

THE  
WHOLE WORKS  
OF THE  
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MASTER OF CATHARINE HALL,

Cambridge.

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EDITED BY THE  
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Preacher at the Foundling and Magdalen Hospitals.*

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VOLUME X.

CONTAINING

THE CHOROGRAPHIC WORKS:

ALSO,

SEVEN LATIN TRACTS;

1. ΔΕΙΨΑΝΑ DE REBUS AD ΤΟΝ LXX VERSIONEM GRÆCAM  
SPECTANTIBUS;
  2. VERSIONES PROPHETARUM MINORUM, &c ;
  3. VESTIBULUM TALMUDIS HIEROSOLYMITANI;
  4. INDEX ALIQUALIS TALMUDIS HIEROSOLYMITANI;
  5. MEMORABILIA QUÆDAM SUB EZRÆ SYNAGOGA, &c ;
  6. ANNOTATIONES TALMUDICÆ IN GENESIN, EXODUM, NUMEROS,  
ET JOSUAM;
  7. DISQUISITIO DE S. JACOBI LITURGIA.
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R. BAYNES, IVY LANE; J. PARKER, OXFORD: DEIGHTON AND SONS; AND  
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MDCCCXXIII.



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MDCCCLXIII.



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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  
P R E F A C E.

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**A**MONG 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-

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.<sup>a</sup>

## CHAP. I.

### *The Division of the Land.*

THE Jewish writers divide the whole world into ארץ ישראל "The land of Israel," and חוצה לארץ "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, ἄλλοθεν, "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 ישראל "Israelites," and אומות העולם "the nations of the world." The book of the gospel owns that phrase also, Matt. vi. 32; Πάντα ταῦτα τὰ ἔθνη ἐπιζητεῖ, "After all these things, do the Gentiles (or nations) seek:" which, in Luke xii. 30, is τὰ ἔθνη 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 מדינת הים "The region of the sea;" וכל חל"קרי "And every foreign region is called the region of the sea, except Babylon:"—they are the words of Rabbi Solomon<sup>b</sup>. Which, nevertheless, fall under the censure of R. Nissin<sup>c</sup>: "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, מדינת הים 'The region of the sea.' But

<sup>a</sup> English folio-edition, vol. 2. p. 1.—Leusden's edition, vol. 2. p. 169.

<sup>b</sup> R. Sol. in Gittin, cap. 1.

<sup>c</sup> 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, *מדינת הים* 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<sup>d</sup> commonly define the 'land of Israel' under a double notion: to wit, that *שהחזיקו בה עולי מצרים* "which they possessed, who went up out of Egypt;" and that *שהחזיקו בה עולי בבל* "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 no where but within these limits. For<sup>e</sup> besides the rites of that dispensation, which the Holy Scripture doth openly and evidently fix to that land, such as Sacrifices, Passovers, the Priesthood<sup>f</sup>, and other appointments of that nature (which are com-

<sup>d</sup> *English folio-edition, vol. 2. p. 2.*

<sup>e</sup> *Vid. R. Sol. in Num. xxxiv.*

<sup>f</sup> *Leusden's edition, vol. 2. p. 170.*

monly, and not improperly, called מצות תלוית בארץ "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 they<sup>g</sup>), 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."

"The law of beheading the cow doth not take place any where, but in the land of Israel, and beyond Jordan<sup>h</sup>."

"They do not appoint or determine concerning the new moons, nor do they intercalate the year any where but in the land of Israel: as it is said, The law shall go forth out of Sion<sup>i</sup>."

"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<sup>j</sup>."

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<sup>k</sup>) 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<sup>l</sup> are three lands (or countries), שלשה ארצות,—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<sup>m</sup> ארץ כותים טהורה ומקוותיה ומדרותיה ושביליה טהורין "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

<sup>g</sup> Kelim, cap. 1. hal. 6. Hieros. Shekalim, fol. 47. 4.

<sup>h</sup> Maimon. in רצח cap. 10.

<sup>i</sup> Idem in קדש חודש cap. 1. Vid. Hieros. Nedarim, fol. 40. 1.

<sup>j</sup> Idem in Sanhedrim, cap. 4.

<sup>k</sup> Vid. R. Sol. in Jonah, i.

<sup>l</sup> Sheviith, cap. 9. hal. 2.

<sup>m</sup> Hieros. Avoda Zara, fol. 44. 4.

division of the three countries in the place alleged, to the tradition and canon concerning ביעור; but yet they do every where retain the same, wheresoever they treat of the division of the land of Israel. What ביעור 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<sup>m</sup>.

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

כל &c. unto תחומי א"ו כל What *all* these things mean, I cannot so much as conjecture; yea, nor can I scarce conjecture, what the meaning is of *some* of them. Neither is there any Œdipus 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 commentator. We must, therefore, act here according to the uncertain instruction of nods and winks; and that either by saying nothing, or by mere conjecture, since that the mind of the authors is either altogether unknown, or it is wholly doubtful, 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 business. 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.”

פרשת חומת מגדל שיד “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, *טנדל שיר* "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 *עכו* the name Aco<sup>n</sup>, so soon follows, *שין דרון* 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<sup>o</sup>, *תא אשינא דטורא*: which by the glosser is rendered, *בוא דרך*, &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 *שין* 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 *מדינת הים* "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 outmost 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 Phœnicians, 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. *הניסים שבים*, &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?

<sup>n</sup> Leusden's edition, vol. 2. p. 171.

<sup>o</sup> Bab. Sanhedrim, fol. 96. 2.

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

### CHAP. III<sup>P</sup>.

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

THE Talmudic girdle ends, as you see, in רקם הגועה וגנייא דאשקלן “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<sup>q</sup> 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<sup>r</sup> thus; “The country, which follows Gaza, is barren, and sandy,” &c.

It was anciently 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<sup>s</sup>: “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 κατὰ μέσην Ἰδουμαίαν, “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; ἤλθεν ἕως Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδουμαίας, καὶ Ἀζώτου, καὶ Ἰαμνείας. “He

<sup>p</sup> English folio-edition, vol. 2. p. 4.

<sup>r</sup> Lib. 16.

<sup>s</sup> Nat. Hist. lib. 5. cap. 13.

<sup>q</sup> Hieros. in the place above.

<sup>t</sup> Diod. Sic. p. 734.

<sup>u</sup> Jos. Antiq. lib. 12. 1 Macco. iv. 15.

came even to the Gadari, and the plains of Idumea, and Azotus, and Jamnia." And again; 'Ο' δὲ 'Ιούδας καὶ οἱ ἀδελφοὶ αὐτοῦ πολεμοῦντες τοῖς 'Ιδουμαίοις οὐκ ἀνέσαν· ἀλλ' ἐνέκειντο πανταχόθεν αὐτοῖς. τήντε Χεβρώνα πόλιν καταλαβόμενοι, &c. καὶ Μάρισσαν πόλιν, &c. εἰς τε Ἄζωτον 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 Idumæa the Greater and the Less. Simon of Gerasa [τὰς ἄνω τὴν Ὀρεινὴν κώμας κατέτρεχεν, &c. κατέτρεχε δὲ τὴν Ἀκραβατηνὴν, καὶ τὰ μέχρη τῆς μεγάλης Ἰδουμαίας] 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 ἄνω καλουμένης Ἰδουμαίας, "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<sup>v</sup> speaks of Hyrcanus<sup>z</sup>: Ὑρκανὸς δὲ τῆς Ἰδουμαίας αἰρεῖ πόλεις Ἄδωρα 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<sup>a</sup>."

<sup>v</sup> Jos. *ibid.* cap. 12. [Hudson, p. 544.]

<sup>w</sup> Id. de Bello, lib. 4. cap. 30. [Hudson, p. 1197.]

<sup>x</sup> *Ibid.* cap. 33.

<sup>y</sup> *Antiq.* lib. 13. cap. 17. [Hudson, p. 584.]

<sup>z</sup> *Leusden's edition*, vol. 2. p. 172.

<sup>a</sup> *Olivar. in Pompon. Melam*, lib. cap. 11.

CHAP. IV<sup>a</sup>.

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

“SEVEN seas (say they<sup>b</sup>) and four rivers compass the land of Israel. I. יָמָא רַבָּא The Great Sea, or the Mediterranean. II. יָמָא דְטַבְרִיָּא The sea of Tiberias. III. יָמָא דְמִלְחָא The sea of Sodom. IV. יָמָא דְסַמְכוּ The lake of Samochi. V. יָמָא דְחִילְתָּא VI. יָמָא דְשַׁלִּית VII. יָמָא דְאַפְסִיָּא These four last are otherwise writ in the Jérusalem Talmud: to wit, thus, IV. יָמָא דְכּוּבְבוּ V. יָמָא דְחִילְתָּא VI. יָמָא דְשַׁלְחָת VII. יָמָא דְאַפְסִיָּא In the Babylonian Talmud, thus: IV. יָמָא דְשַׁלְחָת V. יָמָא דְחִילְתָּא VI. יָמָא דְשַׁלְחָת VII. יָמָא דְאַפְסִיָּא

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. סַבְכִי The Sibbichæan. The word seems to be derived from סֶבֶךְ a *bush*. 2. כּוּבְבוּ, which seems to sound the same thing: for קוֹצִים *thorns*, among the Targumists, are כּוּבִי; because that lake, having no great depth, but very much dried in the summer-time, was grown over with thorns and bushes. 3. סַמְכוּ, from whence the common name Samochonitis, the letters מ and ב being changed in סַבְכִי and סַמְכוּ

V. יָמָא דְחִילְתָּא Perhaps the *sandy sea*. Which fits very well to the lake of Sirben, 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. יָמָא דְשַׁלְחָת We have nothing to say of this, besides this observation,—that since it is also called by the same Gemarists דְשַׁלִּית, the guttural ח seems to be melted into י; which is not unusual to the dialect of the nation, so to smooth and soften guttural letters. It is also called, by the Babylonians, חִילְתָּא, 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.

<sup>a</sup> English folio-edition, vol. 2. p. 5.

<sup>b</sup> Hieros. Kilaim, fol. 32. 1. et Babyl. Bav. Bathra, fol. 72. 2.

VII. יָם דַּמְסִיָּא "The sea of Apamia." The Jerusalem writers, in both places, when they speak of that sea, add these words, יָם &c. The sea of Apamia is the same with the sea of Chamatz. דִּיקְלִיטִינֻס, &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<sup>c</sup> 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 שִׁבּוּשָׁא. But how did the fish travel? R. Houna Bar Joseph saith, דֶּרֶךְ תְּהוֹם גָּלוּ 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 Phœnician sea, into the Red Sea<sup>d</sup>.

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. יַרְדֵּן 'Jordan;' that is sufficiently known. II. יַרְמוֹךְ 'Jarmoch.' In Pliny<sup>e</sup>, 'Hieramax:' "Gaddara (saith he), Hieramax flowing before it." III. קִרְמִיּוֹן 'Kirmion.' IV. פִּגְהָא 'Pigah.' Concerning which, thus the Aruch<sup>f</sup>: "Kirmion is a river in the way<sup>g</sup> to Damascus, and is the same with Amanah. Pigah is Pharphar. And Jarmoch is

<sup>c</sup> Hierus. Taanith, fol. 69. 2.

<sup>d</sup> R. Sol. in Jon. ii.

<sup>e</sup> Nat. Hist. lib. 5. cap. 18.

<sup>f</sup> Aruch in קִרְמִיּוֹן

<sup>g</sup> Leusden's edition, vol. 2. p. 173.

also a river in the way to Damascus." And the Talmudists<sup>b</sup>: "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:"—that is, as the Gloss speaks, mixed with the waters of other rivers, which they receive within themselves.

To<sup>i</sup> the seven seas, concerning which we have spoken, those things which are said by Midras Tillim<sup>k</sup>, 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 המלח.*

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 המלח, which you may not so properly interpret here, "the salt sea," as "the bituminous sea." In which sense מלח סדומית 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 מלח סדומית 'bitumen<sup>l</sup>,' כפת הירדן 'the amber of Jordan,' and נעץ חלע, an herb known to few, with the spices that made that incense.

Ἀσφαλτίτις<sup>m</sup> λίμνη ἀπέχει τῶν Ἱεροσολυμιτῶν ὄρων σταδίου τ': "The lake Asphaltitis is distant from Jerusalem three hundred furlongs:"—about eight-and-thirty miles.

Ταύτης<sup>n</sup> τῆς λίμνης μῆκος μὲν ὀγδοήκοντα καὶ πεντακόσιοι στάδιοι: "It is extended in length five hundred and eighty furlongs;" seventy-two miles.—Εὖρος δὲ πενήκοντα καὶ ἑκατόν: "in breadth a hundred and fifty furlongs;" eighteen miles.

Pliny<sup>o</sup> 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

<sup>b</sup> Parah, cap. 8. hal. 10.

<sup>k</sup> Midr. Tillim, fol. 4. 1.

<sup>i</sup> English folio-edition, vol. 2. p. 6.

<sup>l</sup> Maimon. in Kele Mikdash, cap. 2.

<sup>m</sup> Jos. Antiq. lib. 15. 9.

<sup>n</sup> Id. de Bell. lib. 4. cap. 27. [Hudson, p. 1195.]

• 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<sup>p</sup> 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 Gomorrhæ.” But that distance was not directly southward, but by a very long declination eastward.

The Talmudists devote to the sea of Sodom, לים המלח any thing, that is destined to rejection and cursing, and that by no means is to be used.

לם המלח “ Let<sup>q</sup> him devote the use of such a thing to the bituminous sea.” “ Let<sup>r</sup> the price of an oblation for sin, the owner whereof is dead, depart לים המלח into the salt sea.”

עקלים הגר “ 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<sup>t</sup>, 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, καθὸ δὴ μέγρου Ζοάρων τῆς Ἀραβίας 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,

<sup>p</sup> Solin. Polyhist. cap. 38.

<sup>q</sup> Hieros. Avodah Zarah, fol. 39. 2.

<sup>r</sup> Hieros. Sotah, fol. 19. 1. Nazir. cap. 4. hal. 4. <sup>s</sup> Hieros. Demai, fol. 25. 4.

<sup>t</sup> 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<sup>u</sup>, 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<sup>v</sup>, 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<sup>v</sup>, and weigh them well.

#### CHAP. VI<sup>x</sup>.

##### *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<sup>v</sup>."

Solinus<sup>z</sup>, 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,

<sup>t</sup> Hieros. Berach. fol. 2, 3.

<sup>u</sup> Jevamoth, cap. 16. hal. ult.

<sup>v</sup> *Leusden's edition*, vol. 2. p. 174.

<sup>w</sup> Bab. Shab. fol. 10. 2. et 11. 1. et Juchas. fol. 8. 1.

<sup>x</sup> *English folio-edition*, vol. 2. p. 7. <sup>y</sup> Plin. lib. 5. cap. 17. <sup>z</sup> Solin. cap. 38.

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<sup>a</sup> 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;

<sup>a</sup> Hieros. Jevam. fol. 3. 2.

“Haggai the prophet taught these three lessons:—צרת הבת, 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<sup>b</sup>: מרים תדמורית, “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 תרמודית “of Tarmod.”—“From the place Tarmud,” saith the Gloss<sup>c</sup>.—The ‘Tarmudeans,’ תרמודאי, 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<sup>d</sup> 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<sup>e</sup>.

*Cadesh.* רקם, 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 רקם *Rekam*, or in a sound very near it. In the Chaldee, it is ‘Rekam:’ in the Syriac, ‘Rekem:’ in the Arabic, ‘Rakim.’ And *Cadesh-barnea*, in Onkelos, is רקם גיעה: in Jonathan, רקם גיעה (from which words, compared, we may observe how the guttural *y* is melted): in the Targum of Jerusalem, רקם הגיעה: in the Gemarists, רקם גועה.

There are two places noted by the name רקם *Rekam* in the very bounds<sup>f</sup> 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<sup>g</sup>: מרקם למזרח ורקם כמזרח. “From *Rekam* to the east, and *Rekam* is as the east:” that is, R. Nissim interpreting, “*Rekam*

<sup>b</sup> Nazir. cap. 6. hal. 13.

<sup>c</sup> Bab. Schab. fol. 21. 2. and Aruch in תרמוד

<sup>d</sup> Hieros. Taanith, fol. 69. 2.

<sup>e</sup> English folio-edition, vol. 2. p. 8.

<sup>f</sup> Leusden’s edition, vol. 2. p. 175.

<sup>g</sup> See R. Nissim in Gittin, cap. 1.

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<sup>h</sup> 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.

<sup>h</sup> *English folio-edition, vol. 2. p. 9.*

## CHAP. VIII.

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

PLINY<sup>1</sup> 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 שרבון 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 Sodom<sup>1</sup>, 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 Gomorrha, Amos iv. 11, Isa. i. 9.

נחל מצרים, 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, ער נחל מצרים, “unto the stream of Egypt,” “Εως Ρινοκορούρων,” “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 Judea<sup>k</sup> is the mountainous country, the plain, and the vale. What is the mountainous country of Judea? זה הר, 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: מבית הורון, &c, From Beth-horon to the sea is one circumjacent region.

<sup>1</sup> Nat. Hist. lib. 5. cap. 12.<sup>1</sup> Leusden’s edition, vol. 2. p. 176.<sup>k</sup> Hieros. Sheviith, fol. 38. 4.

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, שפלה שבהר כהר, &c. “A<sup>1</sup> 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<sup>m</sup> 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 οὗτος ἦν διὰ τὴν τῆς γῆς ἀρετὴν, “it<sup>n</sup> 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<sup>o</sup> was not lawful to intercalate the year out of Judea, while they might do it in Judea.” Maimonides<sup>p</sup> gives the reason of the thing, “Because there dwelt the divine glory.” —“Nor<sup>q</sup> 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<sup>r</sup> it was fetched a great way off, &c.

## CHAP. X.

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

“IDUMEA<sup>s</sup> and Palestine begin from the rising up of the

<sup>1</sup> Idem. *ibid.* παραγγώδη τῶν ὄρων. Joseph. Antiq. lib. 13. cap. 13.

<sup>m</sup> *English folio-edition*, vol. 2. p. 10.

<sup>n</sup> Joseph: Antiq. lib. 5. cap. 1.

<sup>o</sup> Hieros. Nedarim, fol. 40. 1.

<sup>p</sup> Maim. in Kiddush Hodesh, cap. 4.

<sup>q</sup> Bab. Sanhedr. fol. 11. 2.

<sup>r</sup> Idem Menachoth, fol. 64. 2, &c.

<sup>s</sup> Pliny, lib. 5. cap. 13.

Sirbon lake. The towns of Rhinocorura, and within Rapheah, Gaza, and within Anthedon. Mount Angaris. The country along the coast, Samaria. The free town Ascalon, Azotus. The two Jamnes, the one a village" (otherwise Jamne within). "Joppe of the Phœnicians. Thence Apollonia. The tower of Strato; the same is Cæsarea. The bounds of Palestine are a hundred and eighty-nine miles from the confines of Arabia. Then begins Phœnice."

And chap. xix: "We must go back to the coast, and Phœnice. 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 Ace. 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, Enhydra, Sarepta, and Ornithon; and Sidon, the artist of glass, and the mother of Thebes in Bœotia."

Strabo<sup>t</sup> goes backward: *Διέχει δὲ τῆς Σιδόνης ἡ Τύρος οὐ πλείους τῶν διακοσίων σταδίων* "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, ὀρνίθων 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,

<sup>t</sup> Strabo, lib. 16.

<sup>u</sup> Tanchum, fol. 77. 1.

\* Leusden's edition, vol. 2. p. 177.

“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.

Εἶθ' ἡ Πτολεμαίς ἐστὶ μεγάλη πόλις, ἣν Ἀκὴν ὠνόμαζον, &c. “Moreover, from Tyre” (southward) “is Ptolemais, formerly called Ace. And between Ace and Tyre, is a shore heaped with sands fit to make glass.”

Μετὰ δὲ τὴν Ἀκὴν Στράτωνος πύργος, &c. “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.”

Εἶτα Ἰόππη, &c. “After that, Joppa; next which, the shore of Egypt, which before had stretched out towards sun-rising, 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.”

Καὶ δὲ καὶ εὐήνδρησεν οὗτος ὁ τόπος, &c. “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.”

Εἰςὶ δὲ ἐντεῦθεν εἰς τὸν Κάσιον, &c. “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 Phœnice, 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, τὸ μίλιον ὀκτοστάδιον, "Eight<sup>x</sup> furlongs make a mile;" and, to Pliny, "A<sup>y</sup> 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<sup>y</sup>, is properly signified the end of it, touching upon Phœnicia 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 Phœnicia; 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.

Gulielmus Tyrius<sup>z</sup>, 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 Phœnice, one hundred and eighty-nine miles.—Pliny.

<sup>x</sup> Strabo, lib. 7.

<sup>y</sup> Plin. lib. 2. lib. 13. c. 23.

<sup>z</sup> G. Tyrius, De Bello Sacro, c. 2.

II. From the first borders of Phœnicæ 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<sup>a</sup>.

### *The mountainous Country of Judea.*

הר המלך :

“WHAT<sup>b</sup> is the mountainous country of Judea? זה הר המלך : It is the king’s mountain.”

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

Unless I am very much mistaken,—the maps of Adricomius, 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 דרך הר האמרי, 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, דרך הר האמרי, 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;

<sup>a</sup> Leusden’s edition, vol. 2. p. 178.

<sup>b</sup> Hieros. Sheviith, fol. 38. 4.

<sup>c</sup> English folio-edition, vol. 2. p. 12.

—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 **מִדְבַּר הַרִים**, “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 **הַר הַמֶּלֶךְ**, “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 **בְּשׂוּר מַלְכָּא** white dust in the King’s Mountain.” That is, as it seems, potter’s clay: for the Gemarists, speaking somewhere concerning potters, say, **שֶׁהֵן** &c. “that<sup>d</sup> they work in black dust, or in white dust.”

“In<sup>e</sup> the days of R. Hoshai, some went about to get a freedom from some tithes for the Mount of the King.”

Rabbi Simeon<sup>f</sup> had vine-dressers **בְּהַר הַמֶּלֶךְ** in the Mount of the King. He was minded to let out his vineyard to heathens.

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

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

**אֶתְרֵנוּלָא וְאֶתְרֵנוּלָתָא** &c. “The<sup>i</sup> 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

<sup>d</sup> Hieros. Bava Mezia, fol. 11. 4.

<sup>f</sup> Idem. Avodah Zarah, fol. 42. 2.

<sup>g</sup> Hieros. Taanith, fol. 69. 1.

<sup>e</sup> Idem. Demai, fol. 24. 4.

<sup>h</sup> Ibid. fol. 44. 4.

<sup>i</sup> Bab. Gittin, fol. 57. 1.

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 דלא, &c. because it afforded not a house of hospitality. II. כפר שיחליים, a town, that had its name from a certain herb, because by that herb they were nourished. III. כפר דכריא, 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 דכריא 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 ארץ צבי 'the land of a Kid:' but now צבי a kid hath a skin, that does not<sup>k</sup> contain his flesh: so the land of Israel, while it is inhabited, is spacious; but, when uninhabited, more contracted."

## CHAP. XII<sup>1</sup>.

*The South Country.* דרוֹמָא עִילָאָה וְתַתָּא. *Judea called*  
דרום 'the South,' in respect of Galilee.

RABBAN GAMALIEL<sup>m</sup>, 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. ולאֲחֵנָּה, ולאֲחֵנָּה. And to our brethren, that

<sup>1</sup> Hieros. Taanith, fol. 69. 1.

<sup>k</sup> Leusden's edition, vol. 2. p. 179.

<sup>l</sup> English folio-edition, vol. 2. p. 13.

<sup>m</sup> Hieros. Maasar Sheni, fol. 56. 3. and Sanhedr. fol. 8. 4. and Bab. 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<sup>a</sup> 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<sup>o</sup> 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 דרומיא "the<sup>p</sup> southern," was of Lydda: and those southern people<sup>q</sup>, for whom he obtained rain, were of Lydda, and such as dwelt in that country.

"A<sup>r</sup> devout disciple תלמיד וותיק, 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 דרומיא *southern*: as ר' יעקב דרומיא, "R. Jacob<sup>s</sup> of the south," who is called also R. Jacob דרומונה: also ר' שמלאי<sup>t</sup>, דרומיא "R. Samlai of the south<sup>u</sup>;" whom you have disputing with certain, whom the Gemarists call מינין, that is, *heretics*: whom I think rather to have been 'Christians.' And it seems to be the disputation 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.

<sup>a</sup> R. Tanch. et R. Solom. in Num. xiii.

<sup>p</sup> Idem. Chaltah, fol. 57. 2.

<sup>q</sup> Idem. Erubhin, fol. 23. 3.

<sup>t</sup> Idem. Beracoth, fol. 2. 2.

<sup>o</sup> Hieros. Taanith, fol. 66. 3.

<sup>r</sup> Idem. Trumoth, fol. 46. 2.

<sup>s</sup> Idem. Succah, fol. 53. 4.

<sup>u</sup> 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<sup>v</sup> this city did Alexander the Great, at length, besiege Babamesis the Persian, by the space of two months. "Ενδοξος" δέ ποτε γενομένη 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<sup>x</sup> 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 Γαζαίων λιμὴν, 'the haven of the Gazæans.' That is called by Diodorus, Γάζα παλαιά, '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.

עין של עולוז is mentioned by the Talmudists<sup>z</sup>; which, the Glosser interpreting, was a certain street without the city Gaza; where was a shambles, and where there also was an idol-temple.

There<sup>a</sup> 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, בוטנא.

There<sup>b</sup> was a place also without the city, which was called, חורבתא סגירתא The 'waste (or *desert*) of the leper's cloister.'

CHAP. XIV<sup>c</sup>.*Ascalon. Gerar. The Story of the Eighty Witches.*

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

The word *Gerar*, among the Talmudists, seems to have

<sup>v</sup> Joseph. Antiq. lib. 11. cap. 18.

<sup>w</sup> Strabo, lib. 16.

<sup>x</sup> Diod. Sicul. lib. 19.

<sup>y</sup> English folio-edition, vol. 2. p. 14.

<sup>z</sup> Bab. Avodah Zarah, fol. 11. 2.

<sup>a</sup> Hieros. Avodah Zarah, fol. 39. 4.

<sup>b</sup> Bab. Sanhedr. fol. 71. 1.

<sup>c</sup> Leusden's edition, vol. 2. p. 180.

passed into 'Gerariku.' "Wherefore (say they<sup>c</sup>) have they not determined על אותה רוח שבגריקו, 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, גרדיקי, *Gardiki*. "Bereshith Rabbah (saith he<sup>d</sup>) renders גררה מלך פלשתים Gerarah לגרדיקי by *Gardiki*."—מלך גרר 'The king of Gerar,' Gen. xx. 2, with the Jerusalem Targumist, is מלכא דערד "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<sup>e</sup> 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<sup>f</sup>: "Thence" (from Azotus) "is new Ascalon distant two parsæ, or leagues" (that is, eight miles); "which Ezra, the priest, of blessed memory, built at the sea-shore: and they called it, first, כניברה: 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<sup>g</sup>, an eye-witness), "and near the sea, is placed Ascalon, now of no note, anciently 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<sup>h</sup> 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, מאשקלון לדרום, &c. "From<sup>i</sup> 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. נניא

<sup>c</sup> Hieros. Sheviith, fol. 36. 3.

<sup>d</sup> Aruch in גרדיקי.

<sup>e</sup> Joseph. de Bell. lib. 3. cap. 1.

<sup>f</sup> Benjam. in Itinerario, pag. mili 80.

<sup>g</sup> Georg. Sandes's Travels, p. 151.

<sup>h</sup> Diod. Sicul. lib. 19.

<sup>i</sup> R. Nissin in Gittin, cap. 1.

דאשקלון The 'apple-gardens,' or orchards, did bound the land of Ascalon on that coast, which we have observed before. And yet, "when<sup>j</sup> R. Ismael Ben R. Josi, and Ben Hakphar, were set over אשקלון על אור 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. Phinchasi 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<sup>k</sup> more famous temples,—viz. the temple of Bel in Babylon, the temple of Nebo in Cursi, 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<sup>l</sup> 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<sup>m</sup>:—"When as two disciples of the wise men in Ascalon were<sup>n</sup> 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." וחמא מרים בת עלי בצלים תלייא בחושי ; ביזיא 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?"

<sup>j</sup>Hieros. Sheviith, fol. 36. 3.

<sup>k</sup>Bab. Avodah Zarab, fol. 11. 2.

<sup>l</sup>Taanith, cap. 3. hal. 6.

<sup>m</sup>Hieros. Sanhedr. fol. 23. 3. Bab. Sanhedr. fol. 44. 2. in Glossa.

<sup>n</sup>English folio-edition, vol. 2. p. 15.

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<sup>o</sup> 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. אומרין ליה לון נן כעין 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, פ' ושי" &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.”

<sup>o</sup> Leusden's edition, vol. 2. p. 181.

## CHAP. XV.

*Jabneh. Jamnia.*

THE word 'Jabneh' is passed into 'Jamnia' by the same change of מ Mem and ב Beth, as the lake 'Samochonitis,' in the Jerusalem writers, is סמכו, — in the Babylonian, is סבכי.

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<sup>p</sup>, St. Paul's master, first presided there. Under<sup>q</sup> whom came forth that cursed form of prayer, which they called ברכת מינים "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<sup>r</sup>, who perished with the city.

Jerusalem being destroyed, Rabban Jochanan<sup>s</sup> 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 כרם ביבנה "The vineyard of Jabneh" became a proverb. שהיו יושבים שורות שורות ככרם "For<sup>t</sup> there they sat in order, as a vineyard." And it is reported<sup>u</sup>, "that there were there three hundred classes of scholars, — or, at least, eighty." How long time Rabban Jochanan sat here, is doubted.

There<sup>v</sup> are some<sup>w</sup>, who attribute to him two years only; and others<sup>x</sup> 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<sup>y</sup>

<sup>p</sup> Juchas. fol. 21. 2.<sup>q</sup> Hieros. Taanith, fol. 65. 3.<sup>r</sup> Juchas. fol. 57. 1.<sup>s</sup> Avoth R. Nathan, cap. 4.<sup>t</sup> Jevamoth, cap. 8. & R. Sol. ibi.<sup>u</sup> Hieros. Taanith, fol. 67. 4.<sup>v</sup> *English folio-edition*, vol. 2. p. 16.<sup>w</sup> See Juchasin, fol. 20, 21,<sup>x</sup> Tsemach David.<sup>y</sup> Bab. Beracoth, fol. 28. 2.

Rabban Jochanan Ben Zaccai 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<sup>z</sup> to be slain with his father, Rabban Simeon,—by the intercession of Rabban Jochanan he was delivered. Being<sup>a</sup> also sought for to be slain, when Turnus Rufus (in Josephus<sup>b</sup>, Τερέντιος Ροῦφος, Terentius Rufus) ploughed up the floor of the Temple, he was delivered by a way scarcely credible. Sitting<sup>c</sup> in Jafneh he removed R. Akibah, head at that time of the school of Lydda, from his headship ; and<sup>d</sup> 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<sup>e</sup> by Ben Cozba, and slain with him : and the university was removed from Jabneh to Usha.

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

<sup>z</sup> Juchas. f. 53. 2.

<sup>b</sup> Joseph. de Bell. lib. 7. cap. 7.

<sup>d</sup> Hieros. Taanith, fol. 67. 4.

<sup>a</sup> Bab. Taanith, fol. 29. 1.

<sup>c</sup> Rosh Hashanah, c. 1. hal. 7.

<sup>e</sup> Leusden's edition, vol. 2. p. 182.

## CHAP. XVI.

*Lydda.* לוד

Λύδδα κώμη, πόλεως τὸ μέγεθος οὐκ ἀποδέουσα. “Lydda<sup>f</sup> was a village, not yielding to a city in greatness.”

Concerning its situation, and distance from Jerusalem, the Misna hath these words: “כרם רבעי 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; אילת מן הדרום Elath on the south; עקרבת מן הצפון Acra-batta on the north; לוד מן המערב 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: כרי לעטר &c. That 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<sup>h</sup> 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<sup>i</sup> he detained at Lydda more than forty pair of<sup>j</sup> men travelling” (towards Jafneh) “to give their tes-

<sup>f</sup> Joseph. Antiq. lib. 20. cap. 5.

<sup>g</sup> Maasar Sheni, cap. 5. hal. 2.

<sup>h</sup> Gemar. Hieros. in Maasar Sheni, in the place above.

<sup>i</sup> Rosh Hashanah, cap. 1, hal. 7.

<sup>j</sup> English folio-edition, vol. 2. p. 17.

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<sup>k</sup> of five elders teaching and erring before Tarphon at Lydda. We read<sup>l</sup> 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<sup>m</sup> the queen celebrated the feast of tabernacles at Lydda.

R. Eliezar<sup>n</sup> 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<sup>o</sup> 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<sup>p</sup> day טירין is the day, wherein Lulienus and Papus were slain.” טירין with the Jerusalem writers, is טוריניוס with the Babylonian: who relate, that these brethren were slain בלודקיא, in<sup>q</sup> Laodicea, as one would guess. But לודקין, saith the Gloss, “is Lydda: for<sup>r</sup> הרוגי לוד, the slain of Lydda are every where 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<sup>s</sup> it was not lawful to intercalate the year any where but in Judea, “a<sup>t</sup> 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

<sup>k</sup> Hieros. Jom Tobh, fol. 62. 1.

<sup>m</sup> Hieros. Succah, fol. 51. 4.

<sup>o</sup> Id. Sanhedr. fol. 52. 4.

<sup>q</sup> Bab. Taanith, fol. 18. 2.

<sup>s</sup> Maim. in Kiddush. Hodesh, cap. 2.

<sup>l</sup> Taanith, cap. 3. hal. 14.

<sup>n</sup> Id. Nedarim, fol. 40. 4.

<sup>p</sup> Hieros. Taanith, fol. 66. 1. et Megil. fol. 70. 3.

<sup>r</sup> See Bab. in Bathra, fol. 10. 2.

<sup>t</sup> Hieros. Sanhedr. fol. 18. 3.

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<sup>u</sup> 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<sup>v</sup> 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, עלִיית בית אַרְמִים בְּלֹד "The<sup>w</sup> chamber of Beth-Arum in Lydda." עלִיית בית לְבָזָא בְּלֹד "The<sup>x</sup> chamber of Beth-lebaza in Lydda." עלִיית בית נֶתְחָזָא בְּלֹד "The<sup>y</sup> 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<sup>z</sup>, and R. Hoshai<sup>a</sup> with him. R. Illai<sup>a</sup>, 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, אֵי "שיבתו בדרום" "His<sup>b</sup> 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<sup>c</sup> 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

<sup>u</sup> Leusden's edition, vol. 2. p. 183.      <sup>v</sup> Id. Trumoth, fol. 46. 2.  
<sup>w</sup> Id. Shekal. fol. 30. 2.      <sup>x</sup> Id. Sheviith, fol. 35. 1.      <sup>y</sup> Bab. Sanhedr. fol. 74. 1.  
<sup>z</sup> Hieros. Shekalim, fol. 49. 2.      <sup>a</sup> Id. Succah, fol. 53. 1.  
<sup>b</sup> Juchas. fol. 92. 1.      <sup>c</sup> Bab. Sanhedr. fol. 68. 1.

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 בקיעין 'Bekiin;' of which there is this mention: "R. Jochanan Ben Brucha, and R. Eliezer the blind, travelling from Jabneh to Lydda<sup>d</sup>, met R. Josua בבקיעין in Bekiin," &c.

From Jamnia to Joppe (according to Benjamin, in his Itinerary) are פרסאור ג' three leagues, or parsæ: Ἐγγυς δὲ ἦν Ἀύδδη τῆ Ἰόππη, "Now Lydda was nigh to Joppa," Acts ix. 38.

### CHAP. XVII<sup>e</sup>.

*Sharon. Caphar Lodim.* כפר לודים, *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, τὸ Σάρωνα: and that of the Old calls the whole perhaps, or some part of it, 'the plain of Ono,' Neh. vi. 2, xi. 35, 1 Chron. viii. 12.

The word שרון denotes a champaign pasture country, from שרה *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<sup>f</sup> which they mixed two parts water: and remarkable is that they say concerning the houses of Sharon. R. Lazar saith<sup>g</sup>, "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<sup>h</sup> 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

<sup>d</sup> Hieros. Chagigah, fol. 75. 4.

<sup>e</sup> English folio-edition, vol. 2. p. 18.

<sup>f</sup> Bab. Shab. fol. 77. 1.

<sup>g</sup> Sotah, cap. 8. hal. 7.

<sup>h</sup> Hieros. ibid. fol. 23. 1.

and the sea. There is mention of it in the book Gittin, in the very beginning: "He<sup>i</sup> 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; "Caphar 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 טבי.

AND this village neighboured upon Lydda, situate on the east of it. "R. Eleazar<sup>k</sup> had a vineyard of four years' growth; *במזרח לוד בצד כפר טבי* on the east of Lydda, near Caphar Tebi." Of it there is this mention also:—

"They<sup>l</sup> 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 be decided by votes. R. Akibah began, and he pronounced them clean," &c.

The name *טבי* *Tebi*, given to this village, seems to be derived 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<sup>m</sup> the servant of Rabban Gamaliel; and Tabitha<sup>n</sup> his maid-servant. Yea, every maid-servant of his was called, *אמא מבתא*, Mother Tabitha,—and every man-servant, *אבא מבי*, Father Tebi."

<sup>i</sup> Gittin, cap. 1. hal. 1.

<sup>k</sup> Bab. Rosh Hash. fol. 13. 2.

<sup>m</sup> Berac. cap. 2. hal. 7.

<sup>l</sup> Leusden's edition, vol. 2. p. 184.

<sup>n</sup> Hieros. Berac. fol. 3. 1.

<sup>o</sup> Hieros. Nidda, fol. 49. 4.

CHAP. XIX<sup>m</sup>.*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 ~~the~~ *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 Josephus<sup>n</sup> is Βαιθωρὼν, and, according to him<sup>o</sup>, stood a hundred furlongs, 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<sup>p</sup> 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 (אבני אלגביש), 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<sup>q</sup> 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 κατὰ τὴν Βαιθωρὼν δημοσταν ὁδὸν, “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<sup>r</sup> 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

<sup>m</sup> English folio-edition, vol. 2. p. 19.

<sup>o</sup> Idem. Antiq. lib. 20. cap. 4.

<sup>q</sup> Gloss. ibid. fol. 2.

<sup>n</sup> Joseph. de Bell. lib. 2. cap. 10.

<sup>p</sup> Rab. Berac. fol. 54. 1.

<sup>r</sup> Bab. Sanhedr. fol. 33. 2.

sad, but not unseasonable in this place. He<sup>s</sup> intrenched against Jerusalem, in a place called the Scope (ἐπὶ τοῦ καλουμένου 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 Γαβαὼ κατήντησαν ἐπὶ τὸ πρότερον στρατόπεδον, “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 Βαιθώρας, “He led his forces to Beth-horon.”

“But the Jews, whilst he marched along places where there was room, did not much press him; Συνειληθέντων 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, ὑπερ τὸν αὐχένα τῆς ὁδοῦ, at the opening of the way, covered the army with their darts.”

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

I. From the city to Scopo (ΣΚΟΠΟΣ of which we shall speak afterward), is seven furlongs. For so Josephus, Διέχει δὲ ἑπτὰ 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 thereabouts. And about Beth-horon was a very great roughness of hills, and a very narrow passage.

## CHAP. XX<sup>t</sup>.

### *Beth-el. Beth-aven.*

JOSEPHUS thus describes the land of Benjamin; Βενιαμίται<sup>u</sup> δὲ τὴν ἀπὸ Ἰορδάνου ποταμοῦ ἔλαχον ἄχρι Θαλάσσης μὲν τὸ μῆκος· τὸ δὲ πλάτος, Ἱεροσολύμοις ὀριζομένην, καὶ Βεθλήλοισ· “The Benjamites’ portion of land was from the river Jordan to the sea, in length: in breadth, it was bounded by Jerusalem 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,

<sup>s</sup> Joseph. de Bello, lib. 2. cap. 40. [Hudson, p. 1102. lin. 21.]

<sup>u</sup> English folio-edition, vol. 2. p. 20. <sup>v</sup> Antiq. lib. 5. cap. 1. [Hudson, p. 188. l. 7.]

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 trifle. 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: לֹא תִסְקֶן לְבֵית־אֵל "Go not up to *Beth-el*;" for the Hebrew, אַל תַּעֲלוּ בֵית אֵל "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 Beth-el 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 χώρα ἐγγυς τῆς ἐρήμου, "the region near the wilderness," John xi. 54; concerning which we shall speak afterward.

## 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 **ירושלם**, 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, **ירושלם** **יראה שלם** Jireh, Shalem,—Jerusalem."—**לכך אין אנו** &c. "We do not, therefore, put in Jod between the letters Lamed and Mem in the word Jerusalem, that the word **שלם** 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, **רוחב מצרים** &c. "The latitude of Egypt is less than thirty degrees, **ורוחב ירושלם** &c. And the latitude of Jerusalem is three-and-thirty degrees."

Jerusalem<sup>v</sup> was not divided among the tribes<sup>z</sup>: 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<sup>a</sup> 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,

<sup>v</sup> Berish. Rabba, sect. 9. See Aruch in **ירושלם**

<sup>w</sup> Gloss. in Bab. Taanith, fol. 16. 1.

<sup>x</sup> Ab. Ezra in Num. xiii.

<sup>y</sup> English folio-edition, vol. 2. p. 21. <sup>z</sup> Bab. Joma, fol. 12. 1. et Megillah, fol. 26. 1.

<sup>a</sup> 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 outmost 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<sup>b</sup> the south-east corner of the altar had no foundation; because that small part was<sup>c</sup> in the portion of Judah, when the whole altar ought to have been within the portion of Benjamin.

"Jerusalem<sup>d</sup> 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 גַּר תוֹשֵׁב to 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<sup>e</sup> 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<sup>f</sup> 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

<sup>b</sup> Ibid. fol. 15. a. in Gloss.

<sup>c</sup> Leusden's edition, vol. 2. p. 186.

<sup>d</sup> Maimon. in Beth Habbech. c. 7.

<sup>e</sup> Avoth, cap. 5. hal. 5.

<sup>f</sup> Avoth, R. Nathan, fol. 9. 1.

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<sup>h</sup> give this reason, why they do not allow gardens in the city: "They make no gardens or paradises in Jerusalem, מִשּׁוּם סִרְחָא 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 Israelites 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-offerings. And it is customary for dunghill cocks to scrape dunghills, 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<sup>i</sup>, concerning the hazard Titus ran, whilst he rode about the city to spy it. Τῷ δὲ, πρόσω μὲν ἦν χωρεῖν ἀδύνατον, ἐκτετάφρευτο γὰρ ἀπὸ τοῦ τείχους περὶ τὰς κηπεΐας ἅπαντα, κήποις τε ἐπικαρσίοις καὶ πολλοῖς ἔρκεσι διελημμένα. "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<sup>k</sup> relate also these wonders of the Temple: "Ten miracles were done for our fathers in the sanctuary. 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 slaughter; 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. עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רוּחִים They stood (*in the Court*) crowded" (the Gloss explains it thus, "They did so press

<sup>h</sup> Bava Kama, cap. 7. hal. ult. <sup>i</sup> De Bello, lib. 5. cap. 7. [Hudson, p. 1215. l. 45.]

<sup>k</sup> 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.

ירושלם כולה כרמלית, "All<sup>m</sup> Jerusalem was Carmelith, because it was like a common court." What *Carmelith* is, the Lexicons will teach us, and the Gemarists in the tract Schabbath<sup>n</sup>; "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.

קרתני and ירושלמי are words opposed, as a 'countryman' and a 'citizen.'—"R. Ismael saith<sup>o</sup>, הקרתני שקבל שדה מירושלמי. 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, קרתני &c. "A *Kartani* is one of those, that dwell in villages."

## CHAP. XXII.

*The parts of the City. Sion.* "Ανω πόλις, 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<sup>p</sup>) 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.

Πόλις<sup>a</sup> μὲν ὑπὲρ δύο λόφων ἀντιπρόσωπος ἔκτιστο. "The city itself<sup>r</sup> (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, ὁ μὲν τὴν ἄνω πόλιν ἔχων, &c. "Of these hills, that, which contained the Upper City, was by far the

<sup>1</sup> English folio-edition, vol. 2. p. 22.

<sup>m</sup> Gloss. in Erubhin, f. 101. 1.

<sup>a</sup> Hieros. Shab. fol. 2. 4. <sup>o</sup> Demai, cap. 6. hal. a. <sup>p</sup> Tanch. fol. 52. 3.

<sup>q</sup> Joseph. de Bello, lib. 3. c. 13. [Hudson, p. 1221. l. 36.]

<sup>r</sup> Leusden's edition, vol. 2. p. 187.

higher, and more stretched out in length: and because it was very well fortified, it was called by king David *The Castle*: ἡ δὲ ἄνω ἀγορὰ πρὸς ἡμῶν, but by us it is called 'the Upper Town.'

"Ἀτερος δὲ, ὁ καλούμενος Ἀκρα, καὶ τὴν κάτω πόλιν ὑφειστώς, &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 *Acra*, 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. xlvi. 2*: הָר צִיּוֹן יִרְכַּתִּי צִפּוֹן "The joy of the whole earth is mount *Sion*, on the north side<sup>t</sup>." Where *Aben Ezra* hath this note; צִיּוֹן בְּצִפּוֹן יְרוּשָׁלַם "Mount *Sion* is on the north side of *Jerusalem*:" and *Lyranus*, "Mount *Sion* is in the north part of *Jerusalem*." The *Seventy*, Ὄρη Σιῶν τὰ πλευρὰ τοῦ βορρᾶ. "The mountains of *Sion* on the sides of the north."

Ὀρεῖά τοι Σιῶνος ἀπὸ πλευρῆς βορείας.

*Sion's* fair hills stand on cold *Boreas'* coast. *Apollinar.*

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."

<sup>t</sup> *Duncan's Hebrew Bible*, p. 309.

Behold! reader, Zion on the north part in the *Psalmist*, and the city on the south part in the *prophet*!

The<sup>u</sup> 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 ἄνω ἀγορᾶς, *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, “Ἐπειτα πρὸς τὴν ἄνω πόλιν ἔλθὼν, ἀντικρὺ τῆς βασιλικῆς αὐλῆς ἐστρατοπεδεύετο.” “*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<sup>w</sup>, οἱ στασιασταὶ ἐπὶ τὴν βασιλικὴν ὄρμήσαντες αὐλὴν, “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<sup>x</sup>: 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<sup>y</sup> calls the people of Jerusalem together into the Xystus, and sets his sister Berenice in their view, ἐπὶ τῶν Ἀσμοναίων 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<sup>z</sup> τῷ Ἐυστῶ τὸ Ἱερὸν συνῆπτεν. “A bridge joined the Temple to

<sup>u</sup> *English folio-edition*, vol. 2. p. 23.      <sup>v</sup> Joseph. de Bell. lib. 2. cap. 39. [Hudson, p. 1102. l. 33.]

<sup>w</sup> *Ibid.* lib. 6. cap. 37. [Hudson, 1286. 35.]

<sup>x</sup> *Ibid.* cap. 40.

<sup>y</sup> Hudson, 1084, 34.

<sup>z</sup> *Idem.* *ibid.*

the Xystus." When<sup>a</sup> Pompey assaulted the city, the Jews took the Temple, *καὶ τὴν τείνουσαν ἀπ' αὐτοῦ γέφυραν εἰς τὴν πόλιν ἔκοψαν* "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<sup>b</sup> Titus, when he besieged the seditious in the court in the Upper City, raises the engines of four legions, *κατὰ τὰ πρὸς δύσιν κλίμα τῆς πόλεως, ἀντικρὺς 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<sup>c</sup>, built by Herod,—the Psephin tower, the Hippic tower, &c.—were on the north. "Titus (saith he<sup>d</sup>) 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, *Ἀρχόμενον δὲ (saith he<sup>e</sup>) κατὰ βορρᾶν 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, *Κειμένοις 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, *Πωμπήιος δὲ ἔσωθεν στρατοπεδεύεται κατὰ τὸ βόρειον τοῦ Ἱεροῦ μέρος,* "He encamped on the north part of the Temple." And of Cestius<sup>f</sup>, *Πρὸς τὴν ἄνω πόλιν ἔλθὼν, ἀντικρὺ τῆς βασιλικῆς αὐλῆς ἐστρατοπεδεύετο* "Being come to the Upper City, he pitched against the

<sup>a</sup> Idem. Antiq. lib. 14. cap. 8. Hudson, 613, 31.

<sup>c</sup> Leusden's edition, vol. 2. p. 188.

<sup>e</sup> Hudson, 1222. l. 17.

<sup>b</sup> Idem. de Bello, lib. 6. cap. 40.

<sup>d</sup> De Bello, lib. 5. cap. 12.

<sup>f</sup> Ibid. lib. 2. cap. 39.

king's court." And a little after, Κατὰ τὸ προσάρκτιον ἐπιχειρεῖ κλίμα τῷ Ἱερῶ· "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.

ε *English folio-edition*, vol. 2. p. 24.

## CHAP. XXIV.

*Some Buildings in Acra. Bezetha. Millo.*

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, "Ἀτερος<sup>h</sup> δὲ (λόφος) ὁ καλούμενος Ἀκρα, &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 δὲ ἀντικρὺ τρίτος ἦν λόφος, "Over-against this was a third hill," speaking of Moriah.

The same author thus describes the burning of the Lower City: Τό, τε<sup>i</sup> ἀρχεῖον, καὶ τὴν Ἀκραν, καὶ τὸ βουλευτήριον, καὶ τὴν Ὀφλᾶν ὑφῆψαν· καὶ προῦκοψε τὸ πῦρ μέχρι τῆς Ἑλένης βασιλείων, ἃ δὴ κατὰ μέσην τὴν Ἀκραν ἦν· "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 Βουλῆ, the *council*, and that, as it seems, in the Upper City. For he saith, that "the<sup>j</sup> outmost wall on the north began at the Hippic tower, and went forward to the Xystus; ἔπειτα τῇ Βουλῇ συνάπτου, and thence, touching upon the council" (or

<sup>h</sup> Joseph. de Bello, lib. 5. c. 13. [Hudson, p. 1221. l. 43.]

<sup>i</sup> Ibid. lib. 6. cap. 35. [Hudson, p. 1286. 20.]

<sup>j</sup> Ibid. lib. 5. cap. 13.

the court), "it went onward opposite<sup>k</sup> 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 Sanhedrim, whither it went, when it departed from the Tabernæ.

IV. *Ophla*. Ophel, Neh. iii. 26.

There<sup>l</sup> was also a fourth hill, saith the same Josephus, *ὅς καλεῖται Βεζεθὰ*, "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 λέγουι' ἂν 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<sup>m</sup> δὲ παρελθὼν, &c.* "But Cestius, passing over, set fire upon Bezetha, so called, and the New City."

Bezetha<sup>n</sup> 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 Acra was. *Πλήθει<sup>o</sup> ὑπερχεομένη (ἢ πόλις) κατὰ μικρὸν ἐξείρπε τῶν περιβόλων, &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 περιουκηθῆναι λόφον, ὅς καλεῖται Βεζεθὰ, &c.* and a fourth hill is inhabited, which is called Bezetha," &c.

Interpreters differ about Millo. There is one<sup>p</sup>, who supposes it to be a large place, appointed for public meetings and assemblies. Another<sup>q</sup> 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; *אילת תא קרתי קרתי* "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 ἀνάλημμά τῆς πόλεως Δαυὶδ*, "the fortifi-

<sup>k</sup> Leusden's edition, vol. 2. p. 189.

<sup>l</sup> Joseph. de Bello, lib. 5. cap. 13.

<sup>m</sup> Ibid. lib. 2. cap. 39.

<sup>n</sup> English folio-edition, vol. 2. p. 25.

<sup>o</sup> Joseph. [Hudson, 1222. 41.]

<sup>p</sup> Kimchi in 2 Sam. v.

<sup>q</sup> R. Esaias, there.

<sup>r</sup> Duncan's Hebrew Bible, p. 621.

cation 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<sup>s</sup> street or valley, running between Sion and Acra, was called *Τυροποιῶν φάραγξ*, as if one should say, "The valley or street of cheesemongers." There was also *Δοκῶν ἀγορὰ*, "The market of beams," which Josephus joins with Bezetha, and the New City. "Cestius (saith he<sup>t</sup>) wasted Bezetha and Cænopolis, καὶ τὸ καλούμενον Δοκῶν ἀγορὰν 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 fountain are everlasting, so might his kingdom be." So also the Jerusalem writers<sup>n</sup>; "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 kingdom of David, Isa. viii. 6. "Forasmuch as this people refuseth 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 גִּיחֹן.

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 between Sion and Acra, saith<sup>v</sup>, *καθῆκει μέχρι Σιλωάμ*, "it is extended to Siloam; for so we call the sweet and large fountain." But now the mounts Sion and Acra, and likewise the

<sup>n</sup> Joseph. de Bell. lib. 5. c. 13.

<sup>t</sup> Id, ibid. lib. 2. cap. 39. [Hudson, p. 1102. 33.]

<sup>v</sup> Hieros. Sotah, fol. 22. 3.

<sup>v</sup> 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 ἔπειτα πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέφον πηγὴν*, &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 ἑνὶ θεράποντι περιελθεῖν μέχρι τοῦ Σιλοᾶ τὴν πόλιν*, "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 noted<sup>x</sup>; *Ῥωμαῖοι, τρεψάμενοι τοὺς ληστὰς, &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: when<sup>y</sup> in truth it ought to be placed<sup>z</sup> 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: *ἔνθεν τε πάλιν ἐκκλίνον πρὸς ἀνατολὴν ἐπὶ τὴν Σολομῶνος κολυμβήθραν*, &c: and thence again bends to the east at the pool of Solomon." See 2 Chron. xxxii. 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, *מִן הַיַּרְדֵּן* "The pouring out of water:" concerning which the fathers<sup>a</sup> of the traditions thus; "The pouring out of water, in what manner was it? There was a golden cup,

<sup>w</sup> Jos. [Hudson, 1084. 12.]

<sup>x</sup> Idem. *ibid.* lib. 6. cap. 36.

<sup>y</sup> *English folio-edition*, vol. 2. p. 26.

<sup>z</sup> *Leusden's edition*, col. 2. p. 190.

<sup>a</sup> *Succah*, cap. 4. hal. 7.

containing three logs, which one filled out of Siloam," &c. The Gemarists<sup>b</sup> 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<sup>c</sup>, "Why is it called בית שואבה The place of a draught?—Because thence they draw out the Holy Spirit."

Thence<sup>d</sup>, 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<sup>e</sup> priests, eating more liberally of the holy things, drank the waters of Siloam, for digestion's sake.

Let<sup>f</sup> 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, ושלוח הים &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 שער הצאן '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, מגדל פקום 'The tower Piccus,' Zech. xiv. 10; פקום Piccus, Jer. xxxi. 38.—I should suspect that to be Ἰππικόν, 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.

גבעת גרב: *The hill of Gareb*:—not that Gareb certainly,

<sup>b</sup> Bab. *ibid.* fol. 48. 2.

<sup>c</sup> Hieros. *ibid.* fol. 55. 1.

<sup>d</sup> Parab, cap. 3. hal. 2.

<sup>e</sup> Avoth R. Nathan, fol. 9. 1.

<sup>f</sup> Hieros. Chagigab, fol. 76. 1.

where the idol of Micah was,—concerning which the Talmudists thus<sup>‡</sup>; “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.”

נועתה *Goathah*: the Chaldee, ברכת עגלה ‘the calves’ pool,’ following the etymology of the word, from געה *bellowing*. Lyranus, *Golgotha*.

עמק פגרים והדשן *The valley of carcasses and ashes*. The Chaldee paraphrast 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<sup>h</sup> 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: שער הדגים. The Seventy render it by *Τὴν πύλην τὴν ἰχθυρᾶν*, *The fish-gate*. That was also southward. Of it mention is made, Zeph. i. 10; where the Seventy have *Πύλη ἀποκεντούντων* 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, ויללה מן המשנה “And he shall howl from the second.” The Chaldee reads, מן עופא. R. Solomon, משער העופות ‘from the Bird-gate:’ perhaps the gate, near unto which fowls were sold. Kimchi reads, מן עפלא *from Ophel*;

<sup>‡</sup> Bab. Sanhedr. fol. 103. 2. See also Midr. Till. in Psal. cxxxii. & Buxt. in Lexic. Talmudic. in the word מיל <sup>h</sup> *English folio-edition*, vol. 2. p. 27.

more plain indeed,—but I ask, whether more true? This<sup>1</sup> 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. שער הגיא “The gate of the valley,” ver. 13, being now gotten to the foot of mount Acra. And, 2. A thousand cubits thence, שער האשפות “The Esquiline, or Dung-gate,” ver. 14. And, 3. שער העין “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<sup>k</sup> thus; Θαυμασιώτερος ἀνείχε κατὰ γωνίαν βόρειός τε καὶ πρὸς 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

<sup>1</sup> Leusden’s edition, vol. 2. p. 191.

<sup>k</sup> Joseph. de Bell. lib. 5. cap. 13. [Hudson. p. 1223. 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. Ἀρχόμενον<sup>1</sup> δὲ κατὰ βορρᾶν, &c. "It began on the north at the Hippic (or horse) tower, and extended to the Xystus (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<sup>m</sup> 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

<sup>1</sup> Josephus, in the place above.

<sup>m</sup> English folio-edition, vol. 2. p. 28.

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<sup>n</sup> is it called mount Moriah? R. Levi Bar Chama and R. Chaninah differ about this matter. One saith, שיצא ממנה הוראה, Because thence *instruction* should go forth to Israel. The other saith, שמורא לאומות העולם, Because thence should go forth *fear* to the nations of the world.”

“It<sup>o</sup> is a tradition<sup>p</sup> 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 Ἀντικρὸν ἡ Πόλις ἔκειτο τοῦ Ἱεροῦ θεατροειδῆς οὔσα, “the<sup>q</sup> 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<sup>r</sup> 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.

<sup>n</sup> Bab. Taanith, fol. 16. 1.

<sup>o</sup> Maimon. in Beth Habbechir. cap. 2. Juchas. fol. 9. 1. Midr. Till. 41. 2.

<sup>p</sup> Leusden's edition, vol. 2. p. 192.

<sup>q</sup> Joseph. Antiq. lib. 5. cap. 14.

<sup>r</sup> Middoth, cap. 2. hal. 1. and in the place before.

The whole space of the courts was hollow under-ground: וּכְפִין הָיוּ, &c. “And<sup>s</sup> 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. הַר הַבַּיִת The Mountain of the House in the Rabbins.*

IN the Jewish writers, it is ordinarily called הַר הַבַּיִת “The Mountain of the house;” sometimes חוֹל, or the “Common Court.” Hence is it, that a gate, descending hither from the Court of the Women, is called שַׁעַר יֵצֵא מֵעֹזֶרֶת נְשִׁים לְחוֹל “The gate whence they go out from the Court of the Women into the Common Court.” Hence the author of Tosaphtoth<sup>t</sup>, “They go out by the gate leading from the Court of the Women לְחוֹל 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 לְחוֹל in the Common Court.”

And that, because hither the heathen might come: “Rabban Gamaliel<sup>u</sup>, walking בַּהַר הַבַּיִת in the Court of the Gentiles, saw a heathen woman, and blessed concerning her.”

And<sup>v</sup> those that were excommunicated and lamented, “All<sup>w</sup> 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. טְמֵיאָ מִשְׁלַחוּ &c. “Is<sup>x</sup> he polluted, who is to take away the goat? He entereth unclean even into the court, and takes him away.”

<sup>u</sup> Ibid.

<sup>v</sup> Hieros. Avodah Zarab, fol. 40. 1.

<sup>w</sup> Middoth, cap. 2. hal. 2.

<sup>t</sup> Tosapht. in Parah, cap. 2.

<sup>v</sup> English folio-edition, vol. 2. p. 29.

<sup>x</sup> Bab. Joma, fol. 66. 2.

“ The<sup>y</sup> 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<sup>z</sup> the wall compassing this space, were five gates: and within, joining to the wall, were סטן לפנים מן סטן “ double galleries” or “ halls,” which yielded delightful walks, and defence also from rains.

There<sup>a</sup> 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<sup>b</sup> token of subjection. In<sup>c</sup> this gate, sat a council of three-and-twenty. At the gate, on both sides, were חנות 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<sup>d</sup> Σποὰ Βασιλική, “ The king’s walk,” which was trebled, and of stately building.

On the west was the gate קיפנוס “ Kiponus;” haply so named from ‘ Coponius<sup>e</sup>,’ governor of Judea. By this gate they went down into Sion, the bridge and way bending thither.

On the north was the gate טרי or טדי *Tedi* or *Teri*, of no use: for so is the tradition<sup>f</sup>, “ 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<sup>g</sup>.

חיל : עזרת נשים

*Chel. The Court of the Women.*

THE Court of the Gentiles compassed the Temple and the courts on every side. The same also did חיל *Chel*, or the Ante-murale. “ That<sup>h</sup> 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

<sup>y</sup> Middoth, cap. 2. hal. 2.

<sup>z</sup> Ibid. c. 1. hal. 3.

<sup>a</sup> Ibid.

<sup>b</sup> Glossa, *ibid.*

<sup>c</sup> Sanhed. cap. 11. hal. 2.

<sup>d</sup> Joseph. Antiq. lib. 15. cap. 14.

<sup>e</sup> Idem. *ibid.* lib. 18. cap. 1.

<sup>f</sup> Middoth, in the place above.

<sup>g</sup> *Leusden's edition*, vol. 2. p. 193.

<sup>h</sup> Middoth, cap. 2. hal. 3.

Greece had made: but the Jews had again repaired them, and had appointed thirteen adorations answering to them.

Maimonides<sup>i</sup> 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, *לְכָל חֵל וְלְכָל חֵל וְלְכָל חֵל וְלְכָל חֵל* “And he caused Chel and the Wall to lament,” Lam. ii. 8.

Josephus writes<sup>j</sup>, *Περίβολος δεύτερος προβατὸς ἦν βαθμῶν ὀλίγαις· ὃν περιεῖχε ἔρκιον λιθίνου 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<sup>k</sup> 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<sup>l</sup> hence they ascended into the Court of the Women by twelve steps.”

On<sup>m</sup> the east it had only one gate, called in the Holy Scripture, *Ωραία*, ‘Beautiful,’ Acts iii. 2. In Josephus<sup>n</sup>, 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<sup>o</sup> double. Before which were the treasuries placed, or thirteen chests<sup>p</sup>, called by the Talmudists, *שִׁפְרוֹת* *Schopharoth*; in which was put the money offered for the various services of the Temple; and, according to that variety, the chests had

<sup>i</sup> Beth Habbechir, cap. 5.    <sup>j</sup> Antiq. lib. 15. cap. 14. [Hudson, p. 704. l. 1.]

<sup>k</sup> Maimon. in the place before, cap. 7.    <sup>l</sup> Middoth, in the place above.

<sup>m</sup> English folio-edition, vol. 2. p. 30.    <sup>n</sup> De Bello, lib. 5. cap. 14. [Hudson, p. 1226. 44.]

• Id. ibidem.

<sup>p</sup> Shekalim, cap. 6. hal. 1.

various titles written on them: whence the offerer might know, into which to put his offering, according to his quality.

Upon<sup>q</sup> one was inscribed, תיקלין חדתי "The new shekels;" into which were cast the shekels of that year. Upon another, תיקלין עתיקין "The old shekels;" into which were gathered the shekels owing the last year. Upon another, קנים וגוזלי "pigeons and turtles." Upon another, עולה "The burnt sacrifice." Upon another, עצים "The wood." Upon another, לבונה "Frankincense." Upon another, זהב לכפורת "Gold for the propitiation." And six chests had written on them, נדבה "Voluntary sacrifice."

"The<sup>r</sup> 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<sup>s</sup> cited in the margin.

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

<sup>q</sup> Ibid. hal. 5.      <sup>r</sup> Middoth, in the place above, hal. 5. Bab. Joma, fol. 16. 1.

<sup>s</sup> Succah, cap. 5. hal. 2, &c.      <sup>t</sup> 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. Βαθμοὶ δὲ δεκαπέντε, &c. "There were fifteen steps (saith Josephus<sup>u</sup>) ascending from the partition-wall of the women to the greater gate." Concerning these steps, the Talmudists<sup>v</sup>, 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<sup>w</sup>, 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<sup>x</sup> 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<sup>y</sup> the gate of Nicanor, they made the suspected wife drink the bitter waters; they purified the woman after child-birth, 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<sup>z</sup> 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<sup>a</sup> 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,

<sup>u</sup> Joseph. de Bello, lib. 5. cap. 14. [Huds. 1227. 14.]      <sup>v</sup> Succah, cap. 5. hal. 4.

<sup>w</sup> *Leusden's edition*, vol. 2. p. 194.

<sup>x</sup> *Middoth*, cap. 2. hal. 3.

<sup>y</sup> *Sotah*, cap. 1. hal. 5.

<sup>z</sup> *English folio-edition*, vol. 2. p. 31.

<sup>a</sup> *Bab. Taanith*, fol. 18. 2. Vid. Joseph. *Antiq. lib.* 12. cap. 17. [Huds. p. 549.]

and hung up his thumbs and great toes upon the gates of Jerusalem. Hence 'Nicanor's day' is in the Jewish calendar.

This<sup>c</sup> gate was Πεντήκοντα πηχῶν 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<sup>d</sup> that gate sat a council of three-and-twenty; as there was another in the gate of Susan.

None<sup>e</sup> of the gates had כַּתוּבָה, 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<sup>f</sup> chamber of wood, the chamber of the spring of water, the chamber Gazith."—The Babylonian Gemara<sup>g</sup> and Maimonides<sup>h</sup> 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.

לשכת גזית כמין בסליקי גדולה היתה: "The<sup>i</sup> 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

<sup>c</sup> Joseph. [Huds. 1227. 10.]

<sup>e</sup> Bab. Joma, fol. 11.

<sup>h</sup> Beth Habbechir. cap. 5.

<sup>d</sup> Sanhedr. cap. 11. hal. 2.

<sup>f</sup> Midd. cap. 5. hal. 3.

<sup>g</sup> Joma, f. 19. 1.

<sup>i</sup> Joma, fol. 25. 1.

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<sup>k</sup> 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<sup>l</sup> president sat in the west part of the chamber;” and “Ab Beth Din<sup>m</sup> 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. לשכת הגולה “The<sup>n</sup> 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<sup>o</sup>, 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, xv. 9; for thence it descends and slopes<sup>p</sup> into the east and west, and that place was the highest in the land of Israel.”

IV<sup>q</sup>. After<sup>r</sup> this gate, was the ‘chamber of wood;’ and, above that, לשכת פרחורין “the chamber, προσέδρωμ, of the magistrates;” or, as it was commonly called, לשכת בוליושי “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

<sup>k</sup> Joma, fol. 19. 1.

<sup>l</sup> Ibid. fol. 25. 1.

<sup>m</sup> Maimon. in Sanhedr. cap. 1.

<sup>n</sup> Midd. cap. 5. hal. 3. et Joma, fol. 19. 1.

<sup>o</sup> Bab. Jomā, fol. 31.

<sup>p</sup> Leusden’s edition, vol. 2. p. 195.

<sup>q</sup> English folio-edition, vol. 2. p. 32.

<sup>r</sup> 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 הדלקה “the gate of kindling.”

## CHAP. XXXII.

### *The Gates and Doors on the North Side.*

I. FIRST, we meet with the “gate<sup>s</sup> 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<sup>t</sup> 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<sup>u</sup> 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<sup>v</sup> 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. לשבת טלאים ‘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.

<sup>s</sup> Midd. cap. 1. hal. 5.

<sup>t</sup> Bab. Joma, fol. 35. 1.

<sup>u</sup> Midd. cap. 5. hal. 2.

<sup>v</sup> Ibid.

## CHAP. XXXIII.

*The Court itself.*

“THE floor<sup>w</sup> 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<sup>x</sup> 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<sup>y</sup> 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  |

<sup>w</sup> Maim. Beth Habbech. cap. 6.

<sup>x</sup> Midd. cap. 2. hal. 6.

<sup>y</sup> English folio-edition, vol. 2. p. 33.

CHAP. XXXIV<sup>z</sup>.*The Altar. The Rings. The Laver.*

THE<sup>a</sup> 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<sup>b</sup> 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<sup>c</sup> made twelve cocks for it, which before had but two. He also made מוכני לכיור the machine of the cistern:" that is, as the Gloss explains it, 'Ben Kattin, when he was the chief priest,

<sup>z</sup> Leusden's edition, vol. 2. p. 196.

<sup>b</sup> Bab. Joma, 23. 1.

<sup>a</sup> Middoth, cap. 3.

<sup>c</sup> Ibid. fol. 37. 1.

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

The<sup>d</sup> 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 *בית החלפורת* "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<sup>e</sup>.

### *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<sup>f</sup> 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."

<sup>d</sup> Midd. cap. 4.

<sup>e</sup> *English folio-edition*, vol. 2. p. 34.

<sup>f</sup> Chagig. cap. 2. hal. 1.

III. Ἡ<sup>s</sup> τῶν Τυροποιῶν φάραγξ, τόντε τῆς ἄνω πόλεως, καὶ τὸν κάτω λόφον διαστέλλων, καθήκει μέχρι Σιλωάμ. “The vale of the Tyropæi” (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. וַיֵּלֶךְ רֹשׁ The Upper Street.—“Any<sup>h</sup> 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<sup>i</sup> when he went out on the day of expiation to speak with a certain (heathen) captain, some spittle was sprinkled upon his clothes<sup>j</sup> from the other’s mouth: whereby being defiled, he could not perform the service of that day: his brother therefore officiated for him.

V. וְשׁוֹק שֶׁל פֶּשְׁטִים “The street of the butchers.”

VI. וְשׁוֹק שֶׁל צֹמְדִים “The street of those, that dealt in wool.”

“In<sup>k</sup> 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, Καθὸ<sup>l</sup> καὶ τῆς Καινῆς πόλεως, ἐριοπώλιά τε ἦν καὶ χαλκεῖα, καὶ ἱματίων ἀγορά. “In the new city there was a wool-market, and braziers’ shops, and a market of garments.”

VII. “At<sup>m</sup> Jerusalem was a great court, called בֵּית יַעֲזֵק 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<sup>n</sup> 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-

<sup>k</sup> Jos. de Bello, lib. 5. cap. 13. [Hudson, p. 1222. 6.] <sup>h</sup> Shekalim, cap. 8. hal. 1.

<sup>i</sup> Avoth R. Nathan, fol. 9. 1.

<sup>j</sup> Leusden’s edition, vol. 2. p. 197.

<sup>k</sup> Erubbin, cap. 10. hal. 9.

<sup>l</sup> De Bello, lib. 5. cap. 24. [Hudson, p. 1237. 26.]

<sup>m</sup> Rosh hasbanah, cap. 2. hal. 5.

<sup>n</sup> 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 Tosapthoth, 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<sup>o</sup> one of these, Simon the tyrant<sup>p</sup> 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<sup>q</sup> was Στρου-  
δίου κολυμβήθρα, “the Sparrow-pool,” before Antonia; and κολυμβήθρα Ἀμύγδαλος, “the Almond-pool,” on the north side of the city.”

XI. We cannot also pass over אבן הטועים “The<sup>r</sup> 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<sup>s</sup> 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 περιστεριῶνος, the Dove-cote,—and the hill beyond, which lies over the valley of Siloam. From thence bending on the

<sup>o</sup> Jos. de Bell. lib. 7. c. 7. [Huds. p. 1297. 35.] <sup>p</sup> English folio-edition, vol. 2. p. 35.

<sup>q</sup> Jos. de Bell. lib. 5. cap. 30. [Huds. p. 1248. 45.] <sup>r</sup> Taanith, cap. 3. hal. 8.

<sup>s</sup> Joseph. de Bello, lib. 5. cap. 13. [Hudson, p. 1251. 31]

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 *בית אלה*); "and after that, taking in the sepulchre of Herod,—he came eastwardly to his own in-trenchment."

### CHAP. XXXVI.

#### *Synagogues in the City; and Schools.*

"R. PHINEHAS<sup>u</sup>, in the name of R. Hoshaiia, 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 למקרא ובית תלמוד למשנה*: "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<sup>v</sup>, in the name of R. Hoshaiia, 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 gematry, as they call it, out of the word *מלאתי* 'full,' Isa. i. 21. "We<sup>w</sup> find in Pesikta: R. Menahem, from R. Hoshaiia, saith, Four hundred and eighty synagogues were in Jerusalem, according to the arithmetical value of the word *מלאתי*." Note, that the letter א is not computed.

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

"Eleazar<sup>x</sup> 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 *שורסי* *The Braziers*. For so they<sup>y</sup> write: "The<sup>z</sup> synagogue of the Braziers, which was at Jerusalem, they themselves sold to R. Eleazar," &c. The Gloss renders

<sup>u</sup> Hieros. Chetub. fol. 35. 3.

<sup>v</sup> Idem, Megillah, fol. 73. 4.

<sup>w</sup> R. Sol. in Isa. ii. 1.

<sup>x</sup> Hieros. in Megill. in the place cited above: and Juchas. fol. 26. 2.

<sup>y</sup> Lousdén's edition, vol. 2. p. 198.

<sup>z</sup> Bab. Megill. fol. 26. 1.

טורס"ם by צורפי נחושת 'workmen in brass.'—The reason why the Alexandrians were so called; you may fetch, perhaps, from this story: "There<sup>a</sup> 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 in brass from Alexandria to mend it," &c.

Consider well, what לשון טורסי "The language of Tursi," means in that legend. "Bigthan<sup>b</sup> and Teresh שני טורס"ם היו (perhaps) were two Tarsians:" or, if you will, 'two artificers:' "and they talked together בלשון טורסי 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<sup>c</sup> 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 Arselā, 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. ומה שהי' &c. Why does this goat tarry, when the<sup>d</sup> 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."

Συναγωγή Ἀλιβερίτων, 'The synagogue of the Libertines,' Acts vi. 9: כנסת המשוחררים "The synagogue of those, that are made free:" of whom the Talmudists speak infinitely.

<sup>a</sup> Bab. Erachin, fol. 10. 2.

<sup>c</sup> Bab. Joma, fol. 66.

<sup>b</sup> Bab. Megill. fol. 13. 2.

<sup>d</sup> English folio-edition, vol. 2. p. 36.

## CHAP. XXXVII.

*Bethphage.* בית פג'.

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<sup>e</sup> the place cited in the margin, the case זקן ממרא “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, מצון אבית פג', &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, בית פאג' מקום לפנים מן, &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 propounded,—it had obtained, when pronounced in Bethphage.

II. “He<sup>f</sup> 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; בית פאג' היינו מקום חיצון שבירושלם. “Bethphage is the outmost place in Jerusalem: and who—

<sup>e</sup> Bab. Sanhedr. fol. 14. 2.

<sup>f</sup> Idem, Pesachim, fol. 63. 2.

soever is without the walls of Bethphage, is without Jerusalem, where is no place to eat the holy things."

III. It<sup>g</sup> 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<sup>h</sup> two loaves" (daily offered by the chief priest) "and the show-bread are baked aright either in the court, or in Bethphage."

V. That<sup>i</sup> which we produced first concerning the cause זקן ממרא "of the stubborn elder," is recited also elsewhere; and these words are added, "He<sup>j</sup> 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<sup>k</sup> 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<sup>l</sup> 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

<sup>g</sup> Bab. Pesachin, fol. 91. 1.

<sup>i</sup> Leusden's edition, vol. 2. p. 199.

<sup>k</sup> Id. Bava Mezia, fol. 90. 1.

<sup>h</sup> Menacoth, cap. 11. hal. 2.

<sup>j</sup> Bab. Sotah, fol. 45. 1.

<sup>l</sup> English folio-edition, vol. 2. p. 37.

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 outmost 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 אל עמק שוה "At the valley of Shaveh," Gen. xiv. 17, למשך מפנה. But what need is there of wandering abroad either into a strange or more unusual dialect,—when the word פני Phagi 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 εις Βηθανιαν," "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.*

Τὸ<sup>m</sup> Ἐλαιῶν καλούμενον ὄρος, ὃ τῇ πόλει πρὸς ἀνατολήν ἀντίκειται, μέση φάραξ βαθεῖα διείργει, ἣ Κεδρῶν ὠνόμασται. “A deep bottom, called Kedron, bounds the mount of Olives, which lies against the city eastward.” כבש חזי בונין מהר הבית “They<sup>a</sup> 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<sup>o</sup> sheaf of first-fruits<sup>p</sup> was reaped from the Ashes'-valley of the brook Kedron. The first day<sup>q</sup> of the feast of the Passover, certain persons, deputed from the Sanhedrim, went forth into that valley, a great company attending

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

<sup>a</sup> Maimon. in Shekalim, cap. 4. 8.

• *English folio-edition*, vol. 2. p. 38. <sup>p</sup> Menachoth, cap. 10. et Tosapht. ibid.

<sup>q</sup> *Leusden's edition*, vol. 2; p. 200.

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<sup>s</sup> blood poured at the foot of the altar *מתערבין באמה* 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, גי הנום.*

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 *החרסית* "Hacharsith, the Sun-gate," Jer. xix. 2; that is, the Rabbins<sup>t</sup> and

<sup>t</sup> Hieros. Nazir, fol. 57. 4.

<sup>s</sup> Bab. Joma, fol. 58. 2.

<sup>t</sup> 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<sup>u</sup> are two palm-trees in the valley of Ben-Hinnom, between which a smoke arises: and this is that 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 hither, chap. 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<sup>v</sup> is to be resolved concerning the 'valley of Jehoshaphat,' he himself doubts, and leaves undetermined: "For

<sup>u</sup> Bab. Erubhin, fol. 19. 1.

<sup>v</sup> *English folio-edition*, vol. 2. p. 39.

either Jehoshaphat (saith he<sup>u</sup>) here erected some building, or did some work, or it is called 'the valley of Jehoshaphat' because of judgment." So also Jarchi; יהושפט כשפט יה "Jehoshaphat means all one with the 'judgment of the Lord.'" [Chald. פילוג דינא, "distributionem Judicii:" *Leusden*.]

## CHAP. XL.

*Mount Olivet.* הר הזיתים *The Mount of Olives*, 2 Sam. xv. 30. Zech. xiv. 4. *In the Rabbins commonly*, הר המשחה *The Mount of Oil*.

"Ὁρος τὸ προσαγορευόμενον Ἐλαιῶν, τῆς πόλεως ἀντικρὺς κείμενον, 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, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον ὁδόν." "which is near Jerusalem, a sabbath-day's journey." But now a sabbath-day's journey<sup>w</sup> 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<sup>x</sup> 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<sup>y</sup>), mount Olivet is to be rent in two, and all the dead of Israel shall come out thence; yea, those right-

<sup>u</sup> Kimchi upon Joel iii.

<sup>v</sup> Joseph. Antiq. lib. 20. cap. 6. [Hudson, p. 893. 40.]

<sup>w</sup> *Leusden's edition*, vol. 2. p. 201.

<sup>x</sup> Hieros. Taanith, fol. 69. 1.

<sup>y</sup> Targum upon Cant. viii. 1.

eous 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<sup>z</sup> which the priest, that was to burn the red cow, went along a foot-bridge laid upon arches, as it was said before. And<sup>a</sup> 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<sup>b</sup>, 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? מחר המשחה לסרטבא 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. כמדרת האש The Gemarists inquire, what 'from Beth Baltin' means? This is Biram. What the captivity means? Rabb Joseph saith, This is Pumbeditha. What means כמדרת האש 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 Messiah shall converse very much

<sup>z</sup> See Middoth, cap. 1. hal. 3.

<sup>a</sup> Parah, cap. 3. hal. 9.

<sup>b</sup> 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<sup>c</sup>, שכינה “The divine<sup>d</sup> 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 κναφέως μνήματος, ‘from a fuller’s monument,’ of which Josephus<sup>e</sup> 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<sup>f</sup> the city, there was a place” (we do not dare to mark it out) “which was called מוֹצָא 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 גַּת וּוְרֵי “A<sup>g</sup> garden of Jerusalem is famed, wherein figs grew, which were sold for three or four assarii each: and yet neither the Truma, nor the Tenth, was ever taken of them.”

Josephus hath these words, Ἐκτετάφρευτο<sup>h</sup> ἀπὸ τοῦ τείχους

<sup>c</sup> Midras Tillin.

<sup>e</sup> De Bello, lib. 5. cap. 13.

<sup>g</sup> Maasarith, cap. 2. hal. 5.

<sup>d</sup> English folio-edition, vol. 2. p. 40.

<sup>f</sup> Succah, cap. 4. hal. 5.

<sup>h</sup> De Bello. [Hudson, p. 1215. 45.]

περὶ τὰς κηπέδας, &c. "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.* בית היני. *Beth-hene.*

BETHANY seems to be the same with בית היני among the Talmudists. Of which they write thus. They<sup>j</sup> treat in the place, noted in the margin, concerning eating of fruits the seventh year, and concerning ביעור Beor, of which we have spoke before<sup>k</sup>. 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 בית היני 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, פני בית היני ואהני דטובני &c. 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 Erubhin: where<sup>l</sup> the word בית היני Beth-hene is writ, בית יוני Beth-jone, and טובני Tubni is writ טובינא Tubina.

*Beth-hene* certainly seems to be the same altogether with our *Bethany*; and the name to be drawn from the word אהני Ahene, which signifies the "dates of palm-trees," not come to ripeness: as the פני 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, בית היני "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

<sup>l</sup> Leusden's edition, vol. 2. p. 202.

<sup>j</sup> Bab. Pesachim, fol. 53. 1.

<sup>k</sup> Chap. 1.

<sup>l</sup> Erubhin, 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<sup>1</sup>.

ד'פ"ז. 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<sup>m</sup> thus : “ Cæsar, when he had received a legion by night from Ammaus, the day after moving his tents thence, Ἐπὶ τὸν Σκοπὸν καλούμενον πρόσσεισιν. Ἐνθεν ἢ, τε πόλις ἤδη κατεφαίνετο, καὶ τὸ τοῦ ναοῦ μέγεθος ἔκλαμπρον, &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<sup>n</sup> 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<sup>o</sup> any one, being gone out of Jerusalem, shall remember, 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

<sup>1</sup> *English folio-edition*, vol. 2. p. 41.

<sup>m</sup> Joseph. de Bello, lib. 5. cap. 8. [Hudson, p. 1216. 31.]

<sup>n</sup> Hieros. Beracoth, fol. 12. 2.

<sup>o</sup> 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<sup>p</sup> 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<sup>a</sup>.

*Ramah. Ramathaim Zophim. Gibeah.*

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 elsewhere, 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<sup>r</sup> 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; בַּשָּׂדֵי תַחְתָּן בִּי "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<sup>s</sup> Γαβαθ-Σαούλη καλουμένη. Σημαίνει δὲ τοῦτο λόφον Σαούλου διέχοντα ἀπὸ τῶν Ἱεροσολύμων, ὅσον ἀπὸ τριάκοντα 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 Rama from Jerusalem. Josephus calls the neighbouring place of Gibeah, Ἀκανθῶν ἀλῶνα "the long Valley of Thorns:" perhaps, הַצֵּר סֵנָה the valley under the rock 'Seneh:' of which mention is made, 1 Sam. xiv. 4.

<sup>p</sup> Pirke R. Eliezer, cap. 31.

<sup>a</sup> Leusden's edition, vol. 2. p. 205.

<sup>r</sup> Bab. Taanith, fol. 5. 2.

<sup>s</sup> Joseph. de Bell. lib. 5. c. 6. [Hudson, p. 1215. 27.]

CHAP. XLIV<sup>t</sup>.*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<sup>u</sup> 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<sup>v</sup>) “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, אתא דוד מלכא עד עלמת, “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*.

<sup>t</sup> English folio-edition, vol. 2. p. 42.

<sup>u</sup> Bab. Sanhedr. fol. 94. 2. and 95. 1.

<sup>v</sup> Maim. in Beth Habbechirah, cap. 1.

## CHAP. XLV.

*Emmaus. Kiriath-jearim.*

“FROM Beth-horon<sup>w</sup> to Emmaus it was hilly.”—It<sup>x</sup> was sixty furlongs distant from Jerusalem.—’Οκτακοσίοις<sup>y</sup> δὲ μόνοις, ἀπὸ τῆς στρατιᾶς διαφιεμένοις, χωρίον ἔδωκεν (Οὐεσπασιανὸς) εἰς κατοίκησιν, ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἑξήκοντα. “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 תמח ‘Chammath.’ The Jews certainly do write this otherwise; namely, either דמאס, as the Jerusalem Talmudists in the place above cited; or, דמאע, as the Misna.

“The<sup>z</sup> family (say they) of Beth-Pegarim, and Beth Zipperia was דמאע 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<sup>a</sup> by Simeon the tyrant, numbers one Aristeus, who was “a<sup>b</sup> scribe of the council, γένος ἔξ Ἀμμαοῦς, and by extraction from Ammaus.” By the same author is mentioned also Ἀνανος<sup>c</sup> ὁ ἀπ’ 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<sup>d</sup> find, that they intercalated the year in Baalath. But Baalath 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.) “Baalath, 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<sup>e</sup> Psal. cxxxii. 6; “We heard of it” (the ark) “in Ephratah” (that is, Shiloh, a city of Ephraim); “we found it

<sup>w</sup> Hieros. Sheviith, fol. 38. 4.

<sup>x</sup> Luke, xxiv. 13.

<sup>y</sup> Joseph. de Bello, lib. 7. cap. 27. [Hudson, p. 1311. 15.]

<sup>z</sup> Eruchin, cap. 2. hal. 4.

<sup>a</sup> Leusden's edition, vol. 2. p. 204.

<sup>b</sup> De Bello, lib. 5. cap. 33.

<sup>c</sup> Ibid. lib. 6. cap. 23.

<sup>d</sup> Hieros. Sanhedr, fol. 18. 3.

<sup>e</sup> English folio-edition, vol. 2. p. 43.

in the fields of the wood" (בשד' יער), that is, in Kiriath-jearim, 1 Sam. vii. 1, &c).

## CHAP. XLVI.

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

HERE we will borrow Josephus's<sup>d</sup> pencil, "Ἰδρῦται μὲν ἐν πεδίῳ, ψιλὸν δὲ ὑπέρεκειται αὐτῆς καὶ ἄκαρπον ὄρος μήκιστον, &c.; "Jericho is seated in a plain, yet a certain barren mountain hangs over it, narrow, indeed, but long; for it runs out northward 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."

Ἀντίκειται δὲ τούτῳ τὸ περὶ τὸν Ἰορδάνην ὄρος, &c. "Opposite 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, reaching out as far as the land of Moab. But the country which lies between these two mountainous places, is called *the Great Plain* (Μέγα πεδῖον), extended from the village Ginnaber to the lake Asphaltites, in length a thousand two hundred furlongs" (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 Jordan," means, Matt. iii. 5.

Ἀπέχει δὲ Ἱεροσολύμων μὲν σταδίους ἑκατὸν πενήκοντα, τοῦ δὲ Ἰορδάνου ἐξήκοντα, &c. "Jericho is distant from Jerusalem 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 Jericho and Jordan, elsewhere, in these words: Οἱ δὲ πενήκοντα προελθόντες στάδια, βάλλονται στρατόπεδον ἀπὸ δέκα

<sup>d</sup> Jos. de Bello, lib. 4. cap. 27. [Hudson, p. 1193. 28.]      <sup>e</sup> Antiq. lib. 5. cap. 1.

σταδίων τῆς Ἱεριχοῦντος. “ 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 parsæ.’ “ Rabbath<sup>s</sup> Bar Bar Channah saith, Rabbi Jochanan saith, פֶּרְסָי לִירִיחוֹ מִירוּשָׁלַיִם From Jerusalem to Jericho were ten parsæ: 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 בשמונה תחומי שבת 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.

Ἐκπυρῶται δὲ ὥρα θερούς τὸ πεδίον, καὶ δι’ ὑπερβολὴν αὐχμοῦ περιέχει νοσώδη τὸν ἀέρα, &c. “ And that plain burns in the summer, and, by too much heat, renders the air unhealthy: 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 Ἱεριχοῦντά ἐστι πηγὴ, δαψιλῆς τε, καὶ πρὸς ἀρδείας λιπαρωτάτη, παρὰ τὴν παλαιὰν ἀναβλύζουσα πόλιν, &c. “ Near Jericho<sup>h</sup> is a very plentiful spring, and very rich for watering<sup>i</sup> 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

<sup>f</sup> Tamid, cap. 3. hal. 8.

<sup>h</sup> Hudson, 1194. 6.

<sup>g</sup> Bab. Joma, fol. 20. 2. et 39. 2.

<sup>i</sup> Leusden’s edition, vol. 2. p. 205.

have so great<sup>1</sup> a virtue in their watering, that whatsoever place they touch, they bring on to a very speedy ripeness."

Καὶ πεδίων μὲν ἔπεισιν ἑβδομήκοντα σταδίων μῆκος, εὖρος δὲ εἴκοσιν. "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 Θεῖον τὸ χωρίον, 'A divine country,'" &c.

Strabo<sup>j</sup> speaks like things, Ἰεριχοῦς δὲ ἐστὶ πεδίων κύκλῳ περιεχόμενον ὄρεινῃ τι, &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 Pliny<sup>k</sup>; "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 מעיר התמרים, "From the city of palm-trees," the Targum hath מן קרתא יריחו "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 דושנו של יריחו "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

<sup>1</sup> English folio-edition, vol. 2. p. 44.

<sup>j</sup> Strabo, Geogr. lib. 16.

<sup>k</sup> Plin. lib. 5. cap. 14.

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<sup>1</sup>), 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 Jehiel, 2 Chron. xxi. 2; "Hiel (say they<sup>m</sup>) was of Jehoshaphat, and Jericho of Benjamin." And that is a just scruple, which R. David<sup>n</sup> 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<sup>o</sup> was in it, where Herod<sup>p</sup> ended his days: a Hippodromus<sup>q</sup>, where the Jewish nobility, being imprisoned by him, were to be slain, when he expired: an amphitheatre<sup>r</sup>, 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<sup>s</sup> 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

<sup>1</sup> Hieros. Sanhedr. fol. 29. 4.      <sup>m</sup> Id. ibidem.      <sup>n</sup> Kimchi upon 1 Kings, xvi.

<sup>o</sup> Strabo, lib. 16.      <sup>p</sup> Joseph. Antiq. lib. 17. cap. 10.      <sup>q</sup> Ibid. cap. 8.

<sup>r</sup> Id. de Bello, lib. 1. cap. ult.      <sup>s</sup> 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<sup>t</sup> is a tradition<sup>u</sup>, 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<sup>v</sup>! 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.

אנשי יריחו "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. מרכיבין דקלים כל היום "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-

<sup>t</sup> English folio-edition, vol. 2. p. 45.    <sup>u</sup> Hieros. Talmith, vol. 67. 4.

<sup>v</sup> Leusden's edition, vol. 2. p. 406.

<sup>w</sup> Pesach. cap. 4. hal. 9.

less, as it seems, the nature of the place, and of the groves of palms, required it.

II. בורכין את שמע "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 Glöss,

III. קוצרין ונודשין לפני העומר "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. מתירין גזויות של הקדש Such fruits and branches, also certain fruits of the sycamine-trees, which their fathers had devoted to sacred uses,—they alienated into common.

II. אוכלין מתחת הנשרים בשבת "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. נותנין פאה לירק 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. משחא דאפרסמא "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 יריחו 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." Judge, reader.

\* Bab. Berach. fol. 43. 1.

## CHAP. XLVIII\*.

*Some miscellaneous Matters belonging to the Country about Jericho.*

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<sup>y</sup> 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; 'מִשְׁרֵתָא דִּישְׂרָא' &c. "The encamping of Israel was twelve miles in length, and twelve miles in breadth." And the Gemarists<sup>z</sup> 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<sup>a</sup> 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<sup>b</sup> 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<sup>c</sup> 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<sup>d</sup> 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,

\* *English folio-edition*, vol. 2. p. 46.

<sup>y</sup> Hieros. Sheviith, fol. 36. 3. et Gittin, fol. 43. 8.

<sup>z</sup> Hieros. in the place above. <sup>a</sup> Bab. Sotah, fol. 34. 1. in the Gloss.

<sup>b</sup> Jos. Antiq. lib. 5. cap. 1.

<sup>c</sup> Bava Kama, fol. 3. 5.

<sup>d</sup> *Leusden's edition*, vol. 2. p. 207.

when the wind drives it, to fifty.—R. Akibah saith, 'To fifty cubits; and, when the wind blows, to a hundred.'"

From<sup>e</sup> 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 גלגל *Gilgal*, extend it to sixty<sup>f</sup> miles, and more: whom see afterward quoted in the eighty-eighth chapter. It is thus said in Midras Tillin, "Saul<sup>g</sup> went, in one day, threescore miles."

Of the stones, set-up by Joshua in Jordan and Gilgal, the Gemarists<sup>h</sup> have these words:—"R. Judah saith, Aba Chalaphtha, 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.

אין לך טרשים &c. "There<sup>i</sup> 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-

<sup>e</sup> Joseph. in the place above. <sup>f</sup> Bab. Sanhedr. fol. 44. 1. <sup>g</sup> Midr. Till. fol. 7. 4.

<sup>h</sup> Bab. Sotah, 34. 1. Tosapht. in Sotah, cap. 8. <sup>i</sup> Bab. Sotah, in the place above.

tion obtained<sup>j</sup> among them, *אילים ממואב כבשים מחברון*  
 “Rams from Moab, lambs from Hebron.” And to this  
 they apply that of Absalom, “Let me go, I pray, to He-  
 bron, 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. *דקלישא ארעא ערבה רעיא ושמן קניינא*  
 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<sup>k</sup> 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, *ברקאי* 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<sup>l</sup> thus; “There was a high place in the Tem-  
 ple, whither he, who was sent to see, went up; and when he  
 saw the face of the east shining, he said, *ברקאי* It is light,  
 &c. And they who were in the court, said, *עד שהוא בחברון*  
 What! As the light is unto Hebron?—That is, Is the light  
 come so far, that thine eyes may see Hebron?—And he an-  
 swered, Yes.” So also the Gloss upon Tamid; “The morning  
 (saith he, who is on the roof) is seen as far as Hebron; be-  
 cause they could see Hebron thence.”

“And<sup>m</sup> therefore they made mention of Hebron, *אנפי* &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 thi-  
 ther, 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

<sup>j</sup> English folio-edition, vol. 2. p. 47.

<sup>k</sup> Joma, cap. 3. hal. 2. Tamid, cap. 3. hal. 2. <sup>l</sup> Rambam in *Yoma* in Joma.

<sup>m</sup> Juchasin, fol. 63. 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, very 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<sup>n</sup>), 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. L°.

### *Of the Cities of Refuge.*

HEBRON, the most eminent among them, excites us to remember the rest. "The<sup>p</sup> 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<sup>q</sup> 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 מקלט, מקלט "Refuge, refuge,"—lest he that fled thither, might mistake the way.

<sup>n</sup> Juchasin, fol. 5. 1.

<sup>p</sup> Bab. Maccoth, fol. 9. 2.

<sup>o</sup> *Leusden's edition*, vol. 2. p. 208.

<sup>q</sup> Maimon. in מוצק, cap. 8.

The<sup>a</sup> 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<sup>r</sup> Jews dream<sup>s</sup>, that, in the days of the Messiah, 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<sup>t</sup> him that kills 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<sup>u</sup> do confess, that the Messiah was born there before their times.

Βηθλεὲμ<sup>v</sup> κώμη τις ἐστὶν ἐν τῇ χώρᾳ Ἰουδαίων, ἀπέχουσα σταδίουσ τριακονταπέντε Ἱεροσολύμων “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<sup>w</sup> δὲ τοῦ πολέμου ἔτους ὀκτωκαιδέκτου τῆς ἡγεμονίας Ἀδριανοῦ κατὰ Βήθηκα πόλιν, &c, thus renders them in Latin; “Jam<sup>x</sup> vero, cum, decimo octavo anno imperii Hadriani, bellum, juxta urbem Beth-lehem nuncupatam (quæ erat rerum omnium præsiidiis munitissima, neque adeo longe a civitate Hierosolymarum sita) vehementius accenderetur,” &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.

<sup>a</sup> Maccoth, fol. 11. 1.

<sup>r</sup> English folio-edition, vol. 2. p. 48.

<sup>t</sup> Bab. Sanhedr. fol. 18. 2.

<sup>v</sup> Just. Martyr, Apol. 2. p. 75.

<sup>s</sup> Misimon: in the place above.

<sup>u</sup> Beracoth, fol. 5. 1.

<sup>w</sup> Euseb. Eccles. Hist. lib. 4. cap. 6.

<sup>x</sup> Baron. Annual. ad annum Christi, 137.

The interpreter of Eusebius renders Βήθηκα, 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 ביתר, *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.* ביתר

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 ביתר, *Betar*, and rendered by Christians, *Bitter*, or *Bither*: but I find it written in the Jerusalem Talmud pretty often in the same page ביתתר<sup>2</sup>, to be read, as it seems בת-תר, *Beth-Tar*; and casting away the first ת Thau, which is very usual in the word בית, ביתר, *Be-Tar*, 'the house of the inquirer.'—"Wherefore (say they) was בית-תר *Beth-Tar* laid waste? Because it lighted candles after the destruction of the Temple. And why did it light candles? Because the counsellors בלויטי 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<sup>a</sup>, 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

<sup>1</sup> *Leusden's edition*, vol. 2. p. 209.

<sup>2</sup> *Hieros. Taanith*, fol. 68. 4. et 69. 1.

<sup>a</sup> *English folio-edition*, vol. 2. p. 49.

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 feigned 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.

ביתר "אשקא דרספק חריב ביתר" 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<sup>c</sup> besieged Bether three years and a half.—And<sup>d</sup> 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<sup>e</sup> Βήταριν καὶ Καφάρτοβαν, δύο κόμας,

<sup>b</sup> Bab. Gittin, fol. 57. 1.

<sup>c</sup> Hieros. in the place above.

<sup>d</sup> Gittin, in the place above.

<sup>e</sup> Jos. de Bell. lib. 4, cap. 26. [Huds. p. 1193. 14.]

τὰς μεσαιτάτας τῆς Ἰδουμαίας; “Betaris, and Cephartobas, two midland towns of Idumea:”—where by *Idumea* he means the southern part of Judea, especially that that was mountainous: as appears by the context. He calls Idumea, properly so called, Μεγάλην Ἰδουμαίαν, “Idumea the Great.”

## CHAP. LIII.

עפרים, *Ephraim*.

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<sup>f</sup> speak: “What is the best flour,” to be offered in the Temple? “Michmas and Mezonechah obtain the first place for fine flour; שנייה עפרים בבקעה 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 מכמס Michmas: but the Talmud מכניס וחסח the Aruch also hath מכמס, Michmas<sup>g</sup>: but for מזוניחה Mezonechah, it hath זנוח Zanoah. The same also read עפרים, with the letter ע Ain: the Talmud עפורים Ephoraim: the Gloss saith, עפורים “Ephoraim is a city, of which it is thus written in the books of the Chronicles, ‘And Abijah took עפרים Ephraim.’”

The Gemarists read it after the same manner, עפרים Ephraim, this story being added<sup>h</sup>; אמרי ליה יחנא וממרא למשה; “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<sup>i</sup>, speaking of Vespasian, hath these words<sup>j</sup>; Ἀναβὰς εἰς τὴν ὄρεινὴν, αἶρεϊ δύο τοπαρχίας, τὴν τε Γοφνιτικὴν καὶ τὴν Ἀκραβατηνὴν καλουμένην μεθ’ ἧς Βηθηλαῖ τε καὶ

<sup>f</sup> Menacoth, cap. 9. hal. 1.<sup>g</sup> Aruch in מכמס<sup>h</sup> Bab. Menacoth, fol. 55. 1. & Aruch in ירמי <sup>1</sup> English folio-edition, vol. 2. p. 59.<sup>j</sup> Joseph. de Bell. lib. 4. c. 33. [Hudson, p. 1200. 22.]

Ἐφραΐμ πολυχνία' "After he went into the hill-country, he took two Toparchies,—namely, Gophnitica 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<sup>k</sup>, They brought also of the wheat ברחיים of Barchaim, and כפר אחום of Caphar Achum<sup>l</sup>; which were near Jerusalem."

"For<sup>m</sup> oil, Tekoa deserves the first praise. Aba Saul saith, רגב Ragab, beyond Jordan, obtains the next to it. R. Eliezer Ben Jacob saith, Gush Chalab, in Galilee, obtains the third place."

קרחים ועטולין, "Karchim and Atolin" (otherwise written קרותים ועטולין, in the Aruch it is קרחים) "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<sup>o</sup>: "He eateth all manner of victuals, and eateth not flesh : לא יחמי דבילה קעילית, 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<sup>p</sup>: "He eateth דבילה קעילית the clusters of Keila, and drinks honey and milk, and enters into the Temple."

#### CHAP. LIV.

צוק *Tsok*: and בית חדודו, *Beth Chadudo*.

WHEN<sup>q</sup> 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 צוק *Tsok*, 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

<sup>k</sup> Tosaph. in Menacoth, c. 9.

<sup>l</sup> *Leusden's edition*, vol. 2. p. 210.

<sup>m</sup> *Ibid.* & Menach. in the place above, hal. 3.

<sup>n</sup> *Ibid.*

<sup>o</sup> Bab. Sanhedrim, fol. 70. 2.

<sup>p</sup> *Idem*, Joma, fol. 76. 1.

<sup>q</sup> Bab. Joma, fol. 66. 2.

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.

צוק *Tsok*, among the Talmudists, is any more craggy and lofty rock. . Hence is that, יַהֲעֵלָה לְרֵאשִׁי צוּקִין וּנְפֹלָה, " she went up to the top of the rock and fell." Where the Gloss writes, צוּקִין " *Tsokin* are high and craggy mountains."

The first entrance into the desert was three miles from Jerusalem, and that place was called בֵּית חֲדוּדוֹ ' Beth Chadudo.' The Misna of Babylon<sup>s</sup> 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 ? ' מִירוּשָׁלַם וְעַד בֵּית חֲדוּדוֹ ג' מִלִּין 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 ? ג' מִלִּין מִירוּשָׁלַם וְעַד בֵּית חוּרוֹן 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.

<sup>r</sup> Bab. Bava Mezia, fol. 36. 9. & 93. 2.

<sup>s</sup> Joma, fol. 26. 8.

## CHAP. LV.

*Divers Matters.*

I. BETH-CEREM, Neh. iii. 14. "The<sup>u</sup> stones, as well of the altar, as of the ascent to the altar, were מבקעת בית-כרם from the valley of Beth-cerem, which they digged 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 מבקעת בית-כרם, "which<sup>v</sup> is like the water of the earth, out of the valley of Beth-cerem."—Where the Gloss writes thus, "Beth-cerem 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<sup>w</sup>, examining this clause, have these words: "R. Meir saith, He fetcheth the turf out of the valley of Beth-cerem. R. Akibah saith, Out of the valley יספת of Jotapata. R. Jose saith, Out of the valley סכני of Sicni. R. Simeon saith, Also out of the valley of Genesara."

II. טור שמעון<sup>x</sup> חזה, &c. Let the author of Aruch<sup>y</sup> 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." Κώμη Σιμωνιάς, The town Simonias is mentioned by Josephus in his life, ἐν μεθορίοις Γαλιλαίας, "in the confines of Galilee."

III. "Two<sup>a</sup> 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<sup>b</sup>, the Tekoite, brought a cake out of Bitur" (in the Jerusalem Talmud it is ביתור); "but they received it

<sup>t</sup> English folio-edition, vol. 2. p. 51.

<sup>v</sup> Niddah, cap. 2. hal. ult.

<sup>x</sup> Hieros. Taanith, fol. 69. 1.

<sup>a</sup> Bab. Sanhedr. fol. 111. 2.

<sup>u</sup> Middoth, cap. 3. hal. 4.

<sup>w</sup> Bab. Niddah, fol. 20. 1.

<sup>y</sup> Leusden's edition, vol. 2. p. 211.

<sup>b</sup> Challah, cap. 4. hal. 10.

not. The Alexandrians brought their cakes from Alexandria; but they received them not. אנשי הר צבוים The inhabitants of mount Zeboim brought their first-fruits before Pentecost; but they received them not," &c. The Gloss is, ביתר, "Bitar was without the land." Therefore, this was not that Bitar, of whose destruction we have mentioned before.

הר צבוים, "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<sup>c</sup> offered not the first-fruits before Pentecost," saith the tradition; where also this same story is repeated.

Mention is made of מגדל צבעייה, Migdal Zabaia (a word of the same etymology), in that notable story: "Three<sup>d</sup> cities were laid waste; Chabul for discord: שידון Shichin for magical arts: ומגדל צבעייה and Migdal Zabaia" (or the town of dyers) "for fornication."

V. Socoh, Josh. xv. 35. Thence was Antigonus, some time president of the Sanhedrim. אנטיגונוס איש סוכו, "Antigonus<sup>e</sup>, of Soco, received the Cabala of Simeon the Just."

VI. בי תרי, and קובי, "Be Teri, and Kubi." The Gemarists, speaking of David's battle with Ishbi-benob, 2 Sam. xxi, make mention of these things: "When<sup>f</sup> 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. בי תרי Be Teri, is also the name of a place."

VII. גופנא, "Gophna."—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: Ἐμβάλλει<sup>g</sup> διὰ τῆς Σαμαρείτιδος εἰς Γοφνά· ἔνθα μίαν ἑσπέραν ἀυλίσάμενος, ὑπὸ

<sup>c</sup> Bicurim, cap. 1. hal. 3.

<sup>d</sup> Hieros. Taanith, in the place before.

<sup>e</sup> Avoth, cap. 1. hal. 3. Juchas. fol. 15.

<sup>f</sup> Bab. Sanhedr. fol. 95. 1.

<sup>g</sup> Joseph. de Bell. lib. 5. cap. 6. [Hudson, p. 1215. 21.]

תָּהָן עָלָה מְרַחֵם, &c. “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<sup>h</sup> Jerusalem Talmudists<sup>i</sup> 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<sup>j</sup> synagogue of the men of Gophna was in Zippor:”—whom you will scarcely believe to be Samaritans.

Of<sup>k</sup> the eleven Toparchies, the second after Jerusalem was Toparchia Gophnitica, in Pliny<sup>l</sup> Zophanitica, the Toparchy of Gophna.

The word גופנא *Gophna* is derived from the *vineyards*.

VIII. בקעת רמון, “The valley of Rimmon.”—“Seven<sup>m</sup> 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<sup>n</sup> 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 צריפין of Zeriphin, and the two loaves out of the valley עין סוכר of En Socar.”

X. “They sometime asked R. Joshua, בני צרת מה הן, ‘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 of Beth Anubai, of Beth Zebuim; and of the family בית נקיפי, &c. of Beth-Nekiphi, of Beth-Koshesh, that they were the sons of the envious women; and yet their posterity stood great priests, and offered at the altar.’”

<sup>h</sup> English folio-edition, vol. 2. p. 52.

<sup>i</sup> Hieros. Taanith, fol. 69. 1.

<sup>j</sup> Id. Nazir. fol. 56. 1.

<sup>k</sup> Joseph. de Bell. lib. 3. cap. 4.

<sup>l</sup> Plin. lib. 5. cap. 14.

<sup>m</sup> Hieros. Chagig. fol. 78. 4.

<sup>n</sup> Gloss. in Bab. Sanhedr. fol. 11. 2.

## CHAP. LVI.

*Samaria. Sychem.*

Ἡ<sup>p</sup> Σαμαρείτις χώρα, μέση μὲν τῆς Ἰουδαίας ἐστὶ καὶ τῆς Γαλιλαίας. Ἀρχομένη γὰρ ἀπὸ τῆς ἐν τῷ Μεγάλῳ πεδίῳ κειμένης Γιναίας ὄνομα κώμης, ἐπιλήγει τῆς \* Ἀκραβατηνῶν τοπαρχίας φύσιν δὲ τῆς Ἰουδαίας κατ' 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.

[\* עקרבת, Acrabata<sup>a</sup> was distant from Jerusalem, מדהלך יום לצפון 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; מקום מוזמן לפורענות, "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, הוי שכורי אפרים, "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<sup>s</sup> [שבשת] 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 parsæ 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 Cutheans 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."

<sup>o</sup> Leusden's edition, vol. 2. p. 212.

<sup>p</sup> Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1121. 14.]

<sup>q</sup> Maasar Sheni, cap. 5. hal. 2.

<sup>r</sup> Tanchum, fol. 17. 2.

<sup>s</sup> Benjam. in Itiner. mihi p. 60.

Josephus speaking of Vespasian; Ὑπέστρεφεν εἰς Ἀμμαοῦντα, ὅθεν διὰ τῆς Σαμαρείτιδος, καὶ παρὰ τὴν Νεάπολιν καλουμένην, Μαβαρθὰ δὲ ὑπὸ τῶν ἐπιχωρίων, &c. "He turned away to Ammaus, thence through the country of Samaria, and by Neapolis so called, but Mabartha by the inhabitants," &c. מעברתא, Maabartha.

"R. Ismael<sup>t</sup> Ben R. Josi", אול להרא ניפוליס, 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<sup>v</sup> 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<sup>w</sup> Temple flourished about two hundred years, and<sup>x</sup> 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 ארץ כותים טהורה "the<sup>y</sup> 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

<sup>t</sup> Joseph. de Bell. lib. 4. cap. 26. [Huds. p. 1193. 18.]

<sup>u</sup> English folio-edition, vol. 2. p. 53.

<sup>v</sup> Hieros. Avodah Zar. fol. 44. 4.

<sup>w</sup> Juchas. fol. 14. 2.

<sup>x</sup> Ibid.

<sup>y</sup> Joseph. Antiq. lib. 13. cap. 17.

<sup>z</sup> Hieros. Avod. Zarah, fol. 44. 4.

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 Ugdor [אוגדור] forbidden? Because of [its nearness to] Caphar Pagash. Why the wine of Burgatha? Because of Birath Sorika. Why the wine of En Cushith? Because of Caphar Salama. But they said afterward, If it be open, it is every where 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, אטרה עלוי, "he doubted about it," &c. And other things to that purpose are read not much after: לא אישתכח חמרא בכל סמרטיקי "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<sup>2</sup> took not the half-shekel of the Cutheans, nor the pigeons of women after child-birth, &c. "Rabbi<sup>a</sup> 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<sup>b</sup>, not concerning the Cutheans, &c. But the tradition contradicts R. Lazar," &c.

But that deserves to be observed, כותים כל זמן שעושין "The<sup>c</sup> 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, בראשונה שהיו משוקעין בכופרניהון 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 משוקעין,

<sup>2</sup> Shekalim, cap. 1. hal. 5.

<sup>b</sup> Leusden's edition, vol. 2. p. 213.

<sup>a</sup> Hieros. there, fol. 46. 2.

<sup>c</sup> Hieros. Pesachim, fol. 27. 2

“ they that were scattered,” from a word that signifies *drowning*, brings that of R. Abhu to mind, who said, עִירֹת יָנִי “ עִירֹת יָנִי, וְשִׁתְּקֵנוּ בְּכֹתֵי ׀ “ Thirteen<sup>d</sup> 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 Sebaste, heretofore called Samaria: Ἐν<sup>e</sup> μὲν γαστῆ Σαμαρείτιδι, πόλιν καλλίστῳ περιβόλῳ τειχισάμενος ἐπὶ σταδίους εἴκοσι, καὶ καταγαγὼν ἑξακισχιλίους 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 Sebaste.”

“ The Samaritans (saith R. Benjamin<sup>s</sup>) have not the letters ה He, or ׀ Ain, or ח Cheth. ה, He is in the name of Abraham, וְאֵין לְהֵן חֵן, And they have not honour. ח, Cheth is in the name of Isaac, וְאֵין לְהֵן חֵן, And they have not mercy. ׀, Ain is in the name of Jacob, וְאֵין לְהֵן עֵן, 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.

*Cæsarea. Πύργος Στρατωνος. 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<sup>h</sup>,” (he was of Cæsarea) “ עִקְרוֹן עִקְרוֹן Ekron

<sup>d</sup> Id. Kiddushin. fol. 65. 3.      <sup>e</sup> Joseph. de Bell. lib. 1. cap. 1. [Hudson, p. 1007. 14.]

<sup>f</sup> English folio-edition, vol. 2. p. 54.

<sup>g</sup> In Itinerar. mibi, p. 65.

<sup>h</sup> Bab. Megill. fol. 6. 1.

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 Panias, 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 עקרן 'Ekron,' and תעקר, '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 אחרית מגדל שור, "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 צור Tzur:"—or as the Jerusalem Talmudists (unless my conjecture deceives me), מגדל שיד, "The Tower Sid." Whether, out of these words, you can make out the name of πύργος Στράτωνος, "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<sup>k</sup>, 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 τοῦ μὲν χωρίου σταδίου ἀπέχοντος ἑξακοσίου." 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

<sup>1</sup> Juchas. fol. 74. 1.

<sup>2</sup> Hieros. Sheviith, fol. 36. 3.

<sup>k</sup> Joseph. Antiq. lib. 13. cap. 19. [Hudson, p. 589. 42.] De Bell. lib. 1. cap. 3.

was brought, that Antigonus was slain in a certain place under-ground<sup>1</sup>, ἐν σκοτεινῇ τιμ. 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. Πόλιν<sup>m</sup> πᾶσαν ἀνέκτισε λευκῷ λίθῳ, καὶ λαμπροτάτοις ἐκόσμησε βασιλείοις, ἐν ἧ μάλιστα τὸ φύσει μεγαλύνουν ἐπεδειξάτο, &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<sup>n</sup> Bar R. Chaija Bar Abba said<sup>o</sup>, 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<sup>p</sup> 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. וְאֵין, נְקִימָה לְכַנְיָהוּ For the haven of Cæsarea is not as Cæsarea.”

<sup>1</sup> Leusden’s edition, vol. 2. p. 214.

<sup>m</sup> Joseph. Antiq. lib. 13. cap. 10. [Hudson, p. 694. 31; and 1008. 4.]

<sup>n</sup> English folio-edition, vol. 2. p. 55.

<sup>o</sup> Hieros. Nazir, fol. 56. 1.

<sup>p</sup> Id. Gittin, fol. 43. 2.

Of the various strifes and uproars between the Cæsarean Greeks and Jews, in which the Jews always went by the worst, Josephus hath very much. *Ταραχὴ ἑτέρα συνίσταται περὶ Καισάρειαν, τῶν ἀναμειγμένων Ἰουδαίων πρὸς τοὺς ἐν αὐτῇ Σύρους στασιασάντων.* “Another disturbance (saith he<sup>s</sup>) was raised at Cæsarea, of the Jews mingled there, rising up against the Syrians that were in it.” The contest was about priority and chiefdom, and it was transacted before Nero, *καὶ οἱ Καισαρέων Ἕλληνες νικήσαντες, &c.* “And the Greeks of Cæsarea overcame,” &c. Where the reader will observe, that the Syrians and Greeks are convertible terms.

In<sup>u</sup> 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<sup>v</sup> 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 רבנין דקיסרין, “The Rabbins of Cæsarea,” are celebrated every where in the Talmudical books<sup>w</sup>.

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

II. R. Abhu.—“R. Abhu<sup>x</sup> appointed divers sounds of the trumpet at Cæsarea.”—“R. Abhu<sup>y</sup> sent his son from Cæsarea to Tiberias to the university,” &c.—“The Cutheans<sup>z</sup> 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.”

III. R. Achavah and R. Zeira.—“R. Mena<sup>a</sup> said, I travelled to Cæsarea, and I heard R. Achavah and R. Zeira.”

IV. R. Zerikan.—“R. Mena<sup>b</sup> said, I heard R. Zerikan at Cæsarea.”

V. ר' פריגורי דקסרין, R. Prigori<sup>c</sup> of Cæsarea.

VI. Ulla<sup>d</sup> of Cæsarea. And,

VII. R. Ada<sup>e</sup> of Cæsarea, and R. Tachalipha, &c.

<sup>a</sup> De Bello, lib. 2. cap. 23. [Hudson, p. 1076. 25.]      <sup>t</sup> Ibid. cap. 25.      <sup>u</sup> Ibid.

<sup>v</sup> Ibid. cap. 32.      <sup>w</sup> Hieros. Trumoth, fol. 47. 1.      <sup>x</sup> Juchas. in fol. 7. 1.

<sup>y</sup> Id. ibid.      <sup>z</sup> Hieros. Avod. Zar. fol. 44. 4.      <sup>a</sup> Id. Challah, fol. 57. 1.

<sup>b</sup> Id. Pesachin, fol. 28. 1.

<sup>c</sup> Idem. Trumoth, fol. 47. 4.

<sup>d</sup> Id. Pesachin, fol. 30. 1.

<sup>e</sup> Id. Rosh Hashbanah, fol. 59. 3.

נושתא מרדתא דקיסרין, 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 כנושתא מרדתא, “The<sup>s</sup> 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 שלם, *Caphar Salama.*

WE find this town marked out heretofore by a double name, if we believe some. 1. It is called Καφαρσαλαμᾶ by some, of which mention is made by Josephus<sup>h</sup>, and the Book of the Maccabees. 2. Χαφαρζαβᾶ by Josephus himself: Δείσας<sup>i</sup> δὲ Ἀλεξανδρὸς τὴν ἔφοδον αὐτοῦ [Ἀντιόχου Διονύσου] τάφρον ὀρύττει βαθεῖαν, ἀπὸ τῆς Χαφ[β]αρζαβᾶ καταρξάμενος, ἢ νῦν Ἀντιπατρις 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<sup>j</sup> 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<sup>k</sup> γὰρ τῷ πατρὶ μνημεῖον κατέστησε, καὶ πόλιν, ἣν ἐν τῷ καλλίστῳ τῆς βασιλείας πεδίῳ κτίσας, ποταμοῖς τε καὶ δένδρεσι πλουσίαν, ὠνόμασεν Ἀντιπατρίδα: “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.”

<sup>i</sup> Hieros. Nazir, fol. 56. 1.

<sup>g</sup> Id. Beracoth, fol. 6. 1.

<sup>h</sup> Joseph. Antiq. lib. 12. cap. 17. 1 Macc. vii. 31.

<sup>j</sup> Joseph. Antiq. lib. 13. cap. 23. [Hudson, p. 598. 43.]

<sup>k</sup> English folio-edition, vol. 2. p. 56.—Leusden's edition, vol. 2. p. 215.

<sup>l</sup> Joseph. de Bello, lib. 1. cap. 16. [Hudson, p. 1009. 17.]

II. Hither was Paul brought, when he was carried to Cæsarea, Acts xxiii. 31; where, unless those words, ἤγαγον διὰ τῆς νυκτὸς 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, מגבת ועד אנטטיפטרס "From Gebath to Antipatris."—"From Gebath to Antipatris (say they<sup>l</sup>) 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<sup>m</sup>) 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 עַם הָאָרֶץ any one uninstructed: מגבת, &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<sup>n</sup>) 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 לאנטטיפטרס 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.

<sup>l</sup> Hieros. Taanith, fol. 69. 2. et Megill. fol. 70. 1.

<sup>m</sup> Bab. Sanhedr. fol. 94. 2.

<sup>n</sup> 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 Jaddua changed, saith, this meeting was εἰς<sup>ο</sup> τόπον τινὰ Σαφὰ λεγόμενον. Τὸ δὲ ὄνομα τοῦτο μεταφερόμενον εἰς τὴν Ἑλληνικὴν γλῶτταν σκοπὴν 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 צופים, Tzophim.

## CHAP. LIX.

### Galilee. גליל

“THERE<sup>p</sup> 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<sup>ο</sup> δ’ οὖσας τὰς Γαλιλαίας, τὴν τε ἄνω, καὶ τὴν κάτω προσαγορευομένην, &c. “Phœnice 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 Phœnice. There was the town Crocodilon: it is a river. The remembrance of cities. Dorum, Sycaminum, the promontory Carmel,” &c.

And<sup>3</sup> Josephus<sup>4</sup>: “Ἐπλευσε, καὶ καταχθεῖς εἰς τὴν λεγομένην Συκάμινον, &c. “He set sail, and, being brought to the city called Sycaminum, there he landed his forces.”

שִׁקְמוֹנָה Shikmonah the name of a place, among the Talmudists, seemed to design that town. כָּל הַדְּימין פְּטוּרין חוץ. “Where the Gloss saith, שִׁקְמוֹנָה ‘Shikmonah is the name of a place.’

Since the whole land of Samaria lay between Judea and

<sup>ο</sup> Antiq. lib. 11. cap. 8. [Hudson, p. 503. 20.] <sup>p</sup> Shertith, cap. 9. hal. 2.

<sup>3</sup> Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1120. 14.]

<sup>4</sup> Nat. Hist. lib. 5. cap. 19.

<sup>5</sup> English folio-edition, vol. 2. p. 57.

<sup>6</sup> Antiq. lib. 13. cap. 20. [Huds. p. 592. 10.]

<sup>7</sup> 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.

Διακόσσαι<sup>v</sup> καὶ τέσσαρες κατὰ τὴν Γαλιλαίαν εἰσὶ 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<sup>w</sup> nether Galilee, those, among others, were fortified by Josephus,—Jotopata, Beersabee, Salamis, Pareccho, Japha, Sigo, Mount Itaburion, Tarichee<sup>x</sup>, Tiberias.

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

## CHAP. LX.

*Scythopolis.* יַשׁוּתַיב, *Beth-shean, the beginning of Galilee.*

THE bounds of Galilee were, Ἀπὸ μεσημβρίας, Σαμαρίς τε καὶ Σκυθόπολις, μέχρι τῶν Ἰορδάνου ρείθρων: “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. Βεθσάνη καλουμένη πρὸς Ἑλλήνων Σκυθόπολις: “Bethsane (saith Josephus<sup>z</sup>), 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 δὲ τὸν Ἰορδάνην, ἦκον εἰς τὸ Μέγα πεδῖον, οὗ κείται κατὰ πρόσωπον πόλις 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<sup>a</sup> 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<sup>b</sup> 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. בֵּית־שֵׁאן שְׁאֵלָה, “The men of Beth-shean asked R. Immi, What if a

<sup>v</sup> Joseph. in his life, with me, p. 642.

<sup>w</sup> Idem. de Bell. lib. 2. cap. 42.

<sup>x</sup> Leusden's edition, vol. 2. p. 216. <sup>y</sup> Jos. de Bell. lib. 3. cap. 4. [Huds. p. 1120.]

<sup>z</sup> Id. Antiq. lib. 12. cap. 12. [Huds. p. 543. 29.] See also lib. 13. cap. 13.

<sup>a</sup> Nat. Hist. lib. 5. cap. 18.

<sup>b</sup> R. Sol. in Demai, cap. 1.

man take away stones from one synagogue, and build another synagogue with them? He answered, It is not lawful.<sup>c</sup> And mention is made<sup>d</sup> מעשה בבית-שאן, “of something done in Beth-shean by the doctors about the wine of the heathen.”

“Resh Lachish<sup>e</sup> saith, If Paradise be in the land of Israel, בית-שאן פיתהה, 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.” כלי פשתן הרקים, &c. “Fine<sup>f</sup> linen garments were made in Beth-shean.”

### CHAP. LXI<sup>g</sup>.

*Caphar Hananiah.* כפר-חנניה *The Middle of Galilee.*

It seems also to be called ‘Caphar Hanan’ hence ר' יעקב חנן “R. Jacob of Caphar Hanan<sup>h</sup>.”

Mention is made of this place once and again: “If<sup>i</sup> any one have five sheep in Caphar Hananiah, and five more in Caphar Uthni [בכפר עותני], 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<sup>k</sup> 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: ומחשכין על: ומחשכין 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.

<sup>c</sup> Hieros. Megill. fol. 73. 4.

<sup>e</sup> Bab. Erubhin, fol. 19. 1.

<sup>f</sup> English folio-edition, vol. 2. p. 58.

<sup>g</sup> Bab. Berac. fol. 55. 1.

<sup>d</sup> Avod. Zarab, cap. 4. hal. 2.

<sup>f</sup> Hieros. Kiddush. fol. 62. 3.

<sup>h</sup> Hieros. Avod. Zar. fol. 43. 2.

<sup>k</sup> Bab. Erubh. 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 τούτοις Ἰσάχαρις, Κάρμηλόν τε ὄρος, καὶ τὸν ποταμὸν τοῦ μήκους ποιησαμένη τέρμονα, τὸ δὲ Ἰταβύριον 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<sup>m</sup> ill. Of it thus writes the same Josephus, Ζαβουλωνῖται<sup>n</sup> τὴν μέχρι Γεννησαρίτιδος, καθήκουσαν δὲ περὶ Κάρμηλον καὶ θάλασσαν, ἔλαχον. “The Zabulonites had, for their portion, the land unto Gennesaret, extending unto Carmel and the sea.” Observing that clause μέχρι Γεννησαρίτιδος, “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:—

<sup>1</sup> Antiq. lib. 5. cap. 1. [Hudson, p. 188. 17.] <sup>m</sup> Leusden's edition, vol. 2. p. 217.

<sup>n</sup> Antiq. lib. 5. cap. 1.

*Object.* Josephus saith, in the place but now quoted, that τῆς Γαλιλαίας τὰ καθύπερθε, ἕως τοῦ Λιβάνου ὄρους, 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, Τῆν<sup>p</sup> δὲ ἀπὸ τοῦ Καρμήλου κοιλάδα προσαγορευομένην, διὰ τὸ καὶ τοιαύτην εἶναι, Ἀσήριται φέρονται πᾶσαν τὴν ἐπὶ Σιδῶνος τετραμμένην: “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<sup>q</sup> people of Issachar had Τέρομα τοῦ μήκουσ Κάμηλον

° *English folio-edition*, vol. 2. p. 59.    <sup>p</sup> Joseph. [*Huds.* p. 188. 21.]    <sup>q</sup> *Ibid.*

καὶ ποταμόν· “Carmel and the river for their bounds in length :” the people of Zabulon, *Κάρμηλον καὶ θάλασσαν*, “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<sup>r</sup> promontory Carmel, in Pliny, and in the mountain a town of the same name, heretofore called Ecbatane [עֶבְתַּן]; where probably Vespasian sometime consulted the<sup>s</sup> oracle of the god Carmel.”

The sea washes upon the foot of the mountain. “R. Samuel<sup>t</sup> Bar Chaiah Bar Judah said, in the name of R. Chaninah, 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, *ביום טבל* it is to be presumed, that he washed in the day-time.”

*Κάρμηλον καὶ ποταμόν* “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<sup>u</sup>,—who hath moreover these words, “Near is the colony of Claudius Cæsar, 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, *Δύο δ' οὐσας τὰς Γαλιλαίας*, &c. “Phœnicia and Syria do compass the two Galilees, the upper and the nether, so called : and Ptolemais and Carmel set bounds

<sup>r</sup> Plin. Nat. Hist. lib. 5. cap. 19.

<sup>s</sup> Tacit. Hist. lib. 2. 19.

<sup>t</sup> Hieros. Berac. fol. 2. 1.

<sup>u</sup> Plin. in the above place.

<sup>v</sup> Joseph. de Bell. lib. 3. cap. 4. [Hudson, p. 1120.]

to the country on the west.”—What! do Ptolemais and Carmel stint the whole<sup>w</sup> 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<sup>x</sup> 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 שורא דעכו, “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. קציריא דגלילא. II. ככרתה. III. בית זניתה. IV. קובעיא, and some others, seem to denote the places, which were the boundaries between Galilee, and the borders of Tyre and Sidon.

#### CHAP. LXIV.

*Acon, עכו. Ptolemais.*

Πρόσσεισι δ' 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 glassy sand, which when many ships coming thither have gathered, the place is again replenished<sup>y</sup>.”

: מעכו לעפון ועכו כצפון “From<sup>z</sup> Acon onwards to the north” (is heathen land), and Acon itself is reckoned for the north” (that is, for heathen land).

<sup>w</sup> Leusden’s edition, vol. 2. p. 218.      <sup>x</sup> English folio edition, vol. 2. p. 60.  
<sup>y</sup> Jos. de Bell. lib. 2. cap. 17. [Huds. p. 1068. 12.]      <sup>z</sup> R. Nissim in Gittin, cap. 1.

“In<sup>a</sup> Acon the land of Israel is, and is not.” And therefore, “R. Josi Ben Hananiah<sup>b</sup> kissed the arch of Acon, and said, Hitherto is the land of Israel.”

“R. Simeon<sup>c</sup> 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<sup>d</sup>.

There was the bath of Venus in Acon [מרחץ של אפרודיטי]: Where<sup>e</sup> R. Gamaliel washing, was asked by a certain heathen (whose name in the Jerusalem Misna is פרקלום בן פלוסלום, in the Babylonian פרוקלום בן פלוספום ‘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<sup>f</sup> 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, מי בצעים אין מכשירין, the waters בצעים are not of those waters (that bring pollution). הוא מי בצים דרש להו וכו’. He spake of the waters בצים (that is, of eggs); but they thought that he spake of מי בצעים the waters of the marshes.” These things we have the more willingly produced, that the reader may see, that the letter *γ* 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.

כפר עכו Caphar Acon, is very frequently mentioned by the Talmudists.

<sup>a</sup> Hieros. Gittin, fol. 43. 3.

<sup>c</sup> Id. Challab, fol. 60. 2.

<sup>e</sup> Avod. Zarah, cap. 3. hal. 4.

<sup>b</sup> Id. Sheviith, fol. 35. 3.

<sup>d</sup> Juchas. fol. 71. 1.

<sup>f</sup> Bab. Sanhedr. fol. 5. 2.

“ A city<sup>s</sup> which produceth fifteen hundred footmen, as כפר עכו Caphar Acon, if nine dead persons be 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 כפר עמיקו Caphar, Amiku,” &c.

Hence<sup>b</sup> are the names of some Acon Rabbins; as,

“ R. Tanchum<sup>i</sup>, the son of R. Chaia of Caphar Acon.”

“ R. Simeon<sup>k</sup> Ben Judah, איש כפר עכו, A man of Caphar Acon.”

ר' אבא דמן עכו, “ R. Abba<sup>l</sup> of Acon:” and others.

Weigh this story<sup>m</sup>: “ One<sup>a</sup> brought a bill of divorce to R. Ismael; who said to him, Whence are you? He answered, 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.

*Ecdippa. Achzib. Josh. xix. 29. Judg. i. 31. Κλίμαξ  
Τυρίων Climax of the Tyrians.*

“ TRAVELLING<sup>o</sup> 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<sup>p</sup> 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,

<sup>s</sup> Id. Taanith, fol. 21. 1.

<sup>b</sup> English folio-edition, vol. 2. p. 61.

<sup>i</sup> Ibid. fol. 7. 2.

<sup>k</sup> Juchas. fol. 69. 1.

<sup>l</sup> Ibid. fol. 71. 1.

<sup>m</sup> Leusden's edition, vol. 2. p. 219.

<sup>n</sup> Hieros. Gittin, fol. 43. 3.

<sup>o</sup> Hieros. Sheviith, fol. 36. 2.

<sup>p</sup> Sheviith, cap. 6. hal. 1.

from the land of Israel unto **כִּזִּיב** *Chezib* (the Jerusalem Misna reads **גִּזִּיב** *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<sup>p</sup>) 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, **מִכִּזִּיב מִן חֲרומַי** “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  $\zeta$  Zain of the Hebrews into  $\delta$  Daleth.

**Κλίμαξ Τυρίων**, *Climax* (or the ladder) of the Tyrians, in the Talmudists is **סֹלְמָה דְצוּר**, ‘The ladder of Tyre.’ **לֹא חָשׂוּן וְכוּ’** “Before<sup>q</sup> 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 **לִסְוֹלְמָה דְצוּר** 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 **רְבִיעִית יין** “A quart of wine makes drunk:” and let it be compared with what R. Chaia saith, **אַרְבַּעָה כּוֹסוֹת וְכוּ’** “Four pots (to be drunk by every one in their sacred feasts) contain an Italian quart of wine:” and judge how soberly they car-

<sup>p</sup> Rambam in *Demai*, fol. 12. 2.

<sup>r</sup> Id. *Avod. Zar.* fol. 40. 1.

<sup>q</sup> *Hieros. Bava Kama*, fol. 4. 2.

<sup>r</sup> Id. *Shabb.* fol. 11. 1.

ried it in those feasts, if they mingled not much water with their wine.

### CHAP. LXVI<sup>a</sup>.

*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 שורי אמנון, The mountainous place of Amanon ; the same with mount Hor."

In the Jerusalem Targum, for mount 'Hor' is שורוס מנוס the mount 'Manus : ' but the Targum of Jonathan renders it שורוס אומניס 'The mountain Umanis.'

"What<sup>v</sup> (say the Jerusalem writers) is of the land of Israel, and what without the land? Whatsoever comes down from mount Amanah inwards, is of the land of Israel; whatsoever is without the mountainous place of Amanah, is without the land."

And a little after ; "R. Justa Bar Shunem said, When the Israelites<sup>w</sup> 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), תשורי ראש אמנה 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<sup>x</sup> 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<sup>y</sup> is a river in the way to Damascus, and is the same with Amanah."

The mountain of snow, תור תלגא among the paraphrasts and Talmudists, is the same with Hermon. The Samaritan interpreter upon Deut. iv. 48, עד סבר תלגא הוא הרמון "To

<sup>a</sup> English folio-edition, vol. 2. p. 62.

<sup>v</sup> Hieros. Sheviith, fol. 36. 4, et Challah, fol: 60: 1.

<sup>w</sup> Leusden's edition, vol. 2. p. 220.

<sup>x</sup> Targum in Cant. iv. 8.

<sup>y</sup> Aruch in קרמיון

the mountain of snow, which is Hermon." And the Jerusalem writers say, "They<sup>2</sup> 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 Cæsarea" (Philippi). See also Jonathan there.

## CHAP. LXVII.

פמ״ס *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; Πηγαι, αἱ τὸν μικρὸν καλούμενον 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<sup>a</sup>, διατείνει δὲ αὐτῆς τὰ ἔλη 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 פני 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<sup>b</sup> Panium, as they call it (saith he<sup>c</sup>), 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."

<sup>2</sup> Hieros. Sanhedr. fol. 20. 4.

<sup>a</sup> De Bell. lib. 4. cap. 1. [Hudson, p. 1160. 5.]

<sup>b</sup> English folio-edition, vol. 2. p. 63.

<sup>c</sup> Antiq. lib. 15. cap. 13. [Huds. p. 698. 10.]

And again, Παρὰ τὰς Ἰορδάνου πηγὰς· καλεῖται δὲ Πάνιον ὁ τόπος· “By the springs of Jordan: now the place is called Panium.”

And elsewhere<sup>d</sup>, Δοκεῖ μὲν Ἰορδάνου πηγὴ τὸ Πάνιον· “Panium seems to be the fountain of Jordan:” and more may be read there.

The Talmudists write thus; “Rabh<sup>e</sup> saith, רדן יצא ממערות פניאס Jordan riseth out of the cave of Paneas: and so is the tradition.”

רשׁי ל פניאס “R. Isaac<sup>f</sup> saith, Leshem is Pamias.” The Gloss is, “Leshem is a city, which the Danites subdued (Judg. xviii. 29): Pamias is a place, whence Jordan ariseth.”

And Pliny, “The<sup>g</sup> 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; Οἶδ<sup>h</sup> οὐ πόρρω τοῦ Λιβάνου ὄρους καὶ ἐλάσσονος Ἰορδάνου 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; “He<sup>i</sup> built two temples for the golden calves,—one in Beth-el, ἕτερον δὲ ἐν Δάνη, ἥδὲ ἐστὶ πρὸς ταῖς πηγαῖς τοῦ μικροῦ Ἰορδάνου: 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

<sup>c</sup> Id. de Bell. lib. 1. cap. 16.

<sup>e</sup> Bab. Bava Bathra, fol. 74. 2.

<sup>d</sup> Ibid. lib. 3. cap. 35.

<sup>f</sup> Id. Megill. fol. 6. 1.

<sup>g</sup> Plin. Nat. Hist. lib. 5. cap. 15.

<sup>h</sup> Joseph. Antiq. lib. 5. cap. 2. [Hudson, p. 199. 44.]

<sup>i</sup> Id. ibid. lib. 3. [Hudson, p. 264. 44.]

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<sup>i</sup>, 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. *Κόπτει τὰ τῆς Σεμεχωνίτιδος λίμνης ἔλη 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. *Φίλιππος πρὸς ταῖς Ἰορδάνου πηγαῖς ἐν Πανεάδι πόλιν κτίζει Καισάρειαν* “Philip<sup>k</sup> built the city Cæsarea in Paneas, at the springs of Jordan.” And also, *Πανεάδα κατασκευάσας ὀνομάζει Καισάρειαν* “Having<sup>l</sup> finished Paneas, he named it Cæsarea.”

### CHAP. LXVIII.

*What is to be said of נַיְמַנַּת נַיְ, the Sea of Apamia.*

נַיְמַנַּת נַיְ ‘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<sup>m</sup> also might moreover be added, to strengthen that

<sup>i</sup> *Leusden's edition*, vol. 2. p. 221.

<sup>j</sup> *Id. de Bello*, lib. 3. cap. 35. [*Huds.* p. 1154. 53.]      <sup>k</sup> *Id. Antiq.* lib. 18. cap. 3.

<sup>l</sup> *Id. de Bell.* lib. 3. cap. 15.

<sup>m</sup> *English folio-edition*, vol. 2. p. 64.

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 דוקליטיוס 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<sup>n</sup>.

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<sup>o</sup> brought his first-fruits 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 שפם Shepham, Numb. xxxiv. 10, by עפמה Apamia, with  $\gamma$  Ain. (Note  $\psi$  Shin changed into  $\gamma$  Ain: note, also, in the word Bozor, 2 Pet. ii. 15,  $\gamma$  Ain changed into  $\psi$  Shin.) Jonathan reads it אפמיאה Apamia, with  $\aleph$  Aleph: for משפם הרבלה "From Shepham to Riblah," he renders מן אפמיאה לדפני 'From Apamia to Daphne.'

#### CHAP. LXIX.

##### *The Lake Samochonitis [or Semechoritis].*

IN the Holy Scriptures, it is the 'Water of Merom,' Josh. xi. 5. In the Babylonian Talmudists, it is ימה דסבני 'The Sibbechean Sea.' Hence is that, "Jordan<sup>p</sup> ariseth out of the cave of Paneas, and flows into the Sibbechean Sea." In the Jerusalem Talmudists, sometimes it is ימה דכובבו 'The Sea of Cobebo,' as we have noted before; and sometimes ימה דסמכו 'The Sea of Samaco;' whence in other languages it is 'Samachonitis.'

Τῆ<sup>q</sup> Σεμεχωνιτῶν λίμνη τριάκοντα μὲν εὖρος, ἑξήκοντα δὲ μῆκος στάδια. Διατείνει δὲ αὐτῆς τὰ ἔλη μέχρι Δάφνης χωρίου.  
"The lake Semechoritis is thirty furlongs in breadth, and sixty in length. The fens of it are stretched out unto the

<sup>n</sup> Hieros. Trumoth, fol. 46. 2.

<sup>o</sup> Chellah, cap. 4. hal. 11.

<sup>p</sup> Bab. Bava Bathra, fol. 74. 2. <sup>q</sup> Jos. de Bell. lib. 4. cap. 1. [Hudson, p. 1160. 4.]

country Daphne; a country, as it is otherwise pleasant, so containing fountains: αἱ, τρέφουσαι τὸν μικρὸν καλούμενον Ἰορδάνην ὑπὸ τὸν τῆς χρυσοῦς βοῶς νεῶν, προσπέμπουσι τῷ μεγάλῳ.” The scruple lies concerning the pointing of ὑπὸ τὸν τῆς χρυσοῦς 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: ים של סמכו 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.”

Ἄσωρος πόλις ὑπέρεκειται τῆς Σαμαχωνίτιδος γίμνης. “The city Hazor (saith Josephus<sup>r</sup>) 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<sup>t</sup>. And Jonathan<sup>u</sup> in the same place, as it seems, with the army of Demetrius, Ἐν πεδίῳ Ἄσωρ, “in the plain of Asor,” as the same Josephus writes. But, in the Book of the Maccabees, it is τὸ πεδῖον Νασῶρ, “The plain of Nador,” 1 Macc. xi. 67.

## CHAP. LXX<sup>v</sup>.

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

JORDAN<sup>w</sup> is measured at one hundred and twenty furlongs, from the lake of Samochonitis to that of Gennesaret. That lake, in the Old Testament, is ים כנרת ‘The sea of Cin-

<sup>r</sup> Hieros. Shekalim, fol. 50. 1.      <sup>s</sup> Jos. Antiq. lib. 5. cap. 6. [Hudson, p. 202. 25.]

<sup>t</sup> Leusden's edition, vol. 2. p. 222.

<sup>u</sup> Jos. Antiq. lib. 13. cap. 9.

<sup>v</sup> English folio-edition, vol. 2. p. 65.

<sup>w</sup> Joseph. de Bell. lib. 3. cap. 35.

nereth,' Numb. xxxiv. 11, &c. In the Targumists, ימא דגניסר, 'The sea of Genesar;' sometimes, דגניסור 'of Genesor;' sometimes, דגניוסר 'of Ginosar:' it is the same also in the Talmudists, but most frequently ימא דטבריא '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 כנרת 'Cinneroth' occurs sometimes in the plural number; as Josh. xi. 2, נגב כנרות 'The south of Cinneroth;' and Josh. xii. 3, ים כנרות 'The sea of Cinneroth.' "Thence" (say they) are there two Gennesarets? Or there were אלא "ב" but two castles, as Beth-Jerach, and Sinnabris, אבטוניות כינרים 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 אבטוניות means. Perhaps it is the same with the word אבטליות in the Aruch, and with אבטילאות in the Babylonian writers\*. In whom, the Glosser being interpreter, שני אבטילאות "are two presidentships in the same kingdom." The Gemara affords an example, in נמור ונמורי. But in the Aruch "שני אבטליות are two castles, between which is a bridge, under which notwithstanding is no water." And it yields an example, in שולנמי ופסורו. But we make no tarrying here. Sinnabri in the Talmudists is Σενναβρις, 'Sennabris,' in Josephus, being distant from Tiberias thirty furlongs. For he tells us, that Vespasian encamped thirty furlongs from Tiberias, κατά τινα σταθμὸν εὐσύνοπτον τοῖς νεωτεροῦσι, Σενναβρις ὀνομάζεται, "at a certain station, that might easily be seen by the innovators, called Sennabris." He speaks also of the town Γινναβρι, '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

\* Jerus. Megill. fol. 70. 1.      \* Bab. Beroth. fol. 55. 1.

† Joseph. de Bell. lib. 3. cap. 31. [Hudson, p. 1150. 5.]

‡ Id. ibid. lib. 4. cap. 17. [Hudson, p. 1193.]

Somorrha, towards the rock of Arabia : and that there lies a plain between, which is called Μέγα πεδῖον, ἀπὸ κώμης Γινναβρὶν διήκον μέχρι τῆς Ἀσφαλτίτιδος 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 προσεχοῦς χώρας καλεῖται, σταδίων εὖρος οὔσα τεσσαράκοντα, καὶ πρὸς τούτοις ἑτέρων ἑκατὸν τὸ μῆκος, γλυκεῖά τε ὕμῳ ἐστὶ, καὶ ποτιμωτάτη. “ 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<sup>b</sup>, upon the first fall of the valleys, pours itself into the lake, which many call Genesar, sixteen miles long, and six miles broad.”

יָמָא דַּטְבַּרְיָא כְּגוֹן הַמַּיִם הַמְּלִיכִין הֵן “ The<sup>c</sup> 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<sup>d</sup>) 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<sup>e</sup>.

*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.

<sup>a</sup> Joseph, de Bell. lib. 3. cap. 35. [Hudson, p. 1154. 13.]    <sup>b</sup> Plin. lib. 5. cap. 15.

<sup>c</sup> Hieros. Avod. Zar. fol. 42. 1.    <sup>d</sup> Midras Tillin, fol. 4. 1.

<sup>e</sup> English folio-edition, vol. 2. p. 66.

ת"ר" ימה של טבריה בחלקו של נפתלי: The Rabbins deliver. 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<sup>s</sup> 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. Ζαβουλωνίται<sup>b</sup> τὴν μέχρι Γεννησαρίτιδος, &c. "The tribe<sup>i</sup> 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 μέχρι Γεννησαρίτιδος, "to Gennesaret:" touching only upon Gennesaret, not comprehending Gennesaret within it. So the same Josephus speaks in the place alleged, that Νεφθαλίται παρέλαβον τὰ πρὸς τὰς ἀνατολὰς τετραμμένα μέχρι Δαμασκοῦ πόλεως, "the men of Naphtali took those parts, that ran out eastwardly unto the city of Damascus." It would be ridiculous, if you should so render μέχρι Δαμασκοῦ πόλεως, "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 μέχρι Γεννησαρίτιδος, "unto the lake of Gennesaret," to comprise all the lake of Gennesaret within it. Look into Adrichomius, 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, וביהודה הירדן מזרח השמש, "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?

<sup>f</sup> Bab. Bava Kama, fol. 81. 2.

<sup>g</sup> Hieros. Bava Bathra, fol. 15. 1.

<sup>b</sup> Jos. Antiq. lib. 5. cap. 1. [Hudson, p. 188. 19.] <sup>i</sup> Leusden'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<sup>j</sup> 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 Jabneh, עריבת הירדן למה היא טמאה 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."—עריבה, the Jews themselves being interpreters, is קטנה ספינה a small vessel, Πλοιάριον, a little ship. Josephus hath these words; Τα<sup>k</sup> δὲ ἐπὶ τῆς λίμνης σκάφη πάντα συναθροίσας, &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

<sup>j</sup> Hieros. Shabb. fol. 7. 1.    <sup>k</sup> Jos. de Bell. lib. 2. cap. 43. [Hudson, p. 1112. 46.]  
<sup>l</sup> English folio-edition, vol. 2. p. 67.

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.

: רקת היא טבריא "Rakkath is Tiberias," say the Jerusalem Gemarists<sup>m</sup>. And those of Babylon say the same, and that more largely: וקיימא לן רקת זו טבריא "It<sup>n</sup> is clear to us, that Rakkath is Tiberias." And when, after a few lines, this of Rabbi Jochanan was objected, "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, "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; "Rabh 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, אשר לו חומה ולא שיר אינר סביב A city which hath a wall<sup>o</sup>, but not fortified walls, the contiguous houses are for such walls. פרט טבריא שימה החומה But Tiberias is excepted, which hath the sea for

<sup>m</sup> Hieros. Megill. fol. 70. 1.

<sup>n</sup> Bab. Megill. fol. 5. 2. & 6. 1.

<sup>o</sup> Leusden's edition, vol. 2. p. 224.

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 Rakkath, remains unknown. Herod the tetrarch put the name of Tiberias upon it, and built the city, for the sake and memory of Tiberius Cæsar. The etymology of which place while the Gemarists deduce elsewhere, namely, either from טוב ראה "Tob reja, because it was fair to behold," or שבט־בורה "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<sup>p</sup> of the situation of it: "The lake [of Genesar] 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<sup>q</sup> 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 σὴ πατρις, ᾧ Ἰουστὲ, κειμένη ἐν τῇ Γεννησαρίτιδι λίμνῃ, καὶ ἀπέχουσα μὲν Ἰππου τριάκοντα στάδια, &c. "Thy<sup>r</sup> 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<sup>r</sup> the breadth of the sea of Gennesaret was forty furlongs. Therefore, with what reason do the maps place the whole sea of

<sup>p</sup> Plin. Nat. Hist. lib. 5. cap. 15.

<sup>q</sup> English folio-edition, vol. 2. p. 68.

<sup>r</sup> Joseph. in his own life, p. 650. [Hudson, p. 938. 16.]

<sup>s</sup> 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, Ἐμπύρησι ὁ Ἰούστος τὰς τε Γαδαρηνῶν καὶ Ἰππηνῶν κώμας· Αἱ δὴ μεθόριοι τῆς Τιβεριάδος, καὶ τῆς τῶν Σκυθοπολιτῶν γῆς, ἐτύγχανον κείμεναι. “Justus<sup>t</sup> 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 μεθόριοι, “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 Gennesar, 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, Juliade; et Hippo a meridie. Tarichæa, quo nomine aliqui lacum appellant, ab occidente. Tiberiade, aquis calidis salubri.”—“On the east Julias, and Hippo on the south. Tarichea, by which

<sup>t</sup> 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.

חמט *Chammath. Ammaus.* חמ"י טבריא *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 Κώμη Ἀμμαοῦς, the town Ammaus, in Josephus.

Of their neighbourhood, the Jerusalem Talmudists<sup>u</sup> 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<sup>v</sup> 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<sup>w</sup> the Babylonian Talmudists<sup>x</sup> thus, מ'חמטן לטבריא מיל "From Chammath to Tiberias is a mile."

"Chammath<sup>y</sup> is Tiberias. And why is it called Chammath? על שום חמ"י טבריא By reason of the Chammi, warm baths of Tiberias."

It is not seldom called חמט דגדר '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<sup>z</sup> said, Chammath is the same with the warm baths of Gadara, and Rakkath is Tiberias."

"It<sup>a</sup> 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

<sup>u</sup> Hieros. Erublin, fol. 23. 4.

<sup>w</sup> English folio-edition, vol. 2. p. 69.

<sup>y</sup> Ibid. fol. 6. 1.

<sup>v</sup> Leusden's edition, vol. 2. p. 225.

<sup>x</sup> Bab. Megill, fol. 2. 2.

<sup>z</sup> Hieros. Erublin, fol. 23. 4.

<sup>a</sup> Idem. ibid.

Gadara, that thence it took the name of 'Chammath of Gadara.'

"R. Samuel<sup>b</sup> Bar Nathan, in the name of R. Chama Bar Chaninah, said, I and my father went up to Chammath of Gadara, and they set before us small eggs."

"R. Jonathan<sup>c</sup> and R. Judah Nasi went *חמתא דגדר* to Chammath of Gadara."

"R. Immai<sup>d</sup>, 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<sup>e</sup> Ben Levi being sick, washed sometime in the warm baths of Tiberias, *בהן דימוסין דטבריא* leaning on the shoulders of R. Chajia Bar Ba."

"Three<sup>f</sup> warm baths remained from the waters of the deluge." I. *בלועה דגדר* 'The whirlpool of Gadara:' that pool of Gadara, it may be, is that, which being drank of, as Strabo<sup>g</sup> relates, cattle lose their hair, horns, and hoofs. II. *עינה רבתי בירם* 'The great fountain of Biram.' Of Biram, see Bab. Rosh hashanah, fol. 23. 2. the first line. III. *חמי טבריא* 'The warm baths of Tiberias.'

"They<sup>h</sup> allowed them the waters of Meara and the warm baths of Tiberias."

So also Josephus<sup>i</sup>: "John (of Giscala) writ to me, praying *Χρησασθαι τοις ἐν Τιβεριάδι θερμοῖς ὕδασι*, 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.* גדר.

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<sup>j</sup>. *Κατεστρέψατο γὰρ Σίμων Γάζαράν τε πόλιν, καὶ Ἰόππην, καὶ Ἰάμνειαν* "Simon destroyed the city Gazara, and Joppe, and Jamnia."—And in the Book of the Maccabees<sup>k</sup>, *Καὶ Ἰόππην ὠχύρωσε τὴν ἐπὶ τῆς Σαλάσσης, καὶ τὴν Γάζαρα τὴν ἐπὶ τῶν ὀρίων Ἀζώτου* "And he

<sup>b</sup> Hieros. Shabb. fol. 5. 4. & Trumoth, fol. 41. 1.

<sup>c</sup> Idem. Kiddush. fol. 64. 3.

<sup>d</sup> Id. Avodah Zarah, fol. 42. 1. & 45. 2.

<sup>e</sup> Id. Shabb. fol. 3. 1.

<sup>f</sup> Bab. Sanhedr. fol. 108. 1.

<sup>g</sup> Strabo, lib. 16.

<sup>h</sup> Hieros. Shabb. fol. 6. 1.

<sup>i</sup> Joseph. in his own life.

<sup>j</sup> Joseph. Antiq. lib. 13. cap. 11.

<sup>k</sup> 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,  $\zeta$  Zain passed into  $\gamma$  Daleth; and instead of Gazara, it was called Gadara. Hence Strabo, after the mention of Jamnia, saith<sup>m</sup>, καὶ ἡ Γαδαρίς ἐστίν, εἴτ' Ἀζωτος καὶ Ἀσκάλων: "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 σπουδογελοῖος, surnamed the 'ridiculous student,' and Theodorus the rhetorician," &c.

But the other Gadara, which we seek, was in Perea, and was the metropolis of Perea. Ἐλθόντων ἐπὶ τὰ Γάδαρα, Μητρόπολιν τῆς Περαιᾶς καρτερὰν. "Being come into the parts of Gadara, the strong metropolis of Perea." They are the words of Josephus<sup>n</sup>.

It was sixty furlongs distant from Tiberias<sup>o</sup>, by the measure of the same author.

"Gadara<sup>p</sup>, the river Hieramiace [Ἰερμιὰς Jarmoc, of which before] flowing by it, and now called Hippodion." Some reckon it among the cities of the country of Decapolis.

Another<sup>q</sup> city, also 'Gergesa' by name, was so near it, that that, which in Mark is called χώρα Γαδαρηνῶν, '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 Girgashites, the posterity of Canaan,—or from the clayish nature of the soil, (גרגישתא 'Gargishta,' signifying *clay*,<sup>r</sup>)—we leave to the more learned to be decided. The Chaldee certainly renders that עובי גרגשתא 'thick dirt,' which is in the Hebrew מעבה האדמה "the clay ground," 1 Kings vii. 46.

The Jerusalem writers say, that<sup>s</sup> the Girgashites, when Joshua came, and proclaimed, "He that will go out hence, let him go,"—betook themselves into Africa.

## CHAP. LXXVI<sup>t</sup>.

### Magdala.

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

"If<sup>u</sup> a man have two floors, one in Magdala, and another

<sup>m</sup> Strab. lib. 16. pag. mihi 878.

<sup>o</sup> Id. in his own life, p. 650.

<sup>q</sup> English folio-edition, vol. 2. p. 70.

<sup>t</sup> Leusden's edition, vol. 2. p. 226.

<sup>p</sup> Jos. de Bell. lib. 4. cap. 26.

<sup>r</sup> Plin. lib. 5. cap. 18.

<sup>s</sup> Clay. <sup>s</sup> Hieros. Sheviith, fol. 36. 3.

<sup>u</sup> Hieros. Maasaroth, fol. 50. 3.

in Tiberias,—he may remove his fruits from that in Magdala, to be eaten in that of Tiberias.”

“ R. Simeon<sup>u</sup> 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<sup>v</sup> 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 farthest street, as far as the bridge.”

Josephus<sup>w</sup> hath these words of Magdala; Πέμπει δ' ὁ βασιλεὺς Ἀγρίππας δύναμιν καὶ στρατηγὸν ἐπ' αὐτῆς Μαγδαλὰ τὸ φρουρίον ἐξαιρήσοντας. “ 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 :—

ר' יודן מגדליא “ R. Judan<sup>x</sup> of Magdala.”

ר' יצחק מגדליא “ R. Isaac<sup>y</sup> of Magdala.”

“ R. Gorion<sup>z</sup> saith, The men of Magdala asked R. Simeon Ben Lachish,” &c.

It is sometimes called מגדל גדר ‘ Magdala<sup>a</sup> of Gadara,’ because it was beyond Jordan.

## CHAP. LXXVII.

### *Hippo.* סוסיטה *Susitha.*

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

“ R. Joshua Ben Levi<sup>b</sup> saith, It is written, And Jephthah fled from the face of his brethren, and dwelt in the land of Tobh. סוסיטה, which is *Susitha*.” If you would render it in Greek, it is Ἰππηνη, *Hippene*.

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

<sup>u</sup> Id. Sheviith, fol. 38. 4.

<sup>v</sup> Id. Erubhin, fol. 23. 4.

<sup>w</sup> Joseph. in his own life.

<sup>x</sup> Hieros. Beracoth, fol. 13. 1. & Taanith, fol. 64. 1.

<sup>y</sup> Bab. Joma, fol. 81. 2.

Hieros. Megill. fol. 73. 4.

<sup>z</sup> Bab. Taanith, fol. 20. 1.

<sup>b</sup> Hieros. Sheviith, fol. 36. 3.

<sup>c</sup> Id. Rosk Hashanah, fol. 54. 4.

come out of a city, the major part whereof consists of Gentiles, *הדא סוסיתה* 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<sup>d</sup> was distant from Tiberias thirty furlongs only.

## CHAP. LXXVIII<sup>e</sup>.

*Some other Towns near Tiberias.* בית מעון *Beth-Meon*.

כפר חיטיא *Caphar Chittaiā*. פלטתה *Paltathah*.

AMONG the towns, neighbouring upon Tiberias, Tarichee is especially commemorated in Josephus<sup>f</sup>, 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. בית מעון *Beth-Meon*. "The<sup>g</sup> 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, בית מעין *Beth-Mein*. In the place noted<sup>h</sup> 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<sup>i</sup>, *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 חיטיא *Caphar Chittaiā*: which we may guess at, from this story:—"R. Simeon<sup>j</sup> Ben Lachish said thus, They whip a prince, that offends, in the sessions of the three men. R. Judah Nasi hearing these words was

<sup>d</sup> Joseph. in his own life, pag. mihi 650.

<sup>e</sup> *English folio-edition*, vol. 2. p. 71.

<sup>f</sup> Joseph. in his own life, p. 637.

<sup>g</sup> Hieros. Bava Mezia, fol. 11. 2.

<sup>h</sup> Id. Sotah, fol. 17. 1.

<sup>i</sup> In his own life, p. 629.

<sup>j</sup> Hieros. Horaioth, fol. 47. 1.

angry, and sent to apprehend him. But he fled without Magdala: but some say, Without Caphar Chittaia."—"Ziddim<sup>k</sup> (Josh. xix. 35) is Caphar Chittaia. Zer is neighbour to it."

### CHAP. LXXIX<sup>1</sup>.

#### *The Country of Gennesaret.*

JOSEPHUS thus describes it: "By<sup>m</sup> 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<sup>n</sup> Rabbins say, Why is it called Gennesar? גני סרים 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<sup>o</sup>) 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<sup>p</sup>, 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, חשובים מן הפת which are preferred also before a morsel.

Hereupon there is mention of the 'Tent of Gennesaret<sup>q</sup>, סכת גנוסר: 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."

<sup>k</sup> Id. Megill. fol. 70. 1.

<sup>1</sup> Leusden's edition, vol. 2. p. 227.

<sup>m</sup> Joseph. de Bell. lib. 3. cap. 35. [Hudson, p. 1155. 4.] <sup>n</sup> Aruch in גנוסר.

<sup>o</sup> Bab. Pesach. fol. 8. 2.

<sup>p</sup> Id. Beracoth, fol. 44. 1.

<sup>q</sup> Mansaroth, cap. 3. hal. 7.

The length of this most fruitful soil<sup>2</sup>, lying along the sea-shore, was but thirty furlongs, and the breadth twenty.

ו"ם מקום קרוב לטבריא ויש בוג נות ופרדסים: "And expositors say (they are the words of the Aruch<sup>3</sup>), 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 Πηγῆ<sup>4</sup> ποτ[γον]ιμωτάτη, Καπερ-[Καφαρ]ναούμ. αὐτὴν οἱ ἐπιχώριοι καλοῦσι "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 vi. 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 ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ, "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 Μεθόρια Τύρου καὶ Σιδῶνος, "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

<sup>2</sup> English folio-edition, vol. 2. p. 72.

<sup>3</sup> Aruch in the place before.

<sup>4</sup> Joseph. in the place before.

<sup>5</sup> De Bello, lib. 3. cap. 55.

the south coast of the sea of Gennesaret, which we observed before.

We suppose Capernaum seated between Tiberias and Tarichee. Whether *Κεφαρνώμη*, 'Cepharnome,' in Josephus<sup>v</sup>, be the same with this, we do inquire.

### CHAP. LXXXI.

*Some History of Tiberias. The Jerusalem Talmud was written there: and when.*

TIBERIAS<sup>w</sup> 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<sup>x</sup>, 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<sup>y</sup> synagogues: among which *כנישתא עתיקתא דסרונגין* "The<sup>z</sup> 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<sup>a</sup>, written there for certain. That very volume does openly speak the place where it was published: in which the words *הכא here*, and *להכא 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-

<sup>v</sup> Jos. in his own life, p. 654.    <sup>w</sup> Jos. Antiq. lib. 18. cap. 3. [Huds. p. 795. 26.]

<sup>x</sup> Leusden's edition, vol. 2. p. 228.

<sup>y</sup> Bab. Berao. fol. 30. 2.

<sup>z</sup> Hieros. Kilaim, fol. 32. 3.

<sup>a</sup> English folio-edition, vol. 2. p. 73.

tian, unless I am very much mistaken, does occur in it. Let us note the places:—

“When the king Docletinus came hither [to Tiberias], they saw R. Chaija Bar Abba climbing a sepulchre to see him.” This story is repeated in Nazir<sup>c</sup>, and he is there called דוקלינוס *Doctinus*, by an error, as it seems, of the copiers.

“Dicletinus gathered the rivers together, and made the sea of Apamia.” And this story is recited in Chetuboth<sup>e</sup>, and there he is called דוקליטיאנוס ‘Docletianus.’

“Docletinus had זהב most fine gold, even to the weight of a Gordian penny.”

“When Docletianus 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. אמרין ליה דיקלוט חזירא בוינן דיקליטיאנוס מלכא To whom they said, We contemned Diclot the hogherd; 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<sup>i</sup>. There inquiry is made by one, אהן ירידה דצור מהו “What of the mart of Tsur?”—There is this inscription there, אנה דיקליטיאנוס מלכא שבנית אהן : ירידה דצור ליגדה דארקלים אהי תמניא יומין : “I Diocletianus, the king, built this mart of Tsur [or Tyre], to the fortune of my brother Herculus, in eighty days.” The very sound persuades to render ארקלים Herculus, and the agreeableness of the Roman history, from which every one knows, how near a kin there was between Diocletian, and Maximian Herculus.

Eusebius<sup>j</sup> mentions the travelling of Diocletian through

<sup>b</sup> Beracoth, fol. 6. 1.

<sup>c</sup> Naz. fol. 56. 1.

<sup>d</sup> Kilaim, fol. 32. 3.

Chetubh. fol. 35. 2.

<sup>f</sup> Joma, fol. 41. 4.

<sup>s</sup> Shevuoth, fol. 34. 4.

<sup>h</sup> Trumoth, fol. 46. 2. 3.

<sup>i</sup> Avod. Zar. fol. 39. 4.

<sup>j</sup> 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: דיקליטיאנוס אעיק לבני אפניים "Diocletianus afflicted the men of Paneas: they said therefore to him, We will depart hence: but סופיסטא 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. והא חויה דשבור מלכא בלע גמלין: "A serpent, under Sapor the king, devoured camels." Yea, I have I know not what suspicion, that לוליאנוס מלכא "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<sup>m</sup> 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,

<sup>k</sup> Shev. fol. 38. 4.

<sup>l</sup> Nedarim, fol. 37. 4.

<sup>m</sup> Leusden's edition, vol. 1. p. 329.

how foolish, for the undertaking<sup>a</sup> so divine a work! Read over the Jerusalem Talmud, and see there, how R. Judah, R. Chaninah, R. Judan, R. Hoshai, 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," &c. And he 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. Hoshai, 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<sup>o</sup> 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

<sup>a</sup> English folio-edition, vol. 2. p. 74.

<sup>o</sup> Beracoth, cap. 1. hal. 4.

in Zippor, we are not solicitous to inquire : he sat in both, and enriched both with famed schools ; and Tiberias was the more eminent. For *ישיבת טבריא גדולה משל צפורי* "The university of Tiberias was greater than that of Zippor."

## CHAP. LXXXII.

*צפורי Tsippor.*

*Σεπφόρις* μεγίστη τῆς Γαλιλαίας πόλις, ἐρυμνοτάτῳ δὲ ἐπεκτισμένη χωρίῳ. "Tsippor<sup>a</sup> is the greatest city of Galilee, and built in a very strong place."

"Kitron<sup>r</sup> (Judg. i. 29, 30) is Tsippor : and why is it called *צפורי* Tsippor ? Because it is seated upon a mountain *כצפור* as Tsippor, a bird."

"Sixteen<sup>s</sup> miles on all sides from Tsippor 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<sup>t</sup> 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 Tsippor seventeen years."

He<sup>u</sup> sat also in Beth-Shaarim, as also in Tiberias, but he ended his life in Tsippor. There is this story of his death ; "The<sup>v</sup> men of Tsippor 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 Papath, 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

<sup>p</sup> Glossa in Bab. Sanhedr. fol. 32.

<sup>q</sup> Joseph. de Bell. lib. 3. cap. 3. [Hudson, p. 1120. 10.]

<sup>r</sup> Bab. Megill. fol. 6. 1.

<sup>s</sup> Hieros. Bicurim, fol. 64. 2. Bab. Megill. in the place above.

<sup>t</sup> Hieros. Kilaim, fol. 32. 2.

<sup>u</sup> Juchasin, fol. 2. 2.

<sup>v</sup> 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<sup>w</sup> 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<sup>x</sup> ye shall pass, but in the great,' " &c. What say you to this, R. Benjamin? In you it is, "His<sup>y</sup> 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<sup>z</sup> 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.

כְּנִישְׁתָּא דְּגוֹפְנָא דְּצִיפּוֹרִין "The<sup>a</sup> synagogue of Gophna was certainly in Tsippor." There was also כְּנִישְׁתָּא דְּבָבֶל בְּצִיפּוֹרִין "The<sup>b</sup> synagogue of Babylon in Tsippor." There are also many names of famous doctors there.

"R. Honna<sup>c</sup> Rabba."

"R. Abudina<sup>d</sup>, of Tsippor."

"R. Bar Kaphra<sup>e</sup> in Tsippor."

"R. Chaninah of Tsippor<sup>f</sup>." The mention of whom is most frequent above others.

A<sup>g</sup> 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<sup>h</sup> 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<sup>i</sup>, in the upper street of Tsippor, taking care about the scripts of paper fixed to the door-posts, was punished a

<sup>w</sup> Gloss. in Bab. Sanhedr. fol. 47. 1.

<sup>x</sup> English folio-edition, vol. 2. p. 75.

<sup>y</sup> R. Benjam. in Itinerar.

<sup>z</sup> Leusden's edition, vol. 2. p. 230.

<sup>a</sup> Hieros. Berac. fol. 6. 1. et Nazir, fol. 56. 1.

<sup>b</sup> Id. Berac. fol. 9. 1. et Shab. fol. 8. 1.

<sup>c</sup> Id. Shekalim, fol. 46. 1.

<sup>d</sup> Id. Niddah, fol. 50. 2.

<sup>e</sup> Bab. Sanhedr. fol. 91. 1.

<sup>f</sup> Hieros. Maasar Sheni, fol. 55. 4. Schab. fol. 9. 2. Trumoth, fol. 45. 3, &c.

<sup>g</sup> Bava Mezia, cap. 8. hal. 8.

<sup>h</sup> Hieros. Jeyamoth, fol. 15. 3. et Sotah, fol. 23. 3.

<sup>i</sup> Bab. Joma, fol. 11. 1.

thousand zuzes." These words argue some persecution stirred up in that city against the Jews.

"A certain butcher of Tsippor 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. Chaninah being asked, Whether they should drive away the dogs? By no means, said he, for they eat of their own."

בולושייא ופגנייא בצפורין "Counsellors<sup>1</sup> and pagans in Tsippor" are mentioned.

And also בני קצירה של צפורין "The<sup>m</sup> sons of Ketzirah, or the harvest, of Tsippor."

Tsippor was distant from Tiberias, as R. Benjamin tells us in his Itinerary, פרסאות ה' twenty miles.

Zipporin with ז; Zain is once writ in the Jerusalem Talmud; one would suspect it to be this city: כשהלך ר' "עקיבה לזפורין" "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 זפורין Zipporin, denote ours, was R. Akibah in Tsippor? 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<sup>o</sup> מצפורין of Tsippor" (once it is written, בצפורין "in Tsippor") 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 Tsippor.* ישנה *Jeshanah.*

קצרה *Ketsarah.* שיהין *Shihin.*

I. IN the place, noted<sup>q</sup> 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 בצפורי ישנה in the catalogue of Jeshanah of Tsippor." The Gloss is, "There was a neighbour-city to Tsippor, whose name was Jeshanah; and it was customary to enrol them, who were fit to judge," &c. So that this 'Je-

<sup>k</sup> Hieros. Trumoth, fol. 45. 3.

<sup>l</sup> Id. Horaioth, fol. 48. 3.

<sup>m</sup> Id. Nedarim, fol. 38. 4.

<sup>n</sup> Hieros. Avod. Zarah, fol. 41. 2.

<sup>o</sup> Joma, fol. 38. 4. Megill. fol. 72. 1.

<sup>p</sup> Horaioth, fol. 47. 1.

<sup>q</sup> Kiddushin, cap. 4. hal. 5.

shanah' seems to be so near to Tsippor, that the records of Tsippor were laid-up there.

II. "Towns<sup>r</sup> fortified from the days of Joshua: Old Ketsarah, which belongs to Tsippor; and Chakrah, which belongs to Gush; Calab; and Jodaphath the old [Jotopata]; and Gamala<sup>s</sup>," &c. The Gloss is, "Ketsarah is the name of a little city without Tsippor." Perhaps that which we cited above, relates to this, בני קצירה של צפורין "The sons of Ketzirah [or the harvest], of Tsippor."

III. "Sometime<sup>t</sup> 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 permitted 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<sup>u</sup> mentions also Γαρισίμης, Garisimes, distant twenty furlongs from Tsippor.

In like manner, Ἀσαμὼν, τὸ μεσαίτατον Γαλιλαίας ὄρος, ὃ κεῖται ἀντικρυς τῆς Σεπφώρεως. "Asamon<sup>v</sup>, a mountain in the middle of Galilee, which lies over-against Tsippor."

## CHAP. LXXXIV<sup>w</sup>.

### אושא Usha.

"THE<sup>x</sup> Sanhedrim went מִיבנה לְאוּשָׁא וּמֵאוּשָׁא לְשֶׁפְרָעָם from Jabneh to Usha, and from Usha to Shepharaam." The Gloss is, "To Jabneh, in the days of Rabban Jochanan (Ben Zaccai); 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-

<sup>r</sup> Erachin, cap. 9. hal. 6.

<sup>s</sup> English folio-edition, vol. 2. p. 76.

<sup>t</sup> Hieros. Nedarim, fol. 38.

<sup>u</sup> Joseph. in his own life, p. 653.

<sup>v</sup> Id. de Bell. lib. 2. cap. 37. [Hudson, p. 1100. 35.]

<sup>w</sup> Leusden's edition, vol. 2. p. 231.

<sup>x</sup> 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 presidentship after Akibah, went with the Sanhedrim from Jafne to Usha, nor was there ever after any return to Jafne.

The Talmudists<sup>y</sup> 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 hashanah<sup>z</sup>, and Nedarim<sup>a</sup>.

“In<sup>b</sup> 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.

It<sup>c</sup> 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:—“The<sup>d</sup> 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, בין אושא לשפרעם between Usha and Shapharaam, and ordained five elders, namely, R. Meir, R. Judah, R. Simeon, R. Josi, and R. Eliezer Bén Simeon. Rabh Oia added, also, R. Nehemiah. 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,

<sup>y</sup> Hieros. Sheviith, fol. 39. 2.

<sup>z</sup> Rosh hash. fol. 58. 3. et 59. 3.

<sup>a</sup> Nedar. fol. 40. 1.

<sup>b</sup> Hieros. Chetubh. fol. 28. 4. See also Peah, fol. 15. 2.

<sup>c</sup> Bab. Shabb. fol. 15. 2.

<sup>d</sup> Id. Sanhedr. fol. 14. 1

until they had fastened three hundred iron darts into him, and had made him like a sieve."

CHAP. LXXXV<sup>d</sup>.

*Arbel. Shezor.* תרנגולא עילא *Tarnegola the Upper.*

"Αρβηλα πόλις τῆς Γαλιλαίας. "Arbel<sup>e</sup>, 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<sup>f</sup> was between Zippor and Tiberias.

Hence<sup>g</sup> Nittai the Arbelite, who was president with Josua Ben Perahiah.

בקעת ארבל The<sup>b</sup> valley of Arbel is mentioned by the Talmudists.

So also סאה ארבלית "The<sup>i</sup> Arbelite Bushel."

"Near<sup>k</sup> Zephath in Upper Galilee was a town, named Shezor שזור, whence was R. Simeon Shezor<sup>i</sup>: 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 תרנגולא עילא דלמעלה מן קיסרין "The upper Tarnegola, or, Cock," &c. I render it, "Geber, or Gebara the upper, which is above Cæsarea." Why I render תרנגולא '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 תרנגולא Cerac Tarnegola, "The city of the Cock." And he mentions this very place, which we are now upon, Num. xxxiv. 8; תרנגולא "Tarnegola at Cæsarea." And the Targum of Jerusalem there, reads תורנגולא דקיסרין "Tornegola of Cæsarion." Now that Cæsarea, which they mean, is 'Cæsarea Philippi,' which is at the fountain of Jordan: and that Gabara is called

<sup>d</sup> *English folio-edition*, vol. 2. p. 77.

<sup>f</sup> *Juchas*, fol. 65. 1.

<sup>h</sup> *Hieros. Taanith*, fol. 69. 2.

<sup>k</sup> *Juchas*, fol. 68. 1.

<sup>e</sup> *Joseph. Antiq. lib. 12. cap. 18.*

<sup>g</sup> *Avoth*, cap. 1. hal. 6.

<sup>i</sup> *Hieros. Peah*, fol. 20. 2.

תַּרְנוּלָא עִילָאָה “Gabara the upper,” for distinction’s sake, from other cities of the same name. Josephus calleth “Tiberias<sup>m</sup>, Sippbor, and Gabara,” the three greatest cities of Galilee. He mentions also Γαβαρῶν κώμην, the town Gabaroth<sup>n</sup>, and Γαβαραγαναίους, Gabaraganei<sup>o</sup>, which are reckoned with the Gadarenes and Tyrians by him.

מִתְרַנּוּלָא קִיסְרִין “From<sup>p</sup> 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<sup>q</sup> 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<sup>s</sup> wise men say,—In Judea, they did servile works on the Passover-eves, until noon; in Galilee, not at all.”

הָא “The<sup>t</sup> wise men say, That the Trumah taken generally is bound in Judea, in

<sup>1</sup> Leusden’s edition, vol. 2. p. 232.

<sup>n</sup> Ibid. p. 642. <sup>o</sup> Ibid. p. 628.

<sup>q</sup> Hieros. Chetubh. fol. 29. 2.

<sup>r</sup> Pesachin, cap. 4. hal. 5.

<sup>m</sup> In his own life, p. 634. 640.

<sup>p</sup> Hieros. Demai, 22. 4.

<sup>t</sup> English folio-edition, vol. 2. p. 78.

<sup>u</sup> Nedarim, cap. 2. hal. 3.

Galilee is loosed. שאן אנשי גליל מכירין תרומת הלשכה For the Galileans know not the Trumah of 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, סתם חרמים ביהודה מותרין ובגליל אסורין "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 שושבינין 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 ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλία σου δῆλόν σε ποιεῖ. "Surely thou also art one of them, for thy speech bewrayeth thee," Matt. xxvi. 73. Let these passages, which are delivered by the masters, be instead of a comment:—

"To<sup>s</sup> 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

<sup>u</sup> Tosaphita ad Chetubh. cap. 1.

<sup>x</sup> Bab. Erubhin, 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, *תנן מַעְבְּרִין תַּנּוּן* Whether they say, *מַעְבְּרִין* Maabrin with ע Ain, or *מַאֲבְרִין* Maabrin with א Aleph? Whether they say, *עֲכוּזוּ* Acuzo with Ain, or *אֲכוּזוּ* Acuzo with Aleph? They<sup>7</sup> will answer, There are some, who pronounce it *מַאֲבְרִין* (with Aleph), and there are others, who pronounce it *מַעְבְּרִין* (with Ain). There are some, who say, *אֲכוּזוּ*; and there are others, who say *עֲכוּזוּ*.”—And a little after,—

“A certain Galilean said, *אָמַר לְמֵאֵן אָמַר לְמֵאֵן* They answered him, O foolish Galilean, *חָמַר לְמִירְכָב: עֹמֵר לְמִילְבָּשׁ: חָמַר* “לְמִישֵׁתִי: אֵימַר לְאִיתְכֶּסְאָה:” The sense is, When the Galilean asked, *אָמַר לְמֵאֵן* “Whose is *אָמַר* Immar, ‘this lamb?’” he pronounced the first letter in the word *אָמַר*, Immar, so confusedly and uncertainly, that the hearers knew not, whether he meant *חָמַר* Chamar,—that is, an ‘ass;’ or *חָמַר* Chamar, ‘wine;’ or *עֹמֵר* Amar, ‘wool;’ or *אֵימַר* Immar, ‘a lamb.’

“A Galilean woman, when she should have said to her neighbour, *תָּאֵי דְאוּכְלִיךְ הַלְבָּא* Come, and I will feed you with

<sup>7</sup> *Leusden's edition*, vol. 2. p. 233.

<sup>\*</sup> *English folio-edition*, vol. 2. p. 79.

milk" [or some fat thing]: "said, אמליה שלובתי תוכליך לבא My neighbour, a lion shall eat you." The Gloss is, "She distinguished not, but confounded the letters: for when she should say, שלובתי Shelubti, with ב Beth, which signifies, a neighbour,—she said שלובתי Shelucti, with כ Caph (a barbarous word). For תא דאכליך חלבה, Tai Doclic Chalaba, 'Come, and I will feed you with milk,'—she said, תוכליך לבא, 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 כירי תפלא הות, מרי כירי תפלא הות: "לי וגנבון מין וכרו הות דכר שדרון לך עילוח לא משי כרעין אארעא: 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 confounded; 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<sup>a</sup>:—and these also are the words of those of Babylon<sup>b</sup>; "The schools of R. Eleazar Ben Jacob pronounced Aleph Ain, and Ain Aleph."

We observed before<sup>c</sup> one example of such confusion of letters, when one teaching thus, מן בצעים אין מנשרין "The waters of the marshes are not to be reckoned among those waters" (that make unclean), he meant to have it understood of מן ביצים "the water of eggs:" but he deceived his hearers by an uncertain pronunciation.

You have another place noted in the margin<sup>d</sup>: "Rabh said, עדיהן (with Ain): Samuel said, אידיהן (with Aleph). Rabh said, מאברין (with Aleph): Samuel said, מעברין (with Ain). Rabh said, יאותו (with Aleph): Samuel said, יעותו (with Ain)."

If you read the Samaritan version of the Pentateuch, you will find so frequent a changing of the gutturals, that you

<sup>a</sup> Hieros. Schab. fol. 9. 2.

<sup>b</sup> Bab. Berae. fol. 32. 1.

<sup>c</sup> Chap. lxiii.

<sup>d</sup> Hieros. Avod. Zar. fol. 39. 3.

could not easily get a more ready key of that language, than by observing that variation.

### CHAP. LXXXVIII.

*גלגל Gilgal, in Deut. xi. 30: what that Place was.*

THAT which is said by Moses, that “Gerizim and Ebal were מול הגלגל 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 סמוך לגלגל “Near to Gilgal:” some רחוק מן הגלגל, “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 מול *Mul*, as in the ambiguity of the word גלגל *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<sup>e</sup>: but which the Gemarists guess to be fifty miles and more. For<sup>h</sup> “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 shalt plaster them with plaster,” &c. Now those stones, say they, are set up in Gerizim and Ebal. Hence is that of the Gemarists<sup>i</sup>, “The Lord said, I said, When ye shall pass Jordan, ye shall set up stones; but<sup>j</sup> you have spread yourselves as far as sixty miles.” And<sup>k</sup>; “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 מול הגלגל 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 גוים לגלגל “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. Sanhedr. fol. 44. 1. in the Gloss.

‡ R. Sol. in Deut. xi.

§ Kimch. in Josh. iv.

¶ English folio-edition, vol. 2. p. 80.

\* 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 גלגל Gilgal, and גליל 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<sup>m</sup>, 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 גלגל גליל “The nations of Gilgal,” by Γεῖ 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) ἐν Ἀρβήλοις, πόλει τῆς Γαλιλαίας, in Arbel, a city of Galilee;” but, 1 Mac. ix. 2, Ἐπορεύθησαν ὁδὸν τὴν εἰς Γαλγαλα, καὶ παρενέβαλον ἐπὶ Μεσαλῶθ τὴν ἐν Ἀρβήλοις. “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 טיר 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<sup>n</sup> the place noted in the margin, they mention טיר, 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 (טיר), and there taught some things, for which R. Chaggai would have him beaten<sup>o</sup>.”

<sup>m</sup> Leusden's edition, vol. 2. p. 234.

<sup>n</sup> Hieros. Demai, fol. 22. 4.

<sup>o</sup> Id. Kiddushin, fol. 64. 4.

“ R. Mena went to Tyre (לצור) : whom R. Chaija Bar Ba found there; and going forward, he told R. Jochanan those things which he had taught<sup>p</sup>.”

“ R. Issa went to Tyre (לצור), and saw them drinking wine<sup>q</sup>,” &c.

Josephus thus writes of Hyrcanus, the brother of Simon the high-priest:—“ He built a strong place between Arabia and Judea beyond Jordan<sup>r</sup> : καὶ τοιοῦτον ἀπεργασάμενος τόπον Τύρον ὠνόμασεν 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 περὶ ἔθνη, Γαδαρηνοὶ, καὶ Γαβαραγανοῖσι, καὶ Τύριοι, “ 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 צור Tyre, because they were built in a rocky place.

#### CHAP. XC<sup>t</sup>.

##### *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<sup>u</sup>) 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<sup>v</sup> ; “ Sylla, king Agrippa’s general,

<sup>p</sup> Id. Ayod. Zar. fol. 42. 1.    <sup>q</sup> Ibid. fol. 44. 2.    <sup>r</sup> Jos. Antiq. lib. 12. cap. 5.

<sup>s</sup> Jos. in his own life.

<sup>t</sup> English folio-edition, vol. 2. p. 81.

<sup>u</sup> Joseph. in his life, p. 631.

<sup>v</sup> Ibid. p. 653.

encamping five furlongs from Julias, blocked up the ways with guards, Τῇ τε εἰς Κανὰ ἀγούσῃ, καὶ τῇ εἰς Γάμαλα τὸ φρουρίον, both that which leads to Cana, and that which leads to the castle Gamala." But now, when Julias and Gamala, without all doubt, were beyond Jordan,—it may be inquired, whether 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 τὰς παρὰ τῶν Γαλιλαίων ὠφελείας τοῖς ἐνοικοῖσι ἀποκλείειν, "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 Betharamphtha (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.* עבר הירדן. *Beyond Jordan.*

"THE length<sup>w</sup> of Perea was from Macherus to Pella: the breadth, from Philadelphia to Jordan."

"The<sup>x</sup> mountainous part of it was mount Macvar, and Gedor," &c. "The plain of it was Heshbon, with all its cities, which are in the plain, Dibon, and Bamoth-Baal, and Beth-Baal-Meon<sup>y</sup>," &c. "The valley of it is Beth-Haran, and Beth-Nimrah, and Succoth," &c.

The mention of the Mountains of Macvar, occurs in that hyperbolic tradition of R. Eleazar Ben Diglai, saying<sup>z</sup>, "The goats בהרי מכוור in the mountains of Macvar sneezed at the smell of the perfume of the incense in the Temple." The word Macherus is derived from מכוור 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

<sup>w</sup> Joseph. de Bell. lib. 3. cap. 4.

<sup>x</sup> Hieros. Sheviith, fol. 38. 4.

<sup>y</sup> Leusden's edition, vol. 2. p. 235. <sup>z</sup> Tamid, cap. 3. hal. 8. & Bab. Joma, fol. 39. 2.

by Josephus<sup>a</sup>, because, by the donation of Augustus, "Ἡρε Περαιά, καὶ Γαλιλαία, "Perea and Galilee came into the possession of Herod Antipas : and Βαταναία τε, καὶ Τράχων, καὶ Αὐρανίτις, Batanea, and Trachon, and Auranitis, into that of Philip."

בשן Bashan, passed into Batanea, according to the Syriac idiom, that changeth ש Shin into ת Thau : בתנין Batanin, in the Samaritan interpreter : מתנין 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 Γαυλονιτικὴ ἄνω & κάτω<sup>b</sup>, "Upper and Nether Gaulonitis."

Τράχων, Trachon. In the Jews we read<sup>c</sup>, טרכונא דמתחם לבוצרה "Trachon, which is bounded at Bozsra." 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<sup>d</sup> which, see Josephus<sup>e</sup>, 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, propounded by the Babylonian Talmudists. "The<sup>f</sup> 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.

Βαταναία ὠρίζετο τῇ Τραχωνίτιδι, "Batanea is bounded by Trachonitis<sup>g</sup>."

Auranitis.—Josephus<sup>h</sup> sometimes calls it 'Abranitis.'—"Cæsar (saith he) gave to Herod [the Great] Τράχωνα, καὶ Βαταναίαν, καὶ Ἀβρανίτιν Trachon, and Batanea, and Abranitis ;" 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

<sup>a</sup> Jos. de Bell. lib. 2. cap. 9.

<sup>c</sup> Hieros. Sheviith, fol. 36. 3.

<sup>e</sup> Joseph. Antiq. lib. 12. cap. 12.

<sup>g</sup> Jos. Antiq. lib. 17. cap. 2.

<sup>b</sup> See Jos. in the place above, cap. 13.

<sup>d</sup> English folio-edition, vol. 2. p. 82.

<sup>f</sup> Bab. Maccoth, fol. 12. 1.

<sup>h</sup> Id. ibid. lib. 15. cap. 13.

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; קמו נר אחר הרחק מאד באדם "The waters rose up upon a heap afar off in Adam." For the textual reading באדם "In Adam," the marginal hath מאדם "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, אהל שכן באדם "The tabernacle, which he had fixed in Adam," Psal. lxxviii. 60. Therefore, the textual reading באדם "in Adam," holds well; because there was the centre of the cutting in two of the waters: but the marginal reading מאדם "from Adam," does moreover add light, because the gathering those waters together on a heap was far above it.

"R. Jochanan saith<sup>i</sup>, 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, הרחק מאד באדם העיר אשר מצד צרתן "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

<sup>i</sup> Hieros. Sotab, fol. 21. 4.

contained not itself within its own channel, but had overflowed its banks.

### CHAP. XCIII.

#### *Julias-Bethsaida.*

THERE were two Julias, both in Perea, one built by Herod, called before ' Betharamphtha: of which Josephus; *Ἡρώδης Βηθαραμφθα δὲ, πόλις ἦν καὶ αὕτη, τείχει περιλαβὼν Ἰουλιάδα, ἀπὸ τοῦ Αὐτοκράτορος ἀγορεύει τῆς γυναικός.* " At<sup>j</sup> 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; *Φίλιππος κώμην δὲ Βηθσαιδὰν πρὸς λίμνην τῇ Γεννησαρίτιδι, πόλεως παρασχὼν ἀξίωμα, πλήθει τε οἰκητόρων, καὶ τῇ ἄλλῃ δυνάμει, Ἰουλίαν θυγατρὶ τῇ Καίσαρος ὀμώνυμον ἐκάλεσεν.* " Philip<sup>k</sup>, 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<sup>l</sup> 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<sup>m</sup>; " Jordan, having measured a hundred furlongs more from the lake Samochionitis, *μετὰ πόλιν Ἰουλιάδα διεκτέμνει τὴν Γεννησὰρ μέσην.* 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<sup>n</sup>) 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 Jeremias their captain; *οἱ δὲ καὶ χαρακαθέντες ἀπὸ σταδίου τῆς Ἰουλιάδος πλησίον τοῦ Ἰορδάνου ποταμοῦ.* And they having encamped a furlong from Julias near the river Jordan," &c. Note that,

<sup>j</sup> English folio-edition, vol. 2. p. 83.

<sup>k</sup> Joseph. Antiq. lib. 18. cap. 3. [Hudson, p. 794.]

<sup>l</sup> Ibid.

<sup>m</sup> Leusden's edition, vol. 2. p. 236.

<sup>n</sup> De Bell. lib. 3. cap. 35.

<sup>o</sup> Id. in his own life.

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<sup>o</sup>) built Cæsarea in Paneas, *καὶν τῇ κάτω Γαυλονιτικῇ Ἰουλιάδα* [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<sup>p</sup> 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<sup>q</sup>, "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<sup>r</sup> κάτω Γαυλονᾶ, "in lower Gaulon," in which, as we have seen, Bethsaida was. 2. It was ὑπὲρ τὴν λίμνην [Γεννησαρίτιδα]: "upon the lake [of Gennesaret]." 3. It was Ταρχαιῶν ἀντικρὺς, "over-against Tarichee."—Compare the maps, whether in their placing of it they agree with these passages. Here<sup>s</sup> 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<sup>t</sup> word *חורשין* 'Chorashin' denotes 'woody places,'

<sup>o</sup> Joseph. de Bell. lib. 2. cap. 13.

<sup>q</sup> De Bello, lib. 4. cap. 27.

<sup>r</sup> Id. Antiq. lib. 18. cap. 1.

<sup>p</sup> Plin. Nat. Hist. lib. 5. cap. 15.

<sup>s</sup> Jos. de Bell. lib. 4. cap. 1.

<sup>t</sup> English folio-edition, vol. 2. p. 84.

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<sup>u</sup> is lawful for cattle to feed in common, בחורשין אפילו שבט יהודה בשבט נפתלי 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:—

וכרמה אילו עיריות אסורות בתחום וכו' unto “These cities are forbid in the borders,—Tsur, Sezeth, and Bezeth, Pi Mazobah,

<sup>u</sup> Hieros. Bava Bathra, fol. 15. 1.

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, Gasmi, Zivian, Jagdi, Chatam, Debab, Charbatha, and Cheraccah" (or Debab, and its wilderness, and its fortification).

You see the name צור, *Tsur*, here once and again, of which we have spoken before: let us add these words elsewhere: "I<sup>w</sup> 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 Cæsarea, 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 Cæsarea. 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<sup>x</sup>.

#### CHAP. XCVI<sup>y</sup>.

*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, לברור חיל. A tradition; The sound of mills בבורני in Burni. The sons' week, the sons' week. A candle in ברור חיל Beror Chel. A feast is there, a feast is there."

These things are something obscure; and do require light.

ברור חיל 'Beror Chel,' seems to design a place: but what place? Indeed, the Sanhedrim of R. Jochanan was in Jafne; but his consistory, בית דינו his 'seat of judgment,' seems to

<sup>v</sup> *Leusden's edition*, vol. 2. p. 237.

<sup>w</sup> *Hieros. Kilaim*, fol. 22. 3.

<sup>x</sup> *Virg. Æn. iv. 93.*

<sup>y</sup> *English folio-edition*, vol. 2. p. 85.

be distinguished from the Sanhedrim. So Paul was brought up at the feet of Rabban Gamaliel; not in his Sanhedrim, but *בבית דינו* in his 'consistory,' or school. So you may conjecture, that Rabban Jochanan, besides that he sat president of the chief Sanhedrim, 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, *אף על פי שבטל השמיר*, "Although<sup>2</sup> the persecution ceased, yet that custom ceased not."

The Babylonian Talmudists go on. "Go to R. Josua *לפקיעין* to *Pekiin*." In the Jerusalem Talmudists it is *בקייען* *Bekiin*, in this story, that follows:—

"R. Jochanan Ben Bruchah<sup>3</sup>, and R. Eliezer the blind, travelled from Jabneh to Lydda, and received R. Josua in *בבקייען* *Bekiin*.

<sup>1</sup> Aruch in *ארך*

<sup>2</sup> Chetubh. fol. 25. 3.

<sup>3</sup> Chagigah, fol. 75. 4.

- “ 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 Pumbeditha).  
 “ To Rabbi to Beth-Shaaraim.  
 “ To the Wise men in the chamber Gazith.”

CHAP. XCVII<sup>b</sup>.*The Cities of the Levites.*

CONCERNING them, see Numb. chap. xxxv. and Josh. chap. xxi.

“ The<sup>c</sup> 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<sup>d</sup> 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, ולכל חייתם “ and for all their living” (creatures), Numb. xxxv. 3:—therefore, say they, Not for the dead, or for burial.

All<sup>e</sup> 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.

<sup>b</sup> English folio-edition, vol. 2. p. 86.

<sup>d</sup> Leusden’s edition, vol. 2. p. 238.

<sup>c</sup> Maimon. in Shemittah Vejobel, cap. 13.

<sup>e</sup> Id. in Rotzeah, cap. 8.

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 prophetic 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 Messiah, 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<sup>f</sup>.

*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. **כרבים המוקפין חומה** " Towns<sup>s</sup> that were begirt with walls from the days of Joshua, read it the fifteenth day" of the month Adar: **ועיירות גדולות כפרים** " Villages and great cities read it the fourteenth day:" **אלא שהכפרים מקדימין ליום הכניסה** " Unless that the villages anticipate it, to the day of the congregation."

You see a threefold distinction of cities and towns:—

1. **כרבים** ' 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<sup>h</sup> 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. **עיירות גדולות** ' Great cities.'—That was called a great city, in which was a synagogue. So it is defined by the Piske Tosaphoth, **יעיר גדולה היא שיש** " 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), **גדון ככפר** " 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-

<sup>f</sup> English folio-edition, vol. 2, p. 87.

<sup>h</sup> פסקי הראש artic. 2.

<sup>s</sup> Megill. cap. 1. hal. 1.

<sup>1</sup> Piske Tosaph. artic. 2.

occupate 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<sup>l</sup> 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. מרחיקין את השובך מן העיר חמשים אמה “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. מרחיקין את האילין מן העיר כח' אמה “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. מרחיקין את גורן קבוע מן העיר נ' אמה “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. Akiba 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<sup>l</sup> 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<sup>m</sup> tree, which shook off its fruits, before they were ripe, בסיקרא אותנו מוקרין 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,

<sup>l</sup> Leusden's edition, vol. 2. p. 239.

<sup>1</sup> Hieros. Sheviith, fol. 35. 4.

<sup>k</sup> Bava Bathra, cap. 2. hal. 5.

<sup>m</sup> Ibid. col. 3.

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<sup>n</sup> to the traditional rule. Hence are those infinite disputes in the books Peah, Demai, Kilaim, Sheviith, of<sup>o</sup> 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<sup>p</sup> those that divide the field so, that a double corner of it is due to the poor:—Whether<sup>q</sup> a corner is due from beds of corn, that grow among olive-trees? Whether from a field, whose sowing and reaping is various? What<sup>r</sup> are the trees, whose fruits are Demai? Of<sup>s</sup> what things is the tithing of the Demai? How<sup>t</sup> 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<sup>u</sup> 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<sup>v</sup> 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.

### *Subterraneous Places. Mines. Caves.*

THUS having taken some notice of the superficies 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.

<sup>n</sup> English folio-edition, vol. 2. p. 88.

<sup>q</sup> Id. cap. 3. <sup>r</sup> Demai, cap. 1.

<sup>u</sup> Ibid. c. 4. & 5.

<sup>o</sup> Peah, cap. 1. <sup>p</sup> Id. cap. 2.

<sup>s</sup> Ib. cap. 2. <sup>t</sup> Kilaim, c. 3.

<sup>v</sup> Hieros. Peah, fol. 18. 2.

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 δέδοται μετάλλοις*<sup>w</sup>, "He was condemned to the metal mines in Palestine." And again, concerning others, *Εἴτ' ἐπὶ τοὺς λοιποὺς μεταβὰς ὁμολογητὰς, τοῖς κατὰ Φαινὴ τῆς Παλαιστίνης χαλκοῦ μετάλλοις τοὺς πάντας παραδίδωσιν* "Then<sup>x</sup> 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 *ועבר צנה*—"And shall pass to Zin," as our translation reads, Num. xxxiv. 4,—in the Jerusalem Targumist, is *עבר בטור פרזלה* "Over-against the mountain of iron:"—and in Jonathan, *לציני טור פרזלא* "Unto the palm-trees of the mountain of iron:" and in the Talmudists, *ציני הר ברזל כשרות* "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<sup>z</sup>. On the east coast of Perea, was also *Σιδηροῦν ὄρος*, "An iron mountain,"—witness Josephus<sup>a</sup>. 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 *ὑπόνομοι*, 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

<sup>w</sup> Euseb. lib. 8. cap. 15.

<sup>x</sup> Ibid. cap. 17.

<sup>y</sup> Succah, cap. 3. hal. 1.

<sup>z</sup> Leusden's edition, vol. 2. p. 240.

<sup>a</sup> 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: Ἐκ δὲ τῆς κατ' ἀντικρὺ τοῦ ὄρους πέτρας διατεμὼν αὐτῆς τὸ προέχον, σπήλαια πολλῶν σταδίων τὸ μῆκος κατεσκεύασεν. "Out<sup>b</sup> 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 στόμια τῶν σπηλαίων, ὥστε ἓνα δι' αὐτῶν εἰσεῖναι, καὶ μὴ πλείους, βραχύτερα ἤνοιξε. "He made the mouths that opened into these dens to be strait, that but one might go in at a time, and no more:" καὶ ταῦτ' ἐπίτηδες, ἀσφαλείας ἕνεκα, τοῦ μὴ πολιορκηθεῖς ὑπὸ τῶν ἀδελφῶν κινδυνεῦσαι ληφθεῖς, κατεσκεύασε. "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 digged 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<sup>d</sup> 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<sup>e</sup> 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

<sup>b</sup> Joseph. Antiq. lib. 12. cap. 5. [Huds. p. 530. 36.]

<sup>c</sup> English folio-edition, vol. 2. p. 89.

<sup>d</sup> Massech. Semabhoth, c. 14.

<sup>e</sup> Bab. Berac. fol. 18. 1.

to the place of their situation. As, 1. קבר הנמצא "A sepulchre found;" that is, when a sepulchre is in somebody's field without his knowledge; but, at last, the sepulchre is discovered. 2. קבר המזיק את 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 כובין ה' 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. כוך is the very place, where the dead corpse is laid.

The tradition goes on: ג' כובין מכאן "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

<sup>f</sup> Bab. Sanhedr. fol. 47. 2. and Hieros. Nedazim, fol. 57. 4.

<sup>g</sup> Bava Bathra, cap. 6. hal. ult.

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<sup>b</sup> 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<sup>i</sup>, and, when he had stooped down, he saw the linen-clothes:" that is, the women, and Peter after them, standing in the floor (בְּחֹצֵר), bow down their faces, and look downward into the place, where the sepulchres themselves were לְמַעַרְתַּת הַכּוֹבֵין ('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 (כּוֹבֵין) 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 כּוֹבֵין "the places for the bodies:" bowing herself, to look down thither, she saw two angels at the head and foot of that כּוֹבֵין coffin, wherein the body of Christ had been laid.

<sup>b</sup> English folio-edition, vol. 2. p. 90.

<sup>i</sup> 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.<sup>a</sup>

---

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. Ἐρημος, 'The wilderness;' chap. i. 4.

III. Γαζοφυλάκιον, 'The treasury;' chap. xii. 41.

IV. Ἡ κώμη ἡ κατέναντι, 'The village over-against;' chap. xi. 2.

V. Dalmanutha; chap. viii. 10.

VI. Ὅρια Τύρου, καὶ Σιδῶνος, '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.

<sup>a</sup> English folio-edition, vol. 2. p. 289.—Leusden's edition, vol. 2. p. 397.

CHAP. I<sup>b</sup>.

- I. *Idumea*. II. *A few things of Pelusium*. III. *Casiotis*: כסיה  
*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<sup>c</sup> 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: Τῆς Ἰουδαίας τὰ μὲν ἐσπέρια ἄκρα, τὰ πρὸς τῷ Κασίῳ, κατέχουσιν Ἰδουμαῖοί τε καὶ λίμνη. Ναβαταῖοι δὲ εἰσὶν οἱ Ἰδουμαῖοι· κατὰ στάσιν δὲ ἐκπεσόντες, &c. “The<sup>d</sup> 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<sup>e</sup>, 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 Ἰδουμαῖα Μεγαλη, “Great Idumea<sup>f</sup>.” 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

<sup>b</sup> *English folio-edition*, vol. 2. p. 290.

<sup>c</sup> *Nat. Hist. lib. 5. cap. 12.*

<sup>d</sup> *Strab. Geog. lib. 16.*

<sup>e</sup> *Leusden's edition*, vol. 2. p. 398.

<sup>f</sup> *Jos. de Bell. lib. 4. cap. 30.*

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, סין *Sin*, in the Vulgar interpreter is ‘Pelusium:’ which the Latin interpreter of the Chaldee paraphrast follows there: nor without good reason. For סין *Sin*, and טין *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 טניס ופילוסין *Tanis* and Pelusium: thence those two gates of Nile, the ‘Tanitic’ and the ‘Pelusiatic,’ 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 Πηλὸς, ‘Mud.’ And who sees not, that *Tanis* is derived from טין *Tin*?

And<sup>s</sup> here, for the sake of learners, let me observe, that Pelusium is called, in the Talmudists, קפוטקיא; which who would not presently interpret ‘Cappadocia?’

נשא אשה בקפוטקיא וגירשה בקפוטקיא נותן לה ממעות קפוטקיא: Would not any render the words thus, “If<sup>h</sup> 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; קפוטקיא saith he, “is Caphtor, and is called by the Arabians דמיאטי *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 כפתורים *Caphtorim*, read קפודקיא *Cappadocia*; but the Arabic reads *Damiatenos*; and

<sup>s</sup> *English folio-edition*, vol. 2. p. 291.

<sup>h</sup> *Chetub*. fol. 110. 2. et 120.

the Seventy, upon Deut. ii. 23, for "The Caphtorim going out of Caphtor," read *Οἱ Καππάδοκες ἐξελθόντες ἐκ Καππαδοκίας*, "The Cappadocians going out of Cappadocia."

The Targum upon Jer. xlvii. 4, for שארית אי כפתור "The remnant of the country of Caphtor," hath שאר ננות קפוטקיא "of Kapotokia." Where Kimchi saith, "R. Saadiah interprets Caphtor דמיטא Damiata."

: כתיב אפיתחא דקפוטקיא אנפק אנבג אנטל: "These<sup>1</sup> 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.

### SECT. III.

#### *Casiotis.*

WE now go on from Pelusium to mount Casius: so Pliny; "From Pelusium, the trenches of Chabrias<sup>1</sup>. Mount Casius, the temple of Jupiter Casius. The tomb of Pompey the Great," &c.

Casius<sup>k</sup> was distant, about three hundred furlongs, from Pelusium (in Antoninus, it is forty miles), and the lake of Sirbon was twenty-eight miles from Casius. Thus Pliny's sixty-five miles arise, from 'Pelusium to the ending of Arabia.'

Casius, in Ptolemy, is written *Κάσσιον*, 'Cassion,' and *Κασσιώτις*, 'Casiotis,' with a double *s*; and so also it is in Dion Cassius, who adds this story:—

"Pompey<sup>1</sup> died at mount Cassius, on that very day whereon formerly he had triumphed over Mithridates and the pirates. *Καὶ εἰς πάντα τοὺς πολίτας τοὺς Κασσίους ὑπὸ χρησμοῦ τινὸς ὑποπτέυσας*, &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; יהוה על כס יד "Jad Al Cas-jah." The Seventy render it, Ἐν χειρὶ κρυφαία πολέμει Κύριος, "The Lord wars with a secret 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.'

<sup>1</sup> Bab. Bathr. 58. 2.

<sup>1</sup> Of Chabrias, see Diod. Sic. pag. mihì 347.

<sup>k</sup> Strab. ubi ante. Tabbi Asiae, c. 5.

<sup>1</sup> Dion. Cas. lib. 42.

What if קַסְיֹוֹת Cas-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 עַד נַחַל מִצְרַיִם “Unto the river of Egypt,” ἕως Ῥινοκορούρων, “Unto the Rhinocoruri.” I suppose, the Arabic interpreter imitated them, and writ first כּוּרֹר ‘Corura;’ but that, at last, a little point<sup>m</sup> crept-in into the last letter, and so it was changed from *r* into *n*. So that now we read כּוּרֹן, which is sounded ‘Coronis,’ in the Latin interpreter.

SECT. V<sup>a</sup>.

*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 Anthedon, mount Angaris.” 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 חַלּוּצָה ‘Chaluzzah,’ as the Jerusalem Targum upon

<sup>m</sup> Leusden’s edition, vol. 2. p. 399.

<sup>n</sup> English folio-edition, vol. 2. p. 292.

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 שור *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 שריהן 'Sharuhen,' not for a city, but render it, *Oi ἀγροὶ αὐτῶν*, as if they had read שריהן '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, דרומא 'the Upper and the Nether South:' more particularly and diffusively, as some of the Jews please, it is divided into seven parts; 1. דרום 2. נגב 3. תימן 4. ים 5. ימין 6. חדר 7. סנינים or סנינים and sometimes סדבר הרים

<sup>o</sup> Hieros. Sanhedr. 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 אל רום *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<sup>p</sup> 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<sup>a</sup>.

##### *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<sup>r</sup> 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<sup>s</sup> the edict of Theodosius and Valentinian, are these words; “Judæorum Primates, qui in utriusque Palæstinæ Synhedriis dominantur, vel in aliis provinciis degunt, periculo suo anniversarium canonem de synagogis omnibus, Palatinis 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

<sup>p</sup> Hieros. Demai, fol. 24. 4.

<sup>r</sup> In Notit. Imper. Orient.

<sup>a</sup> English folio-edition, vol. 2. p. 293.

<sup>s</sup> Cod. lib. 1. tit. de Jud. et cælic. § 17.

a threefold division; or, at least, to conclude, that there were no Sanhedrims 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<sup>t</sup>.

Palestine the Healthful.

Phœnice of Libanus."

And Justinian<sup>n</sup> 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 Tyrius<sup>v</sup>, to be Jerusalem: and concerning the second and third, he and Pancirolus do not agree. For the metropolis of the second, according to Tyrius, 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 second, 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 indeed 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 Sanhedrims of both Palestines, in the mean time not denying the threefold division of it. We must consider, indeed, that there were councils or Sanhedrims, in the times of Theodosius

<sup>t</sup> Leusden's edition, vol. 2. p. 400.

<sup>n</sup> Novel. 103.

<sup>v</sup> De Bell. sacr. lib. 13. cap. 2.

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<sup>v</sup>,—we do not define.

Mention indeed occurs, in the Talmudists, of זקני דרום and דרומאי “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<sup>x</sup>, 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 חמת Chammath, but עמאוס or אמאוס Ammaus, very far from the signification of ‘warm baths.’

To<sup>y</sup> 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,’

<sup>v</sup> In sect. 42.

<sup>x</sup> Lib. 5. c. 21.

<sup>y</sup> English folio-edition, vol. 2. p. 294.

'the wing of health,' or safety; as 'Ala secunda Salutis,' 'the second wing of safety,' under the duke of Phœnice; 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 muster-roll,—

"The Dalmatian horse of Illyria, at Berosaba," 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 יהודה 'Judea,' and גליל 'Galilee:' and עבר הירדן "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<sup>z</sup>.

- I. Ἔρημος. *The Wilderness, of different signification.* II. מדבר יהודה *The Wilderness of Judah.* III. *A Scheme of Asphaltites, and the Wilderness of Judah, or of adjacent Idumea.* IV. Ἔρημος Ἰουδαίας, *The Wilderness of Judea, where John the Baptist was.* V. Μέλι ἄγριον, *Wild honey, Mark i. 6.* VI. Περίχωρος τοῦ Ἰορδάνου, *The region about Jordan, Matt. iii. 5.*

### SECT. I. *The Wilderness: Mark i. 4. 12.*

THE word Ἔρημος, 'wilderness,' stops us in a wilderness, if it is of so various and doubtful signification.

<sup>z</sup> *Leusden's edition, vol. 2. p. 401.*

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, 'Seah of the wilderness,' by 'the country Seah,'—when it might be rendered, and perhaps ought, 'the Seah which the Israelites used, when they encamped in the wilderness,'—let him, if he please, take another example for it.

אין משקין ושוחטין את המדבריות "They<sup>a</sup> 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. אבל משקין את הברייתות But they water domestic [or tame] cattle. And these are מדבריות 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 Marchesvan. Rabba saith, These are cattle of the wilderness, כל שרועות באפר namely, all that feed in the meadows and come not home." The Gloss is, מדבריות הברייתות "The cattle of the wilderness are those, that are abroad in the fields."

II. The word מדבר "the wilderness," denotes a champaign country, where one man's ground is not distinguished from another's, by fences.

"They<sup>b</sup> do not breed up smaller cattle in the land of Israel, but in Syria they do. ובמדברות של א" And in the wildernesses of the land of Israel." 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.

<sup>a</sup> Schab. fol. 45. 2. and Bezab, fol. 40. 1.

<sup>b</sup> English folio-edition, vol. 2. p. 295.

<sup>c</sup> Bava Kama, fol. 79. 2.

## SECT. II.

מדבר יהודה “ *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. lxxiii,—and the wilderness of Judea, where John baptized.

The title of that Psalm, in the original Hebrew, is thus,—  
 מזמור לדוד בהיותו במדבר יהודה “ 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 ἐν τῇ ἐρήμῳ 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; עַל יְהוּדָה וְעַל אֲדוֹמִים ἐπὶ Ἰδουμαίαν, καὶ ἐπὶ Ἐδώμ. “ 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<sup>c</sup> describes it, was the same with צוּרֵי הַיַּעֲלִים “ 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.*

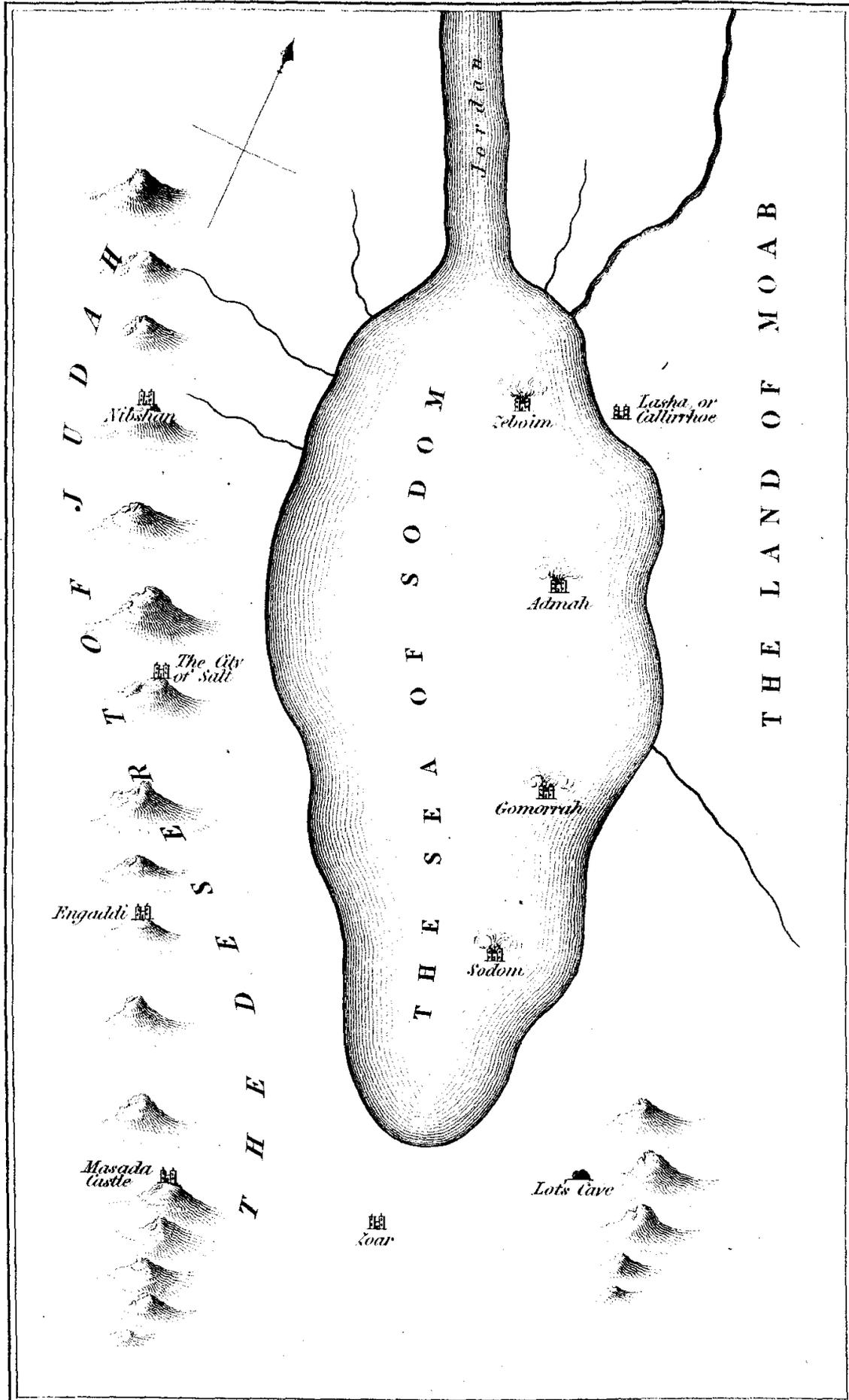
WE<sup>d</sup> are now, indeed, out of our bounds; but, we hope,

<sup>c</sup> De Bell. lib. 7. cap. 13.

<sup>d</sup> English folio-edition, vol. 2. p. 296.—Leusden’s edition, vol. 2. p. 402.



A SCHEME OF ASPHALTITES AND OF THE WILDERNESS OF JUDAH,  
OR IDUMEA ADJACENT.



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 עַד לַשָּׁעַ 'Unto Lasha,' עַד קַלְרִיחַ 'Unto Callirrhoe.' So also Bereshith Rabba<sup>e</sup>, and the Jerusalem Talmudists<sup>f</sup>, in the places cited at the margin.

You have the situation of it in Pliny, on the same coast with Macherus. "Arabia<sup>g</sup> 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<sup>h</sup>, is extended in length, Μέχρι Ζοάρων 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-ge'di 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. xlvii. 19; יַעֲיֵן גְדֵי תַמְרֵיהָ.

V. "The border of Judea (saith Solinus<sup>j</sup>) was the castle Masada. And that not far from Asphaltites<sup>k</sup>."

Josephus<sup>l</sup> indeed saith, that this castle was οὐ πόρρω Ἱεροσολύμων, "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 οὐ πόρρω, and ἐγγύς, 'not far off,' and 'near,' in a very wide and loose sense,—one can hardly build any thing upon this. So Solinus<sup>m</sup>; "Callirrhoe is a fountain very near Jerusalem;" when yet, how

<sup>e</sup> Sect. 37.      <sup>f</sup> Megill. fol. 71. 2.      <sup>g</sup> Nat. Hist. lib. 5. cap. 16.

<sup>h</sup> De Bell. lib. 4. cap. 27.      <sup>i</sup> Bereshith Rabba, sect. 26.      <sup>j</sup> Solin. cap. 38.

<sup>k</sup> Plin. lib. 5. cap. 17.      <sup>l</sup> De Bell. lib. 4. cap. 24.      <sup>m</sup> Solin. in the place above.

far off was it! And in Strabo<sup>a</sup>, Lecheus is *Λιμὴν τῆς Ἰταλίας ἐγγύς*, “a port near Italy;” when yet it was distant many hundreds of miles.

Masada in Hebrew is *מצודה*, Matsada, which implies<sup>o</sup> ‘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 *מצרה* with *ר* Resh, and not with *ד* Daleth. For they read in the former place, *Ἐν τοῖς στενοῖς*, “in the strait places;” and, in the latter, *Ἐν Μασερῆμ*, “in Maserem” (otherwise *Μασερῆθ*, Masereth), *ἐν τοῖς στενοῖς*, “in the strait places.” The Syriac and Arabic read Masroth; as though they had read in the original *במצרות במצרות*. So Josephus<sup>p</sup>; *Αὐτὸς (Δαβίδης) μετὰ τῶν σὺν αὐτῷ εἰς τὴν Μασθηρῶν ἀνέβη στένην* “He (David), with those that were with him, went up to the strait place of Mastheri.”

#### 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 *Ἐρημος 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,

<sup>a</sup> Geog. lib. 8.

<sup>o</sup> Leusden's edition, vol. 2. p. 403.

<sup>p</sup> Antiq. lib. 6. cap. 14. [Hudson, p. 264. 47.]

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<sup>a</sup>, and the Book of the Maccabees<sup>r</sup>, 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 render<sup>s</sup> 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 ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου*, and he went into all the country about Jordan.” 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<sup>t</sup>) 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<sup>u</sup> 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.

<sup>a</sup> Antiq. lib. 12. cap. 14.    <sup>r</sup> 1 Mac. vi. 33.    \* *English folio-edition*, vol. 2. p. 297.  
<sup>t</sup> De Bello, lib. 4. cap. 27.    <sup>u</sup> Tom. ix. cap. 5.

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<sup>u</sup>,' &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 ἄγριον *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<sup>v</sup> saith<sup>w</sup>, 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<sup>x</sup> 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

<sup>u</sup> Hieros. Sheviith, fol. 38. 4.

<sup>w</sup> Hieros. Biccuring, fol. 64. 2.

<sup>v</sup> Leusden's edition, vol. 2. p. 404.

<sup>x</sup> Biccuring, 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 של תמרים 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 'אסתא Dositheus saith, I went on a certain time from Lydda to Ono before day-break, up to the ancles 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<sup>2</sup> 'The country of palm-trees,' is clear to every eye. Diodorus Siculus<sup>a</sup> hath these words of a certain nation of Arabians; Φύεται αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῶ μὲν ὕδατος. "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<sup>b</sup>, that from the rise of Jordan under Libanus, unto the desert of Pharan, 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<sup>c</sup> Jericho hangs a mountain stretched forth northward, even to the country of Scythopolis; and southward to

<sup>y</sup> Chetub. fol. 111. 2.    <sup>z</sup> English folio-edition, vol. 2. p. 298.    <sup>a</sup> Diod. Sic. lib. 19.

<sup>b</sup> Borch. cap. 7. 26.    <sup>c</sup> 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 πεδιον, 'The great plain,' extended from the town Ginnabri into the Asphaltites: in length twelve hundred furlongs, in breadth one hundred and twenty. Καὶ μέσσω 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<sup>d</sup> fire kindled on one side reached over to the other." And they suppose, water on this side, might be spirted to the other, in that caution; "Let<sup>e</sup> 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

<sup>d</sup> Hieros. Bava Kama, fol. 5. 3.

<sup>e</sup> Bab. Jevamoth, fol. 116. 2.

itself,' then the business is otherwise. Among other things in this dispute;—

“Saith<sup>f</sup> Rabbah Bar Bar Channah, R. Jochanan saith, *יַרְדֵּן אֵין יֵרֵד אֶלָּא מִבֵּית יְרִיחוֹ וְלִמַּטָּה* 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<sup>g</sup> Jericho,—*ἡ περίχωρος Ἰορδάνου*, ‘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, *וְהוֹלֵךְ וְנוֹפֵל לַיָּם* and passeth on, and glides into the Great sea; *וְאֵין יֵרֵד אֶלָּא מִבֵּית יְרִיחוֹ וְלִמַּטָּה* 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<sup>h</sup> 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<sup>i</sup>), 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),

<sup>f</sup> Becoroth, fol. 55. 1.

<sup>h</sup> English folio-edition, vol. 2. p. 299.

<sup>g</sup> Leusden's edition, vol. 2. p. 405.

<sup>i</sup> Salign. tom. 9. cap. 6.

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, *ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου*, “returned from Jordan,”—namely, from the same tract, whereby he came thither.

### CHAP. III.

I. *Various Corbans.* II. *שופרות Corban Chests.* III. *The Corban לשכה Chamber.* IV. *Where the Γαζοφυλάκιον, the Treasury, was.* V. *גד יבן Gad Javan 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, *שתים שהן ארבע* that<sup>j</sup> “they were two, which at last became four,”—may have place as to the Corbans, or holy treasuries. They<sup>k</sup> were *two*, as to their end; but *four*, as to the despatch of them to that end.

There<sup>l</sup> was a Corban *לברק הבית* ‘for the repair’ of the building of the Temple; and there was a Corban *לעבודת המקדש* ‘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. *לשכת השאם* 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 *לשכת השאם* silent ones, were the same with the Essenes; of which we will not dispute: nor do we number this charitable treasury among the Corbans, concerning which we are now treating; because it conferred nothing to the business of the Temple.—But the tradition goes forward: “And there was the chamber of the ves-

<sup>j</sup> Shevuoth, cap. 1. hal. 1.

<sup>k</sup> Zevachin, fol. 54. 2.

<sup>l</sup> Shekalim, cap. 5. hal. 6.

sels, where whosoever offered any vessel, laid it. And after thirty days, the treasurers opened the chambers; and whatsoever vessel was found in it, which was useful to the repairing of the building, was laid-up for that use. And whatsoever was not useful, was sold; and the price of it went ללשכת ברק הבית 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, פרוכת של היכל “The<sup>m</sup> 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 לשכה chamber:”—of which afterward.

## SECT. II<sup>a</sup>.

### שופרות *The Corban Chests.*

THERE was also a double Corban, whence the charges of things, necessary for the divine worship, were defrayed. The first was שופרות, or certain ‘chests,’ of which thus the masters:—

: יג שופרות היו במקדש: “There<sup>o</sup> were thirteen chests in the Temple, in which was written, תקלין הרתק, ‘New shekels’ [that is, of the present year], תקלין עתיקן, ‘Old shekels’ [or, shekels of the year past], קינין, ‘Turtles,’ &c.

Maimonides<sup>p</sup> 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<sup>q</sup> 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.

<sup>m</sup> In Shekalim, cap. 4.

<sup>n</sup> English folio-edition, vol. 2. p. 300.

<sup>o</sup> Shekalim, cap. 6. hal. 5. Joma, fol. 55. 2.

<sup>p</sup> In the place above, cap. 2.

<sup>q</sup> 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 לשכה 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 κατ' ἐξοχήν, לשכה, or ‘ the chamber.’

“ There were three chests, each containing three seahs, into which they empty the Corban, and on them were written א' ב' ג'. And why, saith R. Jose, was Aleph, Beth, Gimel, writ upon them? namely, that it might be known, which of them was filled first, that it might first be emptied. R. Ishmael saith, The inscription was in Greek,—Alpha, Beta, Gamma<sup>s</sup>.”

The chests, which are here spoken of, were those, into which the three greater were emptied, which always stood

<sup>r</sup> Joma, fol. 64. 1.

<sup>s</sup> Shekalim, cap. 3.

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 א, 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 ג: but covered not the other again," &c.

Moreover, of the manner and time of this emptying, thus the masters speak: "Thrice<sup>t</sup> in a year תורמין את הלשכה 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], מפרום הפסח "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<sup>u</sup> 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." דלין הקריבי בפרום פסח והלין : דלין הקריבי בפרום עצרת והלין דרחיקין מנהון בפרום החג: 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

<sup>t</sup> Shekalim, cap. 3.

<sup>u</sup> English folio-edition, vol. 2. p. 301.

suspicion might be removed, of stealing, and hiding any of the money under them.

The money, taken thence, served to buy the daily sacrifice, 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<sup>v</sup> Asa saith, נזרי גזירות בירושלם The judges of things stolen, who were at Jerusalem, received as their stipend ninety-nine Manas מתרומת הלשכה out of the rent of the chamber."

#### SECT. IV.

*Where the Γαζοφυλάκιον, Treasury, was.*

WE have searched out the things; now let us inquire after the places.

I. Those thirteen chests, which were called שופרות or 'trumpets,' we have fixed, without<sup>w</sup> all doubt, in the Court of the Women; and that upon the credit of Josephus; Αἱ δὲ στοαὶ μεταξύ τῶν πυλῶν ἀπὸ τοῦ τείχους, ἔνδον ἐστραμμέναι πρὸ τῶν γαζοφυλακίων, σφόδρα μὲν καλοῖς καὶ μεγάλοις ἀνείχοντο κιόσιν. "The<sup>x</sup> 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 treasury:"—if it had been said, κατέναντι τοῦ γαζοφυλακίου, "over-against the treasury," which Mark saith, it might be understood of one of the chambers, of which we have spoken: which sense the Arabic interpreter seems to follow; who renders it, that "Jesus sat ענד באב at the gate of the treasury." 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 Josephus, is the plural number, and that he speaks of the Court of the Women, and you will be past doubting, that he respected these chests under the word 'treasuries:'—and you will doubt as little, that Mark looked the same way, when

<sup>v</sup> Chetubh. fol. 105. 1.

<sup>w</sup> Leusden's edition, vol. 2. p. 407. [Huds. p. 1226. 59.]

<sup>x</sup> De Bell. lib. 5. cap. 14.

you shall have observed, that his speech is of the woman, how both she and others cast money, εἰς τὸ γαζοφυλάκιον, '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, עזרת נשים '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 הר הבית 'the Mountain of the Temple;' so this also, whereof we are treating, was called Γαζοφυλάκιον, 'the treasury.'

When, therefore, it is said by St. Mark, that Jesus sat κατέναντι τοῦ γαζοφυλακίου, "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<sup>y</sup>.

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<sup>z</sup>;' 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 לשכת ברוק הבית to that Corban, that<sup>a</sup> 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.

<sup>y</sup> Middoth, cap. 7. hal. 5. Joma, fol. 16. 1.

<sup>z</sup> Middoth, in the place above, hal. 6.

<sup>a</sup> English folio-edition, vol. 2. p. 302.

## SECT. V.

גַּד יָבָן *Gad Javan in the Temple.*

IN the Talmudic book Zavim<sup>a</sup>, these words occur, obscure enough : רָאָה אֶחָד מְרֻבָּה כְּשֶׁלֶשׁ שֶׁהֵיא כְּמוֹן גַּד יָבָן לְשִׁילוּחַ : “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, הִדִּי זָכָה גַּמְיָר זֶה behold! such a man is completely profluvious.”

The Glossers and the Aruch teach us, what was גַּד יָבָן “Gad Javan.” Hear themselves; “Gad Javan is a phrase drawn from those words : הַעֲרִיכִים לְגַד שֶׁלַחַן : ‘That prepare a table for that troop:’ (Isa. lxx. 11: where the LXX read, Ἐτοιμάζοντες τῷ Δαιμονίῳ τράπεζαν, ‘Preparing a table for the devil.’ The Vulgar reads, ‘Qui ponitis fortunæ mensam,’ ‘Who set a table for fortune.’ The Interlinear, ‘Jovi 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<sup>b</sup>;—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.”

<sup>a</sup> Cap. 1. hal. 5.<sup>b</sup> Middoth, cap. 1. hal. 6.

Being now in the Temple, we cannot but take notice of a name of it, usual<sup>c</sup> among the masters, namely, בִּירָה 'Birah,' that is, as the Aruch explains it, 'a palace.' "If<sup>d</sup> a mischance in the night [or a gonorrhœa] happened to any Levite, going forth, הוֹלֵךְ לוֹ בַּמַּסִּיבָה הַהוֹלֵכֶת תַּחַת הַבִּירָה 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, בִּירָה שֶׁחֻזְרָה לְרֵאשׁוֹנִים וְלֹא חֻזְרָה לְאַחֲרוֹנִים "Birah may teach this, which they had, that lived before; but they had not, that lived after." If by בִּירָה *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 בִּירָה *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 בִּירָה is in David's mouth, 1 Chron. xxix. 19; לְבִנוֹת הַבִּירָה אֲשֶׁר לְבִנוֹת הַבִּירָה "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.' Ἀπὸ Φοινίκης μέχρι οὐρῶν τῶν Καδύτιος πόλιος, ἢ ἐστὶ Συρίων τῶν Παλαιστινῶν καλειομένων. "From<sup>e</sup> Phœnice 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<sup>f</sup> was commonly called קְדוֹשָׁה *Kedoshah*, 'Holy.' The Jewish money, wheresoever dispersed, spoke out this title of the city. But now when it was very common in the Sy-

<sup>c</sup> *Leusden's edition*, vol. 2. p. 408.  
<sup>e</sup> Herodot. in *Thalia*, cap. 5.

<sup>d</sup> *Middoth*, cap. 1. hal. 8.  
<sup>f</sup> *English folio-edition*, vol. 2. p. 305.

rian dialect to change  $\psi$  *Schin* into  $\tau$  *Thau*,—how easy was it among them, and among other nations imitating them, that Cadysha should pass into Cadyta, and Caditis; as  $\psi\tau\eta\tau$  Chedasha, New, passed into  $\eta\tau\eta\tau$  Chadatha.

II. He compareth Cadytis to the great city of Sardis. For  $\text{Ἀπὸ δὲ Καδύτιος εἰούσης πόλιος (ὡς ἐμοὶ δοκίει) Σαρδίων οὐ πολλῶ ἑλάσσονος}$  “From the city Cadytis,” as he goes on, “not much less than Sardis, as I think.” Bnt now there was no city at all within Palestine, 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:  $\text{Καὶ Σύριοισι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε. Μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς Συρίας εἰούσαν μεγάλην εἶλε.}$  “But<sup>s</sup> 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;  $\text{Ἀπὸ ταύτης (Καδύτιος) τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιός ἐστι τῆς Ἀραβίας ἀπὸ δὲ Ἰηνύσου αὐτίς Συρίων μέχρι Σερβωνίδος λίμνης}$  “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<sup>h</sup> indeed mention  $\psi\eta\eta\gamma$  *Jenush*, among the towns, which they say are  $\square\eta\eta\eta$  “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.*

“THE<sup>i</sup> streets of Jerusalem were swept every day,”  $\square\eta\eta$  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  $\eta\eta\eta$  profane, or common. In Jerusalem,

<sup>i</sup> Herodot. in *Euterpe*, cap. 159.

<sup>h</sup> Hieros. Demai, fol. 22. 4.

<sup>j</sup> Pesachim, fol 7. 1, and Mezia, fol. 26. 1.

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 supposed, 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 moneys 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<sup>k</sup>.

*The Street leading from the Temple towards Olivet.*

"RABBAN<sup>l</sup> Jochanan Ben Zaccai היכל של בצלו של היה יושב בצלו של היה 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,

<sup>k</sup> Leusden's edition, vol. 2. p. 409.

<sup>l</sup> Pesach. 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. מרחץ בית הני *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 ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγή, καὶ Βηθανίαν.  
 "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 Βηθανίαν καὶ Βηθφαγή, '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, בית הני 'Beth Hene,' 'The Place of Dates.'

II. That there was no town at all named Bethphage, but

<sup>m</sup> *English folio-edition, vol. 2. p. 304.*

another tract of Olivet was so called, for *green figs* growing there; that is the meaning of בית פני '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<sup>n</sup> 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<sup>o</sup> 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, אין רואה את סומני תחומין seeth not the marks of the bounds.”

It<sup>p</sup> is said by St. Mark, that the two disciples, sent by Christ, εὔρον τὸν πῶλον δεδεμένον ἐπὶ τοῦ ἀμφόδου, “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.

<sup>n</sup> Maimon. in Schab. cap. 28.

<sup>o</sup> Beza, fol. 36. 2.

<sup>p</sup> English folio-edition, vol. 2. p. 305.

## SECT. II.

*Shops in Mount Olivet.*

“THE shops<sup>a</sup> of the children of Chanan בני חנן were laid waste three years, before the destruction of the Temple.” —“And<sup>r</sup> why were the shops בית הינו של 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<sup>s</sup> 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 חנן ‘the sons of Chanan,’ or Jochanan; for, in the Jerusalem language, Chanan and Jochanan are the same. The place was בית הינו “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 היני ‘Beth Hene;’ to which how near does Beth Heno come! 2. Because, in them, there is open mention of shops in mount Olivet.

“There<sup>t</sup> 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 Κώμη ἡ κατέναντι ὑμῶν, “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.

*מרחץ בית היני The Lavatory of Bethany.*

PARDON the word, which I am forced to frame, lest, if

<sup>a</sup> Hieros. Berac. fol. 16. 1.

<sup>r</sup> Bab. Mezia, fol. 88. 1.

Leusden's edition, vol. 2. p. 410.

<sup>t</sup> Hieros. Taanith, 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 agreeth 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, דרם שועל רחל במרחץ בית היני "A fox" rent a sheep at the lavatory of Beth Hene: and the cause was brought before the wise men, and they said, אין דריסה 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 carcass of that sheep, when the eating of a beast, that was torn, was forbidden. See, if you please, their distinction between טריפה '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.* מגדל עדר

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<sup>v</sup>, which are found<sup>w</sup> מעד מגדל עדר from Jerusalem as far as Migdal Eder on every side," &c. The Babylonian writers more fully; "The<sup>x</sup> cattle, which are found

<sup>v</sup> Bab. Cholin, fol. 53. 1.

<sup>v</sup> Hieros. Kidd. fol. 63. 1.

<sup>w</sup> English folio-edition, vol. 2. p. 306.

<sup>x</sup> 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<sup>y</sup> 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<sup>z</sup>.

#### *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

<sup>y</sup> Bava Mezia, fol. 26. 1.

<sup>z</sup> Leusden's edition, vol. 2. p. 411.

make the encamping of Jacob beyond Migdal Eder to be before his coming to the place, where Rachel died. For thus they write: Ἀπάρας δὲ Ἰακώβ ἐκ Βαιθῆλ, ἔπηξε τὴν σκη-  
νὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδέρ. Ἐγένετο δὲ ἡνίκα ἤγγι-  
σεν εἰς Χαβραθὰ τοῦ ἐλθεῖν εἰς τὴν Ἐφραθᾶ, ἔτεκε Ῥαχὴλ, &c.  
“ And Jacob, departing from Beth-el, pitched his tent over-  
against the tower Gader. And it came to pass, when he  
approached to Chabratha to come to Ephratha, Rachel tra-  
vailed,” &c.

I suspect, unless I fail in my conjecture, that they in-  
verted the order of the history, fixing their eyes upon that  
Migdal Eder, which was very near Jerusalem. For when  
Jacob travelled from Beth-el, to the place of Rachel’s sepul-  
chre,—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 quar-  
ter 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, מגדל נוצרים ‘the Tower of the  
Keepers,’ is to be taken in that saying, ממגדל נוצרים עד עיר,  
מבצר “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 Mo-  
ses’s words:—“And Israel went forward, and pitched his  
tabernacle beyond Migdal Eder, the place whence the Mes-  
sias 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 men-  
tion 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<sup>a</sup> in the margin:—

“After<sup>b</sup> what manner did they bring their first-fruits? All the cities שבמקומו 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.”

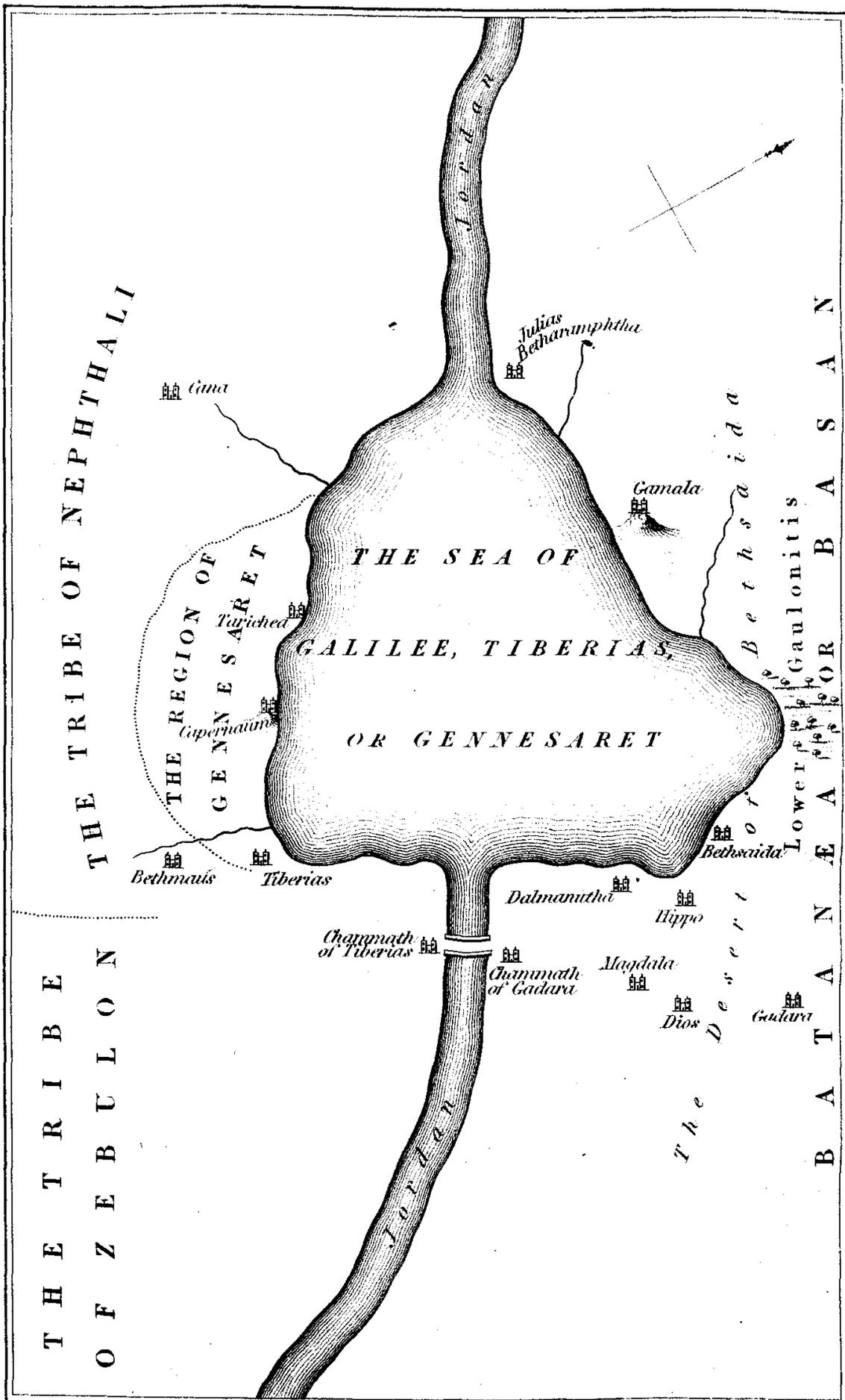
“An ox went before them, with gilded horns, and an olive crown upon his head” (the Gloss is, that ox was for a peace-offering); “and the pipe played before them, until they approached near to Jerusalem. When then they came to Jerusalem, they crowned their first-fruits” (that is, they exposed them to 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; וכל בעלי אומניות 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, אגריפס המלך 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.”

<sup>a</sup> Biocurim, c. 3.

<sup>b</sup> 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. בית דאלמנוּתָה *The House of Widowhood, Zalmon. Thence Dalmanutha.*

MATT. xv. 39: ἦλθεν εἰς τὰ ὄρια Μαγδαλά. “And came to the coasts of Magdala.”—Mark viii. 10: ἦλθεν εἰς τὰ μέρη Δαλμανουθά. “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<sup>c</sup> 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 Δαλμανουθά, ‘Into the parts of Dalmanutha,’ is written εἰς τὰ ὄρια Μαδεγαδά, ‘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. I<sup>a</sup>.

*A Scheme of the Sea of Gennesaret, and the Places adjacent.*

COMPARING this my little map with others, since you

<sup>c</sup> *Leuven’s edition*, vol. 2. p. 412.

<sup>d</sup> *English folio-edition*, vol. 2. p. 308.

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<sup>e</sup>, 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 חממת גדר ‘Chammath of Gadara,’ not only to distinguish it from חממת דפחל ‘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<sup>f</sup> 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<sup>g</sup> was distant from Tiberias thirty furlongs<sup>h</sup>: Bethmaus, four furlongs.

Magdala was beyond Jordan; for it is called מגדל גדר ‘Magdala of Gadara:’ and that which is said by the Talmudists, “The<sup>i</sup> 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.

<sup>e</sup> Megill. fol. 6. 1. Hieros. Erub. fol. 23. 4. Id. Kiddush. fol. 64. 3. Id. Sheviith, fol. 36. 6.

<sup>f</sup> Megill. in the place above.

<sup>g</sup> Leusden’s edition, vol. 2. p. 413.

<sup>h</sup> Joseph. in his own life.

<sup>i</sup> Hieros. in Erubh. in the place above.

“ Hippo<sup>j</sup> was<sup>k</sup> 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<sup>l</sup> 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. וְהִקָּה כַּמִּין שֶׁבְרִיחַ And he made furrows in the waves, מִתְּלִים תְּלִמִיּוֹת לְסוּסִיתָא for as much space as is from Tiberias to Susitha.” And again, “ The<sup>m</sup> ark of Noah swam upon the waters, as upon two rafters, כַּמִּין שֶׁבְרִיחַ לְסוּסִיתָא as much space as is from Tiberias to Susitha.”

Gadara<sup>n</sup> was distant sixty furlongs from Tiberias.

“ Bethsaida<sup>o</sup> was in τῆ κατῶ Γαυλαντικῆ, 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 Bidulph, 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

<sup>j</sup> *English folio-edition*, vol. 2. p. 309.

<sup>l</sup> *Bereshith Rab.* sect. 31.

<sup>n</sup> *Joseph.* in the place above.

<sup>k</sup> *Joseph.* in his own life.

<sup>m</sup> *Ibid.* sect. 32.

<sup>o</sup> *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<sup>o</sup> repaired the town Bethsaida; and he called it Julias, from Julias the daughter of Cæsar :” and, that “ that<sup>p</sup> Julias was Ἐν τῇ κάτω Γαυλανιτικῇ, 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<sup>q</sup> 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<sup>r</sup> 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 unbiassed reader, to whose judgment we leave it; and now go on to Dalmanutha.

## SECT. II.

בית דאלמנותא *Zalmon. Thence Dalmanutha.*

If we may play a little with the name *Dalmanutha*, hear a Talmudical tradition :—“ He<sup>s</sup> that sells a farm to his neighbour, or that receives a place from his neighbour, לעשות לו בית חתנות לבנו ובית אלמנות לבתו 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, בית אלמנות לבתו “ 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

<sup>o</sup> Antiq. lib. 18. cap. 3.

<sup>p</sup> Id. in the place above.

<sup>q</sup> In his own life, p. 631.

<sup>r</sup> Ibid. p. 653.

<sup>s</sup> Bava Bathra, fol. 98. 2.

to build her a little house ; in which she dwelt, indeed, alone, but very near her father.

But<sup>t</sup> 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 דאלמנותרא 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 צלמן Zalmon, ז Tsade being changed into ד Daleth ; which is no strange thing to the Syrians and Arabians.

Of<sup>u</sup> 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<sup>v</sup> 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<sup>w</sup> ; “ 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

<sup>t</sup> *Leusden's edition*, vol. 2. p. 414.

<sup>u</sup> *English folio-edition*, vol. 2. p. 310.

<sup>v</sup> *Jevamoth*, fol. 122. 1.

<sup>w</sup> *Kilaim*, cap. 4. hal. 9. *Bava Bathra*, fol. 82. 2.

which we have spoken in another place. There was also מִזְגָּה Mizgah, the seat of Simeon Ben Lachish; and אֵילִישִׁים אֵילִישִׁים "Eltis" of Tiberias, a place near Tiberias, of an unwholesome air; and בּוֹטִיטָה דְּטַבְרִיא "The" cave of Tiberias;" and בַּר סֵלִינִי "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.

Ὅρια Τύρου καὶ Σιδῶνος· *The Coasts of Tyre and Sidon*;  
Mark vii. 24.

I. *The Maps too officious.* II. אֲרֵץ כְּנָעַן "Ὀριον· *A Coast.* III. *The Greek Interpreters noted.* IV. *Midland Phœnicia.* 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 Geilkirch, with these words written at it, "Porta Sidonis, ante quam mulier Canaanæa filiæ suæ dæmoniacæ 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

<sup>x</sup> Bereshith Rabb. sect. 34.

<sup>y</sup> Ibid. sect. 31.

<sup>z</sup> Hieros. Horaioth, fol. 48. 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<sup>a</sup> 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.

### כבול "Οριον" A Coast.

To determine concerning *ὄροις 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 cities<sup>b</sup> in Galilee:” which when he had seen, and liked them not, “he called the land כבול Chabul unto this day.” The LXX render it, *Ἐκάλεσεν αὐτὰς Ὀριον*, “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 כבול and *Ὀριον*, ‘a bound,’ or ‘coast,’ that moved the LXX so to render it.

The Talmudists speak various things of the word כבול *Chabul*: but the sense and signification of the word *Ὀριον*, a *coast*, is very far distant from their meaning. The Jerusalem

<sup>a</sup> *English folio-edition*, vol. 2. p. 311.

<sup>b</sup> *Leusden's edition*, vol. 2. p. 415.

Talmudists<sup>c</sup> speak thus; כבול ארץ שאינה עושה פירות “Chabul signifies a land, which bears not fruit.” The Babylonian<sup>d</sup> thus; “What is the meaning of the land Chabul? Rabba Honna saith, Because its inhabitants מכובלין בכסף ובזהב 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, חומטון היתה It was a salt land, and gaping with clefts. Why is it called Chabul? דמשתגרא בה כרעה עד כבלא Because the leg is plunged in it up to the garters.” Josephus thus, “Ἐκτοτε προσηγορεύθησαν Χαβαλῶν γῆ· Μεθερμηνεύμενον γὰρ τὸ χαβαλῶν, κατὰ Φοινίκων γλῶτταν, οὐκ ἀρέσκον σημαίνει· “Outwards they called it the land of Chabal: for this word Chabal, being interpreted, signifies, in the Phœnician 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 ὄριον, 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; בעשרים ושתים עיר שנתן שלמה לחירם משתעי קרא “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: והערים אשר נתן חורם לשלמה בנה: שלמה אותם The grammatical interpretation is very easy, “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 נתן 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-

<sup>c</sup> Hieros. Schab. fol. 7.

<sup>d</sup> 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: Θαδαμόραν Ἑλληνας προσαγορεύουσι Παλμυράν. "Thadamor (saith he<sup>e</sup>), 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<sup>f</sup> whence should the Greek interpreters render that place called כַּבּוּל Chabul by Ὀριον, 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, Καππάδοκες, 'Cappadocians,' for 'Caphtorim:' Ρινοκόρουρα, '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:—

קַטַּת קַטְוִיָּת "Kattath<sup>s</sup> is Katonith." The LXX render it *Karavàθ*, 'Katanath.'

<sup>f</sup> Jos. Antiq. lib. 8. cap. 2.

<sup>e</sup> English folio-edition, vol. 2. p. 312.

<sup>s</sup> Hieros. Megill. fol. 70. 1.

נחלל מהלול "Nahalal is Mahalol."

שמרון סימונייה "Shimron is Simonia." The LXX render it Συμοών, 'Symoon.'

יראלה חירייה "Irala is Chiriah." The LXX render it Ἰεριχώ, '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, ὄριον, the *bound*, or, the *coast*.

תחום I suspect, denotes the very same thing, in that tradition in the Jerusalem writers<sup>i</sup>; אילו עיירות אסורות בתחום "Those<sup>k</sup> cities are forbidden ἐν τῷ ὄριῳ, in the border, or coast, Tzur, Shezeth, and Bezeth, &c; and those cities אילו עיירות מותרות בתחום are permitted, ἐν τῷ ὄριῳ, in the border, or coast, Nebi, Tsur, Tsiar," &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; Φοινίκης μεσόγειοι πόλεις "Ἄρκα, &c. "The<sup>l</sup> midland cities of Phœnicia are Arca, Palæobiblus, Gabala, Cæsarea of Paneas."

Whether Midland Phœnicia and Syrophœnicia be to be reckoned all one, I am in doubt. I had rather divide Phœ-

<sup>i</sup> Leusden's edition, vol. 2. p. 416.

<sup>k</sup> Hieros. Demai, fol. 22. 4.

<sup>l</sup> Tabb. Asia, p. 139.

nia into three parts, namely, into Phœnicia on the sea-coast, Midland Phœnicia, and Syrophœnicia. And the reason 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, "Εγνω προσβαλεῖν ταῖς παρὰ τὴν Ἀντιόχου ἰδρυμέναις, καὶ Ἀγαρηνῶν κατεχομέναις Συροφοινίσσαις πόλεις." "He resolved to set upon the Syrophœnician cities bordering upon Antioch, which were possessed 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 Cæsarea of Paneas, which is Cæsarea Philippi: and that, we shall see, belonged to the Decapolitan cities, and may be determined, without any absurdity, to be within that jurisdiction 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, תרנגולא עילאה דלמעלה מן קיסרין, "Tarnegola<sup>m</sup> the upper, which is above Cæsarea." Observe, that Cæsarea 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<sup>n</sup> 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 without 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 Ὀριον, the *coast*; in the Talmudists, תחום 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

<sup>m</sup> Hieros. Sheviith, fol. 36. 3.

<sup>n</sup> English folio-edition, vol. 2. p. 513.

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 Sabbatic River.*

WHEN we are speaking of Syrophenicia, we are not far off from a place, where the Sabbatic 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<sup>o</sup>) a river, every sabbath-day, is dry."—Josephus otherwise; "Titus (saith he<sup>p</sup>, 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, **מי ימר דהאידינא שבתא** "Who will prove<sup>q</sup>, that this is the sabbath-day? [The Gloss, 'For, perhaps, one of the other days is the sabbath.'] R. Akibah answered, **נחר סבטין יוכיח** The Sabbatic river will prove this. **בעל אוב יוכיח** He that hath a python, or a familiar spirit, will prove this. **וקברו של אביו יוכיח** And the sepulchre of his father will prove this." The Gloss writes thus:—

<sup>o</sup> Nat. Hist. lib. 31. cap. 2.  
<sup>a</sup> Fol. 56. 2.

<sup>p</sup> Jos. de Bell. lib. 7. cap. 13. [Hudson, p. 1303.]  
<sup>r</sup> Leusden's edition, vol. 2. p. 417.

“ ‘The Sabbatic river 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<sup>s</sup>.

*The Region of Decapolis, what; Mark vii. 30.*

I. *Illy placed by some.* II. *Scythopolis, heretofore ביתשאן Beth-shean, one of those Decapolitan Cities.* III. *Also Gadara, and Hippos.* IV. *And Pella.* V. *Caphar Tsemach. Beth Gubrin. Caphar Carnaim.* VI. *Cæsarea Philippi.* VII. *The City ערבו 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 Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. “ 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 Borchard<sup>t</sup> 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<sup>u</sup> 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<sup>v</sup>), 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 Oporto, watered with the river Chrysorrhoea, 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*] Hieromiæ 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 metropolises of Syria and the kingdom of Ammon, with the small cities of Gadara and Hippo.

<sup>t</sup> Borchard. cap. 6. §. 6. Saligniac, tom. 9. cap. 1.

<sup>u</sup> Ad annum Christi 31.

<sup>v</sup> 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 Τιβεριεῖς, οὐ μόνον ἀνειλήφατε τὰ ὄπλα, ἀλλὰ καὶ τὰς ἐν τῇ Συρία Δέκα πόλεις ἐπολεμεῖτε.* “You<sup>v</sup> also 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 Συρία in *Syria*, not in *Galilee*. *Σὺ γοῦν 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, *ὅτι τὰς κώμας αὐτῶν ἐνέπρησεν*, that he had fired their towns.” But what those towns of Decapolis were<sup>w</sup>, he hints elsewhere in these words: “Then<sup>x</sup> Justus persuading his fellow-citizens to take arms, and compelling those that would not, and going forth with all these, *ἐμπύμπρησι τὰς τε Γαδαρηνῶν καὶ Ἰππηνῶν κώμας*, he<sup>y</sup> 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 יבשן יבשן Beth-shean, 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.

<sup>v</sup> Joseph. in his own life, pag. mihi 650. [Hudson, p. 937.]

<sup>w</sup> English folio-edition, vol. 2. p. 315.

<sup>x</sup> Joseph. pag. 618.

<sup>y</sup> Leusden's edition, vol. 2. p. 418.

“ Rabbi<sup>a</sup> (say they) looseth Beth-shean, Rabbi looseth Cæsarea, 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<sup>a</sup> 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<sup>b</sup> (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<sup>c</sup>, 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.

<sup>a</sup> Hieros. Demai, fol. 22. 3.

<sup>b</sup> Cholin, f. 6. 2.

<sup>a</sup> R. Sol. in Demai, c. 1. hal. 3.

<sup>c</sup> 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<sup>d</sup> land Tobh<sup>e</sup>, 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 tithe? 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<sup>f</sup> 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 Decapoltan cities: and so also doth Epiphanius<sup>g</sup>: and that it was of the same condition, under which, we suppose, the other Decapoltan cities were put, namely, that it was inhabited by heathens, the words of Josephus make plain: "The<sup>h</sup> Jews recovered these cities of the Moabites from the enemy,—Essebon, Me-

<sup>d</sup> English folio-edition, vol. 2. p. 316.

<sup>e</sup> Hieros. Sheviith, f. 36. 1.

<sup>f</sup> Id. Rosh Hashana. fol. 54. 4.

<sup>g</sup> Epiphan. de mensur. & ponder. cap. 15.

<sup>h</sup> Antiq. lib. 13. cap. 23. [Hudson, p. 599.]

daba, Lemba, Oronas, Telithon, Zara, Cilicium Aulon, Pella. *Ταύτην δὲ κατέσκαψαν, &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<sup>i</sup>, the same Josephus bearing witness<sup>j</sup>.

But take heed, reader, that his words do not deceive you concerning its situation; who writes thus of Perea, *Μῆκος μὲν αὐτῆς ἀπὸ Μαχαιροῦντος εἰς Πέλλαν*, "The<sup>k</sup> 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<sup>l</sup>.

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<sup>m</sup>) 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

<sup>i</sup> *Leusden's edition*, vol. 2. p. 419.

<sup>j</sup> *Ibid.* lib. 14. cap. 8.

<sup>k</sup> *Antiq.* lib. 16.

<sup>l</sup> *Id. de Bello*, lib. 3. cap. 4.

<sup>m</sup> *Jevamoth*, fol. 16. 1.

of Jerusalem was בשביעית '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 Judea and Galilee. But we admire the story, rather than acquiesce in this reason.

## SECT. V.

*Caphar Tsemach. Beth Gubrin. Caphar Carnaim.*

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. **כפר צמח** Caphar Tsemach. Let something be observed of its name out of R. Solomon.

1. In the Jerusalem Talmudists, it is **כפר צמח** 'Caphar Tsemach;' but R. Solomon, citing them, reads **כפר עמס** '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 **צ** Tsade into **ע** Ain. So that the Rabbin, in the pronouncing of this word **עמס** *Amas*, plays the Syrian in the first letter,—and the Grecian in the last, ending the word in **ס** Samech for **ח** Cheth.

2. We<sup>a</sup> 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 עירות אסורות **בתחום** "The cities forbidden in the borders;" perhaps, *Ἐν ὄριω* "in the coast," of which before: but I resolve nothing.

II. **בית גוברין** Beth Gubrin. The situation of this place also is unknown. There was a Gabara about Cæsarea Philippi, called by the Rabbins **תרנגולא עילאה** 'Tarnegola the Upper.' But we dare not confound words and places. It is famous for R. Jochanan<sup>o</sup> of Beth Gubrin, who said, "There are four noble tongues," &c.

III. **כפר קרנים** כבית שאן "Caphar Karnaim (say<sup>p</sup> the Je-

<sup>a</sup> *English folio-edition*, vol. 2. p. 317.

<sup>o</sup> Hieros. Megil. 71. 2.

<sup>p</sup> 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<sup>q</sup> 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<sup>r</sup> 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<sup>s</sup> men of Israel are very wise: for the very climate makes wise.”—O most wise Rabbins!

#### SECT. VI<sup>t</sup>.

##### *Cæsarea Philippi.*

THIS city also is of the same rank with Bethshean in the Talmudists: and Ptolemy besides encourages us to number it among the cities of Decapolis, who reckons it among the cities of Midland Phœnicia; 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

<sup>q</sup> Bab. Chetub. fol. 110. 2.

<sup>r</sup> Ibid. f. 111. 1.

<sup>s</sup> Gloss. in Bab. Sanhedr. f. 5. 1.

<sup>t</sup> Leusden's edition, vol. 2. p. 420.

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 ערבו Orbo.*

By occasion of the mention of Beth-shean, I cannot but subjoin the mention of the city ערבו from the words of R. Judah, in the place at the margin:—"R. Judah saith", עורבים The ravens [or the people of Orbo] brought bread and flesh, morning and evening, to Elias. עיר היא בתחום בית שן ושמה ערבו 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 עורבים 'Ravens.' So Kimchi upon the place:—"There are some, who, by עורבים, understand merchants, according to that which is said, עורבי מערבך 'The men of Orbo of thy merchandise,' Ezek. xxvii. 27." Hence you may smell the reason, why the Arabic renders 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 ערבו Orbo by name, near Beth-shean, we find the situation of the brook Cherith,—or, at least, where he thought it ran.

<sup>u</sup> Beresh. Rabba, sect. 33.

<sup>v</sup> English folio-edition, vol. 2. p. 318.

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 *Ἀνεχώρησεν εἰς τὰ πρὸς νότον μέρη, ποιούμενος παρὰ χειμάρρῳ τινὶ τὴν διατριβήν* “He<sup>w</sup> 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, *וּפְנִיתָ לְךָ קִדְמָה*: for he was now in Samaria.”—God adds, “Hide thee at the brook Cherith, *אֲשֶׁר עַל פְּנֵי הַיַּרְדֵּן* 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 Syrophœnician 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, *Ἑλληνίς Συροφόνισσα*, ‘a Syrophœnician Greek,’ which is without all scruple; but when she is called *Χανααία*, ‘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 *Ἑλληνίς*, ‘a Greek woman,’ and *Χανααία*, ‘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, *עַבְד עִבְרִי* ‘a Hebrew servant,’ and *עַבְד כְּנַעֲנִי* ‘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

\* Antiq. lib. 8. cap. 7.

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 of שפחה כנענית of 'a Canaanite woman-servant.'

## CHAP. VIII\*.

*Some Measurements.*

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<sup>z</sup> interpreted from the mouth of Haggai, Zechariah, and Malachi; and the land of Israel was moved ונזרעזעה אי"ד' מאות פרסה על ד' מאות פרסה four hundred parsæ every way."—"When<sup>a</sup> 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<sup>b</sup> contains in it four miles. "Ten parsæ<sup>c</sup> (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, אמ"אל אלף וסתמאת "for the space of a thousand six hundred miles."

\* Leusden's edition, vol. 2. p. 421.

<sup>y</sup> Gloss. in Bava Mezia, fol. 28. 1.<sup>z</sup> Megill. f. 3. 1.<sup>a</sup> Bava Kama, fol. 82. 2.<sup>b</sup> English folio-edition, vol. 2. p. 319.<sup>c</sup> 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: **ריס אחד משבע ומחצה במיל וזה הוא ריס**: 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 **ריס** I know not; nor do I think it to be rendered by any other.

And of the *diet*, take this:—“R. Jochanan<sup>e</sup> saith, **כמה מהלך אדם ביום** How much is a man’s journey in one day? **פרסאות** Ten parses. From the first dawning of the morning to sun-rise, five miles. From sun-set until stars appear, five miles. **ישאר שלושים** There remain thirty. Fifteen from morning to noon. **וחמיסר מפלגא דיומא** 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 **ביום בינוני** “according to the equinoctial day.”

They feign<sup>f</sup>, 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. **אי זו היא דרך רחוקה** “What is<sup>g</sup> a long way?” 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, **או בדרך רחוקה** “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<sup>h</sup> in the margin, the masters ask,

<sup>d</sup> Bava Mezia, fol. 33. 1.

<sup>e</sup> Pesachim, fol. 93. 2.

<sup>f</sup> Midr. Till. fol. 7. 4. Gloss in Sanhedr. fol. 44. 1.

<sup>g</sup> Pesach. in the place above.

<sup>h</sup> 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 any thing, 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 Marchesvan 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<sup>1</sup> 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, כרך רבעי היה עולה לירושלם מהלם יום אחד לכל צד “That<sup>k</sup> 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<sup>1</sup>, 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 איהו היא תחומה “What are the bounds, say they, of that day’s journey?”

<sup>1</sup> Leusden’s edition, vol. 2. p. 422.

<sup>k</sup> Maasar Sheni, cap. 5. hal. 2.

<sup>1</sup> English folio-edition, vol. 2. p. 320.

: אילת מן הדרום 'Elath on the south.'  
 : עקרב מן הצפון 'Acrobat on the north.'  
 : לוד מן המערב 'Lydda on the west.'  
 : ירדן מן המזרח 'Jordan on the east.'"

So both Misnas. But the Babylonian Gemara, in the places<sup>m</sup> noted in the margin, reads אילת מן הצפון "Elath on the north, Acrobat 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, "Præfectus legionis decimæ Fretensis Ailæ, The lieutenant of the tenth Fretensian legion at Aila." Where Pancirolus writes, that "Aila was seated on the shore of the Red Sea." St. Jerome, upon Ezek. xlvi, 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<sup>n</sup>; "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 מרינת הים "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 account<sup>o</sup>. Let us

<sup>m</sup> Bezah, fol. 5. 1. Rosh Hashanah, fol. 31. 2.

<sup>n</sup> Da loc. Hebr.

<sup>o</sup> Gittin, cap. 1. hal. 1.

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 every where 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<sup>o</sup>:—

Thus he:

|                                 |           |
|---------------------------------|-----------|
| Καίσαρεια Στρατόνωνος . . . . . | ξ ε' δ    |
| Ἰόππη . . . . .                 | ξ ε' γ    |
| Ἰαμνεϊῶν λιμῆν . . . . .        | ξ ε'      |
| Γαζαίων λιμῆν . . . . .         | ξ ε' ς    |
| Γάζα . . . . .                  | ξ ε' γ ιβ |

Thus the Latin version of him:

|  |         |
|--|---------|
| Cæsarea Stratonis . . . . .                  | 66. 15. |
| Joppa . . . . .                              | 65. 40. |
| Jamnetorum portus. The haven of the Jamnites | 65.     |
| Gazæorum portus. The haven of the Gazites    | 64. 45. |
| Gaza . . . . .                               | 65. 26. |

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 ξ ε' ς 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<sup>p</sup> 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

<sup>o</sup> Tab. Asiæ, cap. 6.

<sup>p</sup> Leusden's edition, vol. 2. p. 423.

amendment, in measuring out the breadth of the land between Gaza and Asphaltites, take it thus. Let Gaza be in<sup>a</sup> deg. 65. 45. And in him also, Ἀσφαλτίτιδος τὸ μέσον ἐπέχει μοίρας ξς' 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 ἑστ 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<sup>r</sup> Nabatæi 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<sup>s</sup> 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, )(, 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

<sup>a</sup> English folio-edition, vol. 2. p. 321.

<sup>r</sup> Nat. Hist. lib. 6. cap. 28.

<sup>s</sup> See Heidman. Palast. c. 7. § 6.

thereabouts, to the breadth of that sea (that we may go something 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 hundred 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 Jordan : 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 measure 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        |
| Sicamina . . . . .            | 24        |
| Cæsarea . . . . .             | 20        |
| Betaro (Palestine) . . . . .  | 18        |
| Diospoli . . . . .            | 22        |
| Liamnia . . . . .             | 12        |
| Ascalon . . . . .             | 20        |
| Gaza . . . . .                | 16        |
| Papa . . . . .                | 22        |
| Rhinocolura . . . . .         | 22        |

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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 Tyrius 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 <sup>u</sup> 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 Τῶν Ἱεροσολύμων εἴκοσι πρὸς τοῖς πεντακοσίοις ἀπέχουσα σταδίου, “distant<sup>v</sup> from Jerusalem 520 furlongs;” or 65 miles. This

<sup>t</sup> English folio-edition, vol. 2. p. 322.

<sup>u</sup> Leusden's edition, vol. 2. p. 424.

<sup>v</sup> 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 ביתר *Betar*, where that horrible slaughter was under Ben Cozba, we will not dispute here: there is no doubt to be made but Liarnia is illy writ for Jamnia. And now let us follow Antoninus 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<sup>w</sup>.

### *The Breadth of the Ways.*

“THE<sup>x</sup> Rabbins deliver. A private way (דרך היחיד) is four cubits. A way from a city to a city is eight cubits. A public way (דרך הרבים) 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, משום יקרא דשכיבא 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 דרך הרבים *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 (saith

<sup>w</sup> English folio-edition, vol. 2. p. 323.

<sup>x</sup> 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, בית דיני צפורי אמרו בית ד' קבין "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. עבדים ושפחות אין עומדין עליהם "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, היו עושים שורות they stood in rows comforting him. And that row consisted not of less than ten. They made him sit, and they stood about him<sup>2</sup>."

בית ד' קבין "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<sup>a</sup> "were not near the cities," לא היו בתי קבורות סמוכין לעיר. They are the words of the Glosser upon Kiddushin in the place quoted; and that upon this tradition: "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

<sup>a</sup> Beracoth, fol. 16. 2.

<sup>b</sup> Gloss. in Chetubh. fol. 8. 2.

<sup>c</sup> Gloss. in Kiddush. fol. 80. 2.

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<sup>b</sup>.

*Some Places scatteringly noted.*

I. *The Roman Garrison.* II. *Zin צין.* *Cadesh* רקם. III. *אנו Ono.*

#### 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 Chermulæ.

Equites Mauri Illyriciani Æliæ.

Equites Thamudeni Illyriciani Bitsanæ.

Equites Promoti Indigenæ Sabaiaæ.

Equites Promoti Indigenæ Zodocathæ.

Equites Sagittarii Indigenæ Havanæ.

Equites Sagittarii Indigenæ Zoaræ.

Equites primi Felices Sagittarii Indigenæ Palæstinæ Saburæ, sive Veterocariæ.

Equites Sagittarii Indigenæ Mohaile.

Præfectus Legionis Decimæ Fretensis Ailæ.

*And those that are taken out of the lesser Muster-roll.*

Ala prima miliaria Sebastena Asuadæ.

Ala Antana Dromedariorum Admathæ.

<sup>b</sup> *Leusden’s edition*, vol. 2. p. 425.—*English folio-edition*, vol. 2. p. 324.

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 Tarbæ.  
 Cohors Quarta Phrygum Præsidio.  
 Cohors Secunda Gratiana Jehybo.  
 Cohors Prima equitata Calamonæ.  
 Cohors Secunda Galatarum Arieldelæ.  
 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 Officiales.  
 All this out of Notitia.

## SECT. II<sup>c</sup>.

*Zin* צין. *Cadesh* קדש.

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, “ועבר צנה” And pass on to Zin,” are rendered by the Jerusalem Targumist, “ועבר שוור פרזלא” And the border passed on to the mountain of Iron.” By Jonathan, “ועבר לצני פזור פרזלא,” “And passed on to the palms of the mountain of Iron.”—“צני, in the Talmudists, are “lesser palms.”—“Rab<sup>d</sup> Judah saith, He that sells a farm to his neighbour, must write, Possess to thyself, ורזין ורזין ורזין.”—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.

“ דקלין are loftier palm-trees.

“ תאלין are the rest of the greater trees.

“ הוצין are the rest of the smaller trees.

“ ציני are the smaller palm-trees.”

And the Talmudists again ציני הר ברזל כשרות “ 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,— ציני “ 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, צין Tsin, and from that name giving a denomination to the adjacent country, which was desert.

Cadesh, in the eastern interpreters רקם Rekam, was a bound of the land; yet Cadesh itself was, in effect, without the land. Hence those words, “ He<sup>f</sup> that brings a bill from a heathen place, &c; yea, that brings it from Rekam.”— And, “ All<sup>g</sup> the spots that come from Rekam, are clean.” The Gloss is, “ Some spots in the garments” (namely, of a profluvius 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<sup>h</sup>, 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<sup>i</sup>, that it should signify ‘crying aloud,’ ‘an outcry,’ &c. To which whether the word גועה ‘Gohe,’ and גיעה (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.

<sup>e</sup> Succah, cap. 3. hal. 1.

<sup>f</sup> Gittin, cap. 1. hal. 1.

<sup>g</sup> Jevam, fol. 16. 1.

<sup>h</sup> Leusden's edition, vol. 2. p. 426.

<sup>i</sup> Pag. 48, 49, &c.

## SECT. III.

## אֹנוֹ Ono.

“ONO was<sup>j</sup> distant three miles from Lydda. R. Jacob<sup>k</sup> Ben דוסיתא Dositheus said, From Lydda to Ono are three miles; and I, on a certain time, went thither before day-break, up to the ancles in honey of figs.—R. Simai<sup>l</sup> 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. Josah saith, 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 גַּיא הַחַרְשִׁים 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 גַּיא הַחַרְשִׁים themselves are the valley of craftsmen.” That R. Chananiah<sup>m</sup> was אִישׁ אֹנוֹ 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<sup>n</sup> one word Λοδαδι, Lodadi, Ezra ii. 33,—and Λοδαδιδ, 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 Ἀδιδὰ ἐν τῇ Σεφῆλα, ‘Adida in Sephel,’ ‘Adida in the Valley;’ and<sup>o</sup>, Ἀδιδὰ πόλις ἐπ’ ὄρους κειμένη, “The city Adida in the mountain; ὑφ’ ἧς ὑπόκειται τὰ τῆς Ἰουδαίας πεδία under which lay the plains of Judea.” And<sup>p</sup>, “Adida

<sup>j</sup> Juchas. fol. 39. 2.

<sup>l</sup> Cholin, fol. 56. 2. Hieros. Megill. fol. 70. 5.

<sup>n</sup> English folio-edition, vol. 2. p. 326.

<sup>p</sup> Jos. Antiq. lib. 13. cap. 13.

<sup>k</sup> Bab. Chetub. fol. 3. 2.

<sup>m</sup> Juchas. in the place above.

<sup>o</sup> 1 Macc. xii. 30.

in Galilee before the great plain," if<sup>a</sup> it were not the same with " Adida ἐν τῇ Σεφῆλα 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<sup>r</sup>,—That Lydda is called also לודקיא Lodicea: and frequent mention is made of הרוני בלוד " The martyrs in Lydda," which is sometimes also pronounced הרוני בלודקיא " The martyrs in Lodicea;"—as in that story<sup>s</sup> among other places; " When the tyrant [or *Trajan*] endeavoured to kill Lolienus [perhaps *Julianus*] and Papius his brother בלודקיא in Lodicea," &c. [the Gloss, לודקיא היא לוד '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<sup>t</sup> there is mention of סנדל לדיקי 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, סנדל עמקי " The Emkean Sandal,"—so called from כפר עמקי " Caphar Imki:" the mention of which place is in the tract Taanith, where it is said<sup>u</sup>, " 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 כפר עמקי " Caphar Imki;" but in the Talmudic text it is כפר עמיקי " Caphar Imiki."—About which we shall not contend.

<sup>a</sup> 1 Macc. xiii. 13.

<sup>t</sup> Cap. 26. hal.

<sup>r</sup> In Taanith.

<sup>s</sup> Taanith, fol. 18. 2.

<sup>u</sup> Taanith, fol. 21. 2.

## 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 עברי 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<sup>v</sup> 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.

<sup>v</sup> Leusden's edition, vol. 2. p. 427.

II. It<sup>w</sup> 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. עֵבֶר *Heber* denotes Hebrews, as אַשּׁוּר *Assur* denotes Assyrians, in those words of Balaam, Numb. xxiv. 24, וְעִנּוּ אֲשׁוּר וְעִנּוּ עֵבֶר, “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 intrusion? 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

<sup>w</sup> *English folio-edition*, vol. 2. p. 327.

<sup>x</sup> *Shem. tobb. in Psal. xlviii.*

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<sup>y</sup> 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

<sup>y</sup> *Leusden's edition*, vol. 2. p. 428.

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<sup>z</sup>.

*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<sup>a</sup>), לך לך To thee, to thee; the words being doubled by reason of a double journey, one from Aram Naharaim,—the other, from Aram Nachor. 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 לסולמה של צור 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 Tyrriorum,' '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. ארודי 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 ארודי Arvadi, the Arvadites, reads לוטסאי the Lutasites.

<sup>z</sup> English folio-edition, vol. 2. p. 328.

<sup>a</sup> Beresh. Rabb. § 39.



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<sup>s</sup> from those countries inhabited by the sons of Canaan, of whom we have spoke: partly<sup>h</sup>, 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

<sup>s</sup> Leusden's edition, vol. 2. p. 429.

<sup>h</sup> English folio-edition, vol. 2. p. 329.

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 ‘Saracon,’ 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<sup>i</sup> 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 Salmeans, the Sabeans, and the Nabatheans. R. Simeon saith, Asia, ארמניה and Damascus. R. Lazar Ben Jacob saith, Asia and Carthagen, and Turkey. Rabbi saith, Edom and Moab, and the first-fruits of the children of Ammon.”

In the Babylonian Talmudists these passages: “Samuel<sup>j</sup>

<sup>i</sup> Hieros. Kiddush. fol. 61. 4.

<sup>j</sup> Bab. Bathra, fol. 56. 1.

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 Salmeans. R. Judah saith, Mount Seir, Ammon, and Moab. R. Simeon saith, ערדיסקי, Asia and Spain.”

“These<sup>k</sup> nations were not delivered to Israel in this age; but they shall be delivered in the days of the Messias.”

“In<sup>l</sup> 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 Phœnicia, 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<sup>m</sup> 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

<sup>k</sup> Beresh. Rab. fol. 28. 2.

<sup>l</sup> Maimon. in תועה cap. 8.

<sup>m</sup> English folio-edition, vol. 2. p. 330.

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<sup>n</sup> number of young and old, by his wicked example.

## SECT. V.

רפאים *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 *Τιτάνας*, '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 רפאים 'Rephaim.' So the LXX render it, *ἰατροὶ*, 'Physicians,' Isa. xxvi. 14, &c.

<sup>n</sup> *Leusden's edition*, vol. 2. p. 430.

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A FEW

**CHOROGRAPHICAL NOTES,**

UPON THE PLACES

MENTIONED IN ST. LUKE.



A FEW

## CHOROGRAPHICAL NOTES,

&c. &c.

### CHAP. I<sup>a</sup>.

*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.*

**B**EFORE we make any particular inquiries into the countries mentioned Luke iii. 1; it will not be amiss to dip into history a little more generally.

“Augustus Cæsar<sup>b</sup> received Herod’s sons, Alexander and Aristobulus, upon their arrival at Rome, with all the kindness imaginable, καὶ δίδωσιν Ἡρώδῃ τὴν βασιλείαν ὅτι βούλεται βεβαιοῦν τῶν ἐξ αὐτοῦ γεγονότων; granting a power to Herod to establish the kingdom in which of his sons he pleased: καὶ χώραν ἔτι τὸν τε Τράχωνα, καὶ Βαταναίαν, καὶ Ἀβρανίτιν<sup>c</sup>: yea, and moreover, gave him the region of Trachonitis, 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 Herodium, 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

<sup>a</sup> *English folio-edition*, vol. 2. p. 361.—*Leusden’s edition*, vol. 2. p. 471.

<sup>b</sup> *Joseph. Antiq. lib. 15. cap. 13.* [Hudson, p. 697. 6.]

<sup>c</sup> Ἀβρανίτιν. Hudson.

Perea and Galilee. Ἐγένετο ὑπὸ τούτῳ [Ἀντίπα] ἢτε Περαιὰ καὶ Γαλιλαία, "Perea<sup>c</sup> 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: "Βαταναία τε καὶ Τράχων, &c. Batanea<sup>d</sup>, 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, εἰκοστῷ μὲν ἐνιαυτῷ τῆς Τιβερίου ἀρχῆς. Then<sup>e</sup> 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<sup>f</sup> 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 Ζήνωνος 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<sup>g</sup> also speaks of this Zenodorus, telling us, that "there were few robberies committed now; καταλυθέντων 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, בית זנון 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 טור תלנא 'the mountain of snow;' which I rather believe.

<sup>c</sup> De Bell. lib. 2. cap. 9.

<sup>d</sup> De Excid. lib. 2. cap. 9.

<sup>e</sup> Antiq. lib. 18. cap. 6.

<sup>f</sup> English folio-edition, vol. 2. p. 362.

<sup>g</sup> Strabo, lib. 16.

## SECT. II.

*Whether Perea may not also be called Galilee.*

I. ALTHOUGH the whole Transjordanine country might justly enough be called Περαιία, 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<sup>b</sup> of the Reubenites, and part of the tribe of Gad.

Hence that of Ptolemy, that ἀπ’ ἀνατολῶν τοῦ ποταμοῦ Ἰορδάνου, “from the east of the river Jordan,” there are only these cities reckoned up by him:—

Κόσμος, Cosmos.

Λιβίας, Livias.

Καλλιρρόη, Callirrhoe. Of old, Lasha.

Γάζωρος, Gazorus.

Ἐπίκαιρος, Epicurus.

Other places, that were beyond Jordan, he mentions under other districts; as, some under Cœlosyria,—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, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνῶν, “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 ἀνὴρ ἐκ πόλεως ὄνομα Γαμάλα, “A<sup>i</sup> Gaulonite of the city of Gamala.” Now it is well enough known, that Gaulona and Gamala were beyond Jordan.

<sup>b</sup> Leusden's edition, vol. 2. p. 471.

<sup>i</sup> 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<sup>j</sup> 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 גלילות הירדן “of Geliloth of Jordan,” Josh. xxii. 11, when the passage was concerning Perea: whence that country might well take its name of Galilee.

<sup>j</sup> English folio-edition, vol. 2. p. 363.

## 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<sup>k</sup>: עַד כ' אַמָּה “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” [that is, if the roof or cover of his tabernacle be above twenty cubits high]. “Abai saith unto him, If, therefore, any one<sup>l</sup> shall pitch a

<sup>k</sup> Succah, fol. 2. 1.

<sup>l</sup> Leusden's edition, vol. 2. p. 473.

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 עפנית קרניה '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 עפין *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 חוזים בהם "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 בהם for no other than a place, when it renders it בלישה "in Lishah."

When the Israelites went out of Egypt into that land, the whole Transjordanine region was divided into these two seigniories,—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<sup>m</sup>. 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<sup>n</sup> 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

<sup>m</sup> Lib. de Excid. 3. cap. 4.

<sup>n</sup> English folio-edition, vol. 2. p. 364.

candid judgment of the reader. Let us, therefore, begin with Trachonitis.

#### SECT. IV.

##### *Trachonitis.*

ARGOB, mentioned Deut. iii. 14, is, by the Targumists, called טרוננא and טרכונא Trachona. And so Jonath. 1 Kings iv. 13: the Samaritan hath it, ריגובאה 'Rigobaah,' which seems akin to רגב 'Regab,' amongst the Talmudists.

"Tekoah<sup>o</sup> hath the pre-eminence for oil: Abba Saul saith, לה רגב בעבר הירדן The next to that is Regab, beyond Jordan."

Gul. Tyrius would derive the name from 'Dragons.' For so he: "It<sup>p</sup> (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, ὁρίζετο δὲ αὐτὴν [Βαταναία] τῇ Τραχωνίτιδι "Batanea<sup>q</sup> 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 עילאה דלמעלה מן תרנגולא "Tarnegola [or Gabara] the

<sup>o</sup> Menacoth, fol. 85. 2.

<sup>p</sup> De Bell. Sacr. lib. 16. cap. 9.

<sup>q</sup> Antiq. lib. 17. cap. 2.

upper, which is above Cæsarea [Philippi], and Trachona, which extends to Bozrah<sup>r</sup>:” 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<sup>s</sup>: and so it supposes the country extending itself from the north towards the south.

2. *Βαταναίας*<sup>t</sup> *χώρας*, “Of the province of Batanea; east of which is Saccea, and here, under the hill Alsadamus, are the Trachonite Arabians.” Behold here the Trachonites living east of Batanea.

3. “*Ἦτε*” *Γαμαλιτικὴ καὶ Γαυλανίτις, Βαταναία τε καὶ Τραχωνίτις* “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 severals, had one general name of *Bashan*; which word, how it came to change into Bathan, 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 *אשר חורן אל גבול חורן* Ezek. xlvii. 16, to be rendered by the Greek interpreters, *Αἱ εἰσὶν ἐπάνω τῶν ὀρίων Αὐρανίτιδος*, “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? *כדור המשיקה*

<sup>r</sup> Hieros. Shevüth, fol. 36. 3.

<sup>s</sup> Antiq. lib. 12. cap. 12.

<sup>t</sup> Ptol. cap. 15. towards the end.

<sup>u</sup> Joseph. de Excid. lib. 3. cap. 4. [Hudson, p. 1121.]

<sup>v</sup> Rosh Hashanah, cap. 2. hal. 2.

ופסרטבא לגרופינא. From mount Olivet to Sartaba. ופסרטבא לטרטבא  
 And from Sartaba to Gryphena. ומגרופינא לחורן. And from  
 Gryphena to Hauran. ומחורן לבית בלתיק. 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?—Rabh saith, It is Biram. What is the captivity? Rabh Joseph saith, It is Pumbeditha.” 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, “Rabh 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 Antilibanus called Hauran, either from the Syriac word חור Havar, which signifies *white*; or from the Hebrew word חור Hor, 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

\* English folio-edition, vol. 2. p. 365.      \* Lib. 22. 26.

it near the sea of Gennesaret: "Subito enim transcurſa regione Auranitide, quæ 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<sup>x</sup> hath it] took its name from Hauran, the word itſelf ſeems to aſſure us. Although ſome, quoted by Euſtathius in Dionys. Περιηγ., do apprehend it to be a Latin name. "Ἄλλοι δὲ φάſιν (ſaith he) ὅτι Καίſαρ Τιβέριος ἐκ Δράκοντος αὐτὸν Ὀρόντην μετωνόμαſεν, ὃ ſημαίνει 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<sup>y</sup> 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<sup>z</sup> places ſome nation or other, called by the name of the Itureans, in Cyrrheſtica of Syria: "Et inde Cyrrheſtica," &c. "Next that is Cyrrheſtica, the Irneates, the Gindareni, the Gabeni, two tetrarchies, which are called Granii Comatitæ, the Emiſenes, the Hylatæ, a nation of the Itureans,—and thoſe of them alſo called the Betarreni, the Mariamitani," &c.

"After<sup>a</sup> Macra, is Marſyas, wherein are ſome hilly places, on one of which ſtands Chalcis, a gariſon of Marſyas.

<sup>x</sup> Lib. 5. cap. 22.

<sup>y</sup> Lib. 16.

<sup>z</sup> Lib. 5. 23.

<sup>a</sup> Strabo, lib. 16.

The beginning of it is Laodicea, about Libanus. Τὰ μὲν οὖν ὄρεινὰ ἔχουσι πάντα Ἰτουραῖοί τε καὶ Ἀραβες, κακοῦργοι πάντες. The Itureans and Arabs hold all the mountainous places, a very mischievous sort of people, all of them."

Στρατεῦσαι<sup>b</sup> δ' αὐτὸν [Δαβὶδ] καὶ ἐπὶ Ἰδουμαίους, καὶ Ἀμμονίτας, καὶ Μωαβίτας, καὶ Ἰτουραίους, καὶ Ναβαθαίους, καὶ Ναβδαίους. "David made war with the Edomites, the Ammonites, the Moabites, the Itureans, the Nabathites<sup>c</sup>, and Nabdites." He had said before, "That he had subdued the Syrians dwelling by Euphrates and Comagene, καὶ τοὺς ἐν Γαλαδηνῇ Ἀσσυρίους καὶ Φοίνικας, the Assyrians and Phœnicians that were in Galadene."

"Secus<sup>d</sup> mare Galilææ viam carpentes," &c. "Taking the way by the sea of Galilee, we entered Phœnice, and, leaving Paneas, which is Cæsarea Philippi, on the right hand, we came to Iturea."

"Rex<sup>e</sup> 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<sup>f</sup> 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 Philip any part of his tetrarchy within Cyrrestica, 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 עִתּוּר Hittur, which signifies *wealth*; or from עִשׂוּר, 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 עִשְׂרֵן *ten*, might

<sup>b</sup> Eupolemus in Euseb. Præpar. Evangel. lib. 9. cap. 30.

<sup>c</sup> Leusden's edition, vol. 2. p. 475.

<sup>d</sup> Gul. Tyr. de Bell. Sacro, lib. 9. cap. 15.

<sup>e</sup> Ibid. lib. 21. cap. 11.

<sup>f</sup> English folio-edition, vol. 2. p. 366.

have been altered by the change of ש Shin into ת Than, 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 ס Samech.

May it not, therefore, be derived from חִתּוּרֵי Hitture, *diggings*, because of the caves and hollows under-ground? So that the Iturei might signify the same with Troglodytes, "those that dwell in caverns and holes." And so the Troglodytes, 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.

Ἐπέκεινται δὲ αὐτῆς [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<sup>b</sup>.

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<sup>i</sup>. 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 חִתּוּרֵי 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 Troglodytes, 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

<sup>s</sup> Strabo, lib. 16.

<sup>b</sup> Bemidbar Rab. fol. 211. 2.

<sup>i</sup> Gal. Tyr. lib. 33. 15.

with Trachonitis mentioned in St. Luke, and Auranitis alone is Iturea. For that passage in Josephus<sup>j</sup> ought to be taken notice of: Δωρεῖται τὸν Ἀγρίππαν τῇ Φιλίππου τετραρχία, καὶ Βαταναία, προσθεῖς αὐτῷ τὴν Τραχωνίτιν σὺν Ἀβέλλῳ. “Cæsar 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; Λυσανία δὲ αὐτῇ ἐγεγόνει τετραρχία, “that had been the tetrarchy of Lysanias.” So also Ptolemy; Ἀβίλα ἐπικληθεῖσα Λυσανίου, “Abila, that bore the name of Lysanias:” and he reckons this up among the cities of Cœlo-syria, under these degrees:—

|             |     |     |     |     |
|-------------|-----|-----|-----|-----|
| Heliopolis  | 68. | 40. | 33. | 40. |
| Abila . . . | 68. | 45. | 33. | 20. |

Pliny<sup>k</sup> speaks of Abila in that country: “Paneas, in qua Cæsarea, cum supra dicto fonte [viz. cap. 15.] Abila, Arca, Ampeloessa, Gabo.”

It<sup>l</sup> 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 אַבֵּל ‘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<sup>m</sup> is<sup>n</sup> called Ἀβίλα, Abila, “distant from Jordan three-score furlongs:” which he also mentions with Julias κατὰ<sup>o</sup> τὴν Περαιάν, “in Perea,” There is also Abel-meholah, and Abel-beth-maachah, &c.

Near this sound comes אַבְלָם קְלִיקָא “Abelas<sup>p</sup> of the Cilicians.” The very word אַבְלִינָא ‘Abilene,’ is in Vajicra Rabba; וַתְּפֹל שְׂבָא וַתִּקְחֵם “The Sabeans fell upon them,

<sup>j</sup> Antiq. lib. 20. cap. 5. [Huds. p. 890. 28. Ἀβίλα.]

<sup>l</sup> English folio-edition, vol. 2. p. 367.

<sup>n</sup> Leusden’s edition, vol. 2. p. 476.

<sup>p</sup> Targ. Jonath. upon Numb. xxxiv. 8.

<sup>k</sup> Nat. Hist. lib. 5. cap. 18.

<sup>m</sup> Antiq. lib. 5. cap. 1.

<sup>o</sup> De Excid. lib. 2. 22.

<sup>q</sup> Fol. 184. 1.

and took them away, Job i. 15. R. Abin Bar Cabna saith, והלכו את צאנו מכפר קרייניוס They came out of Caphar Karinus, כל האבילין and they went through all Abilene, and came to מגדל מצביה 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: דבר ידברו בראשונה שאול ישאלו: "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: Λόγον ἐλάλησαν ἐν πρώτοις, λέγοντες, ἐρωτημένος ἠρωτήθη ἐν τῇ Ἀβὲλ καὶ ἐν Δάν, εἰ ἐξέλιπον ἂ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραήλ. Ἐρωτῶντες ἐπερωτήσουσιν ἐν Ἀβὲλ, καὶ οὕτως εἰ ἐξέλιπον. 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 דבר ידברו בראשונה 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, וכן דתמו 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, 1 Kings xvii, is written in Hebrew צרפת *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 צרפת, understand *France*; and, by ספרד *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

<sup>r</sup> *English folio-edition*, vol. 2. p. 368.

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 captived 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 Phœnicians, 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 Βασιλεῖς τῆς Φοινίκης, ‘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 Ἐφραθὰ, Ephratha, with which the Arabian interpreter agrees. But the Syriac with the Targumist, *Spain*. The Vulgar, *Bosphorus*, confusedly,—besides that it makes the preposition ך 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 Zarephath, 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 Ἐρεμβοί<sup>s</sup>, Erembi, οὗς εἰκὸς λέγειν τοὺς Τρογλοδύτας Ἀραβας<sup>t</sup>. “Whom you may rightly call the Troglodyte Arabs,” saith Strabo<sup>u</sup>; that is, probably, the Horims in mount Seir; for I suspect Horim, by ill use, might form itself into Eremb.

If<sup>u</sup> 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.*

“INDE<sup>v</sup> [à Tyro] Sarepta, et Ornithon oppida; et Sidon artifex vitri, Thebarumque Bœotiarum parens:” “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<sup>w</sup> Acon and Tyre there is a shore all spread

<sup>s</sup> Hom. Odys. 3.

<sup>t</sup> Strab. lib. 1.

<sup>u</sup> English folio-edition, vol. 2. p. 369.

<sup>v</sup> Plin. lib. 5. cap. 19.

<sup>w</sup> Strabo, lib. 16.

over with little hillocks of sand ; φέρων τὴν ὑάλιν ἄμμον, 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.

*Nain.* Luke vii. 11.

I. *Concerning Nain near Tabor, shown to Strangers.* II. *Concerning Nain in Josephus and the Rabbins.* III. *The Greek Version of ענגנים Engannim.*

SECT. I. *Concerning Nain near Tabor, shown to Strangers.*

IN the Alexandrian copy ענגנים Ijon is Νάιν, Nain, 1 Kings xv. 20 :—in the Roman, it is 'Αἶν, Ain. So Hazar-enan, Numb. xxxiv. 9, in the Roman copy is 'Αρσενάιν, Arsenain ; in the Alexandrian, 'Ασερνάιν, 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<sup>1</sup>; because that<sup>2</sup> 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, Ἰταβύριον ὄρος, τὸ μὲν ὕψος ἐπὶ τριάκοντα σταδίουσ ἀνίσχει, μόλις προσβατὸν κατὰ τὸ προσάρκτιον κλίμα, πεδίων δέ ἐστὶν ἡ κορυφή, σταδίων ἕξ καὶ εἴκοσι. "Mount<sup>a</sup> 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 נאבלס 'Nabelis,' 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<sup>b</sup> Darshanim [Expositors] upon Bereshish Rabba speak of a certain place called נעין 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 elsewhere; it couches between two borders. These are the two valleys, בקעת פסלן the valley of Pislán, and the valley of Jezreel. And he saw that rest was good, תנעם ׀ this is Tinaam: and the land, that it was pleasant, נעין ׀ 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

<sup>1</sup> Leusden's edition, vol. 2. p. 478.

<sup>2</sup> English folio-edition, vol. 2. p. 370.

<sup>a</sup> Joseph. de Excid. lib. 4. cap. 16. [Hudson, p. 1163. 41.]

<sup>b</sup> Sect. 98.

in the tribe of Issachar, called so from the pleasantness of its situation (as indeed  $\text{טינאם}$  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<sup>c</sup> was usual for the Galileans, coming up to the holy city to the feasts, to take their journey through the Samaritans’ country, *καὶ τότε κάθοδον αὐτοῖς κώμης τῆς Νάϊς 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<sup>d</sup> was another fight betwixt the Galileans and Samaritans; *κατὰ γὰρ τὴν Γέμαν καλουμένην κώμην, ἧτις 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 Nain; 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 Nain, 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.

### SECT. III.

#### *Engannim.*

THERE is a great inclination in me to believe, that Naim 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 Nain, 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:’ Naim, in the very etymon, implies ‘pleasantness:’ and Engannim, ‘a fountain and gardens.’

<sup>c</sup> Antiq. lib. 20. cap. 5.

<sup>d</sup> In lib. 2. de Excid. cap. 21.

III. The Engannim, mentioned Josh. xxi. 29, in 1 Chron. vi. 73, is אנם Anem. Now if you transpose the letters (as is done in סרוח and חרט), it will be נעם '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 delightful walks."

Why<sup>e</sup> the LXX should render עין גנים Engannim by πηγὴ γράμματων, 'a fountain of letters,' Josh. xxi. 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; דסיחרא דמוליא דסופיסטין במוליא דמוליא דמוליא דמוליא, sophists [skilful] in new moons, אצרו לוגין במוליא דמוליא דמוליא דמוליא, astrologers [conversant] about planets and stars," &c.

If we would include the Levites, that dwelt amongst the tribe of Issachar, under the general name of Issachar,—then might Engannim, being a Levitical city, be an academy for that kind of mathematical learning; but in both we are very uncertain. Nor is it less obscure, that the same Greek interpreter hath, instead of Remeth, Engannim<sup>f</sup>, Enhaddah, and Bethpazes, rendered, 'Ρεμμας, καὶ Ἰεὼν, καὶ Τομμαν, καὶ Αἰμαρεκ, καὶ Βηρσάφης' "Remmas, and Jeon, and Tomman, and Æmarec, and Bersaphes," Josh. xix. 21.

#### CHAP. IV.

*Emmaus.* Luke xxiv.

I. *Several Things about its Name and Place.* II. *Its Situation.*  
 III. *Some Story of it. Also of Timnath and Mount Gilead,*  
 Judg. vii. 3.

##### SECT. I. *Several Things about its Name and Place.*

WE have spoken something already concerning Emmaus, in our Chorographical Century, chap. xlv; let us add some few things in this place.

<sup>e</sup> English folio-edition, vol. 2. p. 371.

<sup>f</sup> Leusden's edition, vol. 2. p. 479.

I. It was distant from Jerusalem, as appears both from our evangelist and Josephus<sup>g</sup>, 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? 'Εξήκοντα, "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<sup>h</sup>; thirty furlongs." Our Josephus plainly hath it, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἑξήκοντα. "A town, called Emmaus, distant from Jerusalem threescore furlongs."

II. The Syriac, Arabic, and Persian interpreters write the name in the evangelist with an *γ* at the beginning; the Syriac and Persian **EMMAU**. So also the Syriac, in 1 Macc. iii. 40. But the Arabic **EMMAU**, the Talmudists **EMMAU**, with *א* in the beginning. Indeed, in Talm. Bab. in Erachin, fol. 10. 1, it is written **EMMAU**; but in the Misnaioth, printed by itself, it is **EMMAU**. 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, 'Emmaus;' 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<sup>i</sup> Jochanan Ben Zacchai had five disciples, who, while he lived, sat always with him; but when he died, they retired to Jafne. But R. Eliezer Ben Erech betook himself to his wife **EMMAU** at Emmaus, **EMMAU** 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<sup>i</sup> 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."

<sup>g</sup> De Excid. lib. 7. cap. 27.

<sup>h</sup> Lib. de Bell. 7. cap. 27. [Huds. p. 1511. 17.]

<sup>i</sup> Midras Coheleth, fol. 101. 2.

<sup>j</sup> Gal. Tyr. lib. 7. cap. 24.

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<sup>k</sup> 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 Ἐμμαῦ προσαγορεύει, 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 Varus<sup>l</sup>. Nor is it more strange, that its ancient name Emmaus, should change into Nicopolis, when the place itself became a Roman colony<sup>m</sup>.

## 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 Talmud<sup>n</sup>: מבית חורון ועד אמאום הר "From Beth-horon to Emmaus, it is hilly." מאמאום ועד לוד שפלה "From Emmaus to Lydda, it is champaign; and from Lydda to the sea, is valley."

<sup>k</sup> English folio-edition, vol. 2. p. 372.

<sup>l</sup> Joseph. Antiq. lib. 17. cap. 12. and de Excid. lib. 3. cap. 7.

<sup>m</sup> Id. de Excid. lib. 7. cap. 27.

<sup>n</sup> Sheviith, fol. 38. 4.

If you would hear Ptolemy more largely, thus he writes:—

|                     |   |     |     |     |     |
|---------------------|---|-----|-----|-----|-----|
| Jamnia              | . | 65. | 40. | 32. | 0.  |
| Lydda.              | . | 66. | 0.  | 32. | 0   |
| Antipatris          |   | 66. | 20. | 32. | 0.  |
| Emmaus <sup>o</sup> |   | 65. | 45. | 31. | 45. |
| Jerusalem           |   | 66. | 0.  | 31. | 40. |

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 Maccabeans pursue, *μέχρι Γαδάρων, καὶ τῶν πεδίων τῆς Ἰδουμαίας, καὶ Ἀζώτου, καὶ Ἰαμνείας*, “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. Tyrius makes me think it might; who, describing the encampings and journeyings of the crusade army, tells us, “Relictis<sup>p</sup> a dextra,” &c. “Leaving the maritime towns, Antipatris and Joppe, 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

<sup>o</sup> Leusden's edition, vol. 2. p. 480.

<sup>p</sup> Lib. 2. cap. 22.

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<sup>a</sup> were servants of the priests, saith R. Meir. But R. Jose saith, They were of the family of Beth Pagarim, and Beth Zippory, in Emmaus, who had placed their daughters in marriage with the priests.”

The<sup>r</sup> 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<sup>s</sup>: “R. Akibah said; I asked Rabban Gamaliel, and R. Joshua באטלם של אמאוס 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 Maccoth, fol. 14. 1

It was one of the larger cities: for so Josephus speaks of it; Καὶ τέσσαρας πόλεις ἐξανδραποδίζεται Κάσσιος ὧν ἦσαν αἱ δυνατώταται Γόφνα τε καὶ Ἐμμαοῦς πρὸς ταύταις δὲ Λύδδα καὶ Θαμνά: “Cassius disfranchised four cities, the greatest of which was Gophna and Emmaus; and next to these was Lydda and Thamna.”

Under<sup>n</sup> 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-

<sup>a</sup> Erachin, fol. 10. 1. and Succah, fol. 51. 1.

<sup>r</sup> English folio-edition, vol. 2. p. 373.

<sup>s</sup> Fol. 9. 4.

<sup>t</sup> Antiq. lib. 14. cap. 18. [Hudson, p. 637. 18.]

<sup>u</sup> Notitia Imper. Orient.

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 חממת or the 'Baths of Tiberias,' are commonly in the Greek rendered Ἀμμαοῦς: 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 Ἐμμαοῦς may as well be derived from אממת Ammath, 'a channel of waters,' as well as the other Ἀμμαοῦς from חממת '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 Sigvert's Chronicle, in the reigns of Theodosius and Valentinianus: "Hoc tempore in castello Judeæ 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, Menacoth, fol. 37. 1: מי שיש לו שני ראשים: "If any one should have two heads, באיזה מהן מניח תפילין 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 סרה Serah and סרה Cheres,—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, ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνημα, &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 מצפון להר געש "on the north side of the hill Gaash," Ἀπὸ βορρᾶ τοῦ ὄρους τοῦ Γαλαὰδ, "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, ישב ויצפר מחר, let<sup>w</sup> 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, ויתבחר מטורא דגלעד, 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

<sup>w</sup> English folio-edition, vol. 2. p. 374.

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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A  
**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<sup>a</sup>.

*Bethabara.* John i.

I. *Different Readings, Βηθανία and Βηθαμαρά.* II. *The noted Passages over Jordan.* III. *The Scythopolitan Country.* IV. *Μέγα πεδίου. The Great Plain: the Scythopolitan Passage there.* V. *Beth-barah, Judg. vii. 24.*

SECT. I. *Different Readings, Βηθανία 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<sup>b</sup> ἐν Βηθαβαρά ἐγένετο· ἐν ἄλλοις δὲ ἀντιγράφοις, ἐν Βηθανία· “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 ἐν Βηθαμαρά ἐγένετο· ἐν ἄλλοις δὲ ἀντιγραφοις, ἐν Βηθανία. 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 μῦ à Βῆτα, et contra,” “is so great in ancient writings, that μῦ and Βῆτα can hardly be distinguished;” partly, that the alternate use of Mem and Beth is so very common in those countries.

Nor<sup>c</sup> indeed is it much wonder, that ‘Bethamara’ should

<sup>a</sup> Leusden's edition, vol. 2. p. 575.—English folio-edition, vol. 2. p. 491.

<sup>b</sup> Epiphani. Hæres. li.

<sup>c</sup> English folio-edition, vol. 2. p. 492.

change into 'Bethania,' since Bethamara, being writ בית עמרא, signifies 'a place of wool;' and Bethania, being writ בית עאניא, 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 הברה i. e. "the house of exposition," or the school (in which sense we meet with בר"י and בר"תא); whence for explication it is annexed, by some hand or other in the margin<sup>d</sup>, בית חניא '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<sup>e</sup> בית חניא 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, בית עברה עבר הירדן: because ביה עברה 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 Βηθαβαρα 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, whiles 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<sup>f</sup>, betwixt the lake of

<sup>d</sup> בית חניא

<sup>e</sup> בר חניא

<sup>f</sup> Leusden's edition, vol. 2. p. 576.

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<sup>s</sup> Dominus Rex quam Principes omnes, Tiberiadem usque perveniunt, ubi circa pontem, unde ex mari Jordanis fluentia 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<sup>b</sup> Tiberiadem secus pontem, unde de lacu Genezar, Jordanis fluentia 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-

<sup>s</sup> Galiel. Tyr. de Bell. Sacr. lib. xvii. cap. 8.

<sup>b</sup> 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-shean, 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-shean.

I. Beth-shean<sup>i</sup>, or Scythopolis, was in the lot of Manasseh, Judg. i. 27. Greek, Καὶ οὐκ ἐξῆρε Μανασσῆ τὴν Βαιθσάν, ἣ ἐστὶ Σκυθῶν πόλις. "Neither did Manasses drive out the inhabitants of Beth-shean, 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<sup>k</sup> bounds of Galilee, on the south, is Σαμαρία τε καὶ Σκυθόπολις μέχρι τῶν Ἰορδάνου ρείθρων. 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 πεδίου. *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

<sup>i</sup> English folio-edition, vol. 2. p. 493.

<sup>k</sup> Joseph. de Bello, lib. 3. cap. 4.

situation and portion of Ephraim and Manasseh, he thus expresseth himself:—

Ἡ δ' Ἐφραΐμου φυλὴ τὴν ἄχρῃ Γαδάρων ἀπὸ Ἰορδάνου ποταμοῦ μηκυνομένην ἔλαχεν· εὐρείαν δὲ, ὅσον ἀπὸ Βεθῆλων εἰς τὸ μέγα τελευτᾶ πεδῖον. “The tribe of Ephraim extended itself, in length, from the river Jordan, to Gadarah” [Gazarah, or Gezer, Josh. xvi. 3, and xxi. 21]; “in breadth, from Beth-el, and ends at the Great Plain.”

Τῆς Μανασσήτιδος οἱ ἡμίσεις, &c. “The half tribe of Manasseh extends itself in longitude from Jordan to the city Dor. Πλάτος δὲ ἐπὶ Βηθσάνων, ἣ νῦν Σκυθόπολις καλεῖται. But in latitude [from Ephraim] it reacheth to Beth-shean, which is now called Scythopolis.” So that that Μέγα πεδῖον, 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, Ἦκον<sup>m</sup> εἰς τὸ μέγα πεδῖον, οὗ κείται κατὰ τὸ πρόσωπον πόλις Βηθσάνη. “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 πεδῖον Ἐσδρηλώμ. “The great plain of Esdrelom:”—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 Ἐσραῖ. 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<sup>n</sup>, 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,

<sup>l</sup> Antiq. lib. 5. cap. 1. [Hudson, p. 188. 11.]

<sup>m</sup> Antiq. lib. xii. cap. 12.

<sup>n</sup> Lausden’s edition, vol. 2. p. 577.

—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, *Σκύθαι*, quasi *Σύκκοθαι* 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<sup>o</sup> 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 בית עברה “Beth-abara,” 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 signifieth “beyond Jordan:” especially that common threefold division, יהודה וגליל ועבר הירדן “Judea, Galilee, and beyond Jordan.” Ἀπ’ ἀνατολῶν 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 Scythopolitan 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 Βηθανία, we might suppose it written בית עאניא “Bethaania,” which, in the Syriac idiom (amongst whom it is no unusual thing to change ש into ע), agrees with בית שאניא ‘Bethshania.’

## CHAP. II.

*Nazareth, John i. 45.*

- I. *A Legend not much unlike that of the Chapel of Loretto.*  
 II. *The Situation of Nazareth.* III. *בן נצר Ben Nezer.* IV.  
*Certain horrid Practices in כפר נחום Capharnachum.* 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<sup>p</sup> 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<sup>q</sup> 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<sup>r</sup> us repay one legend with another:—

“ They<sup>s</sup> 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

<sup>p</sup> *English folio-edition, vol. 2. p. 495.*  
<sup>r</sup> *Leusden's edition, vol. 2. p. 578.*

<sup>q</sup> *Ad An. Dom. ix.*  
<sup>s</sup> *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 Haminah Ben Dusa, a notorious magician<sup>t</sup>. Unless you will also say, that the chapel at Loretto took that jaunt by the help of magic.

A<sup>u</sup> 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 Tabor. For so they, unanimously: "A Nazareth duabus leucis contra orientem est mons Tabor:" "From Nazareth two leagues eastward is mount Tabor." 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<sup>v</sup>:—

Καὶ μετὰ τούτοις [the Manassites] Ἰσάχαρις, Κάρμηλόν τε ὄρος καὶ τὸν ποταμὸν τοῦ μήκουσ ποιησαμένη τέρμονα, τὸ δ' Ἰτα-

<sup>t</sup> Juchasin, fol. 57. 1.

<sup>u</sup> In Bemidbar Rabba, fol. 257.

<sup>v</sup> Antiq. lib. 5. cap. 1. [Hudson, p. 188. 17.]

βύριον 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<sup>w</sup> describes mount Tabor, where these things seem something obscure; Ἰταβύριον ὄρος, ὃ ἐστὶ τοῦ μεγάλου πεδίου καὶ Σκυθοπόλεως μέσον. We have already seen, where Scythopolis lay; and where the μέγα πεδίων, the Great Plain, near Scythopolis. But what should that μέγα πεδίων, ‘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<sup>x</sup>. So that the μέγα πεδίων of Scythopolis, or Manasseh, is distinctly called by him, Μέγα πεδίων Σαμαρείτιδος, “The Great Plain of Samaria<sup>y</sup>.”

And the Lower Galilee is described, by the Talmudists, by this character, “That it produceth sycamines, which the Upper Galilee doth not<sup>z</sup>.” Now the sycamine-trees were ἐν τῇ πεδινῇ, “in the vale,” 1 Kings x. 27. And hence seems to arise the distinction between<sup>a</sup> 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 πεδίων, or ‘the Great Plain.’ So Cana had the adjunct of “Cana of Galilee,” perhaps that it might distinguish that Cana, which bounds both the Galilees; 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<sup>z</sup>” it looks this way;—that is, he would not go into Nazareth, but into Galilee,—viz. the Upper; and so came to Cana.

<sup>w</sup> De Bell. lib. 4. cap. 6. [Huds. p. 1163.]    <sup>x</sup> Lib. 3. cap. 4.    <sup>y</sup> Ibid. lib. 2. cap. 21.

<sup>z</sup> Sheviith, cap. 9. hal. 2.    <sup>a</sup> English folio-edition, vol. 2. p. 496.

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.

בן נצר *Ben Nezer*.

I AM not abundantly satisfied in the common writing of the word 'Nazareth,' by נצר; much less that 'Nazareus' should be expressed by נוצרי, i. e. *Nωζαραϊος*, when the sacred Amanuenses write it *Ναζωραϊος*. But I can hardly suppress a just indignation, when I read what the Jews scribble about בן נצר 'Ben Nezer.'

"The<sup>b</sup> 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. מלכות אמלכות לא קשיא As to kingdom and kingdom, there is no<sup>c</sup> 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 ליסטים עלמא 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." קרי ליה ליסטים 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 נצר they write the city 'Nazareth.' Read on, and the suspicion will increase.

"I<sup>d</sup> considered the horns; and behold, there came up among them another little horn [Dan. vii. 8], זה בן נצר This is Ben Nezer." Aruch quoteth this passage under the word קרן in this manner: "There came up among them another little horn: זו מלכות כותים" "This is the kingdom of the Cuthites." Now, what they meant by 'the kingdom of the

<sup>b</sup> Chetubh. fol. 51. 2.

<sup>c</sup> Leusden's edition, vol. 2. p. 579.

<sup>d</sup> Beresh. Rabb. sect. 76.

Cuthites,' may be conjectured from "The<sup>e</sup> winter is past [Cant. ii. 11]; מלכות בנות"ם; 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 Cœlosyria; of which Pliny<sup>f</sup>; "Cœlosyria habet Apamiam Marsya amne divisam. A Nazerinorum tetrarchia Bambycen, quæ alio nomine 'Hierapolis' vocatur, Syris vero 'Magog.'"

#### SECT. IV.

##### *Certain horrid Practices in כפר נחום Capharnachum.*

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 Tyrius<sup>g</sup>, 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 Capharnaum 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 נעים 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 Josephus<sup>h</sup> giveth of it<sup>i</sup>; 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:—

"Chanina<sup>1</sup>, R. Joshua's brother's son, went into כפר נחום Capernaum, ועברון ליה מינאי מלה and the heretics" (or magi-

<sup>e</sup> Midras Sobir. fol. 17. 2.

<sup>f</sup> Lib. 5. cap. 23.

<sup>g</sup> Lib. 10. cap. 26.

<sup>h</sup> English folio-edition, vol. 2. p. 497.

<sup>i</sup> Lib. de Bell. 3. cap. 35.

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, ויקב עליו משחא ואתם, 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 עסוקים בריבא אחת committing adultery with a woman. He asketh them, בן אררהון, יהודאי עבדין ‘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.

‡ Midras Cobeletb, fol. 85. 2.

I. קנה 'Kahah,' with the initial letter Koph, is a city in the tribe of Asher, Josh. xix. 28; where the Greek, for 'Kahah,' have *Κανθάνα* and MS. Alex. *Κανά*.

II. קני Kene, a word not very much differing in the sound, occurs amongst the Talmudists<sup>k</sup>, רבי ובית דינו נכמו על קני ויטהרוהו, "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 κώμη* in Josephus, but the situation not mentioned: Antiochus<sup>m</sup> being slain" [viz. when he fought with the Arabian king], τὸ στρατεύμα φεύγει εἰς Κανά κώμην, "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 *κώμη τῆς Γαλιλαίας ἣ προσαγορεύεται Κανά*: "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 Juchasin<sup>n</sup>; the words these: השוכר את הפועלים "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<sup>o</sup>], ונ"ל כי כפר הנגיה חיא כפר בנה, "It seems to me" (they are the words of the author of Juchasin), "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

<sup>k</sup> In Ohaloth, cap. 18. hal. ult.

<sup>l</sup> Leusden's edition, vol. 2. p. 580.

<sup>m</sup> Antiq. lib. 13. cap. 23. [Hudson, p. 599. 8.] <sup>n</sup> Fol. 57. 2. <sup>o</sup> 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<sup>p</sup>. As, also, why the Syriac interpreter should in this place write קטנא ‘Katna,’ instead of ‘Cana.’ Whether he had in his eye or mind קטת ‘Kattath,’ Josh. xix. 15, which, in the vulgar dialect, was called Κατανάθ, ‘Katanath,’ as the Seventy render it, and the Jerusalem Talmudists affirm<sup>q</sup>: or whether, by a diminutive kind of word קטנא ‘Katanah,’ he would intimate the smallness of the town: q. d. “Cana the Less.”

### CHAP. III.

Αἰνὼν ἐγγυὸς τοῦ Σαλείμ, “Ænon, near Salim,”  
John iii. 23.

- I. *Certain Names and Places of near Sound with Σαλείμ, Salim.*  
 II. שלמא A ‘Salmean,’ or a ‘Salamean,’ used amongst the Targumists instead of קני a ‘Kenite.’ III. Αἰνὼν, ‘Ænon,’ 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 מצער The ‘Hill Mizaar,’ Psal. xlii. 6. VIII. עגלת שלישיה ‘Eglath Shelishijah,’ Isa. xv. 5.

#### SECT. I. *Certain Names and Places of near Sound with Σαλείμ, ‘Salim.’*

LET us begin with Σαλείμ, ‘Salim,’ and thence look after its neighbour ‘Ænon.’ We may be a little helped in our inquiry by that passage in Gen. xxxiii. 18: ויבוא יעקב שלם עיר “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 שלום, instead of שלם “he came *in peace*.” and certainly there is no part of mankind could be more likely to

<sup>p</sup> *English folio-edition*, vol. 2. p. 498.

<sup>q</sup> Megill. fol. 70. 1.

<sup>r</sup> Onkelos, Jonathan, Bereshith Rabba, sect. 79. Schab. fol. 33. 2, &c.

judge than the Samaritans, whether שלם, in that place, were the name of any city, yea or no.

II. Σαλειμ, Salim, in the Greek interpreter, according to the Roman copy is the name of a place, Josh. xix. 22; where the Hebrew runs thus, ופגע הגבול בתבור ושחצומה ובית שמש  
 “And the coast [of *Issachar*] reacheth to Tabor, and Shahazimah, and Beth-shemesh.” But the Greek, Καὶ συνάψει τὰ ὄρια ἐπὶ Γαιθβὼρ, καὶ ἐπὶ Σαλιμ κατὰ θάλασσαν, καὶ Βαιθσαμῶς. “And the confines touched upon Gethbor, and upon Salim near the sea, and Bethsamosh.”

The Masoreth observe, that Shahazimah, which is written with a *Vau*, should be written by a *Jod*; which also these interpreters acknowledge (which is worthy our taking notice of); but then they divide the word into two parts, and write it שחצומה i. e. ‘Shahaz, κατὰ θάλασσαν, Shahaz, at the sea:’ but why they should turn *Shahaz* into *Salim*, it is something difficult to guess.

It seems probable, that Σελάμη, ‘Selame,’ which Josephus, in the account of his own life, makes mention of, as fortified by himself, amongst other towns in Galilee,—is the same with this Σαλιμ, ‘Salim,’ mentioned by the Seventy; and that the rather, because it is there reckoned up with mount Tabor.

III. Σααλειμ, ‘Saalim,’ in the Alexandrian copy, answers to the Hebrew שעלים ‘Shaalim,’ 1 Sam. ix. 4. In the Complut. Σαλλιμ, ‘Sallim;’ in the Roman, Σεγαλιμ, ‘Segalim;’ where the Targum, instead of בארץ שלישה “in the land of Shalishah,” hath בארץ דרומא “in the land of the south:” and instead of בארץ שעלים “in the land of Saalim,” it hath בארץ מתברא “in the land of Mathbara.” But why both here, and also 2 Kings iv. 42, they should render בעל שלישה “Baal-Shalisha,” by ארץ דרומא “the land of the south,”—we find some kind of reason in the Gemarists, who, upon this place, have this note:—

“There<sup>t</sup> 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 שדות דרומיות ‘southern fields;’ or literally, ‘made south;’ “because the sun both riseth and sets upon them.” But why they should render ארץ שעלים “the land of Saalim,” ארץ

<sup>s</sup> Leusden's edition, vol. 2. p. 584.

<sup>t</sup> Sanhedr. fol. 12. 1.

<sup>u</sup> In Menachoth, fol. 85. 1.

מתברא "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 מתברא "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 Σαλείμ 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.

שלמא *A 'Salmean,' or a 'Salamean,' used, amongst the Targumists, instead of קני' a 'Kenite.*

EVERY one that hath but dipped into the Chaldee paraphrasts, must know, that the 'Kenites' are called by them שלמא '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 מעכת the 'Maachathites' are by them called אפיקרוס 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 'Επίκαιρος, ἀπ' ἀνατολῶν 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 שלמא 'Salame;' which, how near

" *English folio-edition, vol. 2. p. 499.*

" Ptol. Tab. Asiae 4.

akin it is to *Σαλείμ*, 'Salim,' let the unbiassed reader judge. Who knoweth, therefore, but the evangelist should mean thus; "John was baptizing in Ænon 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.

*Αἰνὼν*, in the Greek Interpreter, Josh. xv. 62.

IF the 'Essene' might be called *שלמאן* '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 *Σαλείμ*, 'Salim,' in the wilderness of Judah; because there I find Ænon 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 Βαδδαργεῖς, καὶ Θαραβαὰμ, καὶ Αἰνὼν*, &c. "And Baddargis, and Tharabaam, and Ænon," &c. Where it is plain, that *Αἰνὼν*, 'Ænon,' 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: *על מדין ישב* 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 Secacah." But now, when *Αἰνὼν*, 'Ænon,' signifies a "place of springs," or waters,—see what follows; *מקול מחצצים בין משאבים* "from the noise of archers among the places of drawing waters." The Greek is *ἀνὰ μέσον ὑδρευομένων*, "Among those that draw water." So that if you ask the Greek interpreter, why he should render 'Middin' by *Αἰνὼν*, 'Ænon,' a place of springs,—he will tell you, because Middin was a place *ὑδρευομένων*, "of those that draw waters."

The Essenes succeeded the Kenites in their dwelling in the wilderness of Judah<sup>w</sup>: 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 *שלמאן* 'Sal-

<sup>w</sup> 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 Αἰνὼν, 'Ænon,' I cannot but observe, that the word is divided both in the Syriac and Arabic version: Syriac, ܢܘ ܢܘܢ "In the fountain Jon:" Arabic, ܢܘ ܢܘܢ ܢ "In the fountain Nun." The words of the evangelist seem to discover the signification of the name.

"Ὅτι ὕδατα 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;

*Ὑδατι βαπτίζων βαθυκύματος ἑγγυθι Σαλήμ.*

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:

*Ἦν τε καὶ Ἰονίην περιναίεται, ἠὲ δ' ἄζαντο.*

"Some say (saith he) that that whole sea from Gaza as far as Egypt, is called the Ionian sea, from Io." Καὶ τὴν ἐκεῖ δὲ Γάζαν Ἰόνην καλοῦσιν οἱ τινες. "Ἐνθα βούς ἦν ἐν ἀγάλματι τῆς Ἰούς, ἥτοι 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

\* *English folio-edition, vol. 2. p. 500.*

† *Leusden's edition, vol. 2. p. 582.*

Egypt, and fixing their seats there by the sea, Herodotus<sup>a</sup> gives us a famous relation.

But must we seek for *יון* “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 Ænon 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<sup>b</sup>, that *Ἐγένετο ὑπὸ τούτῳ [Ἀντίπα] ἦτε Περαιά καὶ Γαλιλαία*, “both Perea and Galilee were under his jurisdiction.” Where, then, shall we begin his first acquaintance with the Baptist? I had once inclination to have fixed it in Galilee; but whilst I consider better, that Herodium was in Perea, and very near Machærus, John’s prison,—that seems the more probable.

Josephus, speaking of Herod the Great, and his stately buildings, hath this amongst other things: *Φρούριον ἐπιτείχισας τῷ πρὸς Ἀραβίαν ὄρει προσηγόρευσεν Ἡρώδιον ἀφ’ ἑαυτοῦ*. 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 Moabish Arabs.

The same Herod that built it, is buried there, as the same Josephus tells us, *De Bell. lib. 1. cap. 21<sup>c</sup>*; where, describing the funeral pomp, he gives this account: *Πεντακόσιοι δὲ ὑπ’ αὐτοῖς τῶν οἰκετῶν καὶ ἀπελευθέρων ἀρωματοφόροι* “After those followed five hundred of his own domestic servants, bearing spices. *Σταδίους δὲ ἑκομίσθη τὸ σῶμα διακοσίους εἰς Ἡρώδιον, οὗ κατὰ τὰς ἐντολὰς ἐτάφη* His body was brought two hundred furlongs” [from Jericho where he died] “to Herodium, where, according to his own appointment,

<sup>a</sup> *Euterpe*, cap. 152. 154.

<sup>b</sup> *De Bell. lib. 2. cap. 9.*

<sup>c</sup> *Hudson*, p. 1043. 14.

he was interred." But, in *Antiq. lib. 17. cap. 10<sup>d</sup>*, "ἤσαν δὲ ἐπὶ Ἡρωδίου σταδία ὀκτώ." "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<sup>e</sup>.*Machærus, a Castle.*

JOSEPHUS<sup>f</sup> tells us, that John Baptist was imprisoned by Herod in the castle of Machærus: Καὶ ὁ μὲν, ὑποψία τῇ Ἡρώδου, δέσμιος εἰς τὴν Μαχαιροῦντα πεμφθεὶς, &c. "He [*the Baptist*], upon Herod's suspicion, is sent prisoner to Machærus." A little before that, he had told us, μεθόριον δὲ ἐστὶ 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, Pliny<sup>g</sup> hath this hint; "Prospicit [*Asphaltitin*] ab oriente Arabia Nomadum [*Moabitis*]: a meridie Machærus, secunda quondam Arx Judææ 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 Macvar and Gedor." The Jerusalem Targum<sup>h</sup>, and Jonathan upon Numb. xxxii. 35, instead of "Atroth, Shopan, and Jaazer," have מכוור וית מכללתא דשופן וית מכוור "Maclelta of Shopan and Macvar:"—to which Jonathan adds גרמתא מכוור "Macvar of Garamatha."

It is obvious enough, how they came to render עטרות 'Atroth' by מכללתא 'Maclelta' (as also Onkelos hath done);—viz. because they translated the Hebrew word, which denotes a *crown*, by the Chaldee word, which is of the same signification. But why 'Jaazer' by מכוור 'Macvar?' On-

<sup>d</sup> Hudson, p. 771. 32.

<sup>e</sup> *English folio-edition*, vol. 2. p. 501.

<sup>f</sup> *Antiq. lib. 18. cap. 7.* [Hudson, p. 805.]

<sup>g</sup> *Nat. Hist. lib. 5. cap. 6.*

<sup>h</sup> *Hierosol. Sheviith, fol. 38. 4.*

kelos, upon the third verse of the same chapter, renders 'Jaazer' and 'Nimrah' by כּוּמְרִין דְּבֵית נִמְרִין, which I should translate, the "Atrati or denigrati of the house of Nimrin." And Ptolemy comments thus in Arabia Petræa; Διατείνει δὲ ἐν τῇ χώρῃ τὰ καλούμενα μέλινα ὄρη, &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 מכוור 'Macvar' hath any relation with 'blackness' from כּוּר 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, Πέουσι δὲ καὶ θερμῶν ὑδάτων πηγαὶ 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 pronounciation, it might agree more with דָּם *blood*; מֵי דִּימוֹן מְלֵאוּ דָּם "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, "Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ," "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 'Salamean,' here we have also the Kenite or Salamean, 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

<sup>1</sup> Leusden's edition, vol. 2. p. 583.    <sup>2</sup> De Excid. lib. 7. cap. 21.

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.* הר מצער 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, *הר מצער* 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 *הר מצער* ‘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<sup>k</sup> let me escape to this city; *הלא מצער הוא* is it not Mizaar, or a little one?” so that *הר מצער* ‘the hill Mizaar’ may be the same, as if it had been said *הר עיר מצער* “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 farthest 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.

<sup>k</sup> *English folio-edition*, vol. 2, p. 502.

## SECT. VIII.

עגלת שלישיה *Eglath Shelishijah*, Isa. xv. 5.

WITH the mention of Zoar is this clause subjoined in Isaiah, עגלת שלישיה “*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: ברחה עד צוער עגלת שלישיה “His fugitives unto Zoar, a heifer of three years old.”

Greek; Ἐν αὐτῇ ἕως 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. xlvi. 34: מצוער עד חורנים עגלת שלישיה “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 עגלת שלישיה *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 שלישי signifies a ‘Duke’ or ‘Tribune.’

There is mention of עגלים “*ein Eglaim*,” in that country, Ezek. xlvii. 10; where Eglaim is plainly of the dual number, and seems to intimate, that there were two Egels,—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:—

|              |     |     |     |     |
|--------------|-----|-----|-----|-----|
| Ζώρα, Zoar   | 67. | 20. | 30. | 30. |
| Θοάνα, Thoan | 67. | 30. | 30. | 30. |
| Νέκλα, Necla | 67. | 20. | 30. | 15. |

So<sup>1</sup> 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  $\gamma$  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 *Ἀγαλλα*, Agalla, which we meet with in Josephus<sup>m</sup>, 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 *Ἀγαλλα*, *Ἀθώνη*, *Ζώαρα*, *Ὀρώναι*, “ Agalla, Athone, Zoar, Horone<sup>n</sup>.” Of Zoar, there can be no scruple; and as little of *Ὀρώναι*, ‘Oronæ;’ but, by that must be meant Horonaim.’ *Ἀθώνη*, ‘Athone’ seems to bear a like sound with Ptolemy’s *Θοάνα*, ‘Thoana; and *Ἀγαλλα*, ‘Agalla,’ with his ‘Necla,’ and that with our ‘Eglah.’

#### CHAP. IV.

Σιχάρ. 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. *יָע סוכר 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; *Οἱ κατὰ μὲν τὴν Ἑβραίων γλώτταν Χουσαῖοι, κατὰ δὲ τὴν Ἑλλήνων Σαμαρεῖται*, “ Those<sup>o</sup> that, in the Hebrew tongue, are called Cuthæans,—in the language of the Greeks, are Samaritans.”

<sup>1</sup> *Leusden's edition*, vol. 2. p. 584.

<sup>m</sup> *Antiq. lib. 14. c. 2.* [Hudson, p. 609.]      <sup>n</sup> *English folio-edition*, vol. 2. p. 503.

<sup>o</sup> *Joseph. Antiq. lib. 9. cap. 14.* [Hudson, p. 429. 20.]

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 כּוּשִׁים may be the same with כּוּשִׁים, the letter ש being changed into ת 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<sup>p</sup>, כּוּתִים גִּירֵי אַרְיֵית הַם “that the Cuthites are proselytes of lions.” R. Akiba saith, גִּירֵי אֲמֹת הֵן “that they are true proselytes.” The story of the lions, 2 Kings xvii. 26, is well enough known; which Josephus<sup>q</sup>, faltering very lamely, reports in this manner; “Ἐκαστοι κατὰ ἕθνος ἴδιον Θεὸν εἰς τὴν Σαμάρειαν κομίσαντες, πέντε δ’ ἦσαν, καὶ τούτους, καθὼς ἦν πατριὸν αὐτοῖς, σεβόμενοι, παροξύνουσι τὸν μέγιστον Θεὸν εἰς ὀργὴν καὶ χόλον. Λοιμὸς γὰρ αὐτοῖς ἐπέσκηψεν, ὑφ’ οὗ φθειρόμενοι, &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.

<sup>p</sup> Kiddushim, fol. 75. 2.

<sup>q</sup> 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<sup>r</sup> 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<sup>s</sup>, 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 Esarhaddon, with whom a priest went up, to instruct them in the worship of the true God. How greatly Epiphanius confounds these things, may be seen in his Hæres. viii. cap. 9.

### 4. *Of Dosthai, the Pseud-Apostle of the Samaritans.*

"When<sup>t</sup> 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<sup>u</sup> 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 *בר ענאי* R. Dosthai the son of Jannai, and *ר שבייה* R. 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

<sup>r</sup> In Sanhedr. fol. 94. 1.

<sup>t</sup> Tanchum, fol. 17. 4.

<sup>s</sup> *English folio-edition*, vol. 2. p. 504.

<sup>u</sup> *Leusden's edition*, vol. 2. p. 585.

Eulogius hath in Photius<sup>u</sup>; “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.’ Οἱ δὲ τοῦτο μὲν παρεγράφοντο, Δοσθὴν δὲ τίνα τοῦνομα ἢ Δοσίθεον ἀνεκέρυττον, Σαμαρείτην μὲν καὶ αὐτὸν τὸ γένος, συνακμήσαντα δὲ κατὰ τε τοὺς χρόνους Σίμωνι 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<sup>v</sup>.

5. *The language of Ashdod, Neh. xiii. 24, whether the Samaritan language or no?*

“And<sup>w</sup> 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: Κρητες καὶ Ἀραβες, “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 Κρητες, *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 פלשתאי ועל ערבאי דיתבין בגרר, 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-

<sup>u</sup> Cod. 230.

<sup>v</sup> Epiph. Hæres. xi, &c.

<sup>w</sup> Neh. xiii. 24.

guage 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<sup>y</sup>.

II. Places, of themselves, pretty well known, are there called by names absolutely unknown. Such are *קצפון* Catsphu, for Assyria, Gen. ii. 14: *לילק* Lilak, for Babel, Gen. x. 9: *שלמאה* Salmaah for Euphrates, Gen. xv. 18: *נפיק* 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 *בניאס* Baniass for Dan, Gen. xiv. 14, that is, Pania, the spring of Jordan: *גניסר* Gennesar 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,

\* *English folio-edition*, vol. 2, p. 505.

<sup>y</sup> *Nat. Hist. lib. 6. cap. 23. Strab. lib. 15.*

*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 פִּנְיָא *Anpak* (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<sup>2</sup>, in degr. 78. 20. 28. 30: and it is numbered amongst six-and-twenty other cities, which he saith are ἐν τῇ μεσογείᾳ, 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:—

Τῶ γὰρ βουλομένῳ ἀκριβῶς περὶ τοῦ ὄρους Γαριζεῖν ἐρευνᾶσθαι, ἰστέον ὅτι πρὸς τῇ Ἱεριχῶ κείμεναι τὰ δύο ὄρη, τό, τε τοῦ Γαριζεῖν καὶ τὸ τοῦ Γεβὰλ πέραν τοῦ Ἰορδάνου, πρὸς τῇ ἀνατολῇ τῆς Ἱεριχῶ, ὡς ἔχει τὸ Δευτερονόμιον, καὶ Ἰησοῦ τοῦ Ναυῆ ἡ Βίβλος.  
 “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,

<sup>2</sup> *Leusden’s edition*, vol. 2. p. 586.

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 מול גלגל "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 בהר עבל on mount *Ebal*," they have put "Ye shall set up these stones, &c. בהר גריזים on mount *Gerizim*."

Compare, with this falsification of theirs, that in Sotah<sup>a</sup>; "R. Eliezer ben Jose saith, I have said to you, O Samaritans, Ye have falsified your law; for ye say, אלוני מורה שכם The plain of Moreh, which is Shechem, Deut. xi. 30 [*they add Shechem of heir 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<sup>b</sup> 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

<sup>a</sup> Fol. 33. 2.

<sup>b</sup> *English folio-edition*, vol. 2. p. 506.

Syriac version, is *Rubil*, and 'Ρούβηλος, *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<sup>c</sup>; Καὶ γενομένου παιδὸς ἄρρένος, καὶ διὰ τὸ οὗτο πρὸς αὐτὴν ἐπεστρεμμένου τοῦ ἀνδρός, 'Ρούβηλον ὀνομάζει τὸν υἱὸν, διότι κατ' ἔλεον αὐτῇ τοῦ Θεοῦ γένοιτο. Τοῦτο 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 ריב אל, 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, Σεφαμάρ, 'Sephamar,' 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 Dammesek and Darmesek, 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 שקר signifies prevaricating; שכיר a mercenary, or hireling; סוכר a sepulchre. So Aruch in סוכר, פירוש קברים, *Sochere*, i. e. *sepulchres*. He quotes a place<sup>d</sup>, where the words are not as they are by him cited; nor is he consistent with himself in the interpretation. But Munster hath, סוכר a *sepulchre*. If it be thus, perhaps שכם 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.

עין סוכר *Ain Socar*, in the *Talmud*.

MAY we not venture to render עין סוכר "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> Schab. fol. 67. 1.

**Kama**<sup>e</sup>; “There was a time when the sheaf” [of the first-fruits] “was brought מן גגות צריפין from<sup>f</sup> Gaggoth Zeriphin, and the two loaves” [those which were to be offered by the high-priest] מן בקעת עין סוכר “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 **Menacoth**<sup>g</sup>: “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, ואתיב חדא ידא אאגרא and stretched forth one hand towards a roof, וחדא ידא אצריפה, and the other hand<sup>h</sup> 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, ואתיב ידא אאגרא and he puts one hand to his eye, וחדא ידא אסיכרא 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

<sup>e</sup> *Bava Kama*, fol. 82. 2.  
<sup>g</sup> *Menach.* fol. 64. 2.

<sup>f</sup> *Leusden's edition*, vol. 2. p. 587.  
<sup>h</sup> *English folio-edition*, vol. 2. p. 507.

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 ביב הקרוב לירושלי, 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.

"צריפה Zariph, and צריפה Zeripha, denotes a little cottage, קלון של שומרי שדות where the keeper of fields lodged<sup>i</sup>." It is described by Aruch, in the word צריף, 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: יושבי צריפין "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.

<sup>i</sup> Erubhin, fol. 65. 2.

## CHAP. V.

*Bethesda, John v. 2.*

- I. *The Situation of the Probatica.* II. *The Fountain of Siloam, and its Streams.* III. *The Pool שלש Shelahh, and the Pool שלוח Shiloahh.* IV. *The Targumist on Eccles. ii. 5, noted.* V. *The Fountain of Etam. The Water-gate.*

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<sup>k</sup> 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<sup>l</sup> 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;

<sup>k</sup> *Leusden's edition, vol. 2. p. 588.*

<sup>l</sup> *English folio-edition, vol. 2. p. 508.*

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:' Kimchi<sup>m</sup>, "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 Targum<sup>n</sup> 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. "Ἐπειτα πρὸς νότον ὑπὲρ τὴν Σιλωὰμ πηγήν ἐπιστρέφον, ἔνθεν τε πάλιν ἐκκλίνον πρὸς ἀνατολήν." "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, תּוּרְנָהּ תּוּרְנָהּ

<sup>m</sup> Kimchi in loc.

<sup>n</sup> Targ. et Sanhedr. fol. 94. 2.

<sup>o</sup> Joseph. de Excid. v. 13. [Hudson, p. 1222. 23.]

מרי גיחון: instead of מרי we should write, מוי of *the waters*: ואוביל יתחון במרובין; I suspect, that, for במרובין, should be written במרובין *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.

Ἐνθεν τε πάλιν ἐκκλίνον πρὸς ἀνατολήν ἐπὶ τῆς Σολομῶνος κολυμβήθραν. “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 שלש Shelahh, and the Pool שלש 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: ברכת המלך לגן השלש “the Pool of Siloam by the king’s garden.” Where we may observe, that it is here written שלש Shelahh, different from שלש 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 שלש 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, κολυμβήθρας τῶν κωδίων τῆ κουρᾶ τοῦ βασιλέως: “The pool of skins by the king’s wool<sup>p</sup>.” Nor doth the Italian overlook it; for that

<sup>p</sup> English folio-edition, vol. 2. p. 509.

renders it thus : “ La Piscina di Selac presse 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 τῆ κουρᾶ τοῦ βασιλέως “ the king’s wool, or hair;” they may seem to have read גַּ ‘ a fleece of wool,’ for גַּ ‘ a garden.’ And whereas they translate ברכת שלח by κολυμβήθρα τῶν κωδίων, ‘ 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<sup>a</sup> by any, and, for some time, not by myself. But I am now apt to think, that it was so distinguished betwixt 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 κωδίων, of ‘ skins.’

II. Those words of St. John ix. 7, Εἰς τῆς κολυμβήθραν τοῦ Σιλωὰμ, ὃ ἐρμηνεύεται 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, מן שילוח 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 שלוח היה באמצע המדינה “ that Siloam is in the midst of the city,” it must by no means be

<sup>a</sup> Leusden’s edition, vol. 2. p. 589.

<sup>r</sup> Chagigah, fol. 76. 1.

understood of the fountain itself,—for that was plainly without the city; nor yet of the lower pool Shelahh,—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 Σιλωὰμ, 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, דאיתאן לותי סלני ומזיקי מן הנדקא which the goblins and the demons brought me out of India:” and then goes on, ותחומיה מן שור קרתא דבירושלים על כף מיא דשילוח “and the bound of it was from the wall that is in Jerusalem, by the bank of the waters of Siloam.” Render על כף ‘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 על upon, or above, not עד 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 Shelahh, 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 Shelahh 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<sup>s</sup> that wall. So that he does not call the lower pool, by the name of שלוחה 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: בדרך "בין חברון לירושלים עין עיטם וגו'" "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 Probatice, 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<sup>t</sup> (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 δὲ ἀνέκλειπτός ἐστι σύστασις, &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

<sup>s</sup> English folio-edition, vol. 2. p. 510.

<sup>t</sup> Joma, fol. 31. 1.

art." And<sup>u</sup> 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 Acra, through the same gate,—and so into the brook Kedron.

## CHAP. VI.

Στοιὰ τοῦ Σολομῶντος. *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

<sup>u</sup> *Leusden's edition*, vol. 2. p. 590.

<sup>v</sup> *English folio-edition*, vol. 2. p. 511.

Στοὰ Βασιλική, ‘the King’s Gate;’ both the title, and the magnificence of it, make it probable. For, as Josephus tells us, it was “Ἔργον ἀξιαφηγητοτάτων τῶν ὑφ’ ἡλίῳ, “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 שני שערי חולדה “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. ושער הכהן ושער חולדה לא חרבו לעולם 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 לשכת בולושי “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<sup>z</sup> 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’ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτουτες, ὡς μηδὲ πρόποτ’ οἰκηθῆναι πίστιν ἂν ἔτι παρασχέιν τοῖς προσελθοῦσι “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 στρατιᾶς<sup>a</sup>.

## SECT. II.

*Solomon’s Porch; which it was, and where.*

THROUGH the ‘Gate of Huldah’ you enter into the Court

<sup>w</sup> Antiq. lib. 15. cap. 14. [Hudson, p. 703. 21.]

<sup>x</sup> Middoth, cap. 1.

<sup>y</sup> In Schir. Rabba, fol. 16. 4.

<sup>z</sup> De Bell. lib. 7. cap. 1. [Hudson, p. 1295. 15.]

<sup>a</sup> Excid. lib. 7. cap. 1.

of the Gentiles, and that under the *Στοὰ Βασιλική*, 'the King's Gallery;' which, from the name itself and gallantness 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<sup>b</sup>, "Ἡδὴ δὲ τότε καὶ τὸ ἱερόν ἐτετέλειστο, "At this time was the Temple finished" [i. e. under Gessius 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 ἀνατολικὴν 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<sup>c</sup> 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<sup>d</sup> deal left unperfected 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: "Ἦν 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. "Ἔργον Σολομῶνος τοῦ Βασιλέως πρώτου δειμαμένου τὸ σύμπαν ἱερόν." The work of king Solomon, who first founded the whole Temple." There needs no commentary upon these words; the *Ἀνατολικὴ στοὰ*, 'the East Gallery'

<sup>b</sup> Antiq. lib. 20. cap. 8. [Hudson, p. 898. 44.]

<sup>c</sup> English folio-edition, vol. 2. p. 512.

<sup>d</sup> Leusden's edition, vol. 2. p. 591.

was first ἔργον 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 עליו שושן הַבִּירָה 'the Gate of Shushan.' צורה "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<sup>f</sup> 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<sup>g</sup>. The Gate of Shushan, therefore, was not of height equal with the others, but built something lower, that it might not hinder his prospect<sup>h</sup>.

Upon this gate was the Assembly of the Twenty-three held. "There<sup>i</sup> 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 חנוות tabernæ, or shops, where salt, and oil, and frankincense, with other necessary materials for the altar, were sold ; but by what

<sup>c</sup> Middoth, cap. 1. hal. 3.

<sup>f</sup> Midd. cap. 2. hal. 4.

<sup>h</sup> Ibid.

<sup>g</sup> Parah, cap. 3. hal. 9.

<sup>i</sup> 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 Gazith<sup>j</sup>, לָרְחֹק 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 Tabernæ, 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 incommoded by them, unless in that affair under Bagos, mentioned by Josephus<sup>k</sup>.

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<sup>l</sup> 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.”

<sup>j</sup> Rosh Hashanah, fol. 51. 1.

<sup>k</sup> Antiq. lib. 11. cap. 7. [Hudson, p. 500.]

<sup>l</sup> English folio-edition, vol. 2. p. 513.

Of the insolences of the Greeks against the Temple, we read in Middoth: "In<sup>m</sup> the railed place" [that divided the Chel from the Court of the Gentiles] ג' פרצות היו בו שפרצו "there were thirteen breaches, which the kings of Greece made upon it," &c. And that of the impudent woman; "Mary<sup>n</sup>, the daughter of Bilgah, apostatized, and married a certain Greek soldier. She came, and struck upon the top of the altar, crying out, לוקום לוקום 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<sup>o</sup>.

But<sup>p</sup> 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<sup>q</sup> 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<sup>r</sup> besieged Jerusalem for three years and a half; and with him were the princes of Arabia, Africa, Alexandria, and Palestine, &c. Three<sup>s</sup> years and a half did Hadrian besiege Betar. The<sup>t</sup> 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<sup>u</sup> 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

<sup>m</sup> Middoth, cap. 2. hal. 3.

<sup>n</sup> In Avoth R. Nathan. cap. 1.

<sup>o</sup> Eohah Rabbathi, fol. 60. 4.

<sup>p</sup> Ibid. f. 71. 1.

<sup>q</sup> Jerus. Saccab, fol. 55. 4.

<sup>r</sup> Leusden's edition, vol. 2. p. 592.

<sup>s</sup> Ibid. f. 64. 1.

<sup>t</sup> Ibid. f. 66. 2.

<sup>u</sup> 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. מרים בת נחמיה לקמו לקמו דקיסר 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 Rabbathi<sup>v</sup>, where the very name of the woman is expressed: מרים בת נחמיה שושבת: עם שבעה בניה “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<sup>w</sup>. 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

<sup>u</sup> Gittin, fol. 57. 2.

<sup>v</sup> Fol. 67. 4. & 68. 1.

<sup>w</sup> De Bell. Jud. lib. 3. cap. 27. [Hudson, p. 1146. 44.]

thus, *Nérowni me pémpεις*; “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, שלמא עלך מלכא שלמא עלך מלכא Live O king, live O king.” [So in Gittin; but in Midras, ביבא מארי אפלטור, 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, דלית הדין ביתא חריב אלא על ידי כלך for this Temple must not be destroyed but by a king’s hand; as it is written, ‘Lebanon 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<sup>†</sup>, whose words are worth our transcribing; *Τὸν Ναὸν Ἰούδας ἔρημον εὔρε, καὶ καταπερησμένας τὰς πύλας, καὶ φυτὰ διὰ τὴν ἐρημίαν αὐτόματα ἐν τῷ ἱερῷ 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<sup>‡</sup>, 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, השתחוית וגורו פגודן ג' they repaired; and, according to the number of those breaches, they instituted thirteen adorations.”

\* Gittin. fol. 56. 1. et Echah Rabbathi, fol. 64. 2.

† English folio-edition, vol. 2. p. 514.

‡ Antiq. lib. 12. cap. 11. [Hudson, p. 549. 18.]

a Leusden’s edition, vol. 2. p. 593.

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<sup>b</sup> 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 παραγεννηθῆναι προφήτην, τοῦ ἀποκριθῆναι περὶ αὐτῶν; “Till there might come 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. Ἐφραΐμ.—*Ephraim*, John xi. 54. II. בית מרון *Beth Maron*, and מרוני *A Maronite*. III. *Chalamish, Naveh, and other obscure Places*. IV. Χαφεναθά, *Chaphenatha*, 1 Macc. xii. 37. V. *The Targum of Jonathan upon Numb. xxxiv. 8, noted.*

### SECT. I. Ἐφραΐμ, *Ephraim*, John xi. 54.

BETH-EL, and Jeshanah, and עפרין *Ephraim*, are mentioned together, 2 Chron. xiii. 19; and Beth-el and Ephraim, in Josephus: “Vespasian<sup>c</sup> subdued two Toparchies or lordships, the Gophnitic and Acrabatene, Μεθ’ ἧς Βηθελᾶ τε καὶ Ἐφραΐμ πολίχνια.” After which he took Beth-el and Ephraim, two little cities.”

In the Targumist, it is written עפרין with a Vau, and is thus pointed עפרין and rendered by the Greek interpreters, Ἐφρών, *Ephron*. But the Masorah tells us, it must be read by Jod, עפרין *Ephraim*. Nor do I question, but that it

<sup>b</sup> Middoth, cap. 1. hal. 6.

<sup>c</sup> De Excid. lib. 4. cap. 33. [Hudson, p. 1200. 24.]

is the same with Josephus's Ephraim, and the עפראים Ephraim of the Talmudists<sup>d</sup>, 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<sup>e</sup>, as it lay towards the tribe of Ephraim. But<sup>f</sup> 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.

בית מרון *Beth Maron*, and מרוני *A Maronite*.

“THERE<sup>g</sup> goes a story of a brother and a sister: he was in Gush Halab גוש חלב; she, in בית מרון 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 גוש חלב Gush Halab was in the tribe of Asher, as appears in Menacoth<sup>h</sup>: 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 בית מרון Beth Maron, being so near to Gush Halab, which we meet with in Jerusalem Kiddushin<sup>i</sup>; מעשה במרוני אחד שהיה דר בירושלם [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.

מרוני 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<sup>j</sup>: In the beginning of the year, כל באי עולם עוברין, לפני בני מרון “All that come into the world, pass before

<sup>d</sup> In Menacoth, cap. 9.

<sup>e</sup> *English folio-edition*, vol. 2. p. 515.

<sup>f</sup> *Jos. Antiq. lib. 5. cap. 1.*

<sup>g</sup> *Shemoth Rabba*, § 5.

<sup>h</sup> Fol. 85. 2.

<sup>i</sup> Fol. 6. 3. et *Bava Bathra*, fol. 17. 1.

<sup>j</sup> Fol. 16. 1.

God, as the sons of Maron. Gemara Resh Lachish saith, כמעלות בית מרון 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 Erubhin<sup>k</sup>.

## SECT. III.

*Chalamish, Naveh, and other obscure Places.*

LET us take in these also, for novelty's sake.

"God<sup>l</sup> commanded concerning Jacob, that his enemies should be about him:

בגן חלמיש לנווה, As Chalamish is to Naveh.

יריחו לנווערן, Jericho to Noaran.

סוסיתא לטבריא, Susitha to Tiberias.

קסטרא לחיפר, Castara to Chephar.

לוד לאונו, Lydda to Ono."

Gloss: "In Chalamish, dwelt the enemies of Israel; and in Naveh, a town near it, dwelt Jews<sup>m</sup>, 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 חיפר Chephar, or Chippar, in Schir Rabbathi is written חיפה Chephah. Whence in Shemoth Rabba<sup>n</sup> ר' אבדימי דמן חיפה "R. Abdimi de Chephah," or Chippah; the same in Echah Rabbathi<sup>o</sup>.

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

<sup>k</sup> Fol. 22. 2.

Midras Rabba in Schir. cap. 2. 2. Echah Rabbathi in cap. 1. 17. Vajikra Rabba, § 23.

<sup>m</sup> Leusden's edition, vol. 2. p. 594.

<sup>n</sup> Sect. 29.

<sup>o</sup> 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 **צִיפּוֹר** Chippar, that it was within twelve miles from Tsippor. “B. Tanchum<sup>p</sup> Bar R. Jeremiah was **בְּהַפָּר** in Chippar. 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<sup>q</sup> the scholar to teach within twelve miles’ distance from his master? and behold, R. Minni, thy master, is in Tsippor. He answered, **יְתִי עָלַי אֵין** יְדַעִיתִי Let a curse light upon me, if I knew he was in Tsippor!”

#### SECT. IV.

**Χαφεναθά, Chaphenatha, 1 Macc. xii, 37.**

IN the days of Jonathan the Asmonean, **Συνήχθησαν τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἤγγισε τοῦ τείχους τοῦ χειμάρρου τοῦ ἐξ ἀφελιώτου, καὶ ἐπεσκεύασαν τὸ καλούμενον Χαφεναθά.** “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 **Χαφεναθά**, ‘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 outmost 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 **Χαφεναθά**, ‘Chaphenatha,’ some part of that outmost coast towards the east and mount of Olives, so called from the *dates* growing there.

For **כַּפְנִיּוֹת** Chephanioth is frequently used amongst the Talmudists for the dates of palm-trees, that never come to their full maturity: **פִּין תַּמְרִים רַעִים** “A sort of ill palm-trees,” as the Gloss in Beracoth<sup>r</sup>; “the fruit of the palm that never ripens.”—So Aruch in **כַּפְנִית** ‘Caphnith.’ By a signification near akin to **הַעִי** *Hene*, and **אַהֲנִי** *Ahene*, which denotes the unripe dates of palms; from whence, I suppose, *Bethany*, in the mount of Olives, is derived. So that some outmost part of the city and wall towards mount Olivet, was

<sup>p</sup> *Vijlart Rabba*, fol. 187. 4.

<sup>q</sup> *English folio-edition*, vol. 2. p. 516.

<sup>r</sup> Fol. 57. 2.

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; פחר חחר תתא לבא חמת “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; משורום אומנוס “From the mount Umanus you shall point out your border to the entrance מעלך טבריא of Tiberias, and the goings out of that border, לכדכור דבר מן תרין צטרוי, tending from the two sides דבר ולכדכו דבר סינעגורא, and to Codcoi Bar Sinegora, ודיוקנוס ותרנוגלא, and Divachenus and Tarnegola, unto Casarea, by which thou enterest into Abela of the Cilicians.”

Every word almost in this place must be considered; as, indeed, almost every word of it is obscure.

I. טורום ‘Taurus:’] This, indeed, is not so obscure, but that every one knows mount Taurus, so noted by geographers and historians, derived its name ἐμφατικότερως, more emphatically thence, since טור ‘Taur,’ both in the Chaldee and Syriac, signifies a *mountain*.

II. אומנוס ‘Umanus:’] Neither is this so very obscure, but that all, who have turned over the Jewish writings, do acknowledge it to be the mountain אמנה *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 טורום אומנוס “Taurus Umanus,” Num.xx.

III. מעלך טבריא “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 חמת in this place. For it is plain he read חמת 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. מן תרין צטרוי “From the two sides:”] It is plain

here, also, that he took צדדה 'Zedad' appellatively for צד 'a side.'

V. לכוֹר דבר זעמה "To Codcor Bar Zaamah:"] If he doth not blunder, we do. We only take notice, that זעמה Zaamah, and סניגורא Sinegora, do signify 'indignation,' and 'advocate,'—perhaps in the same sense, that סניגור and קמיגור are often used, in the Rabbinical writers, for 'accuser' and 'advocate:':—but what it should signify in him, he must show himself an Œdipus, or somebody else.

VI. דיוקנוס 'Divachenus:'] I suspect this to be Greek, viz. Διαυχένιος. 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:

תחומא לדיוקנוס שור תלנא דקיסרין: which I would thus render, "The borders shall be to the Διαυχένιος 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, לתרנגולא עילאה די למעלה מן קיסרין, "even to upper Tarnegola, which is above Cæsarea: i. e. πρὸς ἀνχένα 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<sup>t</sup> 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, באלא Bala.

עזי דבאלא "The she-goats of Bala," are, in the Gloss, עזי דלבנון "The she-goats of Lebanon." And תור באלא, in the Glosser, is, שור הלכנון "A bull of Lebanon." For באלא saith he, "signifies a grove."

Let me conclude the whole with a conjecture something extravagant, which the mention of Lebanon gives rise to. I

<sup>t</sup> English folio-edition, vol. 2. p. 517.

<sup>t</sup> Cap. 44.

<sup>t</sup> Cholin, 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 חם Cham, 'heat' or 'burning,' i. e. Africa:—on the right hand, the land of חורף 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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FRAGMENTA  
TERRÆ SANCTÆ

HISTORICO-CHOROGRAPHICA

ET

TOPOGRAPHICA.



# FRAGMENTA TOPOGRAPHICA,

&c. &c.

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## CAP. I<sup>b</sup>.

### *De spatio Terræ Sanctæ.*

**H**YPERBOLICA sunt, quæ dicuntur a Magistris de spatio Terræ. Quod scilicet erat "פרסה על ד" מאות פרסה ד" מאות "Utrique quadringentarum leucarum." De hac re sic disputat Glossa in locum, ad marginem citatum: "Homo<sup>c</sup> itinerari potest decem leucas uno die. Ecce quadraginta dierum iter. Ast ab Hierosolymis ad Jordanem, qui limes erat terræ, iter erat tantum unius diei. Superest ergo iter triginta novem dierum. Dicit itaque potest, quod cum vinetis et nemoribus absorpsit quadringentas leucas: ast ea quæ habitâbatur, non erat tanti spatii.

Solidius aliquantulum Gemaristæ, qui latitudinem Terræ extendunt ad Euphratem. "Deo, inquiunt, supplicant pro pluviis tertio die mensis Marcheshvan. Rabban Gamaliel dicit, septimo istius mensis; qui est quindecim diebus post festum Scenopegiæ; ut externus incola terræ Israeliticæ accedat ad fluvium Euphratem:" atque eum ante non prehendant pluviae.

At propius 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] "innotescat. 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 amisit: "et tribus diebus redeat" Hierosolymas; "et die uno notum præconio faciat se aliquid amisisse."

<sup>a</sup> Not in the English folio-edition.

<sup>b</sup> *Leusden's edition*, vol. 3. p. 63.

<sup>c</sup> *Bab. Bav. Mezia*. fol. 28. 1.

## CAP. II.

*De locis quibusdam Judææ*

- I. *Pauca ad Hierosolymas spectantia.* § 1. *Urbis Aquatio.* § 2. *Ritus circa cineres Vaccæ rufæ.* § 3. *Familia quædam Hierosolymitana.* II. *Hebron, Machpelah; an locus creationis Adamicæ, ac sepulturæ.* *Ager Damascenus.* III. *Pulvis albus in montano Judææ.* IV. *Utres Lyddenses et Bethlehemiticæ.* V. *Varia.*

I. *Paucæ ad Hierosolymas spectantia.*

## §. I.

*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, immersiones, consersiones, βαπτισμοὶ, ῥαντισμοὶ, idque cum tanta curiositate circa aptitudinem aquarum in res istas, ut longe facilius satisfactum foret necessitati circa usum aquarum, quam isti curiositati.

Inter quindecim<sup>d</sup> ממונים 'Præfectos' in Templo, quibus cura rerum demandata ad cultum publicum facientium, erat המונה על המים 'Præfectus aquis.' "Cujus munus<sup>e</sup> erat fontes et puteos effodere, fontes publicos curare, ita ut suppeteret aqua habitantibus Hierosolymam, atque iis, qui adscenderunt ad Festa." Huc forsitan allusum est in titulo isto, "Ἄγγελος τῶν ὑδάτων, Apoc. xvi. 5.

Præfecturam tuam tibi non equidem invideo, ὦ Δεῖνα, miror magis unde rem istam præstiteris fere absque miraculo. Quod<sup>f</sup> quidem fingitur de נקדימון 'Nicodemo,' isti muneri præposito. At erant quæ opus sublevarent.

Non opus est quicquam dicere de fonte et stagno Siloami, de fonte Draconis, de natatoria Bethesdæ, unicuique notis ex Sacra Pagina: celebrantur duo Aquæductus, aquas a longe derivantes, unus in Templum, alius in Urbem.

<sup>c</sup> Leusden's edition, vol. 3. p. 64.  
<sup>e</sup> Majmon. in Kele Mikdash, cap. 7.

<sup>d</sup> Shekalim, cap. 5.  
<sup>f</sup> Avoth. R. Nathan, cap. 6.

*Aquæductus ad Templum.*

Mireris merito, unde aquæ satis in Templo, ad lavandos Sacerdotes, proluenda viscera victimarum, abluendum atrium, atque ad usus fere alios innumeros circa coctionem et ablu-tionem. At ducendus es primum ad fontem Etam, si eum investigare possumus. De quo sic Magistri :

“ Scribitur<sup>g</sup>, Exsurges, et adscendes ad locum, &c. [Deut. xvii. 8.] Unde innuitur, quod Templum excelsius erat omni terrâ Israelitica, et terra Israelitica excelsior omnibus terris. At non norunt ex hoc, ubinam. Adduxerunt librum Josuæ, ubi per totum describitur, Descendit limes, adscendit limes, et desinit limes. At in tribu Benjaminis scribitur, Adscendit, sed non scribitur, Descendit. אמרי שמע מינה הכא הוא מקומו : Dixerunt ergo, Hinc disce quod iste est locus. סבור למבנייה בִּעַי עֵיטָם Videretur idoneum, ut ædificarent ad fontem Etam, quia excelsior erat. At dixerunt, Deprimamus ipsum paulatim : quia scribitur, Habitabit super humeros ejus” [Benjaminis Deut. xxxiii. 12.] Gloss. : “ Super humeros, non super caput. Ædificemus ergo Hierosolymæ, quæ est aliquantulum depressior.”

Et alibi : עַי עֵיטָם “ Fons<sup>h</sup> Etam est excelsior pavimento atrii viginti tribus cubitis.” 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 Nephtoæ, 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 aquæ promanant per tubos usque ad piscinam magnam Hierosolymitanam.”

Respondeat suis Scriptor iste, quicumque 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. Illi aquæductum ab Etam derivant in Templum et atria ; is vero eum, ut videtur, absorbet in piscina in Urbe. Nec convenire possunt ea, quæ dicit (ut de nomine non litigemus) cum Aquæ-

<sup>g</sup> Zevach. fol. 54.

<sup>h</sup> Joma, fol. 31. 3.

ductu Pilati. Nam eum a quadringentis stadiis petatum asserit Josephus<sup>i</sup>.

Nos ergo Talmudicos hic sequamur, et canalem eorum ab Etam in atria Templi, non contententes, an ea Benjamtidis foret, an Judæ.

A latere Atrii meridionali erat Porta, cui nomen שער המים 'Porta<sup>j</sup> aquarum.'—“Et quære ita dicta? Quia per eam inferebatur phiala aquæ, quæ adhibebatur ad libationem in festo Scenopægiæ. R. Eliezer Ben Jacob dicit, Quia per eam aquæ manant,” &c. Verissime quidem, ô Eliezer. Nam subtus 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, alibi-que, ubicunque erat opus, aquam ad omnia necessaria supeditavit affluentissime. Ea, quæ<sup>k</sup> sordes ex usu contraxerat, per sentinam (per quam et sanguis) subterraneam descendit in vallem Kedronis. Ea autem, quæ pura et intacta redundavit, et fluxit assidue, a monte Templi promanavit in plateam, de qua ante, et sic per Portam Aquarum etiam fluxit in vallem eandem.

## 2. שוקת יהוא Cisterna, vel Aquarium Jehu.

Præter Aquæductus a longius petitos, et fontes aquæ viventis in ipsa urbe, curæ summæ 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<sup>l</sup> cum adscenderent Israelitæ 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, שוקת יהוא ‘Cisterna Jehu.’ De qua sic Traditionum Patres loco<sup>m</sup> ad marginem; שוקת יהוא היתה; בירושלם “Cisterna Jehu erat Hierosolymis, excavataque erat in congregatione aquarum. Omnesque purificationes, quæ erant Hierosolymis, factæ sunt ad eam. כל טהרות שהיו בירושלם נעשו על גבה. Et misit Schola Shammæana, atque eam

<sup>i</sup> De Bel. lib. 2. cap. 14.

<sup>k</sup> Leusden's edition, vol. 3. p. 65.

<sup>j</sup> Midd. cap. 2. hal. 6.

<sup>l</sup> Avoth R. Nathan, cap. 6.

dilatavit.”—Gloss.: “Aquarium lapideum excavatum erat, positum sub canali, qui aquas effudit de monte, et vocatum erat שקת יהוא *Aquarium Jehu*. מטבילין בתוכה In eo se tinxerunt, quamvis in eo non forent quadraginta *Seæ* aquarum. Erat tamen congregatio aquarum completa juxta illud, commistæque sunt aquæ e fonte, per concavum quendam canallem: quem Schola Shammæana dilatavit.”

Dolendum est, quod plura de hac re non ibi tradantur, memorabili quidem et notanda: cum huc universaliter confluerint omnes purificationes; ea autem non foret usque adeo justa aquarum congregatio, ac efflagitarunt Canones de re ista.

## §. II.

### *Ritus circa cineres Vaccæ rufæ.*

ANTEQUAM aquis Hierosolymis, et speciatim Siloami, valedicamus, observemus illud in Parah: “*Atria*” erant Hierosolymis, ædificata super rupem, fundo inferius excavato, ob evitationem sepulchri latentis. Atque illuc adduxerunt fœminas gravidas, quæ ibi pepererunt et enutrierunt filios suos. Adduxerunt etiam boves, super quorum dorsa insederunt pueri, cum poculis lapideis in manibus ipsorum. Cum accederent ad Siloamum, descenderunt, et impleverunt pocula, et readscenderunt in dorsa boum,” &c.

Pueri isti illi erant, qui adpersuri erant immundos ex mortuo aqua purificationis, cui infusi erant cineres Vaccæ 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 נהר ניגר ‘*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 aræ atriorum subtus, excisis in rupe inferius cavernis.

Ast unde erat, quod permetterentur 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 quæ consuitur. At qualis qualis ea tandem, eam accipe ipsorum verbis Magistrorum:—  
 “ In porta atrii dispositus erat קלל של חטאת Cadus cinerum Vaccæ rufæ. Adduxerunt ergo זכר של רחלים Agnum masculinum, 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 Vaccæ rufæ, ille inde factus est immundus. Puero ergo, qui adpersurus 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 subito retro cederet, ramulus ex cado violenter retractus aliquid cinerum spargeret super boves. Quos puer inde in poculum suum aquæ verrens, sic confecit et<sup>o</sup> commiscuit aquas istas purificatrices.

Numerum Vaccarum combustarum sic computant. “ Moses combussit unam. Et Ezra unam. Simeon Justus duas. Et Jochanan summus Pontifex duas. Elioenai” [cod. alter אליהו עיני] “ filius Hacceph, Chanamiel Mizri, et Ismael Ben Phabi, singuli unam.”

### §. III.

#### *Familia quædam Hierosolymitana.*

REM gratam mihi fecerit, quicumque hanc clausulam reddiderit interpretatione certa et indubitata. מעשה במרוני  
 אחר שהיה דר בירושלם:

Bis occurrit apud Talmud Hierosolymitanum locis ad marginem<sup>p</sup> adscriptis, cum hac historia. “ Exemplum, vel historia, est de Meroni quodam, qui hospitatus est Hierosolymis. Erant illi facultates multæ, quas cum partiri vellet inter suos, dixerunt ei, Hoc tibi non licet, nisi coemas aliquid fundi. Quid fecit ille? Abiens coemit rupem juxta Hierosolymam, et dixit, Septentrionalem ejus medietatem dono טפ N. cum centum cadis vini. Meridionalem טפ N.

<sup>p</sup> Leusden's edition, vol. 3. p. 66.

<sup>p</sup> Kiddushin, fol. 60. 3, et Bava Bathra, fol. 17. 1.

cum centum cadis olei. Adducta est causa ista coram Sapientibus: atque illi eam approbarunt.”

Vox מרוני ea est, de qua hæsito. Proprium nomen esse vix persuaseris, partim quod ita desinit in ׳ Jod, ut patronymica, partim propter adjunctam vocem ארוד, quæ non usitate nominibus propriis affigitur, sed patronymicis usitatissime. Reddidi ‘Meroni,’ secundum quod scribitur ad literam in textu 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 uspiam 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<sup>9</sup>, unde ista desumimus de ‘Aquario Jehu.’

“Interrogarunt R. Joshuam. Quid dicendum de בת צרת Filia Rivalis. Dicit ille, De hoc dissentiunt Scholæ Shammæana et Hilleliana. Secundum quamnam Scholam, inquit, ergo est Traditio? Quibus ille, quare caput meum interponitis inter duos montes magnos? Hoc est, inter dissensiones magnas inter Scholam Shammæanam et Hillelianam. Vereor ergo, ne cerebrum meum elidant. At hoc ego testor de duabus familiis magnis, quæ erant Hierosolymæ. משפחת בית צבועים מבית עכמאי Familia scilicet Beth Zeboim de Beth Acmai. ומשפחת בית קופאי מבן מקושש Et familia Beth Kophai e filio Mekoshesh: qui erant filii rivalium; et quidam ex iis tamen erant summi Pontifices, et ministrarunt super altare.”

Refertur res eadem ab Hierosolymitanis; sed hoc modo.

: משפחת בית ענובי מבית צבועים: Beth Anubai e Beth Zebuim.”

: משפחת בית נקיפי מבית קושש: Beth Nekiphi e Beth Koshesh.”

Variata vides plus minus reliqua, excepta solum בית צבועים, quæ an eadem sit cum צבועים in 1 Sam. xiii. 18, quis dixerit? Ubi notandum est, quod Chaldæus pro צבועים habet אפעים, qua ratione incertum. Et prout loco citato est mentio גי צבועים ‘Vallis Zeboim,’ sic apud Talmudicos est mentio הר צבועים ‘Montis Zeboim,’ in hac Traditione: “Non<sup>s</sup> afferunt primitias ante Pentecosten. Incolæ Montis

<sup>9</sup> Jevamoth, fol. 15. 2.

<sup>r</sup> Hieros. Jevam. fol. 3. 1.

<sup>s</sup> Bicurim, cap. 1. hal. 3.

Zeboim attulerunt primitias suas ante Pentecosten. At non receperunt eas ab illis, propter illud quod scribitur in Lege, Et festum Messis, primitias operum tuorum, quæ severis in agro.”

Mentio<sup>t</sup> est etiam de מַגְדֵּל צְבַעִיָּא. Quæ an huc pertineat, latet. Sensus traditionis hic est: quod fuerint ex his familiis quidam, uxoribus secundis nati, qui summum Pontificatum gererent. Vide quid de צְרַת dicatur a Magistris in Jevamoth. Desumitur<sup>u</sup> vox a 1 Sam. i. 6, ubi Peninnah erat צְרַת Hannæ.

II. *Hebron. Machpelah: an locus creationis Adamicæ, aut sepulturæ. Ager Damascenus.*

Adamum in Canaanitide creatum fuisse Judæorum est sententia: at volunt illi in Moriah. “Habitavit<sup>v</sup>, inquit, in monte Moriah. Nam portæ horti Edenis contiguæ erant Moriæ. Inde sumisit eum Deus, atque illuc eum reddidit.” Et, “Vulgo<sup>w</sup> receptum est locum, ubi altare struxerunt David et Solomon, ipsissimum fuisse locum, ubi altare suum construxit Abrahamus, ligavitque Isaacum: ipsissimum etiam locum, ubi Noachus suum struxit, cum egrederetur ex arca; ibique altare fuisse Caini et Abelis. Ibidemque Adamum primum sacrificium obtulisse, cum crearetur: atque inde fuisse creatum.”

An Christianorum fuerit inventum, eum creatum fuisse Hebrone, prope Machpelah, an<sup>x</sup> aliorum, non inquirimus: hoc tantum non possum non observare, Judæos eum creatum velle Hierosolymis, sepultum Hebrone; Christianos creatum eum Hebrone, sepultum Hierosolymis.

“Dicta<sup>y</sup> est spelunca Machpelah, [vel Duplicata, inquit Judæus,] quia profundam eam et perplexam fecit Adamus, ne arca ejus, a posteris aliquando inventa, occasionem præberet idololatriæ.”

Et “traditio<sup>z</sup> est, inquit nonnulli Christiani, corpus Adæ, primi hominis, ibi sepultum esse, ubi crucifixus est Christus.”

Eum quidem aliquam vitæ suæ partem transegisse in terra sancta, atque illuc obiisse, probabilius credi potest, quam illic fuisse creatum. Nam cum hortus Edenis foret in

<sup>t</sup> Hieros. Taanith, fol. 69. 1.

<sup>u</sup> Cap. 1.

<sup>v</sup> Midr. Till. in Psalm. iv.

<sup>w</sup> Maim. in Beth Habbechir. cap. 2. Juchas. fol. 9. 1.

<sup>x</sup> Lausden's edition, vol. 3. p. 67.

<sup>y</sup> Juchas. fol. 5.

<sup>z</sup> 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 terræ, nomini Adami concolor. Quam glebam ego quidem adhibitam ab hominibus arbitrarer, ut figulinam, ad creandas ollas potius, quam a Deo ad creandum Adamum.

### III. *Pulvis albus in Montano Judææ.*

Targumista ad Judic. iv. 5. opulentiam Deboræ illustrans, inter alia dicit, quod erat ei עפר חור בטור מלכא “ Pulvis albus in monte Regis, vel in montano Judææ:” nam isto titulo vulgo insigniebatur istud Montanum, ut demonstravimus alibi. Jam inde quæro 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 בעפר לבן “ In pulvere albo, et בעפר שחור In pulvere nigro.” Et si fuerit ex communi gleba soli, tamen in opes et utilitatem cessit, eo quod esset figulinus. Si vero rarior 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 vasa testacea, rariora et pretiosiora viderentur ea, quæ e rubro.

### IV. *Utres Lyddenses et Bethlehemitici.*

In Tractatu<sup>b</sup> Kelim sermo est de חביות לודיות ולחמיות ‘ Utribus Lyddensibus et Bethlehemiticis.’ Discutitur loco citato hæc quæstio, Vasa testacea, si immunda, non purificabantur nisi fractione. Jam vero quæritur, quousque etiam fragmenta pro immundis sunt æstimanda: et concluditur מקדירות הדקות ועד קדרות הדקות “ Si tantum liquoris continere aliquod fragmen posset, quantum ungeret infantem; et ultra ad mensuram parvi lebetis. מקדירות הדקות ועד חביות לודיות ברביעית. A lebetibus parvis usque ad utres Lyddenses, si fragmen contineat quartanam. ומחביות לודיות ועד חביות לחמיות. Atque ab utribus Lyddensibus usque ad utres Bethlehemiticos, si fragmen contineat dimidium  $\tau\omicron\upsilon$  Log.” Gloss. “ Ollas, vel urnas, a Lydda allatas facere solebant a mensura Seæ usque ad mensuram  $\tau\omicron\upsilon$  Log. Allatasque a Bethlehemio facere

<sup>a</sup> Hieros. Mezia, fol. 11. 4.

<sup>b</sup> Cap. 2. hal. 2.

solebant a mensura Seæ usque ad mensuram  $\tau\omicron\upsilon$  Log. Allatas que a Bethlehemio facere solebant a mensura duarum Searum ad mensuram Seæ unius.”

Judica, Lector, an figulinum opificium non exerceretur Lyddæ et Bethlehemi: illic ex gleba Sharonis, hic ex gleba, vel luto, Montani Regalis; ad quod quantum Bethlehem vergeret, 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 forsitan diverso et rariori. 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.*

I. “Non<sup>c</sup> recipiunt a pastoribus lanam, aut hædos: nec fructus a custodientibus arbores.” [Ne forte fuerint furtiva] “At recipiunt pannum laneum a fœminis in Judæa, et lineum in Galilæa, et vitulos in Sharone.” Gloss. “Nam<sup>d</sup> hæc fuerunt opificia fœminarum, atque ipsæ confecerunt.”

Præcipue vero celebratur Bethshan, in primis limitibus Galilææ, ob sindonem. “כלן פשתן הדקים הבאים מבית שאן” Sinda-  
don tenuis a Bethshane, “כלן פשתן הארבלין:” Erant et lintea Arbelitana.”

II. Loco<sup>e</sup> ad marginem, agitur de marito uxori et filiis alimoniam et hæreditatem providente, post mortem suam. Si sic scripserit “את תהא יתבא בביתי” “Tu, o uxor, habitabis in domo mea, et sustentaberis<sup>f</sup> de opibus meis, quousque duraverit tua viduitas, hoc obtinuit ut debitum. Homines Hierosolymæ sic scripserunt. Homines Galilææ sicut homines Hierosolymæ. At homines Judææ scripserunt, Hoc esto, usque dum hæredes dent tibi dotem tuam.”

Notandum quidem, incolas Judææ ita in diversum ire a consuetudine ab Hierosolymitanis usitata; in qua tamen cum Hierosolymitanis consensum est a Galilæis.

III. עמק השדים “Vallis<sup>g</sup> Siddim [Gen. xiv.] Bereshith Rabba est עמק שמה Vallis Shaveh. Vocatur etiam Vallis

\* <sup>c</sup> Kama, fol. 118. 2.

<sup>d</sup> Beresh. Rab. sect. 19.

<sup>e</sup> Chetub. fol. 52. 2.

<sup>f</sup> Leusden's edition, vol. 3. p. 68.

<sup>g</sup> Beresh. Rabba, sect. 41.

Succoth, מסוסך, quia obumbrabatur arboribus, vitibus, ficubus, malogranatis, corylis, amygdalis."

IV, Adullam *רוֹץ* LXX. in Josh. x. 3. eadem est cum Eglon. Nam pro 'Debir rex Eglon' reddunt illi 'Dabin rex Adullam.' Arabs, 'Dobir rex Ascalon.' Samaritanus 'Gerar' reddit per 'Ascalon,' Gen. xx. 1.

'Ascalonitam' fuisse<sup>b</sup> referunt Gemaristæ 'Damam Ben Nethinæ.' Nam ex mentione istius loci historiam istam memoremus non contemnendam. A<sup>i</sup> quo, cum deperdita e Rationali inter duodecim margaritas foret jaspis Benjamitica, coemere voluerunt aliam ei similem grandi pretio. Et fuit ille גוי אחד באשקלון "Ethnicus ex Ascalone." Nota primo, 'jaspidem' fuisse margaritam in Rationali, 'Benjaminis' nomine insculptam. Est ea fundamentum primum in nova Hierosolyma, Apoc. xxi. 19. propter Paulum Apostolum Gentium, Benjamitam. Secundo, excidisse et deperditam fuisse margaritam e Rationali, mali erat ominis certe, (erat hoc autem sub Templo secundo) et quod aliam coemerent ab Ethnico, dignum est observatione. Sed hæc in transitu.

V. "Quatuor nominibus<sup>j</sup> nuncupata est Kiriath Arba; iste et Mamre, et Eschol, et Hebron."

VI. תקוע אלפא לשמן "Tekoa excellit quoad oleum. Abba Saul dicit, secundum ei locum obtinet רגב בעבר הירדן Ragab ultra Jordanem." Obiter notem 'Argob,' Deut. iii. 13. a Samaritano interprete reddi ריגובאה 'Rigobaah;' quæ forsane eadem est cum 'Ragab' hac nostra.

Pergunt Talmudici:—"Et misit Joab ad Tekoam, atque inde petiit fœminam sapientem. Quid sibi vult mentio Tekoæ? Dicit R. Jochanan, Ideo quod רגילין בשמן זית Sueti forent oleo oleagino; ideo fœmina prudens inter eos est reperta." [O egregiam et solidam rationem!] Erat aliquando, cum אנשי לודיקא "Laodicenses [i. e. Lyddenses] opus haberent oleo: atque instituerunt sibi deputatum, qui coemeret. Dixerunt ei, Ito et affer nobis oleum centum myriadibus. Profectus est ille Hierosolymam. Dixerunt" [Hierosolymitani] "ei, לך צור Ito ad Tsur." [Gloss. Non ad Tyrum grandem, sed ad locum alium ejusdem nominis.] "Profectus est ergo ad Tsur. Dixerunt illi ei, Ito לגוש חלב ad Gush Chalab" [in Aseritide.] "Profectus est ad Gush Chalab. Dixerunt illi ei, Ito ad N. in isto agro," &c.

<sup>b</sup> Bab. Avodah Zarah, fol. 23. 2.

<sup>i</sup> Hieros. Peah, fol. 15. 3.

<sup>j</sup> Beresh. Rab. sect. 58.

VII. “R. Jonathan<sup>k</sup> itinerans Hierosolymam versus, ut preces suas illic funderet, עבר בהרין פלשאנום Transiit per montem istum” [Gerizim] “המהיה חר שמר” Vidit eum Samaritanus quidam, et dixit, Quonam tu tendis? Et ille, Hierosolymam, ut fundam preces. Nonne satius foret, in benedicto hoc monte orare, quam in maledicta ista domo? Et ille, Unde est benedictus? Respondit alter, Quia aquis non obtectus est in diluvio. Jonathan nihil respondit, nam res occultata fuit ab oculis ejus. At Asinarius ejus eum confutavit a verbis istis, ‘Atque omnes montes sublimes erant cooperti,’ Gen. vii. 19. “Descendit ergo Jonathan ab asino, atque eum equitare permisit per tria milliaria.” Historia, præsertim vero stultitia Rabbini, ridenda. At non prætereunda tamen sine Chronica aliqua observatione. Nam si Jonathan iste celebris ille Jonathan Tiberiensis fuit, quod probabile, computato ejus tempore,—notatione dignum est, tot sæculis ab excidio Templi, et Judæos et Samaritas loca ista coluisse, ut adhuc sacra; Judæos Hierosolymam, Samaritas Gerizim.

VIII. “R. Meir<sup>l</sup> ivit למעלא 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 tuæ 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 pauca.*

I. *Galilæa in genere, ejusque limites.* II. *Tribus Zabulon.* III. *De situ Chammathæ Gadaræ, Tiberiadis, Gennesaritidis, Capernaumi, Magdalæ, Dalmanuthæ, Hippoũs, Gadaræ, Bethsaidæ, Canæ.* IV. *Quædam de Tiberiade.* V. *Quadratura<sup>m</sup> 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-

<sup>k</sup> Beresh. Rabb. sect. 32.

<sup>l</sup> Ibid. sect. 54.

<sup>m</sup> Lousden's edition, vol. 3. p. 69.

lyrium in vinum aut oleum. “ At Abai<sup>n</sup> dicit, בגלילא שנו In Galilæa aliter faciunt.” Ubi Gloss., “ Galilæi erant pauperes: et parci erant vini et lactis. Collyrium ergo infuderunt in aquam solum.”

Secundo, Festivitatem eorum extraordinariam, ex verbis istis Glossatoris, “ In<sup>o</sup> Galilæa soliti erant festivari valde.” Nam agit Gemara eo loci de festivatione die ultimo festi Scenopegiæ, et primo Paschatis, et Pentecostes, et anni; et addit “ Josi Galilæus, In Galilæa etiam vesperis diei expiationis.”

Mentio est<sup>p</sup> de quibusdam familiis in Galilæa Superiori, ideo devastatis, quod pecora sua pascerent in saltibus alienis, a se remotioribus, quum suos haberent sibi propinquos; et quod judicarent judicia pecuniaria per unum hominem.

“ Dicit R. Simeon<sup>q</sup>, Caphar-Aconensis, Profectus sum aliquando in Galilæam, et vidi locum שמציינין אותו quem notis aliquibus pinxerant. Nam dixerunt, quod lapides aliqui leprosi erant illic repositi.”

Memorantur<sup>r</sup> inter vascula nominata in Tractatu Kelim הלילים ‘ Lenticulæ Galilææ:’ confectæ, ut ait Glossa, in Galilæa.

II. “ Rabbi Simeon<sup>s</sup> Ben Lachish dicit, Omnes civitates, quas numerat Josua, cinctæ muris erant. R. Josi Bar Chaninah dicit, Eas memorat, quæ vicinæ erant לספר finibus extremis. Suffragatur Scriptura רָפָה R. Josi in Jos. xix. 32. Et limes eorum erat ab Heleph, &c. et ver. 15. Kattah, et Nahalal, et Shomron, et Iralah, et Bethlehem.”

1. Patet aperte oppida hæc Kattah et Nahalal, &c. reputari a Gemaristis לספר “ vicinas ultimis finibus Zabulonis.” Jam vero ספר non nude ‘ ultimos fines’ denotat; sed audi authorem Aruch: ספר inquit, “ est terra Ethnicorum, vicina terræ Israeliticæ. Et civitas vicina mari vocatur ספר.” Sic verba ista זבלון לחוף ימים שכון redduntur על ספר ימיא. Digna sunt hæc quæ notentur ab authoribus tabularum: et scrutetur Lector, an oppida ista ita ab iis disponantur. In tribu autem Zebulonis vix invenias, ubi ea contigua terræ Gentilitiæ, cum ab Oriente terminaretur Jordane, ab Austro Issacharitide, et Nephthalitide ab Aquilone, et mari mediterraneo ab Occidente. Ubi ergo disponenda

<sup>n</sup> Schab. fol. 77. 2.

<sup>p</sup> Bava Kama, fol. 80. 1.

<sup>r</sup> Kelim, cap. 1. hal. 2.

<sup>o</sup> Gloss. in Avodah Zarah, fol. 5. 2.

<sup>q</sup> Sanhedr. fol. 71. 1.

<sup>s</sup> Hieros. Megil. fol. 70. 1.

sunt hæc 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 שמרון 'Shimron,' Jos. xix. 15, Talmudicis est שומרון 'Shomeron,' et Syro Interpreti 'Shomrin.' Itemque ידאלה 'Idalah' Josuæ, iis est יראלה 'Irala;' et Interpreti Syro עראלא 'Arala.' Rationem diversitatis hic non scrutabimur.

Pergunt Gemaristæ in Jos. xix. 33. אילון 'Elon' est אילין 'Zaananim' est צענונים. Sic Targum in Judic. iv. 11. אדמי 'Adami' est דמין. הנקב 'Nekeb' est צידרתה. יבנאל 'Jabneel' est כפר ימה. לקום 'Lacum' est לוקים. Et ver. 15. oppida in confiniis Zebulonis, inter alia, numerantur hæc: קטת 'Kattath' est קטונית, LXX. Καταβάς. נהלל 'Nahalal' est מהלול. שמרון 'Shimron' est סימוניה, LXX. Συμωών. יראלה 'Iralah' est חיריה. בית לחם 'Bethlehem' est בית לחם צרייה.

## II. Tribus Zebulon.

Loco ad<sup>t</sup> marginem appposito disputant Babylonici de situ Zipporis, et tribu Zebulonis quædam, quæ exscribere non gravabimur. "Kitron, inquit, est Zipporis. At Kitron est in portione Zebulonis, sicut scribitur, 'Zebulon non expulit habitantes Kitron, nec habitantes Nahalal.' At vero Zebulon murmuravit propter conditionem climatis sui, sicut dicitur זבלון עם חרף נפשו למות Zebulon est populus qui exprobravit animam suam usque ad mortem. Qua ratione? Quia Nephthali erat על מרומי שדה Super altitudines campi. Dixit Zebulon coram Deo sancto benedicto, Domine universi, fratribus meis dedisti agros et vineas, mihi vero dedisti montes et colles. Illis dedisti terram, at mihi dedisti maria et fluvios. Dicit ei, Hæc omnia conveniunt tibi in חלזון Murice: sicut dicitur, 'Et occulta abscondita maris' [Deut. xxxiii. 11.] Occulta, id est, Murex. Abscondita, id est, Tarith piscis. Maris, id est, Vitrum album. Regerit ei, Unde hoc mihi innotescet? Respondit, Ibi sacrificabunt sacrificia justitiæ. Hoc tibi signum erit. Quicumque a te" [muricem] "eripiet absque pecunia, nequaquam ipsi proderit in negotio suo. Si ergo supponas Kitron esse Zipporim, unde habuit Zebulon obmurmurare ob clima suum? Nam Zipporis

affluxit valde bonis. Sique dicat, quod non erat fluens<sup>v</sup> lacte et melle, dicit R. Levi, quod 'fluens lacte et melle' de Zippore dicatur, sexdecim scilicet miliaribus undequaque." Hæc forsā facem aliquam præbebunt detectioni situs Zipporis.

III. *De situ Chammathæ Gadaræ, Tiberiadis, Gennesaritidis, Capernaumi, Magdalæ, Dalmanuthæ, Hippoῶς, Gadaræ, Bethsaidæ, Canæ.*

CUM legimus<sup>v</sup> de quibusdam proficiscentibus ad Chammatham Gadaræ, ut R. Jonathan, et R. Juda Nasi חמתא דגורר "Chammatham Gadaræ;" itemque R. Immai et R. Judan Nasi; vix intelligas Chammatham, quæ erat intra Nephthalitida, vicinissima Tiberiadi: sed potius Chammatham istam (partem scilicet ejus), quæ erat a ripa Jordanis Gadarena. Nam si Chammatha proprie dicta foret intelligenda, sic absque dubio diceretur, "Profecti sunt isti Tiberiade Chammatham." Sicut dicitur, "Olim<sup>w</sup> Tiberienses incedebant per totam Chammatham Sabbato." At cum additur 'Gadaræ,' videtur fieri in distinctionem partis illius, quæ ultra Pontem in regione Gadarena.

Exemplum aliud adducamus, vel potius totam historiam istius, quod memoravimus ante: "R. Immai<sup>x</sup> profectus est cum R. Juda Nasi לחמת דגורר Ad Chammath Gadaræ. Et illi nummum efflagitarunt ab. . . . . Interrogarunt R. Jeremiam, qui dixit, Convenit. הטביל Baptizavit, quia venit ab impuritate Ethnicorum ad puritatem Israelis." Mancæ versioni ignoscas, Lector: nam fateor me non assequi quid sibi velit דאויסניוס, nec quo referenda sit vox הטביל, nec adest interpres. Si tutum foret דאויסניוס 'Diosenos' legere, et incolas urbis, quæ 'Dios' audiit, intelligere, [quæ urbs eadem fere erat cum 'Hippo'] rei, quam tractamus, quadraret non male. Rabbini isti venerunt in Chammathæ partem istam, quæ erat in ripa Jordanis Gadarena; et nummum efflagitarunt a quibusdam, qui Dion habitarent, quæ urbs Ethnicorum erat, et ea vicina admodum Chammathæ: et nummum receptum הטביל R. Jeremia, 'aqua tinxit,' quia venit ab impuritate Ethnicorum, &c. Sed hæc somniamus tantum, omnino incerti quid certi historia ista velit.

<sup>v</sup> Leusden's edition, vol. 3. p. 70.

<sup>w</sup> Hieros. Kiddush. fol. 64. 3.

<sup>x</sup> Id. Erubh. fol. 23. 4.

<sup>y</sup> 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<sup>y</sup> iter Sabbaticum “ Chammathenses et Tiberienses constituerent quasi civitatem unam.” Eratque contigua mari: nam “ ab<sup>z</sup> uno ejus latere mare erat ei pro muro.”

Et jam judicium tuum, ô Lector; intuere tabulas, et dic sodes, an secundum situm, quem assignant illæ Tiberiadi, Chammath, quæ ei tam propinqua, dici possit ‘ Chammath Gadaræ’ absque grandi solœcismo; cum secundum tabulas totum mare interjaceret inter Tiberiadem et regionem Gadarenam.

Regionem Gennesaritin statuimus vicinam Tiberiadi, fide authoris Aruch. Nam “ dicunt<sup>a</sup> 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. vi. 22. 24. 25.

De situ Magdalæ, quacum et conjungimus Dalmanutham, hæc breviter. Est cur trans Jordanem fuisse opineris, partim quod mentio sit τῆς γαλαλιλαίας apud Talmudicos, et partim ex verbis Josephi, qui refert, Archistrategum<sup>b</sup> a Rege Agrippa missum, ut obsideret Μαγδαλὰ φρούριον, non potuisse obsidione eam circumdare, ἐν δὲ τοῖς φανεροῖς τῶν τόπων ἐφεδρεύοντες ἐπολιόρκουν τὰ Γάμαλα: ac si Magdala et Gamala ab eodem littore forent, ac non multum ab invicem distarent. Et aliquid etiam in rem istam videtur elici posse ex hoc, quod tradunt Talmudici, quod<sup>c</sup> “ Magdalenses adscenderent in Chammatham, perque totam Chammatham perambularent usque ad vicum extremum, usque ad pontem: idque permitte R. Juda Nasi.” Quod et videtur ibidem sic exprimi, “ Licuit, permittente Juda Nasi, Gadarensibus descendere in Chammatham Sabato,” &c. Nuncupatis, ut videtur, Magdalensibus nomine Gadarensium, quod erat a ripa Jordanis Gadarena, non quod revera forent Gadareni.

Obiter notetur, quod perambularent usque ad Pontem (vel Fornicem,) qui supra Jordanem absque dubio. Nam tot urbes nobiles, ab utraque Jordanis ripa intra mutuam quasi

<sup>y</sup> Hieros. Erabh. ubi supra.

<sup>z</sup> Bab. Megill. fol. 6. 1.

<sup>a</sup> Aruch in גוסר.

<sup>b</sup> Jos. in vita sua. [Hudson, p. 915.]

<sup>c</sup> Hieros. Erub. 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 Magdalensem, in qua et erat Dalmanutha. Nam dum Evangelista unus locum istum vocat μέρη<sup>c</sup> Δαλμανουθά, quem alius<sup>d</sup> Ὀρια Μαγδαλά, liquido patet, Dalmanutham fuisse locum aliquem intra<sup>e</sup> tractum et regionem Magdalensem a Zalmon ita dictam, idque dialecto Syrorum: quibus non alienum erat illud pronuntiare Dalmon et Dalmanutha, quod Hebraizans quis referret Zalmon, et Zalmanutha.

Et Zalmon istum, de qua ex Talmudicis sermonem habuimus<sup>f</sup> alibi, merito credimus esse hunc locum, tam vicinum Tiberiadi: ubi erat Academia Sapientum, ad quos confugere, ut de re dubia determinarent, erat promptissimum. Et dicitur in utroque exemplo<sup>g</sup> allegato, quod se contulerunt ad Sapientes de rebus quæsituri. Et habuit Magdala etiam ipsa Sapientes suos. Nam, ut hoc obiter notem, vix uspiam situm est Synhedrium, ubi non loca aliqua, non admodum distantia, florent Scholis celeberrimis. Sic cum Synhedrium sederet in Jabneh, celeberrima erat Schola in Lydda, duodecim miliaribus distante; et in Bekiin, quæ erat inter Jabnen et Lyddam. Atque ita, cum Synhedrium Tiberiade, Schola una Chammathæ, alia Magdalæ, ut alias non inquiramus.

Distabat Hippo Tiberiade triginta stadiis. Nam sic Josephus; Ἡ δὲ σὴ πατρις, ὧ Ἰουστὲ, κειμένη ἐν τῇ Γεννησαρίτιδι λίμνῃ, καὶ ἀπέχουσα Ἰππου μὲν στάδια τριάκοντα. “Patria<sup>h</sup> tua [Tiberias] ô Juste, lacui Gennesaritico adjacens, distat ab Hippo triginta stadiis.”

Josephus loco jam citato dicit Tiberiada distitisse Γαδάρων στάδια ἑξήκοντα: “a Gadara stadiis sexaginta.” Et distabat Gadara Scythopoli, secundum Itinerarium, M. P. xvi. De Gadara dicimus illa inter urbes Decapolitanas.

Bethsaida, postea Julias, a Philippo restaurata, vel condita ἐν τῇ κάτω Γαυλαντικῇ, inquit Josephus<sup>i</sup>. Ut si jam a me quæras, cur Bethsaidam, contra omnium Tabularum morem et fidem, disponam ultra mare in regione Gergesena, Josephum provoco: qui dicit, quod erat in inferiori Gaulanide. Quid planius? Ita ut non mirari non possim, omnes authores Tabularum hoc non observatum præterisse, et Beth-

<sup>c</sup> Marc. viii. 10.

<sup>d</sup> Mat. xv. 39.

<sup>e</sup> Leusden's edition, vol. 3. p. 71.

<sup>f</sup> Decad. Chorogr. cap. 5. sect. 2.

<sup>g</sup> Ubi supra.

<sup>h</sup> Jos. in vita sua. [Hudson, 938.]

<sup>i</sup> Jos. de Bell. lib. 2. cap. 13.

saidam ex adverso littore in Galilæa statuisse. Suspicio eos eosdem duces hic secutos fuisse, quos secutus est Bidulphus noster, circa ipsissimum istum locum; nempe istos, qui loca peregrinantibus ostendunt, ex traditione potius, et conjectura, aut consuetudine, quam certo iudicio, aut auctoritate.

Cana Galilææ, Joh. xi. 1, distabat plurimum a Tiberiade, testante<sup>j</sup> Josepho, eratque sita, ut ex eodem colligi potest, ex adverso Juliadi Betharamphthæ, ab altera ripa Jordanis. Nam dicit, “ Syllam<sup>k</sup> Agrippæ ducem custodiis vias obstruxisse, et eam quæ ducit ad Gamalam, quæ ab eadem ripa erat cum Juliade” [a Juliade autem castra posuerat hostis quinque tantum stadiis], “ et eam, quæ ducit ad Canam; ne subsidia aliqua provenirent a Galilæis.” Ita ut videatur Cana sita fuisse ex opposito Juliadi cis Jordanem.

#### IV. *Quædam de Tiberiade.*

DE Tiberiade plurima diximus alibi. Addamus hic pauca.

Fama istius loci ob florentem illic Academiam omnibus est nota; at prætulerim ego vel Scholam unam ibi sitam toti Academiæ, si modo quidem illic foret sita: quod dicunt RR. Jochanan et Eliezer. Nam ajunt illi: “ Quod<sup>l</sup> Jobus fuerit inter adscendentes e Babylone, et בית מדרש בטבריא quod Schola ejus in Tiberiade.” Concive vestro fruimini, ô boni, si modo eum nacti estis: et gratias aliquas agite Tabulis, et descriptoribus terræ nonnullis, aliquantulum commentis vestro faventibus,—dum<sup>m</sup> Jobum Trachonitida incolentem comminiscuntur, 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, intercalationis<sup>n</sup> emendatorem. De quo, et de qua re, plurima Rabbini.

Eo obeunte, evanuisse Synhedrium dicunt omnes: an vero et Academia Tiberiensis, merito dubitatur. Inde prodisse suspicamur Targum in Legem Jonathanis: qui vel ipse sibi adsciscit nomen Uzzielidis, vel ab aliis habet inditum:

<sup>j</sup> Id. in vita sua, p. 631.

<sup>k</sup> Ibid. p. 653.

<sup>l</sup> Bathra, fol. 14. 1.

<sup>m</sup> Vid. Borchard. cap. 4, sect. 11.

<sup>n</sup> Vid. Tsemach David. et Maim. in Kiddush. Hodesh. cap. 5.

eum tamen Constantinopolin memoret in Num. xxiv. 24. Nisi forte Uzziellem habuerit patrem, alium ab illo magni Jonathanis patre. Nam est mentio<sup>m</sup> R. Uzzielis Ben Choniah in Talmude Hierosolymitano. Quod conscriptum post tempora Constantini, ostendimus alibi cur possit credi.

Erant Tiberiade הדא אלטיס דמבריא et הדא בוטיסה דמבריה Quæ quid sibi velint, conjice, si datur, ex his historiis.

“Rabh<sup>n</sup> Honna dicit, עריקין הוינן מן קומי גודנא, Fugimus aliquando ab exercitu, הדא בוטיסה במבריה in speluncam istam Tiberiadis. Erantque candelæ in manibus nostris; et cum illæ caligarent, novimus quod foret dies; cum lucerent, novimus quod foret nox.”

“R. Simeon<sup>o</sup> Ben Lachish<sup>p</sup> sedit, לעי באוריתא, κοπιῶν ἐν νόμῳ (ut κοπιῶντες ἐν λόγῳ, 1 Tim. v. 17.) בהדא אלטיס דמבריא in loco quodam in Tiberiade. Venerunt inde duæ feeminæ, quarum una alteri dixit, Benedictus sit ille, qui nos eduxit ex aura hac insalubri. Ille eas compellavit, et dixit, Unde vos? Cui illæ מן מוגה E Mizgah. Et ego sum Sapiens e Mizgah, et non sunt illic, nisi duæ columnæ” [forte duo Sapientes]. “Benedictus sit ille, qui loco dat decorem propter habitantes.”

Quid sibi velit vocabulum אלטיס proprio suo sensu, non assequor; nec in manibus est commentarius, qui doceat. Non dispari admodum sono est vox אלטיס in historiola ista: “R. Chaiia Bar Ba fuit” מתעגל באלטיס דמבריא. Quæ quid sit, quaero.

Est et historia alia de eodem “R. Chaiia Bar Ba<sup>r</sup> elemosynas præstante במדרש דמבריא in Midrash Tiberiadis: atque aderant illic דבר סלעי דבר מן אילין Quidam de Bar Selene; et dedit ille libram auri. R. Chaiiah Rabbah eum accepit, ac juxta se sedere fecit.”—‘Bar Selene’ videtur esse nomen loci: ut et ברת חורן ‘Berath Hauran’ in fabula ista; “Mare<sup>s</sup> Tiberiadis sese in duas partes divisit coram R. Chaninah דברת חורן de Berath Hauran.” Locus erat forsitan iste in Aurantide ultra Jordanem. Chaninah iste fuit celebris Magus, si nomen non fallat.

Mentio est de ‘Poculis’ Tiberiensibus:’ ut et de ‘mensuris’ Tiberiensibus:’ et fragmentum de “Da-

<sup>m</sup> Hieros. Sotah, fol. 23. 3.

<sup>n</sup> Beresh. Rab. sect. 31.

<sup>o</sup> Leusden's edition, vol. 3. p. 72. <sup>p</sup> Ibid. sect. 34. <sup>q</sup> Hieros. Sheviith, fol. 35. 3.

<sup>r</sup> Id. Horaioth, fol. 48. 1.

<sup>s</sup> Id. Avod. Zarah, fol. 42. 3.

<sup>t</sup> Id. Nidda, fol. 50. 2.

<sup>u</sup> Id. Mezia, fol. 11. 2.

niele derivante נהריא רבא בטבריא Fluvium<sup>v</sup> magnum in Tiberiada." An Euphratem, an potius Jordanem velit fabula, quære, si tanti sit.

V. *Quadratura fluens lacte et melle.*

CELEBRATUR a Talmude utroque, quod "Per<sup>w</sup> sexdecim milliaria a Zippore erat terra fluens lacte et melle." De re ipsa mentionem habuimus obiter antea. Emensuremus jam aliquid de ejus spatio.

I. Zipporis erat Zebulonitide, attestantibus Babylonicis loco ad marginem supra scripto. "Kitron, inquit, est Zipporis. At Kitron est in portione Zebulonis; sicut dicitur, 'Zebulon non expulit habitantes Kitron, nec habitantes Nahalal.' At vero Zebulon murmuravit propter conditionem climatis sui," &c.

II. Jam vero propior erat Zabulonitis Samariæ, quam Nephthalitis, quippe quod interjaceret. Tiberias autem, quæ in Nephthalitide, distat tantum xv. M. pass. a Scythopoli; quæ erat limes ultimus Galilææ versus Samariam. Sic Josephus<sup>x</sup>; "Patria tua (Tiberias), ô Juste, ἀπέχουσα Σκυδοπόλεως στάδια ἑκατὸν καὶ εἴκοσι distat a Scythopoli stadia centum et viginti." Et "Galilææ<sup>v</sup> limes ab Austro est Σαμαρίς τε καὶ Σκυθόπολις, Samaria et Scythopolis." Ita ut necesse sit, ut partem aliquam hujus quadraturæ, de qua agimus, ab eo scilicet latere, quo vergit ad meridiem, requiras intra Samaritidem: isthac forsitan exporrectam per aliquot milliaria.

Distabat Zipporis a Tiberiade, secundum Benjaminem, פרסאית ה' 'Quinque Parsis:' quæ secundum vulgarem computum exsurgunt ad viginti M. P. De quâ re hic non disputabitur. Utcunque, ubicunque ea in tribu Zebulonis, emetiris inde sexdecim milliaria versus meridiem, et procedis intra Samariam, partemque ejus aliquam quadraturæ huic fertili et amœnæ, 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 diarii versus aquilonem, ad Sichemum, quæ est Neapolis, usque est extensa. Nam ut Itinerarium, A Nea-

<sup>v</sup> Bab. Sanhedr. fol. 93. 1.

<sup>w</sup> Hieros. Biccourim, fol. 64. 2. Bab. Megill. fol. 6. 1.

<sup>x</sup> Jos. in vita sua.

<sup>v</sup> Id. de Bello, lib. 3. cap. 4.

poli Æliam M. P. XXX. Et cum עקרבת מצפון Acrabath pro limite ejus septentrionali statuatur, 'Acrabatinen Toparchiam' habes in Samaria<sup>z</sup> apud Josephum.

III. Sexdecim milliaria a Zippore versus aquilonem si emetiariis, in meditullium Nephthalitidis procedis; quam distinguere fere potes in amœnam hanc regionem, et terram Chabul, de qua diximus alibi. Si totidem milliariibus pergis a Zippore ad orientem, quatuor aut quinque desinunt milliariibus, antequam pervenis ad Jordanem. Si ad occasum tendis, versus Ptolemaida vel Aconem.

Dum hæc recognosco de amœnitate Galilææ, si mihi persuaderi posset, quod nonnullis est persuasum, Ituræam fuisse intra Galilæam, ego hanc quadraturam respicerem; nomenque deductum arbitrarer, vel ab עיתור locupletando, vel עטור coronando; ideo quod tali affluentia ditaretur, coronareturque. Nam eandem phrasiologiam adhibent Magistri: לעטור שוקות "De coronando plateas Hierosolymitanas frugibus." Sed quærenda est Ituræa 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 כפר חנן Caphar Chanan, per viam Bethshanis], et audiavi R. Simeon Ben Eliezer sedentem, et prælegentem verbis R. Meir, הנה טוב מאד הנה טוב מות."

'Caphar Chanan' idem sonare videretur cum 'Caphar Chananiah:' quæ<sup>c</sup> terminus erat Galilææ Superioris, eam distermians ab Inferiori: quod et alibi observavimus. Verum an hæc illo nomine etiam dignosceretur, necne, observandum est hoc, quod dicitur a Rabbino, Quod "processerit ad Caphar Chanan per viam Bethshanis," cum Bethshan limes ultimus fuerit Galilææ inferioris, eam dissecans a Samaritide. Lectori relinquatur hoc pensitandum. Hoc in præsentiarum de Caphar Hananiah notemus, quod e Gemaristis non potest non notari; quod ibi fuerit עפר שחור 'Pulvis<sup>d</sup> niger' figulinus. Nam agentes de pacto cum figulis de hoc aut illo vasculo conficiendo, peculiare quid observant de 'pulvere nigro' in Caphar Hananiah, et vicinitate ejus; et in Caphar Sichin, et vicinitate ejus.

<sup>z</sup> Jos. de Bell. lib. 2. cap. 21.

<sup>a</sup> Beresh. Rabb. sect. 9.

<sup>b</sup> Leusden's edition, vol. 3. p. 73.

<sup>c</sup> Sheviith, cap. 9. hal. 1.

<sup>d</sup> Bava Mezia, fol. 74. 1.

II. De Ushæ et Zepharaamæ 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 urbium, et, ut videtur, non multum distantes] "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.

III. בר סלני Bar Selene. "R. Chaiia<sup>p</sup> Bar Ba eleemosynam præstitit in Beth Midrash Tiberiadis. Aberat ibi quidam מן אילין דבר סלני de incolis Bar Selene, qui dedit libram auri." Vox בר præponitur nominibus nonnullorum locorum. Hinc obiter corrigas Latinum Interpretem, qui ita reddit, "Ad Cadcor זעמא דבר filii Zahama, et ad Cadcoi filii Sanigora." A quo liceat mihi, bona cum venia et non iniqua conjectura, dissentire; et reddere, "Ad Cadcor, quæ est extra Zahamam, et ad Cadcoi, quæ est extra Sanigoram." Et ratio conjecturæ duplex. 1. Propter adjectionem particulæ ד, qua non opus erat, si בר hic significaret 'filium': nam proprie diceretur זעמא דבר זעמא &c. 2. Vox בר aliquando locum denotat. Vides enim, ut דבר סלני respondeat דבר זעמא. In Bereshith<sup>q</sup> Rabba videtur vocari בית סלני 'Beth Selone.'—"Dux quidam interrogavit דר מן אילין דבית סלני Quendam de Beth Selone, dicens, Quisnam post nos adipiscetur principatum? Protulit ille chartam, et scripsit, ואתרין בן יצא אחיו וידו אחות בעקב Et postea prodiit frater ejus, manu ejus prehendente calcem Esavi." Quasi diceret, 'Post vos Edomæos [Romanos] nos Israelitæ possidebimus regnum.' Si סלני et סלני idem velint, quod opinor, vides etiam בר et בית idem velle. Et tum, si velis, verba sub manibus reddas, "Ad Cadcor, quæ est Beth Zahamæ, et ad Cadcoi, quæ est Beth Sanigoræ."

<sup>o</sup> Sanhedr. fol. 14. 1.

<sup>p</sup> Hieros. Heraloth, fol. 49. 1.

<sup>q</sup> Sect. 63.

## CAP. IV.

*Pauca de Urbe et Ecclesia Romana. Ubi quæritur, Fuerit Petrus Romæ, necne.*

I. INFANDUM erat olim proprium nomen urbis Romæ, atque ignotum erat proprium Numen.

“Traditur<sup>r</sup> 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 prænexo obsignato ore simulachrum habet.”

“Ipsi<sup>s</sup> Romani et Deum, in cujus tutela urbs Roma, ut ipsius urbis Latinum nomen, ignotum esse voluerunt.”

“Verrius<sup>t</sup> 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 ampliorem locum apud Romanos cultumve.” [Vide modum rei apud Macrob. loco citato.] “Durat in Pontificum disciplina id sacrum. Constatque ideo occultatum, in cujus Dei tutela Roma esset, ne qui hostium simili modo agerent.”

II. Verum, enarrante Spiritu Sancto, oraculo veritatis, nomen infandæ hujus urbis<sup>u</sup> 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 hujus urbis, ut grande mysterium, Lectori relinquimus: hoc tantum advertentes, etiam in Scholis Judæorum non ignotum fuisse hoc Romæ nomen, æque ac in Sacris Paginis traditum. “Dicit<sup>v</sup> R. Levi, Eo die, quo duxit Solomon filiam Pharaonis uxorem, descendit Michael princeps magnus de cælo, et cannam magnam defixit in mari, circa quam excreverunt humidæ glebæ” [aut vireta], “fece-

<sup>r</sup> Solin. Polyhist. cap. 1.

<sup>t</sup> Plin. Nat. Hist. lib. 28. 2.

<sup>s</sup> Macrob. Satur. lib. 3. cap. 9.

<sup>u</sup> Leusden's edition, vol. 3. p. 74.

<sup>v</sup> Midras Cantio. in cap. 1.

runtque locum istum sicut saltum; atque iste est locus Romæ. Die, quo erexit Jeroboamus duos vitulos aureos, condita sunt duo tuguria in Roma. Condiderunt ea, et corruerunt. Affuit ibi vir quidam prudens, nomine Abba Kolon. Dicit iis, Nisi petatis aquam ex fluvio Euphrate, commisceatisque cum cœmento, et sic ædificetis, non stabilientur. At illi, Quis petet inde aquam? Ego ipse, inquit ille, et petiit.—Aquam istam commiscuerunt cum intrito, atque ædificarunt, et stetit ædificium. Et vocarunt illud, רומי בבלין Roma Babylon.” Gloss. “Excelsæ commixtionis,” vel confusionis.

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 præcipuum circumcisionis sedem suam figere in Metropoli præputiatorum, Roma?

Dum primos Ecclesiæ Romanæ fundatores quæro, occurrit illud, Act. xii. 10. Οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι. Quos, vel quorum aliquos saltem, ad fidem Hierosolymæ conversos, et Romam tandem ad suos reversos, ego minime dubito, prima Ecclesiæ istius jecisse fundamenta. Inter quos erant Andronicus et Junias, Rom. xvi. 7, “Celebres inter Apostolos, et qui fuerunt in Christo ante Paulum.” Per hosce homines, Hierosolymis Romam redeuntes, perlatum absque dubio in Romam est nomen et fama Petri, [cum tamen ille ipse urbem istam nunquam inviserit] quem illi viderant Hierosolymis tam magna actitantem.

Hierosolymis recessit ille tandem in Babyloniam, unde primam suam dictat Epistolam,—atque illic inter circumcisionem, Judæos 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.**

CANTABRIGIENSIS,

ANIMADVERSIONES

IN

TABULAS CHOROGRAPHICAS TERRÆ SANCTÆ.



DOCTISSIMI VIRI<sup>a</sup>

JOHANNIS LIGHTFOOT, S. T. D.

CANTABRIGIENSIS, &c. &c.

“**INCIPIT**<sup>b</sup> Idumea et Palæstina, ab emersu Sirbonis lacus :”  
—videant sibi tabulæ, ne hallucinentur, Sirbonem inter Casium montem collocantes et Pelusium; cum Plinius plane Casium collocet inter Pelusium et Sirbonem. “A Pelusio (inquit) Chabriæ castra. Casius Mons. Delubrum Jovis Casii. Tumulus magni Pompeii Ostracinus. Arabia finitur a Pelusio LXV M. pass. Mox incipit Idumea et Palæstina ab emersu Sirbonis,” &c. Lege hæc serio, et confer tabulas.

Initium terræ, sub templo primo, sacris literis, est a Fluvio Ægypti: i. e. fluvio versus Ægyptum ‘Shihor.’ Josua, xiii. 3; Jerem. ii. 18. ‘Rhinocorura’ aliis. LXX עד נחל מצרים Esai. xxvii. 12. reddunt εως Πινोकούρω.

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 phrasiologiæ דרך הר האמרי 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.

“Septem maria (authoribus<sup>c</sup> Talmudicis) et quatuor fluvii sunt ad ambitum terræ Israeliticæ.” 1. ימא רבא, ‘Mare magnum,’ sive mediterraneum. 2. ימא דטבריא, ‘Mare Tiberiadis.’ 3. ימא דמלחה, ‘Mare salsum,’ seu potius ‘bituminosum, Sodomæ.’ 4. ימא דסמכו, ‘lacus Samochonitis.’ 5. ימא דחולתא, forte ‘mare arenosum: quod Sirbonidi optime convenit, commentante Diodoro Siculo, lib. 1. 6. ימא דשליית. 7. ימא דאפמיא. Quatuor hæc ultima alias leguntur alibi<sup>d</sup>.

<sup>a</sup> Not in the English folio-edition. See Walton's Polyglott Bible, vol. 1. p. 51.

<sup>b</sup> Plin. Nat. Hist. lib. v. cap. 13.

<sup>c</sup> Talm. Hieros. Kilaim, fol. 32.

<sup>d</sup> Hier. Chetub. fol. 35. 2. Babyl. Bava Bathra, fol. 74. 2.

Fluvii autem sunt 1. ירדן, 'Jordanes.' 2. ירמוך, 'Hieramax,' Plinio<sup>d</sup>. 3. קרמיון, 'Kirmion.'—"Fluvius (inquit Aruch) in via ad Damascus; idem cum Amanah." De fluvio Amanah vide Targ. in Cantic. iv. 8. 4. פינה, "Idem (inquit idem Aruch) cum Pharphar.

"Mare Apamiæ (inquiunt) est idem cum mari חמץ Chamat. דוקלטיניוס הקוה נהרות ועשאן Docletinus [Diocletianum eum esse astruimus ex Hieros. Avodah Zarah, fol. 39. 4] congregatis fluviis fieri curavit." שפס Num. xxxiv. 10, interpreti Samaritico est עפמיה, cum. ע. —Targ. Jonath. אפמיה cum א.

Limites terræ sub Templo secundo sic delineant iidem Talmudici<sup>e</sup>: תחומי אי" כל שהחזיקו בה עולי בבל: פרשת חומת: מנדל שיד ושינ" דרוד ושורא דעכו וקציריא דגלילא וככרתה ובית וניתה וקובעיא ומילתה דכר ובורי רבתא תפגיס וסנפתה ומחרתא דייתור ומסעיא דאבהתא וראשמו נעתון ונעתון עצמה סי ספר ומתחשת ומנדל. חרוב ואולם רבתא ונוקבתא דעיון ותוקרת ברכה רבא ובר סנגרא ותדנגולב עילאה דל מעלה מן קיסרין ומרכונא דמתחם לבוצרה ומלח דורכאי ונמרין ובית סקל וקנת ורפיח דתגרא ודרך הגדלה החלכת למדבר חשבון ויבקא ונחלא דורד ויגר שהדוחא ורקס הגועה וננייא דאשקלון:

A tribus cœli cardinibus, sic eam aliter terminant. מרקס "A<sup>f</sup> Rekam porro ad orientem" [est terra Ethnica], "et Rekam ipsa pro oriente" [id est, pro terra Ethnica] reputatur. מאשקלון לדרום ואשקלון כדרום Ab Ascalone ad meridiem et Ascalon ipsa reputatur pro meridie [sensu quo prius]. מעכו לעפון ועכו כעפון Ab Acone ad Aquilonem, atque Acon ipsa reputatur pro Aquilone."

A quarto sic: "Insulas<sup>g</sup> vides in mari mediterraneo, ac si linea ducta foret a montibus Amanæ ad fluvium Ægypti: quodcunque est intra lineam, est de terra Israelitica; quodcunque est extra lineam, est extra terram." Sic Targ. Hieros. in Num. xxxiv. 4. Limes vester Occidentalis, erit mare magnum, atque insulæ ejus."—Quid ad hæc tabulæ?

'Amanah' Scriptoribus Judaicis est idem cum monte 'Hor,' Num. xxxiv. 7; ubi Targ. Hieros. טורוס מוס, Jonath. מורוס אומיס: vide R. Sol. in istum locum. "A montibus Amanæ et intus (inquiunt Gemaristæ) est<sup>h</sup> terra Israelitica; a montibus Amanæ et extra, est extra terram."

Partitio terræ sub Templo secundo hæc erat: שלש ארצות

<sup>d</sup> Plin. lib. 5. cap. 18.

<sup>e</sup> Hieros. Sheviith, fol. 35. 3.

<sup>f</sup> Vid. R. Nâsim in Gittin, cap. 1.

<sup>g</sup> Hieros. ubi supra.

<sup>h</sup> Hieros. ubi supra, col. 4. et Challah, fol. 60. 1.

גליל ויהודה ועבר הירדן וגליל. Tres sunt<sup>i</sup> regiones Judææ, Trans-Jordanica, et Galilæa [exclusa Samaria]; atque unicuique harum erant tres regiones.”—“ In Judæa<sup>j</sup> erant Montanum, Planities et Convallis. Sic etiam in Perææ. Atque erat Galilæa, Superior, atque Inferior, et Convallis.”

## JUDÆA.

“ Montanum Judææ<sup>k</sup> זר הר המלך, est mons regalis. Planities ejus, est planities Austri. Convallis est ab Engedi ad Hierichuntem. Planities Lyddæ est sicut planities Austri, Montanumque ejus sicut Montanum regale.”

Desiit ora australis in דאשקלון ונגיף הגועה ונגיף דאשקלון “ Cadesh Barnea et Ascalone.” Exclusa ergo est tota regio ab Ascalone, ad fluvium Ægypti, vel Sirbonem [spatii LIII M. pass.], transiitque in nomen Idumeæ, quo nomine etiam vocata est magna pars ipsius Judææ, apud Josephum, libros Maccabaicorum, aliosque. Sedes hæc erat antiqua Avæorum, 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 מור פרזלא ‘Mons ferri.’ Addit Jonath. צני מור פרזלא, ‘Palmae montis ferri,’ de quibus est mentio apud Talmudicos<sup>l</sup>. Qua autoritate, ‘Aurifodina’ a Tirino illic inscribatur, in obscuro est; ‘Ferrifodina’ hac auctoritate posset addi. Et palmæ, hic certius quam, ubi vides, ‘Palma Cadesh.’

‘Gerar,’ interpreti Samaritico est ‘Ascalon,’ Gen. xx. 1. Talmudicis ‘Gerariku,’ גרריקו. Nam<sup>m</sup> “Regio quæ est in Gerrariku (inquiunt), est malæ habitationis. Usque quo? Ad fluvium Ægypti.” Targ. Hieros. גרר reddit ערר, Gen. xx.

Ambigo de situ Sodomæ in tabulis, ut et Zoaris et Speluncæ Lothi; videtur illa collocanda in extremitate Asphaltitis australi; atque hæc in Moabitide. Perpende, Gen. x. 19, et verba ista Josephi<sup>n</sup> “Longitudo Asphaltitis est DLXXX stad. καθὸ δὲ μέγροι Ζοάρων τῆς Ἀραβίας ἐκτείνεται.”<sup>o</sup> Consonum certe videtur patrem Moabitarum natum fuisse in Moabitide. Vide et Esai. xv. 5.

<sup>i</sup> Sheviith, c. 9. hal. 2.<sup>j</sup> Hieros. ib. fol. 38. 4.<sup>k</sup> Hieros. ibid.<sup>l</sup> Succah, cap. 3. hal. 2. et Bab. Erub. fol. 19. 1.<sup>m</sup> Hieros. Sheviith, fol. 36. 3.<sup>n</sup> De Bell. lib. 4. c. 27.

Memoria est 'Zoaris' cujusdam apud Talmudicos, quam vocant<sup>p</sup> 'civitatem palmarum;' sed incerti situs.

Sunt quæ suadent 'Engaddim' longe magis versus austrum sitam fuisse, quam eam collocant tabulæ. 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 epistolæ Synhedrii magni, cujus hæc inscriptio<sup>q</sup>: לאחינא בני דרומא עילאה ובני דרומא ארעיתא "fratribus nostris habitantibus australe superius [id est, in montano] atque australe inferius [i. e. in planitie et convalle]."

Montanum Judeæ [olim, 'mons Amorrhæus'] procurrit a 'Cadesh Barnea' ad 'Hebronem' usque et ultra. Hinc illud de Samsonē (Judic. xvi. 3), "portavit portas Gazæ ad verticem montani, quod ante Hebronem;" i. e. montani quod excurrit ad 'Hebronem.'

Montanum hoc vocatur a Psalte מדרב הרים (Psal. lxxv. 6); a Talmudicis זהר המלך "Montanum regale" [vid. Chald. Par. in Judic. iv. 5]; in quo, ut aiunt illi<sup>s</sup>, erat myrias urbium, longeque plures.

Inter omnes ejus urbes præcipua erat Hebron<sup>t</sup>, "qua non erat locus magis saxosus in tota terra Israelitica; inde sepultura illic mortuorum;" verba sunt Gemaristarum. Et tamen, iisdem testibus, Locus erat commodissimus nutriendis agnis:—hinc adagium, "Arietes e Moab, Agni ab Hebrone."

Cum<sup>u</sup> auroram unoquoque 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 Lyddam diversificasse, ut Lod prope Jordanem statuant, Lyddam prope mare mediterraneum; cum inter voces tantum sit diversitas dialecti scilicet Hebraicæ et Græcæ; at in re, nulla.

מאמאום ועד לוד<sup>v</sup> "Ab Emmaunte ad Lyddam erat planities; a Lydda ad mare, convallis."

<sup>p</sup> Jevam. cap. 16. hal. ult.

<sup>q</sup> Hieros. Maasar Shenj, fol. 56. 3. et Sanhedr. fol. 18. 4. et Bab. Sanhedr. fol. 11. 2.

<sup>r</sup> Hieros. Demai, fol. 24. 4. et Avod. Zarah, fol. 40. 2. et fol. 44. 4.

<sup>s</sup> Id. Taanith, fol. 69. 1. et Bab. Gittin, fol. 57. 1.

<sup>t</sup> Bab. Sotah, fol. 34. 1.

<sup>u</sup> Joma, cap. 3. et Tamid, cap. 3.

<sup>v</sup> Hieros. Sheviith, fol. 38. 4.

Lydda erat Judeæ, Nehem. xi. 35. Hinc cum annum<sup>a</sup> intercalare non liceret nisi in Judeâ, Lyddam adierunt plurimi e schola Rabbi (e Galilæa), atque omnes perierunt a fascinatione. Notent hæc tabularum auctores, e quibus nonnulli Lyddam disposuerunt longe intra Ephraimitidem.

“Vinea quadriennis כרם רבעי” (hoc est, fructus vineæ, annum quartum jam agentis) “afferebatur ad Hierosolymas, per spatium itineris diarii ab unoquoque latere. Hi autem erant ipsius limites אילת מן הדרים Elath ab austro: עקרבת מן הצפון, Acrabatta ab aquilone; Lydda ab occidente; et Jordanes ab oriente.”

Lydda (Joseph. Antiq. lib. 20, cap. 5) fuit vicus πόλις τὸ μέγιστος οὐκ ἀποδέουσα: scholis celeberrima, et dum floretet academia in Jafne, et post eam remotam.

Convallis inter Lyddam et mare excurrens et multis sparsa viculis, vocabatur Saron, Acts ix. 35. “Locus<sup>b</sup> domibus lateritiis non congruus: ideoque domos suas sæpius restaurarunt intra septennium.”—“Ac summus<sup>c</sup> etiam pontifex pro iis nominatim oravit die expiationis, ut domus eorum non fierent eorum sepulcra.”

Inter Lyddam et mare erat villa vocata כפר לודים villa Lyddensium (Gittin, cap. 1. hal. 1. vide R. Nissim ibi): “quæ reputabatur quidem extra terram Israeliticam; at nomine ‘Lyddensium’ tamen est cognominata, quia Lyddenses aliqui semper ibi aderant.”

Ab oriente Lyddæ<sup>d</sup> erat etiam villa, cui nomen כפר טבי, ‘villa capreolorum,’ vel ‘villa Tebi,’ quo nomine<sup>e</sup> servum vocatum habuit Rabban Gamaliel. “Imo<sup>f</sup> unaquaque ejus famula vocata est אמה טביתא ‘matrona Tabitha,’ et unusquisque famulus אבא טבי, ‘pater Tebi.’”

Kirjathjearim olim Baalim, 2 Sam. vi. 2, 1 Paral. xiii. 6. “Reperimus (inquiunt Hierosolymitani)<sup>g</sup> quod annum intercalarunt in Baalath. Baalath autem aliquando Judæ assignatur, aliquando τῶ Dan. (Confer Josu. xv. 29. cum cap. xix. 44.) Erant nempe domus e Juda, agri e Dan.”

HIEROSOLYMA.

“NON<sup>h</sup> dividebatur Hierosolyma inter tribus. Nam traditio est non conduci domos Hierosolymis, quia propriæ non

<sup>a</sup> Id. Sanhedr. fol. 18. 3.

<sup>b</sup> Gloss. in Bab. Sotah, cap. 8. hal. 7.

<sup>c</sup> Hieros. Sotah, fol. 23. 1.

<sup>d</sup> Bab. Rosh Hashanah, fol. 31. 2.

<sup>e</sup> Berac. cap. 1. hal. 7.

<sup>f</sup> Hieros. Nidda, fol. 49. 4.

<sup>g</sup> Hieros. Sanhed. fol. 18. 3.

<sup>h</sup> Walton has omitted a corresponding reference to the author quoted.

erant; nec etiam lectos. Recepit ergo pater familias ab hospitibus" [ad festa accedentibus] "coria sacrificiorum."

Divisa nihilominus erat urbs inter tribum Judæ et Benjamin; processitque linea distermians per ipsum atrium Templi; ita ut<sup>b</sup> omnia ædificia Templi, ab oriente usque ad altare, forent in portione Judæ,—altare, et exinde ad occidentem, in portione Benjaminis.

Sion<sup>b</sup> sub Templo secundo vulgo vocata est ἡ ἄνω πόλις. Erat ea a parte urbis aquilonari. Vid. Psal. xlvi. 2. et LXX. Aben Ezr. Lyran. Apollinar. ibi. Vid. etiam Kimchi in Ezek. xl. 2. et Lyranum ibi. Quod et copiose colligi potest e Josepho. Eunt tabulæ in contrarium; at quo jure, ipsæ videant.

Videant etiam quo jure et fundamento, montem Gihon erexerint; cum Gihon nusquam non in sacra pagina fontem 'Siloamum' denotet:—Gihone solum isto excepto, qui unus fuit e quatuor fluviis Paradisi. In Reg. 1. xxxiii. 18; "Deducite Solomonem ad Gihon." Chald. Par.; "Deducite Salomonem ad Siloam." "Et regem non unguunt (inquiunt<sup>b</sup> Hierosolymitani) nisi ad fontem; sicut dicitur, Deducite Salomonem ad Gihon." Et Rab. Sol. et Aruch, "Siloam est fons, cujus nomen etiam Gihon." 2 Paral. xxxii. 30.

Erat fons iste ab occidente urbis, idque Acræ, non Sionis: Joseph. Ῥωμαῖοι τρεψάμενοι τοὺς ληστὰς ἐκ τῆς κάτω πόλεως τὰ μέγροι τοῦ Σιλωᾶ 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 respexit. Ex opposito Sionis, Gethsemani vocata est a torcularibus oleaceis: ex opposito reliquæ urbis, Bethphage, vel 'locus grossorum:' atque ultra Bethphagen, versus verticem montis בית הני Bethania, vel 'locus palmarum.'

2. Locus extimus Hierosolymæ (intra murum tamen) vocatus est Bethphage, ideo quod adeo confinis jaceret tractui isti montis, qui ob celebritatem 'grossorum' nomen istud sumpsit.

<sup>b</sup> Walton has omitted a corresponding reference to the author quoted.

“Bethphage<sup>1</sup> fuit locus extimus Hierosolymæ,” inquit Judæi : et “Bethphage fuit locus<sup>1</sup> intra muros urbis, et reputata est sicut ipsa Hierosolyma, quoad omnia.”

“Pascha (Pesachin, fol. 91. 1) ab incarcerato comedi potuit in Bethphage:” at non licuit pascha comedere extra Hierosolyman. 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, ulterius usque ad spatium itineris sabbatici, vel milliaris.

Ubi desiit nomen Bethphage in ascensu montis, incepit nomen Bethaniæ. Confer Act. i. 12, et Luc. xxv. 50.

Vallibus undique circumdata est Hierosolyma, et post eas, montibus. Ab oriente, Kidrone, et valle Hinnonis, illâ etiam ad latus septentrionale post Sionem deflectente, hæc ad australe : at ab his occursum est circa ‘portam equorum :’ ultra vallem ab oriente erat Olivetus : ultra vallem ab austro erat mons ‘Gareb,’ Hierem. xxxi. 40 ; et magis ad occidentem, Πέτρα περιστερῶνος<sup>k</sup> ‘Petra Columbarii ;’ forte ubi columbarium suum struxit Herodes columbis, quæ a nomine suo<sup>l</sup> וסרת וסרת vocabantur. Ab occidente, nomen montis proximi adjacentis latet. A septentrione, post Sionem erat צופים, Josepho<sup>m</sup> Σκοπός<sup>c</sup> ubi et Ramah Benjaminis. Hinc Ramathaim Zophim ; i. e. duæ Ramæ, quæ et Zophim dictæ sunt, hæc Benjamitidis, Zophim dicta, quia inde prospici potuit Templum ; atque altera in Ephraimitide, a Zuph dicta proavo Samuelis, 1 Sam. i. 1, &c.

Per montem Olivetum via duxit ad Hierichuntem<sup>n</sup>, “a Hierosolymâ 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 Asphaltitis.” Hinc discas quid sit περίχωρος Ἰορδάνου, Matt. iii. 5.

“Traditio<sup>o</sup> est 24000 viros stationarios, אנשי סעמך, fuisse Hierosolymis, et dimidium stationis (i. e. 11000) Hierichunte. Potuit et Hierichus totam stationem produxisse,

<sup>1</sup> Bab. Pesachin, fol. 63. 2. Gloss. ib.

<sup>l</sup> Gloss. in Sanhedr. fol. 14. 2.

<sup>k</sup> Jos. de Bell. lib. 5. c. 31.

<sup>c</sup> Bab. Colin, fol. 138. 2. Vid. Aruch in ין

<sup>m</sup> De Bell. lib. 5. c. 8. Bab. Berac. fol. 49. 2.

<sup>n</sup> Jos. de Bell. lib. 4. c. 27.

<sup>o</sup> Hieros. Taanith, fol. 67. 4.

sed quia cedere voluit Hierosolymis, dimidium stationis produxit tantum."

In via a Hierosolymis ad Hierichunta erat 'Bahurim,' 2 Sam. xvi. 5, quæ eadem erat cum 'Almon,' Josu. xxi. 28, vel 'Alemeth,' 1 Paral. vi. 60. Loco Samuelis allegato, pro "venit David ad Bahurim," Chald. habet "venit David ad Alemeth;" ubi Kimkuis, "Bahurim erat civitas Benjamitarum, vocaturque in libris Paralipomenon 'Alemeth:'—nam 'Bahurim' et 'Alemeth' idem sunt:"—utraque 'adolescentes' sonat. Corrigendæ hic tabulæ, quæ duas has civitates faciunt, easque nonnullæ quam longissime dissitas.

## SAMARIA.

Erat montanum quoddam procurrens inter Judæam et Samaritida, aliud a monte Ephraimi: hinc 'Bethel' dicitur esse "in montano," Josu. xvi. 1. Erat autem ea limes Judææ et Samariæ: τὸ δὲ πλάτος Ἱεροσολύμοις ὀριζόμενον καὶ Βεθὴλοισι, verba sunt Josephi<sup>4</sup>, quæ notanda, "Latitudo Benjamitidis terminatur Hierosolymis et Bethel." Oppositæ ergo quasi recta linea videntur hæc civitates, quod a tabulis plurimis non animadversum.

In iisdem confinibus, atque non longe a Bethel erat oppidum עפרים Ephraim: de qua Josephus, de Vespasiano loquens<sup>5</sup> ἀναβάς εἰς τὴν ὄρεινὴν, αἶρεϊ δύο τοπαρχίας, τὴν τε Γοφνιτικὴν, καὶ τὴν Ἀκραβατηνὴν καλουμένην μεθ' ἧς Βηθθηλᾶ τε καὶ Ἐφραΐμ πόλιν.

Et Talmudici<sup>6</sup>, "Michmas et Mezonachah (vel Zanoah) primas obtinent de simila; עפרים להם בבקעה, secundas ab iis Ephraim in valle." Rursus, (Bab. Menac. fol. 85. 1) "Dixerunt Jannes et Mambres Mosi, Num tu stramen inducis לעפרים in Ephraim?" Aruch<sup>7</sup>, "Civitas erat in terra Israelis, frugibus fertilissima, Ephraim dicta." In 2 Paral. xiii. 19, scribitur עפרים. Huc concessisse Christum arbitramur in historia ista, Joann. xi. 54.

Erat et Beth-horon civitas terminans Judæam et Samaritida: at sita magis versus occidentem.

Erat<sup>8</sup> hæc via publica, a Hierosolymis ad Cæsaream, et angusti admodum ascensus et transitus. Hinc Talmudici<sup>9</sup>, "Si duo cameli simul ascendant in ascensu Bethoronis, uterque cadit."

<sup>4</sup> Antiq. lib. 5. c. 1.

<sup>5</sup> In ירמיהו.

<sup>6</sup> De Bell. lib. 4. c. 33.

<sup>7</sup> Menac. cap. 9. hal. 1.

<sup>8</sup> Jos. Antiq. lib. 20. c. 4. et Bell. lib. 2. c. 20.

<sup>9</sup> Bab. Sanhedr. fol. 32. 2.

Distabat<sup>y</sup> ab Hierosolymis C stad. id est, 12 M. pass. aut circiter.

Tradunt Talmudici<sup>z</sup> hircum emissarium (Azazel), die expiationis, ductum fuisse ad rupem צוק Zok, duodecim milliariibus distantem Hierosolymis; atque inde præcipitatum. Dicunt etiam, primum introitum ejus in eremum fuisse, tribus milliariibus ab urbe, ad locum vocatum<sup>a</sup> בית חורון: at Hierosolymitani legunt בית חורון: nam sic aiunt; ג' מילין "tria millaria erant a Hierosolyma ad Beth-horonem;" i. e. ad primum ingressum in eremum versus Bethoronem.

"A Bethoron<sup>b</sup> ad Emmaunta erat montanum;" procurrens scilicet in Judæam.

Dubito de situ Antipatridos in tabulis, idque variis rationibus.

1. Act. xxiii. 31, Duxerunt Paulum noctu εις την Αντιπατριδα: si reddas 'ad Antipatridem,' necesse est, ut urbem istam longe Hierosolymis propiorem statuas, quam statuunt tabulæ.

2. Dicunt Gemaristæ<sup>c</sup> Simeonem Justum, vestibus pontificiis indutum, reliquosque populi primates, solenni habitu, manibusque faces tenentes, per noctem processisse in occursum Alexandri Magni, atque, cum oriretur sol, ei obviam isse in Antipatride. Excedit longe Antipatris, ut sita in tabulis, solennem noctis processionem. Et incongrua admodum tali processioni scena erat Samaritis, regio hostilis.

3. Dicunt, quod, in diebus Ezekiaë, omnes מנבת ועד<sup>d</sup> אנטפסום "A Gebath ad Antipatrida, periti erant traditionum de munditia." Item quod מנבת ועד אנטפטרם "A Gebath ad Antipatrida<sup>e</sup>, erant 60 myriades urbium:"—veritatem rei non asserimus, phrasiologiam respicimus. "Gebath et Antipatris (inquit Glossa) fuerunt loca in extremis limitibus." At quomodo hoc intelligi potest, secundum situm Antipatridis, quem vides in tabulis? Videtur potius fuisse in extremis limitibus Judææ et Samariæ et tantum non in Judæa. Nam

4. Dicunt insuper<sup>f</sup> "vinum En Cushith prohibitum est propter Capharsalamam." Si Capharsalama fuerit Antipa-

<sup>y</sup> Jos. ubi prius.

<sup>z</sup> Rab. Joma, fol. 66. 2. et 67. 1.

<sup>a</sup> Ibid. fol. 68. 2.

<sup>b</sup> Hieros. Sheviith, fol. 38. 4.

<sup>c</sup> Bab. Joma, fol. 69. 1.

<sup>d</sup> Id. Sankedr. fol. 94. 2.

<sup>e</sup> Hieros. Taanith, fol. 69. 2. et Megill. fol. 70. 1.

<sup>f</sup> Hieros. Avod. Zar. fol. 44. 4.

tris, quod creditur, sitaque quasi in medio Samariæ, 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 Judæis per opprobrium dicta, Joh. iv. 5, a verbis prophetæ, הוי שכורי פרים Is. xxviii. 1,—dicta tandem est Neapolis נפוליס Talmudicis.

Cæsarea: olim πύργος Στρατώνος: Interpreti Arabico Hazor, Josu. xi. 1; Judæis<sup>h</sup> aliquibus Ekron male: nisi forsitan ea fuerit intra ditiones Ekroniticas. Ab Asmonæis, cum eam cepissent e manibus Græcorum, appellata est אחרת שר מגדל שר (ibid.); at legente authore Juchasin<sup>i</sup>, אחרת מגדל צור, unde elice, si potes, nomen πύργου Στρατώνος. Forsan שר מגדל שר, in schemate isto, quod ab initio exhibuimus ex Talm. Hierosolymitano, hunc locum denotat.

רבוני דקיסרין Doctores hujus Cæsareæ plurimum celebrantur.

#### GALILÆA.

“Est<sup>j</sup> Galilæa superior, et Galilæa inferior et Convallis. A Caphar Hananiah et supra, quæcunque non producit sycaminos, est Galilæa superior. Ast a Caphar Hananiah et infra, quæcunque producit sycaminos, est Galilæa inferior. Est etiam ora Tiberiadis et Convallis.”

Quod de sycaminis dicitur, in memoriam revocat “Sycaminum oppidum inter Dorum et Carmelum,” de quo Plinius<sup>k</sup>, et Josephus<sup>l</sup>, et Talmudici (ut videtur) sub nomine<sup>m</sup> שקמונה.

Limes<sup>n</sup> Galilææ erat ἀπὸ μεσημβρίας, Σαμαρίς τε καὶ Σκυθόπολις μέχρι τῶν Ἰορδάνου ρείθρων.

Scythopolis<sup>o</sup> eadem erat cum Bethshan: urbs sub templo secundo<sup>p</sup> ethnica; ast ubi tamen cum ethnicis habitarent Judæi, ab Hierosolymitanis<sup>q</sup> ב״שנא׳ vocati.

Limes Galilæam a Phœnicia dissecans erat 1. עכו Acon vel Ptolemis: nam “in Acone, inquiunt<sup>r</sup>, est terra Israelitica, et non.” Et<sup>s</sup> “R. Josi Ben Hananiah exosculatus est fornicem Aconis, et dixit, Hucusque est terra Israelitica.” Et<sup>t</sup> מצפון לעכו ועכו כצפון: quod adduximus ante. De hoc loco et limite, intelligendus videtur Plinius in verbis istis<sup>u</sup>

<sup>s</sup> Id. ib.

<sup>h</sup> Bab. Megill. fol. 6. 1.

<sup>i</sup> Fol. 74. 1.

<sup>j</sup> Sheviith, c. 9. hal. 2.

<sup>k</sup> Nat. Hist. lib. 4. c. 19.

<sup>l</sup> Antiq. lib. 13. c. 20.

<sup>m</sup> Demai, cap. 1. hal. 1.

<sup>n</sup> Jos. de Bell. lib. 3. c. 4.

<sup>o</sup> Id. Antiq. lib. 12. c. 12. et lib. 5. c. 1.

<sup>p</sup> R. Sol. in Demai, cap. 1.

<sup>q</sup> Hieros. Megill. fol. 73. 4.

<sup>r</sup> Id. Gittin, fol. 43. 3.

<sup>t</sup> Id. Sheviith, fol. 35. 3.

<sup>u</sup> R. Nissin in Gittin, c. 1.

<sup>v</sup> Plin. lib. 5. c. 13.

“Finis Palæstinae CLXXXIX M. P. a confinio Arabiæ: deinde Phœnice.” 2. Loca ista quæ nominata vides antea a Talmudicis, terram terminantia, viz. 1. קציריא דגלילא 2. ככרתה 3. בית זנתה 4. קיבעיא et nonnulla quæ sequuntur, collimitia certe videntur esse inter ditiones Tyri et Sidonis, et Galilæam.

“Ab<sup>u</sup> Acone ad Achzib (Josu. xix. 29. Judic. i. 31), in dextra viæ orientem versus, munda erat a notione terræ ethnicæ, et tenebatur ad decimas, &c; a sinistra viæ, occidentem versus, immunda erat sub notione terræ Gentilitiæ,” &c.

‘Hermon’ interpreti Samaritico est ‘Mons Nivis,’ Deut. iv. 48, et Targumistis Jonath. et Hieros. in Num. xxxiv. Occurrit et hoc nomen apud Talmudicos. Prave Hermo- nem collocavit Adrichomius, ac post eum alii, ab oriente fere Perææ, cum partim æquilonarem occuparet et Perææ et Galilææ,—idem existens cum Amanah. Confer Cantic. iv. 8, et Deut. iii. 9. Hinc Targ. Hieros. eum vocat “Montem Nivis Cæsareæ” (Philippi). Et rursus “limes duarum trium, inquit, et dimidiæ, est a valle Maris Salsi ad Chinneroth, et montem Nivis.”

Videtur Cæsarea Philippi remota nimis collocari a tabulis a Paneade, fonte Jordanis. Nam ut Josephus<sup>w</sup>, “Philippus Cæsaream condidit πρὸς ταῖς Ἰορδάνου πηγαῖς ἐν Πανεύδι. Et alibi<sup>x</sup> Πανεάδα κατασκευάσας ὀνομάζει Καισάρειαν.

Erat locus supra fontes Jordanis, qui vocabatur תרנגולא קיסרין ut vides in schemate ante exhibito. Redde “Geber [vel Gabara] superior, quæ supra Cæsaream.” תרנגולא et גבר, Talmudicis idem sunt; utraque ‘gallum galinaceum’ sonat. Hinc ‘Ezion Geber,’ Num. xxxiii. 35, 36, Jonathani est תרנגולא ברך.

Genesar.—“Quare<sup>y</sup> vocatur Genesar? גני סרים ob hortos magnatum: fuitque e portione תרנגולא Nephtali, sicut dicitur, Et e Nephtali principes mille.”

Totum mare Gennesariticum, intra portionem Nephthaliticam statuunt Talmudici. ת'ר' ימה של טבריה חלקו של נפתלי. “Nam<sup>z</sup> traditio Rabbiorum est, Mare Tiberiadis esse portionis Nephthaliticæ: imo, plenum funiculum” (vel spatium quoddam commodum) “ei esse pro retibus [extrahendis] a parte

<sup>w</sup> Hieros. Sheviith, fol. 36. 2.

<sup>x</sup> Antiq. lib. xviii. c. 3.

<sup>y</sup> Aruch in גנר

<sup>v</sup> Hieros. Sanhedr. fol. 28. 4.

<sup>z</sup> De Bell. lib. 2. c. 13.

<sup>z</sup> Bab. Bava Kama, fol. 81. 2.

ejus australi, sicut dicitur, Posside mare et austrum," Deut. xxxiii. 23.

Quid ad hoc tabulæ? quæ totum hoc mare Zebulonitidi allocant. Josephus Talmudicis suffragatur; nam ille<sup>a</sup> Ζαβυλωνίται inquit τὴν μέγροι Γεννησαρίτιδος, καθήκουσαν δὲ περὶ Κάρμηλον καὶ θάλασσαν ἔλαχον. Nota Zabuloniten a septentrione μέγροι Γεννησαρίτιδος, 'ad Gennesaritida' tantum pertigisse, non eam intra se fuisse complexam.

רַקַּת הַיָּם שִׁבְרִיא<sup>b</sup> "Rakkath (Josu. xix. 35) est Tiberias." Sic Talmud utrumque.

Situs ejus in tabulis non arridet. 1. Totum mare Gennesariticum interposuerunt inter Tiberiada et Hippon, cum distaret Hippos a Tiberiade<sup>c</sup>, teste Josepho, triginta tantum stadiis; latitudo autem maris erat, eodem metiente<sup>d</sup>, quadraginta stadiorum. 2. Vocat idem Josephus oppida Gadarenorum atque Hipponorum 'Confinia' Tiberiadi: Ἐμπύμπρησιν (inquit) ὁ Ἰουστός τὰς τε Γαδαρηνῶν καὶ Ἰππηνῶν κωμάς· αἱ δὲ μεθόριοι τῆς Τιβεριάδος καὶ τῆς τῶν Σκυθοπολιτῶν γῆς ἐτύχωνον. 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 Chammathæ loci adjacentis.

Rakkath et Chammath conjunguntur Josu. xix. 35. Erant quippe civitates fere contiguæ. Rakkath, Tiberias, et Chammath κόμη Ἀμμαοῦς Josepho, a thermis dicta: de quibus frequentissima mentio apud Talmudicos, sub nomine 'Thermarum Tiberiadis.' "Quare vocatur<sup>e</sup> Chammath? inquit Babylonici, שׁוֹם חַמֵי טַבְרִיא<sup>f</sup> propter Thermas Tiberiadis." Adeo vicinæ erant hæ civitates, ut "olim<sup>f</sup> Tiberienses incederent per totam Chammatham Sabbato: ac tandem Chammathenses ac Tiberienses constituerent civitatem unam." Chammatha autem ista vulgatissime vocatur 'Chammath Gadaræ' חַמַת גַּדָר חַמַת זו חַמֵי גַדָר רַקַת, "Dicit<sup>g</sup> Rabba, חַמַת זו חַמֵי גַדָר רַקַת, et Chammath est eadem cum Thermis Gadaræ, et Rakkath eadem cum Tiberiade."

"Permisit Rabbi, ut Gadarenses descenderent in Chammatham<sup>h</sup> sabbato, utque redirent in Gadaram: ast Chammathenses non ascendunt in Gadaram."

<sup>a</sup> Antiq. lib. 5. c. 1.

<sup>b</sup> Hieros. Megill. fol. 70. 1. et Bab. Megill. fol. 5. 2. et 6. 1.

<sup>c</sup> Jos. in vita sua.

<sup>d</sup> Id. de Bell. lib. 3. c. 35.

<sup>e</sup> Bab. Megill. ubi prius.

<sup>f</sup> Hieros. Erubhin, fol. 23. 4.

<sup>g</sup> Bab. Megill. ubi prius.

<sup>h</sup> Hieros. Erubhin, ubi ante.

Jam vero cum Gadara esse trans Jordanem, Chammath autem tam contigua Tiberiadi, et tam vicina etiam Gadaræ (regioni), necessario concludendum est et Tiberiada et Chammatham Jordani fuisse propinquissimas: Jordanemque solum intersecuisse inter Tiberiada et regionem Gadarenam, non totum mare Gennesariticum, ut in tabulis.

Emmaus ab iis remota nimis locatur a Tiberiade.

Dicimus etiam sitam fuisse Tiberiada ad effluxum Jordanis e mari Gennesaritico: nam, referente Josepho<sup>1</sup>, distabat 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: vicinitatem ex his percipe:—“ Pastor quidam<sup>j</sup> grandævus accessit, dixitque coram Rabbi, Memini ego Magdalenses ascendisse in Chammatham, perque totam Chammatham ambulasse [*sabbato*], pervenisse que ad vicum extimum, usque ad Pontem. Permisit ergo Rabbi, ut Magdalenses irent in Chammatham, et pergerent per totam Chammatham, ad vicum extimum, usque ad pontem. Ob macella<sup>k</sup> quædam, in plateis Tiberiadis, adactus est R. Simeon Ben Jochai locum istum purificare. Quicumque ergo juxta Magdalam iter faceret, audire poterat vocem Scribæ dicentis, Ecce Bar Jochai purificat Tiberiada.”

Erat villa Βηθμοῶν<sup>l</sup> dicta, ἀπέχουσα Τιβεριάδος στάδια τέσσαρα. Hanc collocant tabulæ remotam inde nimis. Vocatur ea a Talmudicis בית מעון. “Tiberienses (inquiunt) qui in בית מעון Beth Moan ascenderunt, ut conducerentur in operarios, conducti sunt secundum consuetudinem Beth Meonis. At Bethmeonenses, qui descenderunt ad Tiberiada conducendi, conducti sunt secundum consuetudinem Tiberiadis<sup>m</sup>.”

Regio<sup>n</sup> Gennesaritis juxta mare procurrens, longitudine xxx stad., latitudine xx., erat vicina Tiberiadi<sup>o</sup>: in ea erat Capernaum oppidum: Confer Matt. xiv. 34. et Marc. vi. 53. cum Joann. vi. 21. 24, etc. Et fons<sup>p</sup> ejusdem nominis regionem rigans.

<sup>1</sup> In vita sua, pag. mihi 650.

<sup>k</sup> Id. Sheviith, fol. 38. 4.

<sup>l</sup> Hieros. Bava Mezia, fol. 11. 2.

<sup>m</sup> Aruch in בית

<sup>j</sup> Hieros. Erubhin, ubi ante.

<sup>1</sup> Jos. in vita sua, pag. 629.

<sup>n</sup> Jos. de Bell. lib. 3. c. 35.

<sup>p</sup> Jos. ubi supra.

## PERÆA.

Perææ “longitudo<sup>q</sup> erat a Macharunte ad Pellam; latitudo, a Philadelphia ad Jordanem.”

“In ea erat<sup>r</sup> Montanum, Mons Macvar et Gedor, &c. Planities. Heshbon cum omnibus suis civitatibus, quæ in planitie, Dibon, et Bamoth Baal, et Beth Baal Meon, &c. Convallis, Betharan et Beth Nimrah et Succoth.”

Montes מכור<sup>r</sup> Macvar celebrantur a Talmudicis. Inde forte nomen Machærus.

Tota regio transjordanica Peræa quidem audiit, at divisa tamen ita erat, ut pars ejus australior singulatim Peræa vocaretur, pars reliqua Batanæa vel Basanitis (ψ in τ permutato pro idiomate Syro), Trachonitis, et Auranitis. Sic dicitur a Josepho<sup>t</sup>, quod Herodi Antipæ donata est a Cæsare ἡτε Περαιά καὶ Γαλιλαία, Philippo autem Βαταναιά τε καὶ Τράχων καὶ Αὐρανίτις.

Urbs Batanææ præcipua olim erat Golan, Josu. xx. 8: unde tota regio divisa in Gaulanitida<sup>u</sup> superiorem atque inferiorem.

Βαταναιά ὠρίζετο τῇ Τραχωνιτίδι “Batanæa<sup>v</sup> terminabatur Trachonitide.”

טרכונא מתחם לבוצרה “Trachonitis<sup>w</sup> autem extendebatur [vel terminabatur] ad Bosram. “Non Bosram Edomæam, Esai. lxiii. 1; nec Bezer Rubenitarum, Josu. xx. 8: sed Bosor, vel Bosoram in Gileaditide, de qua Josephus, et<sup>x</sup> lib. i. Maccab. cap. v. 26. Frequentissima hujus loci mentio apud Talmudicos יונה בוצרויא “R. Jonah erat Bosrensis.”— “R. Simeon<sup>z</sup> Ben Lachish ivit ad Bosram,” &c. Auranitis aliquando vocatur a Josepho Αβρανίτις<sup>a</sup>.

“A Bethjeshimoth ad<sup>b</sup> Abel Shittim, erant milliaria duodecim.”—Hinc arguunt Judæi, castra Israelis<sup>c</sup> in eremo fuisse quadraturæ duodecim milliarium, ab unoquoque latere, quia scriptum est, “Castrametati sunt a Beth Jeshimoth ad Abel Shittim,” Num. xxxiii. 47.

“Ab Abel ad<sup>d</sup> Jordanem erant stadia sexaginta,” vii. M. P.  $\frac{1}{2}$ .

<sup>q</sup> Jos. de Bell. lib. 3. c. 4.

<sup>r</sup> Tamid, cap. 3. hal. 8. et Bab. Joma, fol. 39. 2.

<sup>u</sup> Id. ib. c. 13.

<sup>v</sup> Hieros. Sheviith, fol. 38. 3.

<sup>w</sup> Hieros. Nedâr. fol. 40. 4.

<sup>x</sup> Antiq. l. 15. c. 13.

<sup>a</sup> Id. Gittin, fol. 43. 3. vid. Targ. Jonath. in Numer. ii. 2.

<sup>b</sup> Jos. Antiq. lib. 5. c. 1.

<sup>r</sup> Hieros. Sheviith, fol. 38. 4.

<sup>t</sup> Bell. ii. 9.

<sup>v</sup> Jos. Antiq. l. 17. c. 2.

<sup>x</sup> Antiq. l. 12. c. 12.

<sup>z</sup> Id. Horiath, fol. 48. 1.

<sup>b</sup> Hieros. Sheviith, fol. 36. 3.

Non arridet vicinitas in quibusdam tabulis oppidorum Adam et Zaretan, de quibus mentio Josu. iii. 16. Distabant mensura Talmudica a se invicem, xii<sup>o</sup> milliaribus: sacra, totidem, aut pluribus, cum Zaretan foret contra Succoth, 1 Reg. vii. 46. Adam autem locus, ubi stetit arca, in Jordanem illic intratura, atque eum arefactura. Hinc Psaltes אהל שכן באדם "tentorium quod fixit in Adam," Psal. lxxxvii. 6.

Civitates<sup>f</sup> refugii, cis et trans Jordanem, sic disponunt Talmudici: "Juxta se (inquiunt) positæ erant hæ civitates, eo modo, quo duo vitium ordines 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 Israeliticæ ad Hebronem, quantum ab Hebrone ad Shechemam. Tantumque ab Hebrone ad Shechemam, quantum a Shechema ad Cadesh. Tantumque a Shechema ad Cadesh, quantum a Cadesh ad oram terræ septentrionalem."

Hippo Gemaristis<sup>g</sup> est סוסיטה, quam supponunt esse regionem Tob, de qua mentio Judic. xi. 3: "Jephthah habitavit in regione Tob סוסיטה, id est, in Susitha." Si græce reddas, ἐν Ἰππηνη.

Bethsaida, fide Josephi, in Gaulanitide est collocanda, a littore maris Gennesaritici orientali: quam tabulæ universæ in Galilæa locant: "Philippus (inquit ille) oppidum<sup>h</sup> Bethsaidam ad mare Gennesariticum civitatis honore dignatus, ac multitudine habitantium, aliaque copia, de nomine Juliæ filiaæ Cæsaris eam vocavit." Alibi<sup>i</sup>que Ὁ μὲν (Φίλιππος) πρὸς ταῖς Ἰορδάνου πηγαῖς ἐν Πανεάδι πόλιν κτίζει Καισάρειαν, καὶ τῇ κάτω Γαυλαντικῇ Ἰουλιάδα. Bethsaidam condidit, vocavitque Juliada: Julias autem ista fuit in inferiori Gaulanitide. Videtur ea Julias ista esse, quam Plinius dicit<sup>j</sup> esse ab oriente lacus Genesaræ. (De punctatione ejus in sequentibus hæsitamus.) Erat alia Julias, ab Herode condita, antea Βηθαγραμφᾶ<sup>k</sup> dicta: ea autem erat ad influxum Jordanis (inquit Josephus) in<sup>l</sup> Gennesariticum: nam Jordanes a lacu Samochonite, διαμείψας ἑκατὸν εἴκοσι σταδίους μετὰ πόλιν Ἰουλιάδα, διεκτέμνει τὴν Γεννησὰρ μέσην.

<sup>e</sup> Hieros. Sotah, fol. 21. 4.

<sup>g</sup> Hieros. Rosh Hashan. fol. 54. 4.

<sup>l</sup> Joseph. de Bell. l. 2. c. 13.

<sup>k</sup> Jos. Antiq. l. 18. c. 3.

<sup>f</sup> Bab. Maccoth, fol. 9. 2.

<sup>h</sup> Antiq. l. 18. c. 3.

<sup>j</sup> Nat. Hist. l. 5. c. 15.

<sup>l</sup> De Bell. lib. 3. c. 35.

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TO

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**ΛΕΙΨΑΝΑ**

**DE REBUS**

**AD ΤΩΝ LXX VERSIONEM GRÆCAM**

**SPECTANTIBUS.**



# ΛΕΙΨΑΝΑ

DE REBUS

AD ΤΩΝ LXX VERSIONEM GRÆCAM

SPECTANTIBUS.

**S**PLENDIDA\* 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 humillime profamur, tenuitati iudicii nostri tribuat ingenuus lector malle, quam pruritus novitatis, aut spiritui contradictionis.

Exscribemus ergo primo, ex Talmudicis, Aristæa, et Josepho, summulam aliquam istius historiæ; et deinde ea, quæ dubitationem nostram ex iis procreant, aperiemus.

I. De ista translatione hæc habet ‘Massecheth Sopherim,’ quæ<sup>b</sup> ipsissimis suis verbis producemus, atque interpretationem nostram apponemus juxta; ut quanta fieri potest luce res dijudicetur.

הלכה ו' מעשה בהמשה זקנים      Articulus, vel Traditio  
התורה שכתבו לתלמי המלך את התורה      septima. Historia est de  
יונית והיה היום קשה לישראל ביום      quinque Senioribus, qui scrip-

\* Not in the English folio-edition.—See Leusden's edition, vol. 3. p. 1.

<sup>b</sup> Cap. 1. artic. 7. et 8.

שנעשה העגל שלא היתה התורה  
יכולה להתרנם כל צרכה:

הלכה ח' שוב מעש" בתלמי המלך  
שכנס שבעי" ושנים זקני והושיבם  
בשבעים ושנים בתים ולא גלה להם  
על מה כנסם נכנס לכל אחד ואחד  
מהם אמר להם כתבו לו תורה משה  
רבכם נתן המקום עצה בלב כל אחד  
ואחד והסימו דעתן דעת אחת  
וכתבו לו תורה בפני עצמה ושלשה  
עשר דבר שינו בה ואלו הן:

אלהים ברא בראשית:

וימר אלהים אעשה אדם בצלם  
ובדמות:

ויכל בשישי ושבות בשביעי:

זכר ונקבה בראם:

הבה ארדה ואבלה שם:

ותשחק בקרוביה לאמור:

כי באפס הרנו איש וברצונם עקרו  
אבום:

serunt Ptolemæo Regi Legem Græce. Ac acerbus fuit iste dies Israeli, sicut dies quo confectus 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 disposuit in LXXII. domos; et non dixit eis, quare eos congregasset. Ingressus est ad singulos, et dixit, Scribite mihi Legem Mosis magistri vestri. Indidit Deus consilium in corda singulorum; ita ut conformarent<sup>c</sup> sensum suum in sensum unum. Et scripserunt ei Legem per se ipsam. Tredecim autem res immutarent, quæ hæ sunt:

1. "Deus creavit in principio." Gen. i. 1.

2. "Et dixit Deus, Faciam hominem in imagine, et in similitudine." Gen. i. 26.

3. "Complevitque Deus die sexto [opus suum,] et requiævit die septimo." Gen. ii. 2.

4. "Marem et foeminam creavit eos." Gen. v. 2.

5. "Age, descendam et confundam ibi." Gen. xi. 7.

6. "Et risit inter propinquas suas, dicens." Gen. xviii. 12.

7. "Quia in ira sua interfecerunt virum, atque in vo-

רקח משה את אשתו ואת בני  
וירכיבם על נושאי אדם:

ומושב בני ישראל "אשר ישבו  
בארץ מצרים ובארץ כנען שלשים  
שנה וארבע מאות שנה:

ואל זאטוטי בני ישראל לא שלח  
ידו:

לא חמד אחד מהם נשאתו:

את צעירת הרגלים:

אשר חלק ה' אלהיך אתם להאיר  
לכל העמים תחת כל השמים אשר  
לא צייתי לעבדם:

luntate sua suffoderunt præsepe." Gen. xlix. 6.

8. "Et accepit Moses uxorem suam, filiosque suos, atque equitare eos fecit super portantia hominem." Exod. iv. 20.

9. "Habitatio autem filiorum Israelis, qua habitarunt in terra Ægypti, et in terra Canaanis, fuit quadringentorum annorum." Exod. xii. 40.

10. "Et in celebres filiorum Israelis non emisit manum suam." Exod. xxiv. 11.

11. "Desiderabile quicquam ab iis non tuli." Numer. xvi. 15.

12. "Parvipedem." Hanc phrasin posuerunt pro ארנבת 'lepore.' Levit. xi. 6.

13. "Quæ divisit Dominus Deus tuus, ut luceant omni populo sub cælo, quibus non præcepi, ut adorarent ea."

Hæc 'Massecheth Sopherim.' Eadem etiam Gemaristæ Babylonici in 'Megillah<sup>d</sup>,' paucis tantum variatis, quæ observabimus suo loco. Glossator ibidem loci rationem reddit, cur hæc immutarint, his verbis:

"Scripserunt, 'Deus creavit in principio,' ne diceretur, quod בראשית Bereshith Deus est; et duæ erant potestates, et prior creavit posteriorem.

'Faciã hominem,' ne inde concluderetur, duas esse potestates, si scriptum foret, 'Faciãmus.'

'Et opus suum complevit die sexto,' ne diceretur, quod Deus aliquid operatus est Sabbato.

'Marem et fœminam creavit eum:' בראו. Et non scripserunt בראם [ubi corrigenda est Massecheth Sopherim] quod sonaret Deum creasse duas personas, unumquemque marem,

atque unamquamque fœminam duas personas. Scripserunt ergo בראו. 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 בקרוביה, ac si diceretur, Abraham in corde suo risit,—ea autem, dixit, inter vicinas suas.

על נושא בני אדם ‘Super quod portat hominem;’ Quod camelum denotat:—ne diceretur, Mosi magistro vestro non erat equus aut camelus.

הרגו שור [*Hic iterum aliter Massecheth Sopherim*] ‘Interfecerunt bovem:’—ne diceretur, Patres ergo vestri erant homicidæ, &c.

אשר ישבו בארץ מצרים ובשאר ארצות ‘Qua habitarunt in Ægypto, atque in aliis terris:’—ne diceret, Mendacium scriptum est in Lege. Nam ecce Kohath erat de descendentibus in Ægyptum. Si autem numeres annos Kohathi, atque annos Amrami, atque annos Mosis, omnes minime assurgunt ad quadringentos annos, &c.

‘Et<sup>e</sup> misit celebres e filiis Israelis. Et in celebres filiorum Israelis non emisit manum suam.’ Exod. xxiv. 5. 11. זאטוטי Dignitatem denotat, נערי Inferioritatem. Inde forte is diceret, Infimos inter vos misistis, ut faciem Dei requirerent.

‘Non desiderabile quicquam:’—ne diceret, Asinum forte non abstulit ab iis, at desiderabile aliquid aliud abstulit.

‘Lucere omnibus gentibus:’—nam si non sic scripsissent, diceret, Tum filio Noachi permissa est Idololatria.

‘Quæ non præcepi ut adorarent:’—Nam si non scripsissent לעבדם, hoc sonaret, Quæ non præcepi ut essent; diceretque ille, Tunc numina sunt, atque eo invito creata.”

Gemara: “Et scripserunt ei ‘Parvipedem:’ et non scripserunt ei את הארנבת, quia nomen uxoris Ptolemæi erat Arnebeth. Ne diceret ille, Irrident mihi Judæi, nomenque uxoris mei inseruerunt in Lege.”—

Hæc Talmudici de re ipsa. Pompam rei describunt Aristæas et Josephus: quos vide. Ptolemæum scilicet, studio instaurandæ ornandæque Bibliothecæ vehementissimo correptum, ut volumine Legis eam augeret, epistolam misisse ad Pontificem Judæorum, Eleazarum, unaque donaria plurima immensissimi pretii, orantem, ut sex viros doctos ex singulis tribubus mitteret, qui Legem interpretarentur.

Misit ille. Nomina missorum secundum tribus recitat Aristæas. Opus illi aggrediuntur, perficiuntque diebus septuaginta duobus. Honorarium singulis Rex donat tria talenta, et remittit ad suos.

## II. Super totam historiam

I. Quærimus: Unde Regi tanta Legis Mosaicæ aviditas, ut tam immenso sumptu tantillum volumen coemeret? Si apud authores citatos pondus auri argentique a Rege (ipsis referentibus) in hoc opus impensi numeres computesque, facillime credas, totam bibliothecam istam Alexandrinam non tanti constitisse; imo vix totum vectigal Ægypti annuatim tantum valuisse. Num hoc ab eo tam profuse erogatum ob religionem? Ob amorem erga Legem? Ob amorem erga Judæos? An ob meram libelli istius ambitionem, ut eo bibliothecam locupletaret? Dentur hæc omnia. Poterat tenui admodum sumptu illud ipsum perfecisse, quod perfecit tam infando.

1. Refertur a 'Massecheth Sopherim,' quod vidimus antea, "Quinque Seniores antea ei Legem in linguam Græcam transtulisse:" et quidnam vult ille ulterius? versionem vult? Erat in manibus. Textum originale vult? Ab iisdem recipere potuit, a quibus et versionem. Fateor ingenue historiam istam de quinque Interpretibus, Legem Græce 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 callerent, possentque opus illud peregissee, æque ac Judæi accersiti e Judæa. Refert Josephus<sup>f</sup> versionem a LXXII. jam perfectam, propositam fuisse Judæis Ægyptiis cognoscendam, atque illos approbasse. *Συναγαγὼν*, inquit, *ὁ Δημήτριος τοὺς Ἰουδαίους ἅπαντας εἰς τὸν τόπον ἐνθα καὶ μετεβλήθησαν οἱ νόμοι, παρόντων καὶ τῶν ἑρμηνέων, ἀνέγνω τούτους. τὸ δὲ πλῆθος ἀπεδέξατο μὲν καὶ τοὺς διασαφήςαντας πρεσβυτέρους τὸν νόμον.* "Demetrius, advocatis omnibus Judæis in locum, ubi Lex versa fuerat, præsentibus etiam Interpretibus, perlegit codicem. Concio vero et Seniorum interpretationem approbavit." Poterant certe illi vertisse, qui poterant judicare de versione. Et quare e longinquo interpretes peteret Rex, cum e subditis propriis prope essent, qui in ista re poterant ei æque satisfacisse? Cur illos tanto

<sup>f</sup> Antiq. lib. 12. cap. 2. [Hudson, p. 518. 17.]

sumptu, cum hos potuisset minimo? Dicent forte Judæi munificentiam hanc Regis egregiam fuisse in honorem gentis, Legisque Judaicæ. Hoc ipsum est, quod suspicor, historiam tantæ pompæ et magnificentiæ esse merum commentum Judaicum, quo Legem suam suosque honorent; cujus artificii satis illi periti. Ignoscat mihi Rex Ptolemæus, si Judæum profusioris jactantiæ et grandiloquentiæ esse arbitrer, quam ipsum liberalitatis innecessariæ.

II. Quærimus: Quinam conveniat inter historiam de tredecim tantum variationibus a LXXII. introductis, et Textum ipsum τῶν LXX. in quo plus quam tredecies mille discrepantiæ a textu Hebræo? Ut alias omittamus, supernumeratio ista annorum Patribus addita ante *τεκνογονίαν*, Gen. v. et xi: nonne hæc vasta discrepantia a textu? Et nonne hæc introducta est per LXXII? Non numeratur tamen inter tredecim variationes. Et qualesnam istæ variationes? Num afflatum divinum, quod ajunt, illæ spirant, quæ nugæ sunt potius et ineptiæ? Num Mosén corrigere divinum quid spirat? Parum certe ponderis habent pleræque ex istis versionibus, si modo ullæ ullum.

III. Quærimus, et miramur, quam fronte vel potuerint, aut ausi fuerint, Regi<sup>s</sup> 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 gratitudo vestra, ô Seniores, Regi indulgentissimo, et super fidem erga vos liberali,—eum fallaciis atque imposturis deludere, qui de vobis genteque vestra tam bene meruit? Erogasti bene, ô Ptolemæe, innumera talenta tua, cum nihil reportes a cœtu ingratisimo quam innumeras fraudes! Et vix credibile est ausos eos fuisse, 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 remōtum, ut non posset versionem ad examen vocare? Monstrum foret Regem prudentissimum, studiosissimum, viris doctissimis undiquaque stipatum, imposturis tam grandibus, tam infinitis irretiri velle, absque scrutamine quovis aut trutinazione. Retulimus ante e Josepho, propositam fuisse versionem jam perfectam, Judæis Ægyptiis cognoscendam; et

num omnes in eandem fraudem conspirarunt? Hæccine in Regem fides? Hæccine salutis propriæ cura? Nunquamne illum fraudes et irrisiones hasce detecturum? Cavete vobis, o Judæi, si detegantur; et cavete vobis, ô 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 universæ Antiquitati contradicere. Miracula supponere est absque fundamento; totam historiam rejicere 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 ‘Massecheth Sopherim,’ quinque Seniores Judæorum in Ægypto Legem Græce Regi transtulisse, insciis Senioribus Hierosolymitanis; et facto, si præscivissent, non consensuris. Hinc illud, “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, inquit, secundum omnia ei necessaria.” Ast illud, quod revera punxit, hoc erat, quod nempe Lex, magnus ipsorum thesaurus, in manus ethnicorum jam pervenisset, atque iis innotesceret lingua sua. Nihil eos acrius momordit, quam gentiles privilegiorum suorum sacrorum fieri participes.

III. Arbitramur textum Hebræum Ptolomæo exscriptum æque ac versum. Nam eo sensu intelligendæ sunt tredecim istæ variationes, quas textui Hebræo, quem Regi tradiderunt, inseruerant. Nam 1. variationes istæ omnes non occurrunt in Versione Græca, imo vix una, præter eam Exod. xii. 40. 2. Memoria est, apud Talmud Hierosolymitanum<sup>b</sup>, trium exemplarium Legis in atrio repertorum: quorum unum וְיָדֹנִי scriptum habuit, in Exod. xxiv. 5. Quod extra dubium rem ponit, Hebræa fuisse ista exemplaria; et vocem istam, quæ una ex trédecim variationibus nominatur, textui Hebræo insertam fuisse: sic insertas etiam reliquas.

IV. Arbitramur Synhedrium Hierosolymitanum exemplar istud Regi exscribi curasse, exigente id Rege, ut utrum-

<sup>b</sup> Taanith, 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 exscripserunt 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 exscripsisse, 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, sollicite non inquirimus. Esto in Ægypto, quod refert historia: ansam hoc præbuit splendidissimæ isti historiæ apud Josephum, et Aristæam (si modo historia ista Aristææ) ad posteros absque dubio traductæ, in honorem Legis et gentis. De quarum gloria nihil satis dictum arbitrati sunt Judæi, hodieque arbitrantur.

VI. Susplicamur denique Synhedrium Hierosolymitanum<sup>1</sup>, cum jam eo deventum foret, ut Lex sua lingua Ethnicis vernacula inter Ethnicos esset, necessarium duxisse aliquid de versione totius Scripturæ curare: ne et reliqua pars forsitan ab aliquo, iis invitis, in Græcam transferretur; sicut jam Lex fuerat a quinque istis. Versionem igitur suo ex consilio aggrediuntur, ad placitumque suum: talem scilicet, qua, quantum fieri posset, gentilibus imponeretur: ne nimium sensum saperent codicum sacrorum; et tamen præventum 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 Hebræo dissentientem, cum alia non essent Biblia, quæ ab iis legi possent, fontem Hebræum non callentibus, nec rivos etiam Chaldaicos, cum jam in linguam istam fons derivaretur. Valuit etiam plurimum apud gentiles, ad Evangelium conversos, ipsissimum nomen authoris Hebræi.

<sup>1</sup> Leusden's edition, vol. 3. p. 5.

Hinc apud eos Librorum Apocryphorum pretium et receptio; dum adhuc non prodiissent volumina Talmudica, quæ amentiam et levitatem istius gentis adeo prodiderunt.

VIII. Cum lingua Græca edendum Novum Testamentum decreverat Sapiencia Divina, duobus hisce præcursoribus et præludiis viam ei ejusque receptioni præparavit et disposuit.

1. Disseminatione linguæ Græcæ per totum terrarum orbem, per victorias et colonias Alexandri Magni et Macedonum. De qua re testimoniorum infinitorum, quæ adduci possent, vice, satis est illud Senecæ<sup>k</sup>, in Consolatione ad Helviam Matrem: "Videbis gentes populosque mutasse sedem. Quid sibi volunt in mediis Barbarorum regionibus Græcæ urbes? Quid inter Indos Persasque Macedonicus sermo? [*Nota illud.*] Scythia et totus ille ferarum indomitarumque gentium tractus civitates Achaïæ Ponticis impositas littoribus ostentat." 2. Versione Scripturarum in istam linguam: quæ, quamvis fallacissime a Judæis istis interpretibus ederetur, abundanter tamen summam et capita religionis continuit, atque impertivit, de vero Deo, de Ecclesia, de Lege, de promissione Christi, de vocatione gentium, aliisque doctrinæ divinæ articulis. Ita ut quamvis veritatem textus in locis infinitis obscurare, atque a gentilibus abscondere molirentur, summam religionis non potuerunt tamen abscondere. Sic causæ suæ providit et consuluit Deus, et futuræ editioni Novi Testamenti.

*Alia de eadem materia Ἀνάλεκτα, quinque hisce generalioribus Capitibus disposita.*

I. Biblia publice lecta in Synagogis Hellenisticis non esse τῶν LXX.

II. Hanc Versionem non fuisse τῶν LXX, ut vulgo perhibetur.

III. Examinatur ista Josephi assertio, Versionem hanc contra omnes alias sancitam fuisse, gratamque imprimis genti Judaicæ.

IV. Enumeratio specialis variorum hujus Versionis errorum.

V. Ἀνακεφαλαίωσις, duabus sectionibus.

<sup>k</sup> Cap. 6.

## CAP. I.

*Quod Biblia publice in Hellenistarum Synagogis usitata non fuerint τῶν LXX: contra quosdam, qui hoc factum fuisse asseruerant 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 Græca in sensum plane contrarium. Num hoc quisquam toleraverit?

Exempla sumamus pauca pro innumeris.

*Hebræa.**LXX.*

Gen. iv. 7: Nonne, si bene feceris, est acceptatio? et si non bene feceris, peccatum [i. e. sacrificium pro peccato] cubat ad ostium.

Nonne, si recte offeras, non autem recte divides, peccasti? Quiesce.

Gen. v. 3: Adamus vixit 130 annos.

Adamus vixit 230 annos.

Ver. 4: Vixit post genitum Seth 800 annos.

Vixit<sup>1</sup> post genitum Seth 700. annos. [Et sic de annis reliquorum Patriarcharum.]

Gen. xlvi. 27: Omnes animæ erant 70.

Omnes animæ erant 75.

Jos. xii. 24: Omnes reges 31.

Omnes reges 29.

1 Sam. iv. 18: Eli iudicavit 40 annis.

Eli iudicavit 20 annis.

1 Sam. xi. 8: Trecenta millia, et 30,000.

Sexcenta millia, et 70,000.

2 Sam. vi. 1: Triginta millia.

Septuaginta millia.

Judic. xx. 15: Viginti sex millia.

Viginti tria millia.

Plurima occurrunt istiusmodi: ut et infinita, quæ Versio Græca addit de suo. Unum pro multis, 2 Sam. xxi. 11; "Et nuntiatum est, quæ fecerat Respha, filia Saülis, Καὶ

<sup>1</sup> Leusden's edition, vol. 3. p. 6.

ἔξελεύθησαν, καὶ κατέλαβεν αὐτοὺς Δὰν υἱὸς Ἰωὰ ἐκ τῶν ἀπογόνων τῶν γιγάντων.”—Addamus et illud, quod in nullum quidem vertitur sensum, Esai. ix. 1; Τοῦτο πρῶτον [πίε] ταχὺ ποίει χώρα Ζαβουλῶν, &c.—Justum volumen requirerent omnia.

Jam ergo, numnam credibile est, ullos fuisse in toto terrarum orbe Judæos, qui Versionem talem sibi eligerent, neglecto fonte Hebræo? Fingunt Talmudici<sup>m</sup>, Joabum præceptorem suum interfecisse; ideo quod de punctatione unius vocabuli eum male docuisset, et ‘Zachar’ legisset pro ‘Zecher,’ Deut. xxv. 19. Et certe quicumque accuratissimam curam et præscriptionem Scribarum observaverit, de exacta lectione in Synagogis, non facile credet permissum fuisse Hellenistis a Magistris, Versione uti, a veritate et puritate Hebræa tam infinitis parasangis dissentaneâ.

II. Argumentum peto ex Constitutione Justiniani. Sunt qui in contrariam nostræ sententiam (ut probent scilicet Versionem LXX interpretum lectam fuisse in conventibus Hellenistarum sacris) Constitutionem hancce, de qua dicti sumus, in partes suas producant. Quibus an faveat, paucis exploremus, in medium prolatis verbis augustissimi Imperatoris, quæ videntur rem sub lite quam proxime tangere.

“Verum enim vero, inquit<sup>n</sup>, quamvis dum commentis inter ipsos interpretationibus se committunt, in hunc usque diem a recta sententia aberraverunt: quia tamen didicimus habere ipsos inter se controversiam, non sustinimus eum tumultum relinquere ipsis incompositum. Siquidem per interpellationes, quæ ad nos referuntur, didicimus, quod ex ipsis [*Hebræis*] quidam sola lingua tenentur Hebraica, eaque utendum esse in sacrorum librorum lectione volunt: quidam etiam Græcam assumendam contendunt; et longo jam tempore ea de re seditiones inter se agitant.”

Per ‘Hebræos’ Imperatorem ‘Judæos 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 decisum. “Quidam Græcam Versionem assumendam voluerunt:”—sed adhuc, quantum videtur, non assumpserant. Et si sic penderet res et lis temporibus Justiniani, vix credibile est lectionem Versionis LXX temporibus Apostolorum tam placide atque universaliter obtinuisse. Nec erat contentio hæc, cum orta foret, præcise

<sup>m</sup> Bav. Bathra, fol. 21. 2.

<sup>n</sup> Novel. 146.

de lectione Versionis LXX, sed de lectione alicujus Versionis Græcæ. Quod et e sequentibus liquet, cum Imperator ad LXX restringit vel ad Aquilam, si Græcam velint; permittens tamen interea cujusvis linguæ usum, quæ utilitati cedat audientium.

Vides obiter, unde ortæ Versiones istæ Aquilæ, Symmachi, Theodotionis, quinta, sexta: contendentes scilicet nonnullis, ut assumeretur lingua Græca 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 præfata Constitutione videmus litem nondum compositam; nec quidem clare liquet Græcam Versionem adhuc fuisse lectam omnino: “Voluerunt eam assumi;”—sed an jam assumpserunt? Nam sic porro Imperator: “Nos igitur de hac controversiâ edocti meliores esse judicavimus eos, qui Græcam etiam linguam in sacrorum 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 indulisset usûs cujusvis linguæ vernaculæ, et hæc subinfert; “Neque facultas sit<sup>o</sup> ipsorum Interpretibus, qui solam Hebraicam assumunt linguam, ut suo arbitratu malitiose hanc tractent, vulgi ignorantia suam tegentes improbitatem,” &c. Posteaque: “Unde hæc a nobis præbita licentia, neque aliquibus omnino subdentur dispendiis, hi qui Græcam et alias linguas assumunt. Neque item ab ullo prohibebuntur. Neque qui Archiphærecitæ, aut Seniores interim, aut etiam Magistri apud eos appellantur, licentiam habebunt, ut vaftris quibusdam commentis, aut anathematismis, id prohibeant: nisi velint corporalibus castigati pœnis, atque insuper bonis spoliati, vel inviti consentire nobis.”

‘Archiphærecitæ’ videntur a פּרְקֵי denominari; nempe qui præcipui fuerint in tradendis et explicandis פּרְקֵי אֲבוֹת “Capitibus Traditionalibus.” Istique, ut apparet, reliquique, qui Rectores populi Judaici erant, summo conatu sese oppo-

suerunt lectioni versionis cujusvis Græcæ; neque ullq modo permetterent; nisi autoritate devicti, et fulmine perterriti Imperatoris. Et putasne eos, absque omni reluctatione, eam permisisse in omnibus Synagogis Hellenisticis, sub temporibus Apostolorum?

Exemplo uno rem illustremus: “Abba<sup>p</sup> Chalaptha, vel Chelpatha, adiit Rabban Gamalielelem ad Tiberiada, invenitque eum sedentem ad mensam Jochananis fœnerarii. Erat autem in manu ejus ספר איוב תרגום ‘Liber Jobi Targumizatus:’ isque in eo erat legens. Dixit ergo ille ei, Memini ego, quod Rabban Gamaliel avus tuus stetit aliquando super gradus in montè Templi: atque attulerunt ad eum librum Jobi Targumizatum. Jussitque ille Architectum, dicens שקעו Detrude eum subter murum. Isque, illo jubente, librum abscondit. R. Jose Bar Judah dicit, quod convolverunt super eum massam luti. Unde Rabbi duo hic quæsivit. Numnam est lutum in monte Templi? Et numnam licet libros sacros manu perdere vel destruere? Imo, reponere possunt” [libros tales in aliam scilicet linguam versos] “in loco aliquo cœnoso, aut turpi, והן מרקיבין מאליהן ut illi putrescant a seipsis.”

Notes 1. Rabban Gamalielelem, qui vulgo ‘Jafnensis’ audit, fuisse Tiberiade. Quod certe non prætereundum. 2. Targum Jobi fuisse, in rerum natura, in diebus Rabban Gamalielis, magistri Pauli, et adductus est liber ad eum, ut probabile est, ut ad Præsidentem Synhedrii, ut de eo sententiam ferret. Et 3. Quod præcipue notandum, quod non toleraverit ille, ut viveret istud Targum, sed terra et luto obvolvitur, 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 fuisse in lingua Chaldaica, (ut agnoscit Gloss. in locum absque omni scrupulo) qua usi sunt interpretes in synagogis. 2. Librum Job ex libris istis fuisse, שאין קורין בהן “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 Græca ubique legi inter Hellenistas, imo in Synagogis Hellenisticis, quæ Hierosolymæ? Imo, quod asserunt etiam

sententiæ istius defensores, in Synagogis aliquibus Hebræorum? Fruantur illi sensu et sententia sua: quibuscum et nos quidem aliquando, re non ut oportuit perpensa satis, consensum contulimus, autoritate virorum tam doctorum moti: a quibus veniam petimus non tam dissentiendi, quam humiliter et modeste dubitandi, et fatendi multum apud nos valere ista, quæ protulimus in sententiam hanc nostram.

Sed ut revertamur tandem ad Imperatoris Constitutionem, et argumentum inde petitum concludamus. Num in re tam plana opus est commentatore? Cogita ævum Justiniani, et respice ad sæcula antecedanea. Planum est, non sine lite et controversia fuisse lectionem librorum sacrorum in Synagogis quavis lingua, nisi Hebræa: Senioresque et Magistros et Archipherecitas (quicumque tandem illi fuerint) summo nixu totisque viribus contendisse, ne alia lingua introduceretur. Et num credibile est, contrarium admissum fuisse temporibus Apostolicis? Idque absque, quod creditur, omni controversia? Si illud temporibus istis admissum sine ulla contentione, cur e contrario contenderent sæcula subsequencia? Et si contentio de ista re sæculis subsequentibus, cur non et temporibus Apostolorum?

Nec illud sine animadversione prætereundum, quod dicit, "Quod commentis inter ipsos interpretationibus se committunt." Sunt hæc 'interpretationes' versiones Græcæ: deturque has lectas fuisse in Synagogis: at certe in earum numero non est Versio τῶν LXX. Nam eam plane istis opponit Imperator, cum "qui lingua Græca legunt," inquit, "utantur interpretatione Septuaginta, quæ omnibus est exactior." Jam<sup>a</sup> 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 autoritate Edicti Imperatorii, revivisceret?

III. Pauca ad Tertulliani et Justini autoritates sufficient reponenda. Detur quod allegatur ex Tertulliano, lectam fuisse, cum ille ista scriberet, istam Versionem: non tamen sequetur illud quod asseritur, de temporibus Apostolicis. Et ut libere loquar, quod sentio, credo equidem lectionem istam, temporibus Tertulliani, non fuisse ex electione Judæorum, sed ex severitate Imperatoris. Nam consultis historiis temporum Severi, sub quo floruit Tertullianus, planum

est eum minime amicum Judæis fuisse, 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 Græca. Non quod eligerent illi versionis illius lectionem potius quam textus Hebræi; sed quod statueret severitas Severi, aut versionem istam legendam, aut nullam omnino tolerandam lectionem. Et forsitan eodem tetendit hæc ejus restrictio, nempe, ne gens ista, omnibus aliis contraria, sub ignota lingua leges et sacra sua occultaret: sed ut omnibus innotesceret, an periculosa imperio illi profiterentur, necne.

Nec quæ adducuntur e Justino Martyre, vel tempora ista attingunt, vel clarum faciunt versionem istam in Synagogis lectam fuisse Justini sæculo, utcunque apud Judæos fuerit ista versio, et in Synagogis reposita.

Et jam in unum collectis omnibus, quæ sunt dicta, arbitrum provocamus æquum lectorem, an non magis probabile sit, etiam ipsos Hellenistas in synagogis suis textum Hebraicum legisse temporibus Apostolorum, quam versionem Septuaginta Interpretum. Quod, pace virorum doctissimorum, contra sentientium, dictum velim.

## CAP. II.

*Quod hæc Versio revera non fuerit LXXII Seniorum,  
ut vulgo perhibetur:—*

I. QUONIAM tam improbabile est, Regem Ptolemæum ullos omnino interpretes ab Hierosolymis accersivisse. Nam 1. Eccur e longinquo petendi Judæi ad opus hoc præstandum, cum in Ægypto præsto essent, iique e subditis Regis, qui hoc possent? Refert Josephus Versionem a LXXII jam perfectam, Judæis Ægyptiis propositam fuisse cognoscendam, qui et eam approbarunt. Et nonne iidem et vertere potuerunt, qui approbare? 2. In Epistola Regis ad Eleazarum, inducitur ille Pontificem orans, ut sex viros doctos, e singulis duodecim tribubus, ad hoc opus mitteret; missorumque nomina tribunatim enumerat Aristæas. Ast undenam hi comparandi e duodecim tribubus?—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 tribubus, cum e duabus centum forsitan eligi possent satis idonei? 3. De Senio-

ribus, in LXXII cellulas singulatim et seorsim dispositis, non est cur hæsitemus, 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 istæ tredecim, quas fecerunt illi Seniores, quemadmodum referunt Talmudici. Loca intueamur.

1. Scripserunt 5. Seniores, “Deus creavit in principio,” Gen. i. 1. At in Græco textu, qui sub nomine τῶν LXX obtinet, nulla talis est ordinis verborum immutatio.

2. Scripserunt אעשה “Faciam hominem in imagine,” &c. Gen. i. 26. At in Versione nostra est Ποιήσωμεν, ‘Faciamus,’ numero plurali.

3. Scripserunt ויכל בששׁ “Complevitque Deus die sexto [opus suum] et requievit septimo,” Gen. xi. 2. Consonant hæc quidem cum Versione Græca.

4. Scripserunt בראן “Marem et fœminam creavit eum,” Gen. v. 2. At Græca habent Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· Αὐτοὺς numero plurali, *Eos*, non *Eum*.

5. Scripserunt בקרוביה “Et risit inter cognatas suas,” Gen. xviii. 12.—Græca aliter, Ἐγέλασε δὲ Σάρρα ἐν ἑαυτῇ, “Risit autem Sarra in seipsa.”

6. Scripserunt הרגו שור “Interfecerunt bovem,” Gen. xlix. 6.—Græca, Ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους, “Interfecerunt homines.”

7. Scripserunt נושא בני אדם “Atque eos equitare fecit super quod portat homines,” Exod. iv. 20. Græca hic quidem non adeo distant, Ἀνεβίβασεν ἐπὶ τὰ ὑποζύγια.

8. Scripserunt, “Habitatio filiorum Israelis, &c, fuit quadringentorum annorum,” Exod. xii. 40. Græca ἔτη τετρακόσια τριάκοντα, “quadringentos triginta annos.” Cætera etiam confer.

### CAP. III.

*Examinatur ista Josephi assertio, Versionem hanc contra omnes alias sancitam fuisse, gratamque imprimis genti Judaicæ. Ubi examen instituitur de Aquila, ejusque Versione. Cui assuitur duplex Dissertatio ob argumenti vicinitatem. I. Duæ editiones Hebraicæ in Octaplis Origenis. II. De Targumin.*

Ex præfatis credimus, exaratam scilicet esse versionem istam, quæ τῶν LXX nomen obtinet, non in gratiam Judæo-

rum, sed in fallaciam Gentilibus: exarasseque Aquilam, incitantibus applaudentibusque grandibus istis Rabbiniis, aliam Judæis commendandam; cum jam viderent Judæos undique Græcizantes; eosque et Gentiles, versione τῶν LXX utentes, Christianos fieri.

Hoc ergo insuper liceat quærere; Si versio ista τῶν LXX adeo contra omnes alias, ut perhibetur, sancita foret, adeoque genti Judaicæ grata et accepta, ac refert Josephus,—eccur aliam moliretur Aquila pro Judæis? Et ecurr ea tam illis grata? Talmudici enim frequenter versionem Aquilæ citant: Περίοχος vide in marginem notatas. Sic laudatam Aquilæ etiam versionem habes a Bereshith Rabba<sup>t</sup>, atque ab aliis scriptoribus:—at versionem τῶν LXX vix aut ne vix unquam.

Quisnam iste Aquila fuerit, docebunt te Epiphanius alii- que Christiani. At si inter Judæos quæras, in incerto te relinquent, an per עקילם velint Aquilam interpretem Græcum, an Onkelosum Chaldæum. Hierosolymitani dicunt, quod עקילם הגר “Aquila” proselytus interpretatus est legem coram R. R. Eleazaro et Josua; atque illi eum collaudarunt, dixeruntque, Pulchrior tu es filiis hominum.” At Babylonici, quod אונקלוס “Onkelosus Targum Legis edidit ab ore R. Eleazaris, et R. Josuæ.” De quo dum loquimur, et ista adducamus novitatis ergo, quod dicunt iidem Babylonici alio in loco. “Traditio” est, inquit, אונקלוס הגר אומר quod Onkelos proselyta dicit, quod Cherubini [super arcam] erant מעשה צעצועים Ex opere motionum [2 Par. iii. 10.] id est, divertentes facies suas, sicut discipulus, cum recedit a magistro suo.” Gloss.: “Artificio mobili compositi erant, ut aliquando seipsos invicem intuerentur, cum scilicet Israel placeret Deo: cum vero non, ad hoc vel illud latus facies converterent.” Sed de sensu vocis צעצועים non hic quærimus: illud quod notamus est, citari Onkelosum explicantem locum in libro ‘Paralipomenōn.’ Gestit animus cognoscere, quomodo verba ista reddiderit Targum in istum locum; quod brevi, ut speramus, in lucem editurus est vir summa eruditione celeberrimus Samuel Clericus, Oxoniensis. Hæc obiter.

At nequaquam dubitaveris versionem Aquilæ Græcam a

\* Hieros. Schab. fol. 8. 2. Joma, fol. 41. 1. Megil. fol. 73. 2. Suocah, fol. 53. 4.

<sup>t</sup> Fol. 14. 2. et 29. 1. alibique.

<sup>u</sup> Hieros. Megil. fol. 71. 3.

<sup>v</sup> Bab. Megil. fol. 3. 1.

<sup>w</sup> Bav. Bathra, fol. 99. 1. Vid. Juchas. fol. 52. 2.

Talmudicis esse citatam, nam citatur Græce, in locis supra laudatis. “ עקילם תירג” Esa. iii. 20. “ אסטומוכריאה *Στομοχήρια*.” Iterum; “ לקבל לקבל נברשתא Contra Candelabrum, Dan. v. 5. לקבל לקבל *Λάμπρας*, vel *Λάμπαδα*.” Iterumque, “ ינהגנו על מות Ille nobis dux usque ad mortem, Psal. xlvi. 14.—*Αθανασία*. “ עולם שאין בו מות אתאנוסיא *Αθανασία*. “ mundum, in quo non est mors.” Vide et cæteras citationes.

Jam quæro ego, si versio LXX sancita fuerit pro summe authentica, et Judæis commoda, quare hæc non citata? Quare versione suorum repudiata, tam authoritative publicata, sancita, applausa, ad versionem confugerent hominis singularis, et non Judæi, sed proselyti? Latuit certe aliquis anguis in herba.

Hoc etiam adjectum velim, librum Siracidæ Indice Expurgatorio damnatum, honorifice tamen a grandissimis Magistris aliquando citari, pariterque, ut diximus, versionem Aquilæ.

Prohibitionem videre est in Tract. Sanhedr. “ Liber Ben Siræ est prohibitus, quia in eo scribitur, לא תיטוש גלרנא בורניה Ne desquames piscem a branchiis, ne pereat pellis ejus, at torre eum igne,” &c.

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 suscepit. 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 cuiquam foret aliam<sup>x</sup> moliri,—mirandum est Aquilam aliam aggredi velle. Si ea autoritate, favore, applausu emineret apud gentem Judaicam, quibus eminuisse 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,

<sup>x</sup> *Leusden's edition*, vol. 3. p. 10.

neglecto textu Hebræo, versionem istam elegisse legendam publice, quam allegatione ulla non dignantur magistri sui.

Verbo omnia: vix tanti apud ipsos valere Biblia τῶν LXX, cum ea Aquilæ iis tam grata fuerint. Præsertim vero cum, ut testatur Epiphanius, hanc versionem cuderet, Ἐνσκήψας τῇ τῶν ἑβδομηκονταδύο ἑρμηνείᾳ, “Adversus<sup>a</sup> LXXII interpretes omnem impetum conatumque dirigens.” Hæc in quæstione, quam discutimus, perpensione sunt digna.

### §. I.

#### *De duabus editionibus Hebraicis in Octaplis Origenis.*

DE iis sic idem Epiphanius<sup>a</sup>: Τετραπλᾶ γάρ εἰσι τὰ Ἑλληνικὰ, ὅταν αἱ τοῦ Ἀκύλα, καὶ Συμμάχου, καὶ τῶν ἑβδομηκονταδύο, καὶ Θεοδοτίου ἑρμηνεῖαι συντεταγμέναι ᾧσι. Τῶν τεσσάρων δὲ τούτων σελίδων ταῖς δυοῖ ταῖς Ἑβραϊκαῖς συναφθεῖσῶν ἑξαπλᾶ καλεῖται. Ἐὰν δὲ καὶ πέμπτη, καὶ ἡ ἕκτη ἑρμηνεῖα συναφθῶσιν ἀκολουθῶς τούτοις, ὀκταπλᾶ καλεῖται. “Tetrapla enim sunt Græca, quando Aquilæ, et Symmachi, et Septuaginta duorum, et Theodotionis, interpretationes conjunctæ fuerint. Ubi autem quatuor hæc columnæ duabus Hebraicis adjectæ fuerint, Hexapla appellantur. Si vero etiam quinta ac sexta interpretatio conjunctæ fuerint ad illas consequenter, Octapla vocantur.”

Qualesnam fuerint duæ istæ Hebraicæ editiones, docet idem alibi his verbis: Ἐπὶ<sup>b</sup> τὰς Ἑλληνικὰς ἑρμηνείας δύο ὁμοῦ παραθέσεις 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 propriis literis concepta. | Hebraica Græcis concepta literis. | Aquila. | Symmachus. | Septuaginta. | Theodotio. | V. Editio. | VI. Editio. |
|-------------------------------------|-----------------------------------|---------|------------|--------------|------------|------------|-------------|

Miratus sum aliquando, quid Origenem moveret, ut operam ita luderet, Hebraicum textum exscribendo Græcis literis: nec in hunc usque diem mihi ipsi aliter satisfacere possum, quam opinando, quod hoc non inusitatum apud Judæos, præsertim Hellenistas: qui, ut videtur, nullo modo ferentes textum sacrum in Synagogis non lingua Hebræa

<sup>a</sup> Epiph. de Ponder. sect. 15.

<sup>a</sup> Ibid. sect. 19.

<sup>b</sup> Hæres. 64. sect. 3.

legi, in gratiam et facilitatem legentium aliquando Hebraica exscripserunt Græcis literis, et in iis legerunt.

Vestigia aliqua hujus rei videre mihi videor in distinctione ista Magistrorum de libris sacris, כתובים בכל לשון 'Scriptis quavis lingua,' et כתובים תרגום בכל לשון 'Scriptis cum versione in quavis lingua.' Ubi per 'scriptionem quavis lingua' intelligitur immutatio characteris tantum, non linguæ: textu Hebræo exscripto literis non Hebræis.

Disputant illi loco ad marginem<sup>c</sup>, an liceat Sabbato libros sacros eripere ab incendio, cum illud fieri non potuerit absque aliquo labore; et sic concludunt: "Veni et audi: sic scribantur גופטית Coptice [vel Ægyptiace]. מדית Medice. אברית Transumnanice. עילמית Persice. יגית Græce. Eripiunt eos ab incendio. — Rabh Houna dicit, Traditio est, היו כתובים תרגום בכל לשון Si scribantur versi in quamvis linguam, eripiunt eos ab incendio. R. Jose dicit, Non eripiunt."

Vides clare, ita distingui, ut diximus; et innui etiam vides transcriptos fuisse libros sacros aliis quidem characteribus aliquando, at retento tamen interea textu ipso Hebræo. Quod quare factum fuerit, si quærat, vix aliquid aptius promptiusve habes quod respondeas, quam quod hoc factum est, ut facilius legerentur in Synagogis ab iis, qui literas et lectionem Hebraicam<sup>d</sup> non tam expedite calluerunt. Nullo saltem modo negari potest hoc factum fuisse ex amore et cupidine retinendi textum Hebræum.

## §. II.

### *De Targumin.*

CONTROVERTITUR de temporibus Targumistarum. Junioritatem suam satis prodit Jonathan in Legem, dum mentionem facit קונסטנטינופוליס 'Constantinopoleos,' Num. xxiv. 24. At Jonathani, prophetarum Targumistæ, assignantur tempora longe vetustiora. Talmudici Discipulum Hillelis eum pronunciant absque scrupulo, et Shammæo notum et familiarem. "Hilleli<sup>e</sup> seni, inquit, erant octoginta Discipuli. — Primus inter eos fuit Jonathan Ben Uzziel," &c. Et referunt historiam Hierosolymitani<sup>f</sup> de patre Jonathanis, Jonathanem exhæredante, et bona sua legante Shammæo; qui et partem restituit Jonathani. Babylonici<sup>g</sup> vero, de ho-

<sup>c</sup> Bab. Schab. fol. 115. 1.

<sup>d</sup> Leusden's edition, vol. 3. p. 11.

<sup>e</sup> Bav. Bathra, fol. 134. 1.

<sup>f</sup> Hieros. Nedarim, fol. 39. 2.

<sup>g</sup> Bav. Bathra, fol. 133. 1.

mine quodam filios suos exhæredante, et bona sua legante Jonathani; quem objurgaturus, quod partem aliquam filiis restituerat, adiit Shammæus.

Onkelosum coævum statuunt cum Rabban Gamaliele, Pauli magistro: quo<sup>b</sup> defuncto, adolevisse eum dicunt ingentem pro eo massam thuris. Et tamen eum volunt esse filium sororis Titi.

Sed de tempore horum nec nos fatigabimus ipsos, nec Lectorem, ex instituto forsitan aliquando de iis fusius dicturi: hoc tantum impræsentiarum adnotantes, quod referunt iidem Talmudici, quod “Jonathan<sup>1</sup> interpretatus est Prophetas, ab ore Haggæi, Zachariæ et Malachiæ: et Onkelosus Legem, ab ore R. Eliezari et R. Josuæ.” Hinc merito quærimus, 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: sed confutatur hoc satis ex ipso stylo. Cur Hagiographa etiam non verterit, ratio a Gemaristis redditur; quod prohiberetur cœlitus: nempe “quod in iis foret mentio de fine Messiæ;” in libro scilicet Danielis, ut fatetur Glossa. Quod rem reddit magis suspiciosam, innuendo, de morte Messiæ jam tum celebrari famam, cum ille hoc aggrederetur. Et tali fabula obscuratur lux Esaiæ quinquagesimi tertii; ubi finis et mors Messiæ prædicatur satis.

Cum dicunt Patres Traditionum, Jonathanem Targum suum accepisse ab ore Haggæi, &c, non coætaneum istis Prophetis venditant Targumistam; sed quod prophetica quasi traductione, a sæculo in sæculum, ad eum tandem derivaretur ista interpretatio, ac si ab ipsissimo eorum ore. At liceat mihi a te, ô Jonathan, vel a vobis, ô Rabbini, quærere, Unde (ut alia omittamus) ista versio verborum Zechariæ, cap. xiv. 5, ויסתתים חילא דטוריא ונסתם גיא הרי “Et obturabitur vallis montium,” pro, “Et fugietis ad vallem montium?” Quam versionem amplectitur etiam versio Græca: נסתם legendo pro נסתם. Num hoc ab ore Zechariæ accepisti, ô 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

<sup>b</sup> Vid. Juchas. fol. 52. 2.

<sup>1</sup> Bay. 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 exspatiandi licentiam sibi non raro sumpsit. Exemplum occurrit<sup>j</sup> Hieros. Sanhedr:—aliud in Massecheth<sup>k</sup> Sopherim, quod non præteribimus:” 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 Baalean, filii Antimarios, filii Haros, filii Herodus, filii Sagar, filii Nagar, filii Parmasta, filii Vaiezetha, filii Amalech, concubinæ Eliphaz, primogeniti Esau.” Confer Targum in Esther. iii. 1.

#### CAP. IV.

##### *Enumeratio specialis variorum hujus Versionis errorum.*

“ Σφάλματα Versionis Græcæ, et a textu originali discrepantiæ, hæc serie subsequente apud R. Authoris M. S. digesta ac disposita, quo commodius ejus usui privato aut aliorum inserviret, occurrunt. In vestibulo monendus<sup>l</sup> est Lector, librorum Prophetarum et Hagiographorum errores tantummodo recensitos esse, omisso hîc loci Pentateucho: qui 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 occurrebant. 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<sup>m</sup>.”

##### 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

<sup>j</sup> Fol. 20. 5.    <sup>k</sup> Cap. 13. halac. 6.    <sup>l</sup> *Leusden's edition*, vol. 3. p. 12.

<sup>m</sup> This paragraph seems to have been written by Strype.—Ed.

addit. et ver. 1. xxxi. Additur Tit. xxxiv. 10. xxxviii. In Tit. *Περὶ σαββάτου*. lxxvi. In Tit. *Ὡδὴ ψαλμοῦ Ἀναστάσεως*. lxxi. Tit. lxxvi. Tit. *πρὸς τὸν Ἀσσύριον*. lxxx. Tit. *ὑπὲρ τοῦ Ἀσσυρίου*. ver. 7. *διάψαλμα* add. xci. xciii, xciv, xcv, xcvi, xcvii, xcvi, xcix. Additi Tituli. cxiv. 15. cxv. 18. cxix. Tit. cxviii. 28. ubi ver. 21. repetitur. cxxxii. 4. cxxxvii. Tit. cxxxviii. Tit. Nota. cxliii, cxliv, cxlv, cxlvi, cxlvii, cxlviii. Titulos habent additos. cxlv. 13. Versus additur, ubi Num. abest. Nota. cxlvi. 8. cxlviii. 4. Denique additur Psalmus post cl.

Prov. i. 7. iii. 22. 28. iv. 10. 27. sententia longa, inepta. vi. 8. clausula proluxa. Ver. 1. vii. 2. viii. 21. ix. 12. 18. sententiæ satis longæ. xi. 13. *Ἐν συνεδρίῳ* 14. *ὥσπερ φύλλα*. 16. clausula proluxa. xii. 11. clausula iterum proluxa. 13. xiii. 9. 11. 13. 15. 19. xiv. 22. xv. 5. 18. 27, 28, 29. xvi. 1, 2, 3, 4, 5. 17. 30. xvii. 5. 16. longa sententia. xviii. 8. 22. xix. 7. xxii. 8, 9. 14. xxvii. 20, 21. xxviii. 17.

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. xliv. 24. Nota.

Dan. ii. 38. iii. 30. v. 4. in M. S. vi. 18.

Hos. ii. 12. viii. 13. xiii. 4. Nota.

Mic. i. 10. iv. 8. *Ἐκ Βαβυλώνης*. vi. 15.

Nahum. ii. 5.

Zephan. iii. 5. 17.

Hagg. ii. 9. Longa additio. 14, 15.

Mal. i. 1. 7. ii. 2.

## II. *Omissa ac periculose decurtata.*

Job. xxx. 5, 6, 7. 13.

Psalm. civ. 35. 'Hallelujah' omiss. et addita in tit. Psalmi sequentis. cv. ad finem, 'Hallelujah' omiss. cxiii. ad finem omiss. 'Hallelujah,' et addita in tit. Psal. sequentis. Pariter cxxv. cxxvii. in Tit. 'Solomon' omiss. cxxiv. in Tit. 'David' omiss. Pariter cxxxii. cxxxiii. cxlvi. cxlviii, cxlix, cl. 'Hallelujah' ubique omiss.

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. cxxxviii. 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.  $\gamma\epsilon \tau\omega \delta \epsilon\lambda\epsilon\omega\nu$ . Vid. *ibid.* ver. 10. xxiii. 5. 20. xxvii. 15. 22, 23. Nota. xxx. 9.

Ezech. xviii. 11. xx. 3. 5. xxiii. 3. 37. xxx. 5. xxxii. 17. xxxv. 8. xlii. 4, 5. 7. 10. xliii. 1. xlv. 20. 22.

Amos. vi. 5.

Zech. x. 8. 10. 12.

Mal. iii. 8.

IV. *Reddita in sensum alienum.*

Jos. xxiv. 1. 25. 'Shiloh' pro 'Shechem.'

1. Paralip. ix. 20.

Job xv. 23, 24. xviii. 5. 7. Nota. ii. 12, 13, 14, 15. xix. 7. 26, 27, 28, 29. xx. 2. 6, 7. 10. 15. 17, 18, 19. 25. xxi. 11. 13. 19, 20. 34. xxii. 2. 4. 12. Nota. 15, 16. 21. Nota. xxiii. 8. 10. 12. xxiv. 5. 9. 11. 14. xxvi. 13. Nota. xxvii. 8. 10. 15. 18. xxviii. 4. 11. 18. xxx. 24. xxxi. 10. 26. Nota. xxxii. 19. Nota. 22. xxxiii. 13, 14, 15. Nota. 16, 17. xxxvi. 12. 16, 17. 19. xxxvii. a ver. 23. xxxviii. 17. Nota. 30. 34. 36. Not. xli. 1, 2, 3.

Psal. xxxii. 4. Not. xlix. 12. lv. 15. lviii. 9. lx. 6. lxxxiv. 2.

Prov<sup>m</sup>. xv. 23.

Esa. ix. 1.

Ezech. i. 2. viii. 3, 4. xvi. 8. 30. xxiv. 18. xxv. 9. xxvii. 13. 20. xxxi. 3. 8. xliii. 3.

Nahum. ii. 7.

V. *Reddita in sensum plane contrarium.*

Job. xiii. 20. xv. 5. xvi. 6, 7. 20. 22. xix. 16. xx. 2.  $\text{לֵב} \text{וּחַ} \text{וּתְּוֹס}$ . xxi. 2. Sic Vulg. 3. xxiii. 14. xxiv. 1. 6. xxv. 3. xxvi. 10. 13. Not. 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.  $\text{וְיַר} \text{פְּלִשְׁמוֹנָה}$ . cvii. 17. cviii. 10. cxix. 85. cxli. 5, 6.

Prov. i. 17. iii. 32. x. 10. Not. 18. xiv. 13. 33. xv. 1.  
xvi. 21. 26. xvii. 4. xviii. 9. 17. xx. 25. Vid. et ver. 29.  
ספד סופלא. xxi. 17. 30. xxii. 16. xxiii. 2. xxvi. 20. 23. xxvii.  
19. Ita Targum. xxviii. 21. xxx. 3. Vid.

Eccles. iii. 16. Vid. xi. 9.

Lament. iv. 14. 16. v. 6.

Ezech. vii. 25. Not. xi. 15. xxxiv. 16.

Hos. iv. 14. v. 3. 11. vii. 2. viii. 1. 5. xi. 4, 5. xiii. 13.

Joel. iii. 21.

Amos. i. 6. 9. 11. Nota bene. iii. 15. ספד v. 8. vi. 3.

Jonæ. 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. ἔτερον ὡς γαβῆς.

Job. xvii. 1, 2, 3, 4, 5. xxi. 11. xxii. 30, קני א' א'θון.  
xxvi. 2. xxvii. 2, 3. xxviii. 15. xxx. 3, 4. 20. xxxvii. 11.  
xxxviii. 32. xl. 19.

Psalm. xxix. 6. lxii. 5. 10. lxxviii. 13. xc. 9, 10. cvi. 33.

Prov. vi. 26. xiv. 35. xviii. 2. xx. 4.

Lam. iv. 17.

Ezech. xvi. 7. xxiii. 15. 21. 24. Vid. Dan. viii. 25. Hos.  
xii. 11.

Amos. iv. 5, vi. 5. Nota bene et 9, 10. collat. Mic. i. 12.  
Habb. ii. 16. Zeph. iii. 19.

Zach. iv. 7. viii. 10. xiii. 5. Mal. iii. 9.

#### VII. *Sensus fœdatus.*

Psalm. lxxxvii. 7. xc. 8. 12. cii. 24. Not. bene. cxix. 85.  
cxxxix. 17. 20.

Prov. iii. 31. Not. iv. 15. 21. vi. 1. 16. Not. 26. vii. 5, 6.  
viii. 1. 27. ix. 13. a scopo toto cœlo aberrans. x. 5. 25. xii. 26.  
xiii. 12, 13. 23. xiv. 9. 17. 23. xv. 10. 15. 21. xvi. 21. 26.  
33. xvii. 8. 12. 14. Not. 21. 25. xviii. 3. 14. xix. 6. 13. xx.  
13. xxvi. 18. fœdatissimus. xxx. 4. τί ὄνομα τοῖς τέκνοις αὐτοῦ  
quasi abnegare filium Dei vellent.

Hos. iii. 2. iv. 18. Not. 19. v. 7. vi. 8. vii. 6. viii. 1. 10.  
11. Not. x. 11, 12. 14. Not. et vide Vulgar. xi. 7. xii. 4.  
Ad obscurandam Angeli Jacobæi Deitatem. Not. xiii. 1.

Joel. i. 17. Not. bene. τί ἀποθήσομεν, &c. ii. 17. iii. 16. Nota.

Amos. i. 11. Not. bene. ii. 8. 16. iii. 11. 77 12. v. 8. vi. 2, 3. 7. 12. vii. 1. Nota. 7. 778 'Adamas.' Gr. 'Trulla cæmentaria.' Vulgar.

Mic. ii. 1. vii. 4. 5. Nahum. iii. 4. Not. Habb. i. 9. Zeph. ii. 9. iii. 1. 3. 5, 6, 7. Not. 778 Certe, ἐτοιμαζου.

Zach. ii. 3. 87 εἰστήκει. vii. 3. 5. Not. ix. 10. Not. x. 1. xi. 7. 11. xii. 11. 13. Συμεὼν pro Simeï. xiv. 17.

VIII. *Sensum clarum obfuscantia, vitiantia pulchrum.*

Job. xvi. 7, 8, 9, 10, 11. Not. xxxi. 16. Prov. ix. 3.

IX. *Sensus inversus.*

Prov. iv. 8. Not. v. 23. Zech. ix. 1.

X. *Sensus vagus.*

Prov. xxiii. 16. 18. Vid. xxiv. 7. 15.

XI. *Traditiones Judaicas redolentia.*

Gen. ii. 2. Josh. xxi. 40. xxiv. 12. 30. 1. Paral. ix. 21. τοῦ τηγάνου τοῦ μεγάλου ἱερέως. 778 777.

Job. xx. 15. in M. S. ἄγγελος θανάτου. xxii. 26. οὐρανὸν pro 'Deo.' xl. 14, 15. xli. 16. 24. Vid. Quasi de comestione Leviathan. xlii. 14. Not. Ἀμαλθείας κέρας.

Psal. ii. ult. Sanhedr. fol. 92. 1. xxiv. Titulo. τῆς μιᾶς σαββάτου. xlviii. Titulo. δευτέρα σαββάτου. lxiii. Tit. civ. 26.

Prov. ix. 3. 10. xv. 22. xviii. 22.

Ezech. xvi. 6. Quære. xxxviii. 14. xl. 6. 40, 41. 43. 48. Quære. xlii. 14. Et vid. totum caput. xliii. 3. τοῦ ἄρματος.

Amos. iv. 2. Jurat Deus per Sanctos. vi. 5. vii. 1. Gog. Mal. iv. 5. Θεσβίτην.

XII. *Reddita pro fama Textus.*

Job. xix. 3. xxiv. 10. 12. xxxi. 10. xxxiii<sup>n</sup>. 6. Psalm. xxiv. 6. xxvii. 8. lviii. 12. Ezech. i. 7. iv. 12. xx. 3. xxi. 3. Not. et ver. 4. xxiv. 7. Dan. iv. 30. viii. 18. 22.

XIII. *Reddita pro fama Gentis.*

Job. xxxviii. 14. Nota bene. 21. xl. 14. Not. 15. xlii. 3. Psal. vii. 12. xxii. 30. Vid. xli. 13. lvi. 4, 5. 9. lviii.

12. lxviii. 13. Lam. iii. 45. Ezech. vi. 9. xii. 12. xvi. 31. xix. 12. 14. xx. 26. 39. xxi. 12. 27. xxiv. 17. Nota. xxv. 8. xxxii. 27. xxxix. 6. xli. 8. xliii. 3. Dan. x. 13. Mic. ii. 3. Nota bene.

XIV. *Literæ male lectæ.*

Psalm, xxi. 6. xxx. 8. xxxiii. 7. xxxv. 7. 16. 20. lx. 6. lxxii. 5. lxxv. 1. lxxvi. 11. lxxviii. 69. כארץ pro בארץ. lxxx. 7. יסחרה legunt pro תעברנה xc. 8. xci. 4. יסחרה legunt pro וסחרה. κυκλώσει 6. שדו leg. שך. cv. 22. כנפשו cix. 11. Ἐξερευνησάτω. ינקש pro יבקש cxix. 85. cxxxi. 2. cxxxix. 9. 11. cxliv. 3.

Prov. i. 21. iii. 31. κατήση. vii. 3. לוח 22. אויל ix. 13. x. 21. 25. xi. 19. כן xii. 21. 23. xiii. 7. 19, 20. xiv. 7. 17. xv. 4. 14, 15. 22. 33. xvi. 15, 16. Not. xvii. 9. 12. xix. 23. 27. xx. 11. leg. עם pro אם μετὰ ὁσίον. נער pro בסער. xxi. 12. xxii. 10. וישבתדין xxiv. 7. 9. xxv. 3. לחם 7. שער xxvii. 3. 13. xxviii. 22. חסד.

Eccles. viii. 10. ix. 2. xi. 5. xii. 5. Cant. i. 10. vii. 9. 12.

Ezech. xxvii. 6. Not. 19. οἶνος. 36. xxxiv. 16. ad sensum contrarium. xxxvi. 12. xlii. 3. xliii. 7. xliv. 20. xlvi. 13.

Dan. viii. 25. xi. 24. pro מצרים legunt מבצרים.

Hos. ii. 12. v. 11. ματαίω, leg. שו. xi. 9. כהני legunt ככחי vii. 14. ix. 2. ד pro ר x. 12. דעת leg. רעת. 14. שר pro שר xi. 7. Not. bene. xiii. 15.

Joel. i. 15. שדי.

Amos. iii. 3. γυρωρίσω, pro נוערו 9. 'Assur' pro 'Ashdod.' iv. 5. Nota, καὶ ἀνέγυωσαν ἕξω νόμον, וקרא כחץ ונישאו. vii. 1. גוי pro גוי תורה pro תורה. vi. 10. וקטר מחמץ תודה. Not. viii. 6. מפל pro שכל ix. 12. Not. bene.

Obad. ver. 5. Ἀπερρίφης, נדמיתה pro נדמיתה. Et ver. 13. ברעתו 'In ejus afflictione,' τῆς συναγωγῆς αὐτῶν legunt. עדתו.

Mic. i. 10. בנו pro בני ii. 1. הוי pro היו 8, 9. תדעי pro תדעי 14. שטפסו שבטי v. 5. vi. 10. עוד.

Nahum. i. 6. 8. ii. 2. 4. פרשים leg. פרושים. 12.

Habbac. ii. 19. רומם iii. 10. 12. Zeph. ii. 14. iii. 7. מעונה 9. חורע καὶ αὐτῆς. 17. יחריש καινεῖ. Hagg. ii. 20. חורע legunt. Nota.

Zech. i. 12. יהורה ii. 4. Videntur legere פרוות pro פרייות. iv. 7. ירושה legunt הראשה. v. 3. 6. עינים legunt עינים. 12. מנחתו leg. מנחתו. 10. מים legunt מים. 12. מניד leg. מגור. Not. xi. 7. ii. 13, 14. xii. 5. 10.

Mal. ii. 12, 13. iii. 8. יקבע leg. יעקב. 9. 15. iv. 1. זדים.

### XV. *Vocales male lectæ.*

Psal. xlvii. 10. xlviii. ult. lxxviii. 13. נר pro נר. lxxxvi. 11. יחד et הדרך. xci. 3. דבר xcii. 11. cii. 9. מהוללו legunt 'Laudant.' civ. 16. ברושים Not. cv. 4. עזו leg. עזו. cx. 3. עמך.

Prov. iv. 21. vi. 16. vii. 17. ix. 13. xi. 18. 21. xii. 23. 28. Vid. Targum. xviii. 10. xix. 6. xx. 6. xxvii. 16. Eccles. v. 9. x. 17. xii. 9. Cantic. i. 2, 3. iv. 8.

Hos. ii. 11. iii. 1. xi. 10. Amos. ii. 8. חבלים iv. 10. באש v. 22. מריאכם vi. 2, 3. מים pro מים. Jonæ. ii. 6. סוף. Mic. v. 12. Nahum. i. 14. ii. 4. iii. 3. Habb. iii. 5. Zeph. ii. 3. iii. 8. הי. Hagg. i. 11. חרב. Zech. i. 21. iv. 1. מגרה xii. 5. xiv. 5. Not. Mal. ii. 3.

### XVI. *Numeri male calculati.*

Job. xlii. 16. Prov. iii. 15.

Ezech. iv. 5. 8. v. 2. 12. viii. 1. x. 21. xx. 1. xxxii. 1. xxxiii. 21. xl. 42, 48, 49. xli. 3, 4. xlv. 1. 3. 5. 11, 12. 15. Not. xlviii. 10. 13.

Dan. viii. 14. In M S. recte. Jon. iii. 3. Zech. viii. 21. אחת πέντε.

### XVII. *Versus male conjuncti.*

Psal. xc. 11, 12. xciii. 34. cii. 24, 25. cvi. ult. et cvii. 1. 'Halleluja.' cxxv. 1, 2. cxxx. 6, 7. cxxxix. 4, 5.

Prov. vii. 22, 23. xxv. 7, 8. Eccles. xii. 9, 10.

Hos. iv. 11, 12. et 14. 18. v. ult. vi. 1, 10, 11. vii. 14, 15. viii. 5, 6. ix. 12. x. 9, 10. xi. 1. Vid. 4, 5. et Not. bene. Joel. i. 17, 18. Amos. iii. 12, 13. Obad. vers. 9, 10. 18. Hab. iii. 10, 11. Zeph. i. 14, 15.

### XVIII. *Verba<sup>p</sup> male conjuncta.*

Psal. cvi. 7. עלים legunt ἀναβαίνοντες. Prov. xviii. 3. באגם legunt εἰς βάθος. Hos. ii. 12. Not. Amos. iv. 13. Nota bene. vi. 2. Ἐμματαββὰ. Micah. vi. 9, 10. viii. 11, 12. Nahum. i. 12. Zeph. iii. 10. 19. Nota bene. Mal. iii. 6, 7. 9.

### XIX. *Male disjuncta.*

Prov. xviii. 6. Nahum. i. 15. ii. 1.

XX. *Propria nomina in Appellativa mutata.*

Cantic. iv. 8. vi. 3. εὐδοκία pro Tirzah. vii. 4. (Et e contra, Cantic. iv. 14. לבונה pro 'Thure,' appellativum in proprium.) Zech. vi. 10. 14. xii. 10. Amos. vii. 9. βωμοὶ τοῦ γέλωτος, pro τοῦ Ἰσαάκ.

XXI. *Mutatio personæ.*

Psal. cxix. 119, 120. 136. cxxxix. 14. תפלתו ἐθαυμαστώσης. 15. תפלה ἐποίησας. cxliv. 12, 13, &c. cxlv. 4.

Prov. iv. 4. v. 2, 3. vii. 5, 6. Not. xxvii. 11. Cantic. v. 1. Eccles. ii. 25.

Mic. i. 8. Hab. i. 11. Not. ii. 4. Nota bene. Zech. ix. 10, 11. Mal. i. 13.

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' ἡδῶ, וידן. xxxvii. 12. Σεβουλαθῶθ, תבולות xxxviii. 32. μαζουρώθ. xxxix. 13. νεέλασσα, ἀσίδα.

Cantic. iv. 4. vii. 1. Nadάβ. xiv. 11.

Ezech. xx. 29. Ἀβαμὰ, במבמ, 46. Σαιμὰν, δαρὸν, ναγέβ. xxv. 4. 10. κεδέμ. דקד. xxiv. 4. βέλειμ. Not. pro גבול. 16. Παμώθ. Χόρχορ. xxxviii. 2, 3. ρως. שרר. xxxix. 15. γαί, נג. Vid. cap. xl. per totum, ver. 40. αἰλάμ. Σαέ, &c. xli. 8. Σραέλ. xlv. 25. μαναὰ, מנמ.

Dan. i. 3. φορσομὶν, מפרתמ. ii. 27. γαζαρηνῶν. iv. 13. Εἶο, נג 'Vigil.' v. 7. μανιάκης. מנימ. viii. 2. 13. x. 5. βαδδίν. xi. 16. σαβεί, צב. 45. ἐφαδανῶ, et ὄρος σαβαείμ. xii. 7. ἐνδεδουμένου τὰ βαδδίν.

Amos. vi. 2. Obad. ver. 19.

XXIV. *Locorum nomina recentiora.*

Jos. xix. 11. 'Bethabara' in 'Zebulun.' Ibi 'Magelda.' —Quære an 'Magdala.' 2 Sam. xxx. 27. 'Bethsur' pro 'Bethel.' Ezech. xxvii. 12. Carthago. Vid. ver. 9. Zech. ix. 1. Σεδράχ pro Hadrach.

XXV. *Numerus mutatus.*

Psal. cv. 6. Nota. Zech. xiii. 7.

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.

Ἀνακεφαλαίωσις, *duabus sectionibus.*

§. I. *Conjectura de Versione Græca.*

I. ÆGRE tulerunt Judæi codices suos sacros aliam in linguam omnino verti: nec quicquam tale toleraturi, si modo penes ipsos facultas fuisset prohibendi. Memoriam traditum est, memoriam Græcæ Versionis dolore et jejuniis certo die quotannis a tota gente refricari solitam, ut rem ingrâtissimam, et non parum lugendam. Nam præterquam quod honorem et dignitatem aliquam periisse 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 enarratam velis, “Margaritas eorum projici canibus.”

Liber<sup>a</sup> Jobi Targumizatus erat Chaldaice versus, id est, versus in linguam gentis vernaculam, in linguam, in qua reddebantur Lex et Prophetæ in synagogis ab Interprete, unoquoque sabbato. Et tamen Versionem istius libri, qui minime legebatur in synagogis, scriptam nullo modo tolerarunt, quamvis in vernacula sua lingua multo minus toleraturi Versionem Legis et Prophetarum in linguam remotiorem, et magis Ethnicam.

II. At evitari non potuit, quin verterentur. Nam jam versa fuerat Lex per Presbyteros quinque. Detur etiam per LXXII. Et erat etiam aliud inevitabile quiddam, quod a volentibus nolentibus Versionem efflagitavit. Nam suspiciosa et odiosa erat eorum religio ubique Ethnicis: et tamen implorabant illi ubique a Principibus, ut propriis legibus viverent regerenturque. At quisnam Princeps hoc concederet, ignorans omnino quænam forent istæ leges? Non potuit ergo Synhedrium magnum sanius sapientiusque saluti et incolumitati universæ gentis consulere, quam libros suos

<sup>a</sup> *Leusden's edition, vol. 3. p. 16.*

sacros vertendo in linguam Græcam; ut scirent omnes, quidnam esset quod profiterentur.

III. Exaratam ergo credo Græcam Versionem, ut symbolum esset ac tessera religionis Judaicæ; reponenda in Synhedriis et Synagogis: quæ promeretur et ostenderetur Ethnicis, siquando res et necessitas hoc urgeret. Non quod ipsi Judæi eam adeo approbarent, sed quod idoneam eam satis sint arbitrati, qua obturarentur ora Ethnicorum.

IV. Non videre non potuit Synhedrium Hierosolymitanum libros sacros, etiam invitis, vulgari lingua tandem prodituros; nec prohiberi posse, quin quod manibus Ethnicorum ubivis tererentur: et quid ei agendum in re tanti ponderis? Forsan ita vertentur, ut ignominiam creet Versio sacro textui, forsan periculum genti, absque dubio nimiam cognitionem et apertionem sacrorum Judaicorum Ethnicis. Contra quæ omnia nullo modo potest caveri, si ipsum Synhedrium non provideat, ut edatur translatio secundum sua placita: in qua, quantum fieri potest, obstruatur contra omnia ista incommoda: et sua autoritate, ne quis suorum exinde aliam moliretur. Hoc consilio, atque his autoribus prodiisse Versionem Græcam, et ratio certe suadere potest, et quamplurima, quæ in ipsa Versione occurrunt, videntur innuere: de quibus suis locis.

V. Exulet præjudicium et præoccupatio animi; et consulatur ratio, et quidnam ea ad hæc est responsura. Num Judæi passuri vel permissuri erant, ut Biblia Græce versa Ethnicis communicarentur, si penes ipsos fuisset potestas impediendi? Num illi, cum impedire non potuerint, quin quod necessario vertenda forent Biblia, Versionem exhibere voluerunt, quantum fieri potuit, puram, accuratam, et ut Ethnici purum putum haberent verbum Dei sibi manifestatum? Utrobique respondebit ratio negative. Et ratio negationis promptissime petenda ab ipso Judæorum animo; qui toto corde inviderunt mysteria religionis et cognitionis Dei impertiri Gentilibus: atque omni nixu statuerunt, ne impertirentur. Cogita tantum, quam amara et odiosa iis foret ipsa apprehensio, et conceptus de Vocatione Gentium; et facile concipias, quantum et ab hoc fuerint aversi, et abhorruerint.

VI. De Versione ergo Bibliorum in linguam Græcam nonne liceat, absque scandalo et noxa, et summa cum ratione, hæc conjicere?

I. Quod versa fuerint, non Judæorum gratia, sed Gentilium.

II. Quod non Gentilium gratia, ex favore aut charitate, ut illi participes fierent Veritatis et Scripturarum; sed quod obstrui non poterat, quin quod verterentur.

III. Quod cum Versio exaranda foret Gentilium gratia, non accurata exarata fuerit, et fidelis; sed quæ inservire poterat incolumitati Judæorum conservandæ, atque obturandis cavillationibus et suspicionibus Ethnicorum.

IV. Quod ea, ita exarata, autoritate Synhedrii sancita foret, non ut pura Versio, sed ut talis quæ sufficeret Ethnicis, ad exhibendam iis professionem Judæorum; et apud illos foret symbolum et tessera eorum fidei et religionis.

VII. Parum ergo me movet grande illud argumentum, quo canonicam et sacrosanctam Versionis Græcæ auctoritatem astruere conantur nonnulli: nempe quod eam sequantur Amanuenses sacri in Evangeliiis et Epistolis suis, in N. Testamento. Nam detur in manus vel Judæi vel Gentilis Novum Testamentum. Examinare cupit Gentilis allegationes istas, quæ adducuntur ab Evangelistis et Apostolis ex Testamento veteri. Ast Hebraica non callens, quonam ei refugiendum est, nisi ad Græcam Versionem, quam intelligit? Ita ut non tantum ἐκ συγκαταβάσεως foret, quod scriptores illi sacri Græcam Versionem sequerentur, sed ex pura necessitate: nam aliter impossibile<sup>r</sup> erat, ut allegationes eorum ex Lege et Prophetis a Gentilibus examinarentur. Et detur in manus Judæi N. Testamentum. Queretur et cavillabitur ille, quod receditur in allegationibus a Textu Hebræo. Ast adest quod promptissime ei respondeatur:—Hæc ipsa Versio, quæ citatur, ipsissima vestra est, quam vos exarastis, et mundo proposuistis ut symbolum et tesseram religionis et professionis vestræ, ut ipsissima Biblia vestra.

## §. II.

### *Solennis hujus Versionis sanctionis et applausus Judaici discussio.*

I. POMPOSAM suam historiam de LXXII claudit Josephus, cum mentione applausus, quo ab omnibus Judæis excipiebatur ista Versio, et solennis ejus sanctionis: quod Demetrium laudarent omnes ob eam ab eo ita productam,

τις μεγάλων ἀγαθῶν αὐτοῖς ἐπέστη γυμνασίον. Et quod sancita foret, ut non emendabilis, omnibus consentientibus, in æternum absque aliqua immutatione duratura.

At quorsum hæc omnia? An adeo in deliciis Judaicæ genti Græca Versio? An ea nationi isti commendata, ut obtineret? Ut illud omittamus, quod antea dictum est, de dolore et jejuniis quotannis ob istam Versionem renovato, et illud, quod nullo modo Versionem aliquam toleraturi erant Judæi, si modo penes ipsos fuisset potestas prohibendi; hoc tantum impræsentiarum observetur, quod Versionem Aquilæ Græcam citent Gemaristæ Hierosolymitani semel iterumque, ut dictum antea; at quisnam ostendat Versionem τῶν LXX ab iis citatam vel semel? Jam vero si ea autoritate, favore, applausu apud Judaicam gentem emineret ista Versio, aut admissa alia, cur accepta, cur a Talmudicis citata, ista interim non citata?

II. Nam quicumque tandem illi fuerint, qui venterunt, (ego Synhedrium Hierosolymitanum, aut ab eo aliquos ad id operis deputatos, authores istius Versionis fuisse arbitror) caute et astute ab iis in quamplurimis locis vertendis est provisum. Et necesse erat, ut solenni sanctione et Synhedrii autoritate res roboraretur, ne quis aliam Versionem molitus, cautiones et provisiones istas inanes redderet et irritas.

III. Ex versionis lectione subolebit tibi, ab iis ex composito de rebus hisce fuisse cautum et consultum.

1. Ut quantum fieri potuit Libri Sacri absque opprobrio forent et cavillatione Ethnicorum. Tredecim ista loca immutata in transcripto Hebræo, de quibus diximus, hoc satis produnt, ipsis Judæis attestantibus, quoad seipsa: at tota quidem tela Versionis hic illic idem prodet non parce. Ex hac ipsa causa enatam arbitror confusam istam numerationem, Gen. v. Et quamam, quæso, autoritate reddiderunt τῶν γι in Gen. iv. 12. στένων καὶ πρέμων ἔση; Sua tantum. Nam prægnans et conspicua ante oculos eorum non potuit non obversari hæc objectio, si reddidissent, "Vagus eris et errabundus." At nonne ille habitabat in terra Nod, atque urbem illic condidit? Hanc objectionem observant sui, Sanhedr. fol. 37. 2. Plurima hujus farinae occurrunt; hæc tantum nominamus, quæ in ipso Bibliorum limine.

2. Ut emollirentur quædam, quæ genti Judaicæ 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, quæ descendunt cum Jacobo in Ægyptum, Gen. xlvi, &c. Nam cum vulgariter jactaretur a Judæis, septuaginta istas animas dignitate æquales fuisse omnibus septuaginta nationibus dispersis a confusione Babylonis, Gen. xi,—ne hæc arrogantia periculum crearet, numerum utrobique 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; Ἔστησεν ὄρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ; pro κατὰ ἀριθμὸν υἱῶν Ἰσραήλ. Huc spectat et illud, Exod. iv. 6; Καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ, ὡσεὶ χιών; omissa mentione lepræ ob honorem Mosis. Sic et ob honorem Amrami, Exod. ii. 1, Ἔλαβε τῶν θυγατέρων Λευί; ne observarent Ethnici eum amitam suam duxisse. Quam rem et in Exod. vi. 20; sic colorent, Ἔλαβε θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ. Plura occurrunt et hujus quoque farinae.

3. Ut mysteria et nuda veritas Librorum Sacrorum quam minime, quoad fieri poterat, patefierent Ethnicis. Hinc tot barbara in Versione, tot salebrosa, hiulca, addita, detracta, in sensum aliquando plane contrarium reddita, aliquando in sensum plane nullum.

Sub<sup>t</sup> his et ejusmodi cautionibus et astutiis elaborata est ista Versio. Circa quam minima inter curas vertentium hæc fuit, ut prodiret interpretatio sincera et genuina; sed provisum præcipue, ut Gentilibus imponeretur, et Judaicæ genti consuleretur de ejus gloria et incolumitate.

In istis verbis ante citatis, quod “acerbus fuerit iste dies,” quo prodiit Versio quinque Presbyterorum, “sicut dies quo conflatus est vitulus aureus,” nempe, “quod Lex non potuit verti secundum omnia ei necessaria, aut convenientia,”—quidnam tandem sibi volunt? Num hinc dolor, quod non verteretur, nec verti potuerit, clare et dilucide satis, ut Ethnici plenam et planam lucem ejus viderent? Quis hoc crediderit in optione fuisse unquam Judæorum? Ast inde mæror, ne non callide satis, et caute et astute vertissent isti quinque, prout agendum erat cum Gentilibus.

Leusden's edition, vol. 3. p. 18.

VERSIONES

PROPHETARUM MINORUM,

GRÆCA ET VULGARIS, NEC NON TARGUM,

CUM

HEBRÆO FONTE COLLATÆ.

DANIEL, CAP. I.

3. VULG. 'De semine regio, et Tyrannorum.' LXX. τῶν φορδομίν. Targ. סמיהתרה.

8. Targ. פתבג. LXX. τράπεζα. ver. 16. Δείπνον.

11. Melzar. LXX. 'Αμελσάδ. M.S. 'Αμελσάρ.

CAP. II.

1. Ὑπνος ἐγένετο ἀπ' αὐτοῦ ὡς γ. M. S. habet Ὁρασις β. initio et fine capituli 1. et Ὁρασις γ. principio cap. 11.

27. גזר. LXX. Γαζαρηνῶν.

32. Αἱ χεῖρες additum.

24. 'Belteshazzar,' Βαλτάσαρ. M. S. Βαρτάσαρ.

35. חזקת רוחו. LXX. τὸ πλῆθος τοῦ πνεύματος.

37. Καὶ ἰχθύας τῆς θαλάσσης additum.

46. מנחמא. M. S. μαννά.

49. בררע. 'Εν τῇ αὐλῇ.

CAP. III.

1. Ἔτους ὀκτωκαιδεκάτου additum Nota. Ibid. 'Dura.' Δειρᾶ.

17. 'Εν οὐρανοῖς additum.

22. Magna pars abest, et suppletur a M. S.

24. 'Et Nebuchadnezzar audivit illos cantantes,' additum.

\* Not in the English folio-edition.—See Leusden, vol. 3. p. 19.

21. Σαραβάροις. סרבלליהון.

27. M. S. 'Et rex Dominum coram illis adoravit,' additum.

30. 'Dignos habuit illos, ut dominarentur super omnes Judæos in ejus Provincia,' additum.

#### CAP. IV.

16. MAGNA pars oblita, quæ suppletur a M. S.

14. Ἐπερώτημα καταλάσ.

27. Τὰς ἀμαρτίας ἐν ἐλεημοσύναις λύτρωσαι. Nota.

33. כּוּשָׁרִין 'Sicut aquilarum.' LXX. Ὡς λεόντων.

#### CAP. V.

4. M. S. adjicit longam clausulam a vers. 23.

#### CAP. VI.

18. PROLIXA clausula addita.

#### CAP. VII.

18. Αἱ ἀρδήσονται, additum.

24. Ὑπεροίσει κακοῖς, additum.

#### CAP. VIII.

2. Ἐν Σούσοις τῇ βάρει. 'Susan' הרבירה. Ibid. ἐπὶ τοῦ οὐβαλ (Ulai) abest.

9. Καὶ πρὸς τὴν δύναμιν. כי לא יתקן לא.

11. 'Usquedum princeps militiæ liberaverit captivitatem.'

12. Καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἀμαρτία. אבא.

14. קצין καθαιροσθήσεται.

16. Οὐβαλ pro 'Ulai.'

18. פני על פני. Πίπτω ἐπὶ πρόσωπον.

24. Καὶ οὐκ ἐν ἰσχύι αὐτοῦ, oblitum. Suppletur a M. S.

25. על שכלו. 'Juxta suam mentem.' Ζυγὸς τοῦ κλοιοῦ αὐτοῦ.

Ibid. על שר שרים יעמ. Ἐπὶ ἀπωλείας πολλῶν στήσεται. Legunt שר.

Ibid. ובאפס יד שבר. Καὶ ὡς ὠὰ χειρὶ συντροψέει.

#### CAP. IX.

8. Ἐν σοὶ, Κύριέ, ἐστιν ἡμῶν δικαιοσύνη, additum.

26. 'Εξολοθρευθήσεται χρίσμα. Pro, 'Messias excindetur.'

Ibid. וְיָקוּ. Καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ. תַּנּוּ עַד 'Populus Principis.' LXX. Σὺν τῷ ἡγουμένῳ. עַד.

27. 'Αρθήσεται μου θυρία. Vid. M. S.

Ibid. 'Ἐπὶ τὸ ἱερόν. הַכֵּן לַע.

תַּחַת דּוֹדָהָּ שָׁלֵט.

### CAP. X.

4. Τίγρις 'Εδδεκέλ.

9. יְדִי כַפּוֹת וְעַל אַבֶּסֶט. In M. S. illud reperitur.

Ibid. Κατανευγμένος. נִרְדָּם.

13. 'Reliqui illum illic [viz. Michael] cum Principe Persiæ.' Pro, 'Relictus fui illic.'

15. Κατενύγη. 'Eram mutus.'

### CAP. XI.

1. 'Anno primo Cyri,' pro 'Darii.' וְלִי אֲבִלִיטוּם.

4. Οὐκ εἰς τὰ ἔσχατα αὐτοῦ. Pro, 'Nec ad ipsius posteritatem.'

6. יְדָה 'Genitor ejus.' 'Ἡ νεάνις.

31. בְּרַחֲיָא 'Brachia.' Σπέρματα. M. S. Βραβίονες καὶ σπέρματα.

38. בְּמַצְעָדָי 'In gressibus suis.' 'Ἐν ὀχυρώμασιν αὐτῶν.

### CAP. XII.

2. לִרְאוּ עַלְמֵי. Vulg. 'Ut videant semper.'

4. עַד יִשְׁשׁוּ 'εὼς διδαχθῶσι. Nota.

7. תְּכַלֶּינָה 'Finietur.' γινώσκονται.

13. Clausula adjuncta.

### HOS. CAP. I.

4. Οἶκον 'Ιούδα, pro 'Domum Jehu.'

10. Καὶ ἦν ὁ ἀριθμὸς τῶν υἰῶν 'Ισραήλ. Targum extravagatur.

### CAP. II.

1. לְאַחֵיכֶם 'Fratribus vestris.' תָּוֹ אֲדֵלְפֵי.

5. 'Lana mea et linum meum.' תָּא לְיָמָיָא מוֹנֵי וְתָא לְיָמָיָא מוֹנֵי מוֹנֵי.

11. הַשְׁבֵּתִי 'Cessare faciam.' 'Αποστρέψω.

12. לִיעַר 'Eis μαρτύριον. Additio duarum clausularum.

Viz. Καὶ τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τὰ ἔρπετά τῆς γῆς.

15. Pro, 'Janua spei.' Διανοῖξαι σύμειν. πῆγῃ καὶ ταπεινωθήσεται.
16. 'לַעֲבָדָא בַּאֲלֵימ. M. S. 'Ο ἀνὴρ μου.

## CAP. III.

2. םרַשׁ תַּל. Νέβελ οἴνου. Nota.
4. םרַפִּי וְתַרְפִּי וְאֵין מַצַּב וְאֵין. Οὐδὲ θυσιαστηρίου, οὐδὲ ἱερατείας, οὐδὲ δῆλων.
2. Targum excurrit.

## CAP. IV.

3. 'Cum reptilibus terræ,' additum in Græco.
4. 'Ὡς ἀντιλεγόμενος ἱερεύς.
5. Νυκτὶ ὠμοίωσα τὴν μητέρα σου. Nota.
9. Targ. 'Faciam ex Laico Sacerdotem.' Nota.
10. 'Fornicati sunt, et non dirigentur.'
14. Μετὰ τῶν τετέλεσμένων. תַּשְׁרַח.
15. 'Bethaven.' Οἶκον Ὠν.

## CAP. V.

2. םשׁשׁ תַּשְׁחַשׁ 'Venationem capientes transfixerunt.'
3. 'Israel non absconditus est a me.' Οὐκ ἀπέστη ἀπ' ἐμοῦ. Contra.
7. שׁחַח םלֵלֵא. Καταφάγεται αὐτοὺς ἡ ἐρουσίβη. Nota.
- Vulg. 'Cum patribus suis,' pro 'Cum partibus.'
8. 'Tuba canite in Gibeah—in Ramah.' 'Ἐπὶ τοὺς βουνοὺς —'Ἐπὶ τῶν ὑψηλῶν.
- תַּשְׁחַח בְּנִימֵא 'Ἐξέστη Βενιαμίν.
12. רַבָּה: שׁחַח תַּרַחֲחָה, Κέντρον.
13. 'Rex Jareb.' 'Ἰαρείμ.

## CAP. VI.

8. 'Fœdata sanguine.' Ταράσσουσα ὕδωρ. Nota.

## CAP. VII.

6. רַבִּי. ἐνεκαύθησαν. םשׁשׁשׁ יַשׁ 'Illorum pistor dormit.'
- 'Υπνου Ἐφραΐμ ἐνεπλήσθη.
8. Συνεμίγνυτο.
12. םתַּל. Θλίψεως αὐτῶν.
16. לַעֲבָדָא. Vulg. 'Absque jugo.' Vid.

CAP. VIII.

1. 'TUBA in ore tuo.' Εἰς κόλπον αὐτῶν, ὡς γῆ. Nota bene.
9. 'Conduxerunt amasios.' דִּמְסֵי אַמְסִיּוֹס. δῶρα ἠγάπησαν.
10. 'Dolebunt paululum propter onus Regis Principum.'
- LXX. Κοπάσουσι μικρὸν τοῦ χρεῖν βασιλέα καὶ ἄρχοντας.
11. 'Altare pro peccato.' Θυσιαστήρια ἠγαπημένα. ἀποστρέψοντες, pro εἰς ἁμαρτίαν. Vid. ver. 12.
13. Clausula adjecta.

CAP. X.

11. לְרוּשׁ. Νεῖκος. Nota. Insulse redditum.
12. וְעַתָּה לְרוּשׁ נִיר לְכֶם נִיר. Φωτίσατε ἑαυτοῖς φῶς γνώσεως. Nota.
14. Ὡς ἄρχων Σαλαμὸν ἐκ τοῦ οἴκου τοῦ Ἱεροβοάμ.
15. 'Sic fecit vobis Bethel.' Gr. 'Ita faciam vobis, ὁ domus Israel.'

CAP. XI.

1. 'VOCAVI filium meum.' Τὰ τέκνα αὐτοῦ.
3. 'Docui Ephraim, ut incederet.' Συνεπόδισα.
4. אֲדָם בְּחֶבְלֵי אֲדָם. Ἐν διαφθορᾷ ἀνθρώπων. Integer versiculus valde insipide.
12. עוֹד רָד עִם אֱלֹהִים. Vulg. 'Testis descendit cum Deo.' Νῦν ἔγνω αὐτοὺς ὁ θεός. Legit עַד. Nota.

CAP. XII.

1. 'Ephraim poverum pneuma. Pro, 'Pascitur vento.'
4. 'Flevit eique supplicavit,' pro, 'Fleverunt et supplicaverunt mihi.' Nota bene.
- 'Ἐν τῷ οἴκῳ Ἰσραὴλ εὗρησάν με. Pro, 'Invenit illum in Bethel.'
5. Vid. Targum confitens Jacobi Angelum Deum.

CAP. XIII.

2. 'MACTATE homines,' pro 'Vituli deficiunt.'
3. כְּעֵשֶׂן כּוֹמָרְבָּה. Ὡς ἀτμὶς ἀπὸ δακρύων.
4. Magna additio.
5. יָצַק עֵינָיו ἐποίμανον. Nota.
8. אֲבִיבֵי סִימְנוֹת דְּרֻמּוֹת. Σκύμνοι δρυμοῦ.
9. Τῆ διαφθορᾷ σου Ἰσραὴλ τίς βοηθήσει; legunt בִּי pro בִּי.
13. אֵין בְּנֵי חַיִּים. Οὗτος ὁ υἱός σου ὁ φρόνιμος.

14. Targum insulse se explicat : ac si vellet resurrectionem Christi negare.

15. **קרא קוּו** 'Diripiet.' **Καταξηρανεί τὴν γῆν.** Legunt **קרא**.

### CAP. XIV.

2. **Ὅπως μὴ λάβητε.** Legunt **בב** pro **בב**.

### JOEL, CAP. I.

5. **Εὐφροσύνη καὶ χαρὰ additum.** **דיסג לג** εἰς μέθην.

11. **סידים, κτήματα.**

15. **האא** Οἴμοι, οἴμοι, οἴμοι. **ידש טו** ταλαιπωρία ἐκ ταλαιπωρίας.

17. 'Subsultaverunt vituli in præsepibus suis,' pro, 'Semen corruptum est sub glebis.'

### CAP. II.

11. **Ἰσχυρὰ ἔργα λόγων αὐτοῦ.** Pro, 'Fortis est qui adimplet ipsius verbum.'

17. 'Inter porticum et altare.' **Ἀναμέσον τῆς κρηπίδος τοῦ θυσιαστηρίου.**

6. Vulg. 'Omnes vultus redigentur in ollam.'

13. 'Et pœnitebit illum mali.' Vulg. 'Et præstabilis super malitia.'

21, 22. **ארית לא דארסי.**

23. **מורו ברומא.**

32. **םדישי** 'Residui,' **Εὐαγγελιζόμενοι.**

### CAP. III.

3. **Ἔδωκαν τὰ παιδάρια πόρναις.** Pro, 'pro meretrice.'

4. **Γαλιλαία ἀλλοφύλων.** **ישלפ תלילג.**

8. 'Sabæis.' εἰς αἰχμαλωσίαν.

11. 'Domine, defer huc fortissimos tuos.' **ὁ πρᾶνς ἔστω μαχητής.**

14. 'Clamores auditi sunt.' **ἤχοι ἐξήχησαν.** Pro<sup>d</sup>, 'Multitudines, Multitudines, **םיני םיני** in valle justitiæ.'

18. 'Vallis Sittim.' **τὸν χειμάρρουν τῶν σχολίων.**

19. **Ἐξ ἀδικιῶν νιῶν Ἰούδα.** Nota.

### AMOS, CAP. I.

1. **Ἄγγροι Ἀμὼς οἱ ἐγένοντο ἐν ἀκκαρείμ.**



8. 'Dentes purgati.' Γομφιασμόν ὀδόντων.  
 10. דָּבַר θάνατον. שָׂכַב 'foetorem.' Ἐν πυρί.  
 13. הִרְמִיז יָצַר הָרִים στερεῶν βροντήν. 'Ostendens homini quid cogitat.' וְיִשְׁמְרוּ. Ἀπαγγέλλων εἰς ἀνθρώπους τὸν χριστὸν αὐτοῦ.

## CAP. V.

2. TARG. 'Non assurget hoc anno.'  
 7. 'Invertunt iudicium in absynthitem.' Ὁ ποῦν εἰς ὕψος κρίμα.  
 8. לִי כִסֵּי כִסֵּי כִסֵּי πάντα καὶ μετασκευάζων.  
 22. 'Pacifica vestrarum rerum pinguium.' כִּי אֵינִי עָפִירָה ἐπιφανείας.

## CAP. VI.

1. מִיָּנִי עֲזָבוּ אֶת הָאָרֶץ ἐξουθενούσι.  
 2. 'Abi in Calneh.' Διάβητε πάντες. Nota.  
 3. 'Qui differunt malam diem.' עֲרֵב יוֹם מַדְמֵנִים. Οἱ ἐρχόμενοι εἰς ἡμέραν κακὴν. מִדְּמֵנִים שֶׁבַח תִּשְׁנֶה. Ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν.  
 7. Χρημετισμὸς ἵππων ἐξ Ἐφραΐμ. Nota. מִדְּמֵנִים מִדְּמֵנִים.  
 12. מִדְּמֵנִים בְּבִקְרֵי מִדְּמֵנִים εἰ παρασιωπήσονται ἐν θηλείαις. Nota.  
 14. 'Ab introitu in Hamath.' Τοῦ μὴ εἰσελθεῖν εἰς Αἰμάθ, ἕως τοῦ χειμάρρου τῶν δυσμῶν. כִּי אֵינִי עָפִירָה. False.

## CAP. VII.

1. GR. 'Ecce genus locustarum mane venientium; et ecce locusta una Gog Rex.'  
 3. 'Dominum pœnitet,' pro 'Dominum pœnituit.' Sic vers. 6.  
 4. Μερίδα Κυρίου. M. S. recte. Vid.  
 7. אֶת אֲדָמָה Ἄδαμας.  
 9. 'Loca excelsa Isaaci.' Βωμοὶ τοῦ γέλωτος.  
 12. 'Hic comedunt panem.' Ἐκεῖ καταβίου.  
 16. 'Jacob' pro 'Isaac.' Vulg. 'Super domum Idoli.'

## CAP. VIII.

- VERS. 17. Cap. vii. et primus huic junctus.  
 1. קִי אֶתְּרֵי אֶתְּרֵי 'Aucupis,' pro 'æstatis.'  
 3. 'Cantilenæ templi.' Φατνώματα.  
 6. כִּי אֵינִי עָפִירָה 'Respuunt triticum.' Ἀπὸ παντὸς γεννήματος.



11. Insiptide eodem modo. Sic 12. ו pro כ. Ibid.  
 'Zaanar,' Σαυναάρ.  
 14. Insulse.

## CAP. II.

1. יהי 'Εγένοντο ודי לאל שי כ. Διότι οὐκ ἦσαν πρὸς τὸν Θεὸν  
 χεῖρας αὐτῶν. 'Contra Deum manus eorum.' Vulg.  
 3. 'Εξαίφνης, additum subtiliter.  
 4. Insiptide. Nota.  
 8. ומלש 'Vestis.' Legunt ומלש עירִהִינִי. Nota hunc ver-  
 siculum. Insulse.  
 11. Κατεδιώχθητε οὐδενὸς διώκοντος. Sine causa insertum.

## CAP. III.

8. 'Εκ Βαβυλῶνος additum. Targum late de Messia.

## CAP. V.

3. וישבו 'Υπάρξουσιν. ויתובו. Vulg. 'Convertentur.  
 4. Καὶ ὄψεται: Et τὸ ποιμνίον αὐτοῦ, additum.  
 5. ונסכי אדם 'Principes hominum.' Δήγματα ἀνθρώπων.  
 'Morsus.' Nota.  
 6. בפתחה. 'Εν τῇ τάφρῳ. Legunt פתחה.  
 7. כרביבים 'Sicut imbres.' 'Ὡς ἄρνες ἐπὶ ἄγρωσιν.

## CAP. VI.

3. Τί παρηνώχλησά σοι, additum.  
 5. 'A Sittim.' 'Ἀπὸ τῶν σχοίμων.  
 9. ושמך יראה וישתו שִׁוֵי יִשְׂרָאֵל יִשְׁמְעוּ וְיִשְׁמְעוּ. 'Ακουε, φυλή. 'Audi  
 virgam.' Καὶ τίς κοσμήσει πόλιν. ויג sumunt a ver. 10. et  
 legunt ויג.  
 10. וראה 'Vir.' Πῦρ. תא Targ. Insiptide redditum.  
 11. 'Εν μαρσίππῳ.  
 15. Καὶ ἀφανισθήσεται νόμιμα λαοῦ μου, additum.  
 16. Ζαμβρι pro 'Omri.'

## CAP. VII.

3. INSULSE versum. ויג Targ. וי. Videtur legisse וי.  
 Nota.  
 12. Insiptide. Vid. Targ. loquitur de Armenia.  
 14. In sæculo quod innovandum est.

NAHUM. CAP. I.

6. כַּאֲשֶׁר נִתְּכָה נִתְּכָה שִׁמּוֹן אֲתוֹתָיִם. Συμὸς αὐτοῦ τήκει ἀρχάς. Legunt שִׁמּוֹן.  
 7. מִנְיָן לְמַלְחָמָה. pro 'munitione.' Τοῖς ὑπομένουσιν αὐτόν.  
 10. Insulse.  
 12. אֵשׁ מִלְּשׁוֹן אֵשׁ. Legunt לְשׁוֹן אֵשׁ. Nota. Vid. loc. Targum loquitur de mangalibus 'Diglath et Perath.' Targ. 'Nahum de Beth Kosi.'

CAP. II.

1. גִּפְתֵּי עֲמֻסָּה. Legunt עֲמֻסָּה.  
 5. Φεύξονται ἡμέρας, additum.  
 6. תִּהְיֶה הַנְּהַר יַעֲרֵשׁ. πύλαι τῶν πόλεων.  
 7. 'Huzzah in captivitatem deportatur.' Ὑπόστασις ἀπεκαλύφθη.  
 10. Insipide.  
 11. אֵשׁ לֵבָי. 'Leo.' Τοῦ εἰσελθεῖν.

CAP. III.

3. לִנְיָו. 'Corporum.' Τοῖς ἔθνεσιν. Legunt לִנְיָו.  
 6. כְּרֵאִי. 'in stercus.' Εἰς παράδειγμα.  
 8. 'Esne melior nutritia No?' Ἐτοιμάσαι μερίδα, ἀρμόσαι χόρδην, ἐτοιμάσαι μερίδα Ἀμμών. Targ. et Vulg. Alexandria.  
 9. פֹּה: אֵין אֵין אֵין. Duæ sententiæ, οὐκ ἔστι πέρασ τῆς φυγῆς.  
 12. אֵין בְּכֹרֵי אֵין אֵין. σὺκαὶ σκοποὺς ἔχουσαι. Nota.  
 15. Clausula deest.  
 17. 'Ἐξήλατο ὡς ἀπτελεβος ὁ συμμικτός σου. אֵין 'Ubi illæ??  
 οὐαὶ αὐτοῖς.

HABAΚ. CAP. I.

5. Ἴδετε καταφρονηταί. בְּגוֹיִם 'in gentibus.' Legunt בְּגוֹיִם vers. 13.  
 8. 'Lupi vesperæ.' Græce 'Arabîæ.' עַרְבִי.

CAP. II.

11. אֵין אֵין 'Tignum.' Κάνθαρος. 'Scarabæus.'  
 14. אֵין אֵין legunt אֵין אֵין.  
 15. Insulse redditum. Sic vers. 16. Vid.  
 16. אֵין אֵין. Σαλεύθητι καὶ σείσθητι. Legunt ex אֵין אֵין.  
 19. אֵין אֵין legunt per אֵין. Nota. אֵין אֵין.

Leusden's edition, vol. 3, p. 24.

## CAP. III.

1. VALDE insipide, et additiones.
3. Κατασκίου δασέος additum.
4. חביון 'Absconsionem.' 'Αγάπησιν.
9. Insulse.
10. יחילו legunt cum ו in initio pro יריסי Λαοί.
- זרם מים עבר 'Inundatio aquarum transivit.' Σκορπιζών  
ὕδατα πορείας.
- ידיחו 'φαντασίας.' Legunt per ר.
12. Legunt תצער cum ר pro ד.
13. Legunt יסור pro יסוד cum ר.
14. Insipide.
16. Legunt שמרת' pro שמעת' צללו 'Palpitarunt.' Προ-  
σευχῆς, &c.
17. ממכלה 'Ab ovili.' 'Από βρώσεως.
19. כאילות 'instar cervarum.' Εἰς συντέλειαν. Nota.
18. Vulg. 'In Deo Jesu meo.'
17. Targ. allegorizat. 'Babel, Madai, Græcia et Roma'  
(ad cadendum).

## ZEPHAN. CAP. I.

3. תחשולת 'Offendicula.' 'Ασθενήσουσιν.
9. הדולג 'Εμφανῶς.
10. 'A porta piscium.' 'Από πύλης ἀποκεντούντων.
12. 'Qui concre ti sunt cum fæcibus suis.' Τοὺς κατα-  
φρονοῦντας ἐπὶ τὰ φυλάγματα αὐτῶν.
- Vid. 10. in Gr. et Targ. nomina portarum.
11. Machtesh. 'Torrens Kidron.' Targ.

## CAP. II.

2. VID. et nota.
3. ענוה 'Humilitatem.' 'Αποκρίνασθε αὐτά. Legunt ענוה.
5. כרתים Κρητῶν.
- 6, 7. Vid. 'Από προσώπου νιῶν 'Ιούδα : additum.
9. מושק הרול 'Stridor urticae.'
- Δαμασκός ἐκλειμμένη. Nota bene.
14. הרב 'Desolatio.' κόρακες. ערב.

## CAP. III.

3. 'VESPERTINI lupi.' Gr. 'Lupi Arabiæ.'
4. 'Ipsius Prophetæ sunt πνευματοφόροι דימוס leves.'

5. ת ב ש ת ל א ' Perversus non novit pudorem.' Καὶ οὐκ ἔγνω ἀδικίαν ἐν ἀπαιτήσει. Et clausula adjecta. Viz. καὶ οὐκ εἰς νεῖκος ἀδικίαν. Nota.

20. א ת כ מ א ב א ' Reducam vos.' "Όταν καλῶς ὑμῖν ποιήσω.

### HAGG. CAP. I.

1. ' ZERUBBABEL' י ה ד ה ת פ פ ἐκ φυλῆς 'Ιούδα.

13<sup>s</sup>. 'Αγγαῖος ἄγγελος Κυρίου ἐν ἀγγέλοις Κυρίου.

### CAP. II.

6. PRÆCIPUA clausula omissa.

10. 15. Duæ magnæ additiones. Vid.

### ZECHAR. CAP. I.

8. ה ה ד ס י מ ב מ צ ל ה ' Myrthi in profundo.' 'Αναμέσον τῶν ὀρέων τῶν κατασκίων. בבבל. ' Genus equorum' additum.

12. ' Hoc septuagesimo anno,' pro ' Illis septuaginta annis.'

21. Additio. ת ל י ד ד ת ' ad projiciendum,' legunt εἰς χεῖρας. יהודה legunt יהוה.

### CAP. II.

13. מ מ ע ו נ ἐκ νεφελῶν.

### CAP. III.

1. ש ט נ פ א ר ג. פ א ר ג.

4. Ποδήρη. Nota.

Targum insipide vertit vers. 3. 7.

### CAP. V.

TARGUM in allegoriam vertit totum illud caput.

### CAP. VI.

13. CLAUSULA deest. א ו ע ל כ א ו ' Iereds ἐκ δεξιῶν αὐτοῦ. Nota.

### CAP. VII.

3. ה א ב כ ה εἰσελήλυθεν.

### CAP. VIII.

2. Τὴν 'Ιερουσαλήμ additum.

19. Νηστεία ἢ τετρας, pro ' quarti.'

*s* Leusden's edition, vol. 3. p. 25.

## CAP. X.

1. חוֹזִים φαντασίας. Nota.
2. נסעו יִצְהָרִים וְיִשְׁרָאֵלִים.
- 'Non pastor.' οὐκ ἴασις.
4. Insulse. Vide. קשת מלחמה Τόξον ἐν θύμῳ.

## CAP. XI.

2. יער הבצור Δρυμὸς σύμφυτος.
  5. לא יחמול οὐκ ἔπασχον οὐδὲν ἐπ' αὐτοῖς.
  7. לכן עניי εἰς τὴν Χαναανίτιν. Nota. et 11.
  13. חֲוֵנוֹתֵינוּ χωνευτήριον. אדר היקר 'Magnificum pretium.'
- σκέψομαι, εἰ δόκιμόν ἐστιν.
- 10, &c. Targum extravagatur.

## CAP. XII.

3. λίθον καταπατούμενον, pro, 'Lapis operis.' ἐμπαίζων ἐμπαίξεται, pro 'Concidetur.'
5. אִמְצָה 'Robur.' Εὐρήσομεν. Sic Targum. Nota.
10. 'Αυθ' ὧν κατωρχήσαντο. רָקְדוּ Targum. 'Rogabunt a facie mea, eo quod translati fuerunt.'

## CAP. XIII.

1. מקור 'Fons.' Πᾶς τόπος. Legunt לחטאת מקום εἰς μετακίνησιν. Videntur legisse per ה.
- נהַי χωρισμόν. M. S. ῥαντισμόν. Targum de Lege hoc intelligit.
4. 'Induentur pelle Cilicina, quia mentiti sunt.' Cujus contrarium verum.
5. 'Vir genuit me a juventute mea.' הקנני
7. 'Pastorem meum.' Ποιμένας M. S. recte.
5. 'Adam exemplum meum.' Vulg.
6. Targum plane mutat sensum. Et ver. 7.

## CAP. XIV.

4. גיא גדולה χάος μέγα.
5. נסתם φραχθήσεται ter legunt. נסתם sic Targum semel. Nota. 'Azal.' Ἰασόδ.
6. 'Non lux, nec frigus, et gelu.'
10. וְרֵאשִׁית 'Ραμά. 'Turris Hananiel.' מקום.
17. 'Non habebunt pluviam.' Καὶ οὐτοὶ ἐκείνοις προστεθήσονται.

## MAL. CAP. I.

1. Ἐν χειρὶ ἀγγέλου αὐτοῦ. Θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν,  
additum. Nota.

4. Vide.

7. Clausula<sup>b</sup> addita ver. 12.

9. וַיַּנּוּחַ 'et miserebitur nostri.' Δεήσθητε αὐτοῦ.

10. Insulse.

## CAP. II.

2. CLAUSULA adjecta.

11. בָּרַבּ עָקָטָה 'Duxit uxorem Dei extranei.'

Ἐπετήδευσεν εἰς θεοὺς ἀλλοτρίους.

15. וַיִּקַּח καλόν. Vid. et nota.

16. וַיִּבְרָא ἐνδυμήματα.

## CAP. III.

9. וְכֹל וַיִּגַּח Τὸ ἔτος συνετελέσθη. Ille versiculus insipide  
redditus.

11. 'Increpabo devoratore.' Διασελῶ ὑμῖν [εἰς] τὴν  
βρῶσιν.

<sup>b</sup> Leusden's edition, vol. 3. p. 26.

## VESTIBULUM

### TALMUDIS HIEROSOLYMITANI.

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NON promptum est, vastatam tam acri bello, terræ faciem verbis depingere. In ea, quæ 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 Scriptura Sacra, cum Urbis Gentisque istius eversionem eo phrasilogiæ genere exprimit, quo et ultimam mundi ruinam et consumptionem. Exempla hujus idiomatis habes 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 innumerable, atque oppida et urbes prope infinitæ,—tantum nihilominus abfuit Gens a totali et consummata deletionem, ut undique adhuc restaret innumera multitudo, quæ se pacate Romano nutui dedidisset, et pace et sedibus suis quiete frueretur. Ita ut Templum et Metropolin quidem desiderares; verum Terram habitatoribus repletam, compositum Synhedrii, Synagogarum, Populi statum illico cerneret. Nec facile foret dijudicare, utrum comptior 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 Ethnicos tripartiaris. Quam trichotomiam frequentissime obser-

vare licet apud Talmudicos. Græcis adeo refertæ sunt ple-  
ræque urbes, præsertim vero nobiliores, ut linguam istam  
pro vernacula asserere videatur istud axioma;—"Quatuor<sup>b</sup>  
sunt linguæ nobiles, quibus utitur mundus: et hæ sunt,  
Vernacula ad cantum, Romana ad prælium, Syra ad luc-  
tum, Hebræa ad orationem." Quod a Midras Tillin alle-  
gatum sic profertur: "Tres<sup>c</sup> sunt linguæ, 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 Cæsareæ auditi sunt Judæi Phylacteria sua recitan-  
tes Hellenistice.

Sub 'Cuthæorum' nomine, et Christianos et Samarita-  
nos comprehendunt Judæi, titulo in odium Christianorum  
excogitato. 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. Odii hujus *τεκμήριον* et  
in Lege et in lingua Samariticis non possum non suspicari.  
"Dixit Rabbi Eliezer Ben R. Simeonis, Dixi ego Scribis  
Samaritarum, Falsificastis vos Legem vestram, absque ullo  
prorsus vobis inde accrescente emolumento. Nam in Lege  
vestra scripsistis<sup>d</sup> אצל אלנוי מורה שכח '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 Hebræo, non tam sensu  
quidem, quam vocabulorum scriptione, ut hoc sibi propo-  
suisse Samaritas videatur, se Legem quidem Mosaicam reti-  
nentes, ea qua fieri potuit differentia a Lege Judæorum Mo-  
saica habituros, modo sensum plerumque retineant. Quod  
et in eorum lingua forsitan etiam possit animadverti. Perlege  
enim Versionem Pentateuchi Samariticam, atque hoc, ni  
halluciner, observabis,—Samaritas, cum non possent, ob lo-  
corum vicinitatem et cognationem gentium, non uti lingua  
Judæorum, ea tamen deflexione atque immutatione dialecti

<sup>b</sup> Megil. fol. 71. col. 3.

<sup>c</sup> Fol. 25. 4.

<sup>d</sup> Leusden's edition, vol. 3. p. 28.

usos, ac si eadem cum eis loqui aspernarentur, atque eandem linguam facerent non eandem.

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 eversas Hierosolymas; qua isti non tam Christianos exciderunt, quam seipsos.

Judæi, de quibus sermo noster, seipsos dividunt in תלמידי חכמים 'Discipulos Sapientum,' et עם ארץ 'Vulgus;' id est, in 'Religiosos, et Laicos:' eaque distinctione tam acri, ut 'Discipulo Sapientum' in multis non licuerit communicare cum 'homine vulgari.'

Fuerunt e sacerdotibus, qui כהן עם הארץ 'Sacerdotes Laici' vocarentur: qui nempe scholastica educatione carebant, 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 distinctio: עניי ישראל ועניי כהנים מקלטין "Pauperes Israelitæ, et pauperes Sacerdotes colligunt." Et כהן חבר וכהן עם הארץ "sacerdos Clericus, et Laicus sacerdos<sup>f</sup>." Nam non tam eruditio sacerdotem constituit, quam genus et sanguis procreavit. Et qui eruditione caruit, opibus ut careret etiam fere fuit necesse. Nam cautum est, נותנים תרומה לכהן עם הארץ "Nes detur oblatio Sacerdoti Laico." Redditurque ratio, "Quia quicumque 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."

'Religiosam' totam quidem gentem dixeris, suo more: eo quod Traditiones ritusque ceremoniales, ut plurimum, cohererent, atque amplecterentur, et retinerent mordicus. Atqui quia indocti, et Legis traditionalis non periti, in infinitis istis observationum apicibus non potuerunt non infinites errare; ideoque quasi pro nihilo religionis habita est eorum religio ab iis, qui omnem religionem in istis apiculis collocarunt.

De schismate Sadducæorum hic non curiose agemus: easdem ceremonias, ut plurimum, cum Pharisæis observarunt; licet non iisdem forsitan nixi fundamentis.

In Pharisaismo, qui stata Gentis erat religio, observanda

\* Hieros. Trumoth, fol. 44. 1.

(Col. 2.

† Bab. Sanh. fol. 90. 2.

primo occurrit dissensio ingens Scholarum, Shammæanæ et Hillelianæ : quæ eousque crevit, ut ad cædem et sanguinem sit perventum. In finitibus in locis comperies apud Talmudicos dissentientes has Scholas, et vix consentientes unquam. Dissensionum harum fructum aliquem habes Talmude Hierosolymitano in Tract. Schabbath: "Ad<sup>h</sup> cameram Chaninæ Ben Ezekiae Ben Garon accesserunt Shammæani, et Hilleliani, ut eum visitarent. Dirus fuit iste dies Israeli instar diei, quo factus est Vitulus aureus. Shammæani adstiterunt ab infra, et quosdam ex Hillelianis interfecerunt. Traditio est, sex ex illis ascendisse, reliquosque illic adstitisse cum gladiis et hastis," &c. Fuit hæc pugna, ut ex computo auctoris Juchasin colligendum videtur, ante dirutum Templum: nam hunc Chaninam sub Templo vixisse refert. Diremptas<sup>i</sup> has rixas fingunt tandem voce cœlesti: "Nam prœdit, inquit, Bath Kol in Jabneh, dixitque; Et Horum verba, et Horum sunt verba Dei viventis. At Traditio est secundum verba Scholæ Hillelis. Ex eoque tempore quicumque transgressus fuerit in verba Scholæ Hillelianæ, reus est mortis." Quæ Historia etiam recitatur in Sotah<sup>k</sup>. Fingunt ergo periculum mortis quibusdam obtigisse, quod actitarent contra normam Hillelianam. "Dicit<sup>l</sup> Rabbi Tarphon, Incedens ego in via, inclinavi ad recitanda Phylacteria pro more Shammæano, et periclitatus sum a furibus. Dixerunt ei, Quia transgressus es in verba Scholæ Hillelianæ." Desunt hæc a Misna Hierosolymitana<sup>m</sup>. Idem R. Tarphon<sup>n</sup> inducitur periclitans, eo quod quædam ageret secundum Scholam Shammæanam.

Vocatur Shammæanus שמותי 'Shammothi<sup>o</sup>.' Quæ vox τῶν שמותא 'Shammatha,' id est, 'Anathemati,' adeo est cognata, ut ab Hillelianis in contumeliam Shammæanis impositum videatur.

Pharisæorum septem fuerunt species, prout enumerantur in Beracoth<sup>p</sup>, et in Sotah<sup>q</sup>: non quod in tot distinctas classes partirentur, prout distinguuntur ordines Fratrum apud Pontificios; sed quod ex distinctis principiis amplecterentur Pharisæismum. Nonnulli ex utilitate mundana: hunc vocant פרוש שכמי 'Pharisæum Sichemitam: nonnulli, ex zelo; nonnulli, ex timore; nonnulli, ex amore, &c.

<sup>h</sup> Fol. 3. col. 3.

<sup>i</sup> Fol. 57.

<sup>j</sup> Hieros. Beracoth, fol. 3. 2.

<sup>k</sup> Fol. 19. 2.

<sup>l</sup> Berac. in Misna Babylon. cap. 1. hal. 3.

<sup>m</sup> Hieros. Sheviith, fol. 35. 2.

<sup>n</sup> Leusden's edition, vol. 3. p. 29.

<sup>o</sup> Trum. fol. 43. 3. Nazir. fol. 55. 4. alibique. <sup>p</sup> Fol. 13. 2. <sup>q</sup> Fol. 20. 3.

תלמידי חכמים 'Discipulos Sapientum' distinguas in 'Discentes, et Docentes.' Nam et summi Doctores etiam hoc nomine insigniuntur, viz. תלמידי חכמים.

Doctores, aut ad minimum doctiores, in חבירים et רבנין distinguas; hoc est, in 'Collegas' vel 'Socios,' et 'Rabbinos.' In utroque Talmude, præsertim hoc nostro, occurrit infinita mentio de חברייהא דרבנין 'Collegis Rabbinorum;' et aliquando de Collega hujus vel illius Rabbinus: quod, ut Lexica docent, doctos denotat; ad magisterium quidem evectorum; qui docti quidem essent, atque etiam docerent, sed qui non adhuc ad publicum docendi vel judicandi munus essent promoti. Exemplo hoc uno illustretur. חבירים מהו לירוש חרש " Num Collegæ ingrediuntur ad statuendam Neomeniam? Dixit R. Hoshaiah, Cum ego fui חבר Collega, induxit me R. Samuel Ben R. Isaac ad statuendam Neomeniam: Ego autem ignoravi, num e numero essem, necne." Et paulo post: " An Collegæ ingrediuntur ad embolizandum annum? Hinc discamus, nempe ex exemplo Rabban Gamalielis, qui dixit, Conveniant ad me Septem Seniores in cameram. Ingressi autem sunt octo. Quis huc, inquit, ingressus est absque venia? Dixit Samuel Parvus, Ego ingressus sum absque venia," &c.

<sup>r</sup> Hieros. Saubedr. fol. 18. 3.

## INDEX ALIQUALIS

# TALMUDIS HIEROSOLYMITANI\*.

**D**E sex Classibus Talmudicis, quas שש סדרים 'Sex Ordines' vulgo vocant, Talmud Hierosolymitanum quatuor tantum habet, et unum Tractatum, eumque deficientem e quinta: concluditurque ab Edentibus Venetiis, עד כאן אשכחנא מהאי, "תלמודא ולא ינא טובא לשלחא איגרון ואיגרון בכל דוכתין: Hucusque invenimus de hoc Talmude; Industriaque plurima usi per epistolas et nuncios per omnia loca missos, laboravimus, at non invenimus, nisi has quatuor Classes. Eas ergo typis mandavimus," &c. Dicit<sup>b</sup> 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.

סדר זרעים

CLASSIS PRIMA, sive ZERAIM.

*De Seminibus.*

CONTINET TRACTATUS XI.

I. מסכת ברכות BERACOTH.

*Tractatus de precibus et gratiarum actionibus.*

CODEx Beracoth, qui Talmudis Hierosolymitani hujus Classis primus est, Babylonico est ultimus: hac, ut videtur, ratione, quod omnes præter hunc Tractatus in Babylonico desiderent Gemaram: atque ideo huic Gemaram habenti præponuntur: ast in Hierosolymitano habent omnes Gemaram.

\* Not in the English folio-edition.—See Leusden's edition, vol. 3. p. 30.

<sup>b</sup> Fol. 22. 2.

BERACOTH<sup>a</sup>.

## CAP. I.

FOL. 2. 1. DETERMINATUR de tempore recitandi phylacteria, precesque adjunctas. Matutino, a jam lucescente aurora ad exortum solis; aut, cogente necessitate, ad horam tertiam, i. e. nonam nostram. Vespertino, a tempore cœnæ Sacerdotum, usque ad finem vigiliæ primæ: vel, cogente necessitate, ad mediam noctem, imo ad auroram.

‘Mundus futurus’ et ‘Dies Messiæ’ idem denotant. Halac. ult. “Dicunt Sapientes. Cum dicitur, Dies vitæ tuæ, mundum hunc innuit. Cum dicitur, Omnes dies vitæ tuæ, innuit Mundum futurum, ut inducantur Dies Messiæ.” Vid. Epistolam ad Hebræos, cap. 11. 5; ubi ‘Mundus futurus’ et ‘Dies Messiæ’ idem sonant.

Recitarunt Phylacteria et preces Phylactericas in Synagogis; quamvis ante horam, qua conventum est in Synagogis, elapsa jam esset hora recitandis Phylacteriis præstituta. Quod fecerunt, inquit R. Josi, “Non ut præstarent officium, sed ut perstarent in oratione.” Observetur illud, quod dicit Servator noster de precibus in Synagogis hypocriticis, et vanam gloriam aucupantibus, Matt. vi. 5; cui hæc, bene perpensa, facem aliquam præferunt.

FOL. 2. 23. Copiose disputatur de initio diei et noctis: et quid sit illud temporis, quod Judæis vulgo vocatur בין השמשות ‘Inter soles:’ nempe “ex quo occidit sol, usquequo proficiscaris ad dimidium milliariis.”

צריך לקרות שמע בביתו בערב בשביל להבריח את המזיקין: “Necesse est ut recitet homo Phylacteria in domo sua vesperi ad fugandos Dæmonas.” Dicit itaque videntur φυλακτήρια duplici ratione. 1. Quasi dicas ‘Observatoria;’ eo quod erant memorativa Legis, de ejus studio atque observatione admonentia. 2. ‘Conservatoria;’ quia ab excæcato populo vim habere reputabantur ad fugandos malos Spiritus.

FOL. 3. 1. Unctio ægrotorum licita Sabbato. “Permisit R. Meir mixtionem vini et olei atque unctionem ægroti Sabbato. At cum ipse aliquando ægrotaret, nosque ei ita facere aggredieremur, inquit R. Simeon Ben Eliezer, ille non permisit.” Occurret aliquoties in progressu nostro mentio de unctione ægrotorum, quæ apud Judæos pro medicinali, eaque naturali curatione, usitatissime est adhibita. Res

<sup>a</sup> Leusden's edition, vol. 3. p. 31.

animadversione digna in locis quibusdam Novi Testamenti perlegendis, præsertim Jacobi, cap. v. 14.

FOL. 3. 2. Traditiones laudibus evectæ ad blasphemiam usque.

“Prodiit Bath Kol in Jabneh [quæ determinaret de controversiis in Scholas Shammæanam et Hillelianam] dixitque, Et horum verba, et horum, sunt verba Dei viventis. At Traditio est secundum verba Scholæ Hillelianæ; ex eoque tempore quicumque transgressus fuerit in verba Scholæ Hillelianæ, reus est mortis.” Repetitur hæc historia. Oraculo æque futili ac vafro inter Franciscanos et Dominicanos determinari prætendebatur controversia.

## CAP. II.

FOL. 4. 1. QUOD falso notatur figura ה.

Agitur de modo recitandi Phylacteria, et precum ordine: de animi intentione, inter loquendum licentia, pronuntiatione, &c.

Mentio occurrit de עַל מַלְכוּת שָׁמַיִם ‘Jugo regni cœlorum,’ contradistincto a ‘Jugo præcepti.’

‘Tabi,’ vel ‘Tebi,’ servus Rabban Gamalielis, a Domino plurimi habitus. ‘Tabitha,’ nomen fœminæ Act. ix. 36. est ejusdem etymologiæ.

FOL. 4. 3. Elisha cum alis. “Quicumque non est talis, qualis Elisha cum alis, ne induat Phylacteria.” Historiam de Elisha cum alis, nominisque rationem habes Midr. Tilling, fol. 42. 1.

FOL. 4. 4. “Justi etiam in morte dicuntur vivere; sicut scriptum est, Dixitque ei, Hæc est terra, de qua juravi Abrahamo, Isaaco, et Jacobo לֵאמֹר [Deut. xxxiv. 4] מִהַר לֵאמֹר לֵאמֹר? Quid sibi vult לֵאמֹר? Dicit ei [Mosi] Abi et dic patribus, Quodcumque ego promisi vobis, præstiti filiis vestris.” Nota et confer Matt. xxii. 32.

FOL. 5. 1. Confessio Gemaristarum notanda,—Messiam jamdudum ante sua tempora fuisse natum. Quæritur de nomine Messiæ. “R. Tanchum dicit, Nomen ejus est ‘David.’ [ex Psal. xviii. 50.] R. Joshua Ben Levi dicit, Nomen ejus est צִמְחָה ‘Germen’ [Zech. iii. 8]. R. Judan Ben R. Ibhū dicit, Nomen ejus est ‘Menahem,’ Παράκλητος. Atque huic, quod loquitur R. Judan, suffragatur illud, quod occurrit Judæo cuidam aranti. Cujus cum bos mugiret, Arabs quidam iti-

<sup>b</sup> Leusden's edition, vol. 3. p. 32.

nerans, mugitumque audiens, dixit, 'Solve, ô Judæe, boves tuos, et solve aratra tua; nam ecce vastatum est Templum.' Mugitit 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 Judæe.' Abiit ille, et vendidit boves, et vendidit aratra, factusque est mercator fasciarum infantilium, vicatim proficiscens. 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 apprecor 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 non adsit tibi hodie pecunia, post aliquot dies rediens 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 abriperunt.' Dicit R. Bon, Quid opus est, ut discamus ab Arabe? nonne plana est Scriptura, 'Et Lebanon corruet præ potenti' [Es. x. 34]? Et quid deinde sequitur? 'Enascetur germen e 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 cunabulorum humilem conditionem (tanta est veritas, et prævalet) etiam hi negare non possunt, qui Messiam expectant fastuosum. Quod hic de Arabe, primo nati Messiae indice, dicitur, fortassis est umbra quædam historiæ de Magis, ex Arabia adventantibus, primumque nuntiantibus natum esse Messiam. Matt. cap. ii. 1.

FOL. 5. 3. Adducitur parabola isti admodum similis, quæ est apud Matthæum, cap. xx. 1, 2, &c.

Laudes egregiæ R. Bon: R. Simonis Bar Zabid: et R. Levi Bar Sisai.

R. Cahna mortem duobus prædicit; quod et secundum

ejus dictum evenit. Historia hæc est: "Cum huc [Tiberiada] adventaret, vidit eum quidam, dixitque ei, Quænam vox cæli? Cui ille, Decretum judicii hujus viri signatur. Et sic ei evenit. Pariter alteri idem quærenti idem respondit: quod et evenit. Dicit ergo Cahna, 'Quare huc adveni interemptum filios terræ Israelis? Eamus et descendamus eo unde advenimus.' Descendit ergo ad Babylonem, &c. Cum nuntiatum esset R. Jochanani, Quare, inquit ille, abiit non impetrata venia?" Nota *impetrandam veniam*.

Lanio quidam Tiberiensis carnem non venderet, nisi pecuniam accipiens colaphum etiam impingeret ementi. Ob quam R. Zeiræ oblatam contumeliam malo fato cito periit.

Nebulo etiam quidam R. Jissam deridens feriensque, malo fato ab eo devovetur: quod et evenit. Nonne magicas artes sapiunt hæ ultiones? In medio profecto fere est, an historiam arguas mendacii, an homines magiæ. 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 præstigiatoribus Judaicis loquente: plurima, quæ in progressu nostro obviam ibunt mirandæ activitatis, ad magiam potius referas et veneficia, quam historias totaliter falsitatis incuses.

### CAP. III<sup>d</sup>.

FOL. 5. 4. DE immunitate lugentium et feretro subeuntium a Phylacteriis recitandis, pro tempore. Servorum, fœminarum, et parvulorum, perpetuo. Gonorrhæo quousque liceat orare, &c.

Quædam memorantur ad ritus funebres spectantia: præsertim כפית המטה de 'inclinatione lecti,' ex eo tempore, quo mortuus efferretur e porta atrii domus; aut, ut dicit R. Joshua, ex quo obturaretur גולל 'Lapis sepulchralis' [λίθος τοῦ μνημείου, Luc. xxiv. 2].

Hal. 2. קברו את המת וחזרו אם יכולין להתחיל ולגמור ער "Cum jam cadaver sepelierunt, atque revertuntur, si recitationem precum ordiri ac perficere possunt, antequam ad turmam accedunt, ordiantur." Gloss. in Babylonian. "'Ad Turmam:' Quia lugentem consolati sunt, cum a sepulchro redirent corona circumstante."

Gemar. מאימתי כופין את המיטות "A quo tempore inclinant lectos? R. Eliezer dicit, Ex quo mortuus effertur e porta atrii domus. R. Joshua dicit, Ex quo obturatur גולל

Lapis sepulchralis. Cum mortuus esset Rabban Gamaliel, efferreturque funus e porta atrii, dicit R. Eliezer discipulus ejus, Inclinate lectos. Et cum occluderetur lapis sepulchralis, R. Joshua dixit, Inclinate lectos. Vesperi Sabbati erigit lectum: egressu Sabbati inclinatur, &c.

FOL. 6. 1. Quid sit 'inclinatio lecti,' et unde. "Unde lectorum inclinatio? R. Crispa nomine R. Jochananis dicit, Ex hoc quod dicitur וישבו אתו לארץ Et considerunt cum illo ad terram [Job. xi. 13]. 'Super terram' non dicitur, sed לארץ 'Ad terram:' rem denotans prope a terra. Hinc est quod incubuerunt lectulis inclinatis."

"Traditio. Decem pocula ebibunt in domo luctus. Ante cibum duo, quinque dum comedunt, et a cibo tria." Et paulo post: "Cum moreretur Rabban Simeon Ben Gamaliel, tria insuper addiderunt: at cum videret Synhedrium, quod hinc inebriarentur, contra hoc decreverunt," &c.

"R. Chaiiah Bar Aba sacerdos scandit sepulchrum [ex cuius contactu pollutio], ut conspiceret regem דיוקלטיאנוס Diocletianum prætereuntem. Nam dicit R. Jannai, Sacerdos potest se polluere ad videndum regem." Quisnam fuerit hic 'Diocletianus,' quæremus suo loco.

FOL. 6. 3. In diebus R. Joshua Bar Levi, aggressi sunt quidam mulierum ablutiones [טבילה Baptismos] e medio tollere; eo quod fœminæ Galilææ "præ frigiditate aquarum sterilescent. Dicit illis R. Joshua Ben Levi, Num rem e medio tollere molimini, quæ Israellem obsepit a transgressione?"

Monet R. Josi Bar Chelpathah quendam natare volentem, ne aquæ periculo sese objiceret. Non auscultanti prædicit eum ex aqua non rediturum. Quod et evenit.

#### CAP. IV.

FOL. 7. 1. DE tempore precum matutino et vespertino. Oratio R. Nechonæ Ben Haccanah ad ingressum suum in Synagogam, et egressum.

Octodecim orationes recitandæ unoquoque die. Orandum versa facie ad Sanctum Sanctorum.

FOL. 7. 2. R. Barachiah Phylacteria recitavit post horam tertiam [nonam nostram, cum jam elapsa esset hora Canonica Phylacteriorum]. נומר כבר קיבל מלכות שמים בעונתה "Dicere possumus, quod antea in se susceperat regnum cœlorum, suo tempore." Quid sibi hic velit 'regnum cœlorum,' enucleet Lector.

: בבל זוטו של עולם: “Babel est infima pars mundi.”

FOL. 7. 4. Historia de ratione et modo præficiendi R. Eliezer Ben Azariæ in Academiam. Recitatur etiam hæc historia, Taanith, fol. 64. 4.

FOL. 8. 1. Quæritur quare preces quotidianæ fuerint numero octodecim. Respondit R. Joshua Ben Levi, “Pro numero Psalmorum ab initio libri, ad Psalmum qui incipit, ענה יה' ביום צרה “Exaudiat te Dominus in die tribulationis. Si quis autem tibi dixerit, quod sunt novemdecim, respondeas illi, ‘Quare fremuerunt gentes,’ non est ex illis.” Commentantur hic Gemaristæ Babylonici; “Beatus<sup>f</sup> est qui non ambulavit, et, Quare fremuerunt gentes, constituunt unam tantum portionem [unum Psalmum]. Prout ait R. Samuel Bar Nachmani, Dicit R. Jochanan, Unamquaque Scripturæ portionem, quam in deliciis habuit David, inchoat cum אשרי ‘Beatus;’ et terminat cum אשרי ‘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 quodnam Sanctum Sanctorum? R. Chaiiah Rabba dicit, Ad Sanctum Sanctorum superius.”

Variæ etymologiæ nominis ‘Moriah.’

“R. Jochanan dixit, Vidi ego R. Jannai stantem et orantem in plateis Zipporis, progredientemque per quatuor cubitos, et orantem orationem addititiam.” Confer Matt. vi. 5, “Amant orantes conspici in plateis.”

## CAP. V.

FOL. 8. 4. STANDUM in oratione summa cum reverentia. Non resalutandus rex, etiamsi salutaverit. Non excutendus serpens etiam cruri circumplicatus.

FOL. 9. 1. : אנטיופאת דקיסרין “’Αντιόπιατος Cæsareæ assurgit R. Chaninæ et R. Joshuæ Ben Levi prætereuntibus. Cumque coargueretur a suis, quod Judæis assurgeret, Vidi, inquit, facies eorum, sicut Angelorum.”

“Præfectus Antiochiæ assurrexit R. Jonæ, et R. Josi: suisque, eo quod ita fecisset criminantibus, respondit, Facies horum vidi in prælio, et vici.” Bene docti sunt Judæi in sua, suorumque encomia: atque ut Doctores suos laudibus efferant, nec verbis parcunt, nec veritatem aut modestiam reverentur.

<sup>e</sup> Leusden's edition, vol. 3. p. 34.

<sup>f</sup> Berac. fol. 9. 2. lin. ult.

R. Bon obversa cervice coram tribunali Ethnico incedenti, cum eapropter mors ei intentaretur, scintillæ ignis e cervice exsistentes 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 historiam accusem mendacii, an homines magiæ.

FOL. 9. 2. : לאברהם נתתי בדייתקי תי Διαθήκη ἔδωκα τῷ Ἀβραάμ. Nota vocem Græcam דייתקי Gemaristis familiarem.

FOL. 9. 4. Rabban Gamaliel mittit ad R. Chaninam Ben Dusa de filio suo ægrotante. Recedit paulum Chanina in locum secretiorem, rediensque sanitatem prædicat puero. Magum aut Astrologum suspicor.

### 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 εὐχαριστεῖ, ברוך הבורא פרי גפן “Benedictus sit ille, qui creavit fructum vitis.” Γέννημα τῆς ἀμπέλου, Matt. xxvi. 29.

FOL. 10. 4. Describitur aliquantenus forma prandii ad receptionem viatorum. Ubi agitur de פרפרת et מנמר, edulio quodam delicatiori, appetitus excitandi causa adhibito, et suffitu quodam aromatico post cibum. Item de lotione manuum ante cibum.

### CAP. VII.

CUM plures convescantur דיבין זמן unire gratiarum actiones tenentur, et numero plurali dicere ‘Benedicamus.’

FOL. 11. 1. : החטוב והמטיב formulæ orationis institutæ post cædem ad Bitter. “Rabh Houna dicit, Ex quo sepulchro dati sunt occisi ad Bitter, statuta est benedictionis<sup>f</sup> formula החטיב והמטיב. Quasi dicat, ‘Benedictus sit Bonus et Benefaciens Deus:’—טוב Bonus, quia cadavera non fœtuerunt: et מטיב Benefaciens, quia tradita sunt sepulchro.”

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

<sup>f</sup> Lousden's edition, vol. 3. p. 35.

diebus R. Simeonis Ben Shetah. Adiit ille Jannæum regem, dixitque, ‘ Adsunt hic trecenti Nazaræi, quibus opus est nongentis sacrificiis: Dones tu illis dimidium ex tuo, et donabo ego dimidium ex meo.’ Misit ille ei quadringenta et quinquaginta. Prodiit rumor malus, dixitque, Non dedit ex suo omnino. Audiit rex Jannai, et succensuit. Timuit Simeon Ben Shetah, et fugit. Post dies aliquot advenerunt Satrapæ nonnulli e regno Persiæ ad Jannæum regem. Quidam comedentes consederunt, dixerunt illi, ‘ Intelligimus quendam hic fuisse sapientem, qui coram nobis eloqueretur verba sapientiæ.’ Enarravit illis rem totam. Dixerunt ergo ei, ‘ Mitte et accerse eum.’ Misit, fide data. Accessit ille, et seipsum collocavit inter regem et reginam. Cum ab eo quæreretur, Quare sedes inter regem et reginam,—respondit ille, ‘ In libro Ben Syræ scribitur, Extolle illam [*sapientiam*] et te extollet, atque inter Principes te collocabit.’ Dixit rex Jannai, ‘ Date illi poculum ad benedicendum.’ Recepit poculum, dixitque, ‘ Benedicamus pro cibo, quem comedit Jannai, et socii ejus.’ Dicit ei, ‘ Tu adhuc perstas in perversitate tua,’ &c. Nota. Citat ille hæc verba ex libro Ben Syræ, ‘ Extolle sapientiam, et te extollet,’ &c. Num liber hic Ben Syræ sit liber Ecclesiastici, Sirachidis?

FOL. 11. 3. כוס ברכה ‘Poculum benedictionis,’ ut tractandum.

### CAP. VIII.

FOL. 11. 4. CANONES quidam Shammæani atque Hilleliani inter se discrepantes, de modo et ordine consecrationis diei, vini, aromatum: de manuum lotionem 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 auditur tota benedictio.’

FOL. 11. 1. Agitur multis de lotionem manuum.

FOL. 11. 2. Oleum aromaticum fundi solitum in caput ministrantis ad epulas solennes. “ Schola Shammæana dixit, בשמאלו Oleum aromatibus 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. Recitat 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 benedicunt super aromatibus noctibus Sabbati Tiberiade; nec super aromatibus ad ingressum Sabbati Tsipore: quia non adhibentur, nisi in alium finem; ad vestes scilicet suffitu suaveolenti fumigandas et edulcorandas, ut rem explicat Gemara Babylonica. Berac. fol. 53. 1.

Non respondent 'Amen' orphanum, nec 'Amen' decurtatum, nec 'Amen' raptum. 'Amen orphanum' est, cum dicitur Amen, et rationem, quare dicatur, dicens non cogitat.

### CAP. IX.

EJACULATIONEM formulæ 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 adhærente. Confer Mat. x. 10.

Disputatio inter R. Samlai, et quosdam, quos חִצְיָן 'Hæreticos' Gemaristæ vocant, sed qui videntur quidem fuisse Christiani. Et videtur disputatio eorum instituta ad asserendam Personarum Trinitatem in Deitate. Adducuntur istæ clausulæ, ברא אלהים 'Creavit Elohim,' et נעשה אדם 'Faciamus hominem.'

FOL. 12. 2. אין האשה מצווה המצוה: 'Mulier non præcipitur de præcepto:—quod de præcepto ad externa quædam spectante intelligendum.

: אתם שפשטו ידיהן בזכול: "De iis qui manus suas in stercore [i. e. in Idololatria] expanderunt, tamen est spes." Et statim: הרואה אותם מזבלין לעו: "Quicumque viderit quosvis stercorantes Idololatriæ" [i. e. colentes Idolum, eique sacrificantes] "dicat, Sacrificans diis alienis Anathema erit." Animadvertatur, ut Idolo, sub foetido nomine 'Stercoris,' convitientur, quo reddatur odiosius. Applica huc nomen 'Beelzebul' apud Evangelistas: non quod Scribarum aut Librariorum oscitantia irrepserit L pro B, ac si Beelzebub scribendum, sed quod secundum communem hanc dialectum dictum sit.

FOL. 12. 3. In more fuit Rabban Gamalielei feminas intueri,

FOL. 12. 4. Omnibus diebus R. Simeonis Ben Jochai, non visa est Iris in nubé. Laudes summæ R. Simeonis Ben Jochai, sed proprio ore prolatae.

FOL. 13. 1. Verba adhibita dum circumciderent infantem: quædam a parente, quædam 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, וצאצאי חתם באות ברית קדש, Et sobolem ejus sigillavit signo fœderis sancti." Circumcisio sigillum, Rom. iv. 11.

FOL. 13. 2. Septem species Pharisæorum. Enumerantur etiam Sotah, fol. 20. 3.

FOL. 13. 3. Non respondebant 'Amen' in Templo: at dixerunt, "Benedicta sit gloria regni ejus in sempiternum."

FOL. 13. 4. Sicut infanti sugendum est unaquaque diei hora, sic unicuique Israelitæ laborandum in Lege unaquaque diei hora. Confer 1 Pet. ii. 2.

## II. מסכת פאה PEAH.

*Tractatus de Angulo agri demessi pauperibus relinquendo.*

### CAP. I.

FOL. 15. 1. QUALIS et quota Anguli portio relinquenda. Ex quibus rebus debeat talis Angulus.

Agitur de quibusdam rebus, quarum non definitur stata mensura.

FOL. 51. 2. R. Ishbab, omnia sua pauperibus distribuens, reprehenditur a Rabban Gamaliele.

Monobazes rex, thesauros suos erogans in pauperes, arguitur a suis. Factum defendit ex variis Scripturæ locis. In quarum 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 e 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 prece, nullo pretio persuaderi potuit, ut expergefaceret. Quam in parentem reverentiam multum celebrant Gemaristæ; eamque eadem ipsa nocte remuneratam a Deo fingunt, pariente vacca sua vitulam rufam, ob quam recepit immensum pretium. Repetitur hæc historia in Kiddushin, fol. 60. col. 2.

Mater R. Ismaelis eum, tanquam filium inobedientem, coram Rabbiniis accusat, eo quod eam non permitteret pedes ejus lavare.

Dixit R. Abon, qui posthumus, " Solutus ego ab honorando 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 vestiatur et calciet eum, et eum introducat atque educat," si sit opus. Confer Mat. xv. 4.

FOL. 15. 4. Quidam exosculatus est pedes R. Jochanannis. Quisnam hic? inquit R. Jannai<sup>b</sup>, simul considens. Respondit, Semel ad me accessit querens de filio, ut eum enutritet. Ego autem ei dixi, Ito צור בנושתא עלוי " Urge Synagogam contra eum." Confer Mat. xviii. 17, " Dic Ecclesiæ."

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 Scenopægiæ, inextinctas reperit ad Festum Paschatis.

FOL. 16. 3. Tabernæ filiorum Hanun vastatæ triennio ante Urbis excidium.

## CAP. II.

FOL. 16. 4. QUÆNAM agrum ita partiuntur, ut duplicem pauperibus Angulum debeat. Quatenus teneatur ager ad talem Angulum, si demetatur a furibus, aut Ethnicis, aut proculcetur a brutis.

Determinatio cujusdam quæstionis super hanc causam, inter Rabban Gamalielelem, et R. Simeonem, virum e Mizpah, in conclavi Gazith. Gamaliel iste fuit magister Pauli.

FOL. 17. 1. Laudes Traditionum. כמה הלכות נאמרו למשה בסנין וכולהן משוקעות במשנה " Quædam Traditiones dictæ sunt Mosi in Sinai, quæ omnes absorbentur in Mishnah."

## CAP. III.

FOL. 17. 2. VARIE quæstiones decisæ. An debeatur

Angulus ex arëis frugum inter oleas nascentium : an ex agro variegato sationis et messionis : quatenus ex fructibus partitæ conditionis, &c. פרוסבול.

FOL. 17. 3. Fabulosa de duobus fratribus Judæis ex Ascalone ; quibus Hierosolymas ad Festum profectis, duo Angeli, ipsorum forma induti, domum eorum sunt tutati.

De שכיב מרע et de ejus visitatione. אי זהו שכיב מרע. “ Quisnam est præ morbo decumbens ? Si non adhuc prævaluerit in eum morbus, mos est, ut propinqui ingrediantur ad eum visitandum confestim, remotiores non nisi post triduum. Si vero invaluerit morbus, utrique confestim.”

אי זו היא דייתיקי? “ Quidnam est Διαθήκη ? Mea mihi permanento et sunt. Cum autem morior, cedant vel suntו N.”

אי זו היא מתנה? “ Quidnam est Donatio ? Ecce omnia mea data suntו N. ex hoc tempore.” Confer Heb. ix. 17.

Lis de donatione a sorore R. Gorionis primo ipsi concessa, at postea fratri juniore. 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 פאה pauperibus distribuenda. Atque hoc ne pauperes turmatim in arbores scandentes periclitentur.

שלוש אובעות בעים “ Tres manifestationes adhibendæ 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 puerulos, quorum mos est meridie egredi. Et ad Minchah<sup>1</sup>, propter senes. Perpende, an non huc aliquatenus respiciat illud, quod dicitur Mat. vi. 2, “ Tuba clangunt in plateis, ad eleemosynas,” &c.

חמשה אחים מתו בחמשה חלקי אנוים “ Quinque fratres mortui sunt e quinque arboribus nucum.”

FOL. 18. 2. “ Incolæ Beth Namer עם החבל מלקיטין אותה עם החבל

<sup>1</sup> Leusden's edition, vol. 3. p. 38.

Pauperibus angulum emensi sunt fune. ונותנין פאה מכל אומן. Et angulum dederunt ex unaquaque serie." Hoc est, Funiculo mensurario metientes, unam portionem e centum concesserunt pauperibus; eamque ex unaquaque 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 relicto: Quisnam cedat pauperibus: quis non.

FOL. 19. 3. Fœmina desponsata habetur pro uxore. הארוסה אשתו והנשואה אשתו "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 pertineant. Varie determinatur a Scholis Shammæana et Hilleliana de כרם רבעי quoad varios casus. Quid sibi velit כרם רבעי, observabimus alibi.

FOL. 20. 1. R. Josi dicit, אין שכחה לזיתים "Non est oblitum de olivis" [i. e. Oblivione relictum in olivis non debetur pauperibus]. "R. Simeon Bar Jachim dicit: Non hoc intelligit R. Josi nisi in initio: quia non erant olivæ. Nam venerat Adrianus improbus, et vastaverat totam terram. Nunc vero cum sunt olivæ, est ex illis oblitum:"—pauperibus dandum.

Racemi in Zippore septem libras pendentis.

Historiæ variæ, nonnihil hyperbolicæ, 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 vinitore receperunt. Ex quo ipsi et servi ipsorum comederunt ad satietatem; et erat quod redundaret. Post ali-

quod tempus, illuc iterum accedentibus illis obtulit ille dub vel tria in vola manus. Numnam hæc, inquiunt illi, ex eadem arbore? Sunt, ait ille. Tum recitarunt, "Terram fertilem in salsedinem 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.

סאה ארבלית 'Modius Arbelitanus.'—"R. Chaiia Bar Ba dixit, Modius Arbelitanus exhibuit modium similæ, modium farinae, modium furfuris, et modium furfuris crassioris; et adhuc modium furfuris crassioris, et modium etiam furfuris crassissimi. At nunc vix unus modius ex uno modio constat."

FOL. 20. 2. Continuantur historiæ de terræ fertilitate. Botrus bovem æquiparans magnitudine. Vulpes nidificans in culmine rapæ. Mira sinapis magnitudo. "Dicit R. Simeon Ben Chelpatha, Caulis sinapis mihi fuit in fundo meo, in quem scandi possit, ac si quis scanderet in ficum." Matt. xiii. 32.

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.

Quoto tempore post pauperum in agro spicilegia, et in vineis racemationes, liceat cuivis, quæ potest, illinc colligere. Quousque fides habenda pauperibus dicentibus, hoc ex spicilegio est meo: ita ut a decimatione absolvantur.

De mensura decimæ pauperibus datæ: et portione pauperibus itinerantibus data. Ad quos pertineat eleemosyna, ad quos non.

FOL. 21. 1. Agit hic Gemara copiose de פרנסין 'Parnasin' [Diaconis], quibus incubuit cura pauperum. Lectu dignissima, et quæ, ni fallor, plurimum faciat ad enodationem 1 Tim. iii. 13, et v. 17. Nonnulla exscripsisse non pigebit.

: תמחוי בכל יום קופה מערב שבת לערב שבת: "Ex scutella eleemosynaria distribuebatur unoquoque die: ex arca eleemosynaria tantum vespere Sabbati. Ex scutella, cuivis:

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 præfectus loro. Cum is ergo, qui præesset tantum filo, connumerari mereretur cum optimatibus istius sæculi [Vid. Shekalim, cap. 5], quanto magis illi, qui præsent vitis animarum?" Hoc, ni hallucinor, facem præfert 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. Προεστῶτας. Vid. 1 Tim. v. 17.

"R. Lazar fuit Parnas [Diaconus]. Aggressi etiam sunt R. Akibam ad Diaconatum promovere."

Familia quædam Hierosolymis de stirpe Ornanis Jebusæi. משפחת אנטיכלא.

Hillel senex dedit pauperi cuidam טובים בן equum et servum.

Galilæi Presbytero cuidam attulerunt indies libram carnis volucrum.

FOL. 21. 2. Historiæ variæ. De mendicis in vasis aureis et argenteis comedentibus.

De crumena denariis referta, appensa collo mendici mortui, a R. Jochanane, et R. Simeone Ben Lachish; eo quod petenti, dum viveret, non dederant.

R. Jacob Bar Aidai, et R. Isaac Diaconi, denarium dant R. Chamæ, patri R. Oshaia. Nota paupertatem Rabbini.

R. Chinnæ Bar Papæ quodam tempore obviam venit רבחן דרוחיא. Interpretationem doctis relinquo.

Nehemiah e Shihin donat nummum pauperi; quo emit ille carnem, quam sic helluatur, ita ut moreretur. Dixerunt ergo, "Ite et plorate occisum a Nehemia."

Nahumi Gimzensis miserrima conditio, ob negatam pauperi eleemosynam, atque in seipsum execrationem. "Nahum Gimzensis, munus quoddam portans in domum socii sui, rogabatur a mendico quodam ulceroso occurrente, 'Da mihi aliquid, quod est præ manibus.' Cui ille, 'Cum redeo, dabo.' Reversus mortuum eum invenit. Dixerat

autem coram illo: ' Oculi, qui te vident, et nihil dant, excæcentur: Manus, quæ non extenditur ad aliquod tibi dandum, excindatur: Pedes, qui non currunt ad tibi dandum, confringantur.' 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. מסכת דמאי<sup>k</sup> DEMAI<sup>k</sup>.

*Tractatus de rebus, de quarum decimatione dubitatur.*

#### CAP. I.

FOL. 21. 3. ENUMERANTUR variæ arbores, quarum fructus sunt דמאי ' Demai.' Inter alias, plures ficus silvestres. Atque hinc una ratio hujus ambiguitatis circa decimationem, quod silvestres essent, et communis juris.

FOL. 20. 4. Historiæ satis ridiculæ: præsertim de mirandis nonnullis eventibus, curam aut negligentiam decimandi et separandi, quæ separanda aut decimanda essent, priusquam comederentur, comitantibus.

FOL. 22. 1. Acta quædam mira R. Phinehas Ben Jair.

#### CAP. II.

FOL. 22. 2. DE quibus sit decimatio דמאי ' Demai.' Quibus modis approbet se quis, ut sit נאמן, i. e. cui credas se hoc vel illud decimasse. Conditiones חבר ' Religiosi,' Pharisei, aut Discipuli Sapientum. Inter alias, " Ne comedat cum plebeio."

FOL. 22. 3. ישראל כותי: " Israelita Cuthæus." An Christianum hoc velit, an Samaritanum, judicet Lector.

Herbæ quædam venales Cæsareæ באין מחר המלך " Adductæ a Monte Regis."

Rabbi solvit oppida quædam ab obligatione דמאי Demai, nempe, Bethshan, Cæsaream, Beth Gabrin, et Caphar Tsemach. Eoque quod olera recipere anno septimo [relaxationis anno exeunte] licitum statuerit (Apicem quendam Traditionalem), coronam hinc sibi honorariam fore gloriabatur, æqualem honori Ezekie debito ob contritum æneum serpentem.

Hortus Siserae, i. e. Judæi cujusdam ab eo occisi; cujus hortus ab eo abreptus est. R. Josua Ben Levi in mandatis

<sup>k</sup> Leusden's edition, vol. 3. p. 40.

dedit puero, “ Ne emas mihi olera, nisi proveniunt ex horto Siseræ. Cui quidam, Ito et dic magistro tuo, quod hic non est hortus Siseræ, sed Judæi cujusdam, quem ille occidit, atque eum ab eo abripuit ואין בעית מחמרא על נפשך אתשרי לחברך; Sique tu vis teipsum gravare [Δεσμεύειν φορτίον, Matt. xxiii. 4], at solve tamen socio tuo.”

R. Josi de Caphar Dan.

FOL. 22. 4. Nomina plurima locorum ad ipsos limites terræ Israeliticæ.

Ne ministret חבר ‘Religiosus’ ad mensam plebei, nisi sint omnia rite decimata.

Eo curiositatis adigebant eos canones de non comedendo, nisi quæ essent decimata, et e quibus Thruma fuerit rite separata, &c. ut mirum fere fuerit eos inedia non fuisse confectos.

FOL. 23. 1. חבר, 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, amovetur: at si se Publicanatu abdicet, habeatur pro Religioso.”

### CAP. III.

DEMAI a quibus comesum. Cura Eleemosynariorum, ne, quæ recipiunt, distribuuntve, non decimentur.

Cura incumbens omnibus de decimatione.

FOL. 23. 2. עניי חבירים “ Pauperes e Religiosis,” aut Scholasticis.

“ E decima secunda non exigunt eleemosynas pauperibus in Synagoga.” Nota, moris<sup>1</sup> fuisse, eleemosynas colligere in Synagoga. Confer I Cor. xvi. 2.

Proclamabant frequenter quid dabatur. גבאי צדק” בים לא ישו מכריזין בדסך שמכריזין בחול אבל גובין בציעע” ונתנין לתוך: “ Qui colligunt eleemosynas, non proclamant die festo, sicut proclamant die profesto: sed colligunt clanculum, et reponunt in sinum,” &c. Quære, an hæc facem non præferant verbis istis, Mat. vi. 2, “ Hypocritæ tuba clangunt, cum præstant eleemosynas in Synagogis.”

FOL. 23. 3. אוצרה של יבנה: “ R. Joshua Ben Kibsaï dicit, Omnibus diebus vitæ meæ versiculum hunc legi, ‘ Et asperget mundus immundum.’”

<sup>1</sup> Leusden's edition, vol. 3, p. 41.

Tandem didici מאוצרה של יבנה a thesauro [doctrinæ] Jafnensis."

## CAP. IV.

FOL. 23. 4. QUI recipit fructus ab homine, cui credi non potest an decimaverit, necne, interroget eum Sabbato: quo die concludi potest eum non audere mentiri præ reverentia diei.

Scrupuli de comedendo cum homine, cui non credatur de decimatione, &c.

FOL. 24. 1. : שבת של פרוטומיא 'Sabbatum τῆς πρωτογαμίας.'

Perlecto hoc capite, liquere videtur, Judæos ad convivia invitatos, accessisse, ut plurimum, die Sabbati: non solum quod isto die ex traditionali consuetudine summis dapibus uterentur, sed quod, præ ipsa diei reverentia, non nisi vera se audituros existimabant invitantibus, num fructus comedendi rite decimarentur, necne: qua de re eos, si viri נאמון 'credibiles' non essent, interrogare tenebantur. Quam curiositatem abolet Apostolus, quamvis de alio exemplo loquatur, cum ait, "Comede quod coram te proponitur, nihil interrogans conscientiæ ergo<sup>m</sup>."

In urbe, ubi Judæi et Gentiles, Eleemosynarii pauperes utriusque gentis curabant. "Traditio. In urbe, in qua fuerunt Gentiles et Israelitæ, eleemosynarum collectores exigebant et ab Israelitis, et a Gentilibus: et aluerunt pauperes Israelitarum, et pauperes Gentilium: et visitarunt ægrotantes Israelitas, et ægrotantes Gentiles: et sepelierunt mortuos Israelitas, et mortuos Gentiles: et consolati sunt lugentes Israelitas, et lugentes Gentiles."

FOL. 24. 2. "Traditio. Ingreditur quis urbem, et invenit illic societates hominum. Dicit, Quis hic est נאמן? Quis est hic qui decimat?"

## CAP. V.

CURIOSISSIMA quædam de decimatione fructuum receptorum a pistoribus, Samaritanis, Gentilibus, &c.

FOL. 24. 4. In diebus R. Hoshaiæ ambierunt Montem regis liberare a quibusdam decimis.

## CAP. VI.

FOL. 25. 1. DE decimatione agri conducti, aut elocati ea

conditione, ut dominus recipiat dimidiam, aut tertiam, aut quartam partem fructus. Quomodo decimatio inter dominum et conducentem determinanda. Eadem etiam discutiuntur de olivis conductis, aut elocatis.

: קרתני שקיבל שדה מירושלמי: “Kartanus [i. e. Villicus] qui conducit agrum ab Hierosolymitano.” Vid. locum Halac. 4. in Commentariis.

Moderatiores e Schola Hilleliana secuti sunt decreta quædam Scholæ Shammæanæ. צנועי בה”הו הו נוהגין כדברי בית “Modestiores e Schola Hillelis secuti sunt decreta Scholæ Shammæanæ” in re, de qua hic agitur. Hal. 6. Commentatores ‘modestos’ צנועי eos vocant, qui voluntarie graviora Scholæ Shammæanæ decreta in se susceperunt.

Regulæ de portione hæreditatis inter discipulum Sapi-entum et plebeium fratres, inter Ethnicum et Proselytum fratres.

עקילם מהגר “Aquila Proselytus divisit hæreditatem cum fratre suo Ethnico: sed usum fructum abdicavit ad mare salsum.”

## CAP. VII.

FOL. 26. 1. CURIOSISSIMÆ quædam regulæ de deci-matione, ubi non creditur, rite jam esse decimatum. Difficile dictu, num hæ magis Lectorem torqueant, ut intelligat, an risum moveant intellectæ.

R. דוסיתאי ‘Dosithæus Ben R. Jannai.’

## IV. מסכת כלאים KILAIM.

### *Tractatus de Homogeneis et Heterogeneis.*

## CAP. I.

FOL. 26. 4. QUÆNAM grana sint heterogenea, quæ non. Et qui fructus, et quæ bruta, &c. Quænam arbores quibus arboribus commiscendæ, &c.

: החטים והזונין אינן כלאים זה בזה: “Triticum et zizania non sunt heterogenea.” Nota.

FOL. 27. 2. “R. Lazar Ben Thaddæi.”

Agitur de satione diversorum generum, &c. ubi hæc 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.

R. Ba קרתגוניה 'Carthagenus,' aut 'Carthaginensis.'  
Quære.

## CAP. II.

FOL. 27. 3. VICESIMA quarta pars Seæ [Sati] seminis heterogenei non toleranda cum Seah.

Ager tritico satus, cum possessorem sationis pœnitet, sub quibus legibus hordeo serendus. De satione agri, multifformibus aut variis areolis.

קרחת בשדה 'Calvitium agri.' Cum scilicet reliquuntur loca quædam seminibus nuda, et quædam interjacentia seruntur. De his regulæ.

FOL. 27. 4. באמת אמרו: 'In veritate dicunt.'—“ Dicit R. Lazar, Ubi cunque dicitur, 'In veritate dicunt,' ea fuit Traditio Mosi e Sinai.”

Quidam sulci in agro vocabantur זנב הסוס 'Cauda equina:' eo quod in extremitatibus se mutuo contingerent.

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 commiscerentur.

“ R. Josi Ben Hahhoteph Ephratæi.”

## CAP. IV.

FOL. 29. 1. קרחת הכרם 'Calvitium vineæ;' loca vitibus vacua, quæ serenda, quæ non.

Copiose<sup>a</sup> agitur de vineis: de vitium ordinibus, vineæ areolis, &c.

## CAP. V.

FOL. 29. 3. QUOT vites constituent vineam. Quando fossa per vineam deducta ita eam dividat, ut duas vineas denominet. De satione intra torcular.

## CAP. VI.

FOL. 30. 1. vineæ qualis: lectulus vel area quatuor aut quinque vitium in ordine ita plantatarum, ut aream con-

<sup>a</sup> Leusden's edition, vol. 3. p. 43.

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, deprimit deflectitque vinitor in terram, terraque obtegit. Quæritur, an liceat in ista terra aliquid seminare.

Quænam vineæ conditiones, et partes obligent, atque obligentur ad decimas.

צמר גפן '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 plagis.

FOL. 31. 3. גרים הבאים מליבוי: 'Proselyti advenientes e Libya,' num tenentur expectare usque ad tertiam generationem. לוב היא מצרים "Libya eadem est cum Egypto."

"Albedo a viro [*mari*]; ab illo enim sunt cerebrum et ossa et nervi. A fœmina 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.

הריכי המת אין בהן משום כלאים: "Indusia mortui non tenentur de lege heterogeneorum."

FOL. 32. 1. R. Hilleli Ben R. Valas fuit vestis triginta myriadibus denariorum æstimata, quam dedit Rabbi [Judæ]: in qua cum ille heterogenea reperiret, illam combussit.

R. Menæ fuit vestimentum valens triginta myriadas denariorum, &c.

Tria in mandatis data a Rabbi [Juda] jam morituro.

FOL. 32. 2. אנטונינוס 'Antoninus' interrogans Rabbi de re quadam. Tota ista columna est historica.

R. Jochanan moriens præcepit, "Ne me induatis nigro indusio, nec albo. Si surrexero inter justos, non pudeam; si inter impios, non superbiam."

Cura ridicula R. Jeremiæ de sepultura sua cum indusio et calceis, &c. ita ut paratus sit in occursum Messiae, cum advenerit.

Historia de vita et morte R. Judæ. Tredecim annis doluit dentibus. Unde ortus<sup>o</sup> hic dolor ridicule redditur. Atque quomodo sedatus: apparente scilicet ei Eliâ, sub forma R. Chaijah Rubbah.

Septemdecim annis sedit Tsippore. Miranda mortem ejus comitantia. Dies non declinat. Bath Kol beatitudinem eum lugentibus pronuntiat.

Quendam tamen excipiens, qui se exceptum cognoscens, e tecto se præcipitat, atque obit.

Egregiæ laudes R. Hounæ, & R. Chaiiæ Rubbæ.

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.

FOL. 32. 3. “ ‘ Ambulabo coram Domino in terris viventium.’ Et nonne sunt aliæ terræ viventium præter צור Tsur, et socias ejus, et Cæsaream, et socias ejus? R. Simeon Ben Lachish, nomine Bar Kaphra, terram innuit, cujus mortui primum revicturi sunt in diebus Messiae.”—‘ Tsur’ non ‘ Tyrum’ denotat, sed oppidum quoddam in Galilæa.

Agitur de reviviscentibus Israelitis in diebus Messiae.

De Angelo mortis in quosdam frendente, historiæ duæ.

Cupiunt Judæi in terra Israelis mori, aut mortui eo deferri.

Septem maria ad ambitum terræ Israeliticæ.

Mentio Diocletiani.

כְּנֶשֶׁתָּא עֲתִיקָתָא דְּסֶרֶוֹנְיָא ‘ Synagoga antiqua Serongia, aut Serongiorum.’—Una e Synagogis Tiberiensibus. “ R. Chaiiah dicit, Quicumque ascenderit in montem Jeshimon, invenirique in mari Tiberiadis ad formam cribri, iste est fons Miriamæ. Dicit R. Jochanan, Eum mensurarunt Rabbim, atque ecce jacet ex adverso portæ mediæ Synagogæ antiquæ Serongia.”

<sup>o</sup> Leusden's edition, vol. 3. p. 44.

## V. מסכת שביעית SHEVIITH.

*Tractatus de anno septimo Deut. xv. 1, &c.*

## CAP. I.

FOL. 33. 1. QUOUSQUE liceat arare בשדה אלן 'in agro arborum,' anno septimum præcedente. 'Ager arborum' est אילנות לבית סאה "ג" "Cum tres arbores sunt intra spatium Beth Seah." בית סאה 'Beth Seah' est funda quadratura quinquaginta cubitos habens unoquoque latere. Quando totam hanc quadraturam arare liceat, quando non.

Synhedrium unum non potest dissolvere decreta 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 Scenopegiæ præscripta est Mosi ad montem Sinai.

## CAP. II.

FOL. 33. 3. QUOUSQUE arare liceat בשדה לבן 'in agro frugum,' anno sexto. Usquequo fundum stercoreare, plantas amputare, fumigare, &c.

Ex hoc capite plurima ediscas ad artem vinitoris, aut hortulani facientia. Plurima etiam seminum et fructuum genera, de quorum decimatione agitur, atque usu aut prohibitione anno septimo.

## CAP. III.

FOL. 34. 2. DE stercoreatione agrî. Quoto anni septimi tempore fimus in agrum egerendus, et quî illic disponendus. De caulibus ovium conficiendis ad agrî stercoreationem. Quousque opera in lapidicinis in agro eo anno licita, et quousque amotio lapidum, &c.

CAP. IV<sup>9</sup>.

FOL. 34. 4. DE mutua et gratuita collectione lapidum lignorum, stipulæ, &c. ex agris.

Quinam agrî serendi anno septimum insequenti. Quinam fructus anno septimo comedendi.

Curiosa quædam circa cædenda et amputanda ligna, ne impingatur in prohibitiones de anno septimo.

FOL. 35. 1. לולינוס ופפוס 'Lolinus et Papus' fratres martyrium subierunt potius, quam de aqua in vase vitreo picto, iis oblata, biberent. "Si imperet Gentilis Israelitæ, ut transgrediatur aliquod præceptum, exceptis istis de idololatria, scortatione, et sanguinis effusione, transgrediatur potius quam mortem subeat. At vero ברביב cum publice res agitur, etiam de præcepto levissimo ne ei auscultet. Prout fecerunt Lolinus et Papus fratres: quibus cum offerretur aqua in vase vitreo picto, respuerunt. At illico occisi sunt." De his occurrit mentio iterum<sup>r</sup>.

"Gentilibus non præcipitur sanctificatio nominis divini."

R. Abba Bar Zemina sartorem egit Romæ. Cujus dominus carnem ei offerens, mortem interminabatur, nisi comederet. Quod cum negaret, acriter retorsit alter, "Notum sit tibi, quod si comedisses, occidissem. Nam aut Judæus, Judæus esto; aut Syrus, Syrus."

FOL. 35. 2. R. Tarphon periclitans a quibusdam, "Per vitam vestram, inquit, nuntietis in domo Tarphonis, ut parentur ei indumenta sepulchralia." Quod cum audirent hominem cognoscentes, remissionem ab eo implorarunt.

אשר 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 exosculatus fornicem [aut rupem] Aconis dixit, "Hucusque est terra Israelitica."

Morienti in septennio גוג '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.

: בנות שוח : 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-

<sup>r</sup> Taanith, fol. 66. 1. Megill. fol. 70. 3.

gressum istius anni, terra abscondantur, an et quomodo eradicandæ. Quæ instrumenta isto anno non vendenda.

FOL. 35. 4. “ Num שנת שנה fructum faciunt unoquoque anno, an semel tantum in triennio? Unoquoque anno fructum ferunt: at fructus non maturescit, nisi post triennium. Ast undenam quis [tempus ejus] dignoscat? [Quotus scilicet fructuum annus.] R. Jonah dicit, Ex alligato filo. Samuel dicit, Ex fragminibus quibusdam appensis.”

Multa continet hæc columna de tempore protrusionis foliorum, et fructuum, et maturitatis quarundam arborum, non inutilia lectu. Fortassis lucis non parum exhibebunt obscuritati isti in Marc. xi.

FOL. 36. 1. אישר ‘salve’ quibusdam non dicendum.— “ R. Chinnah Bar Papæ, et Samuel Bar Nachmani, cum quendam septimo anno orantem præterirent, dicit ei R. Samuel Bar Nachmani אישר ‘salve.’ Cui R. Chinnah, Prohibitum est dicere אישר ‘salve,’ aranti anno septimo.” Confer 1 Johan. v. 9, 10.

### CAP. VI.

FOL. 36. 2. QUÆNAM terræ Israeliticæ portio subdatur legi de anno septimo. Et quousque Judæi Syriam habitantes.

Cæpæ sexti anni, septimum ingressæ, quando comedendæ, quando non.

Quædam<sup>s</sup> e terra non exportanda.

FOL. 36. 3. Limites terræ Israeliticæ 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 munificus erga Rabbi.

### CAP. VII.

FOL. 37. 1. QUÆNAM res subdantur legi de anno septimo; et quæ requirant ביעור. Quid hoc sit, vid. Rambam in Comment. ad Sheviith<sup>t</sup>, et Lexica. “ Si quis anno septimo collegerit de fructibus terræ, aut leguminibus, et domi reposuerit, de illis comedere permittebatur, quamdiu in terra, vel arboribus reperiebantur fructus de illa specie: Ut primum vero defecit ista species in agro, proferre atque amovere ea tenebatur, quæ domi reposuerat, et publici juris facere. Et hoc est ביעור.

<sup>s</sup> Leusden's edition, vol. 3. p. 46.

<sup>t</sup> Cap. 9. halac. 2.

## CAP. VIII.

FOL. 37. 4. CURA et cautio de fructibus anni septimi Anno septimo ea, quæ proprie ad victum hominis aut bruti pertinent, ab isto usu non alienanda. Quæ ad unctionem pertinent, ad istum usum restringenda.

De cura circa venditionem fructuum istius anni: et ad quæ pretium istorum fructuum impendendum.

FOL. 38. 1. " Qui capite dolet, aut quem invasit scabies, ungat se oleo."

FOL. 38. 2. Mentio de unctione pedum.

## CAP. IX.

FOL. 38. 3. QUÆDAM immunia a decimatione.

Tres terræ partes, Judæa, Galilæa, Peræa, quomodo sub lege ביעור, de qua proponuntur articuli imprimis curiosi.

Distinctio inter מופקר et שומר, i. e. fructus in agris liberos, et fructus in hortis custoditos vel domi repositos.

FOL. 38. 4. R. Simeon Ben Jochai latebat in spelunca quadam tredecim annos, donec corpus ejus fieret rubiginosum. Exiens tandem, atque ad ostium speluncæ sedens, vidit aucupem aucupantem, et rete extendentem. Audiit Bath Kol dicentem, ימוס "Eripe te," atque evasit volucris. Tunc ille, "Avis sine cælo [i. e. Deo], non perit, multo minus homo." Confer Mat. x. 29.

Historia de eodem purificante Tiberiada.

## CAP. X.

DISCUTITUR, de quibusnam rebus sit relaxatio anno septimo.

פרוזבול προσβολή 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, הכשרתי חכשרתי "Si permisi, permisi."

VI. מסכת תרומות TRUMOTH<sup>u</sup>.

*Tractatus de separatione fructuum pro Sacerdote, &c.*

## CAP. I.

FOL. 40. 1. QUIBUS non liceat fructus separare: surdo

<sup>u</sup> Leusden's edition, vol. 3. p. 47.

et muto, fatuo, parvulo, separanti non sua, alienigenæ, muto, ebrius, nudo, cæco, gonorrhæo.

De modo separandi, et de quibus ista separatio.

Determinatur, quinam sint חרש 'surdi,' et שוטה 'fatui.'

FOL. 40. 2. Omnes filii R. Jochananis Ben Gudgodæ fuerunt muti.

Signa fatui vel lunatici: "Vagatur nocte, pernoctat inter sepulchra, vestes suas lacerat." Confer Marc. v. 2, 3, &c.

FOL. 43. 4. שתוי ושיכור 'Bene potus' et 'Ebrius,' quæ 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. כל מקום שיש כהן תורם מן היפה "Ubicunque est Sacerdos, fit separatio de optimo."

FOL. 41. 3. R. Jochanan Sandelar.

## CAP. III.

FOL. 41. 4. SEPARATIO fructuum emarcescentium, aut vini acescentis, quousque ferenda.

Quomodo de fructibus suis comparticipes oblationem separent.

Ordo separandi primitias, Thrumas, decimas, &c.

FOL. 42. 1. לוקן חוץ לחומה: "Vapulant extra muros." Vid. etiam Bicurim, fol. 65. 3.

FOL. 42. 2. אבא פנימון: "Abba Penimon."

## CAP. IV.

SUBTILIA plurima de separatione fructuum.

Oculus bonus separat unum e quadraginta. Medius unum e quinquaginta. Malus unum e sexaginta. Matt. v. 23.

## 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. Satum ['Seah'] nonaginta sex ova.

FOL. 43. 3. Non cessit, vel confessa est Schola Shammæana Hillelianæ, nisi in re una: quæ continetur Capitis hujus Halac. 4.

שמותי ' Shammæanus.'

## CAP. VI.

QUID ab eo compensandum sit, qui comedit fructus separatos, cui comedere non licet.

: עניי ישראל ועי כהנים מלקטין: " Pauperes Israelitæ, et pauperes Sacerdotes colligunt." Et

FOL. 44. 1. : כהן חבר וכהן עם הארץ: " Sacerdos Clericus, et Sacerdos Laicus." Nota. Cum<sup>v</sup> totum semen Aaronis esset sacerdotale, non mirum, si intra istam stirpem reperirentur non pauci, qui paupertate laborarent, et qui ab eruditione et bonis literis essent alieni. Nam non tam tunc temporis eruditio Sacerdotem constituit, quam genus et sanguis procreavit. Hinc Sacerdotes quidam a Rabbinis edocti; atque ipse summus Pontifex aliquando de munere suo opus habuit doctore. Joma.

## CAP. VII.

SI fœminæ, pueruli, servi, quibus non licet Trumah comedere, eam comedant, quid compensandum.

FOL. 44. 3. : ר"י אימי בבלי" בשם רבנן דתמו: " R. Immai Babylonius nomine Rabbiorum ibidem," &c. Scholis Judaicis 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 Babylone in Judæam sepeliendi apportarentur. Vid. Talm. Bab. Megil. fol. 6. 1.

FOL. 22. : כשם שאין מומן אצל מיתה כן אין מומן אצל מכות: " Sicut pecunia non occurrit morti, ita pecunia non occurrit plagis." Pœna capitalis et flagellatio non redimenda nummo, 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, ô R. Akibah, est ac si se separaret a vita sua."

FOL. 45. 3. R. Jannai Ben R. Ismaelis ægrotans visitatur a R. Zeira, et R. Hoshai, et R. Bon Bar Cahna, et R. Chananiah, חבריהון דרבני 'Collegis Rabbinoꝝ.' Infinitis vicibus in Talmude hoc nostro occurrit hæc phrasiologia, חבריהון דרבני, et non raro absolute חבריא. De חבר videantur Lexica. Hi, de quibus agitur, ad ordinem quidem Rabbiniatus promoti sunt, sed ad dignitatem judicariam non adhuc admissi. Observari possunt multiplicia visitationis ægrotorum exempla apud Talmudicos; at nulla sine scholastica, aut theologica [prout illi theologiam æstimarunt] aliqua disceptatione.

מרי שמועתא ומרי עובדא: "Dominus auditionis, et Dominus operum."

אלולי דאתון מרחמין שמועתא ולא מתניתא: "Nisi vos amaretis auditionem et non traditionem," &c. Nota.

R. Chaiiah Bar Titi.

Lanio quidam Zipporiensis vendidit Israelitis cadavera et dilaniata. Vespere quodam Sabbati bibit vinum, atque in tectum ascendens decedit, estque mortuus. Cum canes sanguinem lingerent, interrogatus R. Chanina, Num canes abigerentur, respondit, "Scriptum est, Carnem in agro dilaniatam non comedetis, canibus projicietis. Furatus est iste canes, atque Israelitis dedit comedendos. Permittite ergo ut canes sua comedant.

FOL. 45. 4. Agitur de venenis. In diebus R. Jeremiæ infectæ sunt ut res דסדרה רובה 'Scholæ magnæ.' Primo bibentes non sunt mortui, at mortui sunt bibentes secundo.

FOL. 46. 1. "ין תוסס עד שלשה ימים: "Vinum ebullit per tres dies."

Historiæ variæ. De serpente reperto juxta vas vini.

De R. Jochanan Ben Nuri, et R. Jochanan Ben Bruchah.

De venenosis, et inde morientibus.

De duobus canibus. Cum pastores lac mulxissent, accessit serpens, et de eo comedit, vidente cane, at non videntibus illis. Cum illi illud edere aggredierentur, 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 Rabbini, juxta eum assidere fecit canem. Cum ille ex opprobrio factum judicaret, Non, inquit alter:

at ego cani digna rependo. Nam ille inter ingredientes nuper prædatores, qui uxorem meam abigere adorti sunt, unum testiculis prehensum emasculavit.

FOL. 46. 2. Ulla Bar Koshab, a Romanis persecutionem passus, fugit Lyddam. Historia ita se habet. Ulla Bar Koshab, quæsitus a regno [Romano,] Lyddam se contulit ad R. Joshuam Ben Levi. Venerunt ergo illi, atque urbem obsederunt, hæc dicentes, Si eum non tradideritis nobis, civitatem diruemus. Adiens eum R. Joshua, verbis ita demulsit, ut seipsum dederet. Solitus fuerat Elias ipsi revelari, jam vero non. Jejunavit quædam jejunia, et revelatus est ipsi. Frequentius occurrunt apud Talmudicos historiæ de apparitionibus Eliæ: quas non tam pro fabulis habeo, quam phantasmata Diabolica hæc fuisse suspicor, genti excæcatæ, et nimis magiæ et præstigiis deditæ, satis convenientia. Diabolo se in Angelum lucis Eliam transformante, eo facilius delusi sunt, quo Eliam expectarunt avidius.

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.

Historia de filiis R. Judæ Nasi, cædentibus Diclot porcorum custodem: qui postea evasit rex Diocletianus. De quo plenius alibi.

### CAP. IX.

FOL. 46. 3. SEMINANS id seminis, quod 'Trumah' fuerat, ex ignorantia, terram iterum vertere tenetur, et semen perdere, quantum potest, ne germinet.

Pauperes possunt decimam suam vendere Sacerdotibus.

Bos trituranus, quomodo os habeat non obturatum, et tamen ne comedat de 'Trumah.'

FOL. 47. 2. 'Seah' continet quatuordecim 'Logos.' 'Log' continet duas libras. Libra centum פין.

### CAP. X.

FOL. 47. 4. R. PRIGNORI Cæsariensis.

## VII. מסכת מעשרות MAHSEROTH.

*Tractatus de Decimis.*

FOL. 48. 3. QUÆNAM decimanda. כל שהוא אוכל ונשמר כל שהוא אכיל ונשמר “ 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 גוסר ‘ Vir Genezaritanus.’

\*\* Desunt cætera, usque ad Classem secundam.

סדר מועד<sup>x</sup>

## CLASSIS SECUNDA, sive MOED.

*De Temporibus statutis.*

## CONTINET TRACTATUS XII.

## I. מסכת שבת SCHABBATH.

*Tractatus de Sabbato.*

FOL. 2. 3. DE Sabbato distinguendis. Quatuor illæ Col. 4.

‘ Carmelith,’ quid. בר יוספי ‘ Filius Justini.’

FOL. 3. 1. Thermæ Tiberiadis. R. Joshua Ben Levi ægrotans lavat in Thermis Tiberiadis, innixus humeris R. Chaiiæ Bar Ba.

‘ Synagoga superior.’ “ R. Mesha, et R. Samuel Ben Rabh Isaac, בחדא מן כנשתא עלייתה, Considerunt comedentes in quadam Synagoga superiori.”— Quid sibi velit ‘ Synagoga superior?’ An ‘ Beth Midrash,’ an aliquod Synagogæ cœnaculum, quærat. 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-

<sup>x</sup> Leusden's edition, vol. 3. p. 50.

paruit meditati de his verbis, “ Ne tibi de teipso fidus usque ad senectutem.”

FOL. 3. 3. Scala quædam spiritualis. Eandem habes Shekalim, fol. 47. 3.

Pugna acerrima inter Shammæanos et Hillelianos, ad cameram Chananiæ, Ben Ezekie Ben Garon, cum illuc accederent, ut eum visitarent.—“ Dirus fuit iste dies Israeli, instar diei, quo factus est vitulus aureus. Shammæani adstiterunt ab infra, et quosdam ex Hillelianis occiderunt. Traditio est, sex ex illis ascendisse, reliquosque illis adstittisse 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. Jeremiæ inquinatæ” [vel contagione infectæ] “ sunt cupæ Scholæ magnæ. Primo bibentes non mortui sunt: at secundo bibentes sunt mortui.”

גייתא דסדרה ריבא “ Cupæ Scholæ magnæ.”

“ In tribus locis R. Judah Princeps vocatur ‘ Rabbothenu;’ in casibus de repudiis, de oleo, et de sandaliis. Eum ergo vocarunt שרייא בד” ‘ Synhedrium solutivum.’ Nam omne Synhedrium, quod tria evacuat, vocatur בית דין שרייא ‘ Synhedrium solvens.’ Dicit tamen R. Judah Ben R. Ismaelis, Synhedrium ejus ab illo dissensisse in articulo de repudiis.”

“ Isaac Bar Samuel Bar Marthæ descendens ad Nisibin, reperit illic R. Samlai Australem sedentem, et sic docentem,— Rabbi atque Synhedrium ejus solverunt oleum” [i. e. permisissent comestionem olei Gentilium]. “ Samuel in se recepit, et comedit. Rabh non comedit. Dixit ei Samuel, Comede, ne ego in te scribam, זקן כמורא Quod sis Presbyter contumax. Ursit eum, et comedit.”

Hillel et Shammai statuerunt de lotionem 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. : אנטויריס nomen loci. Forte ‘ Antipatris.’

: אורטין יומתירין ‘ Ligantes et Solventes.’

FOL. 4. 2. : אכילה בן דרוסא

FOL. 4. 3. Circumcisio vix nisi interdiu.

FOL. 4. 4. R. Chaiiah Zipporiensis.

Gamaliel גמליאל

FOL. 5. 2. Satan non accusat, nisi tempore periculi: et tribus præsertim locis:—cum scilicet vir proficiscitur in via solus: cum dormit in loco tenebricoso solus: et cum proficiscitur ad mare magnum.

Non navigandum inter festum Tabernaculorum, et Dedicacionis.

FOL. 5. 4. R. Jochanan Sandelar. R. Papa.

: תרדאי 'Thaddæus.'

FOL. 7. 2. הלכות השבת כהררים תלוין בסערה: "Ambulationes 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.

Inter alia memoratur עיר של זהב 'Civitas aurea,' vel ירושלם 'Jerusalem aurea:' i. e. Coronula quædam aurea, quam capite gestabant fœminæ nobiles, ad formam civitatis Hierosolymitanæ elaborata. "R. Akibah uxori suæ confecit civitatem auream. Vidit eam uxor Rabban Gamalielis, et invidit. Maritum suum adiit, eique nuntiavit. Cui ille, Num tu ea mihi factura es, quæ illa illi? Nam vendidit illa capitis sui ornamenta, maritoque largita est; quo ille studio Legis incumberet."

FOL. 8. 1. Agitur de sandaliis et calceis, quibus uti licet Sabbato. De clavis calceis infixis, et quot in Sabbato gestandis.

De pedum unctione. "Ne ungat quis pedem suum, dum est in calceo, vel sandalio. Ast ungat pedes, et tunc induat calceos."

איין קורין פסוק על גבי מכה בשבת: "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."

תני: אומרים Psalmus contra occursus infaustos. שיר פנועין Traditio. Recitarunt Psalmum occursum infaustorum Hierosolymis. Dicit R. Judah: Aliquando post occursum talem: aliquando cum non adhuc occurrisset. Quisnam autem est Psalmus occursum? Psal. iii. 'Domine, ut multiplicati sunt inimiei mei.' Etiam totus Psalmus. Et Psal. xci. 'Qui habitat in secreto altissimi,' usque ad vers. 9."

Versio Aquilæ citatur. ובתי נפש תירג" עקילס אמטו מוכיאה  
*Στομοχήρια.*

FOL. 8. 3. Agitur hic de plurimis rebus, quas gestare solebant Judæi pro remediis contra quosdam dolores: et de mussitationibus quibusdam super vulnera.

Qui dolet auri-  
 bus, 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 columnæ. Unumquodque, " לב שהוא מרפא אין בו משו" דרכי האמרי, quo medentur, non est ex consuetudine Amorrhæorum." דרגי דרגי דרגיבת משו' דרכי האמרי. Nota ibi.

Bath Kol ridicula, et vafre admodum observata. Dicit R. Eliezer, Sequuntur auditum Bath Kol." Quid hic sibi velit 'Bath Kol,' exemplis pluribus indicatur. Sortibus Virgilianis, de quibus frequentissime Romani historici, non fuit omnino absimilis.

Duo tantum exempla ex pluribus, quæ hic adducuntur, adducemus. R. Jochanan et R. Simeon Ben Lachish desiderarunt videre faciem Samuelis, Doctoris Babylonici. " Sequamur, inquiunt, Bath Kol." Juxta Scholam ergo itinerantes, audierunt vocem puerorum, dicentium, ושמואל מת " Et Samuel mortuus est." Hoc observarunt, et sic evenit.

R. Jonah et R. Josah iverunt visitatum R. Acha ægrota-  
 tantem. " Sequamur, inquiunt, auditum Bath Kol." Audierunt fœminam quandam vicinæ suæ dicentem, ' Extinguitur lucerna.' Cui altera, ' Ne extinguatur, nec extinguatur lucerna Israelis.' Ita

FOL. 8. 4. Dispergenda olim Bath Kol in tentoriis justorum, dicens, " Quicumque 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 אבות המלאכות: Laboribus præcipuis non suscipiendis Sabbato. Et de וילד השומאה et אב " Immunditiis magis et minus principalibus."

FOL. 9. 1. Parvulus captivus inter Gentiles non novit

forsan fundamentum Sabbati. Adultus captivus inter Gentiles oblitus diei, quid faciat, ut celebret Sabbatum? “Rabh et Samuel. Unus dicit, Numeret sex dies, et celebret Sabbatum. Alter, Celebret Sabbatum, et tum numeret sex dies. R. Isaac Bar Eliezer, nomine Rabh Nachman Bar Jacob, dicit, Numeret sex dies, et celebret Sabbatum: Quinque, et celebret Sabbatum: Quatuor, et celebret Sabbatum: Tres, et celebret Sabbatum: Duos, et celebret Sabbatum: Unum, et celebret Sabbatum.”

FOL. 9. 2. Disputatur copiose, quo reatu teneatur violans Sabbatum, aut Sabbata, ex ignorantia, aut præsumptione.

Unde asseratur numerus triginta novem laborum. Inter alia hæc adducuntur: אלה הרברים דבר דברי דברים. “R. Chaninah Zipporiensis nomine R. Abhu, אל"ף Unum denotat: למ"ד Triginta: ה"א Quinque: דבר Unum: דברים Duo. Hinc quadraginta, excepto uno, labores, de quibus scribitur in Lege. Rabbinii Cæsarienses dicunt, Non deest quicquam e loco suo. אלף Unum. למד Triginta, ח"ה Octo. לא מתמועין רבנן. Non enim distinguunt Doctores nostri mystici inter ה"ה He, et ח"ה Cheth.” Notetur hoc de alternatione gutturalium: quam nullibi copiosius observare licet, quam in interprete Pentateuchi Samaritano.

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 פרט et כלל.

Synhedria non judicabant Sabbato.

FOL. 9. 4. Qui ex oblivione fundamenti Sabbati, aut conscius Sabbati, operatur Sabbatis multis, ad quot sacrificia tenetur. Subtilia quædam de proferendo aliquid necessarium Sabbato, cui simile reponitur.

: אבות ותולדות השומאה “Immunditiæ, principalis et minus principalis.” Immunditia principalis est ex reptili, et gonorrhæa. Principalis polluit omnia; minus principalis non polluit nisi edulia, et vasa fictilia.

עירימ quinam.

ר' בא קרטגנאה “R. Ba Kartagena.”

FOL. 10. 1. Viginti quatuor. Viginti et quatuor res de levioribus Scholæ Shammæanæ, et gravioribus Hillelianæ.

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 descriptione vel literæ unius Sabbato. Inter alia hæc adduntur, ועשאו רי"ש ועשאו רי"ש ועשאו רי"ש "היה דלת" "Si sit Daleth, et ille formaverit in Resch,—vel Resch, et ille formaverit in Daleth, reus est."

Quantilla non exportanda Sabbato.

FOL. 11. 1. Quæritur de mensura poculorum, quæ eberunt ad Pascha, aliaque convivia sacra. Et qualitate vini. מצוה לצאת בין אדום "Præceptum est, ut vino rubido præstat officium." Vinum rubrum requiritur in sacris.

R. Chaijah dicit, ארבעה כוסות שאמרו ישנן רביעית יין באיטלקי.

R. Abon dicit, שיטרטין ורביע.

R. Judah Ben R. Illai rubentis faciei. Cui matrona, "Signior, Signior, Aut tu bibis vinum, aut es fœenerator, aut nutriris porcis." At ille, "Rumpantur ilia hujus fœminæ: nihil horum ego facio; at doctrina mea illustrat faciem meam."

R. Abhu et R. Jochanan Tiberiade. R. Abhu descendit Tiberiada: viderunt discipuli R. Jochanani faciem ejus splendentem. Dixerunt coram R. Jochanane, Invenit R. Abhu thesaurum. Dixit illis, Quare? Cui ille, Quia facies ejus lucet. Dicit illis, Forte audivit אורייתא חדתא 'Novam Legem,' &c.

אצבעיים "Quanta mensura poculi? כמה הוא שיעורו של כוס: Quadratura duorum digitorum, profunditatis digiti et dimidii, et tertiæ partis digiti."

לוגא דאורייתא תומנתא עתיקתא דמוריטא "Log, quantum? Logus Legis est antiqua octonaria Tsipporiensis. דציפרין "Logus Legis est antiqua octonaria Tsipporiensis. Est dimidium veteris octonariæ Tiberiensis."

FOL. 11. 2. שתי פרשיות שבמוחה.

FOL. 11. 3. Baithus Ben Zumim.

Spiritus malus insidens calamo e canna.

FOL. 11. 4. Idola nomina probrosa.

FOL. 12. 1. מקצת עונה כבולה.

FOL. 12. 2. Uinctio vivorum [Sabbato] licita; mortuorum non ita.

FOL. 13. 3. בולוטיא ופגניא.

FOL. 13. 4. Ben Satda.

FOL. 14. 2. Quinque occidenda Sabbato.

FOL. 14. 3. R. Judah Ben 'Titus,' טיטוס.  
 לוחשין 'Mussitantes.'  
 Unus et nonaginta novem.  
 Uinctio ægrotorum.

*\*\* Reliqua hujus Classis desunt.*

סדר נשים

CLASSIS TERTIA, sive NASCHIM.

*De Mulieribus.*

CONTINET TRACTATUS VII.

I. מסכת יבמות JEVAMOTH.

*Tractatus Jevamoth, sive de Fratriis.*

- FOL. 2. 2. QUINQUE vocati יוסי "בי ר" "Be R. Jose."  
 FOL. 2. 3. R. נגרי קריספי א"בו Bar 'Filius Nigri Crispi.'  
 Fol. 3. 1. Cuthæi fratrantes.  
 Scribæ Cuthæorum.  
 Familiæ בית קושש et בית נקיפי et בית צבועים et בית ענוב.  
 Filii istarum familiarum, existentes בני צרות 'Fili concu-  
 binarum,' evadunt in summum Pontificatum.  
 : בכור שטן: 'Primogenitus Satanæ:' i. e. Subtilis.  
 Historia R. Dusæ Ben Hircani.  
 FOL. 3. 2. Recipiunt Proselytos מן הקרדוין ומן התדמוריים  
 "e Karduensibus et Tadmoræis."  
 FOL. 3. 4. שגית quænam.  
 FOL. 6. 2. R. Tarphon sepeliens uxorem.  
 FOL. 7. 1. Martha filia טוב Baithus.  
 Fol. 7. 4. Filiis tribus morientibus ex circumcissione,  
 quartus non circumciditur, nisi post aliquod tempus.  
 FOL. 8. 1. Fruges Ascalonis.  
 FOL. 8. 4. R. Joshua Ben Levi Laodiceæ: i. e. Lyddæ.  
 : גר תושב הוא כגוי לכל דבר:  
 Circumcisio etiam inviti.  
 Infans<sup>b</sup> baptizandus.  
 FOL. 9. 1. Samaritanus ne occidat Israelitam.  
 Multi præputium retraxerunt in diebus Ben Cozbæ.  
 FOL. 9. 2. Infans ægrotans non circumcidendus usque  
 dum valeat.

<sup>b</sup> Leusden's edition, vol. 3, p. 54.

- R. Romanus Rhodum missus a Rabbi Judah.  
 FOL. 10. 1. R. Josi Sidonius.  
 FOL. 10. 2. R. ליוני forte R. Leon.  
 FOL. 11. 3. סומכוס Symmachus.  
 FOL. 12. 3. "המנהג מבטל את ההלכה: Consuetudo ob-  
 tinet contra Traditionem."  
 FOL. 13. 4. "ר' לעזר שמותי: R. Lazar Schammæanus."  
 FOL. 15. 3. R. Akiba in Nehardea.  
 Ibid. : ארסקינס מלכא. In cujus tempore inquisitio in  
 Zipporienses. Vide etiam hanc historiam in Sotah, fol.  
 23. 3.  
 ארסקינס 'Antiochiæ.' Berac. fol. 9. 1.  
 FOL. 16. 2. Levitæ viatica, baculus, calcei, pera, liber  
 Legis.

## II. מסכת סוטה SOTAH.

### *Tractatus de muliere adultera.*

- FOL. 16. 2. DISCUTITUR de quibus rebus repudium li-  
 citum.  
 R. Lazar Ben Thaddæi.  
 FOL. 16. 3. Congregatio Pascha celebrans in immu-  
 ditia.  
 Discutitur spatium temporis 'את ייחודות' cum fœmina.'  
 FOL. 16. 4. Historia de R. Meir, et fœmina incantatrice.  
 FOL. 17. 1. Mensuræ variæ.  
 Historia de Papo Ben Judæ.  
 FOL. 17. 2. Philistæi metuerunt sibi a Samsone viginti  
 annos post ejus mortem.  
 : סאה ארבלית 'Seah Arbelitana.'  
 FOL. 18. 1. Historia de R. Judah et R. Tarphon.  
 Tabula in atrio Templi appensa, in qua scripta Sectio  
 Legis de uxore mœchante.  
 R. Meir discipulus R. Ismaelis.  
 FOL. 19. 1. Fœmina quædam ter aquis amaris probata.  
 Historia de R. Lazar Ben Azariæ, et matrona quadam.  
 : חסיד שוטה et ערום רשע;  
 : ברת קול in Jabneh.  
 FOL. 19. 3. Nutricis quando nuptiæ secundæ licitæ.  
 FOL. 20. 2. Ornans Jebusæi cranium sub Altari.  
 FOL. 20. 3. Non sepeliunt intra limites urbis Leviticæ.  
 Septem species Pharisæorum.  
 FOL. 20. 4. Quo sæculo vixerit Jobus.

Moses scripsit librum Jobi.

FOL. 21. 1. : ר' אבמרי : R. Abmari.'

FOL. 21. 2. Phylacteria Hellenistice recitata Cæsareæ.

FOL. 21. 3. Lingua Syriaca non contemnenda.

Quatuor linguæ nobiles.

Pentateuchus Samaritana citatur ad Deut. xi. 30.

Benedictiones et Maledictiones in Gerizim et Ebal.

Quingentæ septuaginta sex fœderationes in Lege.

FOL. 21. 4. : חמש השני : i. e. 'Exodus.'

Nomina tribuum quomodo gemmis inscripta in Rationali Aaronis.

Duo Rabbini steterunt super lapides, quos tulerunt Levitæ e Jordane.

FOL. 22. 3. Duæ arcæ. Viz. una, in qua frusta Tabularum fractarum; et altera, in qua Tabulæ solidæ.

FOL. 22. 3. De oleo unctionis, et de unctione Regum et Sacerdotum.

Mensura Tabularum Legis, et Arcæ.

FOL. 22. 4. Sculptura Tabularum.

FOL. 23. 1. De habitaculis in Sharone.

FOL. 24. 2. Variæ historiæ de Bath Kol.

De Samuele Parvo.

Natura rerum mutata ab excidio Templi.

FOL. 24. 3. Ornamenta sponsarum.

De literatura Græca.

### III. מסכת כתובות CHETUBOTH.

#### *Tractatus de Contractibus.*

FOL. 24. 4. Judicia capitalia non vespere Sabbati, aut diei festi.

FOL. 25. 1. Moses instituit septem dies nuptiales, et septem dies lugubres.

Diversi ritus sponsalium Galilææ a Judæa.

FOL. 25. 2. : מנה צורי :

FOL. 25. 3. Persecutio in Judæos.

Nuces sparsæ inter pueros ad venditionem agri, atque ad quasdam nuptias.

FOL. 27. 3. Mors ביד אדם et בהיכרת differunt.

FOL. 28. 3. : כד" של כוהן גדול : Nota.

FOL. 29. 2. מוֹנוֹת et פְּרִנְסָה distinguuntur.

Galilæis fama sua curæ, Judæis nummus.

FOL. 30. 1. Israelitæ tenentur ad pascendum mancos suos.

Officium atque opera uxoris erga maritum.

FOL. 30. 2. Martha filia רֹטַי Baithus.

FOL. 30. 3. Maria filia Simeonis Ben Gorion.

FOL. 32. 3. Tria decreta Simeonis Ben Shetah.

Hillel et Shammai statuerunt de puritate manuum.

FOL. 32. 4. R. Bon et R. Abon idem.

R. Justitha et Justinah.

FOL. 34. 2. Historia de R. Jose, et uxore.

FOL. 34. 3. ר' חַנִּינָה חֶבְרִין דְּרַבִּינִין:

R. Josi Sidonius.

FOL. 34. 4. Rabbi moriens tria præcepit.

FOL. 35. 1. Quædam de sepultura.

Ridiculæ quorundam Rabbiorum curæ de propria sepultura.

FOL. 35. 2. Mira quædam mortem Rabbi comitantia.

Tota ista columna est historica, et fere tota sequens.

Septem maria circumdantia terram Israël.

FOL. 35. 3. דוֹקְלֵטְיָנוּס 'Diocletianus.'

Quadringentæ sexaginta Synagogæ Hierosolymis.

#### IV. מִסְכַּת נְדָרִים NEDARIM.

##### *Tractatus de Votis.*

FOL. 36. 4. HISTORIA de Simeone Justo.

FOL. 37. 1. קֶרְבֵּן: forma voti vel juramenti.

FOL. 37. 2. Vane vovens vapulat.

FOL. 37. 3. Galilæi in nonnullis distincti a Judæam habitantibus.

38. 4. לוליינוס מלכא: Quære an hoc 'Julianum' non velit.

FOL. 38. 1. Esau ejiciendus e Paradiso.

FOL. 38. 4. R. Judah non permittit Christianum extinguere ardentem Judæi domum.

FOL. 39. 2. Octoginta paria Discipulorum Hillelis.

Jonathan Ben Uzziel a patre exhæredatus.

FOL. 39. 4. Rabbi permisit adducere fructus ab Ethnicis.

FOL. 40. 1. De Intercalatione anni.

Epistolæ<sup>d</sup> R. Judæ.

FOL. 40. 2. Acta in אושא.

Caro locustarum. 'בשר הנבים'

Quinque genera frumenti dicuntur פת.

FOL. 40. 4. Prohibitum est jejunare ad horam sextam, Sabbato.

FOL. 41. 1. ת scriptum pro Adar secundo.

FOL. 41. 2. Ridicula voti solutio atque impia.

R. Simeon Ben Eliezer, minister R. Meir, a baculo ejus edoctus.

### V. מסכת גיטין GITTIN.

#### *Tractatus de Libellis repudii.*

FOL. 43. 2. NOMINA Judæorum extra terram Israëliticam sunt sicut nomina Gentilium.

Mors repentina discipuli cujusdam,—eo quod doceret coram magistro,—prædicta a R. Eleazaro.

FOL. 43. 4. R. דוסיתאי 'Dositheus.'

FOL. 45. 1. R. Lazar Ben Azariæ docens בכרם 'in Jafne.'

FOL. 45. 3. Vir binomius: unius nominis in Judæa; alterius in Galilæa.

FOL. 45. 4. Cessantibus jubilæis, non desiit tamen שמיטה 'dimissio.'

Quando desierunt jubilæi.

FOL. 47. 2. R. Gorion.

סקריקין 'Sicarii.'

FOL. 47. 3. Quousque pax cum Ethnicis.

Salutationes י"ש.

FOL. 48. 3. קורדיקום 'Cardiacus,' et שומה 'Fatuus,' quinam.

R. Judah, et Consessus ejus, vocatur בר" שריא et רבותינו.

Disputat ille cum Rabbinis.

התייחדות cum foemina.

FOL. 49. 1. Forma desponsationis.

### VI. מסכת נזיר NAZIR.

#### *Tractatus de Nazaræis.*

FOL. 51. 2. ABSALOM fuit Nazaræus.

<sup>d</sup> Leusden's edition, vol. 3, p. 56.

FOL. 51. 3. Historia de Simeone Ben Shetah, et quodam Nazaræo.

FOL. 52. 2. R. Papias.

Helena regina sub Nazareatu viginti quinque annis.

FOL. 53. 2. Quadraginta plagæ, excepta una, et מכות מרדות

FOL. 53. 3. Nahum Medus absolvit Nazaræos.

FOL. 54. 2. Trecenti Naziræi in diebus Simeonis Ben Shetah.

Historia de Simeone Ben Shetah, et rege Jannai.

Liber Syracidæ citatus a Simeone Ben Shetah.

FOL. 54. 3. Maria Tadmoræa.

FOL. 54. 4. אבר מן החי "Membrum de vivo."

FOL. 55. 4. Rabbi Eliezer שמותי, i. e. 'Shammæartus.'

De sepultura lapidati, vel suspensi.

Josi Ben פכסס. Crus ejus a Chirurgo abscissum.

FOL. 56. 1. De morte R. Judæ Nasi.

רוקלינוס מלכא, i. e. 'Rex Diocletianus.'

Non inquirendum de Traditionibus coram feretro.

R. Akibah sepeliens mortuum.

FOL. 56. 3. באמת quid sibi velit.

Adamus creatus e terra, ubi postea Altare.

FOL. 57. 1. Sacerdos ערל 'præputiatus.'

Milites<sup>e</sup> comedentes Pascha.

FOL. 57. 3. היתר חכס: 'Sapiens solvens.'

'Cushan Rishathaim' idem qui 'Laban.'

FOL. 57. 4. קבר תחום quid.

De sepulchris.

Sepulchrum Davidis atque Huldæ intra Hierosolymas.

## VII. מסכת קדושין KIDDUSHIN.

### *Tractatus de Desponsationibus.*

FOL. 58. 2. FÆMINA Hebræa non desponsanda coitu.

FOL. 58. 4. "בש" et "בה" Scholæ, Shammæana atque Hilleliana, quamvis discordes, connubia tamen inter se contraxerunt.

Bath Kol in Jafne Scholæ Hillelianæ attestatur.

FOL. 59. 1. Targum, vel Versio, Aquilæ citatur.

FOL. 59. 3. Haran sexennis generat, Caleb decennis, atque Achaz undecennis.

\* Leusden's edition, vol. 3. p. 57.

FOL. 59. 4. Jugum regni cœlorum, et jugum carnis et sanguinis.

Servus solvit corrigiam calceorum domini.

FOL. 60. 3. Mos in vendendis agris, nuces spargere.

Sicli Legis סלעין, Prophetarum ליטרין, Hagiographorum קנטרין.

: מרוני 'Maroni.' Quidam habitans Hierosolymis.

FOL. 60. 4. קולבון: 'Kolbon.'

FOL. 61. 1. Audiens doctrinam a filio filii sui est ac si audisset e monte Sinai.

FOL. 61. 2. Reverentia atque officium filii erga patrem.

Historia de Damah Ben Nethinæ.

R. Tarphon officiosus in matrem.

Mater R. Ismaëlis quæstæ de filio.

Filii debent nutrire parentes.

FOL. 61. 3. Exosculatio pedum.

FOL. 61. 4. Angelus unus hominem excusans auditur præ nongentis nonaginta novem accusantibus.

FOL. 62. 1. שלוחו של אדם כמותו:

FOL. 62. 3. Manah constitit e pluribus denariis singularibus.

FOL. 62. 4. Macula ad quantitatem Asarii Italici.

FOL. 63. 1. סומכוס Symmachus.

Mors R. Meir. Discipuli ejus prohibiti ab ingressu a R. Juda.

FOL. 63. 4. Formula desponsationis.

סומפון et קדושין distinguuntur.

FOL. 64. 3. Spurius non vivit ultra triginta dies.

Spurius quis.

Proselytus circumcidendus et baptizandus.

FOL. 65. 2. Puellula baptizata non adhuc triennis.

FOL. 65. 3. Proselyti varii. Plurimi in diebus Davidis et Salomonis.

: משפחת צריפה: 'Familja Zeriphæ' trans Jordanem.

Tredecim urbes absorptæ inter Cuthæos.

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Abraham præstitit totam Legem.

סדר ישועות<sup>f</sup>

CLASSIS TERTIA, sive JESHUOTH.

BABYLONICIS

סדר נזיקין sive NEZICHIN.

*De Pœnis aut Mulctis.*

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<sup>f</sup> Leusden's edition, vol. 3. p. 58.

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De forma et modo scribendi libellum repudii.

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Synhedrium magnum constitit e Senioribus LXXI. Unde numerus hic asseritur: item unde numerus XXIII.

FOL. 18. 1. Cui fundamento nitatur Consessus Triumviralis, disputatur. *Gemar.*

“Annis quadraginta ante vastatum Templum ablata sunt judicia capitalia. Et pecuniaria etiam in diebus Simëonis Ben Shetah.” Est hic error Librarius: nam debet esse, ‘R. Simeonis Ben Jochai:’ prout verius scribitur, fol. 24. col. 2.

Disputatur quousque iudicium unius, aut duorum, sit legitimum iudicium.

: אמת : אמת “Quodnam est sigillum [vel conclusio] Dei? Veritas.” Ubi varia luduntur de voce אמת.

FOL. 18. 2. \* אם קיבלו עליהן דן אפילו יחד: “Si litigantes ita in se susceperint, iudicat vel unus.” Confer 1 Cor. vi. 4.

FOL. 18. 3. Disputatur ad verticem columnæ, num liceat חברין [Collegis] adesse ad intercalationem anni. Adducitur

exemplum Samuelis Parvi. Hinc aliquantulum intelligas quid sibi velit חֶבֶר.

Tres Bucoli intercalant annum.

Plurimi in Lydda pereunt ex fascinatione.

FOL. 18. 4. Epistola Rabban Gamalielis senis, et Synhedrii de intercalando anno.

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Historia satis fabulosa.

Simeon Ben Shetah suspendit octoginta præstigiatrices.

FOL. 24. 2. Filia Sacerdotis ob adulterium vivicomburio extincta.

R. Lazar ambulans cum Rabbi.

FOL. 25. 1, 2. Scissio vestimentorum audita blasphemiam.

FOL. 25. 4. Ben Satdah lapidatus.

Balneum Tiberiadis.

Historia de Mago.

R. Lazar, et R. Joshua, et R. Gamaliel Romæ.

Historiæ nonnullæ de incantationibus.

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Uctio pedum.

FOL. 28. 3. Manasseh rex occidit Esaiam.

FOL. 28. 4. הַר הַשֶּׁלֶג 'Mons nivosus.' Hermon.

FOL. 29. 3. Antoninus Imperator proselytus,—colloquens cum Rabbi.

Ante eversas Hierosolymas viginti quatuor species Hæreticorum.

Israëlis tres transmigrationses.

Daphne Antiochiæ.

FOL. 30. 1. Rabbi quis, qualisque.  
Quædam de R. Tarphone.

V. מסכת מכות MACCOTH.

*Tractatus de Plagis.*

FOL. 30. 4. ערים זוממים qui, et qualiter puniti.

Paucissimi a Synhedrio morte mulctati.

FOL. 31. 3. De migrantibus ad civitates refugii.

Matres Pontificum victum et vestitum largiuntur profugis ad civitates refugii, ne filiorum suorum mortem apprecarentur.

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*Tractatus de Juramentis.*

FOL. 33. 1. AGITUR de expiatione.

FOL. 33. 2. Dies expiationis et mors, expians omnia peccata.

At blasphemia non expiationem admittit, nisi difficulter.

FOL. 34. 1. שיעור השתחוויה quot cubit, quantum temporis requiratur ad incurvationem religiosam.

: salutatio Discipuli ad Magistrum.

De juramento falso, et vano, &c.

FOL. 34. 3. Quidam vapulat, et cogitur juramentum vanum violare.

FOL. 34. 4. Diocletianus Tiberiade.

Serpens devorans camelos.

Vane jurans vapulat.

Viginti quatuor בוליות vastatæ ob vanum juramentum.

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FOL. 37. 1. Periculum juramenti. Historia.

FOL. 37. 2. Judices Nahardeæ.

FOL. 37. 4. Quidam non idonei ad testificandum.

FOL. 34. 4. R. Chaija Bar Lolieni.

VII. מסכת עבודה זרה AVODAH ZARAH.

*Tractatus de Idololatria.*

FOL. 39. 1. ALIQUID gestum in Bethshan.

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R. Judan princeps oblatum respuit aurum.

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Historia<sup>1</sup> de Januario, et duodecim ejus filiis.

Quædam de Roma, Remo, et Romulo.

De Israëlitis, et Gentilibus concivibus.

Inscriptio Diocletiani in foro Tyri. Tria fora nobilia.

FOL. 40. 1. מוקיין מופיין מולין וגו'.

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Ethnica conspecta a R. Gamaliele in Atrio Gentium.

Historia de Rabban Gamaliele solvente vota.

FOL. 40. 2. Israelita ne sit שושבין Ethnico.

R. Simeoni vineæ in monte regio, quas voluit elocare Ethnicis.

יני ' Testa Adriani. ' חרם אדרעי

FOL. 40. 3. Filii Noæ subjugandi sub omnibus præceptis Legis.

Mundus non potest consistere absque triginta justis.

: כותים לא נחשדו על העריות: " Cuthæi non solliciti sunt de connubiis illegitimis."

FOL. 40. 4. Quinam morbi et dolores periculosi; et quousque sanandi Sabbato.

Incantationes in nomine Jesu.

FOL. 41. 1. Tria privilegia domus R. Judæ.

Tonsor quidam occidit omnes Judæos, qui eum adierunt tonsuræ ergo.

גזר חזר לסיניארו " Proselytus redit ad fermentum suum."

Lanio Zipporiensis vendit Judæis carnes prohibitas.

FOL. 41. 3. Trecentæ oves R. Judæ Ben Shammua laceratæ a lupis.

Traditiones verbo scripto prælatæ.

Quidam veneno pereuntes.

FOL. 41. 4. Rabbi aliquando vocatus ' Rabbothenu.'

FOL. 42. 2. Pantheon Romæ.

⚭ " Non est differentia inter nos et justos:" id est, mortuos.

FOL. 42. 3. Varii eventus ad mortem quorundam Rabinorum.

FOL. 43. 1. Idola nominibus probrosis appellanda.

FOL. 44. 1. Tempus erit cum omnis idololatria in verum cultum transibit.

<sup>1</sup> Leusden's edition, vol. 3. p. 61.

FOL. 44. 2. אִישׁר 'salve,' quibusdam non dicendum.

Omnia bona, quibus fruitur mundus, sunt ob gratiam  
Judæorum.

FOL. 44. 3. Baithus Ben Zunin.

FOL. 44. 4. נִיפּוּלִים 'Neapolis,' Shechem.

סַמָּרִיטָא 'Samarita.'<sup>a</sup>

דִּיקְלִיטִינוּס 'Diocletianus' Tiberiade.

Samaritani Cæsar enses.

FOL. 45. 2. עוֹנָה quantum temporis.

### VIII. מִסְכַּת הוֹרְיֹת HORAIOTH.

#### *Tractatus de Sententiis per iudices.*

FOL. 45. 3. כָּל גּוֹף, i. e. Totum corpus præcepti.

FOL. 46. 1. הוֹרְיָה debet esse in conclavi Gazith.

אוֹ כוֹלֵן יַעֲשֶׂה בְּשׂוּמָאָה אוֹ כוֹלֵן יַעֲשֶׂה בְּשִׁחְוֹרָה

FOL. 46. 2. Synhedrium est oculus populi.

FOL. 47. 1. מִכֹּזֵר ת"ח חֲכָם קוֹדֵם כּוֹהֵן גָּדוֹל עִם הָאָרֶץ:

Summus Sacerdos vapulat.

Sacerdos unctus vapulans a Consessu triumvirali; ac  
etiam Princeps peccans.

Mirandum de oleo sacro.

Rex non ungitur, nisi ad fontem. Nec nisi cum contro-  
vertitur de regno.

Sacerdotes non ungenti in reges.

Quinque res defuerunt Templo secundo, quæ adfuerunt  
primo.

FOL. 47. 4. Ben Elam vices supplevit summi Pon-  
tificis.

Septem filii Kamith. Omnes ministrarunt in summo  
Pontificatu.

R. Tarphon Doctor omnis Israelis, et tamen errans.

Sacerdos claudus salpizans in Templo.

מִזְמִינֵי זְקֵנִים כִּבְפָה: "Promovent presbyteros verbo."

FOL. 48. 1. De luctu pro mortuis.

Historia de Aba Judah sua vendente, et dante R. R. R.  
Eleazaro, Josuæ, Akibæ.

FOL. 48. 2. Magister Traditionum patri præferendus.

Historia de puero Judæo Romæ in lupanaribus, et R.  
Josua.

<sup>a</sup> Leusden's edition, vol. 3. p. 62.

Ordo dignitatum. **הכנס** regi præferendus.

גדלות משניות גדלות quales R. Hounæ, R. Hoshaiæ, et Bar Kaphræ.

בעל אנדה שאינו לא אוסר ולא מתיר לא מטמא ולא מטהר:  
 “Expositor mysticus,” vel Allegoricus, “nec ligans nec solvens, nec mundans nec immundans.”

Bath Kol in Jericunte, et in Jabneh.

בולושייא ופגנייא in Zippore.

### IX. מסכת נדה NIDDAH.

#### *Tractatus de Purificatione.*

FOL. 49. 1. VIVENTE R. Lazaro, traditio fuit secundum R. Joshuam: mortuo, secundum R. Lazarum.

בתולה לדמים et בתולה לבתולים.

אדם } בתולת שקמה.  
 ארץ }

FOL. 49. 2. De servis non dicitur Abba et Imma.

Anus dicitur אימא.

Famuli et famulæ Rabban Gamalielis dicti אבא טבי et אמא טביתא

FOL. 49. 4. Tabitha.

FOL. 50. 4. סנדל in partu quid.

R. Judah vocatus Rabbothenu, et ב"ד שרייא.

FOL. 51. 2. Filiæ Sadducæorum Sadducæizantes, habendæ pro Cuthæis.

Non ulterius progreditur Talmud Hierosolymitanum [quod dolendum] quam ad initium capitis quarti Tractatus Niddah. Concluditur illic hoc modo ab edentibus: “Huc usque invenimus de hoc Talmude: operamque summe navavimus, epistolas 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\*.

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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 ipsis hujus anni primo mense, Daniel, jejuniis 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.'

\* Leusden's edition, vol. 3. p. 82.—Not in the English folio-edition.

## ARTAXERXES AHASUERUS.

*Artax. Ahasuer. 3. Hebd. Danielis 5.*—Convivium magnum Ahasueri. Esth. i. 3.

*Artax. Ahasuer. 7. Hebd. Danielis 9.*—Esther coronatur in reginam, in mense Tebeth. Esth. ii. 16.

*Artax. Ahasuer. 8. Hebd. Danielis 10.*—Promovetur Haman.

*Artax. Ahasuer. 12. Hebd. Danielis 14.*—Periculum<sup>b</sup> Judæorum ab Hamane. Instituitur Purim. De quo contenditur ab octoginta quinque Senioribus. E quibus plures quam triginta erant Prophetæ<sup>c</sup>.

*Artax. Ahasuer. 14. Hebd. Danielis 16.*—Cur quatuordecim tantum annos huic Regi assignemus, patebit in sequentibus.

## DARIUS.

*Darii 1. Hebd. Danielis 17.*—NON possum ego non arbitrari Artaxerxen, qui ædificationem Templi edicto impederat, ducta jam in uxorem Esthera, eâque 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 Ezz. 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. Ezz. 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<sup>d</sup> ædificatio Templi, hortantibus Haggæo et Zacharia, mense sexto, die vicesimo quarto.

Mense<sup>e</sup> septimo, die vicesimo primo, die scilicet ultimo Scenopegiæ, gloriam Templi secundi prædicat Haggæus.

Mense<sup>f</sup> octavo, exordium Prophetiæ Zachariæ.

Mense<sup>g</sup> nono, die vicesimo quarto, impuritatem populi accusat Haggæus, et tamen bona præmittit.

<sup>b</sup> *Leusden's edition*, vol. 3. p. 83.  
<sup>d</sup> Hag. i. 15.

<sup>e</sup> Hag. ii. 1.

<sup>c</sup> Hieros. in Megill. fol. 70. col. 4.  
<sup>f</sup> Zech. i. 1.

<sup>g</sup> Hag. ii. 10. 20.

Mense<sup>h</sup> undecimo, die vicesimo quarto, occurrunt Visiones Zachariæ.

A conflagratione Templi ad hunc annum Darii secundum, prout computavimus, sunt anni LXX.

*Darii 4. Hebd. Danielis 20.*—Hoc<sup>i</sup> anno adveniunt quidam e Babylone ad Templum oraturi, ac scitaturi de jejuniis. “Num, inquiunt, jam, cum exurgit Templum, jejunandum est mense quinto, prout jejunavimus per annos septuaginta?” Ex quo flammis absumptum est Templum, mense quinto. Jer. lii. 12. Hinc non immerito annos Artaxerxis ad quatuordecim reduximus, ut hæc quadrarent.

“Mense<sup>k</sup> nono, die quarto, fit verbum Domini ad Zachariam.”

*Darii 6. Hebd. Danielis 22.*—Perficitur ædificatio Templi mensis Adar die tertio. Celebratur Dedicatio. Ezr. vi. 15, 16, &c.

*Darii 7. Hebd. Danielis 23.*—Celebratur Pascha. Ezr. vi. 19.

*Darii 8. Hebd. Danielis 24.*—“Quinque hæc defuerunt in Templo secundo, quæ adfuerunt primo. Ignis e cælo. Arca. Urim et Thummim. Oleum unctionis. Et Spiritus Sanctus. Secundum quod scribitur *ארצה בו ואנבדה* [Hag. ii.] Scribitur deficiente ה litera *ואנבד*, ob quinque, quæ sub Templo secundo defecerunt.”

### ARTAXERXES<sup>l</sup>.

*Artax. 7. Hebd. Danielis 36.*—EZRA Hierosolymas, mille quingentis Judæis plus minus comitantibus, post iter quadrimestre accedit.

*Artax. 9. Hebd. Danielis 38.*—Separatio populi ab uxoribus alienigenis<sup>m</sup>.

*Artax. 20. Hebd. Danielis 49.*—Nehemias diplomate regio munitus adit Hierosolymas. Mense Nisan diploma procedit. Neh. i.

Mensibus Jiar, Sivan, Tammuz, iter conficit, parat in ædificationem.

Initio mensis Ab orditur opus.

Vicesimo quinto die mensis Elul perficiuntur mœnia. Nehem. vi. 15.

<sup>h</sup> Zech. i. 7.

<sup>i</sup> Zech. vii. 1. 3.

<sup>j</sup> Zech. vii. 1.

<sup>k</sup> Hieros. Taanith, fol. 65. col. 1.

<sup>l</sup> Leusden's edition, vol. 3. p. 84.

<sup>m</sup> Ezr. vii. 8, 9. Ezr. x.

Mense Tisri jam inchoato, Ezra publice Legem legit, explicatque. Nehem. viii. 8, “Et legerunt in libro Legis explanate,” &c. In quem versiculum sic Gemara utraque: *מקרא* “Et legerunt in libro Legis;” Is fuit Textus. *מפורש זה תרגום* ‘Explanate;’ Illud fuit Targum. *ושמו שכל אילו טעמים* ‘Et apposuerunt intellectum;’ Isti sunt accentus. *ויבנו במקרא* ‘Et intellexerunt Textum;’ Ista fuit Masoreth.”

Non inconsonum erit hic aliqua de Textu, quem legit Ezra, e scriptoribus Judaicis observare; atque aliqua de interpretatione, quam exhibuit: de illius scilicet caractere, et de hujus idiomate.

I. Ezram quidem Legem literis Hebraicis (quas Assyriacas vulgo vocant Judæi) exscripsisse in confesso est omnibus: hoc tamen quibusdam opinantibus, alio caractere, Samaritico scilicet, prius eam, idque a prima ejus exhibitione ad montem Sinai, fuisse exaratam.

De hac re sic Hierosolymitani: “Dixit<sup>o</sup> R. Jochanan de Beth Gubrin, Quatuor sunt linguæ nobiles, quibus utitur mundus: et hæ sunt. Vernacula ad cantum. Romana ad bellum. Syra ad luctum. Hebræa ad orationem. Et sunt qui dicant, Assyriaca ad scripturam. Assyriaca scripturam” [i. e. literas, vel characteres] “habet, sed non linguam habet. Hebræa linguam habet, sed scripturam non habet. Elegerunt sibi linguam Hebræam caractere Assyriaco. Quare autem vocatur *אשורי*? Ideo quod sit character benedictus. R. Levi dicit, Quia in manu eorum adscendit ex Assyria. Traditio. R. Josi dicit, Idoneus fuit Ezra, per cujus manum Lex daretur, ni prævenisset ætas Mosis. Quamvis autem per manum ejus Lex non dabatur, scriptura tamen” [i. e. literarum formæ] “et lingua data sunt per ejus manum.” Ezr. iv. 7. Et scriptura Epistolæ scripta erat Syriace, et redita Syriace. Dan. v. 8. Et non potuerunt legere scriptum. “Ex quo ostenditur scripturam,” [i. e. characterum vel literarum formam] “eo ipso die datam esse. R. Nathan dicit, Lex data est in confractione” [i. e. literis rudioribus, vel disjunctioribus]. “At res ipsa est, ut dicit R. Josi. Rabbi dicit, Legem datam fuisse Assyriace; cumque peccarent, versam esse in confractionem. Cumque in diebus Ezræ digni essent, versam esse illis iterum in Assyriacam.”

<sup>a</sup> Hieros. Megill. fol. 74. 4.

<sup>o</sup> Hieros. Megill. fol. 71. 2, 3.

Et<sup>p</sup> paulo post : “ R. Simeon Ben Eliezer dicit nomine Eliezer Ben Parta, isque nomine Lazar Hammodææi, Lex data est scriptura Assyriaca. Unde probatur? Ex hoc quod dicitur, שיהו וויים של תורה ווי העמודים : דומים לעמודים, Ita ut litera Vau in Lege fuerit similis columnæ,” &c.

De hac etiam re agunt Babylonici<sup>q</sup>, et iisdem fere verbis, hæc etiam superaddentes : “ Data est Lex Israeli scriptura Hebraica, et lingua sancta. Dataque est iterum eis in diebus Ezræ scriptura Assyriaca, et lingua Syra. Elegerunt Israelitis scripturam Assyriacam et linguam sanctam : scripturamque Hebræam et linguam Syram reliquerunt להדימות ‘Idiotis.’ Quinam sunt להדימות ‘Idiotæ?’ Rabh Chasda dicit כותאי Samaritani.’ Quænam est scriptura Hebræa? Rabh Chasda dicit לבנואה.”—Glossa ; “ Literæ majusculæ, quales sunt istæ, quæ schedis membranaceis collo appensis, vel postibus inscribuntur.” Et paulo post : “ Quare appellatur scriptura Assyriaca? Quia adscendit cum iis ex Assyria. In hac scriptura, inquit Rabbi, data est Lex Israeli. Cum peccarent, versa est in confractionem. Cum converterentur, hæc iterum restituta est iis,” &c. Ubi sic Glossa iterum : “ Et scribes tibi Rex Mishneh Torat (Deut. xvii. 18). Inuit hinc Moses magister noster, scripturam” [vel literarum formam] “ in diebus suis usitatam olim immutandam : ab Hebræa in Assyriacam, quæ data est iis in diebus Danielis. Venit Ezra, eâque scripsit Legem, scriptura scilicet Assyriaca. Hac scriptura data est Lex Israeli in diebus Mosis : cum autem peccarent sub Templo primo, Legemque contemnerent, versa est illis in confractionem.

In hæc Talmudica liceat breviter hæc annotare.

I. Scripturam Hebræam non sic denominari, eo quod fuerit Hebræorum, id est, Israelitarum, propria ; sed quod fuerit scriptura של בני עבר הנחר ‘Transamnanorum,’ vel habitantium ultra Euphratem. Quod etiam asserit Glossa citata. In unam linguam, Syriacam veterem, coaluerunt Chaldæi, Mesopotamiani, Assyrii, Syri. Assyrii eadem lingua cum istis usi sunt, at non eadem literarum figura. Ashur forte a patre suo Semo traductum habuit Alphabetum, et usi sunt Semi filii, Israelitæ. Transeuphratenses suum (quo etiam usi videntur Canaanæi) confusione Babylonicæ potius debent. Assyriorum et Transeuphratensium, id est, Chaldæorum, diversissima fuit origo ; cum illi Semi filii

<sup>p</sup> Leusden's edition, vol. 3. p. 85.

<sup>q</sup> Bab. Sanhedr. fol. 21. 2, &c.

fuerint, hi Chami. Diversi pariter his adscribuntur scripturæ characteres. Transeuphratensibus isti, qui etiam dicuntur Samaritici, atque etiam Hebræi, id est, Transamnani. Assysiis Assyriaci, id est, quibus nunc scribitur Lex, et vetus Testamentum.

II. Talmudicorum ergo de protographo caractere Legis communior et sanior sententia hæc est. 1. Conscriptam esse Legem a Mose eadem scriptura Assyriaca, 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 caractere Legis agnoscendam, 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 confesso est apud omnes, et res ipsa probat. Nam non solum per omnia subsequenta sæcula hæc pro vulgari est habita, sed et ab ipsis Ezræ temporibus statuti sunt in Synagogis Interpretes, qui, cum Lex in Fonte legeretur, verbum verbo Syriace redderent, ut a vulgo intelligeretur. Canones מִתְּרַגְּמֵי 'interpreti' præscriptos vide in Megillah, cap. 4.

כנסת הגדולה :

*Synagoga Ezræ magna.*

I. TEMPUS illud omne, quod intercessit inter reditum populi e Babylone et præfecturam Simeonis Justi, quod quidem totam Imperii Persici durationem, ulteriusque, absorpsit, Chronologia Judaica sub temporibus Synagogæ magnæ circumscribit.

II. Illico a reditu, num statim fuerit Synhedrium, dubitari potest, et ob instabilem et incompositam adhuc populi conditionem, et quod quidam e nobilioribus cum Zorobabele adscendentes, ut expeditionem præsentia sua cohonestarent, in Babyloniam aut Persiam sunt brevi reversi: ut Mardocheus, Ezra, et, secundum quosdam, ipse Zorobabel, &c.

III. A primo Cyri, ad adventum Ezræ, diplomate regio roborati, annos numeramus fere quadraginta. Qua temporis intercapedine non sine regimine vixisse, &c.

\* \* \* *Desunt quædam.*

*Artax. 21. Hebd. Danielis 50.*—בית דין של עזרא הוא הנקרא—  
: כנסת הגדולה :

*Artax. 22. Hebd. Danielis 51.*—‘Synagoga<sup>s</sup> Ezzæ magna.’  
De cujus prima institutione tempus non patet: at sub hoc  
titulo regimen totum gentis comprehendunt scriptores Ju-  
daici, a tempore reditus e Babylone, ad præfecturam Simeonis  
Justi.

*Artax. 32. Hebd. Danielis 61.*—Nehemias<sup>t</sup> in Persiam re-  
dit: non ita multo post Hierosolymas iterum reversus. Eo  
absente, Eliashib summus Sacerdos cameras Templi teme-  
rârat, eas Tobiaë Ammonitæ præparando, &c.

Hinc non immerito colligi potest, Ezram ante hoc tempus  
esse defunctum: ejus aliter autoritate et suasu isti malo  
fuisset occursum. De eo, atque de ejus Schola, hæc non  
possunt præteriri.

I. Ezra fuit filius Seraiaë, *Ezr. vii. 1*, qui periit cum Urbe  
et Templo, *2 Reg. xxv. 18*. Ita ut, si vel filius posthumus  
nasceretur, quinquagesimum tamen annum ageret, cum e Ba-  
bylone esset reversum. Quibus, additis quinquaginta annis  
aliis, a reditu ad perfectam urbis et mœnium ædificationem  
sub Nehemia, Artaxerxis vicesimo, centenarium hunc Ezram  
dixeris, etiamsi non natum eum esse dixeris, nisi post obitum  
patris. Senex admodum certe obiit: 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 dicuntur multa, quæ personæ  
dignitatem eloquuntur 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, Za-  
chariæ, Malachiæ:—quos post ejus obitum vixisse, ratio  
aliqua est, cur opineris.

III. Librum suum conscripsisse Ezram non est cur ne-  
gemus: Librosque Paralipomenon conscripsisse eum, nec  
affirmabimus, nec inficiabimur. Ad quam rem statuminan-  
dam observentur quinque vel sex istæ generationes memo-

<sup>r</sup> *Leusden's edition, vol. 3. p. 86.*

<sup>s</sup> *Juchas. fol. 13. 1.*

<sup>t</sup> *Neh. xiii. 6, 7.*

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.

Prima et primaria Textus correctio est quoad Keri et Chetib. Jam vero, 1. Ista correctio orta videtur ex comparatione duorum pluriumve Exemplarium, Babylonici, ut videtur, et Hierosolymitani. 2. Cum ergo occurrat sæpiuscule apud Libros Paralipomenon, apud Zachariam, Haggæum, Malachiam alternatio ista *כוּ* Keri et Chetib, quænam, quæso, hujus rei observatio et correctio Ezræ adscribi potest? Aut si scripti, et ab eo visi, cum quonam tandem Exemplari comparatio hanc produxit variationem? Cum, præter *ἀπόγραφον* manu ipsorum Prophetarum conscriptum, vix fuerit aliud Exemplar.

*Artax. 33. Hebd. Danielis 62.*—Redit Nehemias, et corrigit crimen Eliashib, Ezra jam aut mortuo, aut non valente.

ANNOTATIONES  
T A L M U D I C Æ

IN QUÆDAM LOCA

GENESEΩS.

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CAP. I.

VER. 1: בראשית. “In principio.] Opponatur æternitati, et exsurgit sensus lucidior. Deus exstiterat ab æterno, habitaverat in se et apud se ab æterno; et cum visum ei foret, in principio temporis et existentia rerum, “Creavit cælum et terram,” &c.

Inter<sup>b</sup> tredecim loca, quæ dicuntur a Judæis immutata fuisse pro Ptolemæo, hic est primus; nam lxxii seniores, pro בראשית ברא אלהים “In principio creavit Deus” scripserunt אלהים ברא בראשית “Deus creavit in principio.” Et rationem inversionis reddit Glossa: “Ne scilicet diceret Rex, Bereshith est Deus, et duæ potestates erant, et prior creavit posteriorem;” id est, “Bereshith creavit Elohim.”

Quis non videt immutationem hanc factam fuisse in ipso Textu Hebræo, et verbis Hebræis, non in versione Græca? nam impossibile erat, ut in ea scrupulus talis aliquis Regi oriretur. Idem et in reliquis locis numeratis patebit. Illud ergo, quod præstiterunt lxxii illi pro Ptolemæo, erat, quod transcriberent Textum Hebræum 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 cooperuerunt terram, ‘erant tenebræ.’—‘Super faciem aquarum,’

<sup>a</sup> Leusden's edition, vol. 3. p. 90.—Not in the English folio-edition.

<sup>b</sup> Hieros. Megill. fol. 71. 4. Babyl. Megill. fol. 9. 1. Massech. Sopher. cap. 1.

quæ erant supra firmamentum, motabat se spiritus Dei. Quod ego de motu cœlorum intellexerim, circumgyrante eos spiritu Dei, atque per istum motum inferiora fovente.

Ver. 8: Hic interserunt Interpretes Græci, καὶ εἶδεν ὁ Θεὸς ὅτι καλόν: quod in Hebræo deest. Absentiamque ejus notant Hebræi, fatuo quidem glossemate; sed non sine ratione notant. Nam agitur de separatione aquarum, quæ non perfecta nisi die tertio, cum aquæ in proprios canales disponderentur. Non dicitur die secundo, “Vidit Deus quod bonum;” sed bis dicitur die tertio.

Ver. 21: [תנינים הגדולים] Quære an reddi non possit ‘Dracones,’ aut ‘Crocodilos magnos.’ Ut, cum de marinis aut piscibus agatur ver. 20, hic agatur de amphibiis. Confer Ezech. xxix. 3: “Pharaoh est גדול תנין Crocodilus magnus in Nilo suo.”

Ver. 26: “נעשה אדם וגו’” “Faciamus hominem,” &c.

Hic est locus secundus, quem immutarunt lxxii. pro Ptolomæo. Scripserunt enim אעשה אדם בצלם ובדמות “Faciã hominem in imagine in similitudine.” Gloss.: “Nam inde arguunt illi, qui dicunt duas esse potestates, quia scribitur, ‘Faciãmus.’”

## CAP. II.

VER. 2: ויכל ביום השביעי Ubi Græc. Συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ ‘Die sexto,’ pro ‘septimo.’ Sic Syr. et quod testatur Samarit. Nam hinc adstruere conantur Morinus, et ejusdem Scholæ alii, puritatem Hebraici Textus enervari, quod Græca Versio consentiat cum Textu Samaritano.

I. Fatentur quoque Talmudici immutationem hic factam fuisse pro Ptolemæo a lxxii: eosque scripsisse הששי ‘Sexto,’ pro השביעי ‘Septimo:’—ne diceret Rex, “Operatus est igitur Deus aliquid die septimo.” At suffragantur Hebraicis nostris, dum dicunt fuisse immutationem.

II. Dicitur, quod Interpretes Græci usi sunt Textu Samaritano, vel saltem quod versio eorum eo magis recipienda, quod congruat cum Samaritano. Dixerim ego potius, quod congruit Textus Samaritanus cum versione Græca: nempe quod Samaritani in Textu suo sequerentur potius Versionem Græcam, quam Versio Græca Textum Samaritanorum: utpote quod interpolatio Samaritani fuerit post exaratam Versionem Græcam.

III. Inter peritos Hebraicorum non opus erat aliqua variatione; nam reddere illi norunt **ויכל ביום השביעי** “Et (vel *nam*) finierat die septimo:” sed facta est immutatio, ut tolleretur ansa cavillandi.

Ver. 6: ‘Vapor.’ Gr. Πηγή. Vulg. ‘Fons.’ Cujus autem captum non exsuperat vel concipere, quonam modo fons unus irrigare potuerit totam faciem terræ? Præsertim cum immediate fiat mentio de fluviis regiones varias alluentibus.

Fluviorum horum nomina apud Interpretem Samaritanum quis enucleabit?

19. **ויצר יהוה אלהים כל האדמה**. Samarit. addit **עוד**. et Græc. **καὶ ἔπλασεν ὁ Θεὸς ἔτι**.

#### CAP. IV.

VER. 7: **אם תטיב שאת וגו'** In hoc versiculo dixerim ego contineri primam doctrinam pœnitentiæ, 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 **חטאת** 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 ulterius, sed ut erigat.

IV. Vix conciliaveris ultimam commatis clausulam, “Tu dominaberis fratri,” cum verbis hisce, si **חטאת** reddenda sit “Peccatum,” et subintelligenda “pœna 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, **אם תטיב שאת וגו'**, 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 primogenituræ.”

Græca sic, Οὐκ ἐὰν ὀρθῶς προσενέγκης, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; Ἡσύχασον. “Nonne si recte offeras, non autem recte divides, 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 sapuit ejus oblatio, 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.

Ver. 8: ויאמר קין אל הבל אחיו “Et allocutus est Cain Abелеm fratrem suum.” Græca addunt, Διέλθωμεν εἰς τὸ πεδῖον, “Transeamus in campum.” Samar. נלכה השדה “Eamus in agrum.” Syr. נרדא לפקעתא “Eamus<sup>d</sup> in desertum.” Vulg. “Egrediamur foras.” Arabs solus congruit cum Hebræo.

Supponunt, ut videtur, ויאמר stricte reddendum “Et dixit:” supponendum ergo aliquid quod dixit; quod illi de suo supplent. At vox idem significare potest quod וידבר “Et allocutus est.” Sic Gen. xlvi. 2; ויאמר—ויאמר “Et allocutus est Deus Israel, et dixit.”

Gesserat se Cainus, ut probabile, eo modo quo postea Absalomus erga Amnonem 2 Sam. xiii. 22: abstinerat ab omni colloquio cum Abele, at jam incipit alloqui.

Ver. 12: נע ונר “Vagus et profugus eris.”] Græc. Στρέψων καὶ τρέμων ἔσῃ. 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 Interpretes Græci cum iis hac in re non judaizarent, quod alibi ab iis non raro factum, quo colore Versionem hanc suam fucabunt? Hoc forsitan? 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 כלי ושמ׳ et ver. 16. pro בארץ נר, ille בארעה כלי. Suspicio eum in voce נר et נוד aliquantulum respexisse sensum נדה et נוד.

<sup>d</sup> *Lausden's edition*, vol. 3. p. 92.



“Divertendo in latus diverterunt.” Sensus reddunt ipsi, et Glossa: ‘Cum Israel placeret Deo, Cherubini se mutuo adspexerunt; cum non, flexerunt facies versus parietes domus.’

24. Notum est illud Rabbinorum כתר תורה כתר מלכות וכתר כהונה “Corona Legis, Corona Regni, et Corona Sacerdotii.”—‘Corona Regni’ elicitor ex hoc loco: ‘Corona Legis,’ ex ver. 11: ‘Corona Sacerdotii,’ ex cap. 30. 3.

31. מקשה ‘Ductile.’] Gloss. in Menachoth, fol. 28. 1; Facta ex portione una, malleata donec exurgerent ex ea omnes ejus particulæ.

Dicunt ergo ibi Gemaristæ מן הגרוסאות פסולה “Si fiat candelabrum de frustulis auri, illicitum est.”

Ibid. “Reges Asmonæi fecerunt candelabrum de ligno. Cum vero ditescerent magis, de argento; et cum porro magis ditescerent, de auro.”

Ibid. “Altitudo candelabri erat 18 palmorum,” &c. Alii minorem assignant.

Lapis erat ante candelabrum trium graduum, super quem stetit Sacerdos, cum ordinaret lampadas.

## CAP. XXVI<sup>e</sup>.

14. תחשים “De hyacinthinis pellibus.”] In Schabb. fol. 28. 1. disputant de his pellibus. R. Nehemia determinat 1. תחש אחד היה Quod “tegumentum unum et continuum erat, et non connexum fibulis, ut cortinæ.” 2. דומה נמין Quod “erant similes pellibus bestiarum,” quæ vocatur תחש אילן. Ea namque ipsa erat immunda; ast hæc pelles erant maculis variegatæ diversicoloribus, prout erat pellis istius bestiarum. Targ. reddit תחש הסגנא i. e. ait R. Sol. שש בגווןין “quæ gaudet variis coloribus.—Et erat, inquit ille, istis temporibus nota:” ut Ezech. xvi. 10, “Calceavi te hyacintho.”

15. “Facies Tabulas.”] Quærent, unde Israelitis istæ קרשים ‘Tabulæ:’ et de re nugantur satis.

Disputant in Schabb. fol. 98. 2. an קרשים forent ejusdem densitatis et crassitiei ab imo ad summum. Et sunt qui dicunt, “Erant crassitiei cubitalis ab imo, sed desinebant in summo in digitali.”

: תנא בנס היה עומד: “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. שדרגנין : ראובן.
2. שומפוזין : שמעון.
3. דייקנתין : לוי, forte Hyacinthus.
4. ברדינין : יהודה.
5. סנפרינין : יששכר. Sapphirus.
6. אומרנדין : זבלון. Smaragdus.
7. כוחלין : דן.
8. אכאטיס : נפתלי. Achates.
9. הימיסין : גר.
10. קרומוטסין : אשר.
11. פראלוקין : יוסף.
12. מרגליטו : בנימין.

Sic ordinant et inscribunt :

Series prima. 1. אודם. Huic insculpta erant nomina Abraham, Isaac, Jacob, et Rubenis.

2. פטודה. Simeon.

3. ברקת. Levi.

Series secunda. 1. גופך. Judah.

2. ספיר. Issachar.

3. יהלום. Zebulon.

Series tertia. 1. לשם. Dan.

2. שבו. Naphthali.

3. אחלמה. Gad.

Cum hoc ordine concordat Targum Hieros. discordat Targum Jonathan.

Series quarta. 1. תרשיש. Asher.

2. שוהם. Joseph.

3. ישפה. Benjamin.

## CAP. XXXII.

1. "FAC nobis Deos." Ego verba Stephani adhibuerim

pro clavi ad hanc historiam. Act. vii. 39, 40. "Aversi sunt cordibus suis in Ægyptum, dicentes Aaroni," &c. Desiderato Mose, spernunt ductum Aaronis, spernunt terram promissam, et redeundum jam est in Ægyptum.

2. Num ergo Deos vultis, inquit Aaron, qui vos reducant in Ægyptum? 'Præbete inaures' et monilia, quæ eduxistis ex Ægypto: 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 Ægyptiis, cum eo perventum. Sic cœptum insanum<sup>f</sup> atque impium in ipso partu strangulare conatur.

4. *וַיַּצַר אֹתוֹ בַחַרְט* "Et formavit eum opere fusorio." Cum vero hoc non obtineret, quin quod illi prompte exhiberent quod postulatum, alio impediendi modo utitur Aaron [si forte fieri possit], dum contemptibilem, vilem et ludibriosum efformat Deum, Deum vitulinum. En vobis Deum Ægyptiacum, Apidem aureum, si ducem vultis in Ægyptum, en congruentissimum. Minime crediderim, Aaronem sobrie et serio repedationi eorum in Ægyptum indulsisse, 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 insanix.

Nec pugnat quod dicitur ver. 24, "Projecit in ignem, et prodiit hic vitulus," sed optime congruit cum *וַיַּצַר בַחַרְט* "Et formavit cum stylo." Bifariam potest sumi, vel quod loquitur secundum captum decepti populi, qui credidit vitulum ita formatum fuisse ex mira providentia aut fortuna: vel quod loquitur secundum conceptum proprium, 'cum projicerem 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 Ægypto.

: *וַיִּבֶן מִזְבֵּחַ לִפְנֵי* "Et ædificavit altare coram eo." Quæro, an *לִפְנֵי* 'coram eo' referenda sit ad vitulum, an ad ipsum Aaronem. Nollem ego eum eousque incusare, ac si nomen beatissimi Jehovæ attribueret vitulo, vel ita promoveret Idololatriam, ut altare strueret et festum institueret Idolo:—quin potius, quod serio festum Jehovæ vero Deo cras indiceret,

<sup>f</sup> Leusden's edition, vol. 3. p. 94.

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 sibi visum est &c. a quo sensu vox לפני non multum abhorret.

25. “Videns ergo Moses populum, quod esset nudatus,” &c.] Vix credibile est totum populum in hoc scelus conjuratum: cui rei suffragatur interfectio tam paucorum. Hæc ergo comma de Idololatrâ solum intelligendum, quos nudaverat Aaron in auribus et ornamentis suis, signis et indicibus visibilibus redemptionis ex Ægypto. Reliqui, quos Aaron non nudaverat, nudant seipsos ex pœnitentia. cap. 33. 4. “Luxit, et nullus ex more indutus est suo cultu.”

32. “Dele me,” &c.] Ego hæc verba illustrarim ex Ezech. 18. Supponitur homines, dum justitiam agunt, scribi in libro justorum: cum apostatizant a justitia sua, deleri.

### *Glossæ Judaicæ.*

4. ישראל “Hi sunt Dii tui Israel.”] Avodah Zarah, fol. 53. 2. מלמד שאין אלהות הרבה “Docet quod voluerunt Deos multos.”

: אשר העלוך “Qui te eduxerunt.”] Sanhed. fol. 63. 1: “R. Jochanan dicit: Absque Vau in העלוך rei fuissent omnes inimici Israelis perditionis.”

5. “Vidit Aaron.”] Sanhed. f. 7. 1: “Vidit Hur occisum: et dixit, Nisi iis auscultem, facient mihi, quod fecerunt illi.”

10. דניחה לי “Dimitte me:”] Beracoth, fol. 32. 1: “Mosesprehendit Deum, sicut quispiamprehendit 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 recitatam, a vers. 22. ad 25: et rationem reddunt, quare reddita non fuerit ab Interprete lingua vulgari, viz. quia ansam

cavillandi arripuerunt Hæretici ab istis verbis, “ Et prodiit hic vitulus.”

32. מזני “ Dele me.”] Rosh Hashanah, fol. 16. 2, nugantur de tribus libris Dei: in quorum uno scribuntur perfecte boni, in secundo perfecte mali, in tertio intermediani.

Sotah, fol. 14. 1, volunt illud Esai. liii. 12. dici de Mose; et מזני 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<sup>d</sup> Misnam,” &c. “ Sed tradetur oraliter: nam video dominaturos iis Gentiles, atque illi ab iis eam abripiant.”

IN NUMEROS.

CAP. VI.

TRACTATUS Talmudicus Nazir commentatur super hoc caput.

Multa disputant de modo assumendi ‘ Naziræatum,’ et quibus verbis, ut הרני נזיר, et הרני נזיר, et הרני פזיר, et multa istiusmodi.

Si dixerit quis tantum הרני נזיר מזוג “ Ecce ego sum Naziræus ab acinis,” ille est Naziræus quoad omnia: vel si dixerit, “ Ecce ego Naziræus a rasura capitis,” &c.

Distinguunt inter נזיר שמשון ‘ Naziræum Samsonicum,’ et נזיר עולם ‘ Naziræum perpetuum.’—‘ Naziræus perpetuus’ potest aliquantum tondere, si ingravescit crinis; Samsonicus non potest, &c. Absalom erat נזיר עולם.

: Naziræatus est proprie in 30 dies.’

Multa curiosius discutiunt super totum caput, et unamquamque ejus particulam, quæ crescerent in volumen.

Middoth, cap. 2. hal. 5: “ Ad ortum brumalem [in Atrio mulierum] erat Atrium Naziræorum: quod ibi Naziræi coquerent eucharistica sua, et detonderent capillos suos, eosque ollæ submitterent.” Sic vertit L’ Empereur.

Ver. 23. ברכת הכהנים Benedictio Sacerdotis enuncianda erat lingua sancta. Sotah, cap. 7.

<sup>d</sup> Leusden’s edition, vol. 3. p. 95.

## CAP. VII.

9. "FILIUS Cohath autem non dedit."] "Erravit David in re, quam scire potuerat vel puerulus," viz. Arcam humeris portandam. Sotah, ibid.

48. "Die septimo."] Disputant in Moed Katon, fol. 9. 2, an die Sabbati, an die septimo oblationum.

## CAP. VIII.

2. "אל מול פני המנורה" "E regione candelabri."] Menachoth, fol. 98. 2. Reliquæ lucernæ inclinarunt facies suas versus lucernam mediam. Media erat nobilissima. Candelabrum cum septem suis calamis expansum fuit versus Orientem et Occidentem. Hæc ibi; ubi etiam agitur de נר מערבי "Lucerna occidentali:" de qua summa cura, ne quando exstingeretur: erat ea proxima velo, una tantum interposita.

24. "Hæc est Levitarum lex: A viginti quinque annis, et supra, ingredientur, ut ministrent."] Cholin, fol. 24. 1. dicitur, 'a 25. annis:' et dicitur alibi, 'a 30 annis.' [Viz. cap. 4.] Ab anno 25 discant ministerium, a trigesimo ministrent. Erat superannuatio Levitarum, non Sacerdotum: nec Levitarum etiam, nisi cum Arca esset in eremo.

## CAP. X.

34. "Nubes quoque Domini super eos erat per diem," &c.] Hæc Talmudici de hac periocha ad finem capitis. Schabb. fol. 115. 2. et 116. 1. פרשה זו עשה לה הב"ה סימניו "Hanc sectionem Deus fecit signalem a supra et infra." Id est, Notavit, Nun inverso in בנסוע ab initio sectionis, aut periochæ, et כמתאוננים post finem.

Ratio est, שאין זה מקומה "Quia hic non est proprius ejus locus." Gloss.: "Locus ejus est in prima castrametatione a monte Sinai."

"Constituit hæc 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 viveret, non opus erat alio Propheta. R. L. Post mortem et luctum pro eo. K.

3. "Calcaverit planta pedis." ] Cum transieritis Jordanem. K. etiam extra terram. R. R.

4. "A deserto." ] Sin et Cadesh. K. S.

הוה לבנון הזה "Isto Lebanon." ] Ut עני זה "Pauper iste," Psal. xxxiv. 6: vel Lebanon erat intra conspectum. K.

8. לא ימש "Non recedet liber Legis hujus ab ore tuo." ] Mishneh Torah erat coram eo. S.

Non recedes ad dexteram addendo, ad sinistram diminuendo. L. Quare Moses non introduxit populum? Propter peccatum suum Num. xxi. Israel non meruit, ut omnes hostes subjugarentur. Potentia Mosis potuit subjugasse, Josuæ non. L.

11. צדה 'Viaticum.' ] Parate arma vestra æque ac victualia aut viatica. R. S. Alia opsonia præter panem. K.

Desiit manus a morte Mosis; ast illi satis<sup>e</sup> collegerant usque ad diem decimum primi mensis. R. R.

CAP. II.

I. "MISIT Josua duos exploratores." ] Emisit exploratores intra dies luctus pro Mose. S.

Duo isti erant Caleb et Phinehas. R. R.

חרש 'In abscondito.' ] Clam ipsis Israelitis. Kimchi. Non tam ad explorandam terram quam animos, an metu pressi, nec ne. L.

4. ותצפנו "Et abscondit eum." ] Abscondit eos singulati m, pro ingenio affixi singularis. R. R. concipiunt Rahabam jam esse 52 annorum, et mœchatam fuisse 40 annis. Targum aliter veriusque.

Concipiunt etiam spiritum Prophetiæ habitasse super Rahab. K.

15. "Demisit eos per funem de fenestra." ] Per fenestram illam attraxerat amasios suos. S.

18. "Signum fuerit funiculus iste coccineus," &c.] Targum, exponente Kimchio, in hunc sensum: quod non funiculus, per quem demissi sunt, fenestræ 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. mane surrexit &c. L. "Et profecti a Shittim."

<sup>e</sup> *Lucsden's edition, vol. 3. p. 96.*

“Et pernoctarunt.”] Transierunt Jordanem nocte, ut conspicatius esset miraculum et Israelitis et Canaanæis. L.

2. “Post tres dies.”] Dicunt R. R., Moses obiit 27 die mensis Adar.

Computat Kimchius aliter, quod vel mense Sheket, vel quod ante septimum *טו* Adar: nam quod dicitur cap. i. 1, “post mortem Mosis, loquutus est Dominus ad Josuam,” intelligendum est, post triginta dies luctus; nam Spiritus Sanctus non habitat super lugentem. Septimo Nisan dicit Dominus, Surge, transi Jordanem. Isto die præconio dicit, “Parate vobis viaticum,” &c.

Octavo Nisan redeunt exploratores. Nono proficiscuntur a Shittim ad Jordanem. Sic Kimchi.

Dicitur in Tosaphoth, quod Moses obiit Sabbato. Negat Kimchius.

3. “Cum videritis Arcam,” &c.] Ante mortem Mosis nubes præivit, et Arca sequuta est post duo vexilla: jam præit Arca. S.

*הכהנים הלויים* “Sacerdotes Levitas.”] In 45. locis, Sacerdotes vocantur Levitæ. S. ex Beresh. Rabba. Huc usque Levitæ portarant Arcam, jam Sacerdotes. K.

4. *כף אמתות כאלפים אמה* “cubitorum duum millium.”] *במדבר* “Caph veracitatis,” quia postea dicitur *במדבר* “In mensura.” K.

Dicunt RR. Latitudo aquarum erat jam 12 mille passus secundum spatium castrorum Israeliticorum. Id.

“Ut sciatis viam.”] Ne eatis confuse, sed a longinquo videatis Arcam, ut sequamini. Id.

11. *ארון כל הארץ* “Dominatoris totius terræ.”] Sunt qui ad Arcam applicant: q. d. Arcam, quæ est Dominus totius terræ. Id.

14. *מאחליהם* “De tabernaculis suis.”] Targum *קרוביהן* “Ex urbibus suis.”

15. *כל ימי קציר* “Omnibus diebus messis.”] Q. d. quamvis foret jam messis, tamen exundaverat. Aut sic solet. K.

16. *באדם מאד* “Procul valde ob Adam.”] Hoc inquit, quod nisi coacervatæ fuissent aquæ, exundassent urbem Adam, quæ remota valde. K.

#### CAP. IV.

5. DUODECIM lapides.] Ad struendum altare in Ebal, quo pervenerunt isto die. S.

Videtur Josua processisse ultimus, et transire fecisse omnem populum ante se, qui cum jam transiisset, dixit ille 12 hominibus, qui erant cum ipso. K.

## CAP. V.

2. תשיב צור הרבו "Cultros petrarum." Et Psal. lxxxix. 43. "Avertisti petram gladii."

מל "Circumcide." Ut idonei forent ad Paschatizandum. Erant etiam inter eos qui immundi erant a mortuis: die ergo decimo adpersi 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.

שנית "Secundo." Iterum atque iterum, i. e. hunc et illum, donec opus perficiatur. K.

9. הרפת מצרים "Opprobrium Ægypti." Præputium. K. Religionem Ægyptiorum. L.

11. מעבור הארץ "De frugibus terræ." De frumento recenti; nam erat iste dies dies oblationis manipuli. S. De frumento veteri: quod indicat vox עבור. i. e. de frumento anni præteriti שנה שעברה. K.

12. "Postero Paschatis." Die 15 Nisan. K.: at RR. Die 16. Id.

13. "Vidit virum stantem," &c.] Hoc erat visione Prophetica. L.

14. שר צבא יהוה "Princeps exercitus Domini." Exercitus Domini, i. e. Exercitus Israelis. Atque hic Angelus erat Michael. S.

Princeps exercitus superioris et inferioris: sicut dicitur de Michaelה השר הגדול 'Princeps magnus.' Dan. xii. 1.

עתה באתי "Nunc veni." "Ego ille qui veni ad Mosen: sicut dicitur, Ecce ego mitto Angelum, &c. ast ille me nolu-  
luit, venio ergo ad te." K. ex RR.

## CAP. VI.

1. סגרת "Claudens." i. e. Inclusit suos, ne exirent. מסוגרת. Ne quis intraret. K. et vide Targum.

"Et dixit Dominus." Per Angelum, qui apparuit. K.

<sup>†</sup> Leusden's edition, vol. 3. p. 97.

4. היבליים “Arietum.”] Targ. דקרן דכריא “Arietum cornua.” R. Akiba dicit, Cum irem in Arabiam, audivi quod vocarent דכריא Arietem יבלא K.

5. “Et murus corruet.”] נבלעה במקומה “Absorptus est in loco suo.” Sic Talmudici et Targum.

Totus murus non corruit, sed pars ista tantum, ante quam stetit exercitus Israelis: in parte reliqua erat domus Rahab. K.

9. המאסף “Reliquum vulgus [sive Colligans] arcam sequebatur.”] Scil. Tribus Dan. Targ. חלוץ. Ruben et Dan. S. Et dimidium tribus Manasseh. K.

13. הלוך ותקעו “Eundo et clangendo.”] i. e. Sacerdotes. Targ. K.

15. “Die septimo.”] Jericho capta est Sabbato. RR. Et quamvis occiderent et flammis absumerent urbem Sabbato, ille qui præceperat Sabbatum, præcepit violationem Sabbati, &c. K.

17. חרם “Anathema.] Civitas Cherem]” ne unquam reædificetur. (“Atque omne quod in ea cherem”) ne in usum aliquem convertatur. K.

17. החבאתה “Abscondit.”] Duplex signum fœminini ad corroborationem sensus. ‘Abscondit optime.’ Id.

19. “Quicquid autem auri aut argenti, &c. Domino consecretur.”] Sacravit Josua spolium urbis, ut primitias terræ. K.

Dicit Josua, Cepimus Jerichuntem Sabbato, die sancto; omnia ergo erunt sacrata. Id.

RR. dicunt, quod Josua hæc dixerit feceritque ex proprio consilio; quod tamen confirmavit Deus. Id.

23. מחוץ מחנה “Extra castra.”] Donec fierent pro-se-lyti. K.

Dicitur, quod Josua duxit Rahab in uxorem. Familia ista non erat de septem gentibus, sed advena. Id.

26. “Maledictus vir.”] Adjuravit Josua, ut non conde- retur urbs iterum, ut permaneret miraculum subversionis ejus. K. ex Maimonide.

## CAP. VII.

5. “PERCUSSE- RUNT triginta et sex homines.”] 1. De- fecit iis meritum Abrahami (ob sacrilegium), qui illic strux- erat altare Gen. xiii. K. ex RR. 2. Ceciderunt coram ini- micis, quia Josua ipse non exierat in prælium. Id. et S. 3.

Non oportuerat Josua anathematizasse. S. 4. Disputat L. quare perierint hi innocentes, ast Achan non. Resp. Quia hi sese obtulerunt periculo, sic non ille.

לפני השער “ Ante portam.”] Id est, מלפני השער “ Ab ante portam.”

15. “ Comburetur igne.”] Prout urbs anathematizata. K.

19. “ Præbe gloriam Deo,” &c.] 1. Confessio tua sit tua expiatio. 2. Ut agnoscat populus veracitatem sortis. Id.

21. “ Vere ego peccavi, &c. Et sic et sic feci.”] Dicunt RR. Achan ter peccavit: bis in diebus Mosis: et nunc. Sunt qui dicunt ter in diebus Mosis.

אדרת שוער “ Pallium Babylonicum.”] Vestis texta Babylonice. ‘Purpura Babylonica,’ Beresh. Rabb. פרפרא בבליאה.

22. “ Et cucurrerunt ad tentorium.”] Ne ulli de tribu Juda præoccuparent. S. Cucurrerunt, gaudentes ob detectionem facti. K.

23. “ Et omnem Israel.”] Ut viderent et horrerent a simili peccato. Id.

24. “ Et adscendere fecerunt eos vallem Achor.”] Dicendum potius ערדו “ Descendere fecerunt:” sed videtur quod fuerit mons inter castra et vallem. K. Sic וירד הסלע “ Descendere petram.” Judic. Id.

25. “ Lapidarunt<sup>s</sup> eum omnis Isr.”] Lapidatus est ob violationem Sabbati. S. et K. ex RR.

ירגמו “ Obruerunt.”] Dum duceretur ad vivicomburium, jactant in eum lapides præ 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 filiæ ejus ducti sunt ad locum, non ut ipsi occiderentur, sed ut viderent pœnas et monerentur. L.

### CAP. VIII.

8. “ Juxta verbum Domini facietis.”] יהוה תעשו

Nam dixerat Deus, “Facies  $\tau\eta$  Ai, sicut fecisti Jerichunti.” K.

12. “Quinque millia hominum.”] Ut laterent propius ab urbe quam illi triginta millia. K.

13. “Et posuerunt.”] scil. in insidias. Sic 1 Reg. 20. 12.  $\text{וַיִּשְׂמוּ וַיִּשְׂמוּ}$ . S. et K.

16. “Et percussi sunt.”] Simularunt se percussos. Imo percussi sunt nonnulli eorum. 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 Israelem et urbem. L.

20. “Et non erat iis manus aufugere.”] Id est, ‘locus.’ Ut  $\text{וְלֹא הָיָה בְהֵם יָדַיִם לָנוּס}$  Job. i. 14. K. vel ‘vires.’ Id. et Targ. L. S.

30. “Tunc ædificavit.”] Die quo transierunt Jordanem, venerunt ad montem Gerizim, et struxerunt altare, &c. K. ex RR. Dislocatam ergo esse hanc historiam opinantur RR.

31. “Scripsit super lapides.”] Non totam Legem, sed quasi Epitomen. Dicunt quidam, quod primo scripsit super lapides, et dein levit eos calce. Alii, quod levit calce, et scripsit super calcem. K.

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 licito cum Canaanæis. Perdendi erant, si nollent pacem inire cum Israele. L.

Conditiones pacis obtulit iis Josua, ast illi noluerunt. Idem. Prohibitum fuit cum iis inire fœdus: i. e. tale fœdus, ut vivant illi in pace, et non sint servi Israelis, et religionem non amplectantur, &c. Cum dicitur, “Non erat urbs, quæ pacem fecit præter Gibeonem,” innuit, quod et reliquæ urbes poterant pacem conciliare, &c. K.

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. “Et acceperunt de viatico eorum.”] Quidam reddunt, “Didicerunt ex victu eorum, quod a longinquo

illi: ut לקח טוב Bona doctrina." Alii, "Comederunt de victu eorum." K. "Acceperunt verba eorum." Targ. Quibus venati vel insidiati sunt. S.

21. חטבי עצים "Scindentēs ligna." Targ. מלקטי אעין "Collectores lignorum."

Et sint." ] Notetur Pathach sub Vau.

Dicunt Rabbini, Non licet Israelitæ connubium inire cum Nethinæis, dum durat templum; quia dicitur, "Scissores lignorum, &c. domui Dei mei." K.

### CAP. X.

12. דום "Sile." ] i. e. 'Morare,' ut 1 Sam. xiv. 9; "Silete, usque dum pervenimus." et דום ל" "Silere Domino." S. K.

"In Gibeon et Ajalon"] Gibeon erat in Benjamin, Ajalon in Dan. Et videtur quod persecuti 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 foret 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, donec fieret ultio de hostibus. K.

Dicunt, quod sol et luna steterunt 36 horis: quodque hoc erat vesperis Sabbati, ne violaretur Sabbatum. Id.

13. ספר הישר "Liber Jasher." ] Est liber Legis. Id.

R. Levi, anxius ne hoc miraculum Josuæ majus videretur, quam aliquod miraculum Mosis, ansam arripit a verbis לא אץ לבוא "Non<sup>h</sup> festinavit occumbere," concipiendi, solem non fixum stetisse, sed aliquid de celeritate motus sui remississe, et lente processisse; processisse tamen.

13. "In libro Jasher." ] In libro Legis. Targ. Scriptum est hoc in Lege, cum dicit Jacobus Josepho, quod semen Ephraimi erit מלא הגוים 'Plenitudo Gentium.' Quando? Jam tum cum staret sol pro Josua, repletus est totus mundus fama Josuæ.

Liber Jasher, ut ego opinor, periit in captivitate. L.

21. לא חרץ "Non movit." ] חרץ לשון דינור הלשון. Charats est loquela linguæ. S.

37. "Et regem ejus." ] Rex Hebronis fuit de quinque regibus suspensis; sed videtur quod unxerant regem alium. K.

<sup>h</sup> Leusden's edition, vol. 3. p. 99.

## CAP. XI.

3. המצפה “ In terra Mizpeh.”] Ad Mizpeh sæpe congregati sunt Israel, ut in diebus Jephthæ, et concubinæ in Gibeæ, &c. Videtur ergo, quod Josua ob insignem hanc victoriam ibi struxerit altare. K.

3. “ Misrephoth Maim.”] Targ. חרצ'י מים “ Cisternas maris.” Fossæ a mari deductæ, in quibus aquæ salsæ a sole calefactæ in salem transierunt. K.

9. את סוסיהם עקר “ Equos eorum subnervavit.”] Non sic dicitur in reliquis præliis: quia non equis et curribus bellatum est, sed obsidione urbium. K.

13. הערים העמדות על תלם “ Urbes stantes in tumulis eorum.”] Civitates, quarum muri non erant diruti. S.

18. “ Dies multos bellavit Joshua.”] Hic Josuam luto adspargunt RR. Joshua, inquit, protraxit bellum, ut protraheret vitam suam: quia ei dictum est, “ Tu divides hanc terram,” &c. Novit ille se non moriturum antequam Israel-em in possessiones suas distribueret: protraxit ergo bellum.

21. “ Anakim ex Hebrone.”] i. e. Caleb expulit, mandante Josua. K.

## CAP. XII.

5. מאאצחי.] Targ. אפקרוס. Ptol. 'Επίκαιρος ἀπ' Ἀνατολῶν ποταμοῦ Ἰορδάνου, “ Epicærus ab Oriente fluvii Jordanis,” in grad. 67. 31. 0.

## CAP. XIII.

2. גלילות “ Confinia.”] i. e. גבול ‘ Terminus.’ K.

3. השחור “ Sihor.”] “ Nilum.” S. et K.; de qua re ego hæsito. Nec ipsi hi RR. sibi constant, nam dicunt Bazam fuisse limitem. In hoc versu memorat quinque principes Philistæorum, et numerat sex.

1. Avæi non sunt de numero. K. 2. Non erant æqui nominis et famæ cum aliis. Id. et S. 3. Non erant de Philistæis: et subjugata Philistæorum, terra subjuganda erat adhuc Avæorum. S.

6. משרפת מים “ Misrephoth Maim.”] Targ. חרצ'י מים ‘ Salinæ.’

12. מיתר הרפאים “ Ex residuo Gigantum.”] i. e. quos reliquerat Chedorlaomer. Gen. xiv. 5. S.

22. “ Et Bileamum occiderunt.”] Sanhedr. 106. 1:

“ Quidnam rei illic Bileamo? Venit ut acciperet mercedem suam pro 24000. qui perierant.”

## CAP. XIV.

10. “ Ecce hodie ego 85 annorum.”] Unde colligitur, quod elapsi sunt 7 anni, dum subjugarent terram. Nam missus fuit Caleb ad investigandam terram anno 2<sup>do</sup> ab exitu ex Ægypto, ipse tum existens quadragenarius. Sanhedr. f. 69. 2. Erachin, f. 13. 1.

## CAP. XV.

17. “ OTHNIEL fil. Kenaz frater Caleb.”] Fingunt RR. Othnielem fuisse peritissimum traditionum, et restituisse 1700 traditiones, quæ oblivione perierant in tempore luctus pro Mose. Temurah, fol. 116. 1.

‘ Kenaz’ est ‘ Hezron.’ ibid.

‘ Othniel’ est ‘ Jabez.’ ibid.

18. ותצוה “ Et descendit.”] i. e. clamavit. Gloss. ibi.

## CAP. XVII.

1. “ SORS Manassæ.”] In decem partes. Sex pro familiis Abiezer, Helek, Ashriel, Shechem, Chepher, Shemidæ: et quatuor pro filiabus Zelophehad. Bathra, fol. 118. 1. et Gloss. ibi.

## CAP. XIX.

2. “ BEERSHEBA, Sheba.] Una civitas. K. 35. “ Hammath, Rakkath.”] Rakkath est Tiberias: et Hammath etiam est Tiberias, sic dicta propter thermas Tiberiadis. Sunt qui dicunt, Rakkath est Zipporis. Megill. fol. 5. et 6.

44. בעלת “ Baalath.”] Dicunt RR. Hæc eadem cum Baalah in tribu Judæ. Domus erant Judæ et agri Danis.

47. “ Leshem.”] R. Isaac dicit, לשם זו פמ״ם “ Leshem est Pamias:” et est Tradio, Jordanes oritur ex spelunca Pamiadis. Becoroth, fol. 55. 1.

## CAP. XX.

6. “ DONEC steterit coram congregatione.”] Homicida fugit ad unam harum civitatum. Synhedrium misit post eum, et reduxit eum: et stetit ille in judicio. Si compertum

<sup>1</sup> Leusden's edition, vol. 3. p. 100.

est, eum esse mortis reum, occiderunt eum: si non, redderunt eum civitati refugii usque ad mortem Pontificis. K.

9. “Civitates conventus.”] עירי המועדה “Quia convenerunt illuc omnes homicidæ, &c. 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<sup>o</sup>. &c. numerantur tantum octo, et omittitur mentio civitatum in tribu Reuben.

19. “Almon.”] In libro Paral. Alemoth eadem cum Bahurim. S. K.

### 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 שכינה ‘divina præsentia.’ S.

20. לא גוע בעונו “Non expiravit in iniquitate sua.”] i. e. non solus.

Sic: לא אחת ולא שתיים “Non semel neque secundo,” 2 Reg. vi. 10: id est, non semel tantum, &c. K.

22. אל אלהים יהוה “Deus Deorum Dominus.”] Deus omnium Decrum. S. Angelorum. K. est Jehovah.

24. מדאגה “Præ sollicitudine.”] Omnis דאגה in Scriptura denotat ‘metum.’ S.

### CAP. XXIII.

13. Et flagellum.”] שוט לסוס. ut שוט ולשטט “flagellum equo.” Prov. xxvi. 3. K.

### CAP. XXIV.

1. “STETERUNT coram Deo.”] Videtur quod huc attulerant Arcam, ut foedus inirent coram eo. K.

“Shechemum.”] Quia ibi prima mora Abrahami. Gen. xii. 6. Ibi prima possessio Jacobi. K.

12. צרעה “Crabronem.”] Species muscæ malæ, quæ proicit venenum. Et dicunt, quod percussit eos in oculis. Id.

19. אלהים קדשים “Deus Sancti.”] Numerus plur. indicat dignitatem. S. K.

26. “Scripsit Josua in libro Legis Dei.”] Sunt qui dicunt, scripsit octo versiculos ultimos Deuteronomii. Alii, Periochen istam de civitatibus refugii. RR. Scripsit hæc verba et reposuit in libro Legis. Targum.

תחת האלה “Sub quercu.”] Ubi Jacob abscondit Idola RR. Sub poste portæ. K. Sic Targum.

במקדש יהוה “In sanctuario Domini.”] In domo ubi Arca fuit Shechemi. K. S.

27. “En lapis iste erit vobis in testimonium,” &c.] Sic Targ. Ecce lapis iste erit vobis, sicut duæ tabulæ lapideæ fœderis. ~~Nam eum ferimus testem. Nam verba, in eo scripta, summula sunt omnium verborum, quæ locutus est nobis Dominus, &c.~~

33. בנבעת פינחס “In colle Phinehas.”] Unde illi hæc terra? vel ex hæreditate uxoris. S. vel, dante eam ei populo. K.

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## DISQUISITIO<sup>J</sup>

DE LITURGIA

### SANCTI JACOBI.

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**LITURGIA**, quæ sancto Apostolo adscribitur, an genuina sit, dubitari potest vel ex eo capite, si consideretur, “in quem finem hæc Liturgia fuisset 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, intra duodecim aut viginti annos, nullam amplius constituerent Ecclesiam. Nos autem impræsentiarum verba et sensum, ut et scopum ejus, breviter examinabimus, unde eam supposititiâ esse constabit.

<sup>J</sup> Not in the English folio-edition.—See Leusden's edition, vol. 3. p. 147.

I. Tam clara in ea mentio fit ‘ Spiritus Sancti’ (dicitur enim ejusdem esse substantiæ cum Patre, et venit sub nomine Spiritus Filii), ut, si hæc Liturgia in primitiva Ecclesia pro genuino Jacobi scripto fuisset agnita et recepta, nullus fuisset locus relictus hæresi Macedonianæ, quæ Spiritum Sanctum asserebat creaturam esse,—nec Græcis, qui ejus a Filio egressum negabant; saltem facilius eos confutandi via non fuisset, 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 suppositivum hoc scriptum non prius lucem vidisse, quam Ecclesia hac 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 commode, 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 appelletur ‘ 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 ‘ Cheruborum 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 occurrit.

VIII. Preces instituuntur illic pro mortuis; et Sancti, jam defuncti, rogantur, ut pro nobis orent, &c.

END OF VOL. X.