buried, Josh. xxiv. 30. Here give the Rabbins a little play, and let them trifle by transposing the names of חַ֑שָּׁרֶ֖ה, Serah, and חֲרֺ֑שָּׁרֶ֖ה, Cheresh,—and from thence ground a fiction, that the image of the sun was fixed upon the sepulchre of Joshua, in remembrance of the sun's miraculous standing still by his word. This is like them. Nor, indeed, is that of a much better mould, which the Seventy add, ἵκει ἤθηκαν μερ', αὐτοῦ εἰς τὸ μνήμα, &c. "There they put into the monument with him, the stone-knives, with which he circumcised the children of Israel in Gilgal, when he brought them out of Egypt, as the Lord had commanded them." Were these, think you, in the Hebrew text once, and have they slipped out since? Do they not rather savour of the Samaritan Gloss, or the Jewish tradition?

They recede from the Hebrew text in the same story, but something more tolerably, when they render מֵאָשֵׁ֥ם הָ֣לֶ֗ר 'on the north side of the hill Gaash," 'Ἀπὸ Βορρᾶ τοῦ ὄρους τοῦ Γαλαάδ, "from the north side of the hill Galaad;" where, as far as I am able to judge, they do not paraphrase ill, though they do not render it to the letter. Let us consider that obscure passage, which hath so much vexed interpreters, in Judg. vii. 3; "Proclaim now in the ears of the people, saying, Whosoever is fearful and afraid, let him return early from mount Gilead." The place where this thing was acted, was either in or very near the vale of Jezreel, distant from mount Gilead beyond Jordan, twenty or thirty miles: and therefore, how could these Gideonites depart from mount Gilead? I am not ignorant, what some do allege towards the untying this knot,—viz. that it should be taken thus, "Whoever be of mount Gilead, let them return." The Targumist to this sense; "Whosoever is fearful, let him return, ויהוּבָּכָר מַמּוֹרֶא וּלְצָלֵ֖ה and let choice be made out of mount Gilead;" i. e. 'Let the Gileadites be chosen.' But whether his meaning was, that the Gileadites should be chosen to remain, because they are not afraid; or be chosen to return because they were; I shall not reckon it worth the while to inquire.

But may not mount Gilead, in this place, be understood of the hill Gaash? It is certain, the situation agrees well
enough; and perhaps there is no great difference in the name.

Whence that mount Gilead beyond Jordan first had its name, is not unknown; namely, from that “heap of stones,” set up by Jacob for a witness of the covenant betwixt him and Laban, Gen. xxxi.

We read of something not unlike it, set up by Joshua near Shechem, in testimony of the covenant betwixt the people and God, Josh. xxiv. 26. Now, therefore, who can doubt but that Joshua was buried near Shechem? For when that place was particularly bequeathed and set out by Jacob, for his son Joseph,—who, of the whole stock and lineage of Joseph, could justlier inherit that part of the country than Joshua?

He was buried on the north side of the hill Gaash, in his own ground. Might not that hill be also called Gilead, upon the account of that pillar of witness, that was, built there a little from Sychem? whence the foot of the hill, and the hill itself beginning to rise (if it were northward, which we suppose), then it might very well reach not far from that place, where this matter of Gideon was transacted. For, whereas the field wherein the battle was, was within the tribe of Manasseh, contiguous to mount Ephraim,—and Gideon proclaims, that whosoever were afraid, should depart from mount Gilead; we can, perhaps, think of no more proper sense, wherein this mount Gilead can be taken, than that that part of mount Ephraim was so called, from the pillar of testimony placed on the south side of it, when the common name for it was the hill Gaash.
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CHOROGRAPHICAL INQUIRY

INTO

SOME PLACES OF THE LAND OF ISRAEL,

PARTICULARLY THOSE, WHICH WE FIND MENTIONED.

IN THE

EVANGELIST ST. JOHN.
CHOROGRAPHICAL INQUIRY,
&c. &c.

CHAP. I.  

Bethabara. John i.  


SECT. I. Different Readings, Βηθαβαία and Βηθαμαρά.

It is observed by all, that treat upon this evangelist, that the reading doth vary in some copies; and this instance is alleged for one:

Ταῦτα εἰν Βηθαμαρα ἐγένετο εἰν ἄλλως δὲ ἀντιγράφως, εἰν Βηθαβαία. "These things were done in Bethabara; but in other copies it is, in Bethany."

But Drusius; "Vulgati codices," &c. "The Vulgar Greek copies have it, in Bethabara, which Epiphanius, in the place above mentioned, calls Bethamara. Ταῦτα εἰν Βηθαμαρα ἐγένετο εἰν ἄλλως δὲ ἀντιγράφως, εἰν Βηθαβαία. Of this reading, Petavius is silent.

It might easily happen, that 'Bethabara' should change into 'Bethamara,'—partly, considering "the affinity of the characters, which (saith he) tanta est in antiqua Scripturâ, ut vix discerni possit μῶς Būtra, et contra," "is so great in ancient writings, that μῶς and Būtra can hardly be distinguished;" partly, that the alternate use of Mem and Beth is so very common in those countries.

Nor indeed is it much wonder, that 'Bethamara' should  

⁠b Epiphan. Haeres. ii.  
change into 'Bethania,' since Bethamara, being writ בֵּית אָמָר, signifies 'a place of wool;' and Bethania, being writ בֵּית עַנָּי, signifies 'a place of sheep.'

But it seems very strange, how Bethabara should ever change into 'Bethany,' unless upon some such occasion as these:

Either that Bethabara might be taken for the same with בית המר, i.e. "the house of exposition," or the school (in which sense we meet with בֵּית הַר and בֵּית הַדֶּבֶנ); whence for explication it is annexed, by some hand or other in the margin, 'the house of tradition,' or doctrine: as if the evangelist were to be understood in this manner; "These things were done or disputed in a certain school, beyond Jordan, where John was baptizing." And so that word Beit אָמָר being so very known and obnoxious, might steal from the margin into the text and common use.

Or perhaps, secondly, upon the suspicion of a tautology, if Bethabara and Πέραν τοῦ Ἰορδάνου should be found together, בֵּית עַבֵּר הָיוֹרָן: because may be looked upon as the same thing with "a place beyond Jordan." therefore, they might substitute the word 'Bethany' as signifying 'Batanea' or 'Bashan' to some such sense as this; —"These things were done in Batanea beyond Jordan," &c.

But it is our province at present to inquire rather into the situation of Bethabara, than into the original and derivation of Bethany.

SECT. II.

The noted Passages over Jordan.

Among the various ways of writing בֵּית אָמָר in Hebrew, these two especially deserve our consideration at present: 'Beth-barah,' which we meet with in Judg. vii; and 'Bethabara,' or a 'place of passage,' where they passed over Jordan. They must both come under our inquiry, while we are seeking the place in hand: and, first, of the latter.

Doubtless, there was no part of Jordan but might be passed by boat from one side to the other, as men's different occasions might call them; but we are now considering the public and common passages, that led over that river from one country into another.

I. There is a bridge over Jordan, betwixt the lake of...
THE SCYTHOPOLITAN COUNTRY.

Samochon and Gennesaret in the way, that leadeth to Damascus, which hath the name of "Jacob’s bridge;" of which our countryman Biddulph, who hath himself travelled over it, speaks to this purpose:—

"At the foot of this rocky mountain, runs a pleasant river called Jordan, which divideth Syria from Galilee. Over this river is built a goodly bridge, which bears the name of 'Jacob's bridge,' upon this twofold account:—1. Because, in this place, Jacob met with his brother Esau: 2. Because here he wrestled with the angel."

As to matter of fact, that there is, and was, such a bridge, I do not much question; but for the reasons why it is so called, as it is not much to our purpose to examine, so they seem to have little else but conjecture in them.

II. Jordan also had a bridge over it at Chammath, near Tiberias, at the very efflux of the river out of the sea of Gennesaret; as we have elsewhere shown from the Talmudic authors, against the mistake of the tables, which place Tiberias at a great distance thence. "Tam* Dominus Rex quam Principes omnes, Tiberiadem usque perveniunt, ubi circa pontem, unde ex mari Jordanis fluenta se dividunt, castrametatur;" i. e. "As well the lord the king, as all the princes, come even unto Tiberias, and pitch their tents near the bridge, where the streams of Jordan, from the sea, do divide themselves."

"Juxta* Tiberiadem secus pontem, unde de lacu Genezar, Jordanis fluenta se dividunt, cum exercitu sua castra locavit;" i. e. "With his army he pitched his tents near Tiberias, by the bridge, from whence the streams of Jordan, from the lake of Gennesaret, do divide themselves." Read this, and view the situation of Tiberias in the tables, and correct the mistake.

III. That was a most known and frequent passage from Jericho, which we so often read of in the Holy Scriptures; which yet seems rather to have been by boat than bridge. See 2 Sam. xix. 18, and 2 Kings ii. 8.

SECT. III.

* The Scythopolitan Country.

There was a fourth, and that the greatest, passage be...

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* And lib. xviii. cap. 21.
twixt Chammath and Jericho, but at a great distance from either; for the finding out of which, we are to consider what is intimated, 1 Kings iv. 12: "And all Beth-shan, which is by Zartanah beneath Jezreel." And again, 1 Kings vii. 46: "In the plain of Jordan did the king cast them, in the clay-ground, between Succoth and Zarthan." We will begin with Beth-shan.

I. Beth-shan¹, or Scythopolis, was in the lot of Manasseh.

Jdg. i. 27. Greek, Καὶ οὐκ ἔζησε Μανασσῆ τὴν Βαθσαν, ἢ ἄστι Σκυσόν πόλις: "Neither did Manasses drive out the inhabitants of Beth-shan, which is Scythopolis." So that it was within the limits of Samaria, though indeed one of the Decapolitan cities, and within the jurisdiction of the Gentiles, as we have showed elsewhere.

II. It was the utmost bound of Samaria towards Galilee.

"The bounds of Galilee, on the south, is Σαμαρίας καὶ Σκυθόπολις μέχρι τῶν Ἰορδανοῦ ἡθρών" Samaria and Scythopolis, as far as the river Jordan."

III. The city was half a league's distance from Jordan, saith Borchard, and yet extends its jurisdiction beyond Jordan. That of Æthicus, in his Cosmography, is well known: "Fluvius Jordanis," saith he; &c. "The river Jordan hath its head in mount Libanus, runs about the lake of Tiberias; from whence going out, hath its current through the midst of Scythopolis, and issues in the Dead Sea." Jordan divided Scythopolis in the midst; not the city (for that was at some considerable distance from the river), but the country itself; so that part of the country was on this,—and part, on the other side Jordan.

It was a noble city of the Syro-Grecians, and had considerable jurisdiction, not only within the confines of Manasses, but extended itself beyond, even to Perea.

SECT. IV.

Μέγα πεδίων 'The Great Plain: the Scythopolitan Passage there.

Of this Great Plain, which took in the whole breadth of the country of Manasseh from Jordan towards the west, a very long way, Josephus frequently speaks. Describing the

situation and portion of Ephraim and Manasseh, he thus expresseth himself:—

'Ἡ δ' Ἐφραὴμος φιλὴ τὴν ἅχρι Γαδάρων ἀπὸ Ἰορδάνου το- ταιοῦ μεγανεμένην ἐλαχίν' ευρείαν δὲ, ὅσον ἀπὸ Βηθσελάων εἰς τὸ μέγα τελευτά πεδίον' “The tribe of Ephraim extended itself, in length, from the river Jordan, to Gadara”[Gazarah, or Gezer, Josh. xvi. 3, and xxii. 21]; “in breadth, from Beth- 
el, and ends at the Great Plain.”

Τῆς Μανασσήτιδος οἱ ἡμίσεως, &c. “The half tribe of Ma- nasseh extends itself in longitude from Jordan to the city Dor. Πλάτος δὲ ἐπὶ Βηθσελάων, ἢ νῦν Σκυστόπολις καλεῖται. But in latitude [from Ephraim] it reacheth to Beth-shean, which is now called Scythopolis.” So that that Μέγα πεδίον, 
or ‘Great Plain,’ to those that were journeying from Galilee, began from Beth-shean, and extended itself in latitude to the confines of Ephraim. Hence that which we meet with in the same Josephus, Περὶ τοῦ μέγα πεδίου, ou καὶ τὸ πρόσωπον πολῖς Βηθσελήνος. “They that passed over Jordan, came into the Great Plain, before which the city Bethsan lies;” or as it is in 1 Macc. v. 52, “They went over Jordan into the Great Plain, before Beth-shean.”

In the Book of Judith, chap. i. 8, it is called τὸ μέγα πεδίον Ἐσδημαλῳ. “The great plain of Esdrelon:”—that is, in truth, “the great Valley of Jezreel.” So Jezreel, in the place above quoted, 1 Kings iv. 12, by the Greek interpreters is rendered Ἐσραὴ. Insomuch, that when it is said of Judah and his army (for he it is, whom this passage concerns) that in his return from the land of Gilead, he passed over Jordan into this “Great Plain,” and that (as it should seem) not very far from Beth-shean,—it is evident that the great and common passage over Jordan was hereabout, by which not only the Scythopolitans went over from their country on this side Jordan, to that beyond, but those also of Samaria, and those of the Lower Galilee, passed over here to Perea.

Here would I seek for Jacob’s Bridge, where he passed over “Jordan with his staff,” when he went into Mesopotamia, and returned back with a family; and not, where it is commonly now shown. At least, the mention of Succoth, Gen. xxxiii. 17, which had its situation on the bank of Jordan, exactly opposite to Zartanah, a town near Beth-shean,
—puts it out of all question, that Jacob returned that way. And, indeed, whether Scythopolis might not derive something of its appellation from the word Succoth, I cannot well tell: methinks, the name of 'Scythians' hath some smack of such a kind of original, Σκῆθαι, quasi Σκόκκοθαι for they always dwelt, and removed from one place to another, in tents.

SECT. V.

Beth-barah, Judg. vii. 24.

Neither was this Beth-barah at any very great distance from this passage. For so we have it, Judg. vii. 24: "Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." And this they did.

It's is hard to say whether Kimchi with more reason said, that "these waters were not the waters of Jordan;" or Jarchi, more absurdly, that "they divided Syria from Canaan." There were, no doubt, some waters in the valley of Jezreel: for there the battle was,—at least, if that may be called a battle, where there was not one sword unsheathed by the conqueror. See Judg. vi. 33.—When the Midianites fled, Gideon summons the Ephraimites by messengers, that they would take those waters beforehand, which the routed enemy, in their flight, must necessarily pass through, before they could arrive at the bridge or ferry over Jordan (spoken of even now), that lay in their way home. When both armies had pitched the field, the Midianites lay on the north towards Galilee,—and the Gideonites, on the south, near mount Ephraim, chap. vii. 1. There was a river in the vale, (at which waters, probably, Gideon distinguished betwixt his followers, that lapped like a dog,—and those, that did not). This river at length discharged itself into Jordan, above the bridge or passage, that led into Perea. When, therefore, the Midianites lay on the northern bank of this river, and so were not capable of attaining the passage over Jordan, till they had made through these waters first,—it was the Ephraimites' care and business to maintain the opposite bank, and that indeed all the whole space from the place, where the fight began, to Beth-barah and Jordan, that the

enemy might be blocked up from all possibility of escape or retiring.

Whether, therefore, this passage, of which we have spoken, was called Beth-barah from that place so near Jordan, or בֵּית עֲבֹר “Beth-abora,” from the etymology before mentioned,—it is no absurdity for the farther bank of Jordan, which lay contiguous to the bridge or passage over it, to be called “Beth-barah beyond Jordan,” either upon the one or the other account. For (however the learned Beza comes to question it) the Lexicons will tell you, that Πέραν τοῦ Ἰορδάνου signifies “beyond Jordan;” especially that common threefold division, יִשְׂרָאֵל Ἡρῴδει καὶ Ἰουδαία, Judea, Galilee, and beyond Jordan.” Ἀπ’ ἀναρρολῶν ποταμοῦ Ἰορδάνου “On the east of the river Jordan;” as Ptolemy expresseth it:—and Beza himself confesseth, that “trans Jordanem,” “beyond Jordan,” is the proper signification of the Greek word πέραν, ‘beyond,’ Matt. iv. 15.

Let us, therefore, place the Beth-abara we are seeking for, where John was baptizing, on the farther side of Jordan, in the Scythopolis country, where the Jews dwelt amongst the Syro-Grecians, as in all the Decapolitan regions,—where Christ might something more safely converse, from the vexations of the scribes and Pharisees, John x. 40, being, as it were, out of their reach and jurisdiction there. And so we find John baptizing, first, at the passage at Jericho, because, through the greatness of the road, there was always a considerable concourse of people; and next, at the passage at Scythopolis, for the same reason.

Farther, had I either leisure or will to play any longer about the word בֵּית שָׂאוֹל, we might suppose it written בֵּית אַשָּׁנָא “Bethaania,” which, in the Syriac idiom (amongst whom it is no unusual thing to change ש intoŠ), agrees with בֵּית שְׂאוֹג, ‘Bethashania.’
CHAP. II.

Nazareth, John i. 45.

I. A Legend not much unlike that of the Chapel of Loretto. II. The Situation of Nazareth. III. ben-nezer. IV. Certain horrid Practices in Capernaum. V. Some short Remarks upon Cana, John ii. 2.

SECT. I. A Legend not much unlike that of the Chapel of Loretto.

Forasmuch as our evangelist makes only a transient mention of Nazareth in this place, not relating any thing that our Saviour did there,—we shall take as transient notice of it at this time; by the by, only inquiring into its situation, as what we may have occasion to discourse more largely upon, in another place.

But what, indeed, need we be very solicitous about the situation of this town, when the place we would especially look for there,—that is, the house of the blessed Virgin,—hath taken its leave of Nazareth, and, by the conveyance of angels, hath seated itself in Loretto in Italy. Of which thing, amongst many others, cardinal Baronius\(^q\) gives us this grave relation:—

"Porro domus illa," &c. "That house wherein the most holy Virgin received the heavenly message about the Word being made flesh,—doth not only, by a wondrous miracle, stand to this day entire; but, by the ministry of angels, was retrieved from the hands of infidels, and translated, first into Dalmatia, thence into Italy, to Loretto in the province of Picenum."

Let us repay one legend with another:—

"They say of R. Chanina, that he, seeing once his fellow-citizens carrying their sacrifices to Jerusalem, crieth out: 'Alas! they every one are carrying their sacrifices, and, for my part, I have nothing to carry; what shall I do?' Straightway he betaketh himself into the wilderness of the city, and finding a stone he cuts it, squares, and artificially formeth it; and saith, 'What would I give that this stone might be conveyed into Jerusalem!' Away he goeth to hire some that should do it;—they ask him a hundred pieces of

\(^q\) Ad An. Dom. ix.  
\(^r\) Leusden’s edition, vol. 2. p. 578.  
\(^s\) Midras Schir. fol. 2. 2.
gold, and they would carry it. 'Alas! (saith he) where should I have a hundred pieces? indeed, where should I have three?' Immediately the Holy Blessed God procureth five angels, in the likeness of men, who offer him, for five shillings, to convey the stone into Jerusalem, if himself would but give his helping hand. He gave them a lift; and, of a sudden, they all stood in Jerusalem; and when he would have given them the reward they bargained for, his workmen were gone and vanished. This wonder he relates before the Sanhedrim, in the conclave of Gazith. They say to him, 'Rabbi, it should seem, that these were angels, that brought this stone:' so he gave the elders the money, for which the angels had bargained with him."

In truth, I should easilier incline to believe this story than that of Loretto, because there is some reason to apprehend this R. Chanina no other than Haninah Ben Dusa, a notorious magician\(^1\). Unless you will also say, that the chapel at Loretto took that jaunt by the help of magic.

A huge stone of its own accord takes a skip from the land of Israel, and stops up the mouth of the den in Babylon, where Daniel and the lions lay. But so much for tales.

SECT. II.

The Situation of Nazareth.

The situation of Nazareth, according to Borchard, Breidenbach, and Saligniac, ought to be measured and determined from mount Thabor. For so they, unanimously: "A Nazareth duabus locis contra orientem est mons Thabor:"

"From Nazareth two leagues eastward is mount Thabor." Nor is there any cause, why, with respect to that region of Galilee, in which they place this city, we should dissent from them, seeing there are others of the same opinion. Now the mount Tabor was in the very confines, that divided Issachar from Zebulun; Josh. xix. 22, "And the coast [i. e. of Issachar] reacheth to Tabor and Shahazimah." But what coast should this be? north or south? The north coast, saith Josephus\(^2\):—

\(\text{Καὶ μετὰ τούτως [the Manassites] Ἴσαχαρις, Κάρμηλόν τε ὄρος καὶ τὸν ποταμόν τοῦ μήκους ποιησαμένη τέρμονα, τὸ δ᾽ Ἰτα-}\)

\(^{1}\) Juchash, fol. 57. 1.

\(^{2}\) In Bemidbar Rabba, fol. 257.

\(^{3}\) Antiq. lib. 8. cap. 1. [Hudson, p. 188. 17.]


βόριον ὄρος τοῦ πλάτους, i. e. “Next to Manasseh is Issachar, having for its bounds of longitude, mount Carmel and the river [Jordan],—and of latitude, mount Tabor.” That is, the latitude of Issachar is, from Manasseh to mount Tabor, as Josephus plainly makes out in that place. Mount Tabor, therefore, lay, as it were, in the midst betwixt the coasts of Samaria and Upper Galilee: having, on this side, Issachar towards Samaria,—and, on that side, Zabulon towards the aforesaid Galilee.

Josephus* describes mount Tabor, where these things seem something obscure; Ἰταβύριον ὄρος, ὃ ἐστι τοῦ μεγάλου πεδίου καὶ Σκυθωπόλεως μέσον. We have already seen, where Scythopolis lay; and where the μέγα πεδίον, the Great Plain, near Scythopolis. But what should that μέγα πεδίον, ‘Great Plain’ be, that lieth so behind Tabor towards the north, that Tabor should be betwixt it and Scythopolis? Is not Zabulon so called in Josephus? yea, and Issachar too, at least a great part of it, if we consult the same Josephus*. So that the μέγα πεδίον of Scythopolis, or Manasseh, is distinctly called by him, Μέγα πεδίον Σαμαρείτιδος, “The Great Plain of Samaria.”

And the Lower Galilee is described, by the Talmudists, by this character, “That it produceth sycamines, which the Upper Galilee doth not.” Now the sycamine-trees were ἐν τῇ πεδνῇ, “in the vale,” 1 Kings x. 27. And hence seems to arise the distinction between the Upper and the Lower Galilee; the Lower so called, because more plain and champaign; the Upper, because more hilly and mountainous.

I am deceived if the Upper Galilee be not, sometimes, by way of emphasis, called ‘Galilee;’ nor without cause, when as the Lower might be called μέγα πεδίον, or ‘the Great Plain.’ So Cana had the adjunct of “Cana of Galilee,” perhaps that it might distinguish that Cana, which bounds both the Gali- lees; of which more in its proper place. That passage which we meet with in our evangelist, chap. iv. 43, 44,—“He departed from thence [from Samaria] and went into Galilee; for Jesus himself testified, that a prophet hath no honour in his country;” it looks this way;—that is, he would not go into Nazareth, but into Galilee,—viz. the Upper; and so came to Cana.

Nazareth, therefore, was in the Lower Galilee, in the very confines of Issachar and Zabulon, and is commonly received within Zabulon, itself being distant sixteen miles, or more, from Capernaum; for from Capernaum, mount Tabor is distant ten miles, or thereabouts.

SECT. III.

ב נזר Ben Nezer.

I am not abundantly satisfied in the common writing of the word 'Nazareth,' by נזר; much less that 'Nazarenus' should be expressed by נזרא, i.e. Ναζαραῖος, when the sacred Amaranenses write it Ναζωραῖος. But I can hardly suppress a just indignation, when I read what the Jews scribble about 'Ben Nezer.'

"The Rabbins have a tradition: Those that are taken out of the kingdom,—behold, they are properly captives; but those that are taken by thieves, they are not to be called captives."

"The tradition is to be distinguished. מלחמה אומלמה לא כאשר As to kingdom and kingdom, there is no difficulty:" that is, as to kingdoms, which are equal. "But between the kingdom of Ahasuerus, and the kingdom of Ben Nezer, there is. Between thieves and thieves there is no difficulty; but between Ben Nezer, and אשר לים גזעועה the thieves of the world [viz. common thieves], there is. There [in Palestine] Ben Nezer is called a king: here [in Babylon] he is called a robber." קוריג לים גזעועה Gloss: "Ben Nezer was a thief, and took cities, and ruled over them; and became the captain of robbers."

It is very suspicious to what purpose they have invented that name for the most infamous robber, to call him the "son of Nezer." By those very letters נזר they write the city 'Nazareth.' Read on, and the suspicion will increase. "I considered the horns; and behold, there came up among them another little horn [Dan. vii. 8]. This is Ben Nezer." Aruch quoteth this passage under the word קור in this manner: "There came up among them another little horn: מלחמה כות This is the kingdom of the Cuthites." Now, what they meant by 'the kingdom of the

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b Chetubh. fol. 51. 2.  
* Beresh. Rabb. sect. 76.
Cuthites,’ may be conjectured from “The winter is past [Cant. ii. 11]; This is the kingdom of the Cuthites.” And a little after: “The time is coming, when the kingdom of Cuth shall be destroyed, and the kingdom of heaven shall be revealed.”

It is easy imagining, what they would point at by the “kingdom of the Cuthites;” the Christians no doubt (unless they will pretend to some Samaritan kingdom): and if so, it is as obvious, whom they design by “Ben Nezer.” Let them show, whence came the name of the tetrarchy of the Nazarenes in Cælosyria; of which Pliny⁴; “Cælosyria habet Apamiam Marsya amne divisam. A Nazerinorum tetrarchia Bambycen, quae alio nomine ‘Hierapolis’ vocatur, Syris vero ‘Magog.’”

SECT. IV.

Certain horrid Practices in Capernachum.

Having spoken of Nazareth, it will not be amiss to make some mention of Capernaum, which, however distant many miles, yet was it the place, where our Saviour dwelt, as Nazareth was his native soil. We have considered its situation in another treatise, being in the country of Gennesaret, a little distance from Tiberias. There is another Capernaum mentioned by Gulielmus Tyrius⁵, that lay upon the coast of the Mediterranean, as this did upon the coast of Gennesaret: “In loco quæ dicitur Petra Incisa, juxta antiquam Tyrum, inter Capernaum et Doram, oppida maritima:” “In a place called Petra Incisa, near old Tyre, betwixt Capernaum and Dor, two sea-coast towns.”

It is uncertain, whether the name be derived from כפר נחום or from נחום: the former denotes ‘pleasantness’: the latter, ‘comfort.’ And though our Capernaum might justly enough take its name from the ‘pleasantness’ of its situation, according to the description, that Josephus⁶ giveth of it; yet the oriental interpreters write it the latter way. The Rabbins also mention such a town, written in the same letters כפר נחום; of which, perhaps, it will not be tedious to the reader to take this story:

“Channina, R. Joshua’s brother’s son, went into Capernaum, and the heretics” (or magi-

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cians, for the word signifies either) “enchanted him. They brought him into the city sitting upon an ass:” on the sabbath-day, which was forbidden by their law. “He went to his uncle R. Joshua, who besmeared him with a certain ointment, and he was recovered.” It should seem, that, by some kind of enchantments, they had thrown him into a delirium so far, that he had forgot both himself and the sabbath-day. There is another story immediately follows that:—

“A certain disciple of R. Jonathan’s flies over to these heretics” [that himself might be entered amongst them, and become one too]. “Jonathan finds him out employed in castrating birds and beasts. They sent to him” [Jonathan], “and said, It is written, Cast in thy lot amongst us, and let us all have one purse.—He fled; and they followed him, saying, Rabbi, come and give us a cast of thy office towards a young bird. He returned, and found them committing adultery with a woman. He asketh them, וְשָׁם אָסַר אֶל כָּל יְבָא אֶל אֱמוּת הַיִּשְׂרָאֵל ‘Is it the manner of the Jews to do such things as these?’ They answer, ‘Is it not written in the law, Cast in thy lot amongst us, and let us all have one purse?’ He fled, and they pursued him to his own house, and then he shut the doors against them. They call to him and say, ‘O Rabbi Jonathan, go, and rejoicing tell thy mother, that thou didst not so much as look back towards us; for if thou hadst looked back, thou hadst then followed us as vehemently, as we have now followed thee.’”

While I read these things, I cannot but call to mind the Nicolaitans, and such, who indulged to themselves a liberty of all obscene filthinesses; nor is what we have related, unworthy our observation, with respect to heresies of this kind. Should this Capernaum be the same (as probably it is) with that Capernaum, which we meet with so frequently in the evangelists, it is something observable what is said of it, “Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell.”

SECT. V.

Some short Remarks upon Cana, John ii. 2.

It is very disputable, which should be the first letter of the word Cana, whether Caph or Koph, for we find both.

J Midras Cofeleth, fol. 85. 2.
CHOROGRAPHICAL INQUIRY.

I. קנה, 'Kanah,' with the initial letter Koph, is a city in the tribe of Asher, Josh. xix. 28; where the Greek, for 'Kanah,' have Κανὰ and MS. Alex. Κανά.

II. קנה Kene, a word not very much differing in the sound, occurs amongst the Talmudists, "Rabbi and his Sanhedrim, having numbered votes, pronounced Keni, clean."—Gloss: "Keni was a place of doubtful esteem, reckoned amongst the unclean" [that is, a place of the Gentiles]; "but in the days of R. Judah Haccodesh, it came under trial, and they pronounced it clean."

III. We find Κανά κωπή in Josephus, but the situation not mentioned: Antiochus' being slain" [viz. when he fought with the Arabian king], τὸ στρατέμα φεύγει εἰς Κανά κώπην, "his army fled to the town Kana." This is hardly our Cana, as may, in some measure, appear in Josephus's context.

IV. But farther he speaks in 'His Own Life,' of κώπη τῆς Γαλιλαίας ἡ προσαγορεύσας Κανάν: "Cana in Galilee." As for its situation, as far as can be collected from Josephus, we discuss that in another treatise, and show that it is not far from that place, where the river Jordan dischargeth itself into the sea of Gennesaret; so that, between this Cana and Capernaum, there seems to be almost the whole length of that sea.

V. But it must not be forgot, that בנה 'Canah,' beginning with the letter Caph, is met with in Juchasim; the words these: "In the end of the chapter" [it is the seventh chapter of Bavah Mezia] "there is a tradition. Abba Chalaphtha of Caphar Hananiah, in the name of R. Meir, saith" [they are in Bavah Mezia, where he is brought in, and what he said], "It seems to me" (they are the words of the author of Juchasim), "that Caphar Hananiah is Caphar Cana: as may be proved out of the ninth chapter of the book Sheviith: for there was the entrance of the Lower Galilee."

From that place, quoted in Sheviith, which is Hal. 2, it plainly appears, that Caphar Hananiah was in the very outmost border, that divided the Upper and the Lower Galilee. From whence it is evident, that the entrance of the Lower Galilee, according to our author, was not as we go from Samaria to Galilee, but from the Upper Galilee into the

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k In Ohalth, cap. 18. hal. ult.  
Antiq. lib. 15. cap. 23. [Hudson, p. 599. 8.]  
Fol. 57. 2.  
Fol. 94. 1.
Lower. And whether our Cana of Galilee be so called to distinguish it from that Cana, that so divides between the two Galilees,—or from that Cana, that was in the tribe of Asher (which may not unfitly be called ‘Cana of the Sidonians’), it is at the reader’s choice to determine. As, also, why the Syriac interpreter should in this place write אנת ‘Katna,’ instead of ‘Cana.’ Whether he had in his eye or mind קתת ‘Kattath,’ Josh. xix. 15, which, in the vulgar dialect; was called קראות, ‘Katanath,’ as the Seventy render it, and the Jerusalem Talmudists affirm: or whether, by a diminutive kind of word אנת ‘Katanah,’ he would intimate the smallness of the town: q. d. “Cana the Less.”

CHAP. III.

Ainon ἵγγες τοῦ Σαλεμ, “Anon, near Salim,”
John iii. 23.

I. Certain Names and Places of near Sound with Σαλεμ, Salim.
II. שֶׁלישְׁוֹא A ‘Salmean,’ or a ‘Salamean,’ used amongst the Targumists instead of יָחֶל a ‘Kenite.’ III. Ainon, ‘Anon,’ in the Greek Interpreters, Josh. xv. 61. IV. The Syriac remarked; and a Passage of Eustathius upon Dionysius. V. Herodium, a Palace. VI. Macherus, a Castle. VII. הר מצרין The ‘Hill Mizraar,’ Psal. xlii. 6. VIII. עִנְיָת שֵׁלישְׁיָה ‘Eglat Shlishiyah,’ Isa. xv. 5.

SECT. I. Certain Names and Places of near Sound with Σαλεμ, ‘Salim.

Let us begin with Σαλεμ, ‘Salim,’ and thence look after its neighbour ‘Anon.’ We may be a little helped in our inquiry by that passage in Gen. xxxiii. 18: יָהִיב שֵׁלֶשׁ יָרִיב ‘And came to Shalem, a city of Sychem.’ There are some versions, and the authors of the tables, have upon these words built I know not what city Salem, near Sychem. But neither the Jews nor Samaritans acknowledge any such thing. For the Jews render it, and that not without reason, “And Jacob came safe into the city of Shechem. The Samaritan text hath שָׁלֶשׁ, instead of שֵׁלֶשׁ ‘he came in peace;” and certainly there is no part of mankind could be more likely to
judge than the Samaritans, whether שָם, in that place, were
the name of any city, yea or no.

II. Σαλιμ, Salim, in the Greek interpreter, according to
the Roman copy is the name of a place, Josh. xix. 22; where
the Hebrew runs thus, וַגָּם הָבוֹל בְּחֵבְרָה וּשְׁתַמְמוֹת בְּבֵית שָם
“And the coast [of Issachar] reacheth to Tabor, and Shahazimah,
and Beth-shemesh.” But the Greek, Καὶ συνάψει τὰ ὅρια ἐπὶ Γαλθάβωρ, καὶ ἐπὶ Σαλίμ κατὰ Σαλασσάν, καὶ Βαυθασμωῖς: “And the confines touched upon Gethbor, and upon
Salim near the sea, and Bethsamosh.”

The Masoreth observe, that Shahazimah, which is written
with a Βαυ, should be written by a Ḥod; which also these
interpreters acknowledge (which is worthy our taking notice
of); but then they divide the word into two parts, and write
it שָהָז שָם i.e. ‘Shahaz, κατὰ Σαλασσάν, Shahaz, at the sea.’
but why they should turn Shahaz into Salim, it is something
difficult to guess.

It seems probable, that Σαλίμ, ‘Selame,’ which Jose-
phus, in the account of his own life, makes mention of, as
fortified by himself, amongst other towns in Galilee,—is the
same with this Σαλίμ, ‘Salim,’ mentioned by the Seventy;
and that the rather, because it is there reckoned up with
mount Tabor.

III. Σαλιμ, ‘Saalim,’ in the Alexandrian copy, answers
to the Hebrew שָׁעִים ‘Shaalim,’ 1 Sam. ix. 4. In the Complut.
Σαλιμ, ‘Sallim;’ in the Roman, Σεγαλιμ, ‘Segalim;’ where
the Targum, instead of נִמְעַר שְׁלִישָׁה נַגְּמַר רַבֶּרֶת “in the land of Shalishah,” hath נַגְּמַר רבֶּרֶת “in the land of the south:” and in-
stead of נִמְעַר שְׁלִישָׁה נַגְּמַר “in the land of Saalim,” it hath נַגְּמַר נַגְּמַר “in the land of Mathbara.” But why both here, and
also 2 Kings iv. 42, they should render בֹּעַ שְׁלִישָׁה “Baal-
Shalisha;” by אֵרֶם רַדֶּרֶת “the land of the south,”—we find
some kind of reason in the Gemarists, who, upon this place,
have this note:—

“There was no country throughout the whole land of
Israel, where the fruits of the earth were so forward as,
in Baal-Shalisha.” Now such a country they call נַמְעַר שְׁלִישָׁה נַגְּמַר “southern fields;” or literally, ‘made south;’ “be-
cause the sun both riseth and sets upon them.” But why
they should render אֵרֶם שְׁלִישָׁה “the land of Saalim,” אֵרֶם

1 Sanhedr. col. 32. 1.
* In Menaichoth, fol. 85. 1.
SALMEANS, OR KENITES. 325

"the land of Methbara" is something more unintelligible, unless it should be with some respect to mount Tabor, which we find mentioned in the following chapter, ver. 3; and so מַעֲבַנָּא "Methbara," should be "the plain of Tabor."

If now the reader can pitch upon any of these places we have already named, or any other he may have met with in his reading, as that which our evangelist here meaneth,—let him consider, whether the article τοῦ may properly be prefixed to it, when as the names of all cities and towns are of the feminine gender generally,—and yet St. John hath it τοῦ Σαλέμ—the which gives some ground of conjecture, that the passage is to be understood not of any town or city, but of some other matter: which, by way of exercitation, it may not be amiss a little to enlarge upon.

SECT. II.

A 'Salmean,' or a 'Salamean,' used, amongst the Targumists, instead of יִשְׂרָאֵל a 'Kenite.

Every one that hath but dipped into the Chaldee paraphrasts, must know, that the 'Kenites' are called by them שלמה 'Salmeans,' or 'Salameans.' So Onkelos, Gen. xv. 19, Numb. xxiv. 21, 22. So Jonathan, Judg. i. 16, iv. 2, v. 24; 1 Sam. xv. 6, xxvii. 10. It is likewise observable, that the 'Maachathites' are by them called יִשְׂרָאֵל אֲרָם the 'Epikerites,' Deut. iii. 14, Josh. xiii. 13. And this, probably, from the place or country, where the Maachathites of old dwelt, which, in the time of the Targumists, was called Ἐπικαρός, ἀπ’ ἀνατολῆς ποταμοῦ Ἰορδάνου, "Epicarus on the east of the river Jordan," deg. 67. 31. 0'. Whether indeed the situation doth fall out right, I shall not at present discourse.

But the 'Kenite' is not termed a 'Salmean' from any place or country, where he dwelt. For the Kenites, in the southern part of Judea, are called 'Salameans,' Judg. i. So also Heber the Kenite in Galilee, Judg. iv. And there were Kenites amongst the Amalekites, 1 Sam. xv; and there were of the Kenites beyond Jordan, Gen. xv:—whence so called is not to our purpose. It sufficeth, that they were vulgarly known by the name of שלמה 'Salame;' which, how near

akin it is to Σαλίμ, 'Salim,' let the unbiassed reader judge. Who knoweth, therefore, but the evangelist should mean thus; "John was baptizing in Αἴνων near the Salamean, 'or Kenite;’” giving that name to that people, which, at that time, they were commonly called by? But supposing this should be granted us, what Kenite should we understand here? either those that were in the wilderness of Judah? or those on the other side of the salt sea?

SECT. III.

Aίνων, in the Greek Interpreter, Josh. xv. 62.

If the ‘Essene’ might be called הַסֶּלֶם, ‘Salmean,’ as well as Kenite (and certainly he seems to have as much claim to it, if the word denote ‘perfection,’ or ‘austerity’ of life), then I could more confidently place our Σαλίμ, ‘Salim,’ in the wilderness of Judah; because there I find Αἴνων mentioned in the Greek version, Josh. xv. 61, 62: where the Hebrew hath it thus: “In the wilderness, Beth-araba, Middin, and Secacah, and Nishban, and the city of Salt, and En-gedi, six cities:” but the Greek, καὶ Βαδδαργῆς, καὶ Θαραβαώμ, καὶ Αίνων, &c. “And Baddargis, and Tharabaam, and Αἴνων,” &c. Where it is plain, that Αίνων, ‘Αἴνων,’ is put for ‘Middin;’ but why it should be so, is more difficult to tell. This only we may remark, that the word ‘Middin’ occurs, Judg. v. 10: יסִיבָּהּ הַרִים which if I should render, "ye that dwell by Middin,” I should have Kimchi to warrant me, who, in his notes upon this place, tells us, that “Middin is the name of a city, mentioned in Joshua,—Middin and Secach.” But now, when Αίνων, ‘Αἴνων,’ signifies a “place of springs,” or waters,—see what follows; מַなんです בַּמַּשָּׁבָם “from the noise of archers among the places of drawing waters.” The Greek is ἀνά μέσον υδρευομένων, “Among those that draw water.” So that if you ask the Greek interpreter, why he should render ‘Middin’ by Αίνων, ‘Αἴνων, a place of springs, —he will tell you, because Middin was a place υδρευομένων, “of those that draw waters.”

The Essenes succeeded the Kenites in their dwelling in the wilderness of Judah: and not only so, but in strictness and austerity of life, as Josephus and others assure us. Now if we will but allow the ‘Essenes’ to be called הַסֶּלֶם, 'Sal—

* Plin. lib. 5. cap. 17. Solin. cap. 38.*
means,' as the Kenites were,—then the words of the evangelist might bear such sense as this;—"John was baptizing in Ænon near the Essenes." And it may be supposed, that as the Baptist had already conversed with two of the Jewish sects, the Pharisees and Sadducees, and had baptized some of each, so he would now apply himself to a third sect amongst them, viz. the Essenes, and baptize some of them too. But herein I will not be positive.

SECT. IV.

The Syriac remarked. And Eustathius upon Dionysius.

Whilst we are treating upon the word Ἀνων, 'Ænon,' I cannot but observe, that the word is divided both in the Syriac and Arabic version: Syriac, יִנְעֵב "In the fountain Jon:" Arabic, يَنْيِب "In the fountain Nun." The words of the evangelist seem to discover the signification of the name.

"Ὄτι ὅσα πολλὰ ἦν ἐκεῖ, "Because there was much water there." For we could not have rendered the word more significantly, than a 'place of springs,' or a 'watery place.' So Nonnus;

Τὸν δὲ βαπτίζειν θεῶν ἔγγος Ἔλκη.
Baptizing near the waters of deep-waved Salem.

Why, therefore, did those interpreters take the word in two, when it was plain and etymological enough of itself?

The Syriac 'Jon' brings to mind a passage of Eustathius upon this verse of Dionysius:

Εὐθεῖα βοῦς ἦν ἐν ἀγάλματι τῆς Ἰονός, ἢτοι τῆς Σελήνης. "Indeed, some call even Gaza itself Ione, where there is a heifer in the image of Io, or the moon."

That Gaza was ever called 'Ione,' is not commonly known; but grant it was,—and the sea, from that place even as far as Egypt, to have been called the Ionian sea; yet should not I have derived its name from 'Io,' but rather from the 'Iones,' those brassy robust men, of whose coming into

Egypt, and fixing their seats there by the sea, Herodotus gives us a famous relation.

But must we seek for Ἰον “ein Jon” (or Javan, as some would have it) hereabout? To seek John about Gaza, would be to seek him out of the land of Israel; at least, as the bounds of that land were, at that time, determined.

SECT. V.

**Herodium, a Palace.**

If Ἀενον was the place, where John baptized last, immediately before his imprisonment,—then we must look for it either in Galilee or Perea; for in one of those places it was, where he began his acquaintance with Herod. For however St. Luke, speaking of Herod, mentions Galilee only, within his tetrarchy, Luke iii. 1,—yet Josephus tells us, that Ἔγενετο ὑπὸ τούτων Ὁ Ἱεροάρχης καὶ Ἰερισαμών ὁ Ἰεροδοῦς ἦ γενεσιον ἀρχηγός ἡ ἁγία τοῦ. He fortified a castle upon a hill towards Arabia, and called it Herodium, after himself.” Where, by ‘Arabia,’ you are to understand the land of ‘Moab;’ and he seemed to have fortified that castle, as a bulwark against the Moab-Itish Arabs.

The same Herod that built it, is buried there, as the same Josephus tells us, De Bell. lib. 1. cap. 21; where, describing the funeral pomp, he gives this account: Ἐνεκτοῦ ὕπερ αὐτοῦ τῶν ιερισαμών καὶ ἀραβικῶν ὀλίγων ἦ τε ἀρχοματοφόροι “After those followed five hundred of his own domestic servants, bearing spices. Σταυρίους ὕπερ ἔκκομβος τὸ σῶμα διακόσιος ἔς Ἰεροδοῦς, διὰ τὰς ἑυτολάκες ἐγέρθη. His body was brought two hundred furlongs” [from Jericho where he died] “to Herodium, where, according to his own appointment,
he was interred." But, in Antiq. lib. 17. cap. 10, "Ἡσαυν δὲ ἐπὶ Ἡρωδίου στάδια ὀκτὼ. "They came to Herodium eight furlongs; for there he had ordered his funeral solemnities." At first sight, here is an appearance of a slip in history: but it is to be understood, that, from Jericho to Herodium, it was two hundred furlongs, that is, twenty-five miles; but Herod's burying-place was eight furlongs from Herodium,—a common distance, for burying-places to be from cities.

SECT. VI.

Machærus, a Castle.

Josephus" tells us, that John Baptist was imprisoned by Herod in the castle of Machærus: Καὶ ὃ μὲν, ὑποψία τῷ Ἡρώ-
δου, δέσμως εἰς τὴν Μαχαιροῦντα τεμφύλες, &c. "He [the Bapt-
ist], upon Herod's suspicion, is sent prisoner to Machærus." A little before that, he had told us, μετὰροῦν δὲ ἔστι τῆς τε Ἀρέτα, καὶ Ἡρώδου ἀρχῆς. This place "is the frontier betwixt the kingdom of Aretas [the Arabian king] and Herod."

Of the situation of the place, Pliny⁴ hath this hint; "Prospicit [Asphaltitum] ab oriente Arabia Nomadum [Moab-
itis]: a meridie Machærus, secunda quondam Arx Judeæ ab Hierosolymis." The meaning of which is this; "that Arabia of the Nomades [or Moab], situated on the east of Asphaltites, fronts it on the west, and Machærus, situated on the north, fronts it on the south;" otherwise, you would remove Machærus a great way from its proper situation.

We meet with it in the Talmudists, under the name of Macvar.

"The mountainous country of Perea was the hill Mac-
var and Gedor." The Jerusalem Targum⁵, and Jonathan upon Numb. xxxii. 35, instead of "Atroth, Shophan, and Jaazer," have "Macelta of Shophan and Macvar,"—to which Jonathan adds "Gomera of Garamtha."

It is obvious enough, how they came to render "Atroth" by "Macelta" (as also Onkelos hath done);—viz. because they translated the Hebrew word, which de-
oteas a crown, by the Chaldee word, which is of the same signification. But why "Jaazer" by "Macvar?" On-

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⁴ Hudson, p. 771. 32.
kelos, upon the third verse of the same chapter, renders 'Jaazer' and 'Nimrah' by נמרות רביעי נמר, which I should translate, the "Atrati or denigratii of the house of Nimrin." And Ptolemy comments thus in Arabia Petraea; Διατείνει δὲ ἐν τῇ χώρᾳ τὰ καλούμενα μέλανα ὕσος, &c. "There are, all along that country, certain mountains, called the Black Mountains, namely, from the bay which is near Pharan, to Judea." But whether מבלש, 'Macvar' hath any relation with 'blackness' from a dish or furnace, I leave it to others to inquire.

So that we see Herodium and Machærus are situated on the outermost coast of Perea, towards the south, or the land of Moab, near the shore of Asphaltites, or the Dead Sea.

The nature of the place we have described by Josephus, Ἱεροσολῖμα καὶ Ἰορδανία ὕδατων πηγαί κατὰ τὸν τόπον, &c. "There spring out, near this place, certain fountains of hot waters, of a very different taste, some bitter, some sweet; there are also many springs of cold waters," &c. Compare the bitter waters with the waters of Nimrin, Isa. xv. 6,—and the other with those of Dimon, ver. 9; where, query, whether Dimon be not the same with Dibon [Beth and Mem being alternately used]; that, by that pronunciation, it might agree more with מים ירמיאו Malone De "The waters of Dimon are full of blood."

Whilst we are in this watery country, are we not got amongst the rivers of Arnon? The learned Beza, commenting upon those words of St. John, iii. 23, "Or τῶν πολλά ἦν ἵκετι, "For there was much water there,"—affirms it, commenting thus:—"Multi videlicet rivi, quorum etiam in eo tractu circa Aroer fit mentio in libris Mosis;" "namely, many rivers, of which also, in that tract about Aroer, there is mention in the Books of Moses." And the situation of the place confirms it; when as Machærus was the very utmost bounds of the 'land of Israel' towards Moab, according to Josephus, as also was Arnon, according to Moses.

But here we find no place, that is called either 'Ænon' or 'Salim.'—True, indeed; but the place, for the very wateriness of it, deserves to be called 'Ænon,' that is, "a place of springs;" and if 'Salim' may be the same with 'Salaman,' here we have also the Kenite or Salaman, Gen. xv. and Numb. xxiv. However, in a thing so very obscure, it is safest not to be positive; and the reader's candour is begged

in this modest way of conjecturing. The way we tread, is unbeaten, and deserves a guide, which as yet we have not obtained.

SECT. VII.

The Hill Mizaar. קָרָא מְצֵיָר Psal. xlii. 6.

Let us now (however something beyond our bounds) pass, from the first entering of the coasts of Moab towards the north, to the utmost limits of it southward.

"I well remember thee (saith the Psalmist) from the land of Jordan, and of the Hermonites, מאר מְצֵיָר from the hill Mizaar."—Where is this hill Mizaar? not to take any notice of what we meet with in Borchard and others, concerning Hermon near Thabor (by what authority I cannot tell), as also that הָרָא מְצֵיָר 'the hill Mizaar,' is rendered almost by all, a 'little hill;' or, in a word, that the Targumist and R. Solomon tell us, it is mount Sinai; Apollinarius, that it is mount Hermon: it seems plainly to be the 'hilly part of Zoar,' whither Lot would have fled, if the straitness of time might have permitted him, Gen. xix. 20; "O let me escape to this city; אֲרַּת מְצֵיָר אָזֶה is it not Mizaar, or a little one?" so that הָרָא מְצֵיָר 'the hill Mizaar' may be the same, as if it had been said הָרָא עֲרַי מְצֵיָר "the hilly part of the little city Zoar."

The reasons of the conjecture, besides the agreeableness of the name, may be especially these two:—

I. As Hermonium, or Hermon, was near the springs of Jordan, so the hilly part of Zoar lay hard by the extreme parts of Jordan in Asphaltites; and the Psalmist, speaking of the land of Jordan, or of the land on the other side of Jordan, seems to measure out all Jordan from one end to the other, from the very spring-head to the farthermost part where the stream ends.

II. As David betook himself to the country on the other side of Jordan towards Hermon, in his flight from his son Absalom,—so was it with him, when, flying from Saul, he betook himself to Zoar in the land of Moab, 1 Sam. xxii. 3. And so bewails his deplorable condition so much the more bitterly, that both those times he was banished to the very utmost countries, north and south, that the river Jordan washed.

SECT. VIII.

Eglath Shelishijah, Isa. xv. 5.

With the mention of Zoar is this clause subjoined in Isaiah, "Eglath shelishijah," or "a heifer of three years old." So with the mention of Zoar and Horonaim, the same clause is also subjoined in Jeremiah.

Isa. xv. 5: בֵּרָיוֹת וְעֹצֶר חַּלְחָל שַׁלְׁשֵׁי לְשׁוֹן וּבֵרָיוֹת "His fugitives unto Zoar, a heifer of three years old."

Greek; Ἐν αὐτῷ ἤτοι Σεγώρ. Δάμαλις γάρ ἐστι τριετής. "In it unto Segor. For it is a heifer of three years."

Vulgar; "Vectes ejus usque ad Segor: vitulam conternantem."—"Its bars were unto Segor: a heifer in his third year."

Targum; "Ut fugiant usque ad Zoar, vitulam trimam magnam:" "That they should fly as far as Zoar, a great heifer of three years old."

English; "His fugitives shall flee unto Zoar: a heifer of three years old."

Jer. xlviii. 34: מְסֹאְרוּ וְדַרְנֵים עִלָּת שֵׁלְשֵׁי "From Zoar to Horonaim, a heifer of three years old."

Vulgar; "A Segor usque ad Horonaim, vitulâ conternante:" "From Segor unto Horonaim, the heifer being in his third year." And so others.

I am not ignorant what commentators say upon these places: but why may not Eglath Shelishijah be the name of some place, and so called a 'third Eglah,' in respect of two other places, much of the same sound; or 'Duchess,' or 'noble Eglah,' as signifies a 'Duke' or 'Tribune.'

There is mention of "ein Eglaim," in that country, Ezek. xlvii. 10; where Eglaim is plainly of the dual number, and seems to intimate, that there were two Eglails,—with relation to which this our Eglah may be-called Eglah the third. So Ramathaim, 1 Sam. i. 2, is of the dual number, and plainly shows there were two Ramahs.

The sound of the word Necla comes pretty near it. This we meet with in Ptolemy, in Arabia Petraea:—

Zώαρα, Zoar 67. 20. 30. 30.
Θοάνα, Thoan 67. 30. 30. 30.
Νέξλα, Necla 67. 20. 30. 15.
OF THE NAME OF THE CUTHITES. 333

So that here we see the geographer mentions Zoar and Necla, as the prophet before had Zoar and Eglah: and how easily might Eglah pass into Necla in Greek writing, especially if the letter γ hath any thing of the sound of the letter N in it! The geographer makes the distance of Zoar from Necla to be fifteen miles: so, we may suppose, was the distance of Zoar from Eglah, Horonaim lying between them; from whence the words of the prophets may not be unfitly rendered thus:—

"His fugitives shall flee unto Zoar, unto the third Eglah.

From Zoar unto Horonaim: even unto the third Eglah."

I am deceived if "Αγαλλα, Agalla, which we meet with in Josephus, be not the Eglah we are now speaking of: numbering up the twelve cities, which Hyrcanus promised he would restore to Aretas, the Arabian king, being what his father Alexander had taken from him,—amongst the rest he nameth "Αγαλλα, Αζωνη, Ζωαρα, Ορωναυ, "Agalla, Athone, Zoar, Horone." Of Zoar, there can be no scruple; and as little of Ορωναυ, 'Oronæ; but, by that must be meant Horonaim. 'Αζωνη, 'Athone' seems to bear a like sound with Ptolemy's Θοανα, 'Thoana; and 'Αγαλλα, 'Agalla,' with his 'Necla,' and that with our 'Eglah.'

CHAP. IV.
Σεγαφ. John iv. 5.

I. A few Remarks upon the Samaritan Affairs.  II. The Samaritan Version of the Pentateuch. III. The Situation of Mount Gerizim and Ebal. The Samaritan Text on Deut. xxvii. 4, noted. IV. Why written Sychar, and not Sychem. V. ״י in the Talmudists.

SECT. I. A few Remarks upon the Samaritan Affairs.

1. Of the Name of the Cuthites.

That the 'Samaritans' are called 'Cuthites' by the Jews, is unquestionable; Οί κατα μὴν τὴν Ἑβραϊκα κλάσην κατὰ δὲ τὴν Ἐλληνικαν Σαμαραίαν, "Those" that, in the Hebrew tongue, are called Cuthæans,—in the language of the Greeks, are Samaritans."


CHOROGRAPHICAL INQUIRY.

But why Cuthites rather than Babylonians, Hamathites, Avites, &c, is uncertain: for thence, as well as from Cutha, were colonies transplanted into Samaria, 2 Kings xvii. 24: nay, they were called Cuthites even at that time, when a great part of the Samaritan nation consisted of Jews.

I am apt to apprehend there was some virulent design even in the very name. The name of Cushites, amongst the Jews, was most loathsome and infamous; as they were not only a hostile country, but a people accursed, and, for their black hue, even horrid to the very sight. Perhaps, in the title of the seventh Psalm, there is no little severity of reproach hinted in the name Cush. Something of the like nature may be couched in the word Cuthim. For whereas בָּטַב may be the same with בָּטַב, the letter ש being changed into נ in the Syriac dialect,—it may be an easy conjecture, that the Jews, calling the Samaritans (a nation peculiarly abominated by them) Cuthites, might tacitly reproach them with the odious name of Cushites.

2. Josephus mistaken.

Rabbi Ismael saith הָרָעִים נַרְאָה אֲרִירוֹת וּכְהֵם, "that the Cuthites are proselytes of lions." R. Akiba saith, "that they are true proselytes." The story of the lions, 2 Kings xvii. 26, is well enough known; which Josephus', faltering very lamely, reports in this manner; "Εκαστοι κατὰ Ἐξνος ἔδων Θεὸν εἰς τὴν Σαμαρείαν κομίσαντες, πέντε δὲ ἔσαν, καὶ τούτοις, καθὼς ἦν πάρθων αὐτῶς, σεβόμενοι, παροξύνοντο τὸν μέγατον Θεὸν εἰς ὄργην καὶ χάλον. Ὁμοῖς γὰρ αὐτῶς ἐνέσκεψεν, ὡς ὁ θειρόμενοι, &c. He tells us, that as every one brought their several gods into Samaria, and worshipped them accordingly,—so the great and true God was infinitely displeased with them, and brought a destructive plague amongst them. He makes no mention of lions being sent amongst them, according to what the sacred history relates. Probably the story of that horrible destruction upon Sennacherib’s army by a wasting plague, gave the first rise to Josephus’s fancy of a plague amongst the Samaritans; though it is very odd, that he should have no touch of the lions, being so remarkable a judgment as that was.

p Kiddushim, fol. 75. 2.
a Antiq. lib. 9. cap. 14. [Hudson, p. 429. 8.]
3. *Samaria planted with Colonies two several Times.*

There are the colonies, which Asnapper is said to have brought into Samaria, Ezra iv. 10,—as well as those by Esarhaddon, ver. 2.

The Jews do judge this ‘Asnapper’ to be the same with ‘Sennacherib,’ and that he had eight names. The first syllables of the names, indeed, agree pretty well, Sena and Asna; but whether they denote the same persons, I leave undetermined.

However, whether this Asnapper was the same with Sennacherib, or Shalmaneser, or some great minister, or the king’s commander-in-chief, in the transplanting of a colony, it seems evident, that Samaria was planted with colonies two several times. The first, immediately after the taking of the city, being then furnished with Cuthites, Avites, Sepharvaites, &c, under Asnapper,—be he king, or only chief commander in the action. And when multitudes of them had been devoured by lions, then was it afresh planted by the Shushanchites, Tarpelites, &c, in the days of Esar-haddon, with whom a priest went up, to instruct them in the worship of the true God. How greatly Epiphanious confounds these things, may be seen in his Hæres. viii. cap. 9.

4. Of Dosthai, the Pseud-Apostle of the Samaritans.

“When the lions had devoured the Samaritans,—the Assyrian king, hearing the news, calls to him the elders of Israel, and asks them, Did the wild beasts ever use to tear and mangle any of your people in your own land, when you dwelt there? Therefore, how comes it to pass, that they do so now?—They answer him, Our own land bears no nation, that is not conversant in the law, or will not be circumcised. —Send, therefore, saith he, two, that may go and instruct the people. So they sent ר ר Dosthai the son of Jannai, and ש ר Sabia, who taught them the book of the written law.”

But is this likely? that Dosthai, the Samaritan’s oracle, should be in the times of the Assyrian empire? whence then had he that Greek name of his? and the name of his father Janneus was Greekish too. It is much more probable, what

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1 In Sanhedr. fol. 94. 1.  
2 Tanchum, fol. 17. 4.  
CHOROGRAPHICAL INQUIRY.

Eulogius hath in Photius*; "The Samaritan people, having divided into various factions, disagreed amongst themselves, and brought-in foreign opinions. Some were of opinion, that Joshua was he, of whom Moses spoke, when he tells them, 'A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me.' Oi δὲ τούτω μὲν παρεγράφοντο, Δοσιθείν δὲ τίνα τούνομα ἡ Δοσιθείου ἀνεκήρυττον, Σαμαρείτην μὲν καὶ αὐτὸν τὸ γένος, συνακμῆσαντα δὲ κατὰ τε τῶν χρόνων Σίμων τῷ Μάγῳ. Others, rejecting this opinion, cried up one Dosthai, or Dositheus, a native Samaritan, and contemporary with Simon Magus."

From Dosthai and Sabia, the Dosthenes and Sabueans, two Samaritan sects originally sprang*.

5. The language of Ashdod, Neh. xiii. 24, whether the Samaritan language or no?

"And" the children spake half in the speech of Ashdod, and could not speak in the Jews' language." What language was this at this time?

I. The Arabian version tells us, it was the Chaldee. But was not the Jewish and the Chaldee tongue, at that time, all one? It may be questionable, whether it were so "at that time or no;" but I shall wave that controversy.

II. As to the question in hand, it may not be amiss to consider that passage, Acts ii. 11: Κρήτες καὶ Ἀραβίς, "Cretes and Arabians." Who are these Cretes? who would not think, at first sight, that, by the Cretans, were meant the inhabitants of the island of Crete? I myself have sometime fallen into this error; but now I should be ready to say, they were the Cherethim, a Philistine nation and country. כרתים, by the Greek interpreters, is rendered Κρήτες, Cretes, Ezek. xxv. 16, Zeph. ii. 5, 6: and there is some reason to apprehend, that St. Luke, in the place above-quoted, understands the same people, because he joins them with the Arabians.

Targum on 2 Chron. xxvi. 7: "And the word of the Lord helped them, על פלישטים ועל ערבא על יהודה, against the Philistines, and against the Arabians dwelling in Gerar."

Observe Arabians, dwelling in Gerar, a city of the Philistines;—and it is well enough known, that Arabia joins to the land of the Philistines. And one may suspect the lan-

* Cod. 230.
* Epiph. Hæres. xi, &c.
* Neh. xiii. 24.
language of Ashdod might be the Arabian, rather than the Samaritan tongue; especially when as the name of Idumea obtained as far as these places: and was not the Arabic the language of the Idumeans?

SECT. II.

The Samaritan Pentateuch.

In the Samaritan version (that I may still contain myself within our Chorographical Inquiry), as to the names of places, there are three things are matter of our notice,—and a fourth, of our suspicion.

I. There are some places, obscure enough by their own names, which, as they are there rendered, are still more perplexed and unknown. Consult the names used there for the rivers of Eden, and the countries which those rivers ran into,—and you will see, how difficult it is, any where else to meet with the least footstep or track of those names, except Cophin only, which seems indeed to agree something with Cophen mentioned by Pliny.

II. Places, of themselves, pretty well known, are there called by names absolutely unknown. Such are נטש Catsphu, for Assyria, Gen. ii. 14: שיל לילak, for Babel, Gen. x. 9: סאלמה Salmaah for Euphrates, Gen. xv. 18: סניפ Naphik for Egypt, Gen. xxvi. 2.

III. Sometimes there are names of a later date used, and such as were most familiarly known in those days. Such are בָּנִיָּהוּ Baniyah for Dan, Gen. xiv. 14, that is, Panius, the spring of Jordan: בְּנֵי כִּינֶרֶת Napesar for Chinnereth, Numb. xxxiv. 11, Deut. iii. 17: not to mention Bathnan and Apamia for Bashan and Shepham, which are 'so near akin with the Syriac pronunciation; and Gebalah, or Gablah, for Seir, according to the Arabic idiom.

Such names as these make me suspect the Samaritan version not to be of that antiquity, which some would claim for it, making it almost as ancient as the days of Ezra.

IV. I suspect too, when we meet with places pretty well known of themselves, obscured by names most unknown,—that, sometimes, the whole country is not to be understood, but some particular place of that country only.

The suspicion is grounded from the word Naphik for,
Egypt, and Salmaah for Euphrates. By Naphik, probably, they understood, not the whole land of Egypt, but Pelusium only, which is the very first entry into Egypt from Canaan. The reason of this conjecture is this;—the word Ἀνπακ (as we have elsewhere observed) was writ over the gates of that city; and how near that word comes to Naphik, is obvious enough to any one.

It is possible, also, that the mention of the Kinites, immediately following, might bring Salmaah to mind; and so they might not call 'Euphrates' itself 'Salmaah,' but speaking of 'Euphrates' as washing some place called 'Salmaah.' Ptolemy, in his chapter concerning the situation of Arabia Deserta, mentions Salma, in degr. 78. 20. 28. 30: and it is numbered amongst six-and-twenty other cities, which he saith are ἐν τῷ μεσογείῳ, which the Latin interpreter translates 'Juxta Mesopotamiam,' 'near Mesopotamia.' If this be true, the Samaritan version hath something, by which it may defend itself: for if those cities, mentioned by Ptolemy, were indeed 'Juxta Mesopotamiam,' 'near Mesopotamia' (the river Euphrates only running between), then may the Samaritan version be warranted, while it renders "even to the river Euphrates," "even to the river of Salmaah," that is, "to the river Euphrates in that place, where it washeth the sides of Salma."

SECT. III.

The Situation of the Mounts Gerizim and Ebal. The Samaritan Text upon Deut xxvii. 4, noted.

That Sychar is the same place with Sychem, seems beyond doubt; which, indeed, the mount Gerizim, pointed to by the Samaritan woman, sufficiently confirms. A wily argument, perhaps, in Epiphanius's esteem, who, in his Samaritan heresy, gives us this account:—

Τῷ γάρ βουλομένῳ ἀκριβῶς περὶ τοῦ ὄρους Γαρίζεων ἐφευράσθαι, ἵστεν ὅτι πρὸς τῷ Ἰεριχῶν κεῖται τὰ δύο ὄρη, τὸ ἔδαφος τῶν Ἠβραίων καὶ τὸ τῶν Ἑβραίων πέραν τοῦ Ἰορδάνου, πρὸς τῷ ἀνατολῷ τῆς Ἰεριχῶν, ὡς ἔχει τὸ Δευτερονόμιον, καὶ Ἰσραὴλ τῷ Ἡβραίῳ τῇ Βίβλῳ.

"There are two mounts near Jericho beyond Jordan, Gerizim and Ebal, which look towards Jericho on the east," &c. So that, we see, he tells us Gerizim and Ebal were near Jericho,

not near Sychem. So, also, before him, Eusebius 'de Locis Hebraicis,'—at least if he be the author of that book, as Petavius noteth.

That clause "Over-against Gilgal," Deut. xi. 30, hath deceived these authors in that manner, that they have removed the mounts Gerizim and Ebal to Gilgal by Jericho: and it hath, on the other hand, deceived some in that manner, that they have brought Gilgal by Jericho to Sychem, misunderstanding the word Gilgal for that place mentioned in Josh. v, when this, which Moses speaks of, is really Galilee; as I have proved elsewhere.

On these two mounts (it is well known) were pronounced the blessings and the curses, Deut. xi. 29, and xxvii. 12, 13; Josh. viii. 33. But mark the impudence of the Samaritans, who, in their text, Deut. xxvii. 4, instead of "Ye shall set up these stones, which I command you this day בֵּית עֵבֶל on mount Ebal," they have put "Ye shall set up these stones, &c. בֵּית רְצוּן on mount Gerizim."

Compare, with this falsification of theirs, that in Sotaha; "R. Eliezer ben Jose saith, I have said to you, O Samaritans, Ye have falsified your law; for ye say, אלוהים מועדת שבט The plain of Moreh, which is Shechem, Deut. xi. 30 [they add Shechem oft hear own]: we ourselves indeed confess, that the plain of Moreh is Shechem," &c.

Seeing he blames the Samaritans for falsifying their text in so little a matter, wherein the truth is not injured, namely, in adding Shechem,—why did he not object to them that greater fault of suborning Gerizim for mount Ebal. The truth is, this very thing giveth me reason enough to suspect, that this bold and wicked interpolation of the word Gerizim for Ebal, hath stolen into the Samaritan text since the time, that this Rabbin wrote. The thing is not unworthy our considering.

SECT. IV.

Why it is written Sychar, and not Sychem.

If Sychem and Sychar be one and the same city, why should not the name be the same?

I. This may happen from the common dialect, wherein it is very usual to change the letters. So Reuben, in the

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a Fol. 33. 2.  

Syriac version, is Rubil, and Ῥοῦβηλος, Rubelus, in Josephus; by what etymology let him tell, and explain it if you can. Speaking of Leah bringing forth Reuben, he thus expresseth himself: Καὶ γενομένου παιδός ἀρρένως, καὶ διὰτ ὡς πρὸς αὐτὴν ἐπεστρεμένου τοῦ ἄνδρος, Ῥοῦβηλον ὄνομαζε τὸν νῦν, διότι καὶ ἔλεουν αὐτὴ τοῦ Θεοῦ γένειτο. Τὸῦτο γὰρ σημαίνει τὸ ὄνομα: "And having brought forth a male-child, and obtaining favour from her husband by it, she called his name Rubel, because it happened to her according to the mercy of God,—for this his name signifies.” Perhaps he might, at that time, think of Ἱερουσαλημ, which imports the “increase of God.”

It would be endless to reckon up such variations of letters in proper names; but as to the letter R, which is our business at present, take these few instances:—

‘Nebuchadnezzar’ is elsewhere ‘Nebuchadrezzar,’ ‘Belial’ is ‘Beliar,’ ‘Shepham,’ by the Greek interpreters, Σεφαμαρ, ‘Sephimar,’ Numb. xxxiv. 11: so Sychem, Sychar; and this so much the rather, because the letters R and M have obtained I know not what kind of relation and affinity one with another. So Damnesek and Darmesk, in the Holy Scriptures; and the ‘Samaritans’ are the ‘Samatians’ in Dionysius Afer, &c.

Or, secondly, it might happen, that the Jews, by way of scoff and opprobrium, might vulgarly call Sychem, Sychar; either that they might stigmatize the Samaritans as ‘drunkards,’ Isa. xxviii. 1, “Woe to the drunkards of Ephraim;” or (as the word might be variously writ and pronounced) might give them some or other disgraceful mark, as שְׁפָרֵךְ signifies prevaricating; שְׁבֵבֵר a mercenary, or hireling; מוכֶר a sepulchre. So Aruch in מוכר פירוש כֵּבֶר, מוכר Sochere, i. e. sepulchres. He quotes a place, where the words are not as they are by him cited; nor is he consistent with himself in the interpretation. But Munster hath, מוכר a sepulchre. If it be thus, perhaps שְׁבֶך Sychem might be called Sychar, because there the twelve patriarchs were buried; and, under that notion, the Samaritans might glory in that name.

SECT. V.

עַיָּן סוכֵר Ain Socar, in the Talmud.

May we not venture to render עַיָּן סוכֵר “the well of Sychar?” We meet with both the place and name in Bava

<sup>c</sup> Antiq. lib. 1. cap. 19. [Hudson, p. 41. 32.]<sup>d</sup> Sohab. fol. 67. 1.
Kama; “There was a time when the sheaf” [of the first-fruits] “was brought from Gaggoth Zeriphin, and the two loaves” [those which were to be offered by the high-priest] “from the valley of the well of Sychar.” So give me leave to render it. Gloss; “The sheaf was wont to be fetched from places in the neighbourhood of Jerusalem; but now, the fruits having been destroyed by war, they were fain to fetch it afar off.”

Take, if you will, the whole story: “It is a tradition among the Rabbins, that when the Asmonean family mutually besieged one another, Aristobulus without, and Hyrcanus within,—every day, they that were besieged within, let down their money by the wall in a little box, which those that were without, received, and sent them back their daily sacrifice. It came to pass, that there was an old man amongst them skilled in the wisdom of the Greeks, that told them, So long as they within perform their worship, you will never be able to subdue them. Upon this, the next day, they let down their money, and the besiegers sent them back a hog; when the hog had got half up the wall, fixing his feet upon it, the land of Israel shook four hundred leagues round about. From that time they said, Cursed be he, that breedeth swine: cursed be he, that teacheth his son the wisdom of the Greeks. From that time the sheaf of the first-fruits was fetched from Gaggoth Zeriphin, and the two loaves from the valley Ein Sychar.”

This story is told, with another annexed, in Menachot: “When the time came about that the sheaf should be brought, nobody knew from whence to fetch it. They made inquiry, therefore, by a public crier. There came a certain dumb man, and stretched forth one hand towards a roof, and the other hand towards a cottage. Mordecai saith to them, Is there any place that is called Gaggoth Zeriphin, or Zeriphin Gaggoth?—They sent, and found there was. When they would have offered the two loaves, but knew not where to get them, they made inquiry again by a public crier; the same dumb man comes again, and he puts one hand to his eye, and another hand to the hole of the door-post, where they put in the bolt. Quoth Mordecai to them, Is there such a place as

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* Bava Kama, fol. 82. 2.  
* Menach. fol. 64. 2.  
Chorographical Inquiry.

Ein Sychar, or Sychar Ein? They inquired, and found there was.

But what had Mordecai to do with the times of the Asmoneans? One of the Glossators upon this place makes this objection; and the answer is, That whoever were skilled either in signs or languages, had this name given them from Mordecai, who, in the days of Ahasuerus, was so skilled.

And now let the reader give us his judgment as to name and place, whether it doth not seem to have some relation with our 'well of Sychar.' It may be disputed on either side. I shall only say these things:—

Menachoth, as before; "It is commanded, that the sheaf be brought from some neighbouring place, 'לא בחם וביימן' but if it ripen not in any place near Jerusalem, let them fetch it elsewhere." Gloss: "Gaggoth Zeriphin, and Ein Sychar, were at a great distance from Jerusalem." So is our Sychar distant far enough indeed.

"Zariph, and Zeriph, denotes a little cottage, where the keeper of fields lodged." It is described by Aruch, in the word צריפ, that "it was covered over with osier twigs, the tops of which were bound together, and it was drawn at pleasure from one place to another," &c.

Gloss. in Erubhin: "They that dwelt in those cottages, were keepers of sheep; they abode in them for a month or two, so long as the pasture lasted, and then they removed to another place." Gaggoth Zeriphin, therefore, signifies 'the roofs of little cottages;' and the place seems to be so called, either from the number of such lodges in that place, or from some hills there, that represented, and seemed to have the shape of, such kind of cottages.

Such cottages may come to mind, when we read, Luke ii. 8, of the shepherds watching their flocks by night. But this is out of our way.

1 Erubbin, fol. 65. 2.
SITUATION OF THE PROBATICA. 343

CHAP. V.

Bethesda, John v. 2.


SECT. I. The Situation of the Probatica.

It is commonly said, that the Προβατικὴ πύλη, the ‘Probatica,’ or ‘the Sheep-gate’ (for let us annex the word gate to it, out of Neh. iii. 1), or, at least, Bethesda, was near the Temple. Consult the commentators, and they almost all agree in this opinion:—with their good leave, let it not be amiss to interpose these two or three things:—

I. That no part of the outward wall of the city (which this Sheep-gate was) could be so near the Temple, but that some part of the city must needs lie between. Betwixt the north gates and the Temple, Zion was situated:—on the west, was part of Zion and Millo:—on the south, Jerusalem, as it is distinguished from Zion:—on the east, the east street, whose gate is not the Sheep-gate, but the Water-gate.

II. The Προβατικὴ πύλη, the Sheep-gate, according to Nehemiah’s description, should be situated on the south wall of the city, not far from the corner, that pointed south-east:—so that a considerable part of Jerusalem lay betwixt the Temple and this gate.

We have elsewhere made it plain, that Zion was situated on the north part of the city, contrary to the mistake of the tables, which place it on the south. Now, therefore, consider, to how great an extent the wall must run, before it can come to any part of Zion; to wit, to the stairs, that go down from the city of David, ver. 15, which were on the west; and thence proceed to the sepulchres of David, ver. 16; till it come at length to the Water-gate, and Ophel towards the east, ver. 26; and thence to the corner, near which is the Sheep-gate, ver. 31, 32; and this will plainly evince, that the description and progress in Nehemiah is, first, of the south wall, from the Sheep-gate to the west corner; then of the west wall; and so to the northern and the eastern;

which makes it evident, that the Sheep-gate is on the south wall, a little distant from the corner which looks south-east, which could not but be a considerable distance from the Temple, because no small part of Jerusalem, as it was distinguished from Zion, laid between.

SECT. II.

The Fountain of Siloam, and its Streams.

Our inquiry into Bethesda (if I be not greatly mistaken) must take its rise from the fountain of Siloam.

I. The proper and ancient name for the fountain of Siloam, was Gihon, 1 Kings i. 33; "Bring ye him [Solomon] down to Gihon." Targum, to 'Siloam': Kimchi⁵, "Gihon is Siloam, and is called by a twofold name." The tables that describe Jerusalem, speak of a 'mount Gihon,'—by what warrant, I cannot tell; if they had said the 'fountain Gihon,' it might have pleased better.

II. How that name 'Gihon' should pass into 'Siloam,' is difficult to say. The waters of it are mentioned, Isa. viii. 6, to signify the reign and sovereignty of the house of David. So the Targum⁶ and Sanhedr. "Rabh Joseph saith, If there had been no Targum of this Scripture, we had not known the sense of it, which is this: Forsomuch as this people is weary of the house of David, whose reign hath been gentle, as the flowing of the waters of Siloam, which are gentle," &c. Therefore, it was not in vain, that David sent his son Solomon to be anointed at Gihon or Siloam; for he might look upon those waters as some type or shadow, by which the reign of his house should be deciphered.

III. The situation of it was behind the west wall, not far from the corner that pointed towards the south-west. Ἐπετα πρὸς νότον ὑπὲρ τὴν Σιλωὰμ πῆγην ἐπιστρέφον, ἐνδὲ τε πάλιν ἐκκλῖνον πρὸς ἀνατολὴν. "The wall bent southward above the fountain of Siloam, and then again inclined towards the east."

The waters of this spring, by different streams, derived themselves into two fish-pools, as seems hinted in 2 Chron. xxxii. 30: "Hezekiah stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David;"—where a MS. of the Targum, Ῥωσκε σὺ ἡ ποὺ

⁵ Kimchi in loc.
⁶ Targ. et Sanhedr. fol. 94. 2.
⁷ Joseph. de Excid. v. 13. [Hudson, p. 1222. 23.]
The Pools Shelahh and Shiloahh.

Instead of מֵעֵי מִנָּה we should write, מֵעֵי of the waters: I suspect, that, for בְּרוֹעַן, should be written in pipes: “He stopped up the upper waters of Gihon, and brought them in pipes.” But to let this pass, that which I would observe, is this; that there was a water-course from Gihon or Siloam, which was called the “Upper water-course,” which flowed into a pool, called also the Upper Pool, Isa. xxxvi. 2; and, as it should seem, the Old Pool, Isa. xxii. 11; by Josephus, the pool or Fish-pool of Solomon; for so he, in the place before cited.

“Εὖσεν τε πάλιν ἐκκλίνου πρὸς ἀνατολὴν ἐπὶ τῆς Σολομῶνος κολυμβήσφαι “The wall again inclined eastward, even to Solomon’s fish-pond, and going on to the place called Ophel, it came over-against the eastern porch of the Temple.” From whence we may gather that Solomon’s fish-pool was within, hard by the east wall of the city, and on this side the place they called Ophel: which does so well agree with the situation of Bethesda within the Sheep-gate, that it seems to me, beyond all doubt or question, that Solomon’s pool, and the pool of Bethesda, was one and the same.

Sect. III.

The Pool יִשְׁלָחֵן Shelahh, and the Pool יִשְׁלָח Shiloahh.

By another stream, the waters of Siloam are derived into another pool, which is called the Lower Pool, Isa. xxii. 9; and the King’s Pool, Neh. ii. 14,—near the west wall of Zion.

We have the mention of it also in Neh. iii. 15: בֵּית תַּלְּשׁ יָרְשָׁה יָרְשׁ שִׁלֹאָה “the Pool of Siloam by the king’s garden.” Where we may observe, that it is here written יָרְשׁ Shelahh, different from יָרְשׁ Shiloahh, Isa. viii. 6,—by a difference hardly visible in Bibles not pointed,—indeed sometimes overlooked by myself, and so, as is evident, by others. For יָרְשׁ is rendered in the very same sound with Shiloahh, in the Complutensian, Vulgar, English, and French Bibles. And, in St. John ix. 7, where there is mention of the Pool Siloam, some commentators refer you to that text in Nehemiah.

The Greek interpreters did, indeed, observe the difference, and thus render the words of Nehemiah, κολυμβήσας τῶν κυδίων τῆς κουρα τοῦ βασιλέως “The pool of skins by the king’s wool.” Nor doth the Italian overlook it; for that

renders it thus: “La Piscina di Selac press' al orto del Re.”
“The fish-pond of Selac hard by the garden of the king.”

It is observable in the Greek version, that whereas they render the word by τῷ κοῦρῳ τοῦ βασιλέως “the king's wool, or hair;” they may seem to have read ἢ νεάρ, ‘a fleece of wool,’ for ὁ νέαρ, ‘a garden.’ And whereas they translate ἄηρ δηνελαὶς κύλμιθρα τῶν κωδιῶν, ‘the pool of skins,’ they follow the signification of the word, as it is frequently used amongst the Talmudists.

Now, therefore, here ariseth a question, whether that pool be the pool of Siloam, or no; which as yet hath hardly been questioned by any, and, for some time, not by myself. But I am now apt to think, that it was so distinguished between the two pools, that the lower pool retaining its name of the ‘Pool of Shelahh,’ the Upper pool obtained that of ‘Siloahh.’ For,

I. How otherwise should that distinction in the Greek version arise, but that the interpreters followed the common pronunciation of the word Shelahh, when they render it τῶν κωδιῶν, of ‘skins.’

II. Those words of St. John ix. 7, Εἰς τῇς κολυμβηθραν τοῦ Σιλωάμ, δὲ ἐρωμενέται Ἀπεσταλμένος, “In the pool of Siloam, which is by interpretation, Sent,”—seem to intimate, that there were two pools of a very near sound, whereof one signified Ἀπεσταλμένος, Sent,—the other, not.

III. The Jerusalem Talmudists seem to say, that the Upper Pool was called the ‘Pool of Siloam,’ in these words: “He that is unclean by a dead body, doth not enter into the Mount of the Temple. It is said, that they appear only in the court. Whence do you measure? From the wall, or from the houses? It is Samuel's tradition, יִקְרָאת From Siloam: now Siloam was in the midst of the city.”

The question here propounded is, whether he that is unclean by a dead body, may be permitted to enter the Temple: and the stating of it comes to this,—that inquiry be made, within what measure he is to be admitted; whether within the wall of the Temple,—or at that distance, where the houses, next to the Temple, end; especially where the houses of Siloam end.

Now, whereas they say שֵׁלֹא הַיָּה בְּאָמְסָע הָמוֹרִיָּה “that Siloam is in the midst of the city,” it must by no means be

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1 Chagigah, fol. 76. 1.
understood of the fountain itself,—for that was plainly without the city; nor yet of the lower pool Shelalah,—for that also was without the city, or scarce within it. There is, therefore, no third, unless that this upper pool be called ‘the pool of Siloam,’ and that it give denomination to the adjacent part of the city, to wit, to the five porches and the buildings about it: which though they were not in the very centre of the city, yet they might properly enough be said to be in the middle of it, because they were situated a good way within the walls. 'Ὁ πύργος ἐν τῷ Σιλωάμ, Luke xiii. 4, "the tower of Siloam," was amongst these buildings.

SECT. IV.

The Targumist on Eccles. ii. 5, noted.

It is an even lay, whether the Targumist on this place deal more cunningly, or more obscurely. The passage is about the king’s gardens: and he, “I planted me all trees of spice, דָּאַרְיָמוֹת לְחֵית, סְלָעָה, מַזְוַיָה מִן הָדָרָכָה, which the goblins and the demons brought me out of India;” and then goes on, וְהָדָרָכָה מְנוֹשֶׁר קֶרֶת בְּרֵיָיוֹת על בַּרְיָיוֹת יָסִיָּהוּ “and the bound of it was from the wall that is in Jerusalem, by the bank of the waters of Siloam.” Render ὑπὸ βενί, ‘juxta ripam,’ ‘by the bank,’ for illustration’s sake; for ‘ad ripam,’ ‘to the bank’ (as the Latin interpreter renders it), although it might signify the same, yet it may also signify something else, and so become a difficulty not to be resolved. Besides, it is to be observed, that it is ὑπὸ upon, or above, not ὑπὸ unto.

The meaning of the Targumist seemeth to be this; that the king’s gardens were bounded in this manner. They extended from the descent of Zion, until they came over-against Shelalah, or the lower pool,—even to the beginning of the wall of the city, which is in Jerusalem: which wall runs near to the bank of the waters of Siloam.

That passage, in Neh. iii. 15, illustrates this; “The Gate of the Fountain repaired Shallum—and the wall of the pool of Shelalah by the king’s gardens.”—‘The Gate of the Fountain,’ whether that was called so from the pool of Siloam, or otherwise, was at some distance from the king’s pool, Neh. ii. 14:—and by the wall of the city, that ran between the gate and the pool, there was a rivulet, drawn from the fountain into that pool.
The words of the Targumist, therefore, are to be so rendered, as that the king's gardens may not be said to extend themselves to the bank of the waters of Siloam; but that the wall of Jerusalem ran along by the bank of those waters, and the garden to the first part of that wall. So that he does not call the lower pool, by the name of שֵׁל שְׁלֹא Siloahh; but by 'the waters of Siloahh' he understands the stream, that came from the fountain, and fell into that pool.

SECT. V.

The Fountain of Etam. The Water-gate.

The collector of the Hebrew 'Cippi,' 'Grave-stones,' hath this passage concerning the fountain of Etam: ירְקָן "In the way betwixt Hebron and Jerusalem, is the fountain Etam, from whence the waters are conveyed by pipes, into the great pool at Jerusalem." It is so translated by the learned Hottinger, who also himself adds, "I suppose here is meant the Probatica, or the pool by the Sheep-gate."

The Rabbins, often and again, tell us of an aqueduct from the fountain of Etam to Jerusalem. But it may very well be doubted, whether that fountain be in the way to Hebron; or whether those waters ran into the pool by the Sheep-gate. For,

I. If the fountain of Etam be the same with the waters of Nephtoah, mentioned Josh. xv. 9,—which the Gloss supposeth† (where it is treating about the fountain of Etam), then it lieth quite in another quarter from Hebron; for Hebron lies on the south,—and Nephtoah, on the west.

II. The waters, streaming from the Fountain Etam, were not conveyed into the city, but into the Temple:—which might be abundantly made out from the Talmudists, if there were any need for it. And probably Aristeas hath respect to this aqueduct: Υδατος δε ανεκλειτως εστι σοτασις, &c. "There is a confluence of water that never fails [speaking of the Temple]; as if there were a great spring within naturally flowing: and for the space of five furlongs (as appeared every where about the Temple), there were certain receptacles made, under the earth, by a wondrous and unspeakable

† Joma, fol. 31. 1.
art.” And a little after: “They led me out of the city above four furlongs, where one bade me lean down my head at a certain place, and listen at the noise, that the flow of waters there made,” &c.

In a word, to any one that is conversant in the Talmudic authors, nothing can be more plain, than that the aqueduct from the fountain of Etam was into the Temple, and not into the city; and it is plain enough, in Holy Writ, that the aqueduct into the Sheep-pool, was from the fountain of Siloam: which also from that spring, from whence it was derived, is called the ‘Pool of Siloam;’ and from him that first made it, the ‘Pool of Solomon;’ and from the miraculous medicinal virtue in it, ‘the Pool of Bethesda.’

As to the Water-gate, we find it mentioned Neh. iii. 26, situated on the east wall of the city; called the ‘Water-gate,’ because, through that, the waters flowed out of the Temple,—and perhaps those also out of Bethesda. For, whereas the waters ran incessantly out of Etam into the Temple, and those that were more than needed, flowed out of the Temple,—they all fell down into the valley, that lay between the Temple and Jerusalem, and emptied themselves by that gate, which bore the name of the ‘Water-gate’ upon that account. And it is probable, that the pool of Bethesda, which also had its constant supply by the aqueduct from the spring of Siloam, did also continually empty itself along the descent of the hill Acre, through the same gate,—and so into the brook Kedron.

CHAP. VI.

Στὸν τοῦ Σολομῶνος. Solomon’s Porch, John x. 23.

I. Some obscure Hints about the Gate of Huldah and the Priest’s Gate. II. Solomon’s Porch: which it was, and where. III. The Gate of Shushan, or Susan. The Bench of the Twenty-three there. Shops there. IV. Short Hints of the Condition of the Second Temple.

Sect. I. Some obscure Hints of the Gate of Huldah, and the Priest’s Gate.

From Solomon’s Pool, proceed we to Solomon’s Porch; which we have also recorded, Acts v. 12. Possibly, it is the

CHOROGRAPHICAL INQUIRY.

Στὸν Βασιλικὴν, 'the King's Gate;' both the title, and the magnificence of it, make it probable. For, as Josephus tells us, it was Ἔργον ἀξιαφημητῶν τῶν ὑψίου ἤλιων, "One of the most memorable works under the sun."

That king's porch was situated on the south side of the Temple, having under it on the wall שערי חלדה "the two gates of Huldah." At which gates I rather admire, than believe or understand, what I meet with concerning them; "Behold, he stands behind our wall, that is, behind the west wall of the Temple; because the Holy Blessed One hath sworn, that it shall never be destroyed. שער בניו ושער חלדה אל חרב לילום The Priest's gate also, and Huldah's gate, were never to be destroyed, till God shall renew them."

What gate that of the priest's should be, I am absolutely ignorant,—unless it should be that, over which was νῆσος "the conclave of the βουλευτῶν, the counsellors," where was the bench and the consistory of the priests.

But be it this, or be it that,—how do these and the rest agree with what Josephus relateth?

"Cæsar" commanded, that the whole city and Temple should be destroyed, saving only those towers, which were above the rest,—viz. Phasaelus, the Hippic, and Mariamne, and the west wall. The wall, that it might be for the garrison soldiers; the towers, as a testimony how large and how fortified a city the Roman valour had subdued. Τὸν δ' ἅλλον ἀπαντά τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάτωντες, ως μεθε πῶπος ὅπερ οἰκῆται πίστιν ἄν έτε παρασχείν τοῖς προσελθόντος: "But as to all the rest of the city and its whole compass, they so defaced and demolished it, that posterity or strangers will hardly believe, there was ever any inhabited city there." Which all agrees well enough with what we frequently meet with in the Jewish writers,—that Turnus Rufus drew a plough over the city and Temple. He is called in Josephus, Terentius Rufus, Ἀρχων τῆς στρατιάς.

SECT. II.

Solomon's Porch: which it was, and where.

Through the 'Gate of Huldah' you enter into the Court
of the Gentiles, and that under the Στοὰ Βασιλική, 'the King's Gallery;' which, from the name itself and gallant-ness of the structure, might seem worthy of such a founder as Solomon. But this is not the Porch, or Gallery, which we seek for; nor had it the name of Royal from king Solomon, but from king Herod.

Josephus, in this inquiry of ours, will lead us elsewhere; who thus tells us

b Ἡδὴ δὲ τότε καὶ τὸ ἱερὸν ἔτελεσθο, "At this time was the Temple finished" [i. e. under Cessius Florus, the procurator of Judea about the eleventh or twelfth year of Nero]; "the people, therefore, seeing the workmen were at a leisure" [the work of the Temple being now wholly finished], "being in number more than eighteen thousand, importune the king" [Agrippa] τὴν ἀνατολικήν στοὰν ἀνεγείραι, "that he would repair the eastern porch." Here are some things not unworthy our observation; partly, that the Temple itself was not finished till this time; and then, that the eastern porch was neither then finished, nor, indeed, was there any at all; for Agrippa, considering both how great a sum of money, and how long a space of time, would be requisite for so great a work, rejected their suit. Herod, as it should seem from Josephus, finished the Temple, and the Pronaon, the porch before it, and the Στοὰν Βασιλικήν, the Royal Gallery. But what he finished farther, about the courts and cloister-walks, it does not appear. It is manifest, indeed, that there was a great deal left un perfected by him,—when the whole was not finished, till the very latter end of Nero's reign, and scarcely before that fatal war, in which the Temple was burnt and buried in its own ruins;—which observation will be of use, when we come to John ii. 20; "Forty-and-six years was this Temple a-building."

Josephus proceeds, as to the eastern gallery: Ἡν δὲ ἡ στοὰ τοῦ μὲν ἔξωθεν ἱεροῦ. "Now that was a gallery of the outward Temple, overlooking a deep valley, supported by walls of four hundred cubits, made of great square stone, very white: the length of each stone was twenty cubits, and the breadth six. Ἐργον Σολομῶνος τοῦ Βασιλέως πρῶτου δειμματίν τὸ σύμπαν ἱεροῦ. 'The work of king Solomon, who first founded the whole Temple.' There needs no commentary upon these words; the Ανατολικὴ στοὰ, 'the East Gallery.'

b Antiq. lib. 20. cap. 8. [Hudson, p. 898. 44.]


was first Ἐργον Σολομῶνος, ‘Solomon’s work:’ which plainly points, which, and where, was Solomon’s Porch; namely, upon the outward wall of the Temple, towards the east,—as the Royal Gallery was upon the south wall.

SECT. III.

The Gate of Shushan. The Assembly of the Twenty-three there. The Tabernæ, or Shops, where things were sold for the Temple.

There was but one gate to this east wall, and that was called שער שושân ‘the Gate of Shushan.’ Because, upon that gate, was engraven the figure of Shushan, the metropolis of Persia.

It is no wonder, if they cherished the memory of Shushan and the Persian empire; because it was under that empire, that the Temple was built; nor had they, indeed, ever received much damage thence. But it is something strange, that that sculpture should remain after so long a time that that kingdom had been abolished,—and, after them, first the Greeks,—then the Romans, had obtained the universal monarchy.

"Upon this gate the priest looked, when he burnt the red heifer." For, slaying the heifer upon the mount of Olives directly before the Temple, when he sprinkled the blood, he looked towards the Holy of Holies. The Gate of Shushan, therefore, was not of height equal with the others, but built something lower, that it might not hinder his prospect.

Upon this gate was the Assembly of the Twenty-three held. "There were three assemblies; one upon the Gate of the Mountain of the Temple" [that is, upon the Gate Shushan]: "another, upon the Gate of the Court" [that is, upon the Gate of Nicanor]: "a third, in the room Gazith."

Going into the court by the Gate Shushan, both on the right hand and on the left, there was a portico, upheld by a double row of pillars, that made a double piazza. And either within or about that portico, were the tabernæ, or shops, where salt, and oil, and frankincense, with other necessary materials for the altar, were sold; but by what

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* Middoth, cap. 1. hal. 3. † Ibid. ‡ Parab. cap. 3. hal. 9.
* Midd. cap. 2. hal. 4. † Sanhedr. cap. 11. hal. 2.
right, upon such sacred ground, let the buyer, or the seller, or both, look to that.

"The great Sanhedrim removed from the room Gazithi, ἡ ἔδρα to the shops, and from the shops into Jerusalem." Not that the Sanhedrim could sit in the shops, where such things were sold; but the lower part of that was all called by the common name of the Tabernae, or shops.

SECT. IV.

Short Hints of the Condition of the Second Temple.

The Jews, upon their return from Babylon, at first made use of an altar, without a Temple, till the Temple was finished under Darius the Second. And then they made use of the Temple without the ark, a priesthood without the Urim and Thummim, and sacrifices without fire from heaven. In some of these things, they were necessitated by present circumstances; in other things, they were directed by the prophets, that flourished at that time.

Under the Persian empire, they went on quietly with the Temple, little or nothing molested or incommodeb by them, unless in that affair under Bagos, mentioned by Josephus.1

But, under the Greeks, happened the calamity of the Temple and nation; and all those dreadful things, which are spoken concerning God, by Ezekiel the prophet,—were fulfilled in the tyranny of this empire. For Gog, in that prophet, was no other than the Grecian empire warring against the people, and sanctuary, and true worship, of God. It was a long time that the Jewish nation suffered very hard things from that kingdom; the relation of which we have, both in Josephus, and the Books of the Maccabees. The chief actor in those tragedies was Antiochus Epiphanes, the bloodiest enemy, that the people and religion of the Jews ever had:—who, besides other horrid things he acted against their law and religion, profaned the Temple and the altar, and made the daily sacrifice to cease for "a thousand and three hundred days," Dan. viii. 14, or 'one thousand two hundred and ninety days,' chap. xii. 11: a round number for "a time, and times, and half a time," chap. vii. 25, xii. 7; that is, "three years and a half."


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Of the insolences of the Greeks against the Temple, we read in Middoth: "In the railed place" [that divided the Chel from the Court of the Gentiles] "there were thirteen breaches, which the kings of Greece made upon it," &c. And that of the impudent woman; "Mary, the daughter of Bilgah, apostatized, and married a certain Greek soldier. She came, and struck upon the top of the altar, crying out, O wolf, wolf! thou that devourest the wealth of Israel; and yet, in the time of her extremity, canst not help her." The same things are told of Titus.

But the heaviest thing of all was, when Antiochus profaned the Temple and the altar, nor would allow any sacrifices to be offered there but heathenish and idolatrous. Of which persecution consult 1 Macc. i. and Josephus, Antiq. lib. 12. cap. 7, &c. Indeed, this waste and profanation of sacred things, lasting for three years and a half, so stuck in the stomachs of the Jews, that they retained that very number as famous and remarkable; insomuch, that they often make use of it, when they would express any thing very sad and afflictive.

"There came one from Athens to Jerusalem, and stayed there three years and a half,—to have learnt the language of wisdom, but could not learn it. Vespasian besieged Jerusalem for three years and a half; and with him were the princes of Arabia, Africa, Alexandria, and Palestine, &c. Three years and a half did Hadrian besiege Betar. The judgment of the generation of the deluge was twelve months: the judgment of the Egyptians twelve months: the judgment of Job, was twelve months: the judgment of Gog and Magog was twelve months: the judgment of the wicked in hell, twelve months. But the judgment of Nebuchadnezzar was three years and a half: and the judgment of Vespasian three years and a half. Nebuchadnezzar stayed in Daphne of Antioch, and sent Nebuzar-adan to destroy Jerusalem. He continued there, for three years and a half."

There are many other passages of that kind, wherein they do not so much design to point out a determinate space of time, as to allude to that miserable state of affairs they

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"Middoth, cap. 2. hal. 3.
* In Avoth R. Nathan, cap. 1.
\[\text{Jerus. Succah, fol. 55. 4.}\]
\[\text{Leusden’s edition, vol. 2. p. 593.}\]
\[\text{Ibid. f. 64. 1.}\]
\[\text{Ibid. f. 71. 1.}\]
\[\text{Ibid. f. 66. 2.}\]
\[\text{Ibid. f. 79. 2.}\]
were in, under Antiochus. And perhaps it had been much more for the reputation of the Christian commentators upon the Book of the Revelations, if they had looked upon that number, and the “forty-and-two months,” and the “thousand two hundred and sixty days,” as spoken allusively, and not applied it to any precise or determinate time.

By the way, whilst we are speaking of the persecution under the Greeks, we cannot but call to mind the story, in the Second Book of Maccab. vii, of the mother and her seven sons, that underwent so cruel a martyrdom: because we meet with one very like it, if not the same, only the name changed.

"We are killed all the day long, we are accounted as sheep for the slaughter," Psal. xlv. 22. Rab. Judah saith, This may be understood of the woman and her seven sons. They brought forth the first before Cæsar, and they said unto him, Worship idols. He answered and said to them, It is written in our law, I am the Lord thy God.—Then they carried him out and slew him. They brought the second before Cæsar," &c. Which things are more largely related in Echah Rabbathīv, where the very name of the woman is expressed: מרים בת נחום שושנה כ "Mary, the daughter of Nachton, who was taken captive with her seven sons. Cæsar took them and shut them up within seven gates. He brought forth the first and commanded, saying, Worship idols," &c.

The story seems wholly the same, only the names of Antiochus and Cæsar changed; of which the reader, having consulted both, may give his own judgment. And because we are now fallen into a comparing of the story in the Maccabees, with the Talmudists, let us compare one more in Josephus with one in the same authors.

Josephus tells us, that he foretold it to Vespasian, that he should be emperor. Vespasian commanded, that Josephus should be kept with all the diligence imaginable, that he might be conveyed safely to Nero; which when Josephus understood, he requested that he might be permitted to impart something of moment to Vespasian himself alone. Vespasian having commanded all out of the room, except Titus and two other of his friends, Josephus accosts him

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u Gittin, fol. 57. 2. v Fol. 67. 4. & 68. 1. w De Bell. Jud. lib. 3. cap. 27. [Hudson, p. 1146. 44.]

2 A 2
thus, ἧνομεν με πέμπεις; "Are you sending me to Nero?—Thou thyself, O Vespasian, shalt be Cæsar and emperor, thou and this thy son," &c.

The Talmudists attribute such a prediction to Rabban Jochanan Ben Zaccai, in the tracts before quoted; viz. "Rabban, Jochanan Ben Zaccai was carried out in a coffin, as one that is dead, out of Jerusalem. He went to Vespasian's army, and said, Where is your king?—They went and told Vespasian, There is a certain Jew desireth admission to you.—Let him come in, saith he.—When he came in, he said, שָלוָם לֶאֱלֹהֵי יִשְׂרָאֵל שָלוָם לֶאֱלֹהֵי יִשְׂרָאֵל Live O king, live O king." [So in Gittin; but in Midras, בְּבַשָּׁא חֲנוֹן וְאֶלְפָּסָר Live my lord the emperor.] "Saith Vespasian, You salute me, as if I were king, but I am not so; and the king will hear this, and judge such a one to death.—To whom he, Although you are not king yet, you shall be so, יְלַעֲדֵי הָרוֹם לֶאֱלֹהֵי יִשְׂרָאֵל יִלְעַדְי הָרוֹם although You in this Temple must not be destroyed but by a king's hand; as it is written, 'Lébanon shall fall by a mighty one,'"

Isa. x. 34.

To which of these two, or whether indeed to both, the glory of this prediction ought to be attributed, I leave it to the reader to judge; returning to the times of the Greeks.

The army and forces of the enemy being defeated under the conduct of Judah the Maccabite, the people begin to apply themselves to the care and the restoration of the Temple, and the holy things. The story of which we meet with 1 Macc. iv. 43, &c. and in Josephus, whose words are worth our transcribing; Τὸν Ναὸν Ἰουδας ἔρημον ἔφευ, καταπατησμένος τὰς πύλας, καὶ φυτα διὰ τὴν ἐρημίαν αὐτοματά ἐν τῷ ἑρῷ βεβλαστηκότα. "He found the Temple desolated, the gates burnt; and the grass, through the mere solitude of the place, springing up there of its own accord: therefore, he and his followers wept, being astonished at the sight."

They, therefore, apply themselves to the purging of the Temple, making up the breaches; and, as Middoth in the place above speaks, "Those thirteen breaches, which the Grecians had made, והם זירעו חורים ונרות נרות ונרות ונהרונות they rearranged; and, according to the number of those breaches, they instituted thirteen adorations."

* Gittin, fol. 56. 1. et Echah Rabbathi, fol. 64. 2.
* Antiqu. lib. 12. cap. 11. [Hudson, p. 640. 18.]
The altar, because it had been profaned by Gentile sacrifices, they pull it wholly down, and lay-up the stones in a certain chamber near the court.

"Towards" the north-east, there was a certain chamber, where the sons of the Asmoneans laid-up the stones of that altar, which the Grecian kings had profaned;"—and that (as the Book of the Maccabees hath it) Μέχρι τοῦ παραγενησίνας προφήτων, τοῦ ἀποκριθησίνας περί αυτῶν; "Till there might some a prophet, that should direct them what to do with them."

Nor did it seem without reason: for, whereas those stones had once been consecrated, they would by no means put them to any common use; and since they had been profaned, they durst not put them to any holy use.

The rest of the Temple, they restored, purged, repaired,—as may be seen in the places above quoted; and, on the five-and-twentieth of the month Cisleu, they celebrated the feast of the Dedication, and established it for an anniversary solemnity, to be kept eight days together. Of the rites of that feast, I shall say more in its proper place: and, for the sake of it, I have been the larger in these things.

CHAP. VII.

Various Things.

I. 'Εφραίμ, Ephraim, John xi. 54. II. בֵּית מַעְרָן Beth Maron, and מַעְרָן מַרְוִי A Maronite. III. Chalamish, Naveh, and other obscure Places. IV. Χαφένασά, Chaphenatha, 1 Macc. xii. 37. V. The Targum of Jonathan upon Numb. xxxiv. 8, noted.

SECT. I. 'Εφραίμ, Ephraim, John xi. 54.

Beth-el, and Jeshanah, and יֶהוּנַשְׁנָה Ephraim, are mentioned together, 2 Chron. xiii. 19; and Beth-el and Ephraim, in Josephus: "Vespasian subdued two Toparchies or lordships, the Gophnitic and Acrabatene, Μεθ' ἀς Βηδηλᾶ τε καὶ Ἔφραιμ πολίχνιαι" After which he took Beth-el and Ephraim, two little cities."

In the Targumist, it is written יֶהוּנַשְׁנָה with a Vau, and is thus pointed, יֶהוּנַשְׁנָה and rendered by the Greek interpreters, Ἐφρῶν, Ephron. But the Masorah tells us, it must be read by Jod, יֶהוּנַשְׁנָה Ephraim. Nor do I question, but that it


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**Note:** The page text is a translation of a passage from a historical or religious text, likely from the Dead Sea Scrolls or a similar ancient text. The content discusses the history and practices related to the Temple and its restoration. The section on Ephraim includes references to various names and places, with notes indicating the sources for these references. The text is rich with historical and religious details, reflecting the complex narrative and significance of the events described.
is the same with Josephus’s Ephraim, and the Ephraim of the Talmudists, of which we have discoursed in our Chorographical Century, chap. 53.

It is probable, it was a city in the land of Benjamin, as also was Beth-el, which is mentioned at the same time with it. Now Beth-el was the utmost border of the tribe of Benjamin, as it lay towards the tribe of Ephraim. But where this Ephraim should lie, it is not so plain. Only this our evangelist speaks of it,—that it was “near the wilderness;” that is (as it should seem) near the wilderness of Judea, in the way from Jerusalem to Jericho.

SECT. II.

Beth Maron, and A Maronite.

“Therés goes a story of a brother and a sister: he was in Gush Halab; she, in Beth Maron. There happened a fire in his house, that was in Gush Halab; his sister comes from Beth Maron, and embraced and kissed him.”

Now Gush Halab was in the tribe of Asher, as appears in Menacoeth: where there is a story of a most precious oil bought in Gush Halab, in the tribe of Asher, such as could not be bought in any other place.

And so perhaps that may be understood of Beth Maron, being so near to Gush Halab, which we meet with in Jerusalem Kiddushin; mention made of a certain Maronite” [for so let us render it], “who lodged in Jerusalem. He was a very wealthy man; and, when he would have parted his riches amongst his kindred, they told him, It was not lawful for him to do it, unless he would buy some land,” &c.

May not unfitly be rendered a Maronite, though not in the same sense, wherein it is now commonly understood; but as signifying ‘one coming from the town Maron, or Beth Maron.’ Render it Maronensian, and then there is no difficulty.

And to this, perhaps, may refer that passage in Rosh Hashanah: In the beginning of the year, “All that come into the world, pass before

—In Menacoeth, cap. 9.
—Shemot Rabba, § 5.
—Fol. 85. 2.
—Fol. 6. 3. et Bava Bathra, fol. 17. 1.
—J Fol. 16. 1.
God, as the sons of Maron. Gemara Resh Lachish saith, As the ascents of Beth Maron.” Gloss: “Where the way was so narrow, that two could not walk abreast together, for there was a deep vale on each side of the way.” There are almost the same things in Erubhink.

SECT. III.

Chalamish, Naveh, and other obscure Places.

Let us take in these also, for novelty’s sake.

“God commanded concerning Jacob, that his enemies should be about him:

בְּנֵי הַלֻּמְשָׁה וְלַעַת, As Chalamish is to Naveh.
יריחו לְעַר, Jericho to Noaran.
סונֵיתא לְסבּריא, Susitha to Tiberias.
קְסָמָר לְוַה, Castara to Chephar.
ליִדְו לְאָנוֹ, Lydda to Ono.”

Gloss: “In Chalamish, dwelt the enemies of Israel; and in Naveh, a town near it, dwelt Jews™, and these were afflicted by them.” And elsewhere, “These are the names of places, where the sinners of the Gentiles, of Moab and Ammon, &c, did dwell.”

By the way, it is to be observed, that the word, which, in other places, is written דְּפֵר Chephar, or Chippar, in Schir Rabbathi is written דְּפֵר Chephah. Whence in Shemoth Rabba® ר ‘אבְדָּוו יִמְרַי דְּפֵר “R. Abdimi de Chephah,” or Chippar; the same in Echah Rabbathio.

If the distance of the other places might be determined by the distance of Susitha from Tiberias, and Lydda from Ono,—it will be the space of three miles, or thereabouts; for so far were they from one another, as I have shown in another place. But as to the places themselves, where shall we find them? Where are Chalamish and Naveh? Where are Castara and Chippar? &c. Let us not, therefore, give ourselves a needless trouble of searching what there is no hope of finding out; taking notice only thus far, how miserably the face of things was changed, when there was cause for this complaint! For before, Jericho had flourished with great numbers of Jews, there being twelve thousand of the courses of the priests, that stood in continual readiness

k Fol. 22. 2.
m Leusden’s edition, vol. 2. p. 594.  n Sect. 29.  o Fol. 64. 1, &c.
every day: but now it was inhabited wholly by its enemies. So was it with Lydda once, when it was a most famed school of the Rabbins,—but now, an enemy city. These things are worthy of a chronological inquiry.

We find only this of Ḫiphpar, that it was within twelve miles from Tsippor. "B. Tanchum Bar R. Jeremiah was Ḫiphpar in Chippor. They asked him something about the law: and he taught them. They say to him, Have not the masters said, That it is forbidden to the scholar to teach within twelve miles’ distance from his master? and behold, R. Minni, thy master, is in Tsippor. He answered, ימי נעע ימי עיני Let a curse light upon me, if I knew he was in Tsippor!"

SECT. IV.

Ҳафенат, Chaphenatha, 1 Macc. xii, 37.

In the days of Jonathan the Asmonean, Συνήχιζαν τοῦ οἰκοδομεῖν τῷ πόλιν, καὶ ἤγινε τοῦ τελεχοῦς τοῦ χειμάρρου τοῦ ἐξ ἀφηλιώτου, καὶ ἐπεσκέπασαν τὸ καλοῦμενον Χαφεναζ. "They came together to build the city, and he approached to the wall of the brook, which is on the east; and they repaired that, which was called Chaphenatha."

Where, and what, is this Χαφεναζ, 'Chaphenatha'? I am apt to think, it might be some part of the outskirts of the city towards the east; called so, much upon the same reason, that Bethphage was, which was the utmost part of the city towards the east: for that was so called, viz. "a place of green figs," from the fig-trees that grew near it, in the mount of Olives: so here Χαφεναζ, 'Chaphenatha,' some part of that utmost coast towards the east and mount of Olives, so called from the dates growing there.

For הַכְּפִּין Chephaniah is frequently used amongst the Talmudists for the dates of palm-trees, that never come to their full maturity: מַמָּחְרִים רַעיע "A sort of ill palm-trees," as the Gloss in Beracoth; "the fruit of the palm that never ripens."—So Aruch in חֵפְנִין, 'Caphnith.' By a signification near akin to יוֹדֶה, Hene, and אֵשֶׁת, Ahene, which denotes the unripe dates of palms; from whence, I suppose, Bethany, in the mount of Olives, is derived. So that some utmost part of the city and wall towards mount Olivet, was
called Bethphage from the figs that grew there,—and another part of it Chaphenatha, from the dates.

SECT. V.

The Targum of Jonathan upon Numb. xxxiv. 8, noted.

Moses hath it thus; "From mount Hor, Ye shall point out the border, unto the entrance of Hamath, and the goings forth of the border shall be to Zedad."

But the Targumist thus; "From the mount Umanus you shall point out your border to the entrance of Tiberias, and the goings out of that border, נְבֵּרָה וְנְבֶרָה, tending from the two sides נְבֵּרָה to Codcor Bar Zamaah, and to Codcor Bar Sinegora, and to Divachenus and Tarnegola, unto Cesarea, by which thou enterest into Abel of the Cilicians."

Every word almost in this place must be considered; as, indeed, almost every word of it is obscure.

I. שורים ['Tauros:'] This, indeed, is not so obscure, but that every one knows mount Taurus, so noted by geographers and historians, derived its name ἵππους κορείων, more emphatically thence, since שור 'Taur,' both in the Chaldee and Syriac, signifies a mountain.

II. עָמָנוּס ['Umanus:'] Neither is this so very obscure, but that all, who have turned over the Jewish writings, do acknowledge it to be the mountain שְׂמַע Amana,—and who have turned over other books, Amanus. But in the mean time, I doubt they, as well as myself, cannot tell, why the same Targumist should call mount Hor, where Aaron died, by the same name of שורים עָמָנוּס "Taurus Umanus," Num.xx.

III. מעָלֵךְ מִבְּרִיא או 'To the entrance of Tiberias:" It is a strange thing, the Targumist should be no better read in chorography, than to mistake the reading of this word מעָלֵךְ in this place. For it is plain he read מעָלֵךְ חַם Chammoth, or the "warm baths of Tiberias," when it is really 'Hamath,' or 'Antioch.' He is a blind geographer, that brings down the borders of the land of Israel to Tiberias, unless he means something beyond our capacity to apprehend.

IV. "From the two sides:" It is plain
here, also, that he took ‘Zedad’ appellatively for ‘a side.’

V. "To Codcor Bar Zaamah:" If he doth not blunder, we do. We only take notice, that Zaamah, and Sinegora, do signify ‘indignation,’ and ‘advocate,’—perhaps in the same sense, that קסנורה סינורה are often used, in the Rabbinical writers, for ‘accuser’ and ‘advocate’—but what it should signify in him, he must show himself an Oedipus, or somebody else.

VI. ‘Divachenus:’ I suspect this to be Greek, viz. Διαυχέως. By which is intimated some back of a mountain, either lifting itself up, or stretching itself out. And this I suspect the more by the Jerusalem version upon ver. 15:

which I would thus render, “The borders shall be to the Διαυχέως of the snowy mountain of Cæsarea.” Where, by Cæsarea, is to be understood Cæsarea Philippi; where indeed the border of the north part of the land did not end, but extended higher and beyond, לחרנהולא עלנאה ירי עלאה מון קימירפין “even to upper Tarnegola, which is above Cæsarea: i. e. πρὸς αὐχένα to the neck of the mount Antilibanus.”

The whiteness of Libanus gave it its name, both of ‘Libanus’ and the ‘mountain of snow,’ because its whiteness was occasioned by the snows upon it. [But by what derivation ‘Cydnus’ should, in the Syrian language, denote ‘whiteness,’ I confess it is beyond my skill in that tongue to know;—which yet Solinus affirms it doth: “Whatever is white (saith he), the Syrians, in their language, called Cydnus; whence the name given to the river Cydnus.”] And it is worthy noting, that Lebanon, in the Hebrew text, is often, by the Greek interpreters, rendered ‘Ἀντιλίβανος,’ ‘Antilibanus.’ So Deut. xi. 24, Josh. i. 4; &c, and sometimes by the Talmudists, בָּלָה בַּלַּה.

“אֶבַּרְלָא אָרְאֵה ‘The she-goats of Bala,’” are, in the Gloss, תְוָאָרְלָא בָּלַה “The she-goats of Lebanon.” And, בָּלַה בַּלַּה, in the Glosser, is, וָאָרְלָא שְׁרָר לָבַּלַּה “A bull of Lebanon.” For בָּלַה saith he, “signifies a grove.”

Let me conclude the whole with a conjecture something extravagant, which the mention of Lebanon gives rise to. I

* Cap. 41.
* Cholim, fol. 80. 1.
suspect our Europe did first derive its name from cold; as that mountain did, from the snows. The Phœnicians, sailing to Hercules's Pillars (of which see the learned Bochart), had, on their left hand, the land of ☼ Cham, 'heat' or 'burning,' i.e. Africa:—on the right hand, the land of ☼ Choreph, 'winter' or 'cold,' especially compared with the other's heat,—from which word Choreph, probably, our word Europe, takes its original. That very learned man derives it otherwise; and let him enjoy his sense, whilst I beg leave to enjoy my conjecture.
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* This Index of Contents is not in the English folio-edition.
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TERRÆ SANCTÆ

HISTORICO-CHOROGRAPHICA

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&c. &c.

CAP. 1b.

De spatio Terræ Sanctæ.


Solidius aliquantulum Gemaristæ, qui latitudinem Terræ extendunt ad Euphratem. "Deo, inquit, supplicant pro pluviiis tertio die mensis Marcheshvan. Rabban Gamaliel dicit, septimo istius mensis; qui est quindecim diebus post festum Scenopegiae; ut externus incola terræ Israeliticae accedat ad fluviun Euphratem:" atque eum ante nonprehendant pluviae.

At proprius longe ad scopum accedit textus Misnicus: in quem isti hæc sunt commentati: "Quandiu, inquit, tenetur quis ad publico præconio declarandum" de re amissa, quam ille reperit? "Donec omnibus vicinis" [loco isti, ubi res reperta]\textsuperscript{a} "inquescat. R. Judah dicit, Tribus festis, et septem diebus post festum ultimum:—ut tribus diebus recedat quis" [a Festo] "ad domum suam," quæsitum an is aliquid amiserit: "et tribus diebus redeat" Hierosolymas; "et die uno notum præconio faciat se aliquid amississe."

\textsuperscript{a} Not in the English folio-edition.
\textsuperscript{b} Leusden's edition, vol. 3. p. 63.  
\textsuperscript{c} Bab. Bar. Mezia. fol. 29. 1.
CAP. II.

De locis quibusdam Judææ


I. Paucæ ad Hierosolymas spectantia.

§ 1.

Urbis Aquatio.

Aquatio urbis quidem inter miracula fere potest recenseri; urbem tantam, imo urbem talem, in solo arido et petroso sitam, aquis non caruisse: urbem talem, inquam, in qua semper multitudo hominum confertissima et ter in anno infinita: in qua infinitæ ablutiones, immersions, conspersiones, βαπτισμοῖ, παντισμοῖ, idque cum tanta curiositate circa aptitudinem aquarum in res istas, ut longe facilius satisfactum foret necessitati circa usum aquarum, quam isti curiositatì.

Inter quindecim� מְמוֹנִים 'Prefectos' in Templo, quibus cura rerum demandata ad cultum publicum facientium, erat מְמוֹנִים 'Prefectus aquis.' "Cujus munus erat fontes et puteos effodere, fontes publicos curare, ita ut suppeteret aqua habitantibus Hierosolymam, atque iis, qui adscenderunt ad Festa." Huc forsan allusum est in titulo isto, "Αγγέλος τῶν ὕδατων, Apoc. xvi. 5.

Prefecturam tuam tibi non equidem invidio, ὁ Λείβα, miror magis unde rem istam præstiteris fere absque miraculo. Quod� quidem fingitur de יֵרֻכֵו 'Nicodemo,' isti muneri præposito. At erant quae opus sublevarent.

Non opus est quicquam dicere de fonte et stagno Siloami, de fonte Draconis, de natatoria Bethsææ, unicuique notis ex Sacra Pagina: celebrantur duo Aquæductus, aquas a longe derivantes, unus in Templum, alius in Urbem.

* Maimon. in Kele Mikdash, cap. 7.  
* Shekalim, cap. 5.  
* Avoth. R. Nathan, cap. 6.
AQUÆDUCTUS AD TEMPLUM. 371

Aquaeductus ad Templum:

Mireris merito, unde aquae satis in Templo, ad lavandos Sacerdotes, prouienda viscerae victimarum, abluendum atrium, atque ad usus fere alios innumeros circa coctionem et ablutionem. At ducendus est primum ad fontem Etam, si eum investigare possimus. De quo sic Magistri:


Et alibi: קי יעש "Fons Etam est excelsior pavimento atrii viginti tribus cubitus." Et ut Hierosolymitani in eodem Tractatu, "Derivabatur inde canalis in mare æneum."

Quo sensu intelligendum sit illud, "In tribu Benjaminis scribitur, Adscendit, sed non scribitur, Descendit," quære a Glossatore ; qui et fontem Etam eundem esse opinatur cum aquis Nephtoe, Jos. xviii. 15. non longe ab Hierosolymis in limite Benjamitico. Ast in 'Cippis Hebraicis,' editis nuper a viro nunquam satis laudato, doctissimo Domino Hottingero, Etam statuitur versus Hebronem, his verbis : "In via, Hebronem inter et Hierusalem, est fons Etham : unde aquae promanant per tubos usque ad piscinam magnam Hierosolymitanam."

Respondeat suis Scriptor iste, quicunque is fuit, qui monumenta ista funebria collegit, respondeat, inquam, suis ; qui absque omni hæsitatione Etam statuunt in tribu Benjaminis ; ille vero in meditullio quasi tribus Judæ. Ilii aquæductum ab Etam derivant in Templum et atria ; is vero eum, ut videtur, absorbet in piscinam in Urbe. Nec convenire possunt ea, quæ dicit (ut de nomine non litigemus) cum Aquæ-

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* Zevach, fol. 54.  
\(^{b}\) Jomaa, fol. 31.3. 

2 b 2
ductu Pilati. Nam eum a quadreringentis stadiis petitum asserit Josephus.

Nos ergo Talmudicos hic sequamur, et canalem eorum ab Etam in atria Templi, non contendentes, an ea Benjaminitidis foret, an Judae.

A latere Atrii meridionali erat Porta, cui nomen 'Porta\textsuperscript{1} aquarium.'—"Et quae\textsuperscript{k} aita dicta? Quia per eam inferbatur phiala aquae, qua adhibebatur ad libationem in festo Scenopegiae. R. Eliezer Ben Jacob dicit, Quia per eam aquae manant," &c. Verissime quidem, \textdegree Eliezer. Nam subbus hanc Portam ductus est canalis, qui se evacuavit in 'Conclave scaturiginis' contiguum; atque inde per trochleam, aliterque, distributus in labrum, balnea subter terram, balnea super portas, locum ubi emundata viscera victimarum, alibiique, ubicunque erat opus, aquam ad omnia necessaria suppeditavit affuentissime. Ea, quae\textsuperscript{k} sordes ex usu contraxerat, per sentinam (per quam et sanguis) subterraneam descendit in vallem Kedronis. Ea autem, quae pura et intacta redundaiit, et fluxit assidue, a monte Templi promanavit in plateam, de qua ante, et sic per Portam Aquarium etiam fluxit in vallem eandem.

2. \textsuperscript{2}Cisterna, vel Aquarium Jehu.

Præter Aquæductus a longius petitos, et fontes aquæ viventis in ipsa urbe, curæ summae erat civibus, cisternas frequentes habere, propriasque, aut aquis pluviarum repletas, aut ab aliqua alia scaturigine.

In historia ista Nicodemi, quam modo primis tantum digitis attigimus, hæc referuntur: "Quod\textsuperscript{1} cum adscendere Israelitae ad festum, et non suppeteret iis aqua, ut biberent, adiit ille nobilem quendam, et dixit, Mutuo da mihi duodecim fontes aquarum in diem talem, et ego tum reddam tibi duodecim fontes aquarum, aut duodecim talenta," &c.

Verum celebrior nulla erat in tota urbe cisterna, quam ista, de qua jam agimus, \textsuperscript{2}Cisterna Jehu.' De qua sic Traditionum Patres loco\textsuperscript{m} ad marginem; \textsuperscript{2}Cisterna Jehu erat Hierosolymis, excavataque erat in congregatione aquarum. Omnesque purificationes, quæ erant Hierosolymis, factæ sunt ad eam. \textsuperscript{2}Cisterna Jehu 'hires solymd 'hires solymd in 'hires solymd 'hires solymd 'hires solymd. Et misit Schola Shammæana, atque eam

\textsuperscript{1}De Bel. lib. 2. cap. 14.  
\textsuperscript{k}Leusden's edition, vol. 3. p. 65. 
\textsuperscript{1}Avoth R. Nathan, cap. 6.
CINERES VACCAE RUFÆ.

Gloss. : "Aquarium lapideum excavatum erat, positum sub canali, qui aquas effudit de monte, et vocatum erat Aquarium Jehu. In eo se tinxerunt, quamvis in eo non foret quadraginta Seæ aquarum. Erat tamen congregatio aquarum completa juxta illud, commiscæque sunt aquæ e fonte, per concavum quendam canalem: quem Schola Shamœana dilatavit."

Dolendum est, quod plura de hac re non ibi tradantur, memorabili quidem et notanda: cum huc universaliter confluenter omnes purificationes; ea autem non foret usque adeo justa aquarum congregatio, ac efflagitarunt Canones de re ista.

§. II.

Ritus circa cineres Vaccae rufæ.


Pueri isti illi erant, qui adspersuri erant immundos ex mortuo aqua purificationis, cui infusi erant cineres Vaccae rufæ. Et adhibita est ista cura (dicam?) an curiositas, ut insiderent bobus, ne ipsi ex contactu sepulchri inquinarentur. Siloam, unde hausta aqua, erat ipse fons, vel rivus inde fluens. Unde Rambamo נר ניבר ‘Fluvius’ vel ‘fluentum defluens’ dicitur.

Pergunt pueri vecti bobus in montem Templi, vel in Atrium gentium: atque ibi a bobus descendunt, quia illic nihil periculi a sepulchro latente. Nam in istius periculi evitationem excavatæ erant areae atriorum subitus, excisis in rupe inferius cavernis.

Ast unde erat, quod permitterentur descendere de bobus, cum perventum esset ad fluentum Siloami? " R. Josi quidem dicit, quod non descenderunt omnino, sed insidentes bobus, demissis fune vasculis, hauserunt aquam." Verum qui descensionem eorum concedunt, hac ratione concedunt,
nempe, quod propter humiditatem loci nulla potuit esse suspicio sepulchri. Nam quis tali loco sepeliret?

Reliquum historiæ nescio quï consuitur. At qualis qualis ea tandem, eam accipe ipsorum verbis Magistrorum:—
“In porta atrii dispositus erat キャラル シラス Cadus cinerum Vaccae rufæ. Adduxerunt ergo _modify_ נזר של רחלותאm Agnum mascu- culum, et funem ligant inter cornua ejus; et alligant virgam cum ramo ad finem funiculi. Quem ramum indunt in cadum. Et tum flagellant arietem, et ille cedit retro. Tum puer accipit et sanctificat, quantum ei visum fuerit.”

Sensus rei, ut docent commentatores, hic est. Si quis tangeret cineres Vaccae rufæ, ille inde factus est immundus. Puero ergo, qui adspersurus erat immundum, nequaquam illi tangendi. Sed hac arte cineres extraxerunt ad rem sufficientes, ramulo scilicet cornibus vervecis aut arietis annexo, et in cadum vel ollam cinerum indito, ut cum aries ietus su- bito retro cederet, ramulus ex cado violenter retractus ali- quid cinerum spargeret super boves. Quos puer inde in pociulum suum aquæ verrens, sic confecit et commiscuit aquas istas purificatrices.


§. III.

_Familiae quaedam Hierosolymitanae._

Rem gratam mihi fecerit, quicumque hanc clausulam red- diderit interpretatione certa et indubitata. מעשוה _בר_רי_ל___ה: אודא שוהי רד _בר_ירושלם:

Bis occurrit apud Talmud Hierosolymitanum locis ad marginem adscriptis, cum hic historia. “Exemplum, vel historia, est de Meroni quodam, qui hospitatus est Hierosolymis. Erant illi facultates multae, quas cum partiri vellet inter suos, dixerunt ei, Hoc tibi non licet, nisi coemass ali- quid fundi. Quid fecit ille? Abiens coemit rupem iusta Hierosolymam, et dixit, Septentrionale ejus medietatem dono ταυτο N. cum centum cadis vini. Meridionale ταυτο N.
cum centum cadis olei. Adducta est causa ista coram Sapientibus: atque illi eam approbarunt.

Vox eam est, de qua hæsito. Proprium nomen esse vix persuaseris, partim quod ita desinit in Jod, ut patronymica, partim propter adjunctam vocem רןש, quæ non usitate nominibus propriis affigitur, sed patronymicas usitatissime. Reddidi 'Meroni,' secundum quod scribitur ad literam in texta Talmudico. At reor certe reddendam 'Meronita:' verum quo sensu dicere non ausim. Si 'Maronita' dicerem eo sensu, quo vox ea vulgo intelligitur, exploderetur fortasse: et quo alio, quæro. Si non a 'Meron' [cujus mentio Jos. xii. 20], vix usiam alias invenies. Et quæro, an locus iste nomen illud eousque retinuerit.

Æque obscura fere sunt ista, quæ in ipsissimo eodem loco memorantur, versa tantum pagina, unde ista desumimus de 'Aquario Jehu.'


Refertur res eadem ab Hierosolymitanis; sed hoc modo.

: משמחת בת כמא במעתכום "Beth Anubai e Beth Zeboim."

: משמחת בת כמא מבフト קוקש "Beth Nekiphi e Beth Koshesh."

Variata vides plus minus reliqua, excepta solum בת זבוי, זבוי, que an eadem sit cum זהובית in 1 Sam. xiii. 18, quis dixerit? Ubi notandum est, quod Chaldaeus pro זהובית habet מעשין, qua ratione incertum. Et prout loco citato est mentio 'Vallis Zeboim,' sic apud Talmudicos est mentio הר זבוי in hac Traditione: "Non affertur primitias ante Pentecosten. Incolæ Montis

9 Jevamoth, fol. 15. 2. 9 Hieros. Jevam. fol. 3. 1. 9 Biocurim, cap. 1. hal. 3.
Zeboin attulerunt primitias suas ante Pentecosten. At non receperunt eas ab illis, propter illud quod scribitur in Lege, Et festum Messis, primitias operum tuorum, quae severis in agro."

Mention est etiam de Ἔμουμ. Quae an huc pertineat, latet. Sensus traditionis hic est: quod fuerint ex his familiis quidam, uxoribus secundis nati, qui summum Pontificatum gererent. Vide quid de Ῥαφοι dicatur a Magistris in Jeremoth. Desumitur vox a 1 Sam. i. 6, ubi Peninnah erat ἱερὰ Hannea.


An Christianorum fuerit inventum, eum creatum fuisse Hebrone, prope Machpelah, an aliorum, non inquirimus: hoc tantum non possum non observare, Judaeos eum creatum velle Hierosolymis, sepultum Hebrone; Christianos eum creatum eum Hebrone, sepultum Hierosolymis.

"Dicta est spelunca Machpelah, [vel Duplicata, inquit Judaeus] quia profundam eam et perplexam fecit Adamus, ne arca ejus, a posteris aliquando inventa, occasionem praebet idololatriae."

Et "traditio est, inquint nonnulli Christiani, corpus Adae, primi hominis, ibi sepultum esse, ubi crucifixus est Christus."

Eum quidem aliquam vitae suæ partem transegisse in terra sancta, atque illuc obiisse, probabilius credi potest, quam illuc fuisse creatum. Nam cum hortus Edenis foret in

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1 Hieros. Taanith, fol. 69. 1. 2 Cap. 1. 3 Midr. Till. in Psalm. iv.
6 Juchas, fol. 5. 7 Vid. Baron, ad annum Christi 34.
Babylonia, mirum supra modum videretur, Adamum in Palestina creatum fuisse illuc transferendum.

Colorem aliquem commento de Agro Damasceno exhibuisse videtur rubedo terrae, nomini Adami concolor. Quam glebam ego quidem adhibitam ab hominibus arbitraser, ut figulinam, ad creandas ollas potius, quam a Deo ad creandum Adamum.

III. Pulvis albus in Montano Judae.

Targumista adJudic. iv. 5. opulentiam Deborae illustrans, inter alia dicit, quod erat ei

"Pulvis albus in monte Regis, vel in montano Judaeae:* nam isto titulo vulgo insigniatur istud Montanum, ut demonstravimus alibi. Jam inde quaeo ego, an pulvis albus in isto Montano rarus fuerit, an ex communi gleba soli? Esto vel hoc, vel istud, argillaceus certe erat, ut colligere licet ex distinctione ista Talmudicorum de figulis operantibus

"In pulvere albo, et

In pulvere nigro." Et si fuerit ex communi gleba soli, tamen in opes et utilitatem cessit, eo quod esset figulinus. Si vero rario foret, cessit multo magis. Et si solum Montanum vulgo et ubique albesceret pulvere, tum notabilis magis erat locus iste, qui vocatur 'Ager Damascenus,' eo quod adeo rubesceret. Et si e pulvere vel luto albo vulgariter conficerentur vasae testacea, rariora et pretiosiora viderentur ea, que e rubro.

IV. Utres Lyddenses et Bethlehemitici.

In Tractatu* Kelim sermo est de

'Utribus Lyddensibus et Bethlehemiticis.' Discutitur loco citato haec quaestio, Vasa testacea, si immunda, non purificabantur nisi fractione. Jam vero quaeritur, quousque etiam fragmenta pro immundis sunt aestimanda: et concluditur

"Si tantum liquoris continere aliquid fragment posset, quantum ungeret infans; et ultra ad mensuram parvi lebetis. A lebetibus parvis usque ad utres Lyddenses, si fragment contineat quartanam. Atque ab utribus Lyddensibus usque ad utres Bethlehemiticos, si fragment contineat dimidium rov Log." Gloss. "Ollas, vel urnas, a Lydda allatas facere soletant a mensura Seæ usque ad mensuram rov Log. Allatasque a Bethlehemo facere

*a Hieros. Mexia, fol. 11. 4. b Cap. 2. bab. 2.
sobabant a mensura Seæ usque ad mensuram ῥω Log. Allatas que a Bethlehemo facere sobabant a mensura duarum Searum ad mensuram Seæ unius."

Judica, Lector, an figulinum opificio non exerceretur Lyddæ et Bethlehemi: illic ex gleba Sharonis, hic ex gleba, vel luto, Montani Regalis; ad quod quantum Bethlehem verget, non opus est demonstratione.

Adeo ut ego de gleba ista Agri Damasceni nihil aliud concipere possim, quam quod figulina foret, et in istum usum vulgari totius montani gleba celebrior, utpote colore forsan diverso et rario. Raritas coloris rarum peperit, ut videtur, istud commentum.

Confer cum iis, quæ diximus de opificio figulino Bethlehemi, ea quæ dicta sunt, 1. Paral. iv. 23; "Hi sunt figuli habitantes in plantationibus, et in sepibus, apud Regem in operibus ejus." Et quære an Bethlehem nuncupata non fuerit a 'Jashubi lehem' illic nominato.

V. Varia.


Præcipue vero celebratur Bethshan, in primis limitibus Galilææ, ob sindonem. "Sindon tenuis a Bethshane, Erant et linnea Arbelitana."


Notandum quidem, incolas Judææ ita in diversum ire a consuetudine ab Hierosolymitanis usitata; in qua tamen cum Hierosolymitanis consensum est a Galilæis.

III. "Valliss Siddim [Gen. xiv.] Bereshith Rabba est. Vallis Shaveh. Vocatur etiam Vallis

\[ Kama, fol. 118. 2. \]
\[ Beresh. Rab. sect. 19. \]
\[ Chetub. fol. 52. 2. \]
\[ Leusden's edition, vol. 3. p. 68. \]
\[ Beresh. Rabba, sect. 41. \]
Suçcoth, quia obumbrabatur arboribus, vitibus, ficibus, malogranatis, corybis, amygdalis.”


V. “Quatuor nominibus nuncupata est Kiriath Arba; iste et Mamre, et Eschol, et Hebron.”


VIII. "R. Meir\textsuperscript{1} itivit הָלְמוֹלָא ad Mahalam, et vidit omnes illic habitantes, quod essent crine nigro" [nemine inter eos incanescente.] "Dicit ergo iis, Vos de familia Eli certe estis: de quo dicitur, 'Omnis multitudo domus tuae morietur in virili ætate,'" 1 Sam. xi. 33.

Mahala ista, ubicunque ea fuit, quam proxime accedit ad sonum Mohaile, ubi præsidium Romanum, ex equitibus sagittariis indigenis, de quo mentio ex Notitia Imperii.

CAP. III.

De Galilæa, ejusque oppidis paucis.

I. Galilæa in genere, ejusque limites. II. Tribus Zabulon. III. De situ Chammathæe Gadare, Tiberiadis, Gennesaritidis, Ca- pernaumi, Magdalenæ, Dalmanuthæ, Hippouç, Gadare, Beth- saideæ, Canæ. IV. Quædam de Tiberiade. V. Quadratura\textsuperscript{m} fluens lacte et melle. VI. Varia.

I. Galilæa in genere, ejusque limites.

I. De Galilæa jam agimus. Et primo, Paupertatem Galilæorum observamus, ex ista Traditione. Infunditur col-
lyrium in vinum aut oleum. "At Abai dicit, In Galilæa aliter faciunt." Ubi Gloss., "Galilæi erant paepe-
res: et parci erant vini et lactis. Collyrium ergo infuderunt
in aquam solum."

Secundo, Festivitatem eorum extraordinarium, ex verbis
istis Glossatoris, "In Galilæa soliti erant festivari valde."
Nam agit Gemara eo loci de festivatione die ultimo festi
Scenopegiae, et primo Paschatis, et Pentecostes, et anni; et
addit "Josi Galilæus, In Galilæa etiam vesperris diei expia-
tionis."

Mentio est de quibusdam familiis in Galilæa Superiori,
ideo devastatis, quod pecora sua passeren in saltibus alienis,
a se remortioribus, quum suos haberent sibi propinquos; et
quod judicarent judicia pecuniaria per unum hominem.

"Dicit R. Simeon, Caphar-Aconensis, Profectus sum
aliquando in Galilæam, et vidi locum quem notis
aliquibus pinxerant. Nam dixerunt, quod lapides aliqui
leprosi erant illic repositi."

Memorantur inter vascula nominata in Tractatu Kelim
Lenticulæ Galilæae confectæ, ut ait Glossa, in Galilæa.

II. "Rabbi Simeon Ben Lachish dicit, Omnes civitates,
quas numerat Josua, cinctæ muris erant. R. Josi Bar Cha-
ninah dicit, Eas memorat, quæ vicinæ erant finibus ex-
tremis. Suffragatur Scriptura τῇ R. Josi in Jos. xix. 32.
Et limes eorum erat ab Heleph, &c. et ver. 15. Kattah, et
Nahalal, et Shamron, et Iralah, et Bethlehem."

1. Patet aperte oppida hæc Kattath et Nahalal, &c. re-
putari a Gemaristis "viciores ultimis finibus
Zabulonis." Jam vero se non nude 'ultimos fines' deno-
tat; sed audi authorem Aruch: "si non erat, "est terra Eth-
nicorum, vicina terræ Israeliticae. Et civitas vicina mari
vocatur sefër. Sic verba ista vô$î$rî$u$î$x$î$y$î sefër redduntur
levi. Digna sunt hæc quæ notentur ab authoribus
tabularum: et scrutetur Lector, an oppida ista ita ab iiis dis-
ponantur. In tribu autem Zebulonis vix invenias, ubi ea
contigua terræ Gentilitiae, cum ab Oriente terminaretur Jord-
dane, ab Austro Issacharitide, et Nephthalitide ab Aquilone,
et mari mediterraneo ab Occidente. Ubi ergo disponenda

a Schab. fol. 77. 2. o Gloss. in Avodah Zarah, fol. 5. 2.
b Bava Kama, fol. 80. 1. p Sanhedr. fol. 71. 1.
c Kelim, cap. 1. hal. 2. r Hieros. Megil. fol. 70. 1.
sunt haec oppida secundum Gemaristas? Non longe a mari mediterraneo prope limites ultimos Zabulonis versus Occidentem. Nam de vicinitate earum ad terram Ethnicam vix intelligas, si non terra Tyro-Sidonia, ut Zabulonitidi contigua, sit intelligenda.

2. Vox 'Shimron,' Jos. xix. 15, Talmudicis est 'Shomeron,' et Syro Interpreti 'Shomrin.' Itemque 'Idalah' Josuæ, iis est 'Irala,' et Interpreti Syro 'Arula.' Rationem diversitatis hic non scrubabimus.

Pergunt Gemaristæ in Jos. xix. 33. 'Elon' est 'Zaanannim' est 'Zaanimm.' Item: 'Adami' est 'Dnêbah. 'Nekeb' est 'Dnêbah. Jabneel' est 'Lacum' est 'Lacum.' Et ver. 15. oppida in confiniis Zebulonis, inter alia, numerantur hæc: 'Kattath' est, LXX. Karavâs. Nahalal' est 'Shimron.' 'Nahalal' est 'Shimron.' 'Iralah' est 'Bethlehem' est 

II. Tribus Zebulon.


III. De situ Chammathæ Gadaraæ, Tiberiadis, Gennesaretidis, Capernaumi, Magdaleæ, Dalmanuthæ, Hippoæ, Gadaraæ, Bethsaidaæ, Canæ.


*v Hieros. Kiddush. fol. 64. 3.
* Id. Erubh. fol. 23. 4.
*x Id. Avod. Zar. fol. 45. 2.
Pontem supra Jordanem hic non supponere foret ridiculum. Et suppositioni tali suffragantur Talmudici, ut videbimus suo loco.

Tiberias adeo vicina erat Chammathæ, ut quoad iter Sabbaticum “Chammathenses et Tiberienses constituerunt quasi civitatem unam.” Eratque contigua mari: nam “ab uno ejus lateri mare erat ei pro muro.”

Et jam judicium tuum, ὃ Lector; intuere tabulas, et dic sodes, an secundum situm, quem assignat illæ Tiberiadi, Chammath, quæ ei tam propinqua, dici possit ‘Chammath Gadarae’ absque grandi solæcismo; cum secundum tabulas totum mare interjaceret inter Tiberiadem et regionem Gadarenam.

Regionem Gennesaritin statuimus vicinam Tiberiadi, fide authoris Aruch. Nam “dicunt expositores, inquit ille, Quod Gennesaritis est locus vicinus Tiberiadi, in quo sunt horti et paradisi.”

Et Capernaum collocamus intra Gennesaritin, fide Evangelistarum, Mat. xiv. 34. et Marc. vi. 53, collatorum cum Johann. vii. 22. 24. 25.


Obiter notetur, quod perambularent usque ad Pontem (vel Fornicem,) qui supra Jordanem absque dubio. Nam tot urbes nobiles, ab utraque Jordanis ripa intra mutuum quasi

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7 Hieros. Krubh. ubi supra.  
2 Bab. Megill. fol. 6. 1.  
3 Aruch in νομις.  
1 Jos. in vita sua. [Hudson, p. 915.]  
4 Hieros. Krub. fol. 23. 4.
conspectum sitæ, pati non potuerunt, ut ponte careret fluvius
in loco, ubi pons tam necessarius.

Et primo a Ponte perrectum est per regionem Magdalen-
sem, in qua et erat Dalmanutha. Nam dum Evangelista
unus locum istum vocat μεθονοε Δαλμανουσα, quem aliusd "Oria
Magda lä, liquido patet, Dalmanutham fuisse locum aliquem
intra tractum et regionem Magdalensem a Salmon ita dic-
tam, idque dialecto Syrorum: quibus non alienum erat illud
pronuntiare Dalmon et Dalmanutha, quod Hebraizans quis
referret Salomon, et Dalmanutha.

Et Salomon istum, de qua ex Talmudicis sermonem habui-
mus alibi, merito credimus esse hunc locum, tam vicinum
Tiberiadi: ubi erat Academia Sapientum, ad quos confugere,
et de re dubia determinarent, erat promptissimum. Et dici-
tur in utroque exemplo allegato, quod se contulerunt ad Sa-
pientes de rebus quasituri. Et habuit Magdala etiam ipsa
Sapientes suos. Nam, ut hoc obiter notem, vix uspiam si-
tum est Synhedrium, ubi non loca aliqua, non admodum dis-
tantia, florent Scholis celeberrimis. Sic cum Synhedrium
sederet in Jabneh, celeberrima erat Schola in Lydda, duode-
cim milliaribus distante; et in Bekiin, quæ erat inter Jabne
et Lyddam. Atque ita, cum Synhedrium Tiberiade, Schola
una Chammathæ, alia Magdale, ut alias non inquiramus.

Distabat Hippo Tiberiade triginta stadiis. Nam sic Jos-
ephus; 'Η δε ση πατρις, ου Ιουατε, κειμένη εν τη Γεννησαρη-
tidi λίμνη, καὶ ἀπέχουσα ἤππου μὲν στάδια τριάκοντα. "Πα-
tria tua [Tiberias] d Juste, lacui Gennesaritico adjacens,
distat ab Hippo triginta stadiis."

Josephus loco jam citato dicit Tiberiada distitisse Γαδά-
ρων στάδια ἥκκοντα: "a Gadara stadiis sexaginta." Et dis-
tabat Gadara Scythopoli, secundum Itinerarium, M. P. xvi.
De Gadara dicimus illa inter urbes Decapolitanas.

Bethsaida, postea Julias, a Philippo restaurata, vel con-
dita εν τη κάτω Γαυλαντικη, inquit Josephus'. Ut si jam a
me quæras, cur Bethsaidam, contra omnium Tabularum mo-
rem et fidem, disponam ultra mare in regione Gergesa,
Josephum provocco: qui dicit, quod erat in inferiori Gaulan-
tide. Quid planius? Ita ut non mirari non possim, omnes
authores Tabularum hoc non observatum præteriisse, et Beth-

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c Marc. viii. 10. 
d Mat. xv. 39. 
f Decad. Chorogr. cap. 5. sect. 2. 
g Ubi supra. 
h Jos. in vita sua. [Hudson, 938.] 
i Jos. de Bell. lib. 2. cap. 13.
saidam ex adverso littore in Galilæa statuisse. Suspicor
eos eosdem duces hic secutos fuisset, quos secutus est Bid-
dulphus noster, circa ipsissimum istum locum; nempe istos,
qui loca peregrinantibus ostendunt, ex traditione potius, et
conjectura, aut consuetudine, quam certo judicio, aut autho-
ritate.

Cana Galilææ, Joh. xi. 1, distabat plurimum a Tiberiade,
testante Josepho, eratque sita, ut ex eodem colligi potest,
ex adverso Juliadi Betharamphthæ, ab altera ripa Jordanis.
Nam dicit, "Syllam Agrippæ ducem custodiis vias obstrux-
isse, et eam quæ ducit ad Gamalam, quæ ab eadem ripa
erat cum Juliiade" [a Juliae autem castra posuerat hostis
quinque tantum stadiis], "et eam, quæ ducit ad Canam;
ne subsidia aliqua provenirent a Galilæis." Ita ut videatur
Cana sita fuisset ex opposto Juliadi cis Jordanem.

IV. Quadrum de Tiberiade.

De Tiberiade plurima diximus alibi. Addamus hic
paucà.

Fama istius loci ob florentem illic Academiam omnibus
est nota; at prætulerim ego vel Scholam unam ibi sitam toti
Academiam, si modo quidem illic foret sita: quod dicunt RR.
Jochanan et Eliezer. "Nam ajunt illi: "Quodl Jobus fuerit
inter ascendentes e Babylone, et
beit מרחש בבבליא אלת quod
Schola ejus in Tiberiade." Concive vestro fruimini, o boni,
si modo eum nacti estis: et gratias aliquas agite Tabulis, et
descriptoribus terræ nonnullis, aliquiditer commento vestro
favitibus,—dum Jobum Trachoniitida incolentem commi-
niscuntur, at sua tantum fide. Cui in hac re ego quidem
parum fido.

Synhedrium ad Tiberiada transtulit R. Judah Sanctus,
qui filios habuit RR. Gamalielem et Simeonem, et nepotem
R. Judan Nasi. Filium is habuit Hillelem Nasi, ab Hillele
magno decimum, intercalationisa emendatorem. De quo,
et de qua re, plurima Rabbini.

Eo obeunte, evanuisset Synhedrium dicunt omnes: an
vero et Academia Tiberiensis, merito dubitatur. Inde pro-
diisse suspicamur Targum in Legem Jonathanis: qui vel ipse
sibi adsciscit nomen Úzzielidis, vel ab aliis habet inditum:

\footnotetext{id}{Id. in vita sua, p. 631.} \footnotetext{k}{Ibid. p. 655.} \footnotetext{1}{Bathra, fol. 14. 1.} 
\footnotetext{m}{Vid. Borohard. cap. 4. sect. 14.} 
\footnotetext{n}{Vid. Tosemach David et Maim. in Kiddush. Hodesh. cap. 5.}

Erant Tiberiade et homines sibi velint, conjice, si datur, ex his historiis.

"Rabha Honna dicit, quia fugimus aliquando ab exercitu, erat in speluncam istam Tiberiadis. Erantque candela in manibus nostris; et cum illae caligarent, novimus quod foret dies; et cum lucerent, novimus quod foret nox."

"R. Simeon Ben Lachish sedit, sicut eam in loco quodam in Tiberiade. Venirent inde duae fœminæ, quarum una alteri dixit, Benedictus sit ille, qui nos eduxit ex aura hac insalubri. Ille eas compellavit, et dixit, Unde vos? Cui illæ manebat E Mizgah. Et ego sum Sapientis e Mizgah, et non sunt illic, nisi due columnæ" [forte due Sapientes]. "Benedictus sit ille, qui loco dat decorum propter habitantes."

Quid sibi velit vocabulum proprio suo sensu, non assequor; nec in manibus est commentarius, qui doceat. Non dispari admodum sono est vox in historiola ista: "R. Chaiaia Bar Ba fuit" et "Benedictus sit ille, qui loco dat decorum propter habitantes."

Est et historia alia de eodem "R. Chaiaia Bar Ba eleemosynas praestante in Midrash Tiberiadi: atque aderant illie de Bar Selene; et dedit illae libram auri. R. Chaiaah Rabbah eum accepit, ac juxta se sedere fecit." — "Bar Selene" videtur esse nomen loci: ut et Barath Hauran in fabula ista; "Mare" Tiberiadi sese in duas partes divisit coram R. Chchinah de Berath Hauran." Locus erat forsan iste in Auranitide ultra Jordanem. Chchinah iste fuit celebris Magus, si nomen non fallat.

Mention est de "Poculis" Tiberiensibus: ut et de "mensuris" Tiberiensibus: et fragmentum de "Da-
necesse est sit, ut paritem aliquam hujus quadraturæ, de qua agimus, ab eo scilicet latere, quo vergit ad meridiem, requiras intra Samaritidem: isthac forsann exporrectam per aliquot milliaria.

Distabat Zipporis a Tiberiade, secundum Benjaminem, Ἐφραίμ "ν‘ Quinque Parsis: quæ secundum vulgarem computum exsurgunt ad viginti M. P. De qua re hic non disputabitur. Ut cunque, ubicunque ea in tribu Zebulonis, emetiris inde sexdecim milliaria versus meridiem, et procedis intra Samiam, partemque ejus aliquam quadraturæ huic fertili et amoenæ, de qua loquimur, necesse est ut assignes.

Quod et multo magis est faciendum in quadratura ista vineæ quadriennis, de qua mentionem habuimus antea. Nam pars ista, quæ ab Hierosolyma exporrecta est ad spatium itineris diariorum versus aquilonem, ad Sichemum, quæ est Neapolis, usque est extensa. Nam et Itinerarium, A Nea-

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Footnotes:
1 Bab. Sanhedr. fol. 93. 1
2 Hieros. böccurim, fol. 64. 2. Bab. Megill. fol. 6. 1
3 Jos. in vita sun.
4 Id. de Bello, lib. 3. cap. 4.
poli Æliam M. P. XXX. Et cum Acrabath pro limite ejus septentrionali statuatur, 'Acrabatine Toparchiam' habes in Samaria<sup>2</sup> apud Josephum.

III. Sexdecim milliaria a Zippore versus aquilonem si emetiaris, in meditullium Nephthalitidis procedis; quam distinguerre fere potes in amënam hanc regionem, et terram Chabul, de qua diximus alibi. Si totidem milliaribus pergis a Zippore ad orientem, quatuor aut quinque desinunt milliaribus, antequam pervenis ad Jordanem. Si ad occasum tendis, versus Ptolemaida vel Aconem.

Dum hæc recognoesco de amënitate Galilææ, si mihi persuaderi posses, quod nonnullis est persuasum, Iteræam fuisse intra Galilæam, ego hanc quadraturam respicerem; nomenque deductum arbitraver, vel ab Æphraim locupletando, vel Æphraim coronando; ideo quod tali affluentia ditaretur, coronareturque. Nam eandem phrasiologiam adhibent Magistri: 'לעם יך שוק "De coronando plateas Hierosolymitanas frugibus." Sed quaerenda est Iteræa alibi.

VI. Varia.

I. "R. Samuel Bar Nachman<sup>a</sup> dixit, Equitavi aliquando super bajulos avi mei [nam<sup>b</sup> ille profectus est ex urbe sua ad Caphar Chanan, per viam Bethshanis], et audivi R. Simeon Ben Eliezer sedentem, et prælegentem verbis R. Meir, 'הנה מרב מאי ויהי מית 'Caphar Chanan' idem sonare videretur cum 'Caphar Chananiah:' quæ terminus erat Galilææ Superioris, eam disterminans ab Inferiori: quod et alibi observavimus. Verrum an hæc illo nomine etiam dignosceretur, necne, observandum est hoc, quod dicitur a Rabino, Quod "processerit ad Caphar Chanan per viam Bethshanis," cum Bethshan limes ultimus fuerit Galilææ inferioris, eam dissecans a Samaritide. Lectori relinquitur hoc pensitandum. Hoc intræsentiarum de Caphar Hananiah notemus, quod e Gemaristis non potest non notari; quod ibi fuerit 'אֶּשֶּר נַבָּר 'Pulvis niger' figulinus. Nam agentes de pacto cum figulis de hoc aut illo vasculo conficiendo, peculiare quid observant de 'pulvere negro' in Caphar Hananiah, et vicinitate ejus; et in Caphar Sichin, et vicinitate ejus.

<sup>a</sup> Jos. de Bell. lib. 2. cap. 21.  
<sup>b</sup> Leusden's edition, vol. 3. p. 73.  
<sup>c</sup> Beresh. Rabb. sect. 9.  
<sup>d</sup> She lvith, cap. 9. hal. 1.  
<sup>e</sup> Haba Mezia, fol. 74. 1.
II. De Ushæ et Zepharaamae situ res non adeo claret. Has civitates non multum ab invicem distitisse, est quod arguat, ex historia ista de Baba Ben Judah, "Quod sedit inter duos montes magnos, inter duas urbes magnas, atque inter duos limites Sabbaticos" [istarum urbi, et, ut videtur, non multum distanties] "inter Usham et Zepharaamam, atque ordinavit, et promovit quinque Presbyteros." Ast ubi-nam sitæ istæ urbes, est in obscuro. Tralatum est Synhedrium a Jabneh ad Usham, et reductum ab Usha rursus ad Jabnen, ut fatentur omnes: at quod Rabban Gamaliel senior [Præceptor Pauli] fuerit in Usha, quod asserit R. Solomon, atque approbat Author Juchasin, non vulgare est; et situm loci in dubium vocat eo magis. Sed in ista re jam non immorabimur.

CAP. IV.

Pauca de Urbe et Ecclesia Romana. Ubi queritur, Fuerit Petrus Romæ, necne.

I. Infandum erat olim proprium nomen urbis Romæ, atque ignotum erat proprium Numen.

"Traditur" etiam proprium Romæ nomen; veruntamen vetitum publicari. Quandoquidem quo minus enuntiaretur, ceremoniarum arcana sanxerunt, ut hoc pacto notitiam ejus aboleret fides placitæ taciturnitatis. Valerium denique Soranum, quod contra interdictum eloqui id ausus foret, ob meritum profanæ vocis, neci datum. Inter antiquissimas sane religiones sacellum colitur Angeronæ: cui sacrificatur ante diem duodecimum Calendarum Januariarum: quæ diva præsul silentii istius prænæxo obsignato ore simulachrum habet."

"Ipsi Romani et Deum, in cujus tutela urbs Roma, ut ipsius urbis Latinum nomen, ignotum esse voluerunt."

"Verrius Flaccus authores ponit, quibus credat, in oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari Deum, in cujus tutela id oppidum esset: promittique illi eundem aut ampliorum locum apud Romanos cultumve."

[Vide modum rei apud Macrobr. loco citato.] "Durat in Pontificum disciplina id sacrum. Constatque ideo occultatum, in cujus Dei tutela Roma esset, ne qui hostium similis modo agerent."

II. Verum, enarrante Spiritu Sancto, oraculo veritatis, nomen infandaæ huæ urbis est Babylon: non Latinum quidem, sed proprium maxime. Apoc. xvii. 5: "In fronte ejus nomen scriptum, Mysterium Babylon magna," &c. An sub voce 'Mysterium' denotetur tantum 'Romam' esse 'mysticam Babylonem'; an etiam alludatur ad occultationem proprii nominis huæ urbis, ut grande mysterium, Lectori relinquimus: hoc tantum advertentes, etiam in Scholis Judaicorum non ignotum fuisse hoc Romæ nomen, æque ac in Sacris Paginis traditum. "Dicit" R. Levi, Eo die, quo duxit Solomon filiam Pharaonis uxorem, descendit Michael princeps magnus de caelo, et cannam magnam defixit in mari, circa quam excreverunt humidae glebas" [aut vireta], "fece-

* Midras Cantie. in cap. 1.

III. Dum grandem illam controversiam meditor, "Fuerit Petrus Romæ, necne," non possum non illud recognoscere, quod olim traditum ab authoribus supra memoratis. Et quisnam jam Divus ejus sub Christianismo? Fingitur Petrus, sed nihil incertius. Fingitur ille hic sedem, martyrium, sepulchrum habuisse: sed fingitur tantum, non probatur. Contrarium probare non arduum. Nam, ut cætera omittamus, quam absurdum est statuere, Ministrum praecipuum circumcisionis sedem suam figere in Metropoli praeputiatorum, Roma?


Hierosolymis recessit ille tandem in Babyloniam, unde primam suam dictat Epistolam,—atque illic inter circumsicionem, Judaæos et Israelitas, reliquum ætatis suæ transigit, et tandem martyrio diem claudit in Babylone Chaldaica, non in Babylone mystica.
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DOCTISSIMI VIRI

JOHANNIS LIGHTFOOT, S.T.D.

CANTABRICIENSIS,

ANIMADVERSIONES

IN

TABULAS CHOROGRAPHICAS TERRÆ SANCTÆ.
DOCTISSIMI VIRI

JOHANNIS LIGHTFOOT, S. T. D.

CANTABRIGIENSIS, &c. &c.


Initium terræ, sub templo primo, sacris literis, est a Fluvio Ægypti: i. e. fluvio versus Ægyptum ‘Shihor.’ Josua, xiii. 3; Jerem. ii. 18. ‘Rhinocorura’ alis. LXX ῥή νήιλ Εσαι. xxvii. 12. reddunt ῥοῖς ‘Ρινόκορος.

Dum longum montium dorsum fingunt tabulæ Adrichomii, Tirini, etc, a mari fere rubro, ad terram propemodum Israeliticam, cui inscribitur ‘Mons Amorrhæus,’ vereor ne iis imposuerit ambiguitas phasisiologiae θρόνος θεοῦ θεοῦ quæ non reddenda (Deut. i. 19) “via juxta,” vel “per montem Amorrhæum”: sed “via ad montem Amorrhæum,” ut planissime patet ver. 20. Mons iste Amorrhæus fuit “Montanum Judeæ,” a Cadesh Barnea et intus.


c Talm. Hieros. Kilaim, fol. 32.
Fluvii autem sunt 1. Ἱεραμαξ, 'Jordanes.' 2. Ἱερομᾶξ, 'Hieromax,' Plinio\(^d\). 3. Ἱερομᾶξ, 'Kirmian.'—"Fluvius (inquit Aruch) in via ad Damausum; idem cum Amanah." De fluvio Amanah vide Targ. in Cantic. iv. 8. 4. Ἱερομᾶξ, "Idem (inquit idem Aruch) cum Pharpar.


"Limites terrae sub Templo secundo sic delineant iidem Talmudici\(^e\): הווה מי א"כל שוה meget בת עול: פרשת חמה מנהר שד השן רוחו יואר דעך קפיצה/go גצלת יפה כיון יותר נהמה די נהמה נוקשות מנהר שד השן יפה יפה יפה יפה הרחוב וחולות רבודים נקבבותמ רעון ותחפוך הביכה רוא בבר סדרה חרותות עלילה דל מעלה טוב קסם וסוכנות רמותה בבר סדרת המנת נבכי מנהר שד השן יפה יפה יפה יפה ננכי לאימפקן:

A tribus eaci cardinibus, sic eam aliter terminant. מרכז לዝיב וריך חומת "A Rekam porro ad orientem" [est terra Ethnica], "et Rekam ipsa pro oriente" [id est, pro terra Ethnica] reputatur. Ab Ascalone ad meridiem et Ascalon ipsa reputatur pro meridie [sensu quo prius]. מハーו לזרק וריך חומת Ab Acone ad Aquilonem, atque Aconia ipsa reputatur pro Aquilone."

A quarto sic: "Insulas\(^g\) vides in mari mediterraneo, ac si linea ducta foret a montibus Amanae ad fluvium Ægypti: quodcumque est intra lineam, est de terra Israelitica; quodcumque est extra lineam, est extra terram." Sic Targ. Hieros. in Num. xxxiv. 4. Limes vester Occidentalis, erit mare magnum, atque insulae ejus."—Quid ad hac tabulae?

"Amanae" Scriptoribus Judaicis est idem cum monte ' הון,' Num. xxxiv. 7; ubi Targ. Hieros. מוהר ומאד, Jonath. ומאד אומיני: vide R. Sol. in istum locum. "A montibus Amanae et intus (inquiant Gemaristae) est\(^h\) terra Israelitica; a montibus Amanae et extra, est extra terram."

Partitio terrae sub Templo secundo hac erat: ישן אבריך...

"Montanum Judææ, est mons regalis. Planitiae ejus, est planitiae Austri. Convallis est ab Engedi ad Hierichuntem. Planitiae Lyddæ est sicut planitiae Austri, Montanumque ejus sicut Montanum regale."

Desiit ora australis in "Cadesh Barnea et Ascalone." Exclusa ergo est tota regio ab Ascalone, ad fluvium Ægypti, vel Sirbonem [spatii LIII M. pass.], transiitque in nomen Idumææ, quo nomine etiam vocata est magna pars ipsius Judææ, apud Josephum, libros Maccabaicorum, aliosque. Sedes hæc erat antiqua Aœorum, Deut. ii. 23. Josu. xiii. 3.

Non bene assignant tabulæ Cadesh aliam, præter Barneam, castrametationibus Israelis in Eremo: nam Meribah in Cadesh (Num. x. 13) est terminus terræ australis (Ezek. xlvi. 19), prout erat Cadesh Barnea, Num. xxxiv. 4.

'Zin,' Targ. Hierosolymitano est Mons ferri. Addit Jonath. 'Zin, montis montis ferri,' de quibus est mentio apud Talmudicos. Qua authoritate, 'Aurifodina' a Tirino illic inscribatur, in obscuo est; 'Ferrifodina' hæc auctoritate possit addi. Et palmae, hic certius quam, ubi vides, 'Palmæ Cadesh.'


Ambigo de situ Sodomæ in tabulis, ut et Zooris et Spe-lunæ Lothi; videtur illa collocandâ in extremitate Asphal-titis australi, atque hæ in Moabitide. Perpente, Gen. x. 19, et verba ista Josephi "Longitudo Asphalitis est DLXXX stad. κατὰ δὲ μέχρι Ζωάρων τάς 'Ασπαλής ἔκτενεραι." Consonum certe videtur patrem Moabitarum natum fuisset in Moabitide. Vide et Esai. xv. 5.

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1 Shevith, c. 9. bal. 2. 1 Hieros. ib. fol. 38. 4. 2 Hieros. ibid.
1 Soccat, cap. 3. bal. 2. et Bab. Erub. fol. 19. 1. 3 Hieros. Shevith, fol. 36. 3. 4 De Bell. lib. 4. c. 27.
Memoria est 'Zoaris' cujusdam apud Talmudicos, quam vocant 'civitatem palmarum'; sed incerti situs.
Sunt quae suadent 'Engaddim' longe magis versus austrum sitamuisse, quam eam collocant tabulae. Nam 'Tamar' est Judeæ terminus ab austro (Ezech. xlvii. 19), atque 'Hazezon Tamar' est 'Engedi', 2 Paral. xx. 2.
Pars australis vulgo distincta est in 'superiorem' et 'inferiorem.' Est exemplar epistolae Synhedrii magni, cujus hæc inscriptio: 'In fraatribus nostris habitantibus australi superius [id est, in montano] atque australi inferius [i.e. in planitie et convalle].
Montanum Judeæ [olim, 'mons Amorræus'] procurrit a 'Cadesh Barnea' ad 'Hebronem' usque et ultra. Hinc illud de Samson (Judic. xvi. 3), "portavit portas Gazæ ad verticem montani, quod ante Hebronem;" i.e. montani quod excurrerit ad 'Hebronem.'
Montanum hoc vocatur a Psalte (Psal. lxxv. 6); a Talmudicis 'זמזק [Montanum regale'] [vid. Chald. Par. in Judic. iv. 5]; in quo, ut aiunt illi, erat myrias urbi, longeque plures.
Inter omnes ejus urbis praecipua erat Hebron, "qua non erat locus magis saxosus in tota terra Israelitica; inde sepultura illic mortuorum;" verba sunt Gemaristarum. Et tamen, iisdem testibus, Locus erat commodissimus nutriens: aquis:—hinc adagium, "Arietes e Moab, Agni ab Hebronem."
Cum a auroram unoqueque mane e specula sublimi in Templo explorarent, dici solitum erat, "Lucida est tota facies orientis usque ad Hebronem." Gloss. "Potuerunt a Templo videre Hebronem."
Pudeat tabulas sic Lod et Lyiddam diversificasse, ut Lod prope Jordanem statuant, Lyiddam prope mare mediterraneum; cum inter voces tantum sit diversitas dialecti scilicet Hebraicæ et Græcæ; at in re, nulla.
"Ab Emmaunte ad Lyiddam erat planities; a Lydda ad mare, convallis."
Lydda erat Judea, Nehem. xi. 35. Hinc cum annum intercalare non liceret nisi in Judea, Lydoram adierunt plurimi e schola Rabbi (e Galilaea), atque omnes perierunt a fascinatione. Notent hæc tabularum auctores, e quibus nonnulli Lydoram disposuerunt longe intra Ephraimitidem.

"Vinea quadriennis "(hoc est, fructus vineae, annum quartum jam agentis) "afferebatur ad Hierosolymas, per spatium itineris diarii ab unoquoque latere. Hi autem erant ipsius limites achel Ab Elath ab austro; Lydoram ab occidente; et Jordanes ab oriente."


Convallis inter Lydoram et mare excurrens et multis sparsa viculis, vocabatur Saron, Acts ix. 35. "Locus domibus lateritis non congruus: etoquo domos suas sapius restaurarent intra septennium." — "Ac summu etiam pontifex pro iis nominatim oravit die expiationis, ut domus eorum non fierent eorum sepulcrarum."

Inter Lydoram et mare erat villa vocata כפר וינון villa Lyddensium (Gittin, cap. 1. hal. 1. vide R. Nissim ibi): "quae reputabant quidem extra terram Israelicam; at nominem 'Lyddensium' tamen est cognominata, quia Lyddenses aliqui semper ibi aderant."

Ab oriente Lydoram erat etiam villa, cui nomen כפר הים, 'villa capreorum,' vel 'villa Tebi,' quae nomine servum vocatum habuit Rabban Gamaliel. "Imo unaquaque ejus famula vocata est מאמ שלמה 'matrona Tabitha,' et unus quisque famulus סבי אל, 'pater Tebi.'"


Hierosolyma.

"Non dividebatur Hierosolyma inter tribus. Nam traditione non conduci domos Hierosolymis, quia propriæ non..."
erant; nec etiam lectos. Recept ergo pater familias ab hospitibus” [ad festa accedentibus] “coria sacrificiorum.”

Divisa nihilominus erat urbs inter tribum Judæ et Benjamin; processitque linea determinans per ipsum atrium Templi; ita ut omnia ædificia Templi, ab oriente usque ad altare, forent in portione Judæ,—altare, et exinde ad occidentem, in portione Benjaminis.


Erat fons iste ab occidente urbis, idque Acræ, non Sionis: Joseph. Ρωμαίου τρεῖς εἰς τὸς λευτᾶς καὶ τῆς κάτω πόλεως τὰ μέχρι τοῦ Σιλουα πάντα ἐνέπρησαν. Stagnum quidem Siloami erat ab occidente Sionis, Neh. iii. 15; at fons ab occidente Acræ, non longe ab angulo, ubi ad latus Australe deflexum est.

Bethphage pessime collocatur a tabulis, oppidum in monte Oliveto. Nam 1. Bethphage fuit pars vel tractus Oliveti; ipsum solum, non oppidum. Triplici nomine insignita est facies ista Oliveti, quæ urbem resperxit. Ex opposito Sionis, Gethsemani vocata est a torcularibus oleaceis: ex opposito reliquæ urbis, Bethphage, vel ‘locus grossorum’ atque ultra Bethphagen, versus verticem montis יבנה Bethania, vel ‘locus palmarum.’

2. Locus extimus Hierosolymæ (intra murum tamen) vocatus est Bethphage, ideo quod adeò confinis jaceret tractui isti montis, qui ob celebritatem ‘grossorum’ nomen istud sumsit.

h Walton has omitted a corresponding reference to the author quoted.
“Bethphage fuit locus extimus Hierosylymæ,” inquit Judæi: et "Bethphage fuit locus intra muros urbis, et reputata est sicut ipsa Hierosylyma, quoad omnia."

"Pascha (Pesachin, fol. 91. 1) ab incarcerato comedi potuit in Bethphage:" at non licuit pascha comedere extra Hierosylymam. Vid. Sotah, fol. 45. 11. Bava Mezia, fol. 90. 1. Menachoth, cap. 11, halac. 2.

Bethphage ergo erat extima pars urbis, intra mœnia, versus Olivetum: eratque pars vallis et Oliveti, ulterior usque ad spatum itineris sabbatici, vel milliarius.

Ubi desit nomen Bethphage in ascensu montis, incepit nomen Bethaniam. Conser Act. i. 12, et Luc. xuv. 50.

Vallibus undique circumdata est Hierosylyma, et post eas, montibus. Ab oriente, Kidrone, et valle Hinononis, illà etiam ad latus septentrionale post Sionem deflectente, âeque ad australè: at ab his occursum est circa "portam equorum:" ultra vallem ab oriente erat Olivetus: ultra vallem ab austro erat mons "Garb, Hierem. xxxi. 40; et magis ad occidentem, Petra petröoptmokk Petra Columbarii," forte ubi columbarium suum struxit Herodes columbis, quæ a nomine suo hodie vocabantur. Ab occidente, nomen montis proximi adjacentis latet. A septentrione, post Sionem erat Zophim, Josepho Σκοπος ubi et Ramah Benjaminis. Hinc Ramathaim Zophim; i.e. duæ Ramæ, quæ et Zophim dictæ sunt, hæc Benjamitidis, Zophim dicta, quia inde pros pici potuit Templum; atque altera in Ephraimitide, a Zuph dicta proavo Samuelis, 1 Sam. i. 1, &c.

Per montem Olivetum via duxit ad Hierichuntem, "a Hierosylyma distantem CL stadiis: a Jordane autem LX. Sita erat Hierichus in planitie (verba sunt Josephi); cui tamen imminet montanum quoddam, tenue quidem, at oblongum, septentrionem versus procurrens usque ad regionem Scythopolitanam: austrumque versus, usque ad regionem Sodomiticam, ultimamque oram Asphaltitiss." Hinc discas quid sit περὶχωρὸς Ιορδάνου, Matt. iii. 5.

"Traditio" est 2400 viros stationarios, qui Hierosylymis, et dimidium stationis (i.e. 11000) Hierichunte. Potuit et Hierichus totam stationem produxisse,
sed quia cedere voluit Hierosolymis, dimidium stationis produxi tum.

In via a Hierosolymis ad Hierichunta erat 'Bahurim,' 2 Sam. xvi. 5, quae eadem erat cum 'Almon,' Josu. xxii. 28, vel 'Alemeth,' 1 Paral. vi. 60. Loco Samuelis allegato, pro "venit David ad Bahurim," Chald. habet "venit David ad Alemeth;" ubi Kimkius, "Bahurim erat civitas Benjamitarum, vocaturque in libris Paralipomenon 'Alemeth:"—nam 'Bahurim' et 'Alemeth' idem sunt:"—utraque 'adolescentes' sonat. Corrigendae hic tabulae, quae duas has civitates faciunt, easque nonnullae quam longissime dissitas.

SAMARIA.


In isdem confinibus, atque non longe a Bethleæ erat oppidum Ὁρὶον Ephraim: de qua Josephus, de Vespasiano loquens ἀναβας εἰς τὴν ὀρεινήν, aioe δυὸ τοπαρχιας, τὴν τε Γοφνυτικήν, καὶ τὴν Ἀκραβατηνὴν καλομένην: μεθ' ὡς Βηθηλὰ τε καὶ Ἐφραίμ πολυχυια.


Erat et Beth-horon civitas terminans Judæam et Samaritidae: at sita magis versus occidentem.

Erat hæc via publica, a Hierosolymis ad Cæsaream, et angusti admodum ascensus et transitus. Hinc Talmudici, "Si duo cameli simul ascendant in ascensu Bethoronis, uterque cadit.”

* Antiq. lib. 5. c. 1.  
* De Bell. lib. 4. c. 33.  
* Menac. cap. 9. fol. 1.  
* In Ἱεροσολυμ.  
* Jos. Antiq. lib. 20. c. 4. et Bell. lib. 2. c. 20.  
* Bab. Sanhedr. fol. 38. 2.
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Distabat\textsuperscript{y} ab Hierosolymis C stad. id est, 12 M. pass. aut circiter.

Tradunt Talmudici\textsuperscript{z} hircum emissarium (Azazel), die expiationis, ductum fuisset ad rupem \textsuperscript{p} Zok, duodecim milliariibus distantem Hierosolymis; atque inde praecipitatum. Dicunt etiam, primum introitum ejus in eremum fuisset, tribus milliariibus ab urbe, ad locum vocatum\textsuperscript{a}: בֵית הָדוֹרוֹ הַמִּשִּׁי, nam sic aiunt; בֵית הָדוֹרִים מֵרָוָט בֵּית הָדוֹר, tria millaria erant a Hierosolyma ad Beth-horonem;\textsuperscript{b} i.e. ad primum ingressum in eremum versus Bethoronem.

"A Bethoron\textsuperscript{b} ad Emmaunta erat montanum;" procurrens scilicet in Judæam.

Dubito de situ Antipatridos in tabulis, idque variis rationibus.

1. Act. xxiii. 31, Duxerunt Paulum noctu \textit{eic την' Αντιπατριδα}: si reddas \textit{ad Antipatridem}, necesse est, ut urbem istam longe Hierosolymis propriam statuas, quam statuunt tabulæ.

2. Dicunt Gemaristæ\textsuperscript{c} Simeonem Justum, vestibus pontificiis inducum, reliquosque populi primates, solenni habitu, manibusque faces tenentes, per noctem processisse in occursum Alexandri Magni, atque, cum oriretur sol, ei obviam isse in Antipatride. Excudit longe Antipatris, ut sita in tabulis, solennem noctis processionem. Et incongrua admodum tali processioni scena erat Samaritis, regio hostilis.


4. Dicunt insuper\textsuperscript{f} "vinum En Cushith prohibitum est propter Capharsalamam." Si Capharsalama fuerit Antipatrida.\textsuperscript{y}

\textsuperscript{y} Jos. ubi prius. \textsuperscript{z} Rab. Joma, fol. 66. 2. et 67. 1. \textsuperscript{a} Ibid. fol. 68. 2. \textsuperscript{b} Hieros. Sheriith, fol. 38. 4. \textsuperscript{c} Bab. Joma, fol. 69. 1. \textsuperscript{d} Id. Sanhedr. fol. 94. 2. \textsuperscript{e} Hieros. Taamith, fol. 69. 2. et Megill. fol. 70. 1. \textsuperscript{f} Hieros. Avoth. Zar. fol. 44. 4.
tris, quod creditur, sitaque quasi in medio Samariae, ut in tabulis, vix possibile est hoc ad sensum reducere.

Samaria sub Templo primo erat urbis nomen; sub secundo, regionis: nam metropolis eo tempore fuit Sychem: Sychar, a Judaeis per opprobrium dicta, Joh. iv. 5, a verbis prophetarum, quorum habemus in Is. xxviii. 1,—dicta tandem est Neapolis a Talmudicis.

Caesarea: olim τύργων Στράτωνος: Interpreti Arabico Hazor, Josu. xi. 1; Judaeis aliquis Ekron male: nisi forsas ea fuerit intra ditiones Ekroniticas. Ab Asmonaeis, cum eam cepissent e manibus Graecorum, appellata est Ασώρας επί Εκρών (ibid.); at legente authore Juchasin, unde elice, si potes, nomen τύργων Στράτωνος. Forsan Εκρών, in schemate isto, quod ab initio exhibimus ex Talm. Hierosolymitano, hunc locum denotat.

In HEBREM: "Doctores hujus Caesareae plurimum celebrantur.

**GALILEAE.**


Scythopolis eadem erat cum Bethshan: urbs sub templo secundo et ethnica; ast ubi tamen cum ethnicip habitarent Judaei, ab Hierosolymitaniis vocati.

Limes Galilaeae a Phoenicia dissectus erat 1. Acon vel Ptolemais: nam "in Acone, inquiunt, est terra Israelitica, et non." Et "R. Josi Ben Hananiah exosculatus est fornicem Aconis, et dixit, Hucusque est terra Israelitica." Et: "custodiendum est ut vobis custodiam ex uno loco et limite, intelligendus videtur Plinius in verbis istis"

"Ab" Acone ad Achzib (Josu. xix. 29. Judic. i. 31), in dextra viae orientem versus, munda erat a notione terræ ethnicæ, et tenebatur ad decimas, &c.; a sinistra viae, occidentem versus, immunda erat sub notione terræ Gentilium, &c.


Videtur Cæsarea Philippi remota nimis collocari a tabulis a Paneade, fonte Jordaniæ. Nam ut Josephus, "Philippus Cæsaream condidit πρὸς ταῖς Ἰορδανίων σημαίας ἐν Πανεάδο. Et alibi Ἦανεάδα κατασκευάσας ὄνομάζει Καισάρειαν."


Genesar.—"Quare vocatur Genesar? בְּנֵי הָרִים ob hortos magnatum: fuitque e portione τῶν Nephtali, sicut dicitur, Et e Nephtali principes mille."

Totum mare Gennesariticum, intra portionem Nehithalicam statuunt Talmudici. "Nam traditio Rabbinorum est, Mare Tiberiadis esse portionis Nehithalicæ: imo, plenum funiculum" (vel spatium quoddam commodum) "ei esse pro retibus [extrahendis] a parte

a Hieros. Shevilith, fol. 36. 2. v Hieros. Sanhedr. fol. 28. 4.
w Antiq. lib. xviii. c. 3. x De Bell. lib. 2. c. 13.
7 Aruch in רעש מלה o Bab. Bava Kama, fol. 81. 2.
ejus australi, sicut dicitur, Posside mare et austrum," Deut. xxxiii. 23.

Quid ad hoc tabulae? quae totum hoc mare Zebulonitidi allocant. Josephus Talmudicis suffragatur; nam ille a Zabulonite inquit τήν μέχρι Γεννησαρίτηδος, καβδικουσαν δέ περὶ Κάρμηλον καὶ Σαλασαν ἔλαχον. Nota Zabuloniten a septentrione μέχρι Γεννησαρίτηδος, 'ad Gennesaritida' tantum pertigisse, non eam intra se fuisse complexam.

Rakkath (Josu. xix. 35) est Tiberias." Sic Talmud utrumque.

Situs ejus in tabulis non aridet. 1. Totum mare Gennesariticum interposuerunt inter Tiberiada et Hippon, cum distaret Hippos a Tiberiade, teste Josepho, triginta tantum stadiis; latitudo autem maris erat, eodem metiente, quadraginta stadiorum. 2. Vocat idem Josephus oppida Gadarenorum atque Hipponorum 'Confinia' Tiberiadi: Ἐμπιμπηρησίν (inquit) ὁ Ἰσους τάς τε Γαδαρηνών καὶ Ἰππηνών κωμάς αἱ δὲ μεγάρων τῆς Τιβεριάδος καὶ τῆς τῶν Σκυθοπολίτων γῆς ἔτυχαν. Quod certe secundum situm Tiberiadis in tabulis, consistere nullo modo potest. Sitam eam fuisse ad ipsum effluxum maris Gennesaritici a sinu litoris, austrum spectante, confirmat observatio situs Chammathae loci adjacentis.

Rakkath et Chammath conjuunguntur Josu. xix. 35. Erant quippe civitates fere contiguae. Rakkath, Tiberias, et Chammath κώμη Αμμαωῦς Josepho, a thermis dicta: de quibus frequentissima mentio apud Talmudicos, sub nomine 'Thermarum Tiberiadi.' "Quare vocatur Chammath? inquiant Babylonici, מים מבר מבר propter Thermas Tiberiadi." Adeo vicinæ erant hæ civitates, ut "olim Tiberienses incederent per totam Chammatham Sabbato: ac tandem Chammathenses ac Tiberienses constituenter civitatem unam." Chammatha autem ista vulgatissime vocatur 'Chammath Gadareæ' דמות ודי ור רקט 'Deque נרה ו מבר Chammath est eadem cum Thermis Gadareæ, et Rakkath eadem cum Tiberiade."

"Permisit Rabbi, ut Gadarenses descenderent in Chammatham a sabbato, utque redirent in Gadaram: ast Chammathenses non ascendunt in Gadaram."

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a Antiq. lib. 5. c. 1.  
c Jos. in vita sua.  
d Id. de Bell. lib. 5. c. 35.  
e Bab. Megill. ubi prius.  
f Hieros. Erubhín, fol. 23. 4.  
g Bab. Megill. ubi prius.  
h Hieros. Erubhín, ubi ante.
GALILEA.

Jam vero cum Gadara esse trans Jordanem, Chammath
autem tam contigua Tiberiadi, et tam vicina etiam Gadaræ
(regioni), necessario concluendum est et Tiberiada et Cham-
matham Jordani fuisse propinquissimas: Jordanemque so-
lum intersecuisse inter Tiberiada et regionem Gadarenam,
non totum mare Gennesariticum, ut in tabulis.

Emmaus ab iis remota nimir locatur a Tiberiade.

Dicimus etiam sitam fuisse Tiberiada ad effluxum Jor-
danis e mari Gennesaritico: nam, referente Josepho, dis-
bat Scythopolis a Tiberiade CXX tantum studiis (xv. M.P.);
quod fieri non potuit, si staret Tiberias, ubi posita in tabulis,—
multo minus, si ad influxum Jordanis in mare.

Prope Tiberiada et Chammatham erat Magdala: vicini-
tatem ex his percipe:—"Pastor quidam grandævus acces-
sit, dixitque coram Rabbi, Memini ego Magdalenses ascen-
disse in Chammatham, perque totam Chammatham ambu-
lasse [sabbato], pervenisse que ad vicum extimum, usque ad
Pontem. Permisit ergo Rabbi, ut Magdalenses irent in
Chammatham, et pergerent per totam Chammatham, ad vi-
cum extimum, usque ad pontem. Ob macella quædam, in
plateis Tiberiadis, adactus est R. Simeon Ben Jochai locum
istum purificare. Quicunque ergo juxta Magdalam iter
faceret, audire poterat vocem Scribæ dicentis, Ecce Bar
Jochai purificat Tiberiada."

Erat villa Βηθμανὸς dicta, ἀπέχουσα Τιβεριάδος στάδια
τέσσαρα. Hanc collocant tabulæ remotam inde nimir. Vo-
catur ea a Talmudicis הובע. "Tiberienses (inquiunt) qui
in Beth Moan ascederunt, ut conducerentur in
operarios, conducti sunt secundum consuetudinem Beth
Meonis. At Bethmeonenses, qui descendenter ad Tiberiada
conducendi, conducti sunt secundum consuetudinem Tibe-
riadism."'

Regio Gennesaritis juxta mare procurrens, longitudine
xxx stad., latitudine xx., erat vicina Tiberiadi: in ea erat
Capernaum oppidum: Confer Matt. xiv. 34. et Marc. vi. 53.
cum Joann. vi. 21. 24, etc. Et fons ejusdem nominis regi-
onem rigans.

1 In vita sua, pag. mihi 650.
2 Id. Shevith, fol. 38. 4.
3 Hieros. Bava Mezia, fol. 11. 2.
4 Aruch in רכינ
5 Hieros. Erubbin, ubi ante.
6 Jos. in vita sua, pag. 629.
7 Jos. de Bell. lib. 3. c. 35.
8 Jos. ubi supra.
PERSEA.

Perœæ "longitudo erat a Macharunte ad Pellam; latitude, a Philadelphia ad Jordanem."


Montes Macvar celebrantur a Talmudicis. Inde forte nomen Machærus.

Tota regio transjordanica Perœæ quidem audit, at divisa tamen ita erat, ut pars ejus australior singulatim Perœæ vocaretur, pars reliqua Batanœæ vel Basanitis (י in ν permutato pro idiomate Syro), Trachonitis, et Auranitis. Sic dicitur a Josepho, quod Herodi Antipæ donata est a Cæsare Περάλα καὶ Γαλιλαα, Philippo autem Batanœæ καὶ Τραχων καὶ Αυρανίας.

Urbs Batanœæ præcipua olim erat Golan, Josu. xx. 8: unde tota regio divisa in Gaulanitida superiorem atque inferiorem.

Batarœæ autem extendebatur Trachonitide."


"A Bethjeshimoth ad Ab Shittim, erant milliaria duodecim."—Hinc arguunt Judæi, castra Israelis in eremo fuisse quadraturæ duodecim milliarium, ab unoquoque latere, quia scriptum est, "Castrametati sunt a Beth Jeshimoth ad Abel Shittim," Num. xxxii. 47.


q Jos. de Bell. lib. 3. c. 4. r Hieros. Sheviith, fol. 38. 4.
Tamid, cap. 3. lal. 8. et Bab. Joma, fol. 39. 2. s Bell. ii. 9.
Id. ib. c. 13. t Jos. Antiq. i. 17. c. 2.
w Hieros. Sheviith, fol. 38. 3. x Antiq. i. 12. c. 12.
Hieros. Nedar. fol. 40. 2. y Id. Horaioth, fol. 48. 1.
Antiq. i. 15. c. 13. z Id. Gittin, fol. 43. 3. vid. Targ. Jonath. in Numer. ii. 9.
 Hieros. Sheviith, fol. 36. 3. b Jos. Antiq. lib. 5. c. 1.
PERÆA.


Civitates refugii, cis et trans Jordanem, sic disponunt Talmudici: "Juxta se (inquit ille) posita erant haec civitates, eo modo, quo duo vitium ordinés in vinea. Hebron in Judæa; contra, Bezer in eremo:—Shechem, in monte Ephraim; contra, Ramoth in Gileade:—Cadesh in monte Nephtali; contra, Gloan in Basan. Erantque ita dispositæ, ut tantum spatii esset ab ora australi terræ Israeliticae ad Hebronem, quantum ab Hebron ad Shechem. Tantumque ab Hebron ad Shechem, quantum a Shechem ad Cades. Tantumque ab Shechem ad Cades, quantum a Cades ad oram terræ septentrionalem."

Hippo Gemaristis est הָרִיס, quam supponunt esse regionem Tob, de qua mentio Judic. xi. 3: "Jephthah habitavit in regione Tob הָרִיס וַיִּבְלָע id est, in Susitha." Si græce reddas, ἔν Ἰππηνυ.


e Hieros. Sotah, fol. 21. 4.
g Hieros. Rosh Hashan. fol. 54. 4.
¹ Joseph. de Bell. l. 2. c. 13.
k Jos. Antiq. l. 18. c. 3.
º Bab. Maccoth, fol. 9. 2.
b Antiq. l. 18. c. 5.
¹ Joseph. de Bell. lib. 3. c. 35.
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ΛΕΙΨΑΝΑ

DE REBUS

AD ΤΩΝ LXX VERSIONEM GRÆCAM

SPECTANTIBUS.
ΔΕΙΨΑΝΑ

DE REBUS

AD TΩΝ LXX VERSIONEM GRÆCAM

SPECTANTIBUS.

Splendida* de Versione ista exstat historia apud Aristæam et Josephum. Quæ adeo apud omnes obtinuit (excepto quod de circumstantiis aliquibus sit a nonnullis dubitatum), ut is qui de ea disputaverit, universo antiquitatis consensui videatur se opponere: quod procul absit. Nos quidem per annos plurimos vetustatis posteriorumque sæculorum reverentia ac consensu moti, rem istam in dubium (dicam?) ne quidem ad examen vocavimus,—indignum ducentes, illud non credere, quod credunt omnes. Ast tandem, occasione quadam non indigna excitatis, ut rimatius historiam istam perpenderemus, illapsa est nescio quæ hæsitatio, et a priori credulitate nostra discrepantia: quam dum humilime profamur, tenuitati judicii nostri tribuat ingenuus lector mallem, quam pruriti novitatis, aut spiritui contradictionis.

Exscribemus ergo primo, ex Talmudicis, Aristæa, et Josepho, summulam aliquid istius historiæ; et deinde ea, quæ dubitationem nostram ex ipsis procreant, aperiemus.

I. De ista translatione hæc habet 'Massecheth Sopherim,' quæb ipsissimis suis verbis producemus, atque interpretationem nostram apponemus juxta; ut quanta fieri potest luce res judicetur.

Articulus, vel Traditio septima. Historia est de quinque Senioribus, qui scrip-


b Cap. 1. artio. 7. et 8.
serunt Ptolemæo Regi Legem Graecæ. Ac acerbus fuit iste dies Israeli, sicut dies quo convenit est Vitulus aureus. Quia Lex non potuit interpretationem recipere, secundum omnia ei necessaria.

Traditio octava. Rursus historia est de Ptolemæo Rege, quod congregavit LXXII. Seniores, atque eos dispositum in LXXII. domos; et non dixit eis, quare eos congregasset. Ingressus est ad singulos, et dixit: Scribe mihi Legem Mosis magistri vestri. Indidit Deus consilium in corda singulorum; ita ut conformaret sensum suum in sensum unum. Et scripserunt ei Legem per seipsam. Tredecim autem res immutarent, quæ hæ sunt:

1. "Deus creavit in principio." Gen. i. 1.
7. "Quia in ira sua interfecerunt virum, atque in vo-
luntate sua suffoderunt praessepe.” Gen. xlix. 6.


10. “Et in celebres filiorum Israelis non emisit manum suam.” Exod. xxiv. 11.


13. “Quae divisit Dominus Deus tuus, ut luceant omni populo sub caelo, quibus non præcepi, ut adorarent ea.”

Hæc ‘Massecheth Sopherim.’ Eadem etiam Gemaristæ Babylonici in ‘Megillah’, paucis tantum variatis, quæ observabimus suo loco. Glossator ibidem loci rationem reddit, cur hæc immutariint, his verbis:

“Scripserunt, ‘Deus creavit in principio,’ ne dicaretur, quod Bereshith Deus est; et duæ erant potestates, et prior creavit posteriorem.

‘Faciam hominem,’ ne inde concluderetur, duas esse potestates, si scriptum foret, ‘Faciamus.’

‘Et opus suum complevit die sexto,’ ne dicaretur, quod Deus aliquid operatus est Sabbato.

‘Marem et feminam creavit eum.’ Et non scripserunt [ubi corrigenda est Massecheth Sopherim] quod sonaret Deum creasse duas personas, unumquemque marem,
atque unamquamque foeminem duas personas. Scripserunt ergo Barai. Nam sic creatus est homo in duabus personis.

'Et risit inter vicinas suas,' ne diceretur, de Abrahamo non curat; nam scribitur quod ille risit: de Sarah autem curat. Scripserunt ergo bekrovth, ac si diceretur, Abraham in corde suo risit,—ea autem, dixit, inter vicinas suas.

'Super quod portat hominem;' Quod camelum denotat:—ne diceretur, Mosi magistro vestro non erat equus aut camelus.

[Hic iterum aliter Masecheth Sopherim] 'Interfecerunt bovem:'—ne diceretur, Patres ergo vestri erant homicidiae, &c.

'At aor hibb ber[--] [Moses de Ara] Qua habitarunt in Aegypto, atque in aliis terris:'—ne diceret, Mendacium scriptum est in Lege. Nam ecce Kohath erat de descenditibus in Aegyptum. Si autem numeres annos Kohathi, atque annos Amrami; atque annos Mosis, omnes minime assurgent ad quadringsentos annos, &c.

'Et misit celebres e filiis Israelis. Et in celebres filiorum Israelis non emisit manum suam.' Exod. xxiv. 5. 11. Dignitatem denotat, 'nuh Inferioritatem. Inde forte is diceret, Infimos inter vos misistis, ut faciem Dei requirerent.

'Non desiderabili quicquam:'—ne diceret, Asinum forte non abstulit ab iis, ut desiderabile aliquid aliud abstulit.

'Lucere omnibus gentibus:'—nam si non sic scripsissent, diceret, Tum filio Noachi permissa est Idololatria.

'Quae non praecepit ut adorarent:'—Nam si non scripsissent, 'nuh, hoc sonaret, Quae non praecepit ut essent; diceretque ille, Tunc numina sunt, atque eo invitro creatu.'

Gemara: "Et scripserunt ei 'Parvipedem:' et non scripserunt ei τὰ οἰκονόμα, quia nomen uxoris Ptolemaei erat Arnebath. Ne diceret ille, Irrident mihi Judaei, nomenque uxoris mei inseruerunt in Lege."—

AD LXX VERSIONEM SPECTANTIBUS. 423


II. Super totam historiam


1. Refertur a 'Massecheth Sopherim,' quod vidimus antea, "Quinque Seniores antea ei Legem in linguam Græcam transtulisses:" et quidnam vult ille ulterius? versionem vult? Erat in manibus. Textum originalem vult? Ab iisdem recipere potuit, a quibus et versionem. Fateor ingenue historiam istam de quinque Interpretibus, Legem Graecæ pro Ptolemæo vertentibus, apud me primum examen movisse de versione τῶν LXXII.

2. Erat jam Judæorum in Ægypto habitantium multitudo infinita. Erantque inter eos quamplurimi, qui utramque linguam calleren, possentque opus illud peregisse, æque ac Judæi accersiti e Judæa. Refert Josephus' versionem a LXXII. jam perfectam, propositam fuisse Judæis Ægyptiis cognoscendum, atque illos approbasse. Συναγαγὼν, inquit, ο Δημήτριος τούς Ἰουδαίους ἀπαντᾷ ἐς τὸν τότον ἔνθα καὶ μεταβιβάζεσαι οἱ νόμοι, παράνυσι καὶ τῶν ἐφμενῶν, ἀνέγνω τούτως. τὸ δὲ πλῆθος ἀπεδέχατο μὲν καὶ τοὺς διασαφήςαντας πρεσβυτέρους τὸν νόμον "Demetrius, advocatus omnibus Judæis in locum, ubi Lex versa fuerat, praesentibus etiam Interpretibus, perlegit codicem. Concio vero et Seniorum interpretationem approbavit." Poterant certe illi vertisse, qui poterant judicare de versione. Et quare e longinquo interpretes pateret Rex, cum e subditis propris prope essent, qui in ista re poterant ei æque satisfecisse? Cur illos tanto

[Antiq. lib. 12. cap. 2. [Hudson, p. 518. 17.] ]


III. Quærimus, et miramur, quanam fronte vel potuerint, aut ausi fuerint, Regis imponere versione tam falsa, tam a fonte Hebræo aliena, qualis est ea Græca, quam legimus, quamque secuti sunt omnes Patres, et tota Antiquitas. Hæc-cine gratitudine vestra, ð Seniores, Regi indulgentissimo, et super fidem erga vos liberali,—eum fallaciis atque imposturis deludere, qui de volbis genteque vestra tam bene meruit? Erogasti bene, ð Ptolemae, inunera talenta tua, cum nihil reportes a cœtu ingratissimo quam innumeræ fraudes! Et vix credibile est ausos eos fuisset, si non gratitudine ac ingenuitate motos, at certe metu ac cura sui, tam aperte dolos ei nectere, qui tam facile potuit et fraudem detegere, et ulcisci. Num adeo pueriliter credulum credamus Regem, ut absque quovis examine illud digereret, quod constiterat tanti? Vel tam longe a viris in utraque lingua doctis remotum, ut non posset versionem ad examen vocare? Monstrum foret Regem prudentissimum, studiosissimum, viris doctissimis undiqueque stipatum, imposturis tam grandibus, tam infinitis irretiri velle, absque scrutamine quovis aut trutinatione. Retulimus ante e Josepho, propositam fuisse versionem jam perfectam, Judeis Ægyptiis cognoscendam; et

num omnes in eandem fraudem conspirarunt? Hæcine in
in Regem fides? Hæcine salutis propria cura? Nunquamne
illum fraudes et irrisiones hasce detecturum? Cavete vobis,
o Judæi, si detegantur; et cavete vobis, o Judaici historici,
ne et fraus in vobis etiam detegatur.

In rebus ergo, tam minime inter se consistentibus, quid
dicendum? Credere est credere incredibilia: negare est uni-
versæ Antiquitatis contradicere. Miracula supponere est
absque fundamento; totam historiam rejecere est absque
ratione. Ex his angustiis ut nosmet extricemus, liceat bona
cum venia, ut dicamus quid suspicemur.

I. Credimus quidem versionem istam, quæ nomen τῶν
LXX portat, exaratam fuisse a Senioribus Judæorum; sed
ambigimus an Ptolemæo Regi: multo magis ambigimus,
an μετὰ πολλῆς ταύτης φαντασίας, et stupenda pompâ, quæ
historiam ornat et magnificat.

II. Conjectamur ex 'Massècheth Sopherim,' quinque
Seniores Judæorum in Ægypto Legem Græce Regi transtu-
lisse, insciis Senioribus Hierosolymitanis; et facto, si præ-
scivissent, non consensuris. Hinc ildud, "Acerbus fuit dies
iste Israeli, sicut dies, quo confectus est Vitulus aureus."
Rationem reddunt ii, modestam quidem, at non sine fallacia,
"Quia Lex non potuit verti, inquiunt, secundum omnia ei
necessaria." Ast ildud, quod revera punxit, hoc erat, quod
nempe Lex, magnus ipsorum thesaurus, in manus ethnico-
rum jam pervenisset, atque iis innotesceret lingua sua. Nihil
eos acrius momordit, quam gentiles privilegiorum suorum
sacrorum fieri participes.

III. Arbitramur textum Hebræum Ptolemæo exscriptu-
tum æque ac versum. Nam eo sensu intelligendæ sunt tre-
decim istæ variationes, quas textui Hebræo, quem Regi tra-
diderunt, inseruerant. Nam 1. variationes istæ omnes non
occurrenc in Versione Græca, imo vix una, præter eam Exod.
xii. 40. 2. Memoria est, apud Talmud Hierosolymitanum,
trium exemplarium Legis in atrio repertorum: quorum unum
письн scriptum habuit, in Exod. xxiv. 5. Quod extra dubi-
um rem ponit, Hebræa fuisse ista exemplaria; et vocem
istam, quæ una ex tredecim variationibus nominatur, textui
Hebræo insertam fuisse: sic insertas etiam reliquas.

IV. Arbitramur Synhedrium Hierosolymitanum exem-
plar istud Regi exscribi curasse, exigente id Rege, ut utrum-

h Taunitb, fol. 68. 1.
que Exemplar secum haberet, et Græcum et Hebræum; Græcum, a quinque Senioribus exaratum Ægypto-Judæis; Hebræum, ab Hierosolymitanis. Nam sine observatione præteriri non potest, Talmudicos historiam istam de LXXII. Senioribus referentes, de exscriptione Legis mentionem solum facere, non de Versione omnino. Sic 'Massecheth Sopherim;' "Quinque Seniores, inquit, Græce exscriberunt Legem." At de LXXII. hoc tantum, "Dixit iis Rex, Exscribite mihi Legem." At de Græce vertenda nihil. Sic et Gemaristæ prius allegati.

V. Hariolamur ergo, nihil aliud Ptolomæo præstitisse LXXII. istos, quam textum Hebræum Legis exscripisse, insertis tredecim istis variationibus. Jam vero an in Ægypto id factum fuerit a Senioribus quibusdam in istam rem a Synhedrio missis, an Hierosolymis; atque inde per quosdam missum, sollicitè non inquirimus. Esto in Ægypto, quod refert historia: ansam hoc præbuit splendidissimæ isti historiae apud Josephum, et Aristæam (si modo historia ista Aristææ) ad posteros absque dubio traductæ, in honorem Legis et gentis. De quaram gloria nihil satís dictum arbitrati sunt Judæi, hodieque arbitrantur.

VI. Suspicamur denique Synhedrium Hierosolymitanum, cum jam eo deventum foret, ut Lex sua lingua Ethniciæ vernacula inter Ethnicos esset, necessarium duxisse aliquid de versione totius Scripturarum curare: ne et reliqua pars fons an ab aliquo, iis invitis, in Græcam transferretur; sicut jam Lex fuerat a quinque istis. Versionem igitur suo ex consilio agrediuntur, ad placitumque suum: talem scilicet, qua, quantum fieri possit, gentilibus imponeretur: ne nimiun sensum saperent codicum sacrorum; et tamen prævenient foret, ne Versio aliqua alia irreperet. Hinc Versionis istius sanctio, (de qua et Josephus) non quidem tam ut gentem suam ad eam recipiendam pro authentica astringerent, quam ne quis aliam auderet.

VII. Versionem ergo istam apud gentiles adeo obtinuisse, nihil mirum; utcunque locis infinitis (heu quam hiulce!) a textu Hebrææ dissentientem, cum alia non essent Biblia, quæ ab iis legi possent, fontem Hebræum non callentibus, nec rivos etiam Chaldæicos, cum jam in linguam istam fons derivaretur. Valuit etiam plurimum apud gentiles, ad Evangelium conversos, ipsissimum nomen authoris Hebræi.

\[\text{Leiden's edition, vol. 3. p. 5.}\]
Hinc apud eos Librorum Apocryphorum pretium et receptio; dum adhuc non prodiissent volumina Talmudica, quæ amen-tiam et levitatem istius gentis adeo prodiderunt.


Alia de eadem materia 'Ανάλεκτα, quinque hisce generalioribus Capitibus disposita.

I. Biblia publice lecta in Synagogis Hellenisticis non esse τῶν LXX.
II. Hanc Versionem non fuisset τῶν LXX, ut vulgo per-hibetur.
III. Examinatur ista Josephi assertio, Versionem hanc contra omnes alias sanctam fuisset, gratamque imprimis genti Judaicæ.
IV. Enumerationis specialis variorum hujus Versionis er-rorum.
V. 'Ανακεφαλαίωσις, duabus sectionibus.

k Cap. 6.
CAP. I.

Quod Biblia publice in Hellenistarum Synagogis usitata non fuerint τῶν LXX: contra quosdam, qui hoc factum fuisse assuererant etiam Apostolorum temporibus.

I. Argumentor ab offensione, quam lectio solennis istorum Bibliorum Judæis vulgaribus merito pareret, ob miram a fonte Hebræo discrepantiam: ideoque a Synhedrio non permetteretur. Nam Judæum supponamus in Synagoga Hebræa audire lectionem Mosis e textu Hebræo; atque illico in Synagogam Hellenisticam digressum eundem ipsissimum locum audire lectum e Versione Graeca in sensum plane contrarium. Num hoc quisquam toleraverit?

Exempla sumamus paca pro innumeris.

Hebræa.

Gen. iv. 7: Nonne, si bene feceris, est acceptatio? et si non bene feceris, peccatum [i. e. sacrificium pro peccato] cubat ad ostium.

Gen. v. 3: Adamus vixit 130 annos.

Ver. 4: Vixit post genitum Seth 800 annos.

Gen. xlvi. 27: Omnes animæ erant 70.

Jos. xii. 24: Omnes reges 31.

1 Sam. iv. 18: Eli judicavit 40 annis.

1 Sam. xi. 8: Trecenta millia, et 30,000.

2 Sam. vi. 1: Triginta millia.

Judic. xx. 15: Viginti sex millia.

Plurima occurrunt istiusmodi: ut et infinita, quæ Versio Graeca addidit de suo. Unum pro multis, 2 Sam. xxi. 11; "Et nuntiatum est, quæ fecerat Respha, filia Saülis, Kā

LXX.

Nonne, si recte offeras, non autem recte dividis, peccasti? Quiesce.

Adamus vixit 230 annos.

Vixit1 post genitum Seth 700. annos. [Et sic de annis reliquorum Patriarcharum.]

Omnes animæ erant 75.

Omnes reges 29.

Eli judicavit 20 annis.

Sexcenta millia, et 70,000.

Septuaginta millia.

Viginti tria millia.

AD LXX VERSIONEM SPECTANTIBUS.

ἔκελοθέντων, καὶ κατέλαβεν αὐτοὺς Δάνιλος Ἴωά ἐκ τῶν ἀπογέννων τῶν γεγάνατων."—Addamus et illud, quod in nullum quidem vertitur sensum, Esai. ix. 1; Ῥοῦτο πρῶτον τις ταχὺ πολὺ χώρα Ζαβουλών, &c.—Justum volumen requirerent omnia.

Jam ergo, numquam credibile est, ullus fuisse in toto terrarum orbe Judaëos, qui Versionem talem sibi eligerent, neglecto fonte Hebræo? Fingunt Talmudici, Joabum præceptorem suum interfecisse; ideo quod de punctatione uniformi vocabuli eum male docuisset, et 'Zachar' legisset pro 'Zecher,' Deut. xxv. 19. Et certe quicunque accuratissimam curam et preæscriptionem Scribarum observaverit, de exacta lectione in Synagogis, non facile credet permessum fuisse Hellenistis a Magistris, Versione uti, a veritate et puritate Hebraea tam infinitis parasangis dissentaneâ.

II. Argumentum peto ex Constitutione Justiniani. Sunt qui in contrariam nostræ sententiam (ut probent scilicet Versionem LXX interpretem lectam fuisse in conventibus Hellenistarum sacris) Constitutionem hancce, de qua dicturi sumus, in partes suas producunt. Quibus an faveat, paucis expoloremus, in medium prolatis verbis augustissimi Imperatoris, quæ videntur rem sub lite quam proxime tangere.

"Verum enim vero, inquit", quamvis dum commentis inter ipsos interpretationibus se committunt, in hunc usque diem a recta sententia aberraverunt: quia tamen didicumus habere ipsos inter se controversiam, non sustinuimus eum tumultum relinquere ipsis incompositum. Siquidem per interpellationes, quæ ad nos referuntur, didicumus, quod ex ipsis Hebræis quidam sola lingua tenentur Hebraica, eaque utendum esse in sacrorum librorn lectione volunt: quidam etiam Græcam assumendam contendunt; et longo jam tempore ea de re seditiones inter se agitant."

Per 'Hebræos' Imperatorem 'Judaëos in genere' intelligere, satis probat tota tela Constitutionis: et quidem moveri hanc contentionem inter Hellenistas præcipue, est vero simillimum. Et ex verbis allegatis clare etiam patet, de re adhuc inter eos non esse deciscum. "Quidam Græcam Versionem assumendam voluerunt:"—sed adhuc, quantum videtur, non assumpserant. Et si sic penderet res et lis temporebus Justiniani, vix credibile est lectionem Versionis LXX temporebus Apostolorum tam placide atque universaliter obtinuisse. Nec erat contentio hæc, cum orta foret, præcise

\[\text{[Bav. Bathra, fol. 21. 2.]}\quad \text{[Novel. 146.]}\]
de lectione Versionis LXX, sed de lectione alicujus Versionis Graecae. Quod et e sequentibus liquet, cum Imperator ad LXX restringit vel ad Aquilam, si Graecam velit; permittens tamen interea cujusvis linguae usum, qua utilitati cedat auditium.

Vides obiter, unde ortae Versiones istae Aquilae, Symmachii, Theodotionis, quinta, sexta: contendentibus scilicet nonnullis, ut assumetur lingua Graeca in lectione librorum sacrorum. Jam vero, si LXX tam diu, et tam absque controversia, in usu et deliciis Synagogis fuissent, quam inane erat istas Versiones exarari!

Ex praefata Constitutione videmus litem nondum compositam; nec quidem clare liquet Graecam Versionem adhucuisse lectam omnino: "Voluerunt eam assumi;"—sed an jam assumpsissent? Nam sic porro Imperator: "Nos igitur de hac controversia edocti meliores esse judicavimus eos, qui Graecam etiam linguam in sacrarum librorum lectione assumere voluerunt; et [uno verbo] omnem denique linguam, quam locus accommodatiorem et magis familiarem reddat auditoribus."

Quid clarius pro causa nostra? Sub lite res adhuc erat tot annorum centuriis, post ea tempora, de quibus nos agimus. Et tum vix credibile est, istis temporibus rem esse tam molliter absorptam, ac supponunt contra sentientes.

Pergit Imperator, cum veniam et licentiam indulsiesset usus cujusvis linguæ vernaculæ, et hac subinfert: "Neque facultas sit ipsorum Interpretibus, qui solam Hebraicam assumunt linguam, ut suo arbitratu malitiose hanc tractent, vulgi ignorantia suam tegentes improbitatem," &c. Posteaque: "Unde hac a nobis prebita licentia, neque aliquibus omnino subdantur dispendii, hi qui Graecam et alias linguas assumunt. Neque item ab ullo prohibebuntur. Neque qui Archipherecita, aut Seniores interim, aut etiam Magistri apud eos appellantur, licentiam habebunt, ut vafris quibusdam commentis, aut anathematismis, id prohibeant: nisi velint corporalibus castigati pœnis, atque insuper bonis spoilati, vel inviti consentire nobis."

‘Archipherecita’ videntur a † merely denominari; nempe qui precipui fuerint in tradendis et explicandis † merely Abraham, "Capitibus Traditionalibus." Istique, ut appareat, reliquique, qui Rectores populi Judaici erant, summo conatu sese oppo-
uterunt lectioni versionis cujusvis Graecæ; neque ullq modo permitterent; nisi authoritye devicti, et fulmine perterriti Imperatoris. Et putasne eos, absque omni reluctatione, eam permisisse in omnibus Synagogis Hellenisticis, sub temporibus Apostolorum?


Notes 1. Rabban Gamalieleem, qui vulgo 'Jafensis' audit, fuisset Tiberiade. Quod certe non prætereundum. 2. Targum Jobi fuisset, in rerum natura, in diebus Rabban Gamalielis, magistri Pauli, et adductus est liber ad eum, ut probable est, ut ad Præsidem Synhedrii, ut de eo sentiam ferret. Et 3. Quod præcipue notandum, quod non toleraverit ille, ut viveret istud Targum, sed terra et luto obvolvit, ut ex seipso interiret, et marcesceret. Istamque historiam retulit R. Chalaphta nepoti ejus Gamalieli, ut et ille eadem acrimonia cum Targum isto ageret, quod illo ipso tempore manibus oculisque trivit.

Duo obiter etiam sunt notanda. 1. Targum istud fuisset in lingua Chaldaica, (ut agnoscit Gloss. in locum absque omni scrupulo) qua usi sunt interpretes in synagogis. 2. Librum Job ex libris istis fuisset, שבת בראות פורקנ ע "Quos non legerunt in Synagogis:" et tamen versionem talem libri talis nullo modo tolerabit magnus Gamaliel. Et num credibile est ipsis istis temporibus, Legem et prophetas in Versione Graeca ubique legi inter Hellenistas, immo in Synagogis Hellenisticis, quæ Hierosolymæ? Imo, quod asserunt etiam

p Bab. Schab. fol. 155.


Nec illud sine animadversione præterendum, quod dicit, "Quod commentis inter ipsos interpretationibus se committunt." Sunto hæ ‘interpretationes’ versiones Graecæ: deturque has lectas fuisses in Synagogis: at certe in earum numero non est Versio ῥῶν LXX. Nam eam plane istis opponit Imperator, cum "qui lingua Graeca legunt," inquit, “utantur interpretatione Septuaginta, quæ omnibus est exactior.” Jam vero si versio ista tam frequens, tam grata et accepta foret in Synagogis, a temporibus ipsis Apostolorum, unde, aut quare, jam retro ab ævo Justiniani perierat ejus usus, ita ut non, nisi authoritative Edicti Imperatorii, revivisceret?

III. Pauca ad Tertulliani et Justini authoritates sufficiens reponenda. Detur quod allegatur ex Tertulliano, lectamfuisses, cum ille ista scriberet, istam Versionem: non tamen sequetur illud quod asseritur, de temporibus Apostolicis. Et ut libre loquar, quod sentio, credo equidem lectionem istam, temporibus Tertulliani, non fuisset ex electione Judæorum, sed ex severitate Imperatoris. Nam consultis historiae temporum Severi, sub quo floruit Tertullianus, planum

est eum minime amicum Judaeisuisse, quin torvum acerbumque. Ita ut non mirum sit, si ille non omnino illis permitteret lectionem Scripturarum in Conventibus sacris, nisi sub vectigali; idque etiam in versione Graeca. Non quod eligerent illi versionis illius lectionem potius quam textus Hebraei; sed quod statueret severitas Severi, aut versionem istam legendam, aut nullam omnino tolerandam lectionem. Et forsan eodem tetendit haec ejus restrictio, nempes, ne genus ista, omnibus alius contraria, sub ignota lingua leges et sacra sua occultaret: sed ut omnibus innotesceret, an periculoosa imperio illi profitteretur, necne.


Et jam in unum collectis omnibus, quae sunt dicta, arbritrum provocamus œquum lectorem, an non magis probabile sit, etiam ipso Hellenistas in synagogis suis textum Hebraicum legisse temporibus Apostolorum, quam versionem Septuaginta Interpretem. Quod, pace virorum doctissimorum, contra sentientium, dictum velim.

CAP. II.

Quod haec Versio revera non fuerit LXXII Seniorum, ut vulgo perhibetur:—

I. Quoniam tam improbabile est, Regem Ptolemaeum ullos omnino interpretes ab Hierosolymis accersivisse. Nam 1. Eccur et longinquò petendi Judæi ad opus hoc præstandum, cum in Aegypto præsto essent, iique e subditis Regis, qui hoc possent? Refert Josephus Versionem a LXXII jam perfectam, Judæis Aegyptiiis propositamuisse cognoscendam, qui et eam approbarunt. Et nonne idem et vertere potuerunt, qui approbare? 2. In Epistola Regis ad Eleazarum, inductur ille Pontificem orans, ut sex viros doctos, e singulis duodecim tribus, ad hoc opus mitteret; missorumque nomina tribunatim enumerat Aristæas. Ast unde nam hi comparandi e duodecim tribus?—secundum eorum sententiam præsertim, qui decem tribus a prima sua captivitate in hunc usque diem in terra locant non cognita. Et quare tam accurata electio e duodecim tribus, cum e duabus centum forsan eligi possent satis idonei? 3. De Senio-
ribus, in LXXII cellulas singulatim et seorsim dispositis, non est cur hesitemus, cum explosum a doctis fere omnibus jampridem sit illud commentum:—ut et illud de Spiritu Sancto, eos in opere isto divinitus dirigente.

II. Quod in hac versione non occurrunt immutationes istae tredecim, quas fecerunt illi Seniores, quemadmodum referunt Talmudici. Loca intueamur.

1. Scripserunt 5. Seniores, "Deus creavit in principio," Gen. i. 1. At in Graeco textu, qui sub nomine τῶν LXX obtinet, nulla talis est ordinis verborum imutatio.


5. Scripserunt בִּרְשָׁית "Et risit inter cognatas suas," Gen. xviii. 12.—Graeca aliter, 'Εγέλασε δὲ Σάρρα ἐν ιαυτῇ, "Risit autem Sarra in seipsa."


CAP. III.


Ex praefatis credimus, exaratam scilicet esse versionem istam, quæ τῶν LXX nomen obtinet, non in gratiam Judæo-
rum, sed in fallacia Gentilibus: exarasseque Aquilam, incitantibus applaudentibusque grandibus istis Rabbinis, aliam Judæos commendandam; cum jam viderent Judæos undique Graecizantes; eosque et Gentiles, versione τῶν LXX utentes, Christianos fieri.

Hoc ergo in super liceat quærere; Si versio ista τῶν LXX adeo contra omnes alias, ut perhibetur, sancta foret, adeoque genti Judaica grata et accepta, ac refert Josephus,—eccur aliam moliretur Aquila pro Judæis? Et ecce ea tam illis grata? Talmudici enim frequenter versionem Aquilæ citant: Περὶ χριστῶν vide in marginem notatas*. Sic laudatam Aquilæ etiam versionem habes a Bereshith Rabba, atque ab aliis scriptoribus:—at versionem τῶν LXX vix aut ne vix unquam.


At nequaquam dubitaveris versionem Aquilæ Graecam a

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† Fol. 14. 2. et 29. 1. alibiique.
+ Hieros. Megill. fol. 71. 3.
י Rab. Megill. fol. 5. 1.

Jam quæro ego, si versio LXX sancta fuerit pro summe authentica, et Judæis commoda, quare hæc non citata? Quare versione suorum repudiata, tam authoritative publicata, sancta, applausa, ad versionem confugerent hominis singularis, et non Judæi, sed proselyti? Latuit certe aliquis anguis in herba.

Hoc etiam adjunctum velim, librum Siracidæ Indice Expurgatorio damnatum, honorifice tamen a grandissimis Magistris aliquando citari, pariterque, ut diximus, versionem Aquilæ.


Allegatum videsis in eodem Tractatu:—"Levis est gener, qui habitat cum socero; et levior genero est itinerans, qui in domum suam inducit itinerantem; et levior itinerante est, qui respondet priusquam rem intelligat."—Sed redimus ad Aquilam.

Omissa curiosiori indagine de ipsa persona, de ipsa versione Aquilæ nobis res est et sermo:—nec tam qualis ea fuerit, quam quo motu ille tale opus in manus suscepterit. Nam si adeo Judaicæ genti in deliciis fuisset versio LXX Seniorum, ac de ea est communis sententia; sique, quod dicitur a nonnullis, sanctione tam inviolabili roboraretur, ut nefas cuquam foret aliamx moliri,—mirandum est Aquilam aliam aggerdi velle. Si ea authoritate, favore, applausu emineret apud gentem Judaicam, quibus emunisses eam persuasum sibi volunt Josephus et Aristæas; cur admissa alia, cur accepta, cur a Talmudicis citata, nulla interim de altera ista versione habita mentione, saltem nulla ex illa producta citatione? Vix crediderim ego quosvis Judæos,
neglecto textu Hebrœo, versionem istam elegisse legendam publice, quam allegatione ulla non dignantur magistri sui. 


§. I.

De duabus editionibus Hebraicis in Octaplis Origenis.

De iis sic idem Epiphanius: Τετραπλά γάρ εἰσι τὰ Ἑλλη

νικὰ, ὅταν αἱ τοῦ Ἀκίλα, καὶ Συμμάχου, καὶ τῶν ἠθυμηκο

νταδύο, καὶ Θεοδοτίνον ἔρμηνεα ςυντεταγμέναι ὡσι. Τῶν τεσσά


Qualesnam fuerint duæ istae Hebraicæ editiones, docet idem alibi his verbis: 'Επὶ τὰς Ἑλληνικὰς ἔρμηνεας δύο ὀμοῦ παραζέσεις τῆς Ἑβραϊκῆς φύσει δι᾿ Ἑβραϊκῶν καὶ Ἑλληνικῶν στοιχείων. "Ad Græcas Interpretationes duæ simul additiones Hebraicæ vocis, per Hebraica ac Græca elementa."

Hinc columnas varias in Octaplis sic ordinat et disponit Petavius.

| Hebraica propria | Hebraica Græcis | Aquila. | Symmachus. | Septuaginta. | Theodo- | V. Edi- | VI. Edi-
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Miratus sum aliquando, quid Origenem moveret, ut ope-

ram ita luderet, Hebraicum textum exscribendo Græcis lite-

ris: nec in hunc usque diem mihi ipsi aliter satisfacere pos-

sum, quam opinando, quod hoc non inusitatum apud Judæos, præsertim Hellenistas: qui, ut videtur, nullo modo ferentes textum sacram in Synagogis non lingua Hebræa

*Epiph. de Ponder. sect. 15. **Ibid. sect. 19. *Harres. 64. sect. 3.
leggī, in gratiam et facilitatem legentium aliquando Hēbraica exscripturā Graecis litteris, et in iis legerunt.

Vestigia aliqua hujus rei videre mihi videor in distinc-tione ista Magistrorum de libris sacris, 'Scriptis quavis lingua,' et 'Scriptis cum versione in quavis lingua.' Ubi per 'scriptionem qua-vis lingua' intelligitur immutatio characteris tantum, non linguā: textu Hēbrae exscripto litteris non Hēbraeis.

Disputant illi loco ad marginem, an liceat Sabbato libros sacros eripere ab incendio, cum illud fieri non potuerit ab-que aliquo labore; et sic concluunt: “Veni et audi: sic scribantur Coptice [vel Αγυπτiace]. Hērie Medice. Ήλιοτα Persice. Ήνια Graece. Eri-piunt eos ab incendio. — Rabh Houna dicit, Traditio est, ήνια Coptice, eripiant eos ab incendio. R. Jose dicit, Non eri-piunt.”

Vides clare, ita distinguui, ut diximus; et innui etiam vi-des transcriptos fuisset libros sacros aliis quidem characte-ribus aliquando, at retento tamen interea textu ipso Hēbrae. Quod quare factum fuerit, si quæratur, vix aliquid aptius promptiusve habes quod respondeas, quam quod hoc factum est, ut facilius legerentur in Synagogis ab iis, qui lite-ras et lectionem Hēbraicam non tam expedite calluerunt. Nullo saltem modo negari potest hoc factum fuisse ex amore et cupidine retinendi textum Hēbraēm.

§. II.

De Targumin.


— Primus inter eos fuit Jonathan Ben Uzziel,” &c. Et referunt historiam Hierosolymitani de patre Jonathanis, Jonathanem exhaeredante, et bona sua legante Shammăeo; qui et partem restituit Jonathani. Babylonici vero, de ho-

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*c Bab. Schab. fol. 115. 1.  
*e Bav. Bathra, fol. 134. 1.  
*f Hiers. Nedain, fol. 39. 2.  
*g Bav. Bathra, fol. 133. 1.
mine quodam filios suos exhaeredante, et bona sua legante
Jonathani; quem objurgaturus, quod partem aliquam filiis
restituerat, adiit Shammæus.

Onkelosum coævum statuunt cum Rabban Gamaliele,
Pauli magistro: quo\(^h\) defuncto, adolevisse eum dicunt in-
gentem pro eo massam thuris. Et tamen eum volunt esse
filium sororis Titi.

Sed de tempore horum nec nos fatigabimus ipsos, nec
Lectorem, ex instituto forsan aliquando de iis fusius dic-
turi: hoc tantum impresentiarum adnotantes, quod referunt
iüdem Talmudici, quod “Jonathan\(^1\) interpretatus est Prophe-
tas, ab ore Haggæi, Zacharìæ et Malachiiæ: et Onkelosus
Legem, ab ore R. Eliezari et R. Josuæ.” Hinc merito qua-
rimus, cur Jonathan etiam Legem non fuerit interpretatus?
Et cur ille Prophetas tot annis ante editum Targum Legis?
Erit mihi magnus Apollo, qui hæc solverit. Sunt quidam
qui dicunt, eundem esse Jonathanem, qui Legem verterit:
se debitutur hoc satis ex ipso stylo. Cur Hagiographa
etiam non vererit, ratio a Gemaristis redditur; quod prohi-
beretur cœlitus: nempe “quod in iis foret mentio de fine
Messiæ;” in libro scilicet Danielis, ut fatetur Glossa.
Quod rem reddit magis suspiciosam, innundo, de morte
Messiæ jam tum celebrari famam, cum ille hoc aggrederetur.
Et tali fabula obscuratur lux Esaiae quinquagesimi tertii;
ubi finis et mors Messiæ prædicatur satis.

Cum dicunt Patres Traditionum, Jonathanem Targum
suum acceptisse ab ore Haggæi, &c, non coætaneum istis
Propheitis venditant Targumistam; sed quod prophetica quasi
traductione, a sæculo in sæculum, ad eum tandem deriva-
tetur ista interpretatio, ac si ab ipsissimo eorum ore. At
liceat mihi a te, ò Jonathan, vel a vobis, ò Rabbini, querere,
Unde (ut alia omittamus) ista versio verborum Zechariæ,
cap. xiv. 5, “Et obturabit vallis montium,” pro, “Et fugietis ad vallem mon-
tium?” Quam versionem amplexit tur etiam versio Graeca:
\(^{10}\) legendo pro \(^{11}\).
Num hoc ab ore Zechariæ ac-
cepisti, ò Targumista?

Cumque dicunt iidem, Onkelosum ab ore R. R. Eliezari
et Josuæ Targum suum hausisse, idem, ni fallamur, volunt,
quod traducta fuerit ista interpretatio a monte Sinai, ut et

\(^h\) Vid. Juchas. fol. 52. 2.  
\(^1\) Bav. Megill. fol. 3. 1.
eorum traditiones; et tandem 'a manu ad manum ad magnos istos Magistros pervenerit. Sed has nugas omittimus.

Ante elaboratas et editas has Versiones et Paraphrases, Legem et Prophetas interpretati sunt in Synagogis, pro captu et peritia Interpretis in utraque lingua; qui non solum nuda verba nudis verbis reddidit, sed exspatandi licentiam sibi non raro sumpsit. Exemplum occurrit Hieros. Sanhedr:—aliud in Massecheth Sopherim, quod non praeteribimus:” Rabh Joseph interpretatus est verba ista, ‘Posthæc extulit Rex Ahasuerus Hamanem filium Hammadathæ,’ hoc modo: Posthæc extulit rex Ahasuerus Hamanem Hammadathæ Agagæum, filium Cosæ, filii Aphletus, filii Dios, filii Diosot, filii Paros, filii Nidan, filii Baälcan, filii Antimaros, filii Haros, filii Herodus, filii Sagar, filii Nagar, filii Parmesta, filii Vaiezetha, filii Amalech, concubinæ Eliphaez, primogeniti Esau.” Confer Targum in Esther. iii. 1.

CAP. IV.

Enumeratio specialis variorum hujus Versionis errorum.

“Σφαλματα Versionis Græcæ, et a textu originali discrepantiae, hac serie subsecuente apud R. Authoris M. S. digesta ac disposita, quo commodius ejus usui privato aut aliorum inserviret, occurrunt. In vestibulo monendus est Lector, librorum Propheticorum et Hagiographorum errores tantummodo recensitos esse, omissa hic loci Pentateucho: quia quamplurimos alios præberet. In aliis enim chartulis id opus fecisset doctissimus Author; ubi variationes τῶν 72 a libris Mosaicis separatim et distincte adnotasset, una cum iis, quæ in Vulgari et τῷ Targum, cum Hebræo fonte collatis, ei occurrerant. Quas hic annectere nimis foret. Nec catalogum sequentem inveniet Lector perfectum, quippe raptim et confusim ab Authore scriptum, ut, inter legendum, diversis temporibus observationes suas fecit. Quæ impræsentiarum sub conspectu jacent, satis sunt superque.”

I. Addita.

1. Paralip. ix. 44. ‘Asa’ additus ad complendum numerum sex virorum. Vid.

Job, cap. xix. 4. 17. Nota. xxiv. 18, 19, 20. 23, 24. xxx. 1. 4. xxxi. 8. 29, 30, 31. xxxii. 2. xxxvi. 28. xxxviii. 1, 2.

Psal. xviii. 35. xxvii. Titulus additur. xxix. Titulus


 This paragraph seems to have been written by Strype.—Ed.
AD LXX VERSIONEM SPECTANTIBUS. 441


Eccles. ii. 15. vii. 22.

Cantic. ii. 9. v. 8. vii. 6. 12.

Ezech. i. 7. iii. 13. iv. 4. v. 2. 4. 12. xvi. 30. xxviii. 26.

xl. 44. 48. xli. 16. 22. xliii. 22. xlv. 24. Nota.

Dan. ii. 38. iii. 30. v. 4. in M. S. vi. 18.


Mic. i. 10. iv. 8. Ἐκ Βαβυλῶνος. vi. 15.

Nahum. ii. 5.

Zeph. iii. 5. 17.


Mal. i. 1. 7. ii. 2.

II. Omissa ac periculose decurtata.

Job. xxx. 5, 6, 7. 13.


Prov. iv. 5. 7. vii. 25. x. Titulus omiss. xi. 4. viii. 29. xiii. 6. xiv. 1, 2, &c. xvii. 19. Nota. xviii. 8. xix. 1, 2.

Ezech. v. 14, 15. xx. 37. xxiii. 42.

Jonæ. i. 8.

Hagg. ii. 6. Vid.
III. Paraphrases.

Job. xvi. 15. xviii. 4. xxii. 25. 26. xxiv. 18. xxxvii. 6, 7. xxix. 18. 22. 23. xxxii. 23. 24. xxxiv. 8. sensu contrario. xxxviii. 34. 38. xxxix. 34. xl. 3. 6. xlii. 6.

Psal. xxxiv. 10. cxxviii. 1.

Prov. v. 5. 16. 19. 23. vi. 8. 10. vii. 5. 10. ix. 17. x. 22. xi. 31. Nota. xv. 17. xvi. 28. xvii. 9, 10, 11. xx. 8. xxii. 9.

Ezech. xviii. 11. xx. 3. 5. xxiii. 3. 37. xxx. 5. xxxii. 17. xxxv. 8. xlii. 4, 5. 7. 10. xliii. 1. xliv. 20. 22.

Amos. vi. 5.

Zech. x. 8. 10. 12.

Mal. iii. 8.

IV. Reditta in sensum alienum.

Jos. xxiv. 1. 25. "Shiloh" pro "Shechem."

1. Paralip. ix. 20.


Prov. xv. 23.

Esa. ix. 1.

Ezech. i. 2. viii. 3. 4. xvi. 8. 30. xxiv. 18. xxv. 9. xxvii. 13. 20. xxxi. 3. 8. xlii. 3.

Nahum. ii. 7.

V. Reditta in sensum plane contrarium.

Job. xiii. 20. xv. 5. xvi. 6. 7. 20. 22. xix. 16. xx. 2. רֶּה oֹךְ oֹתַשָּׁא. xxii. 2. Sie Vulg. 3. xxxii. 14. xxiv. 1. 6. xxv. 3. xxvi. 10. 13. Nota. 15. xxviii. 10. xxix. 11. 20. xxxi. 34. 35. 36. 37. xxxii. 1. 7. xxxiii. 23. 24. xxxvii. 7. xxxix. 20.

Psal. cv. 20. cvi. 15. קְרֵיַּה יָּנָּה. cvii. 17. cviii. 10. cxix. 85. cxli. 5. 6.
AD LXX VERSIONEM SPECTANTIBUS.

Prov. i. 17. iii. 32. x. 10. Not. 18. xiv. 13. 33. xv. 1.
12 θοφία. xxi. 17. 30. xxii. 16. xxiii. 2. xxvi. 20. 23. xxvii.
Eccles. iii. 16. Vid. xi. 9.
Ezech. vii. 25. Not. xi. 15. xxxiv. 16.
Hos. iv. 14. v. 3. vii. 2. viii. 1. 5. xi. 4. 5. xiii. 13.
Joel. iii. 21.
Amos. i. 6. 9. 11. Nota bene. iii. 15. וְשָׁם v. 8. vi. 3.
Jone. ii. 7.
Mic. v. 4. Nota.
Nahum. ii. 1.
Zech. ii. 6. xiii. 4. Not.
Mal. iii. 9. Nota.

VI. Reddita in sensum nullum.

1. Paralip. 4. 9. εἶναι ὃς γαβής.
Job. xvii. 1, 2, 3, 4, 5. xxi. 11. xxii. 30. οἱ Αθών.
xxvi. 2. xxvi. 2, 3. xxviii. 15. xxx. 3, 4. 20. xxxvii. 11.
xxxviii. 32. xl. 19.
Psalm. xxix. 6. lxii. 5. 10. lxviii. 13. xc. 9, 10. cvi. 33.
Prov. vi. 26. xiv. 35. xviii. 2. xx. 4.
Lam. iv. 17.
xii. 11.
Habb. ii. 16. Zeph. iii. 19.
Zach. iv. 7. viii. 10. xiii. 5. Mal. iii. 9.

VII. Sensus fudatus.

cxxxix. 17. 20.
vii. 1. 27. ix. 13. a scopo toto cælo aberrans. x. 5. 25. xii. 26.
13. xxvi. 18. fœdatissimus. xxx. 4. τι ὁνομα τοῖς τέκνοις αὐτοῦ·
quasi abnegare filium Dei vellent.
Hos. iii. 2. iv. 18. Not. 19. v. 7. vi. 8. vii. 6. viii. 1. 10.
ΛΕΙΨΑΝΑ DE REBUS

Joel. i. 17. Not. bene. τι ἀποθέσομεν, &c. ii. 17. iii. 16. Nota.

Amos. i. 11. Not. bene. ii. 8. 16. iii. 11. ρῆ 12. v. 8. vi. 2, 3, 7, 12. vii. 1. Nota. 7. ρῆ 'Adamas.' Gr. 'Trulla cæmentaria.' Vulgar.


VIII. Sensum clarum obscurantia, vitiantia pulchrum.

Job. xvi. 7, 8, 9, 10, 11. Not. xxxi. 16. Prov. ix. 3.

IX. Sensus inversus.


X. Sensus vagus.

Prov. xxiii. 16. 18. Vid. xxiv. 7, 15.

XI. Traditiones Judaicas redolentia.


Prov. ix. 3. 10. xv. 22. xvii. 22.


XII. Reddita pro fama Textus.


XIII. Reddita pro fama Gentis.

XIV. Literæ male lectæ.

Mal. ii. 12, 13. iii. 8. הָעָבָר leg. הָעָבָר. 9. 15. iv. 1. הָיָם.

**XV. Vocales male lectae.**

Psal. xlvii. 10. xlviii. ult. lxxviii. 13. רְמַן pro נַמְלִי. lxxxvi. 11. רְמַן et רְמַן רְמַן xci. 3. רְמַן xci. 11. cii. 9. מִחוֹרֵל legunt 'Laudant' civ. 16. מִחוֹרֵל Not. cv. 4. מִחוֹרֵל cx. 3. מִחוֹרֵל.


**XVI. Numeri male calculati.**

Job. xlii. 16. Prov. iii. 15.


**XVII. Versus male conjuncti.**

Psal. xc. 11, 12. xciii. 34. cii. 24, 25. cvi. ult. et cvii. 1. 'Hallelujah.' cxxv. 1, 2. cxxx. 6, 7. cxxxix. 4, 5.

Prov. vii. 22, 23. xxv. 7, 8. Eccles. xii. 9, 10.


**XVIII. Verba male conjuncta.**


**XIX. Male disjuncta.**

Prov. xviii. 6. Nahum. i. 15. ii. 1.

Ad lxx versionem spectantibus.

XX. Propria nomina in appellativa mutata.


XXI. Mutatio personae.

Psal. cxix. 119. 120. 136. cxxxix. 14. νυμπαστούγης.
15. νυμπαστούγης. cxliv. 12, 13, &c. cxlv. 4.


Eccles. ii. 25.


XXII. Variatio nominum.

Psal. lxxxviii. Tit. cxx. 5. Hos. i. 4. Amos. vii. 9. 16.

Mic. vi. 16. Hab. i. 8.

XXIII. Hebraica retenta.

Job. xxxvi. 30. ἐκτενεῖ ἐπ' ὑδῶν, νῦν. xxxvii. 12. ἑεβουλαθὼθ, τοῦ νῦν xxxviii. 32. μαζουρωθ. xxxix. 13. νείλοσα, ἀσίδα.

Cantic. iv. vii. 1. Ἀδαβάζ. xiv. 11.

Ezech. xx. Ἀβαμὰ, ἀβαβὰ, 46. ζαμὰν, δαρὰ, ναγῆβ.
xxv. 4. 10. κεδέμ. Ἰρ. xxiv. 4. βελεμ. Not. pro γιλσ. 16.

Ῥαμὼθ. Χόρχορ. xxxviii. 2, 3. Ῥως. ἰω. xxxix. 15. γαλ., ν.ν.

Vid. cap. xl. per totum, ver. 40. αλάμα' Ἰατ., &c. xli. 8. Ἰραλ.

xxv. μαναὰ, ὠδήν.

Dan. i. 3. φορεθομίν, ἀποθέομίν. ii. 27. γαζαρηνών. iv. 13.

Εἰρ., ἄνυ 'Vigil.' v. 7. μανιάκης. &c. viii. 2. 13. x. 5. βαδίν.

xi. 16. σαβέλ, ἄν. 45. ἐφαθανῦ, et ὁφος σαβαητί. xii. 7. ἐνδεδυ-

μένου τὰ βαδίν.

Amos. vi. 2. Obad. ver. 19.

XXIV. Locorum nomina recentiora.

Jos. xix. 11. 'Bethabara' in 'Zebulun.' Ibi 'Magelda.'

Σχαράχ pro Hadrach.

XXV. Numerus mutatus.

XXVI. *Admodum insolenter versa.*

Prov. xxiii. per totum, Vid. ver. 2. 5. 7. xxvii. 16. Mic. cap. xi. mire versum.

XXVII. *Inversa.*

Mal. iv. duo ultimi versus, &c.

CAP. V.

'Ανακεφαλαίωσις, duabus sectionibus.

§. I. *Conjectura de Versione Graeca.*

I. *Ægre* tulerunt Judæi codices suos sacros aliam in linguam omnino verti: nec quicumquae tale toleratur, si modo penes ipsos facultas fuisset prohibendi. Memoriae traditum est, memoriam Græcæ Versionis dolore et jejunio certo die quotannis a tota gente refiricari solitam, ut rem ingratissimam, et non parum lugendam. Nam præterquam quod honorem et dignitatem aliquam perisse a textu sacro fuerint arbitrati, si in aliam linguam transmitteretur,—acerrime eos torsit punxitque, mysteria legis et religionis eorum pandi Gentilibus; vel, si ipsorum dialecto rem narratam velis, "Margaritas eorum projici canibus."

Liber also Jobi Targumizatus erat Chaldæice versus, id est, versus in linguam gentis vernaculam, in linguam, in qua reddebatur Lex et Prophetæ in synagogis ab Interprete, unoqueque sabbato. Et tamen Versionem istius libri, qui minime legebatur in synagogis, scriptam nullo modo tolerareunt, quamvis in vernacula sua lingua multo minus toleratur Versionem Legis et Prophetarum in linguam remociorem, et magis Ethnicam.

II. At evitari non potuit, quin vererentur. Nam jam versa fuerat Lex per Presbyteros quinque. Detur etiam per LXXII. Et erat etiam aliiu ineptabile quiddam, quod a volentibus nolentibus Versionem efflagitavit. Nam suspicioea et odiosa erat eorum religio ubique Ethnicis: et tamen implorabant illi ubique a Principibus, ut propriis legibus viverent regerenturque. At quisnam Princeps hoc concideret, ignorans omnino quam forent istæ leges? Non potuit ergo Synhedrium magnum sanctum sapientiusque saluti et incolumitative universae gentis consulere, quam libros suos

sacros vertendo in linguam Graecam; ut scirent omnes, quidnam esset quod profiterentur.


VI. De Versione ergo Bibliorum in linguam Graecam nonne liceat; absque scandalo et noxa, et summa cum ratione, haec conjicere?

vol. x.

2 c
I. Quod versa fuerint, non Judæorum gratia, sed Gentilium.

II. Quod non Gentilium gratia, ex favore aut charitate, ut illi participes fienter Veritatis et Scripturarum; sed quod obstri non poterat, quin quod verterentur.

III. Quod cum Versio exaranda foret Gentilium gratia, non accurata exarata fuerit, et fidelis; sed quæ inservire poterat incolumenti Judæorum conservandæ, atque obturandis cavillationibus et suspicionibus Ethnorum.

IV. Quod ea, ita exarata, authoritate Synhedrii sancita foret, non ut pura Versio, sed ut talis quæ sufticeret Ethnici, ad exhibendam iis professionem Judæorum; et apud illos foret symbolum et tessera eorum fidei et religionis.


§. II.

Solennis hujus Versionis sanctionis et applaudus Judaici discussio.

I. Pomposam suam historiam de LXXII claudit Josephus, cum mentione applaudus, quo ab omnibus Judæis excipiebatur ista Versio, et solennis ejus sanctionis; quod Demetrium laudarent omnes ob eam ab eo ita productam,
AD LXX. VERSIONEM ESGANTibus.

sic magnās āgabīm autōcō sebēm rectām. Et quod sancita foret, ut non emendabilis, omnibus consentientibus, in aeternum abesse aliquae immutatione duratur.

At quorum habem omnia? An adeo in deliciis Judaicae genti Graeca Versio? An ea nationi isti commendata, ut obtineret? Ut illud omissurus, quod antea dictum est, de dolore et jejunio quotannis ob istam Versionem renovata, et illud, quod nullo modo Versionem aliquam toleraturi erat Judaei, si modo penes ipsos fuisset potestas prohibendi; hoc tantum impenetrarium observetur, quod Versionem Aquilæ Graecam citent Gemaristae Hierosolymitani semel iterumque, ut dictum antea; at quisnam ostendat Versionem τῶν LXX ab iis citatam vel semel? Jam vero si ea authority, favore, applausu apud Judaicam gentem emineret ista Versio, aut admissa alia, cur accepta, cur a Talmudicis citata, ista interim non citata?

II. Nam quicunque tandem illi fuerint, qui venterunt, (ego Synhedrium Hierosolymitanum, aut, ab eo aliquos ad id operis deputatos, authores isti Versionis fuisse arbitror) caute et astute ab iis in quamplurimis locis vertendis est prudum. Et necesse erat, ut solenni sanctione et Synhedrii authoritye res roboraretur, ne quis aliam Versionem molitus, cautiones et provisiones istas inanes redderet et irritas.

III. Ex versionis lectione subolebit tibi, ab iis ex compositione rebus hisce suisse cantum et consultum.


2. Ut emollientur quam, quæ genti Judaicae possent officere, vel quoad pacem, vel quoad famam suam, quæve offensionem poterant parere Gentilibus.
Talia sunt. Introductio duplicis Cainanis in Gen. x; et quinque animarum additarum ad septuaginta, quae descendereunt cum Jacobo in Ægyptum, Gen. xlvi, &c. Nam cum vulgariter jactaretur a Judæis, septuaginta istas animas dignitatem æqualesuisse omnibus septuaginta nationibus dispersas in confusione Babylonis, Gen. xi,—ne haec arrogantia periculum crearet, numerum utroque illi in Versione Græca ita turbarunt, ut nec in Gen. x, Ethnici invenire potuerint LXX nationes, sed LXXII; nec in Gen. xlvi. Exod. i, &c. LXX animas in familia Jacobi, sed LXXV. Huc referenda est et immutatio illa, eadem de causa, in Deut. xxxii. 8; "Εστησεν δρα ἔνων κατὰ ἀριθμὸν ἄγγελων Θεοῦ; πρὸ κατὰ ἀριθμὸν νῦν Ἰσραήλ. Huc spectat et illud, Exod. iv. 6; Καὶ ἔγενεν η ἄχρο αὐτοῦ, ὡσι χῶν; omissa mentione lepra ob honorem Mosis. Sic et ob honorem Amrami, Exod. ii. 1, ἐλαβε τῶν ζυγατέρων λευ; ne observarent Ethnici eum amitam suam duxisse. Quam rem et in Exod. vi. 20, sic colorant, ἐλαβε ζυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ. Plura occurrunt et hujus quoque farinae.


Sub hís et ejusmodi cautionibus et astutiis elaborata est ista Versio. Circa quam minima inter curas vertentium hæc fuit, ut prodiret interpretabiatio sincera et genuina; sed provisum præcipue, ut Gentilibus imponeretur, et Judaicæ genti consuleretur de ejus gloria et incolumitate.


*Leusden's edition; vol. 3. p. 18.*
VERSIONES

PROPHETARUM MINORUM,
GRÆCA ET VULGARIS, NEC NON TARGUM,
HEBRAEO FONTE COLLATÆ.

CAP. I.
3. VULG. 'De semine regio, et Tyrannorum.' LXX. τῶν φορησμῶν. Targ. ὁράματα.
8. Targ. ὁράματα. LXX τράπεζα. ver. 16. Δείπνου.

CAP. II.
1. 'Ὑπνος ἐγένετο ἀπ' αὐτοῦ. ὦ ὦ. M. S. habet Ὅμασις β. initio et fine capitis 1., et Ὅμασις γ. principio cap. 11.
27. ἔρις. LXX. Γαζαρινών.
32. Αἱ χεῖρες additum.
24. 'Belteshazzar,' Βαλτασάρ. M. S. Βαρτάσαρ.
35. Ἀρδωρ ἱμιστ. LXX. τὸ πλῆθος τοῦ πνεύματος.
37. Ῥατήματα τῆς Σαλάσσης additum.
46. ἡρμήν Μαναά. M. S. μαννά.
49. ὑπερ ἐν τῇ αὐλῇ.

CAP. III.
1. Ἅρσους ὁκτωκασδεκάτου additum Nota. Ibid. 'Dura.'

Δείται.
17. 'Εν οὐρανοῖς additum.
22. Magna pars abest, et suppletur a M. S.
24. 'Et Nebuchadnezzar audivit illos cantantes,' additum.

21. Σαραβάρων.
27. Μ. Σ. 'Et rex Dominum coram illis adoravit,' additum.
30. 'Dignos habuit illos, ut dominarentur super omnes Judaeos in ejus Provincia,' additum.

CAP. IV.

16. MAGNA pars oblita, quae suppletur a M. S.
14. 'Επεράθημα ἑλεούσαι. 
27. Τὰς ἀμαρτίας ἐν ἐλεοσούναις λύτρωσαι. Nota.
33. ἄνασαν 'Sicut aquilarum.' LXX. 'Ως λεόντων.

CAP. V.

4. M. S. adjicit longam clausulam a vers. 23.

CAP. VI.

18. Prolixa clausula addita.

CAP. VII.

18. Αἱ ἄφθισεν, additum.
24. 'Ὑπεροίκει κακοῖς, additum.

CAP. VIII.

2. 'Εν Σούδσιος τῷ βασιλεῖ. 'Susan' הָרִיבָּה. Ibid. ἐπὶ τοῦ ὀψάλ (Ulai) abest.
9. Καὶ πρὸς τὴν δύναμιν. אָבֶּר צְרִיךָ הָלָה אַל. 
11. 'Usquedum princeps militum liberaverit captivitatem.'
12. Καὶ ἔδοξε ἐπὶ τὴν Σωσίαν ἀμαρτία. Νεκ.
14. ἀρίστα καθάρισθαι.
16. ὀψάλ πρὸ τοῦ 'Ulai.'
18. Οὐδεὶς ἔτη ἐπὶ πρόσωπον.
24. Καὶ οὐκ ἐν ἰσχύ παροῦ, ὀβλίτωμ. Suppletur a M. S.
25. οὗτος ἡ ἡγεμ. 'Juxta suam mentem.' Zυγὸς τοῦ κληροῦ autov.

Ibid. ἐστὶν χρὶς ρέως ἤτοι. 'Esti ἀπωλείας πολλῶν στήσεται. Legunt ρέος.

Ibid. ἔριβος ὑπὸ τοῦ ἥφασμα. Καὶ ὥσ τι χειρὶ συντρίψει.

CAP. IX.

8. 'Εν σοι, Κύριε, ἐστίν ἡμῶν δικαιοσύνη, additum.

26. 'Exolothreusastu, xolouma. Pro, 'Messias excipendatur.'
Ibid. τὸ κρίμα. Καὶ κρίμα οὐκ ἐστὶν ἐν αὐτῷ. ἐν δὲ ὄνομι 'Populus Principis.' LXX. Σὺν τῷ ἡγομένῳ. ὢ.
27. 'Apisastai mou θυσίαι. Vid. M.S.
Ibid. ἐπὶ τὸ ἱερὸν. Ἰδρυτη λύ.
Κύριος δοθήσεται.

CAP. X.

4. Τίγος 'Εσσεκλ. 9. ἵνα γίνηται ἱερὸς. In M. S. illud reperitur.
15. Κατευθύνω. 'Eram mutus.'

CAP. XI.

1. 'Anno primo Cyri, pro 'Darii.' ἢ οἴκον οἰκίαν. 4. οὐκ εἰς τὰ ἑσαχαρὰ αὐτὸν. Pro, 'Nec ad ipsius post-ritatem.'
6. תְּלִי 'Genitor ejus.' 'H neânis. 31. לְוַע 'Brachia.' Σπέρματα. M. S. Βραβλοῦνες καὶ σπέρματα.
38. 'In gressibus suis.' 'Εν ἰχνώμασιν αὐτῶν.

CAP. XII.

2. לְוַע וְשָׁלֵי. Vulg. 'Ut videant semper.' 4. וָטֶם וְכֵן דָּדַךְ לְדוֹשָׁה. Nota.
7. וַע לֵב 'Finietur.' γνώσονται.
13. Clausula adjecta.

HOS. CAP. I.

4. Οἶκον 'Ιούδα, pro 'Domum Jehu.'
10. Καὶ ἢν τὸ ἀριθμὸς τῶν νοιῶν 'Ισραήλ. Targum extravagatur.

CAP. II.

1. בֶּן הָיָה 'Fratribus vestris.' 'Τῷ ἀδελφῷ.
5. 'Lana mea et linum meum.' 'Τὰ ιμάτια μου καὶ τὰ δέσινα μου.
11. 'Cessare faciam.' 'Αποστρέφω.
12. ἄμι 'Eis μαρτύρων. Additio duarum clausularum.
Viz. Καὶ τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τὰ ἱρπτα τῆς γῆς.
15. Pro, 'Janua spei.' 
Διανοίξαι σήμεσιν. 


CAP. III.

2. Ὁ ὅρκος τῆς Νῖβελ οἶνου. Nota.
4. ὡς Ἀποστολὴν, οὐδὲ 

2. Targum excurrat.

CAP. IV.

3. 'Cum reptilibus terrae,' additum in Græco.
4. Ὡς ἀντιλεγόμενος ἰερεύς.
5. Νυκτὶ ὁμολογεῖ τὴν μητέρα σου. Nota.
9. Targ. 'Faciam ex Laico Sacerdotem.' Nota.
10. 'Fornicati sunt, et non dirigentur.'
14. Μετὰ τῶν τετελεσμένων. Гешкр.
15. 'Bethaven.' Οἶκον Ὡν.

CAP. V.

2. Ἐν αὐτῷ οὐ κατανεμήσει 'Venationem capientes transfixerunt.'
3. 'Israel non absconditus est a me.' Οὐκ ἀπέστη ἀπ' ἑμοῦ. Contra.
7. ἢ ἐν τῷ ἡμερήσιῳ. Καταφάγεται αὐτοῦ ἡ ἐρυθρίη. Nota.
Vulg. 'Cum partibus suis,' pro 'Cum partibus.'
8. 'Tuba canite in Gibeah—in Ramah.' 'Επὶ τοὺς βουνοὺς
—'Επὶ τῶν ὠψιλῶν.
12. Βερὲ: שעת בֶּרֶה, בֶּרֶה, Κέντρον.
13. 'Rex Jareb.' 'Iarelu.

CAP. VI.

8. 'Fædata sanguine.' 

CAP. VII.

6. סַבָּר. 'אֶכֶּת הָאֲדָמָה. מַיִם מַשׁ 'Illorum pistor dormit.'
"Ὑπνοῦ Ἐφραῖμ ἐνεπλῆσθη.
8. Συνεμίγνυρο.
12. רָעַב. Θλίψεως αὐτῶν.
16. 'Bene. Vulg. 'Absque jugo.' Vid.
CAP. VIII.


9. ‘Conduxerunt amasios.’ 'ευς γης. διώρα ἡγάπησαν.

10. ‘Dolebunt paululum propter onus Regis Principum.’

LXX. Κοπάσωσι μικρον του χρὴν βασιλεα και ἄρχοντας.


13. Clausula adjecta.

CAP. X.


12. νῦν λειμ νῦν τῦ ζῷου. Φωτίσατε ηαυτοίς φως γνώσεως.

Nota.

14. ‘Ως ἀρχων Σαλαμίν ἐκ τοῦ οἴκου τοῦ Ιεροσολύμου.

15. ‘Sic fecit vobis Bethel.’ Gr. ‘Ita faciam vobis, δομος Israel.’

CAP. XI.

1. ‘Vocavi filium meum.’ Τὰ τέκνα αὐτοῦ.

3. ‘Docui Ephraim, ut incederet.’ Συνεπόδια.

4. ‘In διαφόρον ἀνθρώπων. Integer versiculus valde insipide.


Nota.

CAP. XII.

1. ‘Εφημερίνις πονηρῶν πνεύμα. Pro, ‘Pascitur vento.’


‘Ἐν τῷ οίκῳ ὁμ εὐρησάν με. Pro, ‘Invenit illum in Bethel.’

5. Vid. Targum confitens Jacobi Angelum Deum.

CAP. XIII.

2. ‘Mactate homines,’ pro ‘Vituli deficiunt.’

3. ‘Ταῖς Μαριάς ἀνέφερεν. Ως ἀμηλις ἀπὸ δακρύων.

4. Magna additio.

5. ‘ἀρτυρεῖ ἐποίμανον. Nota.

8. ἂρημος κοίμησον ὅρμοι.

9. ‘Τῷ διαφόρῳ συν Ισραήλ τῆς βοηθήσει; legunt οὐ πρὸ τοῦ.

13. ὅν καὶ τὸ ἅγιον. Οὗτος ο νῖος σου ὁ φρόνιμος.”
14. Targum insulse se explicat: ac si vellet resurrecti-
nem Christi negare.

15. "Ναυε ἡμῶν". *Diripiet.* Καταξηρανεὶ τὴν γῆν. Le-
gunt νῦν.

CAP. XIV.


JOEL, CAP. I.

5. Εὐφροσύνη καὶ χαρά additum. Λύὴ ὑπὸ εἰς μέζην.
11. Κνῷ κτήματα.
15. Ῥωμ Οἶμοι, οἶμοи, οἴμοι. Ἄρας φέρεσαι ταλαπωρία ἐκ ταλαι-
pωρίας.
17. 'Subsultaverunt vituli in præsepi in suis,' pro, 'Se-
men corruptum est sub glebis.'

CAP. II.

11. 'Ἰσχυρὰ ἤργα λόγων αὐτῶν. Pro, 'Fortis est qui adim-
pplet ipsius verbum.'
17. 'Inter porticum et altare.' Ἀναμέσων τῆς κρηπίδος
τοῦ Ξυσσαστηρίου.
6. Vulg. 'Omnes vultus redigentur in ollam.'
13. 'Et pœnitebit illum mali.' Vulg. 'Et præstabilis
super malitia.'
21, 22. Ἀρχὴ ἡ Ἐφραί.
23. Ἡμών βρομάρα.
32. Ἡμῖν 'Residui,' Εὐαγγελιζόμενοι.

CAP. III.

3. "Εἴδωκαν τὰ παιδάρια πόρνας. Pro, 'pro meretrice.'
4. Γαλλαια ἀλλοφύλων. Ἰσραὴλ Ἰσραὴλ.
8. 'Sabæis.' εἰς αἰχμαλωσιαν.
11. 'Domine, defer hac fortissimos tuos.' ὅ πραῦς ἐστω
μαχητής.
14. 'Clamores audit sunt.' ξυν ξῆχησαν. Pro, 'Mul-
titudines, Multitudines, Multitudines, in valle justitia.'
18. 'Vallis Sittim.' τῶν χειμάρρων τῶν σχοινίων.
19. 'Εξ αἰδιῶν νῦν Ἡσυὸ. Nota.

AMOS, CAP. I.

1. 'Αμώς οἱ γενοντο εἰν ἀκκαρέλια.
3. 'Επριζον εσθιναι αδομακί ταφ εν ταπητὶ ἐχοῦσαι τῶν ἐν Γαλαάδ. 'Σεραί τιρεα δισεκτεύετο γρανίδας ἐν Τιγραίδ.

5. Καραοῦκον πυλήν εἰς ανδρῶν Χαράιαν, ἥν Τομπάξρεν ἐν Κάιρ. 'Ρομπαλεσ Σύριαν ἐκτολήσεις. Vulg. 'Cyrenaei.'

6. ἐλαχιστωσαν τοῦ Σαλωμῶν.


12. Βοσρα. Τεχέων αὐτῆς. Falsus sensus est, ac versio, Quasi 'Teman' esset urbs.

CAP. II.

Vid. vers. 6, 7.

8. Gr. 'Et vestimenta sua alligantes funibus, faciebant velamina juxta altaria,' pro, 'super vestimenta oppinignorata.'

11. Nazarites. 'Aerug.os. Targ. 'Dectores.'

12. Gr. 'Festi non inimicit cor suum in potestatibus. Nudus, persequetur.'

CAP. III.

2. Targ. 'τεθρυμαντος. Pro, 'Cognovi vos.'

8. 'Si non convenirent inter se: ήν μη γνωρίσωσιν έαυτούς.

10. 'Nescriunt præstare justiam: τὰς πόλεις πόθεν ἔγνω ἄνωτερ ἐναντίον αὐτῆς.


'In angulo lecti: Katēναν τῆς φυλῆς.

15. θηρία Ὑβ. Ὀλκὸν τῶν περίπτερον. Εἰς Et peribunt. prope thēsounai.

In cap. i. τον οὐκ. versus est ζεμῆλα.

CAP. IV.

2. 'Deus jurat.' κατὰ τῶν ἄγλων αὐτοῦ. Iste versiculus insipide redditus.

3. 'Ορός ἀπὸ Ρομμάν. Vulg. 'Armon.' Targ. 'Ultramontes Armeniae.'

5. Καὶ ἄνεγνωσαν έξω τῆς πόλεως. Legunt. 'Ελληνερον ἀντὶ pro

παροδοθεφηνερον.'
8. 'Dentes purgati.' Гомфиясμόν, οδόντων.
10. ο Ροδών Χάνατον. 'ο οτοομ,' 'Εν πυρὶ.
13. ο Ροδών ο Χάνατον ο Ροδών. 'Οστένδες homini quid cogitatis.' ἵππον ἵππον. 'Απαγγέλλων εἰς ἀνθρώπους τῶν κριτῶν αὐτοῦ.

CAP. V.

2. Targ. 'Non assurget hoc anno.'
7. 'Invertunt judicium in absynthitem.' 'O ποιον εἰς ἐγκόπο κρύμα.
8. ἐνθεύτω καὶ μετασκευάζων.  
22. 'Pacifica vestrarum rerum pingium.' Πάσα, ἐπιφανεῖα.

CAP. VI.

1. συνέναι ἐξουσιοδοτεί.
2. 'Abi in Calneh.' Διάβολος πάντες. Nota.
3. 'Qui differunt malam diem.' ἄραμεν, νυκτὶ ὀμηρίζεσθαι. 'Οι ἐρχό-
12. 'Ab introitu in Hamath.' Τού μὴ εἰς σῖτις εἰς Αἰμάθ, 
14. 'Ecce genus locustarum mane venientium; et  
3. 'Dominum pænitet,' pro 'Dominum pænituit.' Sic.
vers. 6.
7. Ἀδαμαί.
9. 'Loca excelsa Isaaci.' Βωμοὶ τοῦ γέλωτος.
12. 'Hic comedunt panem.' 'Εκεῖ καραβίου.
16. 'Jacob' pro 'Isaac.' Vulg. 'Super domum Idoli.'

CAP. VII.

1. 'Πρ' ἵππου 'Aucipus,' pro 'aestatis.'
3. 'Cantilene templi.' Φαρνώματα.
6. 'Respuunt triticum.' 'Απὸ παντὸς γεννήματος.'
PROPHETARUM MINORUM.

12. Non erit qui esuriat ad comedendum, &c.

CAP. IX.

1. Avaritia in capite eorum; Vulg. pro, Concidam eos.
6. οἱ παγελάν αὐτῶν.
12. ὡς ἔναρρησαν οἱ κατάλοιποι τῶν ἀνθρώπων. Mutatum pro timore. Targum magnifice loquitur de regno Davidis.
13. Insulse redditum.

OBADIAH.

1. Minitio.
7. Ponent panem languorem subter te.
20. In Bosphoro.

JONAH. CAP. I.

5. Stertebat.
8. Clausula omissa.
9. ἔγω, Kūlōn εἰμί ἔγω.

CAP. II.

7. INSULSE.

CAP. III.

4. ADHUC tres dies, et Ninive destructur.

MICAH. CAP. I.

1. Πρὸς Mvχαλων τῶν τοῦ Mωρασῖελ.
8. Σειρήνες.
10. Insipida additio ab Anakim edificatione.

11. Insipide eodem modo. Sic 12. ut pro e. Ibid.


CAP. II.

1. ἡ τε Ἐγένεσθαι τι λέγεται νῦν ἢ μήν πρὸς τὸν Θεὸν χεῖρας αὐτῶν. 'Contra Deum manus eorum.' Vulg.
3. Ἐξαίφνησα, additum subtiliter.
11. Κατεδιώχθητε οὐδενὸς διώκοντος. Sine causa insertum.

CAP. III.

8. 'Εκ Βαβυλώνος additum. Targum late de Messia.

CAP. V.

3. ὅσον 'Υπάρξοναι. Vulg. 'Convertentur.
4. Καὶ ὅπερ: Et tò πουμνίον αὐτοῦ, additum.
5. ποιμέν ἐμοῦ 'Principes hominum.' Δήγματα ἀνθρώπων. 'Morsus.' Nota.
6. ἐν τῷ τάφῳ. 'Ev τῷ τάφῳ. Legunt ἐν τῇ τάφῳ.
7. 'Sicut imbres.' 'Ὡς ἁρινές εἰπὶ ἀγρωστιν.

CAP. VI.

3. Τί παρηνώξητα σου, additum.
5. 'A Sittim.' 'Απὸ τῶν σχοινίων.
9. ἀπαντᾷ η δήσῃ Ζωσσεῖ φοβουμένους: 'Ακοῦε, φυλή. 'Audi virgam.' Καὶ τίς κοσμήσει πόλιν. Υπ’ sumunt a ver. 10. et legunt ὑπ’.
10. ἄνα 'Vir.' Πῦρ. γὰρ Targ. Insipide redditum.
11. 'Εν μαρσίππῳ.
15. Καὶ ἀφανισθήσεται νόμιμα λαοῦ μου, additum.
16. Ζαμβρό πρὸ 'Omri.'

CAP. VII.

3. Insulse versum. καὶ Targ. 'Videtur legisse ὑπ’.
Nota.
12. Insipide. 'Vid.' Targ. loquitur de Armenia.
NAHUM. CAP. I.

6. שֶׁיָּשׁ֥ה יִרְדּוֹ דַּעְתֵּךְ דְּמֻיָּסָאֳצָא. Λεγούται εἰσ.
7. θυσίν pro 'munitione.' Τοῖς ὑπομένουσιν αὐτῶν.
10. Insulse.
12. Λεγοῦται ἡ Μμία ἡ Ἀλμύσ. Νότα. Βιδ. loc. Targum loquitur de mangelibus 'Diglath et Perath.' Targ. 'Nahum de Beth Kosi.'

CAP. II.

1. κύριος ἰμφυσών. Λεγούται ἤστι.
5. Φενδότα ήμέρας, additum.
6. τάχως ἀργών. πόλιν τῶν πόλεων.
7. 'Huzzah in captivitatem deportatur.' Ἑπόστασις ἀπε-καλόφης.
10. Insipide.
11. καθή 'Λέο.' Τοῦ ἐθελείν.

CAP. III.

3. οἱ νυν ἂν 'Corporum.' Τοῖς ἐνεσάν. Λεγούται ὅτι.
6. 'ιν 'in stercus.' Εἰς παράδειγμα.
12. τά τε καὶ τὰ υἱῶν. ἔχουσαι ὅπως ὃκοποῦς ἔχουσαι. Νότα.
15. Clausula deest.
17. 'Εξάλειτο ὡς ἄττελεβος ὃ συμμικτὸς σου. Οὐ 'Ubi illa?? ἄνα αὐτοῖς.

HABAK. CAP. I.

5. 'Ἰδετε καταφορωταλ. ἤν ὑπὸ 'in gentibus.' Legunt νῆμον vers. 13.
8. 'Lupi vesperæ.' Græce 'Arabiae.' ὑπὲρ.

CAP. II.

11. τὸ καὶ 'Tignum.' 'Καυσάρος. 'Scarabaeus.'
14. οὐ λέγουται ὑπὸ ταῦτα.
16. Σαλαβήθη καὶ τελεσθήτη. Legunt ex ἀναφορα.
19. μήν legunt per ἐ. Νότα. ἡ ἡ μήν φαντασία.

CAP. III.

1. Valde insipide, et additiones.
4. 'Absconsionem.' 'Αγάπησων.
10. 'υλιζον legunt cum r in initio pro ου νυ Δαολ.'
   'υρο μεν ευβρ.
    Σκορπίζων
ζώντα ποδέλας.
   νύσθων 'φανραίας.' Legunt per r.
12. Legunt ὄφωρ cum r pro ὄφω.
13. Legunt συρίῳ pro συρίῳ cum r.
16. Legunt 'ζελῆν συνθήκας pro, Ηπαρταριντ.' Προ-
   σενχάς, &c.
17. 'ομβολυ 'Ab ovili.' 'Απὸ βρόσσεως.
19. 'ινταρ' instar cervarum.' Eἰκ.συντελείαν. Nota.
18. Vulg. 'In Deo Jesu meo.'
17. Targ. allegorizat. 'Babel,' Madai, Græcia et Roma'
   (ad cadendum).

ZEPHAN. CAP. I.

3. 'ομθυσώλ Τρα Οffendicula.' 'Ασθενήσουσιν.
9. 'Εμφανύς.
10. 'A porta piscium.' 'Απὸ πύλης ἀποκεντοῦντων.
12. 'Qui concre ti sunt cum fæcibus suis.' Τούς κατα-
   φρονούντας ἐτὶ τὰ φυλάγματα αὐτῶν.
   Vid. 10. in Gr. et Targ. nomina portarum.

CAP. II.

2. Vid. et nota.
3. 'Humilitatem.' 'Ἀποκρίνασθε αὐτά. Legunt ἵνα.
5. 'Ευρή Κρητῶν.
6, 7. Vid. 'Ἀπὸ προσώπον νιῶν Ἰουδαὶ : additum.
9. 'Μεσάν Ηρώλι.
   Δαμασκὸς ἐκλειμμένη. Nota bene.
14. 'Βραχύ 'Desolatio.' κόρακες. ἤρ.

CAP. III.

3. 'Vespertini lupi.' Gr. 'Lupi Arabiae.'
4. 'Ipsi Prophetae sunt πνευματοφόροι ἰουλίδι leves.'
5. ἢ ὑπὲρ τῆς ὕπηρει τοίς 'Perversus non novit pudorem.' Καὶ 
οὐκ ἐγγὺς ἄδικαν ἐν ἀπατήσει. Et clausula adjecta. Viz. καὶ 
οὐκ εἰς νείκος ἄδικαν. Nota.

20. τότε ἰδοὺ 'Reducam vos.' "Ὅταν καλῶς ὑμῖν ποιήσω."

HAGG. CAP. I.

1. 'ZERUBBABEL' ἦσσαὶ ἐν ἐκ φυλῆς Ιουδα.
13a. Ἀγγαῖος ἄγγελος Κυρίου ἐν ἀγγέλοις Κυρίου.

CAP. II.

6. PRÆCIPUA clausula omissa.
10. 15. Duae magnae additiones. Vid.

ZECHAR. CAP. I.

8. 'Myrthi in profundō.' 'Ἀναμέσον τῶν 
ὄρων τῶν κατασκίων.' 'Genus equorum' additum.

12. 'Hoc septuagesimo anno,' pro 'Illis septuaginta 
annis.'

21. Additio. ἀρδή 'ad projiciendum,' legunt eīc χείρας. 
καὶ λέγουσιν ἀρδή.

CAP. II.

13. καὶ μισθὼν eκ νεφέλων.

CAP. III.

1. μὴ Targ. ἵνα.
4. Ποθήρη. Nota.

Targum insipide vertit vers. 3. 7.

CAP. V.

TARGUM in allegoriam vertit totum illud caput.

CAP. VI.

13. CLAUSULA deest. ἀπὸ τῶν Ἰερεῖων ἐκ δεξιῶν αὐτῶν.
Nota.

CAP. VII.

3. ἥς ἦσσαὶ ἐν ἐκλεῖπουσεν.

CAP. VIII.

2. Τὴν Ἰερουσαλήμ additum.
19. Νησίλη ἡ τετράς, pro 'quarti.'

CAP. X.

1. inquit ηπατσίας. Nota.
2. οὖν εξηράνθησαν.
   'Non pastor.' οὖν Ιασίος.

CAP. XI.

2. ἀρχὴν τὸν βασιλέα Δρυμὸς σύμφωνος.
5. ὁ λαός καὶ οὖν ἐπασχον οὐδὲν ἐπ᾽ αὐτοῖς.
13. ἠδερὴν χωνευτῆρον. 'Magnificum pretium.'
   σκέψομαι, εἰ δεκαμίν ἐστίν.
10, &c. Targum extravagatur.

CAP. XII.

3. Λίβου καταταταγμένου, pro. 'Lapis oneris.' ἐμπλαῦν
   ἐμπαλκεῖται, pro 'Considetur.'
5. ἡμένα 'Robur.' Εὑρίσκομεν. Sic Targum. Nota.
10. 'Ανθ' ὅν κατωρχύσαντο. Targum. 'Rogabunt
   a facie mea, eo quod translati fuerunt.'

CAP. XIII.

1. όρχυς 'Fons.' Πᾶς τόπος. Legunt θαυμᾶλα εἰς
   μετακλὴσιν. Videntur legisse per τ.
   νῦν χωρισμὸν. M. S. Ῥαντισμὸν. Targum de Lege hoc
   intelligit.
4. 'Induentur pelle Cilicicina, quia mentiti sunt.' Cujus
   contrarium verum.
5. 'Vir genuit me a juvenile mea.' ἦκο
7. 'Pastorem meum.' Ποιμένας M. S. recte.
5. 'Adam exemplum meum.' Vulg.

CAP. XIV.

4. ἡ γῆ ἐν χάος μέγα.
5. ὁ ἀνήλιον φραχθῆσατι ter legunt. sic Targum
   semel. Nota. 'Azal.' Iasóδ.
6. 'Non lux, nec frigus, et gelu.'
10. 'θαυμᾷ 'Pamá. 'Turris Hanameel.' ἔστα
17. 'Non habebunt pluviam.' Καὶ ἐστώς ἔσται προστε-
   θήσονται.
MAL. CAP. I.

1. 'Ev χειρὶ ἀγγέλου αὐτοῦ. Θέσετε δὴ ἐπὶ τὰς καρδίας υἱῶν, additum. Nota.
4. Vide.
7. Clausula\(^b\) addita ver. 12.
9. 'et miserebitur nostrī.' Δεῦτε αὐτοῦ.
10. Insulse.

CAP. II.

2. Clausula adjuncta.
11. ἀργὰ ἐγκαταλέλεβη. 'Duxit uxorem Dei extranei.'
'Εμπετὸς ἐστέ τίς θεοῦ ἀλλοτρίους.
15. ἴδιον καλὸν. Vid. et nota.
16. ἔστω ἑμῆμαρα.

CAP. III.

9. ἵνα νῦν ἔτος συνετελέσῃ. Ille versiculus insipide redditus.

VESTIBULUM

TALMUDIS HIEROSOLYMITANI.

Non promptum est, vastatam tam acri bello, terrae faciem verbis depingere. In ea, quae de hac re copiose egit Josephus, commentetur cujusvis imaginatio et animus, prout ei dictaverit dolor et commiseratio. Thema satis amplum, aptumque conceptibus istiusmodi efformandis, exhibet Scriptoria Sacra, cum Urbis Gentisque istius eversionem eo phræsiologiæ genere exprimit, quo et ultimam mundi ruinam et consumptionem. Exempla hujus idiomatic tabres quamplurima, quibus ad proprium hunc eorum sensum non rite observatis et intellectis, non parum erratur in Textus explicatione; atque hispida quædam, et prorsus a mente Spiritus Sancti aliena introducuntur. Vide et perpende Deut. xxxii. 22, Jer. iv. 23, Matt. xvi. 28, et xxiv. 29, 30, 35.

Quamvis in excidio Hierosolymitano, belloque per totam terram antea grassante, perierit numerus hominum innumerabilis, atque oppida et urbes prope infinitæ,—tantum nihilominus absuit Gens a totali et consummata deletione, ut undique adhuc restaret innumera multitudo, quae se pacate Romano nutui dedidisset, et pace et sedibus suis quieete frueretur. Ita ut Templum et Metropolin quidem desiderares; verum Terram habitatoribus repletam, compositum Synhedrii, Synagogarum, Populi statum illico cerneres. Nec facile foret dijugicare, utrum compitior apud eos esset religionis Judaicæ facies, a Templi et Urbis funere, an tempore fatale illud vulnus præcedente, hoc solum excepto, quod perierat pompa ad Templum. Sedatior certe erat Populi status, et liberior a tumultu.

Incolas terræ primo in Israelitas, et Cuthæos, et Ethnico tripartiaris. Quam trichotomiam frequentissime obser-
vare licet apud Talmudicos. Græcis adeo referē sunt ple-
raeque urbes, præsertim vero nobiliores, ut linguam istam
pro vernacula asserrere videatur istud axioma;—"Quatuor
sunt linguae nobiles, quibus utitur mundus: et hae sunt,
Vernacula ad cantum, Romana ad prælium, Syra ad luc-
tum, Hebraea ad orationem." Quod a Midras Tillin alle-
gatum sic profertur: "Tres sunt linguae, Romana ad
prælium, Græca ad orationem, Assyriaca ad preces." Quæ
tres quidem istæ sunt, quibus inscriptam Serva-
toris crucem asserunt Evangelistæ. Memorabile etiam
est illud, quod in Codice eodem 'Megillah' extat, quod
nempe Cæsareae auditum sunt Judæi Phylacteria sua recitan-
tes Hellenistice.

Sub 'Cuthæorum' nomine, et Christianos et Samarita
nos comprehendunt Judæi, titulo in odium Christianorum
excogitatum. Inde ambiguitas, qua non dignoscas, de illis
an de istis sint verba, cum loquantur de Cuthæis.

Samaritæ quibus odiis in Judæos arserint, quibusque de
causis, supervacuum est memorare. Odiis hujus τεχνηρον et
in Lege et in lingua Samariticis non possim non suspicari.
"Dixit Rabbi Eliezer Ben R. Simeonis, Dixi ego Scribis
Samaritarum, Falsificasti vos Legem vestram, absque ullo
prorsus vobis inde accrescente emolumento. Nam in Lege
vestra scripsistis4 אֹשֵׁר אַלְאָוָא יְחֶהְרָו וַשְּכָּב 'Juxta planitiem Mo-
reh, quæ Sichem.' Nonne satis patet fuisse Sichem? At
vos non explicatis a pari, cum nos a pari explicemus. Hic
dicitur Planities Moreh; et dicitur alibi Planities Moreh.
Quid Planities Moreh dicta alibi nisi Shechem? Ita etiam
Planities Moreh hic dicta vult Shechem." Videatur Tex-
tus Samaritanus ad Deut. xi. 30, ubi sic legitur.

Nec illic solum, sed et per totum usque Pentateuchum
adeo differt Textus Samariticus ab Hebraeo, non tam sensu
quidem, quam vocabularum scriptione, ut hoc sibi proposi-
sisse Samaritas videatur, se Legem quidem Mosaicam reti-
nentes, ea qua fieri potuit differentia a Lege Judæorum Mo-
sica habituros, modo sensum plerumque retineant. Quod
et in eorum lingua forsitan etiam possit animadverteri. Perlege
enim Versionem Pentateuchi Samariticam, atque hoc, ni
halluciner, observabis,—Samaritas, cum non possent, ob lo-
corum vicinitatem et cognitionem gentium, non uti lingua
Judæorum, ea tamen deflexione atque immutatione dialecti

usos, ac si eadem cum eis loqui aspernarentur, atque eandem linguam facerent non eadem.

Ut terra Israelitica Christianis fuerit seminata, non opus est, ut, multis illustrando, vel nos vel lectorem fatigemus, cum id satis pateat in Sacra Pagina. Perpessi sunt, ut inde etiam satis patet, acerrimam persecutionem a Judæis ante versas Hierosolymas; qua isti non tam Christianos excide-runt, quam seipsos.


Fuerunt e sacerdotibus, qui cum \textit{Sacerdotes Laici} vocarentur: qui nempe scholastica educatione care- rent, atque inter doctos et religiosos non haberent locum. Cum enim totum semen Aaronis erat sacerdotale, et sacerdotes non facti, sed nati essent, non mirum si inter eos reperirentur et rudes et pauperes. Hinc illa distinctione: \textit{Israelitæ et pauperes Sacerdotes colligunt.} Et \textit{histar} \textit{vocat} \textit{Vulgaris de} \textit{Sacerdotes Clericus, et Laicus} \textit{sacerdos.} Nam non tam eruditio sac- cerdotem constituit, quam genus et sanguis procreavit. Et qui eruditione caruit, opibus ut careret etiam fere fuit necesse. Nam cautum est, \textit{Ne detur oblivio Sacerdoti Laico.} Redditurque ratio, \textit{Quia quicunque oblationem dat Sacerdoti Laico, est ac si leoni daret: de quo dubitari potest, an calcaturus sit pedibus, et comesturus, an non. Ita de Sacerdote Laico dubitari potest, an comesturus sit in munditia, an in immunditia.}

\textit{Religiosam} totam quidem gentem dixeris, suo more: eo quod Traditiones ritusque ceremoniales, ut plurimum, co- lerent, atque amplecterentur, et retinerent mordicus. Atqui quia indocti, et Legis traditionalis non periti, in infinitis istis observationum apicibus non potuerunt non infinities errare; ideoque quasi pro nihilo religionis habita est eorum religio ab ipsis, qui omnem religionem in istis apiculis collocarunt.

De schismate Sadduceorum hic non curiose agemus: easdem ceremonias, ut plurimum, cum Pharisaëis observa-runt; licet non iisdem forsan nixi fundamentis.

In Pharisaismo, qui stata Gentes erat religio, observanda

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* Hier. Trumoth, fol. 44. 1.  
  Col. 2.  
  Bab. Sanh. fol. 90. 2.
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Vocatur Shammaranus שמארתא 'Shammothi7. Quæ vox שחרתא, 'Shammatha, id est, 'Anathemati,' adeo est cognata, ut ab Hillelianis in contumeliam Shammaranis imposuitum videatur.

Pharisæorum septem fuerunt species, prout enumerantur in Beracoth8, et in Sotah9: non quid in tot distinctas classes partirentur, prout distinguuntur ordines Fratrum apud Pontificios; sed quod ex distinctis principii ampleceterentur Pharisaismus. Nonnulli ex utilitate mundana: hunc vocant תרשים שפיכא 'Pharisæum Sichemitam': nonnulli, ex zelo; nonnulli, ex timore; nonnulli, ex amore, &c.

b Fol. 3. col. 3.  | 1 Fol. 57.  |  j Hieros. Beracoth, fol. 3. 2.  
 k Fol. 19. 2.  |  Berac. in Misna Babylon, cap. 1. bal. 3.  
 o Trum. fol. 43. 3. Nazir. fol. 55. 4. sibique.  |  p Fol. 13. 2.  |  q Fol. 20. 3.  

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Hieros. Sanhedr. fol. 18. 3.
INDEX ALIQUALIS

TALMUDIS HIEROSOLYMITANI.

De sex Classibus Talmudicis, quas 'Sex Ordines' vulgo vocant, Talmud Hierosolymitanum quatuor tantum habet, et unum Tractatum, eumque deficientem e quinta: concluditurque ab Edentibus Venetiis, "ד קרא אשת показמו הנה מ" חלולותא ויאתא ויבא לשהלדא אייגריוו ויאוירו בבל ודיברי: Hucusque invenimus de hoc Talmude; industriaque plurima usi per epistolæs et nuncius per omnia loca missos, laboravimus, at non invenimus, nisi has quatuor Classes. Eas ergo typis mandavimus," &c. Dicitb quidem Author Juchasin sibi affuisse quatuor tantum Classes e Talmude Babylonico: ast exstabant duæ aliæ, ad manusque nostras pervenerunt. Extabant etiam aliquando procul omni dubio et duæ aliæ e Talmude hoc nostro; at quo infortunio in publicum non prodierint, promptius est deplorare, quam definire.

הרי ורו

CLASSIS PRIMA, sive ZERAIM.

De Seminibus.

CONTINET TRACTATUS XI.

I. Masbat Berachoth.

Tractatus de precibus et gratiarum actionibus.

Codex Berachoth, qui Talmudis Hierosolymitani hujus Classis primus est, Babylonico est ultimus: hac, ut videtur, ratione, quod omnes praeter hunc Tractatus in Babylonico desiderent Gemaram: atque ideo huic Gemaram habenti praeponuntur: ast in Hierosolymitano habent omnes Gemaram.


b Fol. 22. 2.
BERACOTH.

CAP. I.

Fol. 2. 1. Determinatur de tempore recitandi phylacteriæ, precæque adjunctæ. Matutino, a jam lucentësce aurora ad exortum solis; aut, cogente necessitate, ad horam tertiam, i. e. nonam nostram. Vespertino, a tempore cœnsæ Sacerdotum, usque ad finem vigiliae primæ: vel, cogente necessitate, ad medium noctem, imo ad auroram.


Fol. 2. 23. Copiose disputatur de initio diei et noctis: et quid sit illud temporis, quod Judæis vulgo vocatur המושתא ‘Inter soles:’ nempe “ex quo occidit sol, usquequœ profisciscarïs ad dimidium milliaris.”

“Ne-cesse est ut recitet homo Phylacteriæ in domo sua vespere ad fugandos Dæmonas.” Dici itaque videntur φυλακτήρια duplici ratione. 1. Quasi dicas ‘Observatoria;’ eo quod erant memorativa Legis, de ejus studio atque observatione admonentia. 2. ‘Conservatoria;’ quia ab excæcati populo vim habere reputabantur ad fugandos malos Spiritus.


animadversione digna in locis quibusdam Novi Testamenti perlegendis, præsertim Jacobi, cap. v. 14.

Fol. 3. 2. Traditiones laudibus evectæ ad blasphemiæ usque.


CAP. II.

Fol. 4. 1. Quod falso notatur figura π.

Agitur de modo recitandi Phylacteria, et precum ordine: de animi intentione, inter loquendum licentia, pronuntiatione, &c.

Mentio occurrit de 'Jugo regni cælorum,' contradistincto a 'Jugo præcepti.'

'Tabi,' vel 'Tebi,' servus Rabban Gamalicelis, a Domino plurimi habitus. 'Tabitha,' nomen fœminæ Act. ix. 36. est ejusdem etymologiae.

Fol. 4. 3. Elisha cum alis. "Quicunque non est talis, qualis Elisha cum alis, ne induat Phylacteria." Historiam de Elisha cum alis, nominisque rationem habes Midr. Tillin, fol. 42. 1.


nerans, mugitumque audiens, dixit, 'Solve, ó Judæe, boves tuos, et solve aratra tua; nam ecce vastatum est Templum.' 
Mugit bos iterum; atque iterum sic Arabs; 'O Judæe, Judæe, Liga boves tuos et aratra tua; nam ecce natus est Rex Messias.' Cui Judæus: 'Quodnam est ejus nomen?'—
'Menahem,' inquit ille.—'Et quodnam est nomen patris?'—
'Ezekiah,' respondit Arabs.—Cui Judæus, 'At undenam ille?'—Respondit alter, 'E palatio Regis Bethlehem Judæ.' 
Abiit ille, et vendidit boves, et vendidit aratra, factusque est mercator fasciarum infantilium, vicatim profiscens. Cum primum ad urbem istam accessit, mulieres ab eo emerunt: 
at mater Menahemi nihil emit. Audivit vocem mulierum dicentium, 'O mater Menahemi, O mater Menahemi, affer quæ hic venduntur filio tuo.' At illa, 'Strangulationem appreccor hostibus Israelis: quia quo die ille est natus, vastatum est Templum.' Respondit ille, 'At nos sperabamus, 
prout ad pedes ejus vastatum est, ita etiam ad pedes ejus ædificandum fore.' Dicit illa, 'Deest mihi pecunia.' Cui ille, 'At quare hoc ei obsesset? affer illi hinc coempta; et si 
on adsit tibi hodie pecunia, post aliquot dies reidiens recipiam.' Post aliquot dies rediit ad istam urbem, dixitque ei, 
'Ut valet infantulus?' Respondit illa, 'Ex eo tempore, quo 
me vidisti, venerunt venti et tempestates, atque e manibus meis eum abriupperunt.' Dicit R. Bon, Quid opus est, ut dis- 
camus ab Arabe? nonne plana est Scriptura, 'Et Lebanon 
corruet præ potenti' [Es. x. 34]? Et quid deinde sequitur? 
'Enascetur germen et stirpe Jessai'” [Es. xi. 1]. 

Tempus adventus Messiae tam lucide definierant hebdomadæ Danielis, ut eum isto tempore adventurum expectaret 
gens creditura: Luc. iii. 15, et xix. 11, et negare nequeat 
etiam gens perfida. Matris ejus paupertatem, ac cunabolorum humilem connectionem (tanta est veritas, et prævalet) 
etiam hi negare non possunt, qui Messiam expectant fastuosum. Quod hic de Arabe, primo nati Messiae indice, dici- 
tur, fortassìs est umbra quædam historiæ de Magis, ex Ar- 
bia adventantibus, primumque nuntiantibus natum esse Messi- 

Fol. 5. 3. Adducitur parabola isti admodum similis, 
quaest apud Matthæum, cap. xx. 1, 2, &c. 

Laudes egregiae R. Bon: R. Simonis Bar Zabid: et R. 
Levi Bar Sisai. 

R. Calna mortem duobus praedicit; quod et secundum

Lanio quidam Tiberiensis carnes non venderet, nisi pecuniam accipiens colaphum etiam impingeret ementi. Ob quam R. Zeiræ oblatam contumeliam malo fato cito periiit.

Nebulo etiam quidam R. Jissam deridens feriensque, malo fato ab eo devovetur: quod et event. Nonne magicas artes sapiunt hæ ultiones? In medio profecto fere est, an historiam arguas mendacii, an homines magiae. Cum illud recognoscis, quod dicitur a Servatore, Matt. xxiv. 24, "Exsurgent Pseudo-prophetæ, qui magna signa edent, ac miranda;"—quodque ab Apostolo, 2 Thess. ii. 9, utroque de praestigiatoribus Judaicis loquente: plurima, quæ in progressu nostro obviam ibunt miranda activitatis, ad magiam potius referas et veneficia, quam historias totaliter falsitatis incuses.

CAP. III 4.

Fol. 5. 4. De immunitate lugentium et feretro subeuntium a Phylacteris recitandis, pro tempore. Servorum, feminarum, et parvulorum, perpetuo. Gonorhraeo quosque liceat orare, &c.

Quaedam memorantur ad ritus funebres spectantia: præsertim de 'inclinatione lecti,' ex eo tempore, quo mortuus efferretur et porta atri domus; aut, ut dicit R. Joshua, ex quo obturaret 'Lapis sepulchralis' [λῆζος τοῦ μνημείου, Luc. xxiv. 2].

Hal. 2. Nebri haemat huius, hoc est, Ioelum et Habualem, quem "Cum jam cadaver sepelierunt, atque revertuntur, si recitationem precum ordiri ac perficere possunt, antequam ad turram accedunt, ordiantur." Gloss. in Babylonico. "'Ad Turmam.' Quia lugentem consolati sunt, cum a sepulchro redirent corona circumstante."


INDEX TALMUDIS


“R. Chaiaiah Bar Aba sacerdos scandid sepulchrum [ex cujus contactu pollutio], ut conspiceret regem דיפל א紊ת סמך Dio-cletianum præterenteum. Nam dicit R. Jannai, Sacerdos potest se polluere ad videndum regem.” Quisnam fuerit hic ‘Dio-cretianus,’ quæremus suo loco.


Monet R. Josi Bar Chelpathah quendam naturam volentem, ne aquæ periculo sese objiceret. Non auscultanti praedicit eum ex aqua non rediturum. Quod et evenit.

CAP. IV.


Octodecim orationes recitandæ unoquoque die. Orandum versa facie ad Sanctum Sanctorum.

FOL. 7. 2. R. Barachiaah Phylacteria recitavit post horam tertiam [nonam nostram, cum jam elapsa esset hora Canonica Phylacteriorum].

Nicem liber pusillus multum emerit in ultima vestra.

“Dicere possimus, quod antea in se susceperat regnum celorum, suo tempore.” Quid sibi hic velit ‘regnum celorum,’ enucleat Lector.
HIEROSOLYMITANI.

"Babel est infima pars mundi."

Fol. 7. 4. Historia de ratione et modo praeficiendi R. Eliezer Ben Azariae in Academiam. Recitatur etiam hae historia, Tanith, fol. 64. 4.

Fol. 8. 1. Queritur quare preces quotidianae fuerint numero octodecim. Respondit R. Joshua Ben Levi, "Pro numero Psalmorum ab initio libri, ad Psalmum qui incipit", "Exaudiat te Dominus in die tribulationis. Si quis autem tibi dixerit, quod sunt novemdecim, respondes illi, 'Quare fremuerunt gentes,' non est ex illis." Commentatur hic Gemaristae Babylonici; "Beatus est qui non ambulavit, et, Quare fremuerunt gentes, constituunt unam tantum portionem [unum Psalmum]. Prout ait R. Samuel Bar Nachmani, Dicit R. Jochanan, Unamquamque Scriptura portionem, quam in deliciis habuit David, inchoat cum 'Beatus;' et terminat cum 'Beatus.' ut, 'Beatus vir qui non ambulavit;' et desinit in, 'Beatus unusquisque fidens in eo.'"

Fol. 8. 3. "Ne quis oret nisi disposito corde ad Sanctum Sanctorum. Ad quondam Sanctum Sanctorum? R. Chaiiah Rabba dicit, Ad Sanctum Sanctorum superius."

Variæ etymologiae nominis 'Moriah.'


CAP. V.


INDEX TALMUDIS.  [Beracoth, vi, vii.

R. Bon obversa cervice coram tribunalis Ethnico incidenti, cum eapropert mors ei intentaretur, scintillae ignis et cervice exsilientes inimicos a cœpto deterrent.

R. Chanina Ben Dusa orans a serpente est morsus:—quem licet non excusserit, sed manserit immotus, serpens est mortuus, ipso nihil patiente. In æquilibrio mihi est, an historigiam accusem mendaci, an homines magiae.

Fol. 9. 2. Τῦ Δαρβάκης ἐδώκα τῷ 'Αβραάμ. Nota vocem Græcam Ἰσραήλ Gemaristis familiarium.


CAP. VI.

De variis formulis gratiarum actionis ad esum fructuum, rerumque aliarum, e terra non nascentium. Quando, quotiesque teneatur unusquisque (si plures convescantur) pro se gratias agere, et quando unus quis pro omnibus. Super vinum sic εὖχαριστεῖ, "Benedictus sit ille, qui creavit fructum vitis." Γέννημα τῆς ἀμπελου, Matt. xxvi. 29.


CAP. VII.

Cum plures convescantur ἧπειρος Ὀρῆ unire gratiarum actiones tenentur, et numero plurali dicere 'Benedicamus.'


Fol. 11. 2. Historia de Simeone Ben Shetah, et Jannæo rege, et trecentis Nazaræis, quæ etiam adducitur in Nazir. fol. 53. 3. ita se habet: "Trecenti Nazaræi accesserunt in


Fol. 11. 3. וכּ הַבְּרָכָה 'Poculum benedictionis,' ut tractandum.

CAP. VIII.

Fol. 11. 4. Canones quidam Shamæani atque Hilleliani inter se discrepantes, de modo et ordine consecrationis diei, vini, aromatum: de manuum lotione ad epulas solennes, in introitu Sabbati, aut dierum festorum.

Quatenus respondendum Amen post Cuthæum benedicentem: 'Respondent Amen post Israelitam benedicentem: —at non respondent Amen post Cuthæum benedicentem, nisi cum auditor tota benedictio.'

Fol. 11. 1. Agitur multis de lotione manuum.

Fol. 11. 2. Oleum aromaticum fundi solitum in caput ministrantis ad epulas solennes. 'Schola Shamæana dixit, שֶׁאת ubi בְּמוּן וֶסַּמִּי Oleum aromatis conditum dextra tenet, et poculum vini sinistra. Recitat primum benedictionem super oleum, et deinde super poculum. Schola Hilleliana dicit, Oleum in dextra, et poculum in sinistra. Recitatis super oleum aromaticum, et illinit capiti ministran-
tis. Si autem ministrans sit discipulus Sapientum, illinit parieti: quia indecorum est discipulo Sapientum aromata olere.” Confer Mat. xxvi. 7.

Non benedicit super aromatibus noctibus Sabbati Tiberiade; nec super aromatibus ad ingressum Sabbati Tsippore: quia non adhibentur, nisi in alium finem; ad vestes silicet suffitu suaveolenti fumigandas et edulcorandas, ut rem explicat Gemara Babylonica. Berac. fol. 53. 1.


CAP. IX.

Ejaculationem formulae ad conspectum quorundam locorum, fulgurum, &c. ad auditum tonitru, ventorum, calamitosi rumoris, &c.

Fol. 11. 4. Non irreverenter se habendum ante portam Templi Orientalem. In montem Templi non ingrediendum cum baculo, calceis, zona, nec cum pulvere pedibus adhaerente. Confer Mat. x. 10.


Fol. 12. 2. ‘Ani haishme hagedolah ha‘orah. ’Mulier non praeciptur de praeepto:—quod de praeepto ad externa quaedam spectante intelligendum.

‘Ani haishme hagedolah ha‘orah. ’ De iis qui manus suas in stercore [i. e. in Idololatria] expanderunt, tamen est spes.” Et statim: “Quicunque viderit quosvis stercorantes Idololatriz” [i. e. colentes Idolum, eique sacrificantes] “dicat, Sacrificans diis alienis Anathema erit.” Animadvertatur, ut Idolo, sub testudo nomine ‘Stercoris,’ convitientur, quo reddatur odiosius. Applica hic nomen ‘Beelzebul’ apud Evangelistas: non quod Scribarum aut Librariorum oscitatio irreptserit L pro B, ac si Beelzebub scribendum, sed quod secundum communem hanc dialectum dicitur sit.

Fol. 12. 3. In more fuit Rabban Gamalielii feminas intueri,

Fol. 13. 1. Verba adhibita dum circumciderent infantem: quaedam a parente, quaedam ab astantibus. At is, cui munus benedicendi vel orandi incubuit, sic dixit, "Benedictus sit ille, qui sanctificavit dilectum ab utero, et statutum posuit in carne ejus, Et sobolem ejus sigillavit signo fæderis sancti." Circumcisio sigillum, Rom. iv. 11.

Fol. 13. 2. Septem species Pharisaorum. Enumerantur etiam Sotah, fol. 20. 3.


II. הַמָּשֶׁרֶךְ PEAH.

Tractatus de Angulo agri demessi pauperibus relinquendo.

CAP. I.

Fol. 15. 1. Qualis et quota Anguli portio relinquienda. Ex quibus rebus debeatur talis Angulus. Agitur de quibusdam rebus, quarum non definitur statu mensura.

Fol. 51. 2. R. Ishbab, omnia sua pauperibus distribuens, reprehenditur a Rabban Gamaliele.

Monobazes rex, thesauros suis erogans in pauperes, arguitur a suis. Factum defendit ex variis Scripturæ locis. In quaram applicatione videre est, quam edoctus fuerit a Magistris suis ‘eleemosynam’ pro ‘justitia’ habere.

Fol. 15. 3. Historia de Damah filio Nethinæ. Perdita est aliquando jaspis Benjamitica et Rationali. Cui similem habuit iste Damah. Pactum est cum eo de ista emenda centum denariis. Cumque eam petens patrem suum dormientem reperiret, pede uno in arculam, ubi reponebatur jaspis, reclinato, aut clavem arculæ manu tenentem,—nulla præce, nullo prætio persuaderi potuit, ut expergesfaceret. Quam in parentem reverentiam multum celebrant Gemaristæ; eamque eadem ipsa nocte remuneratam a Deo fingunt, pariente vacca sua vitulam rufam, ob quam recepit immensum prætium. Repetitur hæc historia in Kiddushin, fol. 60. col. 2.
Mater R. Ismaelis eum, tanquam filium inobedientem, coram Rabbinis accusat, eo quod eam non permetteret pedes ejus lavare.

Dixit R. Abon, qui posthumus, “Solutus ego ab hono-
rando patrem et matrem.” Nam cum eum utero gestaret
mater, pater est mortuus, materque cum pareret.

Quidam, cibans patrem suum gallis pinguibus, factus est
filius Gehennæ.

Honor parenti a filio debitus. “Ut cibet et potet eum,
ut vestiat et calciet eum, et eum introducet atque educat,”
si sit opus. Confer Mat. xv. 4.

Fol. 15. 4. Quidam exosculatus est pedes R. Jochana-
Respondit, Semel ad me accessit querens de filio, ut eum enu-
triret. Ego autem ei dixi, Ito גע נון אָלְלְו “Urge Syna-
gogam contra eum.” Confer Mat. xviii. 17, “Dic Ecclesiae.”

Cogunt filium nutrire parentes.

Legenda de mirabilibus comitantibus mortem R. Samuelis
Bar R. Isaac.

Artabanus misit gemmam pretiosissimam ad R. Judam:
pro qua ille remisit schedulam, quam postibus januarum
affigunt.

Fol. 16. 1. Quidam prunas ardentes, relictas ad Festum
Scenopegiae, inextinctas reperit ad Festum Paschatis.

Fol. 16. 3. עַרְוִית Tabernæ filiorum Hanun vastatae tri-
ennio ante Urbis excidium.

CAP. II.

Fol. 16. 4. Quænam agrum ita partiuntur, ut duplicem
pauperibus Angulum debat. Quatenus teneatur ager ad
talem Angulum, si demetatur a furibus, aut Ethnicis, aut
procucetur a brutis.

Determinatio cujusdam questionis super hanc causam,
inter Rabban Gamalielem, et R. Simeonem, virum e Mizpah,
in conclavi Gazith. Gamaliel iste fuit magister Pauli.

Fol. 17. 1. Laudes Traditionum. גע מִפְּלָט מַיִם נָא
בֹּט לַיְלָה וּלְיָמָה “Quædam Traditiones dictæ sunt
Mosi in Sinai, quæ omnes absorbentur in Mishnah.”

CAP. III.

Fol. 17. 2. Varie questiones decisa. An debeatur

Angulus ex areis frugum inter oleas nascentium: an ex agro variegato sationis et messiosis: quatenus ex fructibus partitae conditionis, &c. Frumentum.

Fol. 17. 3. Fabulosa de duobus fratribus Judæis ex Ascalone; quibus Hierosolymas ad Festum profectis, duo Angeli, ipsorum forma induti, domum eorum sunt tutati.


Lis de donatione a sorore R. Gorionis primo ipsi concessa, at postea fratri juniori. Determinatur coram R. Immai.

CAP. IV.

Fol. 18. 1. Angulus relictus non a domino demetendus, sed a pauperibus:—idque non falcibus, ne sibi invicem nocerent.

Fructus quarundam arborum primo a domino colligendi: et dein ex iis αυτὰ pauperibus distribuenda. Atque hoc ne pauperes turmatim in arbores scandentes periclitentur.

"Tres manifestationes adhibendae unoquoque die:" hoc est, Mane, Meridie, et ad Minchah [i.e. ad horam tertiam pomeridianam], agri demessi possessor signo aliquo pauperibus indicium fecit, quo cognoscerent, Angulum sibi relictum esse. Mane, propter nutrices, et lactantes infantulos, ut, dum adhuc dormirent infantes, prodirent illæ collectum. Meridie, propter pueros, quorum mos est meridie egredi. Et ad Minchah, propter senes. Perpende, an non huc aliquatenus respiciat illud, quod dicitur Mat. vi. 2, "Tuba clangunt in plateis, ad eleemosynas," &c.

"Quinque fratres mortui sunt et quinque arboribus nucum."

Fol. 18. 2. "Incolæ Beth Namer: Μὸλις Ἐφεστή ὑπὸ Χριστοῦ Ανασκαλεῖν Παρθένοι καὶ Χριστινοί τῷ μνημείῳ τῆς ἱερατικῆς συνεργίας."
Pauperibus angulum emensi sunt fune. "Et angulum dederunt ex unaque serie." Hoc est, Funiculo mensurario metientes, unam portionem e centum concesserunt pauperibus; eamque ex unaque manipulorum serie.

CAP. V.

Manipulus in agro fortuna aut ex oblivione relictus, quatenus cedat pauperibus.
Fol. 18. 4. Pauperes decimant et comedunt.

CAP. VI.

Fol. 19. 1. Discutitur adhuc de manipulo, ex oblivione in agro relictio: Quisnam cedat pauperibus: quis non.
Fol. 19. 3. Fœmina desponsata habetur pro uxore. "Desponsata est uxor, et nupta est uxor." Vid. Mat. i. 20; "Ne timeas recipere Mariam uxorem tuam;"—et Deut. xxii. 23, 24.

CAP. VII.

Fol. 19. 4. Racemi olivarum ac vitium, quales ac quousque ad pauperes pertinente. Varie determinatur a Scholis Shammæana et Hilleliana de cora rubri, de cora rubri, observabimus alibi.

Racemi in Zippore septem libras pendentes.

Historiæ variæ, nonnihil hyperbolicae, quibus magnificatur fertilitas terræ Israelis:—quam tamen in sterilitatem miseram immutatam in diebus suis agnoscant Gemaristæ, ob habitantium peccata. Non inconsonum videatur hæc de ipsis adduxisse.

R. Abhu, R. Josi Ben Chaninæ, et R. Simeon Ben Lachish, itinerantes per vineam quandam, pomum Persicum oblatum a visitore réceperunt. Ex quo ipsi et servi ipsorum coederunt ad satietatem; et erat quod redundaret. Post ali-
quod tempus, illuc iterum accedentibus illis obtulit ille duo vel tria in sola manus. Numquam haec, inquint illi, ex eadem arbores? Sunt, ait ille. Tum recitarunt, “Terram fertilem in salsedinei convertit propter iniquitatem habitantium in ea.”

“Dixit R. Jochanan, Fructus vilissimus, quem comedimus in juventute nostra, melior fuit optimo, quem nunc comedimus in senectute. Nam in diebus ejus immutatus fuit mundus.

Modius Arbelitanus.”—“R. Chaia Bar Ba dixit, Modius Arbelitanus exhibuit modium similae, modium farinæ, modium furfuris, et modium furfuris crassioris; et adhuc modium furfuris crassioris, et modium etiam furfuris crassissimi. At nunc vix unus modius ex uno modo constat.”


R. Chaninah condidit Beth Midrash in Zippore pretio mellis venundati.

Fol. 20. 3. Septem anni elapsi sunt, dum Israelita terram Canaanitidem subderent,—et septem, dum partirentur.

CAP. VIII.

Quosto tempore post pauperum in agro spicilegia, et in vineis racemationes, liceat cuvis, quae potest, illinc colligere. Quousque fides habenda pauperibus dicentibus, hoc ex spicilegio est meo: ita ut a decimatione absolvantur.

De mensura decimae pauperibus datae: et portione pauperibus itinerantibus data. Ad quos pertineat eleemosyna, ad quos non.


: Ex scutella eleemosynaria distribuebatur unoquoque die: ex arca eleemosynaria tantum vespere Sabbati. Ex scutella, cuvis:

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ex arca, non nisi pauperibus istius civitatis. R. Chelbo nomine R. Ba Bar Zabda dicit, Non constituunt minus, quam tres Parnasin. Nam video ego de rebus pecuniariis non nisi a tribus dijudicatum: multo magis de judiciis de vita.”

Non constituunt duos fratres Parnasin. “R. Josi adiens Capharam, voluit illis instituere Parnasin. Ast illi in se non receperunt. Accessit, dixitque coram iis, Ben Bebai fuit praejectus loro. Cum is ergo, qui praeisset tantum filo, connumerari meretur cum optimatibus istius saeculi [Vid. Shekalim, cap. 5], quanto magis illi, qui prae sunt vitis animarum?” Hoc, ni hallucinor, facem praefer verbis Apostoli, 1 Tim. iii. 13.

“R. Haggai, cum Parnasin institueret, ursit in eos Legem, dicens, Omne regimen, quod datur, datur a Lege. ‘Per me reges regnant, et principes dominantur,’” &c. Προσσώτας. Vid. 1 Tim. v. 17.

“R. Lazar fuit Parnas [Diaconus]. Aggressi etiam sunt R. Akibam ad Diaconatum promovere.”

Familia quaedam Hierosolymis de stirpe Ornanis Jebusae. המסה והמשלח.

Hillel senex dedit pauperi cuidam שבעהם bo equum et servum.

Galilaei Presbytero cuidam attulerunt indies libram carnis volucrium.


De crumena denariis referta, appensa collo mendici mortui, a R. Jochanane, et R. Simeone Ben Lachish; eo quod petenti, dum viveret, non dederant.


R. Chinnae Bar Papae quodam tempore obviam venit רבי הדואים. Interpretationem doctis relinquo.

Nehemiah e Shihin donat nummum pauperi; quo emit ille carnum, quam sic helluatur, ita ut moreretur. Dixerunt ergo, “Ite et plorate occisum a Nehemia.”

Nahumi Gimzensis miserrima conditio, ab negatam pauperi eleemosynam, atque in seipsum execrationem. “Nahum Gimzensis, munus quoddam portans in domum socii sui, rogabatur a mendico quodam ulceroso occurrente, ‘Da mihi aliud, quod est pra manibus.’ Cuilk, ‘Cum redeo, dabo.’ Reversus mortuum eum inventit. Dixerat
autem coram illo: 'Oculi, qui te vident, et nihil dant, exae-
centur: Manus, quæ non extenditur ad aliquod tibi dandum,
exsindatur: Pedes, qui non currunt ad tibi dandum, con-
fringantur.' Quæ ipsi ita evenerunt. Adiit eum R. Akibah,
dixitque, 'Eheu! quod te videam in tali statu.' Cui ille,
'Eheu! quod te non videam in tali statu.'"

III. מְסָכַר לְמָא Demai

Tractatus de rebus, de quorum decimatione dubitatur.

CAP. I.

Fol. 21. 3. Enumerantur variae arbores, quorum fruc-
tus sunt 'Demai.' Inter alias, plures ficus silvestres.
Atque hinc una ratio hujus ambiguitatis circa decimationem,
quod silvestres essent, et communis juris.

Fol. 20. 4. Historiae satis ridiculæ: præsertim de mi-
randis nonnullis eventibus, curam aut negligentiam deci-
mundi et separandi, quæ separanda aut decimanda essent,
priusquam comederentur, comitantibus.


CAP. II.

Fol. 22. 2. De quibus sit decimatio τοῦ 'Demai.' Quia-
bus modis approbet se quis, ut sit παριζα, i. e. cui credas se
hoc vel illud decimasse. Conditiones Ἰουδαῖος 'Religiosi,' Phar-
risai, aut Discipuli Sapientium. Inter alias, "Ne comedat
cum plebeio."

Fol. 22. 3. "Israëliiu Cutæus." An Christianum hoc velit, an Samaritanum, judicet Lector.

Herbae quædam venales Cæsareae, βασιλικὸς ἡμέρα ἡμερῶν "Ad-
ductæ a Monte Regis."

Rabbi solvit oppida quædam ab obligatione τοῦ Demai,
nempe, Bethshan, Cæsareaem, Beth Gabrin, et Caphar Tse-
mach. Eoque quod olera recipere anno septimo [relaxationis
anno exeunte] licitum statuerit (Apicum quendam Traditio-
nalem), coronam hinc sibi honorariam fore gloriarum,
æqualem honori Ezekiae debito ob contritum æneum ser-
pentem.

Hortus Sisææ, i. e. Judaei cujusdam ab eo occisi; cujus
hortus ab eo abreptus est. R. Josua Ben Levi in mandatis

\textsuperscript{1} Leusden’s edition, vol. 3, p. 40.
dedit puero, "Ne emas mihi olera, nisi proveniunt ex horto Siserae. Cui quidam, Ito et die magistro tuo, quod hic non est hortus Siserae, sed Judaei cujusdam, quem ille occidit, atque eum ab eo abripuit [Δεσμεύειν φόρτιον, Matt. xxiii. 4] at solve tamen socio tuo."

R. Josi de Caphar Dan.

Fol. 22. 4. Nomina plurima locorum ad ipsos limites terrae Israeliticae.

Ne ministret ἄριστος 'Religiosus' ad mensam plebeii, nisi sint omnia rite decimata.

Eo curiositatis adigebant eos canones de non comedendo, nisi quae essent decimata, et e quibus Thruma fuerit rite separata, &c. ut mirum fere fuerit eos inedia non fuisset confectos.

Fol. 23. 1. יִבְרֹע, qui fuit Publicanus, amovendus est ab ordine suo. "Olim dixerunt, Religiosus, qui fuit Publicanus, amovendus est ab ordine suo. At postea dixerunt, Quoto tempore fuerit Publicanus, amovitor: at si se Publicanatu abdicet, habeatur pro Religioso."

CAP. III.

Demai a quibus comesum. Cura Eleemosynariorum, ne, quae recipiunt, distribuuntve, non decimentur.

Cura incumbens omnibus de decimatione.

Fol. 23. 2. ὁ ποταμὸς "Pauperes e Religiosis," aut Scholastici.

"E decima secunda non exigunt eleemosynas pauperibus in Synagoga." Nota, moris sui, eleemosynas colligere in Synagoga. Confer 1 Cor. xvi. 2.

Proclamabat frequentar quid dabatur. "עָבָדֵי יִשָּׁר עָבָד בִּים אל שמי ממון בְּרֵךְ שְׁמוֹרִים בוֹחֶל אַלּוֹ בּוֹחֶל בְּזֶיצֵי נְצוֹרִים תַלְעַזת "Qui colligunt eleemosynas, non proclamant die festo, sicut proclamant die profesto: sed colligunt clanculum, et reponunt in sinum," &c. Quære, an hæc facem non praerant verbiis istis, Mat. vi. 2, "Hypocritæ tuba clangunt, cum prestant eleemosynas in Synagogis."

Fol. 23. 3. אֶתְרָצַר שָלָה בֵּית "Thesaurus Jahnensis."—"R. Joshua Ben Kibsai dicit, Omnibus diebus vitae meæ versiculam hunc legi, 'Et asperget mundus immundum.'

Tandem didici noster studium a thesauro [doctrinae] Jaffensis.

CAP. IV.

 Fol. 23. 4. Quis recipit fructus ab homine, qui credi non potest an decimaverit, necne, interroget eum Sabbato: quo die concludi potest eum non audere mentiri praevarentia diei.

Scrupuli de comedendo cum homine, cui non credatur de decimatione, &c.

 Fol. 24. 1. : Substantia Sabbatum τῆς πρώτης μαθήματος.'

Perlecto hoc capite, liquere videtur, Judaeos ad convivia invitatos, accessisse, ut plurimum, die Sabbati: non solum quod isto die ex traditionali consuetudine summis dapibus uterantur, sed quod, praebit, ipsa diei reverentia, non nisi vera se audituros existimabant invitantibus, num fructus comedendi rite decimarentur, necne: qua de re eos, si viri 'credibilis' non essent, interroga tenebantur. Quam curiositatem abolebat Apostolus, quamvis de alio exemplo loquentur, cum ait, "Comede quod coram te proponitur, nihil interrogans conscientiae ergo".


 Fol. 24. 2. "Traditio. Ingreditur quis urbem, et invenit illic societates hominum. Dicit, Quis hic est οὗτος? Quis est hic qui decimat?"

CAP. V.

Curiosissima quaedam de decimatione fructuum receptorum a pistoribus, Samaritanis, Gentilibus, &c.

 Fol. 24. 4. In diebus R. Hoshiaæ ambierunt Montem regis liberare a quibusdam decimis.

CAP. VI.

 Fol. 25. 1. De decimatione agri conducti, aut elociati est

a 1 Cor. x. 25.
conditione, ut dominus recipiat dimidiam, aut tertiam, aut quartam partem fructus. Quomodo decimatio inter dominum et conduceantem determinanda. Eadem etiam discutiuntur de olivis conductis, aut elocatis.

Kartanus [i.e. Villicus] qui conducit agrum ab Hierosolymitano. Vid. locum Halac. 4. in Commentariis.

Moderatiores e Schola Hilleliana securi sunt decreta quaedam Scholae Shammasæanae. "Est hic qui non habet arboris, biti
"Modestiores e Schola Hilleli securi sunt decreta Scholae Shammasæanae" in re, de qua hic agitur. Hal. 6. Commentatores 'modestos' zoniss eos vocant, qui voluntarie graviora Scholae Shammasæanae decreta in se susceperunt.

Regulæ de portione hæreditatis inter discipulum Sapi- entum et plebeium fratres, inter Ethnicum et Proselytum fratres.

Aquila Proselytus divisit hæreditatem cum fratre suo Ethnico: sed usum fructum abdicavit ad mare salsum."

CAP. VII.


R. Ḍosithæus Ben R. Jannai.

IV. Muschat Kalaim.

Tractatus de Homogeneis et Heterogeneis.

CAP. I.


Fol. 27. 2. "R. Lazar Ben Thaddai."

Agitur de satione diversorum generum, &c. ubi haæ oc- currunt:" Fatetur hoc R. Simeon Ben Lachish de seminante juxta mare, super petram, super rupes, aut super lapides duros." Confer Mat. xiii. 4, 5.
CAP. II.

Fol. 27. 3. Vicesima quarta pars Seæ [Satî] seminis heterogenei non toleranda cum Seah.

Ager triticō satus, cum possessorem sationis pœnitet, sub quibus legibus hordeo serendus. De satione agri, multitōrnum aut variis areolis.

‘Calvium agri.’ Cum scilicet reliquuntur loca quædam seminibus nuda, et quædam interjacentia serauntur. De his regulæ.

Fol. 27. 4. ‘In veritate dicunt.’—‘Dicit R. Lazar, Ubicunque dicitur, ‘In veritate dicunt,’ ea fuit Traditio Mosi e Sinai.’

Quidam sulci in agro vocabantur ‘Cauda equina’ eo quod in extremitatis se mutuo contingenter.

Fol. 28. 2. Quinque observanda de cucurbita Græca.

CAP. III.

De satione areolarum in hortis, et quousque eadem areola variis seminibus seri possit.

Regulæ de satione cucumerum, cucurbitarum, cæparum, &c. ita ut non inter se commisciarentur.

‘R. Josi Ben Hahhoteph Ephratæi.’

CAP. IV.

Fol. 29. 1. ‘Calvium vineæ;’ loca vitibus vacua, quæ serenda, quæ non.

Copiose agitur de vineis: de vitium ordinibus, vineæ areolis, &c.

CAP. V.

Fol. 29. 3. Quot vites constituant vineam. Quando fossa per vineam deducta ita eam dividat, ut duas vineas denominet. De satione intra torcular.

CAP. VI.

Fol. 30. 1. ‘Vinyæ qualis: lectulus vel area quattuor aut quinque vitium in ordine ita plantatarum, ut aream con-

ficiant. Plurima curiosa satis, atque satis inutilia hic disputantur.

Fol. 30. 2. Mortuus polluit ad quatuor cubitos in loco publico.

CAP. VII.

Fol. 30. 4. Palmites, aut ramos nonnullos vitis, depremit deflectitque vinitor in terram, terraque obtigit. Quæritur, an liceat in ista terra aliquid seminare.

Quænam vineæ conditiones, et partes obligent, atque obligentur ad decimas.

'לנה ותנ' Lana vitis,' vel lanugo. Hal. 2.

CAP. VIII.

Fol. 31. 3. Heterogenea vineæ, frugum, vestium, brutorum, quousque licita, quousque non.

Currum agens, ubi bruta heterogenea conjugantur, pariterque curru vectus, vapulent quadraginta plagias.

Fol. 31. 3. 'Proselyti advenientes e Libya,' num tenentur expectare usque ad tertiam generationem. 'Libya eadem est cum Egypto.'

'Albedo a viro [mari]; ab illo enim sunt cerebrum et ossa et nervi. A sêmina rubedo; ab ea enim cutis et caro et sanguis. Spiritus autem et anima et spiratio a Deo.'

CAP. IX.

Fol. 31. 4. Heterogenea vestium, quænam sint, et quæ non.

'גזר והמכים אש והמכים מלאים Indusia mortui non tenentur de lege heterogeneorum.'

Fol. 32. 1. R. Hilleli Ben R. Valas fuit vestis triginta myriadibus denariorum æstimata, quam dedit Rabbi [Juda]: in qua cum ille heterogenea reperiæt, illam combussit.

R. Menæ fuit vestimentum valens triginta myriadas denariorum, &c.

Tria in mandatis data a Rabbi [Juda] jam morituro.

Fol. 32. 2. 'Antoninus' interrogans Rabbi de re quadam. Tota ista columna est historicâ.

R. Jochnan moriens præcepit, 'Ne me induamus nigro indusio, nec albo. Si surrexero inter justos, non pudèiam; si inter impios, non superbiam.'
Cura ridicula. R. Jeremiæ de sepultura sua cum indusio et calceis, &c. ita ut paratus sit in occursum Messiæ, cum advenierit.


Quendam tamen excipiens, qui se exception cognoscens, e tecto se præcipitat, atque obit.

Egregiae laudes R. Hounæ, & R. Chaiiæ Rubbae.

R. Josi jejunavit octoginta jejunia, et R. Simeon Ben Lachish triginta, ut videret R. Chaiiam Rubbam [vel Magnum].

R. Houna mortuus affertur Tiberiada sepeliendus. Refertur historia mixta et mira.


Agitur de reviviscentibus Israelitis in diebus Messiæ.

De Anglo mortis in quosdam fremdente, historiæ duæ.

Cupiunt Judæi in terra Israelis mori, aut mortui eo deferri.

Septem maria ad ambitum terræ Israeliicæ.

Mention Dicteiani.

חשים אָנָּהּ תַּעַרְיָה דָּרְבּוֹן 'Synagoga antiqua Serongiæ, aut Serongiorum.'—Una e Synagogis Tiberiensibus. "R. Chaijah dicit, Quicunque ascenderit in montem Jeshimon, invenieritque in mari Tiberiadis ad formam cribri, iste est fons Miriamæ. Dicit R. Jochanan, Eum mensurarunt Rabbim, atque ecce jacet ex adverso portæ mediae Synagogæ antiquæ Serongiæ."

V. /icons/mescat-shabuitha.png

Tractatus de anno septimo Deut. xv. 1, &c.

CAP. I.

Fol. 33. 1. Quousque liceat arare 'in agro arborum,' anno septimum præcedente. 'Ager arborum' est 'Cum tres arbores sunt intra spatum Beth Seab.' 'Beth Seab' est funda quadratura quinquaginta cubitos habens unoquoque latere. Quando totam hanc quadraturam arare liceat, quando non.

Synhedrium unum non potest dissolvere decretaque alterius, nisi ei præemineat sapientia et numero.

Sabbatum ingreditur ad occasum solis.

Pentecoste est tempus anni, fructibus quodam modo criticum.

Fol. 33. 2. Libatio aquæ ad Festum Scenopegiae præscripta est Mosi ad montem Sinai.

CAP. II.

Fol. 33. 3. Quousque arare liceat 'in agro frugum,' anno sexto. Usquequo fundum stercorare, plantas amputare, fumigare, &c.

Ex hoc capite plurima ediscas ad artem vinitoris, aut hortulani faciencia. Plurima etiam seminum et fructuum genera, de quorum decimatione agitur, atque usu aut prohibitione anno septimo.

CAP. III.

Fol. 34. 2. De stercoratione agri. Quoto anni septimi tempore simus in agrum egerendus, et quâ illic dispositionem. De caulis ovium conficiendis ad agri stercorationem. Quousque opera in lapidicinis in agro eo anno licita, et quousque amotio lapidum, &c.

CAP. IV.

Fol. 34. 4. De mutua et gratuita collectione lapidum lignorum, stipulæ, &c. ex agris.

Quinam agri serendi anno septimum sequenti. Quinam fructus anno septimo comedendi.

Curiosa quædam circa cædenda et amputanda ligna, ne impingatur in prohibitiones de anno septimo.

Fol. 35. 1. 'Lolini et Papus' fratres martyrium subierunt potius, quam de aqua in vase vitreo picto, iis oblata, biberent. "Si imperet Gentilis Israelæ, ut transgressiaret aliquod præceptum, exceptis ipsis de idololatria, scortacione, et sanguinis effusione, transgressi sunt potius quam mortem subeant. At vero יָרֵה cum publice res agitur, etiam de præcepto levissimo ne ei auscultet. Prout fecerunt Lolini et Papus fratres: quibus cum offerretur aqua in vase vitreo picto, respuerunt. At illico occisi sunt." De his occurrit mentio iterum'.

"Gentilibus non precipitur sanctificatio nominis divini."


Fol. 35. 2. R. Tarphon periclitans a quibusdam, "Per vitam vestram, inquit, nuntietis in domo Tarphonis, ut parentur ei indumenta sephchalria." Quod cum audirent hominem cognoscentes, remissionem ab eo implorarent.

רֵא תָדו forma salutationis, quibusdam non dicenda. Confer 2 Johan. v. 9.

Arbor, fructus suos immaturos excutiens, colore rubro inficienda, et lapidibus oneranda, ut pudefiat.

Fol. 35. 3. R. Josi Ben Chaninæ exosculosatus fornicem [aut rupem] Aconis dixit, "Hucusque est terra Israelitica."

Morienti in septennio τῶν 'Gog' nulla portio in mundo futuro.

Infantes Gentilium, et exercitus Nebucadnezzaris non revicturi. Infantes Israelitici revicturi,—si modo nati fuerunt, ut dicunt quidam: alii, si fari potuerunt: alii, si circumcisi sunt: alii, si respondere poterant 'Amen' in Synagoga.

CAP. V.

ficus quædam, quæ fructus non decoxit ante tertium annum. Quomodo ad legem de anno septimo reducenda.

An cæpas terra abscondere licet isto anno. Et si, ad in-
gressum istius anni, terra abscondantur, an et quomodo eradcandae. Quae instrumenta isto anno non vendenda.


Multa continet hæc columna de tempore protrusionis foliorum, et fructuum, et maturitatis quarundam arborum, non inutilia lectu. Fortassìs lucis non parum exhibebunt obscuritati isti in Marc. xi.

Fol. 36. 1. Ṣalvא 'salve' quibusdam non dicendum.—"R. Chinnah Bar Papæ, et Samuel Bar Nachmani, cum quendam septimo anno orantem præterirent, dicit ei R. Samuel Bar Nachmani Ṣalvא 'salve.' Cui R. Chinnah, Prohibitum est dicere Ṣalvא 'salve,' aranti anno septimo." Confer 1 Johan. v. 9, 10.

CAP. VI.

Fol. 36. 2. Quænam terræ Israeliticae portio subdatur legì de anno septimo. Et quosque Judæi Syriam habitantes. Cæpæ sexti anni, septimum ingressæ, quando comedendæ, quando non.

Quædam e terra non exportanda.

Fol. 36. 3. Limites terræ Israeliticae sub Templo secundo descriptæ.

Josua, terram Canaanitidem ingressus, permisit volentibus e terra migrare:—migrarunt ergo Girgasæi in Africam.

Fol. 36. 4. Quædam ad chorographiam terræ facientia. Antoninus munificent erga Rabbi.

CAP. VII.


† Cap. 9. halac. 2.
CAP. VIII.

Fol. 37. 4. Cura et cautio de fructibus anni septimi. Anno septimo ea, qua proprie ad victum hominis aut bruti pertinent, ab isto usu non alienanda. Quae ad uctionem pertinent, ad istum usum restringenda.

De cura circa venditionem fructuum istius anni: et quae pretium istorum fructuum impendendum.

Fol. 38. 1. "Qui capite dolet, aut quem invasit scabies, ungat se oleo."

Fol. 38. 2. Mentio de uctione pedum.

CAP. IX.

Fol. 38. 3. Quædam immunia a decimatione.

Tres terræ partes, Judæa, Galilæa, Persæa, quomodo sub lege דְּבָרֵי, de qua proponuntur articuli imprimit curiosi.

Dissectione inter Deum et hominem, i.e. fructus in agris liberos, et fructus in hortis custoditos vel domi repositos.


Historia de eodem purificante Tiberiada.

CAP. X.

Discutitur, de quibusnam rebus sit relaxatio anno septimo.

ן לְעַרְוַה הַמַּחְו ה ה תַּרְפַּר ה תַּרְפַּר instituitur ab Hillele, et quare. Quid sit, et de quibus rebus.

Fol. 39. 3. Quando cessaverint jubilæi.

R. Josi, cum redargueretur, quod jam prohiberet, quod antea permiserat, respondit, "Si permisi, permisi."

VI. מַסְכַּת הַחוֹמָת TRUMOTHa.

Tractatus de separatione fructuum pro Sacerdote, &c.

CAP. I.

Fol. 40. 1. Quibus non liceat fructus separare: surdo


2 x 2
et muto, fatuo, parvulo, separantī non sua, alienigenæ, muto, ebrio, nudo, caeco, gonorrhæo.

De modo separandi, et de quibus ista separatio.
Determinatur, quinam sint 'surdi,' et 'fatuī.'
Fol. 40. 2. Omnes filii R. Jochananis Ben Gudgodæ fuerunt muti.
Signa fatui vel lunatici: "Vagatur nocte, pernoctat inter sepulchra, vestes suas lacertat." Confer Marc. v. 2, 3, &c.
Fol. 43. 4. 'Bene potus' et 'Ebrius,' quibus differant.

CAP. II.

Fol. 41. 1. An liceat separare de fructibus mundis pro immundis, et contra.
De quibusdam ex ignorantia commissis, vel ex præsumptione.
Regulæ quædam de fructuum separatione. כְּלַל מִכה שֶׁשֶׁשָׁה על העשׁה של הienda "Ubicunque est Sacerdos, fit separatio de optimo."
Fol. 41. 3. R. Jochanan Sandelar.

CAP. III.

Fol. 41. 4. Separatio fructuum emarcensentium, aut vini acesuscentis, quousque serenda.
Quomodo de fructibus suis comparticipes oblationem separant.
Ordo separandi primitias, Thrumas, decimas, &c.
Fol. 42. 1. וּפְּלַק חַי לְחֻוֹת "Vapulant extra muros."
Vid. etiam Biecurim, fol. 65. 3.
Fol. 42. 2. אַבָּא פֶּנְיָנוֹ "Abba Penimon."

CAP. IV.

Subtilia plurima de separatione fructuum.

CAP. V.

Fol. 43. 2. Si satum separatum immundum decidat in plura sata munda; aut satum mundum in immunda; quid agendum.
Cabus continet viginti quatuor ova. Saturn ['Seah'] nonaginta sex ova.
Fol. 43. 3. Non cessit, vel confessa est Schola Sham- 
maena Hillelianæ, nisi in re una: quæ continetur Capitis 
hujus Halac. 4. 

' Shammaeus.'

CAP. VI.

Quid ab eo compensandum sit, qui comedit fructus se- 
paratos, cui comedere non licet.

"Pauperes Israelitæ, et pau- 
peres Sacerdotes colligunt." Et

Fol. 44. 1. "Sacerdos Clericus, 
et Sacerdos Laicus." Nota. Cum totum semen Aaronis 
esset sacerdotale, non mirum, si intra istam stirpem reperi- 
rentur non pauci, qui paupertate laborarent, et qui ab eru- 
ditione et bonis literis essent alieni. Nam non tam tunc 
temporis eruditio Sacerdotem constituit, quam genus et san-
guis procreavit. Hinc Sacerdotes quidam a Rabbinis edocit; 
atque ipse summus Pontifex aliquando de munere suo opus 
habuit doctore. Jona.

CAP. VII.

Si fœminæ, pueruli, servi, quibus non licet Trumah co- 
medere, eam comedant, quid compensandum.

Fol. 44. 3. "R. Immæi 
Babylonius nomine Rabbinorum ibidem," &c. Scholis Ju-
daicis et Babylonicis non infrequens fuit communicatio. Ita 
ut non solum hinc inde migrarent multi, se invicem visuri, 
et de rebus consulturi; sed et mortui non raro e Babylon 
Megil. fol. 6. 1.

Fol. 22. "Sicut pecunia non occurrit morti, ita pecunia non occur- 
rut plagis." Pœna capitalis et flagellatio non redimenda 
umma, sed infligenda.

CAP. VIII.

Fol. 45. 1. Et adhuc agitur de comestione Trumæ.

Fol. 45. 2. R. Akibah et R. Tarphon disputant acriter 
in Jabneh de confracto receptaculo quodam mensurario. 
Concluditur tamen a Tarphone, "Qui a te se separat, ò R. 
Akibah, est ac si se separat a vita sua."

INDEX TALMUDIS


‘Dominus auditionis, et Dominus operum.’

‘Nisi vos amaretis auditionem et non traditionem,’ &c. Nota.

R. Chaiiah Bar Titi.


Fol. 45. 4. Agitur de venenis. In diebus R. Jeremias infectae sunt ut res ‘Scholæ magnæ.’ Primo bibentes non sunt mortui, at mortui sunt bibentes secundo.

Fol. 46. 1. ‘Vinum ebullit per tres dies.’


De venenosis, et inde morientibus.

De duobus canibus. Cum pastores lac mulxisserunt, accessit serpens, et de eo comedit, vidente cane, at non videntibus illis. Cum illi illud edere aggererenunt, signis indicare nixus est canis, ne comederent. Quæ cum illi non intelligerent, ipse edit, et est mortuus.

De cane, qui furem prehensis testiculis emasculavit. Quidam invitans Rabbinum, juxta eum assidere fœcit canem. Cum ille ex opprobrio factum judicaret’, Non, inquit alter:

at ego cani digna repondo. Nam ille inter ingredientes super prædatores, qui uxorem meam abigere adorti sunt, unum testiculis prehensum emasculavit.


Historia de Rabbi Issai ab hostibus illaqueato, liberato a R. Simeone Ben Lachish. Item de Zeir Bar Chinna liberato, &c.

Agitur hoc loco super hanc quæstionem, An tradere liceat Israelitam unum occidendum, ut liberentur plures. Confer Johan. xi. 50.


CAP. IX.

Fol. 46. 3. Seminans id seminis, quod 'Trumah' fuerat, ex ignorantia, terram iterum vertere tenet, et semen perdere, quantum potest, ne germinet.

Pauperes possunt decimam suam vendere Sacerdotibus. Bos triturus, quomodo os habeat non obturatum, et tamen ne comedat de 'Trumah.'

Fol. 47. 2. 'Seah' continet quatuordecim 'Logos.' 'Log' continet duas libras. Libra centum quinque.

CAP. X.

Fol. 47. 4. R. Prignori Cæsariensis.
VII. מכסת מעשרות MAHSEROTH.

Tractatus de Decimis.

Fol. 48. 3. Quænam decimanda. 'Quodcunque cedit in cibum, quodque custoditur,' [i. e. quod non est communis juris] quodque e terra nascitur.'

Quoto tempore fructus decimandi.

Fol. 48. 4. Jonathan Ben Harsha 'איש זמר, ' Vir Genezaritanus.'

** Desunt cætera, usque ad Classem secundam.

CLASSIS SECUNDA, sive MOED.

De Temporibus statutis.

CONTINET TRACTATUS XII.

I. מכסת שבת SCHABBATH.

Tractatus de Sabbato.

Fol. 2. 3. De Reshith Sabbato distinguendis. Quatuor illæ Col. 4.

'Carmelith,' quid. 'בר יוספי,' ' Filius Justini.'


'Congesta supræ,' Synagoga superior.' "R. Mesha, et R. Samuel Ben Rabh Isaac, hộpי אוכלין בהודא מכותנה עליהית Consederunt comedentes in quadam Synagoga superiori."—Quid sibi velit 'Synagoga superior?' An 'Beth Midrash,' an aliquod Synagogæ coenaculum, quæratur. Nam in ipsa Synagoga edere aut bibere non licuit.

Fol. 3. 2. Lingua destruit mundum. Ut Jacobi cap. iii. 6.

Occidere pediculum Sabbato, est ac si occideres camelum.

Semel in septennio immutatio mundi.

Spectrum cuidam religioso visum. Viz. Spiritus ei ap-

paruit meditanti de his verbis, "Ne tibi de teipso fidas usque ad senectutem."

Fol. 3. 3. Scala quaedam spiritualis. Eandem habes Shekalim, fol. 47. 3.

Pugna acerrima inter Shammæanos et Hillelianos, ad cameram Chananiae, Ben Ezekiæ Ben Garon, cum illuc accederent, ut eum visitarent.—"Dirus fuit iste dies Israel, instar diei, quo factus est vitulus aureus. Shammæani adstiterunt ab infra, et quosdam ex Hillelianis occiderunt. Traditio est, sex ex illis ascendisse, reliquosque illis adstitisse cum gladiis et hastis. Traditio est, de octodecim rebus determinasse eos, &c. Viz. de buccella Gentilium, et de eorum caseo et oleo," &c. Obstupescas, o Lector, de tam horrenda strage, de rebus tam futilibus facta; et gentem dementatam agnoscas.

Fol. 3. 4. De venenis, et quibusdam ab eo mortuis. "In diebus R. Jeremiae inquinatae"[vel contagione infectae] "sunt cupæ Scholæ magae. Primo bibentes non mortui sunt: at secundo bibentes sunt mortui."

Eun. "Cupæ Scholæ magæ."

"In tribus locis R. Judah Princeps vocatur 'Rabbothenu'; in casibus de repudiis, de oleo, et de sandaliis. Eum ergo vocarunt רבע 'Synhedrium solutum.' Nam omne Synhedrium, quod tria evacuat, vocatur בֶּהַוְּוֹ וֹוְּו０ 'Synhedrium solvens.' Dicit tamen R. Judah Ben R. Ismaelis, Synhedrium ejus ab illo dissensisse in articulo de repudiis."

"Isaac Bar Samuel Bar Marthae descendens ad Nisibin, reperit illic R. Samalai Australem sedentem, et sic docentem,—Rabbi atque Synhedrium ejus solverunt oleum"[i. e. permiserunt comestionem olei Gentilium]. "Samuel in se recepit, et comedid. Rabh non comedid. Dixit ei Samuel, Comede, ne ego in te scribam,샀 מִדורֶה Quod sis Presbyter contumax. Ursit eum, et comedid."

Hillel et Shammai statuerunt de lotione manuum. "R. Josi Ben R. Bon dicit, Sic tradita fuerat doctrina in manus eorum; at ipsi ejus fuerant obliti. Prostabant illi secundi, et statuerunt secundum sententiam priorum."

Fol. 4. 1. קָנַי nomen loci. Forte 'Antipatris.'

Fol. 4. 2. אֱלֹהֵּנֵי רֹאָסְפָא

Fol. 4. 3. Circumcisio vix nisi interdiu.

Fol. 4. 4. R. Chaiaia Ziporiensis.

Gamaliel

Fol. 5. 2. Satan non accusat, nisi tempore periculi: et tribus presertim locis:—cum scilicet vir proficiscitur in via solus: cum dormit in loco tenebroso solus: et cum proficiscitur ad mare magnum.

Non navigandum inter festum Tabernaculorum, et Dedications.

Fol. 5. 4. R. Jochanan Sandelar. R. Papa.

Vide Thaddæus.

Fol. 7. 2. Ambulatrices in Sabbato sicut montes pendentes a pilo.

Fol. 7. 3. et 4. Enumerantur hic plurima ornamenta muliebria. Ita ut, ex capite hoc bene perpenso, fœminam Hierosolymitanam fere pingas vestitam et ornatam.


De pedum unctione. "Ne ungart quis pedem suum, dum est in calceo, vel sandalio. Ast ungart pedes, et tunc induat calceos."

Non recitant carmen super vulnus Sabbato. Istud etiam, quod recitatur super Mandragoram, prohibetur. Si dicat quis, Veni et recita versiculum hunc super filium meum, aut impone illi librum, aut impone illi phylacteria, ita ut dormiat, prohibetur."

Versio Aquilæ citatur. Ἐν τῇ Φωνῇ τῆς Ζωῆς ὁ Πατὴρ ὁ Θεὸς, ἀληθῆ εἰς τὴν ἔρευν ἡμῶν, εἰς τὸν μυρωδικὸν χώρον τῆς ἡμέρας μακρὰς ὡς ἤγγικεν ἡμᾶς μεταφορὰ.

Sermoque.

Fol. 8. 3. Agitetur hic de plurimis rebus, quas gestare solebant Judæi pro remediis contra quosdam dolores: et de mussationibus quibusdam super vulnera.

: "Qui dolet auribus, oleum det super caput suum, et mussitet."

Ova locustarum quarundam appenderunt ad aures, ob dolorem aurium: dentem vulpis ad collum, ob dolorem dentium.

Cavent ab incantationibus Amorrhæorum adhibendis; at sua habent. Vide ut de hac re disputent post medium columnae. "Unumquodque, quo medentur, non est ex consuetudine Amorrhæorum." "Rurinum, quem declarat, non est consueendum. Nota ibi.


Fol. 8. 4. Dispergenda olim Bath Kol in tentoriis justorum, dicens, "Quicunque operatus est cum Deo, accedat, et mercedem suam recipiat."

Observet Lector, ad ultimas Gemaræ lineas, ut negent Filium Dei.

Sparsim in hoc folio agitur de triginta novem "In hac 
oba 10:25: Laboribus præcipuus non suspiciendis Sabbato. Et de 以习近平 “Immunditiis magis et minus principalibus."

Fol. 9. 1. Parvulus captivus inter Gentiles non novit


Fol. 9. 2. Disputatur copiose, quo reatu teneatur violans Sabbatum, aut Sabbata, ex ignorantia, aut præsumptione.

Unde asseratur numerus triginta novem laborum. Inter alia hac adducuntur: אֶּלֶ֥הְוַזאִיס ניוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵนִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה נוּמֵנִיה

Fol. 9. 3. R. Jochanan et R. Simeon Ben Lachish, per triennium et dimidium in hoc caput de Laboribus, operam dederunt: et filii R. Chaijah Rubbah per spatium semestre.

Discutitur fuse et ה צל et ב.

Synhedria non judicabant Sabbato.

Fol. 9. 4. Qui ex oblivione fundamenti Sabbati, aut conscius Sabbati, operatur Sabbatis multis, ad quot sacrificia tenetur. Subtilia quaedam de proferendo aliquid necessarium Sabbato, cui simile reponitur.

: אַּבֵּא הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלוֹת הַמִּשְׁחָה אַבֵּי הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה הָעַלְלָה Himmunditiae, principalis et minus principalis." Himmunditia principalis est ex reptili, et gonorhæa. Principalis polluit omnia; minus principalis non polluit nisi edulia, et vasa fictilia.

אֶלֶ֥הְוַזאִיס

Fol. 10. 1. "R. Ba Kartagena."


Agitur de laboribus derivatis: i.e. qui cadunt sub aliqua classe principalium. Sic etiam Col. 2.
Quæstio de Paschate cocto in Thermis Tiberiadis.
Fol. 10. 4. Agitur de scriptione vel literæ unius Sabbato. Inter alia hæc adduntur, "Ye l'vay ro' vayen, "Si sit Daleth, et ille formaverit in Resch,—vel Resch, et ille formaverit in Daleth, reus est."
Quantilla non exportanda Sabbato.
R. Chaiah dicit, "Arborea casuot samoriri seneq rabieq yu beisagulpir, yu beisagulpir; yu beisagulpir, yu beisagulpir.
R. Abon dicit, "Mespaq na rubet, yu beisagulpir.

אצובהם ו TIMES לא צובים על כוס: "Quanta mensura pociuli?"
Quadra de duorum digitorum, profunditatis digiti et dimidii, et tertiae partis digitii."

'Log,' quantum? 'Logus Legis est antiqua octonaria Tsipporiensis. 'Logus Legis est antiqua octonaria Tsipporiensis. Est dimidium veteris octonariae Tiberiensis.'

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quales R. Hounæ, R. Hoshaiæ, et Bar Kaphrae.

בַּעַל אָנוֹדֵה שָׁאָהָה לָא אָוסָר לְאָה מַטָּהָר לָא מֵסָמָה לְאָה מָסָרָה.

"Expositor mysticus," vel Allegoricus, "nec ligans nec solvens, nec mundans nec immundans."

Bath Kol in Jericunte, et in Jabneh.

in Zippore.

IX. μεσετ νῦν NIDDAH.

Tractatus de Purificatione.


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נִדָּד

בָּחרוֹת שְׁמוֹת.

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יאַמֶנֶא.

Anus dicitur אַבָּה מְבָא, et

אמְלָא מְבָא

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Fol. 50. 4. בָּרָבָא in partu quid.

ב"ר שְׁי"א.

Fol. 51. 2. Filiae Sadduæorùm Sadduæizantes, habendæ pro Cuthæis.

Non ulterior progreditur Talmud Hierosolymitanum [quod dolendum] quam ad initium capitis quarti Tractatus Niddah. Concluditur illic hoc modo ab edentibus: "Huc usque invenimus de hoc Talmud: operamque summe navavimus, epistolae nuntiosque per omnia loca mittentes; at non invenimus, nisi has quatuor Classes," &c.
MEMORABILIA

QUÆDAM SUB

EZRA ET SYNAGOGA EJUS MAGNA,

SUB DUPLICI

SYNCHRONISMO DIGESTA*.

Notatu dignum est illud Ezr. cap. ii; ubi recensito familiarum redeuntium numero ad triginta millia vix accrescente, summa totalis ad quadraginta duo millia prodit, ver. 64, præter servorum et ancillarum septena millia, ver. 65. Qua numerationis inæqualitate, aut stemmata impurioris stirpis includere edocemur, aut multos e decem tribubus una cum Judæis reduces supponere.

CYRUS.

Cyri. 2. Hebd. Danielis 2.—Jaciuntur Templi fundamenta mense secundo, mensuris ab ipso Cyro præstitutis, a primatibus Judæorum de hac re edocto. Dum res peragitur, a plurimis plauditur, a quam multis fletur, a Sacerdotibus et Levitis canitur voce et tuba.

Cyri. 3. Hebd. Danielis 3.—Ante finitum annum præcedentem, quo jacta sunt fundamenta Templi, id rei officiose et sedulo negotiantibus Judæorum hostibus, intercurrit obex et impedimentum, quo minus procedat opus. Ita ut ipsisimo hujus anni primo mense, Daniel, jejunio ob hoc se conficiens, de temporibus Persicis, Græcis, et Syro-Græcis edocetur. Dan. x. et xi.

Notatur hic annus, tertius Cyri, Dan. x. 1. Qui et primus Artaxerxis etiam est dicendus, Cyro ad bellum (Scythicum forte) profecto, in regimen deputati. Hic Artaxerxes dictus etiam est 'Ahasuerus.'

ARTAXERXES AHASUERUS.

Artax. Ahasuer. 3. Hebd. Danielis 5.—Convivium magnum Ahasueri. Esth. i. 3.


DARIUS.

Darii 1. Hebd. Danielis 17.—Non possum ego non arbitrari Artaxerxen, qui ædificationem Tempuli edicto impediverat, ducta jam in uxorem Esthers, eaque genus et stirpem suam declarante, Judæis ita favisse, ut vel edictum illud retraxerit, vel aliquo indulgenti nutu ita demonstraverit, ut iis licuerit, si modo vellent, reædificationem Templi resumere. Atque ad hoc opinandum his inducor argumentis:—

Primo, quod Ezr. vi. 14. memoretur permissio Artaxerxis.

Secundo, quod Haggæus moram ædificandi ipsis Judæis adscribit. Inter quos conducti quidam erant ab hostibus, qui malo consilio rem perturbarent atque impedirent. Quod et factum est usque ad initium regni Darii. Ezr. iv. 5. Legatur hic Haggæus propheta, de calamitatibus, quibus hoc interstitio laboraverint Judæi ob neglectum Templum. Hag. i. 9—11, et ii. 17.

Darii 2. Hebd. Danielis 18.—Resumitur ædificatio Templi, hortantibus Haggæo et Zacharia, mense sexto, die vice-simo quarto.

Mense septimo, die vicesimo primo, die scilicet ultimo Scenopegiæ, gloriæ Templi secundi prædicat Haggæus.

Mense octavo, exordium Prophetiæ Zachariae.

Mense nono, die vicesimo quarto, impuritatem populi accusat Haggæus, et tamen bona præmittit.


c Hieros. in Megill. fol. 70. col. 4.  

d Hag. i. 15.  

e Hag. ii. 1.  

f Zech. i. 1.  

g Hag. ii. 10. 20.
Mense undecimo, die vicesimo quarto, occurrunt Visiones Zachariae.

A conflagratione Templi ad hunc annum Darii secundum, prout computavimus, sunt anni LXX.


“Num, inquintum, jam, cum exsurgit Templum, jejunandum est mense quinto, prout jejunavimus per annos septuaginta?”

Ex quo flamnis assumptum est Templum, mense quinto.


“Mense nono, die quarto, fit verbum Domini ad Zachariam.”


ARTAXERXES.


Artax. 9. Hebd. Danielis 38.—Separatio populi ab uxorisibus alienigenis.


Mensibus Jiar, Sivan, Tammuz, iter conficit, parat in ædificationem.

Initio mensis Ab orditur opus.

Vicesimo quinto die mensis Elul perficiuntur mœnia.

Nehem. vi. 15.

b Zech. i. 7.  
Zech. vii. 1. 3. 
J Zech. vii. 1.

k Hieros. Tanith, col. 65. col. 1.  
Leusden's edition, vol. iii. p. 84.

m Ezr. vii. 8, 9. Ezr. x.

Non inconsonum erit hic aliqua de Textu, quem legit Ezra, e scriptoribus Judaicis observare; atque aliqua de interpretatione, quam exhibuit: de illius scilicet charactere, et de hujus idiomate.

I. Ezram quidem Legem literis Hebraicis (quas Assyriae volgo vocant Judaei) exscripsisse in confesso est omnibus: hoc tamen quibusdam opinantibus, alio charactere, Samaritico scilicet, prius eam, idque a prima ejus exhibitione ad montem Sinai, fuisse exaratum.


a Hieros. Megill. fol. 74. 4.  
* Hieros. Megill. fol. 71. 2, 3.
EZÆ SYNAGOGA MAGNA.


In hac Talmudica liceat breviter hæc annotare.


fuerint, hi Chami. Diversi pariter his adscribuntur scripturae characteres. Transeuphratensisibus isti, qui etiam distinctur Samaritici, atque etiam Hebræi, id est, Transamnani. Assyris Assyriaci, id est, quibus nunc scribitur Lex, et vetus Testamentum.

II. Talmudicorum ergo de photographo charactere Legis communior et sanior sententia hæc est. 1. Conscriptam esse Legem a Mose eadem scriptura Assyria, qua et postea usus est Ezra, atque omnia ab Ezra in posterum sæcula. 2. Quamvis ob peccatum populi, et negligentiam circa Legem sub Templo secundo, invaserit scriptura Transeuphratensis, quæ et Samaritica, hanc tamen non pro originali et primo charactere Legis agnoscedam, sed degenerem potius, et supinam characterum prototyporum negligentiam. 3. Ezram primævas Legis literas, i. e. Assyriacas, restituisse.

II. De lingua, qua Ezra Legem interpretatus est ad captum vulgi, non opus est ut pluribus perquiramus. Nam Israelitas intra LXX captivitatis annos, amissa sua lingua Hebræa, Syriaca, i. e. Chaldaica, usos, et in confessio est apud omnes, et res ipsa probat. Nam non solum per omnia subsequentia sæcula hæc pro vulgari est habita, sed et ab ipsis Ezræ temporibus statutis sunt in Synagogis Interpretes, qui, cum Lex in Fonte legeretur, verbum verbo Syriace redderent, ut a vulgo intelligeretur. Canones מְרִימָם 'interpreti' præscriptos vide in Megillah, cap. 4.

נכת בתורה

Synagoga Ezræ magna.

I. Tempus illud omne, quod intercessit inter reditum populi e Babylone et praefecturam Simeonis Justi, quod quidem totam Imperii Persici durationem, ulteriusque, absorpsit, Chronologia Judaica sub temporibus Synagogæ magnæ circumscribit.


III. A primo Cyri, ad adventum Ezræ, diplomate regió roborati, annos numeramus fere quadraginta. Qua temporis intercapedine non sine regimine vixisse, &c.


Hinc non immerto colligi potest, Ezram ante hoc tempus esse defunctum: ejus aliter authoritate et suas isti malo fuisset occurrum. De eo, atque de ejus Schola, hæc non possunt præteriri.

I. Ezra fuit filius Seraieæ, Ezr. vii. 1, qui perit cum Urbe et Templo, 2 Reg. xxv. 18. Ita ut, si vel filius posthumus nasceretur, quinquagesimum tamen annun ageret, cum e Babylonæ esset reversum. Quibus, additis quinquagintaannis aliis, a reeditu ad perfectam urbem et mónum ædificationem sub Nehemia, Artaxerxis vicesimo, centenarium hunc Ezram dixeris, etiamsi non natum eum esse dixeris, nisi post obitum patris. Senex admodum certe obit: quique, ut Mosi par, ob Legem restitutam, a Judæis prædicatur, ita senio et ætate quidem non erat admodum dispar.

II. Quid ab eo præstitum sit quoad Legis et Sacrorum Codicum restaurationem, prædicatur potius quam probatur. Et in viri honorem hac in re dicitur multa, quæ personæ dignitatem eloquentur magis, quam rei sapiunt veritatem.

Nobilem eum fuisse Legis Doctorem, et prodit Sacra Pagina, et nullo modo est negandum. At non obnubilet hic viri splendor coævorum Prophetarum radios, Haggæi, Zacharias, Malachiae:—quos post ejus obitum vixisse, ratio aliqua est, cur opineris.

III. Librum suum conscripsisse Ezram non est cur negenus: Librosque Paralipomenon conscripsisse eum, nec affirmabimus, nec insiciabimur. Ad quam rem statuminandam observantur quinque vel sex istæ generationes memo-
ratæ post captivitatem, 1 Par. iii. 19. At vero illum vel de Canone decrevisse, vel Exemplaria emendasse, et fixisse Textum, non solum non est unde affirmetur, sed est etiam unde asseratur in contrarium. Nam rimatius aliquantulum rem perpende.


ANNOTATIONES

TALMUDICÆ

IN QUEDAM LOCA

GENESEOS

CAP. I.

VER. 1: "In principio.] Opponatur aeternitati, et exsurget sensus lucidior. Deus exstiterat ab aeterno, habitaverat in se et apud se ab aeterno; et cum visum ei foret, in principio temporis et existentiae rerum, "Creavit coelum et terram," &c.

Inter tredecim loca, quae dicuntur a Judæis immutata fuisses pro Ptolemæo, hic est primus; nam lxxii seniores, pro "In principio creavit Deus" scripserunt "Deus creavit in principio." Et rationem inversionis reddit Glossa: "Ne scilicet dicet Rex, Bereshith est Deus, et duæ potestates erant, et prior creavit posteriorem;" id est, "Bereshith creavit Elohim."

Quis non videt immutationem hanc factam fuisses in ipso Textu Hebraeo, et verbis Hebrais, non in versione Graeca? nam imposibile erat, ut in ea scrupulus talis aliquis Regis oriretur. Idem et in reliquis locis numeratis patebit. Illud ergo, quod præstiterunt lxxii illi pro Ptolemæo, erat, quod transcriberent Textum Hebraeum Hebraice. Nec quidquam aliud ab iis pro eo præstitum memorant Talmudici.

VER. 2: "Et spiritus Dei incubabat faciei aquarum."] Distinguit Moses, ut vides, in hoc commate, inter 'faciem abyssi' et 'faciem aquarum,' prout distinguit, ver. 7, inter 'aquas infra firmamentum,' et 'supra firmamentum.'

'Super faciem abyssi,' id est, aquarum, quæ cooperunt terram, 'erant tenebrae.'—'Super faciem aquarum,'
que erant supra firmamentum, motabat se spiritus Dei. Quod ego de motu coelorum intelleixerim, circumgyrante eos spiritu Dei, atque per istum motum inferiora fovente.

Ver. 8: Hic interserunt Interpretes Graeci, καὶ εὖδεν ὁ Θεὸς ὅτι καλὸν ὃ quod in Hebraeo deest. Absentiamque ejus notant Hebraei, fatuo quidem glossemate; sed non sine ratione notant. Nam agitur de separatione aquarum, quae non perfecta nisi die tertio, cum aquae in propios canales disponerentur. Non dicitur die secundo, "Vidit Deus quod bonum," sed bis dicitur die tertio.

Ver. 21: ἔργα τῶν ἱδρυμάτων] Quære an reddi non possit 'Dragones,' aut 'Crocodilos magnos.' Ut, cum de marinis aut piscibus agatur ver. 20, hic agatur de amphibiiis. Confer Ezech. xxix. 3: "Pharaoh est Βασιλεύς Crocodilus magnus in Nilo suo."

Ver. 26: "םנש אבם נ, "Faciamus hominem," &c.

Hic est locus secundus, quem immutatunt lxxii. pro Ptolemaeo. Scripserunt enim אעשוהי אבם בצלם וברמה "Faciam hominem in imagine in similitudine." Gloss.: "Nam inde arguunt illi, qui dicunt duas esse potestates, quia scribatur, 'Faciamus.'"

CAP. II.

VER. 2: ubi Graec. ἕργα τῶν ἱδρυμάτων 'Die sexto,' pro 'septimo.' Sic Syr. et quod testatur Samarit. Nam hinc adstrueretur conantur Morinus, et ejusdem Scholae alii, puritatem Hebraici Textus enervari, quod Graeca Versio consentiat cum Textu Samaritano.

I. Fatentur quoque Talmudici immutationem hic factam suisse pro Ptolemaeo a lxxii: eosque scrisisse ששה 'Sexto,' pro שבעה 'Septimo?'-ne diceret Rex, "Operatus estigitur Deus aliquid die septimo." At suffragantur Hebraicis nostris, dum dicunt suisse immutationem.


III. Inter peritos Hebraicorum non opus erat aliqua variatione; nam reddere illi norunt "Et (vel nam) finierat die septimo:" sed facta est immutatio, ut tolleretur ansa cavillandi.

Ver. 6: 'Vapor.' Gr. Πηγή. Vulg. 'Fons.' Cujus auctem captum non exsuperat vel concipere, quonam modo fons unus irrigare potuerit totam faciem terrae? Præsertim cum immediate fiat mentio de fluviiis regiones varias alluentibus. Fluviorum horum nomina apud Interpretem Samaritanum quis enucleabit?

19. ישר והאלאים כל רבים יהוה. Samarit. addit καὶ ἐπλασεν ὁ Θεὸς ἔτη.

CAP. IV.

Ver. 7: "In hoc versiculo dixerim ego contineri primam doctrinam pœnitentiae, prout continetur prima fidei, ver. 15. cap. 3. Verba sic reddiderim: "Si feceris bene, est acceptatio; quod si non bene feceris, sacrificium pro peccato cubat ad ostium:" et potest esse remissio.

I. Ipsa vox εἰς τὸ καί hanc interpretationem roborat, quæ centies in hoc sensu occurrit; at pro 'peccato,' nisi in regimine, vix unquam.

II. Sacrificium ad ostium Tabernaculi ex præcepto poni solitum, nemo non novit, ex Levit. xiii, et speciatim sacrificium pro peccato. Levit. iv. 4.

III. Sensus hic noster optime convenit cum intentione Dei, qui hæc loquitur, non ut Cainum depressum deprimat ulterior, sed ut erigat.

IV. Vix conciliaveris ultimam commatis clausulam, "Tu dominaberis fratri," cum verbis hisce, si εἰς τὸ καί reddenda sit "Peccatum," et subintelligenda "pæna peccati,"—absque comminatione aliqua erga Abelem: "Si non bene feceris, tu punieris pro peccato, et dominaberis fratri."

Novi a nonnullis sic intelligi, "Tu dominaberis peccato;" atque a Syro inverse, "Peccatum dominabitur tibi:" nam sic reddit Interpres Latinus, cum tamen ipsa Syra, εἰς τὸ καί, possent etiam Abelem respicere: ast admissa interpretatione nostra, nulla emergit difficultas omnino.—"Si bene non feceris, est tamen sacrificium pro peccato; age pœnitentiam, et frueris privilegiis primogenitura."
IN GENESIN.

Græca sic, Οὐκ ἔλα ὁμονὸς προσενεγκε, ὁμονὸς δὲ μὴ διέλθε, ἑμαρτας; Ἡσύχασον. "Nonne si recte offeras, non autem recte dividias, peccasti? Quiesce.”

Novi verba Hebræa, punctatione variata, flecti posse in hunc sensum; vel, ut aptius dicam, torqueri. At quid sibi velint verba sic reddita, fateor hebetudinem meam nequaquam assequi: quum culpa Caini non tam foret ob defectum rectæ divisionis, quam ob defectum fidei, ut colligere licet ex Heb. xi. 4: nam non tam fidem in Christo sapuisset ejus oblato, quam gratiarum actionem ob fœcundam messem. Nec tam sordide parçum aut sacrilegum conceperim Cainum, quamvis fuerit Cainus, ut, cum manipulum frugum vel canistrum fructuum tantum offerendum ei erat, in tantillo non recte divideret inter se et Deum.


Supponunt, ut videtur, ut verba stricte reddendum "Et dixit:" supponendum ergo aliquid quod dixit; quod illi de suo supplent. At vox idem significare potest quod "Et allocutus est." Sic Gen. xlvi. 2; "Et allocutus est Deus Israel, et dixit."

Gesserat se Cainus, ut probabile, eo modo quo postea Absalomus erga Amnonem 2 Sam. xiii. 22: abstinuerat ab omni colloquio cum Abele, at jam incipit alloqui.

Ver. 12: "Vagus et profugus eris."] Græc. Στρινων καὶ τρέμων ἐγω. Quis non hæsitat de Versione? Et quis non, si non Judæus, de rei veritate? Nam num Cainus adeo tremulus, timidus et lugubris? Ita quidem fingunt Judæi; et si Interpretæ Græci cum iis in re non judaizarent, quod alibi ab iis non raro factum, quo colore Versionem hanc suam fucabunt? Hoc forsan? Quod cavillationi obvium nimis esset, si reddidissent "Vagus et profugus;" nam ille civitatem condidit, et stationem illic suam habuit; in fugam ergo istius objectionis sic reddiderunt.

Interpres Samarit. reddit hoc myst. et ver. 16. pro בראות נLABA נב, ille בראה כנ walking. Suspicer eum in voce נב et alioqualiter respexisse sensum γένος νῦν et τὸν ἀτομον.
IN EXODUM.

CAP. XXV.

1 Ver. 6: "Thymiamata honi odoris." Apud Talmudicos occurrunt frequenter "Oσμη των ἀκανθών καὶ ὀσμή Ἰακώβου, 2 Cor. ii. 16.


31. Pari curiositate emensurant candelabrum in Menachoth, fol. 28 et 29.

In Bava Bathra, fol. 99. 1. notant discrimen inter Cherubinos super Arcam et Cherubinos Solomonteos. Inter alia memoratur Onkelos Proselytus explicans illud in 2 Paralip. iii. 10, 'Opere statuario.' Notatu dignum de Onkeloso: "Erant forma puerorum, et diverterunt facies suas, sicut discipulis discedens a magistro."

Disputant illic loci Gemaristæ de discrepancia inter Exod. xxv. 20, ubi dicitur "Respiciant se mutuo:" et 2 Paral. iii. 13. ubi dicitur "Facies eorum verse ad domum:" et determinant, cumorum, Æzorovov, Æzorovov.
"Divertendo in latus diverterunt." Sensum reddunt ipsi, et Glossa: 'Cum Israel placeter Deo, Cherubini se mutuo adspexerunt; cum non, flexerunt facies versus versus parietes domus.'

24. Notum est illud Rabbinorum הַכְרָר הָוָה הַכְּרָר מְלֹכָה וַחֲרָר הָוָה "Corona Legis, Corona Regni, et Corona Sacerdotii." — 'Corona Regni' elicitur ex hoc loco: 'Corona Legis,' ex ver. 11: 'Corona Sacerdotii,' ex cap. 30. 3.

31. Ἐμφάσις 'Ductile.'] Gloss. in Menachoth, fol. 28. 1; Facta ex portione una, malleata donec exsurgerent ex ea omnes ejus particulae.

Dicunt ergo ibi Gemaristae פַּת הִבְרֵיות חָסְלָה "Si fiat candelabrum de frustulis auri, illicitum est."

Ibid. "Reges Asmonaei fecerunt candelabrum de ligno. Cum vero ditescerent magis, de argento; et cum porro magis ditescerent, de auro."


Lapis erat ante candelabrum trium graduum, super quem stetit Sacerdos, cum ordinaret lampadas.

CAP. XXVI*.

14. דָּוִד "De hyacinthinis pellibus." [In Schabb. fol. 28. 1. disputant de his pellibus. R. Nehemia determinat 1. כְּכָס אָדָם היה Quod "tegumentum unum et continuum erat, et non connexion fibulis, ut cortinæ." 2. כְּכָס נמי תַּלָּה אֱלִיל Quod "erant similis pellibus bestiae," quae vocatur uera. Qã namque ipsa erat immunda; ast ã pelles erant maculis variegatae diversicoloribus, prout erat pellis istius bestiae. Targ. reddit i.e. ait R. Sol. שֵׁז בֵּית יָר יָש תַּבְּרוֹן: "quae gaudet vari issuiss coloribus.—Et erat, inquit ille, istis temporibus nota:" ut Ezech. xvi. 10, "Calceavi te hyacintho."

15. "Facies Tabulas."] Quærent, unde Israelitis istæ יָשִּׁים 'Tabulae:' et de re nugantur satis.

Disputant in Schabb. fol. 98. 2. an יָשִּׁים forent ejusdem densitatis et crassitiei ab imo ad summum. Et sunt qui dicunt, "Erant crassitiei cubitalis ab imo, sed desinebant in summum in digitali."

: דָּוִד בַּת אָדָם דָּוִד "Traditio est, quod steterunt fixæ per miraculum."

CAP. XXVII.

In Zevachin cap. fuse disputant de altari Mosis, et Ezechielis, et Solomonis, partim nugaciter, partim curiose nimis. Ita ut in his nihil inveniam, quod vel tantillum caput hoc illustret.

CAP. XXVIII.

17. Shemoth Rabba fol. 154. 3. agitur de margaritis in rationali.

Sic nominant.

1. שֵׁרְבָּנִים: רַבּוֹן.
2. שֹׁמְפֹחָאָיָה: שִׁמְפֹחָאָיָה.
3. רַיּוֹנִים, forte Hyacinthus.
4. בָּרְדִּינָי: ברדני.
5. סֶפֶרְנִים: שֶׁפֶרְנִים. Sapphirus.
7. נַהֲלַת: נהלת.
9. יִימוֹטִי: יִימוֹטִי.
10. קרומפּוֹטִי: קרומפּוֹטִי.
11. אָרְאָלָא: אָרְאָלָא.
12. מַרְגַּלְפִּי: מַרְגַּלְפִּי.

Sic ordinant et inscribunt:

2. סְפָּרְה. Simeon.

Series secunda. 1. נָחַת. Judah.
2. שָׁפָר. Issachar.
3. זֵבּוּל. Zebulon.

2. שְׁבָה. Naphthali.
3. גַּד. Gad.

Series quarta. 1. חָרָשִׁי. Asher.
3. בֵּית. Benjamin.

CAP. XXXII.

1. "Fac nobis Deos." Ego verba Stephani adhibuerim.

2. Num ergo Deos vultis, inquit Aaron, qui vos reducant in Ägyptum? 'Præbete inaures' et monilia, quæ eduxistis ex Ägypto: Dii ex illis formati commodissimi videntur, qui vos eo reducant.

Et exposcere hæc ab iis videtur ex instituto, ut negarent; scil. ut partim propter avaritiam aversarentur, et non concederent quod efflagitatum; partim ex timore, ne non haberent inaures et monilia, quæ redderent spoliatis et iratis Ägyptiis, cum eo perventum. Sic spectum insanum atque impium in ipso partu strangulare conatur.

4. "Et formavit eum opere fusorio." Cum vero hoc non obtinerit, quin quod illi prompte exhiberent quod postulatum, alio impediendi modo utitur Aaron [si forte fieri posset], dum contemptibilem, vilem et ludibriosum efformat Deum, Deum vitulimum. En vobis Deum Ägyptiacum, Apidem aureum, si ducem vultis in Ägyptum, en congruentissimum. Minime crediderim, Aaronem sobrie et serio repedationi eorum in Ägyptum induluisse, nec sobrie et serio representationem aliquam veri Dei aut Deitatis formare voluisse; verum ridiculum, quantum potuit, numen, ut, viso tam contemptibili et vili Deo, populum puderet insanæ.

Nec pugnat quod dicitur ver. 24, "Proiect in ignem, et proficat hic vitulus," sed optime congruit cum "Et formavit cum stylo." Bisfaram potest sumi, vel quod loquitur secundum captam decepti populi, qui creditit vitulum ita formatum fuisse ex mira providentia aut fortuna: vel quod loquitur secundum conceptum proprium, 'cum proficerem in furnum, ex industria composueram, ut prodiret Deus tam vilis.'

5. "Et vidit Aaron."] Quod adhuc insanirent, et vitulum reputarent pro Deo, qui eos eduxerat ex Ägypto.

: "Et ædificavit altare coram eo."

Quaero, an coram eo referenda sit ad vitulum, an ad ipsum Aaronem. Nollem ego eum eousque incusare, ac si nomen beatissimi Jehovah attribueret vitulo, vel ita promoveret Idololatriam, ut altare strueret et festum institueret Idolo:—quin potius, quod serio festum Jehovah vero Deo cras indiceret,
ut populum et adhuc, si fieri posset, ab insania retraheret, experiretur saltem, quanta ejus pars vero Deo adhæreret. Quid si ergo sic reddas, ‘Struxit altare coram seipso,’ aut ‘coram facie sua,’ i. e. proprio consilio; vel prout siti visum est &c. a quo sensu vox ἔλεειν non multum abhorret.


Glossae Judaicæ.


10. יידאמה י：“Dimitte me;”] Beracoth, fol. 32. 1: “Moses prehendit Deum, sicut quispiam prehendit vestem amici: dixit Moses, Non dimittam te, nisi condonaveris.”

20. “Et sparsit super aquas.”] Avodah Zarah, fol. 44. 1: “Hoc fecit animo explorandi delinquentes, sicut in causa uxoris suspectæ.” Disputant, quare pulvis non sparsus in auras, ut fieret stercus super terram; quod usitatum cum abominationibus Idololatricis: et respondetur, quod sparsit super aquas animo explorandi.

22. Megillah, fol. 25, “Historia prima vituli-legitur [in Synagoga,] et interpretatur: secunda legitur, et non interpretatur.” Historiam secundam vocant istam ab Aarone recitatum, a vers. 22. ad 25: et rationem reddunt, quare red- dita non fuerit ab Interprete lingua vulgari, viz. quia ansam
IN NUMEROS.

32. "Dele me."
Rosh Hashanah, fol. 16. 2, nungan-
tur de tribus libris Dei: in quorum uno scribuntur perfecte
boni, in secundo perfecte mali, in tertio intermediani.

Sotah, fol. 14. 1, volunt illud Esai. lii. 12. dici de Mose;
et idem velle cum "Effudit animam suam usque ad
mortem."

CAP. XXXIV.

1. "Præcide tibi duas Tabulas lapideas instar priorum."]
Shemoth Rabba, sect. 46; "In primis Tabulis scripta eran
tantum decem Verba: in secundis etiam Traditionalis Lex.
Cui rei abutuntur Job xi. 6. Et tamen Sect. 47. inducunt
Deum dicentem, "Non scribam Misnam," &c. "Sed tra-
detur oraliter: nam video dominaturos iis Gentiles, atque
illi ab iis eam abripient."

IN NUMEROS.

CAP. VI.

TRACTATUS Talmudicus Nazir commentatur super hoc
caput.

Multa disputant de modo assumendi 'Naziræatum,' et
quibus verbis, ut ρύην ἕνθα, ρύην νόμο, ρύην νύχι, et multa
istiusmodi.

Si dixerit quis tantum "Ecce ego sum Na-
ẓiræus ab acinis," ille est Naziræus quoad omnia: vel si dix-
erit, "Ecce ego Naziræus a rasura capitis," &c.

Distinguunt inter 'Naziræum Samsonicum,'
et 'Naziræum perpetuum.'—'Naziræus perpetuus'
potest aliquantum tondere, si ingravescit crinis; Samsonicus
non potest, &c. Absalom erat

Ver. 23. בְּרֵכַת בֵּית הוֹדֵוּ הָיָם
Benedictio Sacerdotis enunci-
anda erat lingua sancta. Sotah, cap. 7.

CAP. VII.


48. "Die septimo."] Disputant in Moed Katon, fol. 9. 2, an die Sabbati, an die septimo oblationum.

CAP. VIII.


CAP. X.


Ratio est, "Quia hic non est proprius ejus locus." Gloss.: "Locus ejus est in prima castramentatione a monte Sinai."

"Constituit hae periocha libellum per se: unde numerant septem libros Legis." Vide Gloss.

IN JOSUAM.

CAP. I.

I. "Post mortem Mosis."] Ante ejus mortem, i.e. dum ille vivet, non opus erat alio Prophetae. R. L. Post mortem et luctum pro eo. K.
5. "Isto Lebanon." Ut non est "Pauper iste," Psal. xxxiv. 6: vel Lebanon erat intra conspectum. K.
8. "Non recedet liber Legis hujus ab ore tuo." Mishneh Torah erat coram eo. S.

Non recedes ad dexteram addendo, ad sinistram diminiundo. L. Quare Moses non introduxit populum? Propeter peccatum suum Num. xxi. Israel non meruit, ut omnes hostes subjugarentur. Potentia Mosis potuit subjugasse, Josuæ non. L.


Desiit manus a morte Mosis; ast illi satis collegerant usque ad diem decimum primum mensis. R. R.

CAP. II.

I. "Misi Josua duos exploratores." Emitis exploratores intra dies luctus pro Mose. S.

Duo isti erant Caleb et Phinehas. R. R.

"In abscondito." Clam ipsis Israelitis. Kimchi.

Non tam ad explorandam terram quam animos, an metu pressi, nec ne. L.


Concipiunt etiam spiritum Prophetiae habitasse super Rahab. K.

15. "Demisit eos per funem de fenestra." Per fenestram illum attracterat amasios suos. S.

18. "Signum fuerit funiculus iste coccineus," &c. Targum, exponente Kimchio, in hunc sensum: quod non funiculus, per quem demissi sunt, fenestra fuerit alligatus, sed fimbria aliqua rubida. [Some red list.]

CAP. III.

I. "Josue de nocte consurgens movit castra." Id est, Die tertio trium istorum dierum cap. ii. nane surrexit &c. L. "Et profeci a Shittim."

ANOTATIONES TALMUDICÆ

“Et pernoctarunt.”] Transierunt Jordanem nocte, ut conspicatius esset miraculum et Israelitis et Canaanæis. L.


Dicitur in Tosaphoth, quod Moses obiit Sabbato. Negat Kimchius.


Dicunt RR. Latitudo aquarum erat jam 12 mille passus secundum spatium castrorum Israelitico rum. Id.

“Ut sciatis viam.”] Ne eatis confuse, sed a longinquo videatis Arcam, ut sequamini. Id.


16. נאדו—באור “Procul valde ob Adam.”] Hoc in-nuit, quod nisi coacervatae fuisset aquæ, exundassent urbem Adam, quæ remota valde. K.

CAP. IV.

5. DUODECIM lapides.] Ad struedum altare in Ebal, quo perseverunt isto die. S.
Videtur Josua processisse ultimus, et transire fecisse omnem populum ante se, qui cum jam transisset, dixit ille 12 hominibus, qui erant cum ipso. K.

CAP. V.

2. \textit{"Cultros petrarum."} Et, Psal. lxxxix. 43. \textit{"Avertisti petram gladii."}

\textit{"Circumcie."} Ut idonei forent ad Paschatizandum. Erant etiam inter eos qui immundi erant a mortuis: die ergo decimo adspersi erant aqua purificationis primo, et vespere Paschatis secundo. K. ex R. R.

Nugantur R. R. de ratione cur non circumcisi in eremo: viz. quia non flavit ventus septentrionalis, ad medelam vulneris.

Non circumcisi sunt, quia incerti erant, an quiescendum post circumcisionem, an proficiscendum. K. L.

\textit{"Secundo."} Iterum atque iterum, i. e. hunc et illum, donec opus perficiatur. K.


11. \textit{"De frugibus terra."} De frumento recenti; nam erat iste dies dies oblationis manipuli. S. De frumento veteri: quod indicat vox \textit{אברון}, i. e. de frumento anni praeteriti. K.

12. \textit{"Postero Paschatis."} Die 15 Nisan. K.: at RR. Die 16 Id.

13. \textit{"Vidit virum stantem,"} &c.] Hoc erat visione Prophetica. L.

14. \textit{"Princeps exercitus Domini."} Exercitus Domini, i. e. Exercitus Israelis. Atque hic Angelus erat Michael. S.

Princeps exercitus superioris et inferioris: sicut dicitur de Michaele \textit{השך זכרון יקר נר}, 'Princeps magnus.' Dan. xii. 1.

\textit{("Nunc veni."} I Ego ille qui veni ad Mosen: sicut dicitur, Ecce ego mitto Angelum, &c. ast ille me nonluit, venio ergo ad te." K. ex RR.

CAP. VI.

1. \textit{"Claudens."} i. e. Inclusit suos, ne exirent. Ne quis intraret. K. et vide Targum.

\textit{"Et dixit Dominus."} Per Angelum, qui apparuit. K.


Totus murus non corruit, sed pars ista tantum, ante quam stetit exercitus Israelis: in parte reliqua erat domus Rahab. K.


17. ההובשת "Abscondit." ] Duplex signum fœminini ad corroborationem sensum. 'Abscondit optime.' Id.


Dicit Josua, Cepimus Jerichuntem Sabbato, die sancto; omnia ergo erunt sacra. Id.

RR. dicunt, quod Josua haec dixerit feceritque ex proprio consilio; quod tamen confirmavit Deus. Id.


Dicitur, quod Josua duxit Rahab in uxorern. Familia ista non erat de septem gentibus, sed advena. Id.


CAP. VII.


"Ante portam." [Id est, "Ab ante portam."

15. "Comburetur igne." Prout urbs anathematizata. K.


23. "Et omnem Israel."
Ut viderent et horrerent a simili peccato. Id.


"Obruerunt." Dum duceretur ad vivicomburium, jactant in eum lapides praè iracundia; et cum pervenitur in vallem, combusserunt eum. K. ex patre suo.

"Et obruerunt eum lapidibus." Id est, ipsum solum lapidarunt. K. ex RR.

"Et combusserunt eos." Id est, tentorium ejus et opes.

"Et lapidarunt eos." i.e. boves et pecora. S. L.

Filii et filiae ejus ducti sunt ad locum, non ut ipsi occiderentur, sed ut viderent pœnas et monerentur. L.

CAP. VIII.

8. "Cælum et lucem duxit portionem."
Nam dixerat Deus, “Facies ṭũ Ai, sicut fecisti Jericho.” K.

12. “Quinque millia hominum.”] Ut laterent propius ab urbe quam illi triginta millia. K.


19. “Et cucurrerunt, ut extendebat manum suam.”] Viderunt insidiantes hastam Josuæ extensam. S. L.

Isti 5000 selecti sunt ex 30,000, qui insidiarentur inter Israel et urbem. L.

20. לֶא אֶל הַבָּה יִשְׂרָאֵל יִלָּחֵם "Et non erat iis manus aufugere."] Id est, ‘locus.’ Ut. רַשֵּ׀ע על וְיוָתָג Job. i. 14. K. vel ‘vires.’ Id. et Targ. L. S.

30. וְתִּקְנָה אָּל יִבְנֵי “Tunc ædificavit.”] Die quo transierunt Jordarem, venerunt ad montem Gerizim, et struxerunt altare, &c. K. ex RR. Dislocatam ergo esse hanc historiam opinant ur RR.


Scripsit tantum benedictiones et maledictiones. L.

CAP. IX.

4. “Ipsi etiam fecerunt astute.”] Gibeonitæ, qui erant Itinæi, faciunt astute cum Israele; sic filii Jacobi fecerant cum Sichemitis, qui erant Itinæi. S.

Dissertant R. L. et K. de fœdere licio cum Canaanæis.

Perdendi erant, si nollent pacem inire cum Israele. L.


Tres proposuit Josua. 1. Qui vult pacem inire nobiscum, ineat. 2. Qui vult pugnare, pugnet. 3. Qui vult abscedere, abscedat. Abscesserunt ergo plurimi in Africam. K. ex RR.

14. Ἐν τῷ ἐνεκριθείς "Et acceperunt de viatico eorum.”] Quidam reddunt, “Didicerunt ex victu eorum, quod a longinquo
ILLI: UT LÆBIBUS BONA DOCTRINA." ALII, "COMEDERUNT DE VICTU EORUM." K. "ACCEPERUNT VERBA EORUM." TARG. QUIBUS VENI TARAIMS VEL INSIDIATAE SUNT. S.

21. "SCINDENTES LIGNA." TARG. "ՄԱԿՆԵՏ ԱՅՆՆ " "COLECTORES LIGNORUM."

"ET SINT." NOTETUR PATHACH SUB VAU.

DICUNT RABBINI, NON LICET ISRAELITAE CONNUBIO INIRE CUM NEITHINES, DUM DURAT TEMPLUM; QUA DICITUR, "SCISSORES LIGNORUM, &C. DOMUI DEI MEI." K.

CAP. X.

12. "SILE." I. E. 'MORARE,' UT 1 SAM. XIV. 9; "SILETE, USQUE DUM PERVENIMUS." ET "דומ " "SILERE DOMINO." S. K.

"IN GIBEON ET AJALON." GIBEON ERAT IN BENJAMIN, AJALON IN DAN. ET VIDETUR QUOD PROSECUTI SUNT HOSTES A GIBEONE AD AJALONEM. MERIDIES ERAT CUM ORARET JOSUA IN GIBEON, ET STARET SOL: STETITQUE ITA, UT INTER PRIMAM EJUS MORAM ET MOTIONEM ITERUM FORUNT TOTUS DIES, SICUT DIES LONGISSIMUS IN ANNO. CUM ERGO OCCIDERET SOL, ERANT IN VALLE AJALON, ET TUM LUXIT LUNA, VEL QUASI IN NOVILUNIO, VEL TRIDUANA. ORAVIT ERGO, UT EA NON OCCIDERET, DONEX FIERET UTLIO DE HOSTIBUS. K.

DICUNT, QUOD SOL ET LUNA STETERUNT 36 HORIS: QUODQUE HOC ERAT VESPERII SABBATI, NE VIOLARETUR SABBATUM. Id.

13. "LIBER JASHER." EST LIBER LEGIS. Id.

R. Levi, anxius ne hoc miraculum Josuæ majus videtur, quam aliquod miraculum Mosis, ansam arripit a verbis אָל אַל לְהַב " "NON H FESTINAVIT OCCUMBERE," CONCIPIENDI, SOLEM NON FIXUM STETISSE, SED ALIQUID DE CELERITATE MOTUS SUI REMISISSE, ET LENTE PROCESSISSE; PROCESSISSE Tamen.

13. "IN LIBRO JASHER." IN LIBRO LEGIS. TARG. SCRIPTUM EST HOC IN LEGE, CUM DICIT JACOBUS JOSEPHO, QUOD SEMEN EPHRAIM ERIT "PLENITUDO GENTIUM." QUANDO? JAM TUM CUM STARET SOL PRO JOSUA, REPLETUS EST TOTUS MUNDUS FAMA JOSUA.

LIBER JASHER, UT EGÖ OPINOR, PERIT IN CAPTIVITATE. L.

21. "ALA ṬORM." CHARATS EST IOQUELINGUA. S.

37. "ET REGEM EJUS." REX HEBRONIS SUI DE QUINQUE REGIBUS SUSPENSIS; SED VIDETUR QUOD UNXERAT REGEM ALIUM. K.

CAP. XI.


13. "Urbes stantes in tumulis eorum." Civitates, quaram muri non erant diruti. S.


CAP. XII.


CAP. XIII.

2. "Confina." i.e. "Terminus." K.


12. "Ex residuo Gigantum." i.e. quos reliquerat Chedorlaomer. Gen. xiv. 5. S.

22. "Et Bileamum occiderunt." Sanhedr. 106. 1:
CAP. XIV.


CAP. XV.


'Kenaz' est 'Hezron.' ibid.
'Othniel' est 'Jabez.' ibid.


CAP. XVII.


CAP. XIX.


CAP. XX.


ext, eum esse mortis reum, occiderunt eum: si non, reddiderunt eum civitati refugii usque ad mortem Pontificis. K.


CAP. XXI.

1. "Accesseruntque principes familiarum Levi ad Eleazarum," &c.] Dum distribuuntur civitates Levitis per omnes tribus, adimpletum est illud, "Dispergam eos in Jacob." L.

7. "Duodecim civitates." At ver. 34°. &c. numerantur tantum octo, et omittitur mentio civitatum in tribu Reuben.


CAP. XXII.

8. "Dividite spolia fratribus vestris."] Si hoc dixerit dimidio tribus Manasseh, hoc vult, Dividite fratribus vestris, Reubenitis et Gaditis. Si vero et Reubenitis et Gaditis dixerit, hoc vult, Dividite omnibus tribubus. K.

Dividite domesticis, quos reliquistis ultra Jordanem. S.

16. "Quænam transgressio hæc?""] Nam prohibita fuerunt altaria, postquam jam fixum fuerat Tabernaculum in Shiloh. K. S.

19. "At si terra vestra sit immunda."] Quia in ea non est tabernaculum. K. Quia in ea non est 'divina præsentia.' S.

20. "Non expiravit in iniquitate sua."] i. e. non solus.

Sic: "Non semel neque secundo," 2 Reg. i. 10: id est, non semel tantum, &c. K.


24. "Prae sollicitudine."] Omnis in Scriptura denotat 'metum.' S.

CAP. XXIII.

13. "Et flagellum."] Idem quod 'sham lashes' ut 'flagellum equo.' Prov. xxvi. 3. K.

CAP. XXIV.

1. "Steterunt coram Deo."] Videtur quod hoc attenuant Arcam, ut foedus inirent coram eo. K.
IN JOSUAM.

“Shechemum.”] Quia ibi prima mora Abrahami. Gen. xii. 6. Ibi prima possessio Jacobi, K.

12. "Crabronem."] Species muscae malae, quae pro- jicit venenum. Et dicunt, quod percussit eos in oculis. Id.


verba et reposit in libro Legis. Targum.


28. "In sanctuario Domini."] In domo ubi Arca fuit Shechemi. K. S.

29. "In lapis iste erit vobis in testimonium," &c.] Sic Targ. Ecce lapis iste erit vobis, sicut duæ tabulæ lapideæ
fæderis. Nam eum ferimus testem. Nam verba, in eo scripta,
summula sunt omnium verborum, quæ locutus est nobis Do-
minus, &c.

33. "Deus sanctus Phinehas."] Unde illi hæc ter-
ra? vel ex hæreditate uxoris. S. vel, dante eam ei populo. K.

DISQUISITIO

DE LITURGIA

SANCTI JACOBI.

Liturgia, quæ sancto Apostolo adscribitur, an genuina
sit, dubitari potest vel ex eo capite, si consideretur, “in quem
finem hæc Liturgia fuisse conscripta.” Hinc enim
liquebit, eam non esse genuinum hujus Apostoli scriptum.
Quam enim ab omni ratione alienum est concipere, Jacobum
formam externi cultûs voluisse præscribere Judæis, qui, in-
tra duodecim aut viginti annos, nullam amplius constitu-
rent Ecclesiam. Nos autem impræsentiarum verba et sen-
sum, ut et scopum ejus, breviter examinabimus, unde eam
supposititiam esse constabit.


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DISQUISITIO, &c.

I. Tam clara in ea mentio fit ‘Spiritus Sancti’ (dicitur enim ejusdem esse substantiae cum Patre, et venit sub nomine Spiritus Filii), ut, si hæc Liturgia in primitiva Ecclesia pro genuino Jacobi scripto fuisse agit et recepta, nullus fuisse locus relictus hæresi Macedonianæ, quæ Spiritum Sanctum asserebat creaturam esse,—nec Græcis, qui ejus a Filio egressum negabant; saltem facilior eos confutandi via non fuisse, quam allegando hanc Liturgiam. Quis autem Patrum ea methodo usus fuit? Quin et nemo non videre potest, amplas illas de Trinitate et Spiritu Sancto, utut verissimas, expressiones Apostolico ævo non fuisse usitatas, et supposititium hoc scriptum non prius lucem vidisse, quam Ecclesia hæc Antitrinitariorum hæresi inquietata fuerat.

II. Jubet ante Eucharistiam Deo offerri thus, ut Deo gratus sit odor, et peccata hoc medio remittantur. Quam parum autem hoc cum Apostolica consuetudine et doctrina conciliari possit, Lectori judicandum relinquo.

III. Lectoris itidem censuræ tradatur, an quidem comode, aut Theologice dici possit: “Dominus noster Deus Jesus Christus, qui crucifixus est, &c. qui hoc mysterium instituit, &c. ad perpetuam sui memoriam; benedicas huic administrationi in Domino Christo,” &c. (pag. 3.)

IV. Eadem pagina Eucharistia denominatur ‘Sacrificium Propitiatorium pro omni Dei populo’ unde colligere licet, e qua Schola Liturgia hæc prodierit.

V. Præsertim cum Virgo Maria illic appelleatur ‘Domina nostra,’ et ejus, ut et omnium justorum, in precibus fiat mentio.

VI. Loquitur insuper Liturgia hæc de ‘catechumenis,’ ‘amuetis,’—et aliis utitur vocibus, quæ ab Apostolico ævo plane alienæ sunt.

VII. Mentionem facit ‘Cercherinorum cum multis oculis,’ et canitur illic ‘Hymnus Cherubicus’:—modi loquendi, quos priora secula non norant. In cantico ipso dicitur ‘Christum in Sacramento crucifigi,’ quæ doctrina in seculo Apostolico nullibi occurrerit.

VIII. Preces instituuntur illic pro mortuis; et Sancti, jam defuncti, rogantur, ut pro nobis orent, &c.

END OF VOL. X.