4 Exeg. 125 s-2
AN ARRANGEMENT OF THE

GENEALOGIES OF THE OLD TESTAMENT

AND APOCRYPHA.

VOL. II.
AN ARRANGEMENT
OF THE
GENEALOGIES
IN THE
OLD TESTAMENT
AND APOCRYPHA;
TO WHICH ARE ADDED, FROM THE SAME AUTHORITIES,
A
SELECTION OF SINGLE NAMES,
AND
CHRONOLOGICAL TABLES
OF THE
KINGS OF EGYPT, SYRIA, AND ASSYRIA; WITH NOTES CRITICAL,
PHILOLOGICAL, AND EXPLANATORY; AND COPIOUS INDEXES,
IN TWO VOLUMES,
BY THE
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V O L . I I .
LONDON: MESSRS. C. & J. RIVINGTON; W. STRONG, CLARE-STREET, BRISTOL, AND FORE-STREET, EXETER.
M D C C C X X X V I .
BIBLIOTHECA
REGIA
MONACENSIS.
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WHICH ARE PLACED AT THE END OF VOL. II. IN ORDER TO FACILITATE
THE REFERENCE TO THEM.

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A SELECTION

OF

SINGLE NAMES

MENTIONED IN THE

OLD TESTAMENT AND APOCRYPHA;

WITH

NOTES CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

Οὐ καταφρονητεον τῆς περὶ τα ὄνοματα ἀκριβίας τῷ παραλειπτῶς Βουλομένῳ
συνεναι τὰ Ἁγία Γράμματα.

A minute attention to names is not to be despised by him who wishes accurately
to understand the Sacred Scriptures.

ORIGEN ON ST. JOHN'S GOSPEL
SELECTION OF SINGLE NAMES.

I.
Gen. xiv. 1, 9. נִדָּעְתִּי
Eng. Trans.—Tidal.

The LXX. translators appear to have read in their copy נִדָּעְתִּי; and thus the Syriac version.

II.
Gen. xiv. 2. שֵׁמְאֶבֶר
Eng. Trans.—Shemeber.

The Samaritan text and version read שֵׁמְאֶבֶר (שֵׁמְאֶבֶר) Shemebed. The LXX. translators seem to have found in their copy שֵׁמְאֶבֶר, as they render the name שֵׁמְאֶבֶר: and thus Josephus in his Jew. Ant. B. i. c. ix. expresses the name. The Coptic version reads Simobor—See Dr. Holmes's Collation of Vet. Test. Græc. l.c. The Syriac version has Semair, which is probably an error of the transcriber for Semaber.

III.
Gen. xiv. 13, 24. עָנָר
Eng. Trans.—Aner.

The Samaritan text and version read עָנָר (עָנָר) Anram. The Rom. edit. and Alex. MS. of LXX. read אוֹר, and the Ald. edit. in ver. 13, has אָוָר, which is also the reading of one of Dr. Holmes's MSS. in that place.

IV.
Gen. xiv. 18. מַלְכִּי-צִדְקֵם מִלְחַמְתֵּם שָׁלֹה
Eng. Trans.—Melchizedek king of Salem.

See also Ps. cx. 4.

The Jerusalem Targum, and Jonathan ben Uziel in his Targum, and
several other Jewish writers, suppose Melchizedek to be the same with Shem, the son of Noah; and this supposition has been ingeniously supported by the editors of Calmet's Dict. in their Enquiries and Discuss. Vol. III. But, in my opinion, it requires more substantial proofs, than have yet been produced, to support it.

The Arabic version, in Gen. xiv. 18, renders ملکیه Aladal, considering the word as an appellative rather than a Proper name. Probably the Arabic translator might be influenced by the customary name given to royalty in his country; for we learn from D'Herbelot, that many of the Mohammedan princes were, as a token of respect, distinguished by this appellation—See D'Herbelot in Biblioth. Orient. Tom. II. v. Malek al Afdhal.

It may not be improper here to observe, that the Salem above mentioned, was, most probably, Jerusalem, antiently known by the name of Salem—See Ps. lxxvi. 2. And thus the writers of the Targums call Melchizedek ملکیه King of Jerusalem.

St. Jerom in his Epist. to Euagrius contends, that Salem, here mentioned, was not Jerusalem, but a town near Scythopolis, where the Ruins of the Palace of Melchizedek were (as he informs us) in his time to be seen; and to which information the reader may attach what degree of credit he pleases. The same author, however, is not consistent with himself; for in his Quæst. seu trad. Hebr. he makes Salem, in Gen xiv. 18, the same with Jerusalem. Porro Salem [read Melchizedek] rex Hierusalem dicitur, quæ prius Salem appellabatur.

V.

Gen. xxi. 22, 32, xxvi. 26. פִּיחֹל

Eng. Trans.—Phichol.

The dates of the transactions, recorded in Gen. chap. xxi. and xxvi., make it probable that the persons mentioned in the former chapter are different from those recorded in the latter. Indeed, פִּיחֹל Phichol, seems to have been a title of honour, rather than a Proper name, signifying the mouth, or speech of all, or, the face of all. And thus the author of the Samaritan text appears to have considered it, as the word is divided, and written פִּיחֹל (not Phicol, as it is improperly printed in the Latin translation). And this is the sense which the Samaritan version affixes to it, when, in Gen. xxi. 22, it renders it פִּיחֹל Pun col, and in Gen. xxvi. 26 פִּיחֹל Mimar col, both signifying, the voice, or, speech.
SELECTION OF SINGLE NAMES.

In Gen. xxii. 32, the word seems inadvertently to have been omitted in the Samaritan version.

VI.

Gen. xxiii. 8, xxv. 9. (See also Gen. xlix. 29, 30, l.13.)

Eng. Trans.—Ephron, the son of Zokar.

The Samaritan text and version read מֶבֶּן זֹהָר (מֶבֶּן זֹהָר). The LXX. translators differ from the Masoretical pointing in supplying the vowels in the latter name, reading Σααρ.

VII.

Gen. xxiii. 9, xxv. 9. מַעְרַת מַחְפֶּלָה

Eng. Trans.—The cave of Machpelah.

I am inclined to think, that מַחְפֶּלָה Machpelah, in the above passages, is to be considered as a Proper name; probably of the original constructor of the cave, purchased by Abraham of Ephron; and that the place in which it was constructed bore his name also—See Gen. xxiii. 17, xlix. 30, l.13. The which I consider as a prefix to the Proper name, and which, in some instances, it admits of—See Buxtorf's Thes. Gram. Hebr. Lib. ii. c. v. p. 386, Edit. 1651, and Glassii Philolog. Sacr. Lib. iv. Observat. vii. p. 607, Edit. 1711.

It must, however, be acknowledged, that all the antient versions and Targums give a different sense to these words, rendering them the double cave, and which affords a very appropriate meaning. That there were such caves, or burying-places, consisting of more than one chamber, is evident from the remains of those now existing, and of which travellers into the Holy Land have given us an account—See Maundrell quoted by the editors of Calmet's Dict. in their most instructive and entertaining Miscellany, appended to that work, entitled Fragments, &c. in Frag. cxx. cxxi.

VIII.

Gen. xxvi. 26. אַחַזְזָא

Eng. Trans.—Ahuzzath.

This name, like that of Phichol, seems to be a title of dignity. The word is inserted by LXX. after that of Abimelech in Gen. xxi. 22, 32, but is not to be met with in the Hebrew or Samaritan texts, nor in any
SELECTION OF SINGLE NAMES.

other translation. In MS. No. X., in the uncial character, among
Dr. Holmes's Collations, in Gen. xxi. 22, the words Καὶ Οὐχόγαθ ὁ νεμφα-
γόγος αυτοῦ are marked with Obeli.

IX.
Gen. xxxvii. 36, xxxix. 1. פֵּיתֵר
Eng. Trans.—Potiphar.

The LXX. in the enunciation of this name reads Πετεφρης, and so does
Josephus in his Jew. Ant. B. i. Four Heb. MSS. collated by Kennicott
read in Gen. xxxvii. 36, and one in Gen. xxxix. 1. פֵּיתֵר; which may in
some small degree support the reading of LXX.

X.
Gen. xxxix. 7. אֶשֶּה אִבְרֵנִי
Eng. Trans.—His master's wife.

The wife of Potiphar (the master of Joseph, whom he had purchased
of the Ishmeelites) was called by the Orientals Zulikha,* and said by
them to be the daughter of Pharaoh. The amours of this person with
Joseph, (for the Eastern writers have strangely perverted this part of
Sacred history) have been celebrated by their poets, Arabian, Persian;
and Turkish, with all the luxuriancy of Eastern imagination. It is
remarkable, however, that most of these poems (as well as others of a
similar kind) are considered by the Orientals as applicable only to, and
expressive of, Divine love, or Platonic affection—See D'Herbelot in
Those who wish to be more fully informed on this subject may consult
the very elegant Commentaries of Sir William Jones on Asiatic
Poetry chap. ix., and his Discourse on the Mystical Poetry of the
Persians and Hindus Vol. VI. p. 173—188, and Vol. IV. p. 211—234,
Edit. 8°. 1807.

XI.
Gen. l. 10, 11. גֵּרֶן דַּאֶפֶּם
Eng. Trans.—The threshing-floor of Atad.

Most of the Jewish writers, as Munster informs us, l. c., consider

* Sale, in his Notes on the Koran, chap. xii., says, "Some call her Rail, but the
  name she is best known by is that of Zoleikha."
† Ναμί, in the London Polyglott in Gen. l. 11, is a typographical error for
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The threshing-floor of the thorns; and in this sense the word is taken by the Arabic translator, and by the author of the Mauritanian edition published by Erpenius in 1622; while others consider both the words as the name of a place called Goren-attad—See the Persian translation of the Pentateuch in the IVth Vol. of Walton's Polyglott, and Houbigant's Bib. Tom. I. p. 167, 168.

Exod. i. 15. שיפר
Eng. Trans.—Shiphrah.

The Syriac translator calls this person ספורה Suphra, the LXX. Σεφορα Sephora, and the Vulgate Sephora. The first, probably, read in his copy, from which he translated שיפר, and the two latter שופרה.

Exod. xvii. 8—14. (See also Deut. xxv. 17, 19.) אמאלי
Eng. Trans.—Amalek.

It is uncertain whether the name of Amalek in these places is to be considered as that of an individual or a nation. From Exod. xvii. 13, we might rather be induced to believe that the name of an individual was intended to be expressed. It could not, however, be the Amalek mentioned Gen. xxxvi. 12, 16, and there said to be the son of Timna, the concubine of Eliphaz, son of Esau, the period of time from the birth of Esau, A.M. 2168, to the battle with Amalek, A.M. 2513, not admitting of it. Perhaps, Amalek here is put for the King of Amalek, as the King of Edom, mentioned Num. xx. 14, is in verses 18, 20, 21 called Edom, and spoken of as an individual—See also Num. xxii. 3, 4.

Num. xi. 26, 27. מיאד
Eng. Trans.—Medad.

The Samaritan text and version, and LXX. read מיאד Modad. Six Heb. MSS. in Num. xi. 26, and four in Num. xi. 27, collated by Kennicott, read מיאד, omitting the second letter of the name.

An opposite mistake has been committed in Gen. xliii. 32, where מיאד is printed for מיאד. Many more instances of inaccuracy, both in the Heb. text, and in the ant. versions, inserted in that valuable work, occur; which, however, with all its faults, does honour to the editor, Walton, and his very learned coadjutors.
SELECTION OF SINGLE NAMES.

XV.

Num. xxi. 1, xxxiii. 40.

Eng. Trans.—King Arad the Canaanite.

Several of the modern translations of the Bible make Arad the name of a place, rendering the above passage, The Canaanitish King of Arad. That there was a town or district of that name is evident from Judges i. 16.—See also Cellarius in Geogr. Ant. Tom. II. p. 589.

XVI.

Num. xxii. 5.

Eng. Trans.—He sent messengers unto Balaam the son of Beor, to Pethor.

Deut. xxiii. 4.

Eng. Trans.—They hired against thee Balaam the son of Beor, of Pethor.

ii. Peter ii. 15. Ἐξακολουθησαντες τῇ ὁδῷ τοῦ Βαλααμ τοῦ Βοσορ.

Eng. Trans.—Following the way of Balaam the son of Bosor.

See also Micah vi. 5.

There is an apparent difficulty in reconciling the passage in Second of St. Peter ii. 15, with those in Numbers and Deuteronomy. Some authors suppose that Bosor is the same with Beor—See Poole’s Synopsis Tom. V. col. 1565. If this could be proved, the difficulty would at once vanish; but unfortunately it rests on mere assertion only: others conjecture, that Bosor and Beor are two distinct names attributed to the same person—See Poole’s Synopsis l. c. But of this, likewise, there is no satisfactory proof. Hammond, on ii. Peter ii. 15, informs us, that the Chaldee pronouncing the y in Beor like S, makes Bosor of Beor: but in this, I think, that learned author is mistaken; for it is not usual for the y to be changed in that language into υ or υ, or to be pronounced like either of them.

Gomarus supposes it probable, that St. Peter, by a Paranomasia, might call Balaam the son of Bosor from בשר Flesh, as being a Carnal, corrupt, vicious man; in the same manner as Beth-el is called in Hosea iv. 15, Beth-avan, and Beelzebub is termed Beelzebul—See Archbp.
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Newcome on Hosea i. c., and Lightfoot's Horæ Heb. Vol. II. p. 189, and Drusius on Matth. xii. 24. This is, likewise, the opinion of Wetstein in his Notes on ii. Peter ii. 15, and which, as coming from an author of such penetration, is certainly entitled to respectable attention.

The most probable method, however, of reconciling these apparent discordancies is that which is given by Grotius on ii. Peter ii. 15, and which, after I have premised a few observations, I shall lay before the reader in his own words.

In Num. xxii. 5, Balak is said to have sent messengers unto Balaam the son of Beor, which the Syriac version renders by ḫαθούς an interpreter, and the Vulgate, by Ariolus, a soothsayer, from פורו or פור to interpret. It is true, that Balaam was an Interpreter, or Soothsayer; but when the Scripture speaks of him as such, it calls him פור or פור — See Joshua xiii. 22. Add to this, that פור, if it be considered as an appellative, has a feminine termination; whereas the word in other places has not that ending. I think, therefore, that we may reasonably conclude, that פורת or פורת in this place is not an appellative name, but the name of a city or district, and that, with the addition of the final י, it is to be rendered in, or unto Pethor. But what seems to put this beyond all doubt is the corresponding passage in Deut. xxiii. 4, where Balaam is said in the Heb. text to be מַפֵּית or belonging to Pethor: where the word פית cannot by any means be applied to Balaam as an appellative, but must be considered as a local name, as our English translators in Deut. xxiii. 4, and in Num. xxii. 5, have properly rendered it.

Now Grotius most ingeniously supposes, that פית (or as it is written in the Samaritan text פית) has been changed into בוש or בוש, by substituting the letters ב and ש for פ and ת. “Habemus quidem” (says that admirable writer) “nomem Boop in Graeco pro בוש, i. Sam. xxx. 9, item Deut. iv. 43, et i. Macc. v. 26. Hic autem designatur locus dictus פית or פית Num. xxii. 5.” (He should rather have said פית) “Quod a Syris mutatum est is בוש, quia frequens illis est פית mutare in ב, ut Joel i. 1, יִפְתָה in Graeco in Babwλ.” (And so likewise in the Syriac and Arabic versions.) “Nec minus frequens mutatio ב in ש, quomodo idem est פית et בוש, multaque alia.” Grotius on ii. Peter ii. 15. On this observation of Grotius I beg leave to remark, that the change of the ב into ש is supported in a very eminent manner by the Samaritan version, which in its language approaches nearly to the Syriac and Chaldee, and which reads, both in Num. xxii. 5, and Deut.
Selection of Single Names.

xxiii. 4. The word יָּהַוָוָו (יָּהַוָוָו) which we have before mentioned, is in Samaritan, Syriac, and Chaldee, written יָּהַוָו, and thus it is read in Gen. xl. 8, 16, 20, in the Samaritan and Syriac versions, and in the Targum of Onkelos, and also in the Arabic translation. It may be remarked, also, with respect to the change of ד into ב, that the Alex. MS. in Num. xxii. 5, for פָּדוּאַא reads פָּדוּאַא.

The only objection which, I think, can reasonably be advanced against the opinion of Grotius is, that the Article του prefixed to בָּדוּאַא, has not a preposition preceding, or following it, and that consequently it seems to indicate the name of a person, rather than of a place. But it is very possible, nay, probable, that εκ or ευ might, at a very early period, have been omitted by the transcriber, who imagining בָּדוּאַא to be the name of a person, might think the preposition superfluous. Probably the author of the Vulgate found it in his copy, as he renders the passage Secuti viam Balaam εκ בוסר. This reading is likewise to be found in the collations of Faxard Marquis of Valez: but as there are strong suspicions that these collations (though ably supported by Michaelis in his Lect. of the New Test. Chap. viii. sect. vi. No. MSS. 256—271) are taken from MSS. of the Vulgate, I wish not particularly to insist on their authority—See Bp. Marsh's Notes on Michaelis's Lect. on New Test. Vol. II. Part II. p. 817.

The Syriac version reads in ii. Peter ii. 15, בָּאוֹר, and so does the Arabic, according to Grotius and Hammond: but this must be a different translation from that which is printed in Walton's Polyglott, for that reads בָּלוּאֵל בָּבּוֹסְרָר Balham ben Bosor.

XVII.

Num. xxiv. 7. יָּהַוָו

Eng. Trans.—Agag.

The Samaritan text and version, and the LXX. Symmachus, and others read בָּגָג; and this Houbigant prefers to the reading of the Hebrew text.—See Walton's Prolegom. to his Polyglott p. 79, c. 1, and Flam. Nobil. in Vers. Græc. LXX. Interpret. Tom. VI. Walt. Polygl. p. 23.

XVIII.

Num. xxv. 15. בָּוָא בָּרָה צַוָּר

Eng. Trans.—Cozbi, the daughter of Zur.

The printed Samaritan text here reads בָּוָא בָּרָה (בָּוָא בָּרָה) Cosbith; but
as four Samaritan MSS. in this place, and the printed Samaritan text
and MSS. (with the exception of one only) read in ver. 18, יבשה יבשה
Cozbi, in conformity to all the antient versions, and even the Samaritan
version itself in both places, I am ready to admit that the present
Hebrew text is to be preferred.

I take this opportunity of observing, that Zur, the father of Cozbi
above mentioned, is, most probably, the same with Zur, recorded to be
slain by the Israelites in their war against Midian in Num. xxxi. 8; Josh.
xxiii. 21.

XIX.

Deut. xxxii. 15, xxxiii. 5, 26; Isai. xlv. 2. יושע
Eng. Trans.—Jeshurun.

These are all the passages of Scripture in which the word יושע, or,
(as many MSS. read) יושע is to be found: and from a comparison of
these passages we may conclude, that, whether the word be considered
as an appellative or a Proper name, it means collectively the People of
Israel.

If the word be considered as an appellative, the particular signification
of it must, in a great measure, depend on its derivation, in which the
learned are by no means agreed. All the Jewish writers, as Munster in
his Notes on Deut. xxxii. 15, p. 408, Edit. 2nd informs us, derive it from
יושע Upright; and in this they are followed by the Vulgate in Deut.
xxxiii. 5, 26, and Isai. xlv. 2, which renders it in those places rectissimus.
Grotius thinks it a diminutive formed from יושע, and that it conveys
an idea of endearment; but this, as Houbigant on Isai. xlv. 2, observes,
ill accords with the context in Deut. xxxii. 15. The Rev. Dr. Durell,
(by whose premature death, Hebrew and Oriental literature in general
sustained a considerable loss) in his notes on The parallel prophecies of
Jacob and Moses examined p. 113, thinks that the proper signification
of יושע may be the esteemed, or beloved; for thus, he observes, the root
יושע is used in Ps. cxix. 128; and in this sense it is always taken by the
LXX. who render it Ἰχαναίνεως.

The Syriac and Persian versions, and the Targums of Onkelos and
Jonathan ben Uziel render יושע by יושע, which is the reading
substituted for יושע by one MS. collated by Kennicott, and originally
by three MSS. collated by De-Rossi.

Houbigant supposes that in Isai. xlv. 2, because the word יושע occurs both before and after יושע, we should read יושע instead of
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but this is, I think, one of those bold assertions of that eminent Biblical critic, to which we cannot readily subscribe.—See Houbigant on Isai. xli. 2, Tom. IV. p. 124.

XX.

Josh. x. 1, 3. אדוני-צפכק מלחל ירושלם

Eng. Trans.—Adoni-zedek king of Jerusalem.

The LXX. interpreters probably found in their copies אדוני-ברק Adoni-bezek, as all the editions of that version (according to Flam. Nobil. in Vers. Grec. LXX. l. c.) except the Complut. (which conforms itself, as usual, to the Hebrew text) read אֲדֹנִי-בֶּצֶק. The concurrent testimony of all the collated Heb. MSS. and antient versions tends to support the present Hebrew text.

XXI.

Josh. x. 33. הָרָם מלך גֶּזֶר

Eng. Trans.—Horam king of Gezer.

The Rom. and Complut. editions of the LXX. read Ελαμ βασιλεύς Γέζερ; the Alex. and several other collated MSS. (two of them in the uncial character) have Δαμ, and the Aldine edit., in conformity to the Hebrew text, Ωραμ. The Syriac version has חָּרֵם; and so does its follower, the Arabic translator, who speaks of him as king of Caesarea; an error deservedly reprobated by Simon in his Hist. of Old Test. B. ii. c. 16.

The Jabin here mentioned is not to be confounded with Jabin King of Canaan, who reigned in Hazor, and, in Judges iv. 2, is recorded to have oppressed the Israelites twenty years, and whose captain, Sisera, was defeated by Barak.

XXII.

Josh. xi. 1. יבּן מֶלֶךְ חַזְוָר

Eng. Trans.—Jabin king of Hazor.

Two MSS. collated by Kennicott read יְחַי Jachin. The Syriac version, with its usual variation of the first letter, terms this king יְבֵנָן Nabin; and so does its follower, the Arabic translator, who speaks of him as king of Caesarea; an error deservedly reprobated by Simon in his Hist. of Old Test. B. ii. c. 16.

The Jabin here mentioned is not to be confounded with Jabin King of Canaan, who reigned in Hazor, and, in Judges iv. 2, is recorded to have oppressed the Israelites twenty years, and whose captain, Sisera, was defeated by Barak.

XXIII.

Josh. xi. 1. יְבֻּנֶּה מֶלֶךְ מָדָן

Eng. Trans.—Jobab king of Madon.

The edition of the Hebrew Bible, printed in 1484, reads יְבֻּנֶּה Joab.

* See also Holmes's and Parsons's Collations l. cc.
and one MS. collated by Kennicott calls him מִלְּחַ עִּירֶנָּה King of Maron, or Meron; and thus the Rom. edition of the LXX. and the Syriac and Arabic versions read.* In the Latin translation of the last of these versions, this king is called Jobal, which is a typographical error, the original Arabic corresponding to the Hebrew textual reading.

XXIV.

Josh. xv. 8, xviii. 16; ii. Chron. xxviii. 3, xxxiii. 6; Jerem. vii. 31, 32, xix. 2, 6, xxxii. 35. לֵבֶן בָּאָב נִינָה
Eng. Trans.—The valley of the son of Hinnom.

ii. Kings xxiii. 10. לַבָּנָת נִינָה
Eng. Trans.—The valley of the children of Hinnom.

The valley of the son of Hinnom, in the singular number; and even this is the reading of the Keri in ii. Kings xxiii. 10, and is supported by a great number of Heb. MSS. in that place, and also by the LXX., Vulgate, and Syriac versions. It is true, that we read in the Latin translation of the Syriac version in Josh. xv. 8, Vallem filiorum Honum, but the original Syriac is in the singular number בן זַעָם Bar Honum, the son of Honum.

In all the passages of Scripture, except in ii. Kings xxiii. 10, we read בן זַעָם son of Hinnom, in the singular number; and even this is the reading of the Keri in ii. Kings xxiii. 10, and is supported by a great number of Heb. MSS. in that place, and also by the LXX., Vulgate, and Syriac versions. It is true, that we read in the Latin translation of the Syriac version in Josh. xv. 8, Vallem filiorum Honum, but the original Syriac is in the singular number בן זַעָם Bar Honum, the son of Honum.

In Jer. xxxii. 35, four Heb. MSS., one of which has been altered to the present reading, have בן זַעָם the sons of Hinnom.

XXV.

Josh. xv. 14. חַלוֹמִי
Eng. Trans.—Talmey.

The LXX. and the Syriac translators appear to have found in their copies חַלוֹמִי Tholmai—See also Judg. i. 10.

XXVI.

Judg. iii. 8, 10. כֵּסֶרֶת רִשָּׁתָהוּם
Eng. Trans.—Chushan-rishathaim.

The Syriac and Arabic versions, and the Targum of Onkelos render

* Some MSS. of LXX. unite both Lections, reading Μαρκευ.—See Dr. Holmes's, &c. Collat.
† ב. In ii. Chron. xxviii. 3, and in Jeremiah, this word in the Hebrew text is more fully expressed בֵּית ; a reading to be met with in many Heb. MSS. in the other places quoted above.
the latter part of this name as an appellative, the wicked, from the root שיר to act unjustly, &c.: but in this, I think, that they are mistaken. The principal editions of the LXX. (except the Complutensian) read Χωσαραθαμ. The Complut. edition in this place, as well as in most other places, agrees with the Hebrew textual reading.

XXVII.

Judg. vii. 10, 11.

Eng. Trans.—Phurah.

Many Hebrew MSS. read פורא, and this lection is supported by the Masoretical pointing; but all the ancient versions appear to have read פורא, or, contractedly, פורה. Phurah.

XXVIII.

Judg. ix. 26, 28, 30, 31, 35.

Eng. Trans.—Gaal the son of Ebed.

A few Hebrew MSS. and early editions, together with the Arabic version, read these places, דילום בר זכר Gaal the son of Eber. The Syriac translator seems to have found in his copy, יאכתיGaal the son of Ophar, unless in the Syriac version, be an error of the transcriber, for דליל זכר Eber or Eber. See Thorndike's collations of the Syriac Old Test. in Vol. VI. of Walton's Polyglott p. 21, c. i. In Judg. ix. 26, אַבַּת in the Vatican, and אַבַּת in the Alexandrian editions of the LXX., are evident errors arising from mistaking (as is frequently the case with transcribers) the horizontal part of the uncial Δ, which falls upon the ruled line of the MS., for the line itself: and owing to the opposite cause, the uncial Δ is sometimes mistaken for the Δ. An instance of this occurs in this very verse, as also in verses 28, 35, in the MS. octateuch, preserved in University College Library Oxford, where the word Gaal is written Gaab—See Walton's collations of the LXX. in Vol. VI. of his Polyglott p. 31, c.l.—See below No. CXIII. CXVIII. CCLX. CCCIV.

XXIX.

Judg. ix. 28, 30, 36, &c.

Eng. Trans.—Zebul.

The Arabic version omits this name in Judg. ix. 28, but in ver. 30, &c. it renders it by זחל Zachal; from whence I conclude, that the translator read either in the Hebrew זחל for זחל, or in the Syriac זחל for זחל.
I mention both the Hebrew and Syriac, as I am doubtful whether the Arabic translation of the Book of Judges was made through the medium of the latter, or whether it was translated immediately from the original Hebrew.

XXX.

Judg. xii. 13. עבדרון בנו של הליל הפרסוני.

Eng. Trans. — Abdon the son of Hillel a Pirathonite.

The Syriac version thus renders this clause, Acron the son of Helian, the Ephraathonite: and the Arabic translator adopts the same mode of rendering the passage.—See Note (g) Irad Tab. I.

XXXI.

i. Sam. xii. 11. בֵּדָן

Eng. Trans. — Bedan.

Samuel, in this place, recounting those who were sent by God to deliver Israel out of the hands of their enemies, mentions among others, Bedan. But as no such person is recorded in Sacred history as a deliverer of that nation, it seems probable that Bedan is a corruption of Barak, whose victory, in conjunction with Deborah, over Jabin, king of the Canaanites, and Sisera, his general, is recorded and celebrated in the fourth and fifth chapters of Judges. And this conjecture is supported by the LXX., who, it is evident, read in their copies Barak, and not Bedan. This lection also is, in some measure, sanctioned by the Syriac and Arabic versions, which, though the names of the other persons recorded in them are different from those in the Hebrew text, yet make mention of Barak, but not of Bedan.


XXXII.

i. Sam. xxi. 10, &c. אכיש המלך גת.

Eng. Trans. — Achish the king of Gath.

In the title of Psalm xxxiv., which David is there said to have com-
posed on the occasion mentioned in i. Samuel xxii., this king is called אַבְיֵמֶלָך Abimelech, which seems to have been a general name attached to the Kings of the Philistines.—See Poole's Synopsis Tit. Ps. xxxiv. and Univers. Hist. Ant. Part Vol. II. p. 218, Edit. 8vo.

In all the places in i. Sam. xxi., where the name of Achish occurs, the LXX. render it Ἄχις.—Compare the following Number.

XXXIII.

אֲכִישׁ בְּרֵמוּשׁוּר מֶלֶךְ גָּתָּר
Eng. Trans.—Achish the son of Maoch king of Gath.

The LXX., in the Rom. and Ald. editions, call Achish the son of Αἱμαχ, the Complut. Μαυχ, as in the Hebrew text, and the Alex. Μαβαβ; which last seems to be a corruption of the name as given in the Complut. edition. The Syriac and Arabic versions read Maacha.

The Complut. edition in this chapter calls this king of Gath sometimes Αχίς, and at other times Αχις, and the other principal editions and collated MSS. Αχις. Whether this king was the same person with that mentioned in i. Sam. xxi. (see preceding number) cannot, with certainty, be determined. It is, however, far from being improbable.

XXXIV.

וַיְזָה רָעָה מֶלֶךְ צָעֵר
Eng. Trans.—Hiram king of Tyre.

This name is variously expressed in the Hebrew text. In the places above quoted it is יְהוֹרָה Hiram, but in i. Kings v. 10, 18, יְהוֹרָה Hirom, and in ii. Chron. ii. 3, &c. viii. 2, 18, ix. 10, 21, יְהוֹרָה Huram. The Hebrew MSS. in general coincide with the printed Hebrew text: however, in i. Kings v. 5, MS. Kennicott 96 reads יְהוֹרָה Hirom, and so does MS. Kennicott 56 in ver. 12, of the same chapter. In i. Kings v. 10, 18, several MSS. and two very antient editions, the one printed in 1486, and the other in 1488, read יְהוֹרָה Hiram.—See Kennicott's Dissertat. General. p. 92. In i. Chron. xiv. 1, the Keri, four MSS. collated by Kennicott, and the Marg. of the Bomberg Edit. of the Bible, read יְהוֹרָה Huram, which was the original reading of four other MSS. collated by Kennicott. One MS. has the † on a rasure in ii. Chron. ii. 10,
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MSS. Kenn. No. 71, 225, and ver. 11, MS. Kenn. No. 117, and in the latter part of ver. 12, MS. Kenn. No. 147, 590, read הiram; and in the ii. Chron. viii. 18, three MSS., and a fourth, which has been altered to its present reading, have likewise, הiram. In ii. Chron. ix. 10, also, a great number of MSS. and some printed editions read הiram; and in ver. 21 of the same chapter, two MSS., perhaps three, read, likewise, הiram; and this was also the original reading of another MS. in the same place.

In all the passages where mention is made of this person the ancient versions uniformly read הiram, and so does the Chaldee paraphrase in Chron.; and this appears to be the proper method of expressing this name.

It may be here observed, that the same variations, as are above mentioned, are to be met with in the Hebrew in expressing the name of the famous artificer, whom Solomon sent for from Tyre, and employed in executing several works for the Temple.—See Tab. XVI. Note (o) Hiram.

*XXXIV.

ii. Sam. vi. 6. נר נבון
Eng. Trans.—Nachon's threshing-floor

i. Chron. xiii. 9. נר בחום
Eng. Trans.—The threshing-floor of Chidon.

It is probable that the difference in these names has been owing to the errors of the transcribers, and that the names were originally the same; but which of them is the genuine reading, or whether both of them may not be corrupted, it is impossible to determine. Kennicott's collations lend us no further assistance than to acquaint us that ten of the MSS. in i. Chron. xiii. 9, write the name more fully נבון. The Syriac and Arabic versions in ii. Sam., the Greek version by Aquila, the Targum of Jonathan, and the Chaldee paraphrase on Chron. make the Proper name an appellative, translating it the Prepared floor, or space. From their rendering (however improperly) the original text in this manner, it is evident that they all read נבון, or rather נבון (since נבון requires the feminine gender) from the root ב, or rather, to Prepare, &c.; a confirmation that, however they might be mistaken in the rendering
of the word, it was the same, or nearly similar to that which we now
have in the Hebrew text.

In i.Chron. xiii. 9, the Syriac version, which is there followed, as it
generally is, by the Arabic, seems to have read יִדַּמְיָל. Bochart in his
Hierozoicon Part I. B. ii. c. 3, thinks we ought to read in the Syriac
version דַּמֵּי, for דַּמְיָל רָמִי, "Propter Uzzae sanguinem ibi
effusum." But with all due deference to so great an authority, I am
inclined to believe that it is rather a various reading of the Hebrew text,
than a name given to the place from Uzza's punishment; since that has
an appropriate name applied to it in ver. 11, and ii.Sam. vi. 8, from that
very circumstance, and is differently expressed in the Syriac version.

The LXX., both in ii. Sam. vi. 6, and i. Chron. xiii. 9, seem to have
adhered to the Hebrew text, as it is read in our present copies. It may,
however, be observed that the Rom. and Ald. editions in ii. Sam. vi. 6,
read נַעְרֵא, a lection to be found in the Vulgate, till altered in the
edition of Sixtus v. (See Cappell. Crit. sacr. p. 370), and that the same
editions of the LXX. omit the name in i. Chron. xiii. 9. Josephus in
his Jew. Ant. B. vii. c. 4, s. 2, has Ἐλισαβήν.

XXXV.

ii. Sam. viii. 17. שָׁרְיָה

Eng. Trans.—Seraiah—the scribe.

The utmost confusion prevails in different places in the Hebrew text
in expressing the name of David's scribe.

In the passage above quoted he is called שָׁרְיָה Seraiah; in ii. Sam.
xx. 25, his name is שֶׁיְּהָ Sheja, in i. Chron. xviii. 16, שָׁשִּׁי Shavsha;
and in i. Kings iv. 3, (for I have no doubt but that the person there men-
tioned is the same with him who is recorded in the places above quoted)
he is called שֶׁיְּהָ Shisha; which is the reading likewise of two Heb.
MSS. and of the Chaldee paraphrase in i. Chron. xviii. 16. Amidst
such uncertainty it is impossible to determine which is the genuine
reading. "Utra scriptura præstat" (says Houbigant, speaking on this
very subject) "prorsus incertum."

It may not, however, be improper here to observe, that in ii. Sam. xx.
25, the Keri (which is followed by our English translators) and several
Heb. MSS. read שֶׁיְּהָ Sheva; that the Syriac and Arabic versions read
invariably Saria, except in i. Kings iv. 3, where they correspond to the
Hebrew text; and that the principal editions of the LXX. agree in
reading either שָׁשִּׁי or שֶׁיְּהָ.
Our authorized English version in ii. Sam. x. 6, makes מְלֵךְ מַעֲכָה the name of the king whose forces were hired by the children of Ammon to fight against Israel; but in i. Chron. xix. 7, the same version supposes it to be the name of the district or country over which he reigned. That the latter of these translations ought to be adhered to, and that in ii. Sam. x. 6 corrected from it, will not, I think admit of a doubt, if we consider, that מְלֵךְ מַעֲכָה in ii. Sam. x. 8, and i. Chron. xix. 7, is expressly mentioned as the name of the country over which the person reigned, who assisted the Ammonites; and in this sense, Josephus, recording the transaction alluded to above, considers it, Jew. Ant. B. vii. c. vi. s. i. ἡπεμποθοσαντο δε και τον εκ της Μιχας παλουμενη χωρας βασιλεα : They hired also the king of the country which was called Micha. It must be confessed, however, that there is little dependance to be placed in this respect on this author, who, in the chapter above quoted, makes Syrus, Suba, and Istobus, the names of three kings who assisted the children of Ammon.

It is true, that we read in i. Kings ii. 39, that—“Two of the servants of Shimei ran away unto Achish, son of Maachah king of Gath.”—But it ought to be considered, that, according to the Hebrew idiom, the word King in the above passage does not refer to Maachah, but to Achish his son. But even supposing that, as Maachah was the father of Achish king of Gath, he might have preceded his son in the same dignity, and be styled King Maachah of Gath; yet could he not be the person who was hired by the Ammonites to oppose Israel; for the country over which he reigned is called i. Chron. xix. 6, Syria-maachah, which was situated between the sources of the river Jordan and Damascus.

I would, therefore, translate the passage in ii. Sam. x. 6, thus;—“The children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba,” (or Zobah, as in i. Chron. xix. 6) “twenty thousand footmen, and of the king of Maachah” (not Maacah) “a thousand men, and of Ish-tob twelve thousand men.”

—Maacah.—Maachah, as in other places, according to the Masoretical pointing.
XXXVII.

ii. Sam. x. 16, 18.

Eng. Trans.—Shobach.

i. Chron. xix. 16, 18.

Eng. Trans.—Shophach.


XXXVIII.

ii. Sam. xix. 40.

Eng. Trans.—Chimham.*

Four Heb. MSS. collated by Kennicott, and one by De-Rossi properly read in ii. Sam. xix. 40, כמוה Chimham, as in ver. 37 and ver. 38; and this was originally the reading of three other MSS. collated by De-Rossi. The Syriac version, which is followed by the Arabic, has כמוה Bemham; which may be supposed either as an error of the transcriber for כמה Chemham, or of the translator, who might inadvertently read כמה for כמוה; or, finally, of the Hebrew copy from which he translated.

The Targum of Jonathan agrees with the Hebrew printed text in ii. Sam. xix. 40; but the Latin version of it reads improperly Chimham.

In ii. Sam. xix. 37, the Aldine and Complutensian editions of the LXX. add after Chimham, οὗὸς μου, My son, which Josephus in his Jew. Ant. B. vii. c. xi. s. 4, and the Syriac and Arabic translators seem also to have found in their copies; but there does not appear, at present, either in the Hebrew printed text, or collated MSS., the least vestige of this reading. On these authorities alone, however, it seems that Calmet in his Dict., Art. Chimham, makes Barzillai the Father of Chimham.

What is meant by the habitation of Chimham in Jeremiah xli. 17, the reader may learn by consulting Professor Blayney's Note on that place, p. 235.

XXXIX.

ii. Sam. xx. 24.

Eng. Trans.—And Adoram was over the tribute.

The Syriac and Arabic translations, and one Heb. MS. collated by

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Kennicott, read Adoniram, and thus the principal editions of the LXX., except the Complut., which reads Ἀδωνιράμ. This officer appears to be the same with Adoniram mentioned in i. Kings iv. 6, v. 14. See below No. LXV. and LXXIV.

XL.

ii. Sam. xxi. 16. Ἰσηβί-βενοβ.

Eng. Trans.—Ishbi-benob.

The Hebrew text has בְּנֵבֹב corrected in the Keri, which is the reading also of several Heb. MSS. and some antient editions collated by Kennicott. The Alexandrian MS. of the LXX. reads Ισεβίτι εν Νοβ, and the Complutensian edition Ισεβίτι Νοβ, considering Νοβ, the name of a place, with the preposition ι prefixed to it. And that there was supposed to be a place thus called is evident from the 18th and 19th verses of the above chapter, where for בְּנֵב, or בְּנֵב, Gob, a great number of Hebrew MSS. and some printed editions read בְּנֵב, or בְּנֵב, Nob. In the parallel passage in i. Chron. xx. 4, this place is called גזר, which Houbigant, Tom. II. p. 341, thinks, with great probability, to be the true reading. The Vatican and Aldine editions of the LXX. omit the words εν, or απο Νοβ, or Νοβ.

The true enunciation of the Proper name appears to be Ishbibenob, without any division, as is well observed by Houbigant on ii. Sam. xxi. 16.

XLI.

ii. Sam. xxi. 18. אַר פַּח, which was of the sons of the giant.

Eng. Trans.—Saph, which was of the sons of the giant.

Saph is called in the Hebrew text in i. Chron. xx. 4, מְסִפָּא, and more fully in five Hebrew MSS., and the Chaldee paraphrase מְסִפָּא; which reading is to be preferred is uncertain.

The giant. In ii. Sam. xxi. 18, and in the parallel passage in i. Chron. xx. 4, (where the word with the usual variation is written הרפים, הרפתו, הרפתו, הרפתו, הרפתו,) is considered by several translators as a Proper name, some expressing the initial letter, and others omitting it: thus the LXX. in ii. Sam. xxi. 18, have פַּח. Some of the collated MSS. in Sam. read תון קֶנֶבֶן, as in i. Chron. xx. 4, and the Vulgate makes it both a Proper name and an appellative, rendering it, Arapha de genere gigantum, and, in a subsequent verse, simply Arapha. Our English translators in king James's reign have in the margin Rapha.

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For הֶרֶפַע in i. Chron. xx. 4, many Hebrew MSS. and some early editions have plurally הֵרֶפִּיאֲלָה, and thus all the antient versions in that place.

In Matthews's English Translation of the Bible, printed in 1549, in that made in the reign of queen Elizabeth, as quoted by Bp. Horsley in his Bibl. Critic. Vol. I. p. 364, and perhaps in some other Old English translations, the word under consideration is rendered Haraphah.

Milton, in his inimitable Tragedy of Samson Agonistes, calls him Harapha, and alluding to the two chapters quoted above, the Chorus thus announces his approach;—

> I know him by his stride,
> The giant Harapha of Gath, his look
> Haughty, as is his pile high-built and proud.
> Ver. 1067—1069.

On his entry he is characteristically introduced boasting of his descent;—

> I am of Gath,
> Men call me Harupha, of stock renown'd
> As Og or Anak, and the Emims old
> That Kiriathaim held,—
> Ver. 1078—1081.

And on the giant's cowardly retreat, the Poet makes Samson, in reply to the chorus, exclaim;—

> I dread him not, nor all his giant brood,
> Though fame divulge him father of five sons,
> All of gigantick size,* Goliath chief.
> Ver. 1247—1249.

XLII.

ii. Sam. xxi. 19. יְכִלְתָּהָה יְכִלְתָּה בֵּית הַלָּחָה יְ כִלְתָּה

Eng. Trans.—Elhanan the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath the Gittite—

i. Chron. xx. 5.—דר עַלְתָּה יְכִלְתָּה אֲרוֹנִים אֲדוֹת הַלָּחָה יְכִלְתָּה

Eng. Trans.—Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite—

These passages (the former of which bears evident marks of

* Thus Milton expresseth the name; and not Goliath. And thus the name is expressed in some of our antient English versions in i. Chron. xx. 5.

It is rather singular that the two modes of enunciating this name should be pointed out by an author in whose writings the reader would hardly have expected such a
corruption) have been compared with each other by several accurate critics, and the corruptions successfully emended.

In the first place, it is observed, that the word יִשְׂרֵאֵל in ii. Sam. xxi. 19, ought to be written as in i. Chron. xx. 5, or rather יִשְׂרֵאֵל, with the Keri, several MSS., and the LXX., Syriac, and Arabic versions. Secondly, the word עָרָבִים Oregim, in ii. Sam. xxi. 19, which literally signifies weavers, and forms, in our version and others, part of the name of the Father of Elhanan, has, doubtless, through the carelessness of transcribers, at an early period, been inserted from the following line, where it occurs; and ought, therefore, in this place, to be rejected. Thirdly, it has been conjectured that the words בִּצְרוֹת הַלַּחְמוֹ in ii. Sam. xxi. 19, are a corruption of "דִּבְרֵי הַלַּחְמִים, which occur in i. Chron. xx. 5; but Houbigant, with great sagacity, imagines that they originally existed in both passages, and were the cause of the scribes omitting the words בִּצְרוֹת הַלַּחְמוֹ in ii. Sam. xxi. 19, and which ought to be inserted in that place. Fourthly, the word יְדֵי in ii. Sam. xxi. 19, is evidently a corruption of יְדֵי a brother, as it is read in i. Chron. xx. 5. Indeed, this word is so necessary to complete the sense in ii. Sam. xxi. 19, that our English translators have inserted it in their version of that place.


ii. Sam. xxiii. 8.*

Eng. Trans.—The same † was Adino the Ezinite.

Dr. Kennicott, to whose indefatigable labours, and critical sagacity.
we are under great obligations for having removed many difficulties which occur in the Proper names in ii. Sam. xxiii., and in the parallel chapter i. Chron. xi., clearly proves that no such person as Adino the Eznite ever existed; and that the words, which have been converted into a Person, with a Family or Local name, are a mistake of the transcribers for שָׁעִיר הַשָּׁעִיר, or הַשָּׁעִיר הַשָּׁעִיר, He lift up his spear.—See Kennicott's i. Dissertat. p. 64, &c.—See also Hallett's Notes Vol. II. p. 41; Houbigant on ii. Sam. xiii. 8, Tom. II. p. 349; and Calmet in his Dict. Art. Jashobeam.

ii. Sam. xxiii. 9. אלעזר בן דוד בן אהרון
Eng. Trans.—Eleazar the son of Dodo the Ahohite.

i. Chron. xi. 12. אלעזר בן דוד בן אהרון
Eng. Trans.—Eleazar the son of Dodo the Ahohite.

Our authorized English version in ii. Sam. xxiii. 9, reads רְדוּד, in conformity to the Masoretical correction; which reading is supported by nine Hebrew MSS. collated by Kennicott, and also by several antient editions.—See De-Rossi Tom. II. p. 196, where Kennicott's collations are corrected. On the contrary, full twice the number of collated MSS. in the same place read דוד.

It is difficult to determine how the LXX. read in ii. Sam. xxiii. 9, as most of the principal editions* of that version make the word רְדוּד, or רְדֵד, a Proper name, and retain, likewise, the word מִלְכָּה, which they consider as an appellative noun with an affix, translating it παττρίδα μαθητή, from רְדוּד, or רְדֵד, an uncle; in which sense this word is also here taken by the authors of the Vulgate, and the Syriac and Arabic versions, and of the Vulgate and Syriac versions in i. Chron. xi. 12. In the latter of these passages the Arabic version reads דָּוִד David.—See below Nos. XLVI. CXV.

It is rather remarkable that among all the numerous Hebrew MSS. and antient editions of the Hebrew Bible collated by Kennicott, no variation should be found in the termination of this name in the two

* The words רְדוּד however, are not to be found in the Ald. edit. or in some collated MSS.
passages of the i. Chron. xi. 12, xxvii. 4, where it occurs, and is
differently expressed, except in one old edition in i. Chron. xi. 12, where
the final letter is omitted.

On the whole, I think we may accede to Dr. Kennicott's opinion in
supposing, that the original reading of this name was יִרְדַּיָּאDodai, and
not יִרְדַּיָּא Dodo.—See Kennicott's i. Dissertat. p. 134.

Dr. Kennicott suspects, and not without reason, that in i. Chron. xxvii.
4, the words יִרְדַּיָּא אֶלֶּא יִרְדַּיָּאEleazar the son of, are dropt before יִרְדַּיָּאDodai.

It may here be observed that in the above passages יִרְדַּיָּא שָּמָּא, and
יִרְדַּיָּא שָּמָּא are equivalent expressions, signifying the Ahohite.—See
Kennicott i. c.

XLV.

ii. Sam. xxiii. 11. שָּמָּא בֶּן עַגָּא הָרָראִי
Eng. Trans.—Shammah the son of Agee the Hararite.

Our English translators, by referring us in the margin of this place to
i. Chron. xi. 27, where mention is made of שָּמָּא הָרְרָראִי Shammoth the
Harorite, and from thence to ii. Sam. xxiii. 25, where the name of
שָּמָּא הָרְרָראִי Shammah the Harodite is read, lead us to imagine that they
considered these names as belonging to the same person. But I am
inclined to think that this must be a mistake: for it is improbable that
the same person should be twice recorded in the same catalogue. It is
ture that Shammah is not mentioned in i. Chron. xi. 12, after Eleazar,
as in ii. Sam. xxiii. 11; but there is every reason to suppose, with Cappell,
Le Clerc, Hallett in his Notes Vol. II. p. 45, &c., and p. 51, and
Houbigant on i. Chron. xi. 13, that this name was originally read in
i. Chron. xi. 12, and that the omission has been owing to the carelessness
of transcribers, who, at an early period, being probably misled by a
similarity of phrase, have omitted several sentences, and attributed
to Eleazar that which, in reality, belongs to Shammah.—See also

Fourteen Hebrew MSS. collated by Kennicott, as well as six antient
editions, and the celebrated Bible, called Minchath Shai, in its Notes,
collated by the same person, read שָּמָּא שָּמָּא Shamma, for שָּמָּא Shammah.
One MS. has the ש on a rasure.

XLVI.

ii. Sam. xxiii. 24; i. Chron. xi. 26. אלָהָנָא בֶּן דָּדוֹּאִי
Eng. Trans.—Elhanan the son of Dodo.

A single antient edition of the Hebrew Bible (see Kennicott's Dissert.
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The LXX. in the Vatican and Alexandrian copies in ii. Sam. xxiii. 24, read ἔλεονω ἰος Δοδαί πατρακέλλου αὐτοῦ, evidently exhibiting two lections of the original Hebrew, דודא and דודו. The Aldine and Complutensian editions, with some collated MSS., omit the word under consideration in ii. Sam. xxiii. 24. The Vulgate considers דוד in both places as an appellative with an affix, rendering the passage thus, Elchanan filius patru ejus. The Syriac and Arabic versions in ii. Sam. xxiii. 24, omit the passage entirely; but in i. Chron. xi. 26, the former version agrees with the Vulgate in its interpretation of דוד, as does also the Arabic, which furnishes an additional reading, דוד David.
—See No. XLIV. and CXV.

The Vatican and Aldine editions of LXX. in i. Chron. xi. 26, read דוד, the Alexandrian דוד, and the Complutensian דוד.

XLVII.

ii. Sam. xxiii. 25. שִׁמְחַת הָהָרֹדֶה
Eng. Trans.—Shammah the Harodite.

i. Chron. xi. 27. שַמְמוֹת הָהָרֹדֶה
Eng. Trans.—Shammuth the Harorite.

i. Chron. xxvii. 8. שָׁמְמוֹת הָיוֹרֶה
Eng. Trans.—Shammuth the Izrahite.

Probably the original name of this person was שַם שַמְמוֹת, or שַם שַמְמוֹת; and the Local or Family name הָהָרֹדֶה. —See Kennicott’s i. Dissert. p. 180, 181.

It may not be improper here to observe, that in eight Hebrew MSS. and in an antient edition printed in 1493, or 1494, and in the Notes to J. Hen. Michaelis’s Bible, שָׁמְמוֹת is read for שִׁמְחַת, in ii. Sam. xxiii. 25, and that one Heb. MS. has the ה on a rasure.—See above No. XLV.

XLVIII.

ii. Sam. xxiii. 25. אֵלִיְהַת הָהָרֹדֶה
Eng. Trans. Elika the Harodite.

One MS. reads אֵלִיְהַת Elikah.—This person’s name is omitted in the Catalogue of David’s warriors in i. Chron. xi.—See Kennicott’s i. Dissert. p. 183. It is also omitted in the Vatican and Aldine editions of the LXX.,* and in the Syriac and Arabic versions in ii. Sam. xxiii. 25.

* In the Alex. MS. אנהא is an error of the transcriber arising evidently from the similarity of the uncial characters in אנהא and אלייה.
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XLIX.

ii. Sam. xxiii. 26; i. Chron. xi. 28, xxvii. 9.

**עַרְאֵה בֶן עַפָּאִס.**

Eng. Trans. — Ira the son of Ikkesh.

One Hebrew MS. in i. Chron. xi. 28, and the same MS. in i. Chron. xxvii. 9, reads **וְרָאֵה Irah.**

In the Arabic version of i. Chron. xi. 28, **עֵרָּא בֶּן עַפָּאִס** Ira the son of Afish, is an evident error of the transcriber for **עֵרָּא בֶּן עַפָּאִס** Ira the son of Akish, as it is properly written in ii. Sam. xxiii. 26.

L.

ii. Sam. xxiii. 28.

**זָלָמִן האהָהִיטָה.**

Eng. Trans. — Zalmon the Ahohite.

i. Chron. xi. 29. **זָלָמִן האהָהִיטָה.**

Eng. Trans. — Ilai the Ahohite.

That both these names were originally the same we may, I think, without difficulty conclude; but whether the latter is a corruption of the former, or the former of the latter, or whether they are not both corrupted, cannot be determined, as neither the collated Hebrew MSS. nor ancient versions (the two great sources of Biblical emendatory criticism) here yield us any satisfactory assistance. Dr. Kennicott in his i. Dissertat. p. 188, on very slender grounds, in my opinion, persuades himself that **זָלָמִן** Ilai is the original name, and that **זָלָמִן** Zalmon, is a corruption of it.

LI.

ii. Sam. xxiii. 29.

**חַלְלֶב בֶּן בַּעֲנָה הַנִּמְפָּחֵית.**

Eng. Trans. — Heleb the son of Baanah a Netophathite.

i. Chron. xi. 30. **חַלְלֶב בֶּן בַּעֲנָה הַנִּמְפָּחֵית.**

Eng. Trans. — Heled the son of Baanah the Netophathite.

i. Chron. xxvii. 15. **חַלְלֶב — הַנִּמְפָּחֵית.**

Eng. Trans. — Heldai — the Netophathite.

Several Hebrew MSS. collated by Kennicott and De-Rossi, as well as the Vulgate, and the Complutensian edition of the Hebrew text and LXX. read in ii. Sam. xxiii. 29 **חַלְלֶב** Heled, as in i. Chron. xi. 30, and, as in all probability, it was originally read in i. Chron. xxvii. 15. — See Kennicott's i. Dissert. p. 190.
Three Hebrew MSS. in ii. Sam. xxiii. 29, and in i. Chron. xi. 30, a much greater number, together with the Bibl. Bomberg. in the margin, and the celebrated Bible called Minchath Shai read Baana.

LII.

ii. Sam. xxiii. 29. אֲדֹנָי בֶן רַבִּי
Eng. Trans.—Ittai the son of Ribai.

i. Chron. xi. 31. אַרְתָּן בֶן רַבִּי
Eng. Trans.—Ithai the son of Ribai.

Seven Hebrew MSS. and two very antient editions read in ii. Sam. xxiii. 29, אַרְתָּן, as in the printed Hebrew text in i. Chron. xi. 31, and four Heb. MSS. in i. Chron. xi. 31, and the Chaldee paraphrase, published by Wilkins, read טִין, as in the printed text in ii. Sam. xxiii. 29. It is not improbable but that the original name in both places was אַרְתָּן Ithai.—See Kennicott's i. Dissert. p. 191.

LIII.

ii. Sam. xxiii. 31. אֶבִי-עֶלְבֹּן הָעֲרָבִית
Eng. Trans.—Abi-albon the Arbathite.

i. Chron. xi. 32. אָבֵי-עֶלְבֹּן הָעֲרָבִית
Eng. Trans.—Abiel the Arbathite.

We should probably read in i. Chron. xi. 32, אוּרֶלְבֹּן, or אוּרֶלְבֹּן, as in ii. Sam. xxiii. 31.—See Kennicott's i. Dissert. p. 194, 195.

LIV.

ii. Sam. xxiii. 32. בנֵי יָשָה—
Eng. Trans.—Of the sons of Jashen—

i. Chron. xi. 34. בֵּנֵי חוֹשֵׁם הָגִזְוִית
Eng. Trans.—The sons of Hashem the Gizonite.

Dr. Kennicott, with a considerable degree of probability, proposes to read בֵּנֵי חוֹשֵׁם הָגִזְוִית Gouni the son of Hashem.—See that learned author's i. Dissert. p. 201, &c. and p. 545.

It may be pertinent to the present purpose to observe, that one Hebrew MS. No. 201, which Dr. Kennicott, in his Dissertat. General. speaks of as “antiquissimis præstantissimisque accensendus,” originally read בֵּנֵי חוֹשֵׁם הָגִזְוִית in ii. Sam. xxiii. 32. Three Heb. MSS. in i. Chron. xi. 34, read חוֹשֵׁם.

* Some editions read אֵברִיעָלִיבֹן.
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LV.

ii. Sam. xxxiii. 33. איהים בן שאר החרית.
Eng. Trans.—Ahiam the son of Sharar the Hararite.

i. Chron. xi. 35. איהים בן שכר החרית.
Eng. Trans.—Ahiam the son of Sacar the Hararite.

Several Hebrew MSS. collated by Kennicott and De-Rossi, and the Proph. Soncin, printed in 1486, read in ii. Sam. xxxiii. 33, שארד, but in i. Chron. xi. 35, one MS. reads as in ii. Sam. xxxiii. 33, שארר, another MS. שאריר, two other MSS. שחרר, and the Hagiogr. printed at Naples has שחרר.

Dr. Kennicott in his i. Dissert. p. 204, thinks it probable that שחרר in ii. Sam. xxxiii. 33, is a corruption of שארר as in i. Chron. xi. 35, since a person of the name of שארר is mentioned in i. Chron. xxvi. 4, and that, perhaps, the name of שארר is nowhere to be met with in Scripture except in the above passage in ii. Sam. xxxiii. 33. I must confess that these reasons have but little weight with me, so as to make the scale preponderate in favour of the reading in i. Chron. xi. 35.

It is to be regretted that the Hebrew MSS. as well as ancient versions lend us, in the above-mentioned places of ii. Sam. xxxiii. 33, and i. Chron. xi. 35, no assistance to determine which lection is to be preferred.

In the Local or Family name in ii. Sam. xxxiii. 33, we ought to read שארד.

LVI.

ii. Sam. xxxiii. 34. אליפלט בן אʰסבאי בן מָאָאָחֵית.
Eng. Trans.—Eliphelet the son of Ahasbai, the son of the Maachathite.

i. Chron. xi. 35, 36. אליפלט בן אֵר הֶפֶּה הֵמוֹכָהֵית.
Eng. Trans.—Eliphaphel the son of Ur, Hether the Mecherathite.

I readily concur with Dr. Kennicott in thinking that the evidently corrupted passage in i. Chron. xi. 35, 36, is to be emended from that in ii. Sam. xxxiii. 34, and that omitting in ii. Sam. either the word בן in the second place, or the article prefixed to the Local name, we should correct the passage both in ii. Sam. xxxiii. 34, and i. Chron. xi. 35, 36, thus; אליפלט בן אֶחְסָבָי הַמָּאָאָאָחֵית, Eliphelet the son of Ahasbai the Maachathite.—See Kennicott’s i. Dissert. p. 204—206.
LVII.

ii. Sam. xxiii. 34. 挲שס הניה יִשְׂרָאֵל
Eng. Trans.—Eliam the son of Ahithophel the Gilonite.

i. Chron. xi. 36. קְנָה יִשְׂרָאֵל
Eng. Trans.—Ahijah the Pelonite.

Dr. Kennicott thinks that the passage in i. Chron. xi. 36, should be corrected and supplied from that of the ii. Sam. xxiii. 34, and to this opinion I readily subscribe.—See Kennicott’s i. Dissert. p. 207.

LVIII.

ii. Sam. xxiii. 35. הרזא
Eng. Trans.—Hezrai.

i. Chron. xi. 37. חֶזְרוֹ
Eng. Trans.—Hezro.

The Keri in ii. Sam. xxiii. 35 (which is followed, as usual, by our translators) as well as several Hebrew MSS. and antient editions in that place read חֶזְרוֹ Hezrai. Three Hebrew MSS. in i. Chron. xi. 37, support, likewise, the same reading; as do also all the antient versions both in ii. Sam. xxiii. 35, and i. Chron. xi. 37, except the Vulgate in i. Chron., where it reads Hezro. We may conclude, therefore, with Dr. Kennicott in his i. Dissert. p. 207, &c. that the original reading in both places was חֶזְרוֹ Hezrai.

LIX.

ii. Sam. xxiii. 35. פָּאָרָא יִשְׂרָאֵל
Eng. Trans.—Paarai the Arbite.

i. Chron. xi. 37. נָעָרָא בַּן אֶצְבָּי
Eng. Trans.—Naarai the son of Ezbai.

I think with Dr. Kennicott (as far as so disputable a matter will admit) that the passage in ii. Sam. xxiii. 35, is corrupted, and should be emended from that in i. Chron. xi. 37.—See Kennicott’s i. Dissert. p. 209, &c.

It may not be improper here to observe, that two Hebrew MSS., and probably a third, read in ii. Sam. xxiii. 35, יָאָרָא the Archite, as did also a fourth Hebrew MS. originally. This lection supports in part the reading to be met with in the Vatican and Alexandrian editions of the LXX.—See Kennicott l. c.
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LX.

ii. Sam. xxiii. 36. נאלג בן נחון משבע בן חנור.
Eng. Trans.—Igal the son of Nathan of Zobah, Bani the Gadite.

i. Chron. xi. 38. יהלמ בן נתן מבחר בן חגרי.
Eng. Trans.—Joel the brother of Nathan, Mibhar* the son of Haggeri.

Dr. Kennicott having in his i. Dissert. p. 212—216, to which I refer my reader, with great critical accuracy compared the above passages, and also the accompanying antient versions, and with his accustomed soundness of judgment pointed out the corrupt words, and in what manner they ought to be emended, makes it unnecessary for me to enlarge on the passages any further than by adding the learned author's emendation, and such notices as the collation of Hebrew MSS., since the publication of the Dr.'s Dissertation, has afforded us.

The Dr's conclusion, after a critical investigation of the above passages, is, that we ought to read in both of them, as follows,—

In ii. Sam. xxiii. 36, one Heb. MS. omits the words בֵּן חנור.

In i. Chron. xi. 38, three Heb. MSS. read בְּנֵי חֲרֵנַּר as one word, and to which one of the MSS. prefixes the word בְּנֵי. Another MS. prefixes בְּנֵי to מֵבָּר; a fifth Heb. MS. omits בְּנֵי after מֵבָּר; and three Heb. MSS. read יַעֲרֵנַּר, as in ii. Sam.: and this, likewise, was originally the reading of a fourth Heb. MS. The Chaldee paraphrase on i. Chron., published by Wilkins, reads עֲרָנָה.

LXI.

ii. Sam. xxiv. 16. עַרְוָנָה.
Eng. Trans.—Araunah.

ii. Sam. xxiv. 18. עַרְוָנָה.
Eng. Trans.—Araunah.

ii. Sam. xxiv. 20, 21, 22, 23, 24. עַרְוָנָה.
Eng. Trans.—Araunah.

i. Chron. xxi. 15, 18, 20, 21, 22, 23, 24, 25, 28;
i. Chron. iii. 1. עַרְנָן.
Eng. Trans.—Ornan.

The Keri in ii. Sam. xxiv. 16, 18, corrects the name, as in ver. 20, &c.

* The son of Haggeri. In marg. of Eng. Bible, or the Haggerite.
and this is the reading, likewise, of several Heb. MSS. and
some printed editions in the Text of both these places. In i. Chron.
xxi. and ii. Chron. iii. 1, this name is invariably written יְרֵם, and as
invariably in the Chaldee paraphrase, published by Wilkins, יְרָם.

All the editions of the LXX. in ii. Sam. xxiv. read Ὄπρα, as do also
the Vatican and Alexandrian in i. Chron. xxi.; but the Complutensian
edition in i. Chron. reads, in conformity, as usual, to the Heb. text,
Ὅπραν, and this reading is occasionally adopted by the Aldine edition.
The Syriac and Arabic versions constantly read Αραν.

The text of the Targum of Jonathan in ii. Sam. xxiv. 16, in the
London Polyglott has הָרוּהַ, but in all other places in the same chapter
הָרוּהַ. Other editions of this Targum exhibit, likewise, a variation in
expressing this name.—See Var. lect. et. Observat. in Chald. paraph.
Lond. Polyglott. Tom. VI. p. 43, c. 2.

Whether יְרֵם Arunah, or יְרֶם Orman, be the original reading of the
name it is impossible to determine.

The Local name of this person in the Arabic version in ii. Sam. xxiv.
16, 18, where he is styled אל比亚סני the Basanite, is evidently an error
of the Copyist for אל比亚סני the Jebusite, as it is properly expressed
in i. Chron. xxi.

LXII.

i. Kings i. 8. רְעִי

Eng. Trans.—Rei.

All the copies of the LXX., except the Complutensian, agree in
reading Ρυρη; from whence we may conjecture that either the LXX.
found רי Resi for רי in their copies of the Hebrew text, or that, at an
early period, some transcriber mistook PHEÎ for ΡΗΣΙ, and thus
introduced the error into the Greek text. * The Complutensian edition
of the LXX. omits the name. The Syriac version, by an improper
collocation of the Diacritical point, for Ρηραι reads Ραι; and
the Arabic version still more erroneously, دیا دیا Doah.

LXIII.

i. Kings iv. 3. פֶּלֶה עֵיקָה אָדֹמֶה בֶּן שִׁשַּׁה שִׁשַּׁה סֵפֶרֶם

Eng. Trans.—Elihoreph and Ahiah, the sons of Shisha, scribes.

Two Hebrew MSS. collated by Kennicott for בֶּן sons, read בֵּן son:

* A few collated MSS., I since find, have Ρη.
and this was originally the reading of one Heb. MS. in the possession of De-Rossi. The LXX., likewise, appear to have found the same reading in their copies. If this reading be allowed, the following punctuation of the sentence must be adopted; Elihoreph, and Ahiah the son of Shisha, scribes.

With respect to the name of שישה Shisha, see what is observed above No. XXXV.

LXIV.
i. Kings iv. 6. אִישֵׁה
Eng. Trans.—Ahishar.

One Hebrew MS. reads erroneously חָוִית the brother of Shar; and one Heb. MS., and perhaps a second, אִישָׁד אִישׁ Shad, which was also the original reading of a third Heb. MS.

The Syriac version calls this person אביסאר Abisar, the Arabic version less corruptly אביסאר Abisar.

After this name the Vatican and Alexandrian copies of the LXX. have the following addition; καὶ Ἐλιακ ὁ ὀικονομικὸς καὶ Ἐλιαβ ὁ τὸν Σαφ (Alex. and Ald. Σαφατ) εἶπε τῆς πατρίας. The Aldine and Complutensian editions omit the former, but retain the latter part of this addition, which is not to be met with in any other ancient version.

LXV.
i. Kings iv. 6. אָד.nextLine: אָדָון אָדימת son of Abda.
Eng. Trans.—Adoniram the son of Abda.

The words בֶּן אֶבֶד the son of Abda, are wanting in two Hebrew MSS. collated by Kennicott, in one in the possession of De-Rossi, in the Proph. Soncin. printed in 1486, and in the Bibl. Soncin. printed in 1488. —See above No. XXXIX. and below No. LXXIV.

LXVI.
Eng. Trans.—8. The son of Hur.—9. the son of Debar.—10. the son of Hesed.—11. the son of Abinadab.—13. the son of Geber.

The Vulgate considers the word בֶּן, son, in all these places, as making part of the Proper names, and renders them accordingly, BenHur,—Bendecar,—Benhesed,—Benabinadab,—Bengaber; which mode of enum-
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Associating these names our English translators of the Bible have noticed in the margin.* The Arabic version, also, which is evidently made in this book from the Syriac, adds the Syriac translation of the word ב to the three first names, rendering them thus; Barhur, Bardecar, Barhesed; but, afterwards, inconsistently translates the Syriac word ב, Bar, which, in the Syriac version, precedes the two remaining names, by בר the son. In the LXX. we meet with traces of this mode of expressing these Proper names, the Roman edition reading in ver. 8, בבר uv Ονα, the Alexandrian MS. בבר uv Ονα, the Aldine edition בברמפ,† and the Complutensian בברמפ, the two former copies expressing the original word, and also its translation. In ver. 10, the Complutensian edition reads בברמפס.—See what is observed in Notes on Tab. XI. No. 1. (bt) Vol. I. p. 200.

LXVII.
i. Kings iv. 9. אֶלון בְּהֵית חָנוֹן
Eng. Trans.—And Elon-beth-hanan.

A few Heb. MSS. and some antient printed editions read בן חנן the son of Hanan; (see De-Rossi Tom. II. p. 205) in conformity to which the Complutensian edition of the LXX. reads בברמפס. Should any person be inclined to think that this is the original reading, it will be necessary for him, in order to render it more consistent, to place a full stop after אֶלון Elon, and to connect the latter part of ver. 9, with what follows, translating the whole passage thus; “The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon. The son of Hanan, the son of Hesed, in Aruboth.” It must be confessed, however, that the original text stands not in need of these conjectures.

LXVIII.
i. Kings iv. 12. בֵּֽעְנָה
Eng. Trans.—Baana (the son of Ahilud.)

Fourteen Hebrew MSS. and two very antient editions read בֵּֽעְנָה Baanah.

LXIX.
i. Kings iv. 14. אֲחִינָבָּב בֶּן יָדָא
Eng. Trans.—Ahinabab the son of Iddo.

One Hebrew MS. reads בַּיָּדָא, and another עַבְד הַיָּד, and the name

* Margin. For Hesed our English translators both in the Text and margin in the first edition read erroneously Heseb.

† In Boss's Collat. בברמפס.
of Ahinadab's father is variously expressed in the Hebrew MSS. and antient editions. Two MSS. and one antient edition read אִדְדּוֹ, one MS., corruptly, אָדָד, two MSS. אִדְדּוֹ, twelve, perhaps thirteen, MSS., and six antient editions have אָדָד, which was likewise the original reading of two other MSS.; three MSS. read אָדָד, and one אִדְדּוֹ.

Calmet in his Dict. Art. II. Iddo, makes Iddo the son of Ahinadab; whereas, Iddo was the father of Ahinadab; and thus he is rightly called by Calmet himself Art. Ahinadab.

LXX.

i. Kings iv. 16. בָּאָנָּה
Eng. Trans.—Baanan, (the son of Hushai.)

Nine Hebrew MSS. read בָּאָנָּה Baanah; and thus the first edition of our authorized English version, and all the subsequent editions, which I have had an opportunity of consulting, express the name. But as the printed Hebrew text reads בָּאָנָּה Baanah, it ought to have been rendered by our translators, Baana. Possibly, however, they might make use of a copy of the original, where the name was printed בָּאָנָּה Baanah, and not בָּאָנָּה Baana.

LXXI.

i. Kings iv. 18. שִּׁמְיָה בֶּן אָלָּה
Eng. Trans.—Shimei the son of Elah.

Several Hebrew MSS. and antient editions read אָלָּה. Here also the first, and subsequent editions of our authorized English version vary from the commonly received Hebrew text by reading Elah, instead of Ela.—Compare the preceding No.

LXXII.

i. Kings x. 1, &c.; ii. Chron. ix. 1, &c. מֶלְבֶּרֶת שֶׁבַּהָ
Eng. Trans.—The Queen of Sheba.

The name of the Queen of Sheba, who came to visit Solomon, is nowhere mentioned in Scripture, though she is particularly recorded both in the Old and New Testament.—See in addition to the above quoted places, Matth. xii. 42, Luke xi. 31. Josephus in his Jew. Ant. B. viii.
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c. vi. s. 2, &c.: calls her Nicaule, Queen of Egypt and Ethiopia, and quotes Herodotus in support of his assertion: but no such name occurs in Herodotus; and it is generally acknowledged, that this valuable Jewish Historian is here, as in many other places of his works, mistaken.

The name by which this Queen is commonly known among the Orientals is * Balkis, or Belkis; and who, they say, was a lineal descendant from Kahtan; the same with Joktan of the Scriptures.

Many stories, among the Eastern writers are recorded of this Queen, which it will be unnecessary to mention. The following account, however, of this famous personage, and her posterity, drawn from authentic records of the kingdom over which she once reigned, and extracted from the Travels of Mr. Bruce, who resided a considerable time in those parts, is of too important a nature not be submitted to the Reader.

"It is now that I am to fulfil my promise to the reader, of giving him some account of the visit made by the Queen of Sheba, (it should properly be Seba, Azab, or Azaba, all signifying South,) as we erroneously call her, and the consequences of that visit; the foundation of an Ethiopian monarchy, and the continuation of the sceptre in the tribe of Judah, down to this day.—

"We are not to wonder if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews, with their correspondents the Cushites and shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian,
and all the countries round, vouch it pretty much in the terms of Scripture.

"Many (such as Justin, Cyprian, Epiphanius, and Cyril) have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

--- Medis levibusque Sabaeis
Imperat hos sexus, regimenque sub armis
Barbariae pars magis jacet. CLAUDIAN.

"Her name the Arabs say was Belkis; the Abyssinians, Maqueda. Our Saviour calls her Queen of the South, without mentioning any other name, but gives his sanction to the truth of the voyage. 'The Queen of the South (or Saba, or Azab) shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.' (Matth. xii. 42; Luke xi. 31.) No other particulars, however, are mentioned about her in Scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50° of the continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country.—"

"Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.'—(i. Kings x. 1, and ii. Chron. ix. 1.) Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews. (Matth. xii. 42, and Luke xi. 31.) And in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever, (i. Kings x. 9, and ii. Chron. ix. 8.) which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

* "By this is meant the country between the tropic and the mountains of Abyssinia, the country of Shepherds, from Berber Shepherd."
"She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

"The Annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as Scripture has said nothing about it.

"The Abyssinians, both Jews and Christians, believe the xlvth Psalm to be a prophecy of this queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

"To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or Supreme Judges, three of whom always attend the king,) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or High-priest; and this charge, though the book itself was burnt with the church at Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future. First, she enacted, that the
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The crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The Queen of Saba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced Christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in the name of the Queen, or in giving her two names. As for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssins, and their country part of Abyssinia, from the earliest ages, to the Mahometan conquest, and after. They were her subjects; first, Sabean Pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the Temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans."


LXXIII.

i. Kings xi. 29, 30, xii. 15, xiv. 2, 4, xv. 29; ii. Chron. ix. 29.

Eng. Trans.—Ahijah.

i. Kings xiv. 4, 5, 6, 18; ii. Chron. x. 15.

Eng. Trans.—Ahijah.

It is remarkable that in all the places where the Hebrew printed text
reads אֲחִיוֹת. Ahijah, the collated Hebrew MSS. universally agree with it. In i.Kings xiv.4, one Heb. MS. for אֲחִיוֹת Ahijahu, reads אֲחִיוֹת Ahijah; in ver. 6, three MSS. have the same reading; in ver. 18, two MSS., and in ii.Chron.x.15, seven MSS. concur in reading אֲחִיוֹת Ahijah.

LXXIV.

i. Kings xii. 18. אָדוֹרָם, who was over the tribute.

Eng. Trans. — Adoram, who was over the tribute.

ii. Chron. x. 18. הֶדוֹרָם, who was over the tribute.

Eng. Trans. — Hadoram, who was over the tribute.

Three Hebrew MSS. in Kennicott’s collations read in i. Kings xii. 18, הָדוֹרָם Hadoram, as in the printed Heb. text in ii. Chron. x. 18. Buxtorf’s Remark on the slight variation in the enunciation of this and other Proper Names is so sensible, and pertinent to our present purpose, that I beg leave here to produce it. “Pronunciationes diversis temporibus variant, et uterque autor sequitur pronunciationem suo tempore usitatam. Porro, liber Chronicorum posterior scriptus est, cum lingua ex captivitatibus fuit nonnulla deflexa, cumque asperiores literas gutturales fugere inciperent. Sic qui OTIK i.Reg.c. 12, 18, vocatur DTIH ii.Par.c. 10, 18.”—Buxtorf. Vind. citat. a Pole Synops. i. Chron. xi. 35.

The LXX., Syriac, and Arabic versions, both in i.Kings xii. 18, and ii. Chron. x. 18, read אֲדוֹנִירָם Adoniram.* Whether this be the same person with Adoram mentioned ii.Sam. xx. 24, and who is called Adoniram i.Kings iv.6, v. 14, is not certain: though it is probable that the same person is meant in those places.—See No. XXXIX. and LXV.

LXXV.

i. Kings xii. 22; ii. Chron. xii. 5, 7, 15. שֶׁמֹאֵיהַ.

Eng. Trans. — Shemaiah.

ii. Chron. xi. 2. שֶׁמֹאֵיהַ.

Eng. Trans. — Shemaiah.

One Heb. MS. collated by Kennicott in ii. Chron. xii. 5, and another in ver. 7, read שֶׁמֹאֵיהַ Shemaiahu; and two Heb. MSS. and the Bible Complut. in ii. Chron. xi. 2, read שֶׁמֹאֵיהַ Shemaiah.

* We must except, however, the Alex. MS. and Complut. edition in ii. Chron., the former of which reads, with three MSS. אֲדֹרַם, and the latter אֲדֹרַם.
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LXXVI.
i. Kings xiii. 1. אִישׁOLUME.

Eng. Trans.—A man of God.

The man of God, who came to Jeroboam while he stood by his idolatrous altar to offer incense, is called by Josephus in his Jew. Ant. B. viii. c. viii. s. 5, p. 445 (see also p. 446, 468) Ἰάδων Jadon, and is supposed by several commentators on Scripture to be the same with Iddo the seer mentioned ii. Chron. ix. 29, xii. 15, xiii. 22.

Michael Glycas in his Annals, as quoted in the Notes to Havercamp’s edition of Josephus, Vol. I. p. 445, speaking of the above-mentioned prophet, observes, Ο μὲν Ἰωσήφος Ἰάδων αὐτὸν ονομάξετ ἢ δὲ βιβλίον Παραλειπομένων (read Παραλειπομένων) Ἰωναὶ αὐτὸν ἡμας καλείσθαι ἐδίδαξεν. Josephus calls him Jadon; but the Book of Chronicles hath informed us that he is to be called Joel. For the explanation of this, I must refer my readers to what I shall hereafter have occasion to observe on the name of Iddo* where he will find that some of the copies of the LXX. read Ἰωναὶ Joel, a reading which M. Glycas, without doubt, found in his own copy.

LXXVII.
i. Kings xvi. 9. Ἀρζα, steward of his (Elah’s) house.

Eng. Trans.—Arza, steward of his (Elah’s) house.


LXXVIII.
i. Kings xvi. 34. Ἰοσοῦβ.

Eng. Trans.—Segub.

The Keri (which is followed, as usual, by our English Translators) and many Hebrew MSS. read Ἰοσοῦβ. Several Hebrew MSS. have Ἰοσοῦβ. All the antient versions, except the Syriac, follow the reading of the Keri. The Syriac version in its printed text has Ἰοσοῦβ Sebob, but the Pocockian MS. reads Ἰοσοῦβ Secob.

* See below No. CXI.
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LXXIX.

i. Kings xvii. 1, 13, 15, 16, 18, 22, 23, 24, xviii. 1, 2, 7, 8, 11, 14, 15, 16, 17, 21, 22, 25, 27, 30, 31, 36, 40, 41, 42, 46, xix. 1, 2, 9, 13, 19, 20, 21, xxi. 17, 20, 28; ii. Kings i. 10, 13, 15, 17, ii. 1, 2, 4, 6, 8, 9, 11, 13, 14, 15; iii. 11, ix. 36, x. 17; ii. Chron. xxi. 12.

Eng. Trans.—Elijah.

ii. Kings i. 3, 4, 8, 12; Malachi iv. 5.

Eng. Trans.—Elijah.

One Hebrew MS. in i. Kings xviii. 2, one Heb. MS. in ver. 30 of the same chapter, one Heb. MS. in ii. Kings ix. 36, and one Heb. MS. in ii. Chron. xxi. 12, read נלוח; and this is the only variation, I believe, which the Hebrew MSS. furnish where the text reads נלוח Elijah. Our authorized English version constantly reads Elijah; in the margin, however, i. Kings xvii. 1, it has, “Heb. Elijah.”

In ii. Kings i. 3, six Hebrew MSS. and three antient editions, collated by Kennicott, and some MSS. collated by Houbigant, Tom. II. p. 451, and two Heb. MSS., perhaps a third, in Malachi iv. 5, read נלוח Elijah; and this was the reading of one Heb. MS., and probably of a second, collated by Kennicott, in ii. Kings i. 3.

The LXX. supports the former of these lections as exhibited in the text, by reading, invariably, I believe, Ελιγγου.

LXXX.

i. Kings xviii. 3, 4, 5, 6, 7, 16.

Eng. Trans.—Obadiah.

Our English translators properly observe, in the margin i. Kings xviii. 3, that the Hebrew text reads Obadiah. One Hebrew MS. in the latter part of ver. 3, and one Heb. MS. in ver. 4, collated by Kennicott, read נלוח. But the present Hebrew text is not only supported by the agreement of the Heb. MSS., but by the concurrent testimony of the LXX. and Arabic versions, which express the Vau at the end of the name.

* In some copies iii. 23.
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LXXXI.

i. Kings xx. 35. אֶשֶׁר צְדָקָנוּ אֱלֹהִים

Eng. Trans.—A certain man of the sons of the prophets.

The person who is here recorded, but whose name is not mentioned, is called by Josephus Jew. Ant. B. viii. c. xiv. s. 5, Μεχας Μιχαέας, and whom Whiston, in his Notes of Josephus, l. c., and Calmet in his Dict. Art. II. MICAIAH, suppose to be Micaiah the son of Imlah, mentioned in i. Kings xxii.; ii. Chron. xviii.—See following No.

LXXXII.

i. Kings xxii. 8, 9, 13, 14, 15, 24, 25, 26, 28. מִכְּאָיָו

Eng. Trans.—Micaiah the son of Imlah.

ii. Chron. xviii. 7, 8, 12, 13, 23, 24, 25, 27. מִכְּאָיָו

Eng. Trans.—Micaiah the son of Imla.

ii. Chron. xviii. 14.—Micaiah.

Eng. Trans.—Micaiah.

For מיכאל, as in the printed Hebrew text in ii. Chron. xviii. 14, two Hebrew MSS. read מיכאל, Micaiah, and one Heb. MS. in conformity to every other place where this name occurs, מיכהו, which is indisputably the proper reading in the Hebrew text. The Chaldee paraphrase on Chronicles reads (except in the two first verses where this name occurs in ii. Chron. xviii., and where it agrees with the Hebrew text) invariably מיכהו Micah.

Calmet in his Dict. makes Micaiah to be of the tribe of Ephraim; but I know of no passage in Scripture which can authorize us to draw such a conclusion.—See the preceding No.

Many Hebrew MSS., and two very antient editions in i. Kings xxii. 8, 9, read מיכאל, as in ii. Chron. xviii., and so does the Chaldee paraphrase on Chron., except in ii. Chron. xviii. 23, where the name is written מיכאל, thus uniting both lections.
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LXXXIII.

i. Kings xxii. 11.

Eng. Trans.—Zedekiah the son of Chenaanah.

i. Kings xxii. 24; ii. Chron. xviii. 10, 23.

LXXXIV.

i. Kings xxii. 34.

Eng. Trans.—A certain man drew a bow at a venture.

Josephus in his Jew. Ant. B. viii. c. xv. s. 5, calls this person Amanus; others give him the name of Naaman.—See Note on Josephus 1.c. edit. Havercamp.

LXXXV.

ii. Kings iii. 4.

Eng. Trans.—Mesha King of Moab.

The LXX. version reads Mosa.

LXXXVI.

ii. Kings iv. 1.

Eng. Trans.—There cried a certain woman of the wives of the prophets unto Elisha.—

Jonathan in his Targum on the above passage calls the husband שבערה

* The words of Josephus are; Πασ δε τις βασιλικος του Αδαμου, Λαμανος ονομα, τοξωσας εις τον ουολημον—.
Obadiah, and makes him the same with Obadiah, who in i. Kings xviii. 3, &c., is described as Governor of the house of Ahab, and as the person that rescued from Jezebel’s vengeance an hundred men of the Lord’s prophets. Several other Jewish writers concur in the same opinion. Josephus also in Jew. Ant. B. x. c. iv. s. 2, calls this person by the same name.

LXXXVII.

ii. Kings xv. 25. אֲרֹב חָיָה אֲרִיָּה יְהוּדָה

Eng. Trans.—Argob and Arieh.

The Vulgate considers these names as appertaining to places in Samaria; whilst others, with more probability, look on them as the names of two persons.

LXXXVIII.

ii. Kings xviii. 17. רֹב שַׂרְיָה יְהוּדָה

Eng. Trans.—Rabsaris.

Some suppose that this is not a Proper name, but a term of dignity, signifying, The chief eunuch, or master of the eunuchs, and applicable to Tartan, whose name immediately precedes it. The Arabic version in this place renders it שֹׁבֵנ חַאֵר Chief of the guards.—See No. CCCCXX.

LXXXIX.

ii. Kings xviii. 17, &c.; xix. 4, &c.; Isai. xxxvi. 2, 4, &c. xxxvii. 4, 8. רָב שַׂקְוָא

Eng. Trans.—Rabshakeh.

Ecclus. xlviii. 18, רָבָּשְּאֵה יְהוּדָה

Eng. Trans.—Rabsaces.

This word (which in the printed Hebrew text in ii. Kings xviii. 17, in some editions, and in several Heb. MSS., is read רָבָּשְּאֵה רָבָּשְּאֵה and רָבָּשְּאֵה רָבָּשְּאֵה) has, as well as that noticed in the preceding No., been supposed by some to be a term of dignity, and not a Proper name. The Arabic version in ii. Kings, renders it appellatively שֹׁבֵנ חַאֵר Chief of the army; others, The chief butler, or cup-bearer, an officer antiently of great dignity in the courts of the Eastern princes. But in the passages in Isaiah xxxvii. 4, 8,

* Rabshakeh. Thus the first edit. of our authorized Eng. Trans. invariably. Most of the subsequent edits. in ii. Kings have Rab-shakeh.
where the word again occurs, the same version renders it as a Proper name. In order to account for this apparent inconsistency, it may be necessary to observe, that this version is not the work of one person, but of two, or perhaps more.—Compare No. CCCCXX.

**XC.**

ii. Kings xviii. 18, 26; Isai. xxxvi. 3, 22, and xxii. 20.

אֵלִיאֵקִים בֶּן חַלְיָיאָה

Eng. Trans.—Eliakim the son of Hilkiah.

ii. Kings xviii. 37.

אֵלִיאֵקִים בֶּן חַלְיָיאָה

Eng. Trans.—Eliakim the son of Hilkiah.

Many Hebrew MSS., collated by Kennicott, read in ii. Kings xviii. 37, חַלְיָיָה, as in the other places of Scripture.

Eliakim, mentioned in Isaiah xxii. 20, I suppose with Grotius on that place, and Bp. Lowth, on ver. 15 of that chapter, to be the same with Eliakim, treasurer to Hezekiah at the time of Sennacherib's invasion.—See Tab. X. No. 2. Note (cm) Eliakim, or Joacin, Vol. I. p. 121.

**XCI.**

ii. Kings xviii. 18, 26.

שִׁבְנָה, (the scribe.)

* ii. Kings xviii. 37, xix. 2; Isai. xxxvi. 3, 11, 22, xxxvii. 2.

שִׁבְנָה

Eng. Trans.—Shebna, (the scribe.)

Isai. xxii. 15.

שִׁבְנָה

Eng. Trans.—Shebna, (the treasurer.)

Among Kennicott's collations in ii. Kings xviii. 18, twenty-two Heb. MSS., and two ant. editions in the margin, read שִׁבְנָה, and two MSS. have the ה on a rasure: in ver. 26, twenty-one Heb. MSS. and five antient editions have the same reading; and two MSS. have likewise the ה on a rasure; in ii. Kings xix. 2, one Heb. MS. reads שִׁבְנָה; in

* In Dr. Kennicott's collations of Hebrew MSS. in ii. Kings xviii. 37, there appears to be an error; the reading of the six Hebrew MSS. and of the antient edition, which he there produces, corresponding to the printed Hebrew text. Perhaps the reading ought to have been שִׁבְנָה.
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Isai. xxxvi. 3, two Hebrew MSS. read שְׁבֵנָה; and one MS. in that place, and two MSS. in ver. 11, and one MS. in Isai. xxxvii. 2, have the last letter on a rasure. In Isai. xxii. 15, one Hebrew MS. reads שְׁבֵנָה.

The LXX. (with the exception of the Complut. edit. in some places) renders this name by Σωμνας, or Σωμνας: probably they found in their copies שְׁבֵנָה, or שְׁבֵנָה.

Our English translators constantly call this person Shebna; but as the received Hebrew text, which they in other places follow, is in ii. Kings xviii. 18, 26, שְׁבֵנָה Shebna, they ought to have rendered it, in conformity to the Hebrew text in those places, Shebna.

Vitringa, Bp. Lowth, and Houbigant, on Isai. xxii. 15, think that Shebna the treasurer, there mentioned, was a different person from Shebna, or Shebna, the scribe, who lived in the reign of Hezekiah. But, (to use the words of the learned and accurate the Rev. Geo. Townsend, in his excellent publication, entitled the Old Test. arranged, &c., Vol. II. p. 427, edit. 2nd.) “As we only read of one person of eminence of the name of Shebna in the account of this king’s” (Hezekiah’s) “life, there does not appear sufficient grounds for the adoption of this supposition.”

—See on Tab. of High-priests, Tab. X. No. 2. Note (cc) Somnas. Vol. I. p. 115.

XCII.

ii. Kings xix. 2, 20, xx. 1; ii. Chron. xxvi. 22, xxxii. 20, 32; Isai. i. 1, ii. 1, xiii. 1, xx. 2, xxxvii. 2, 21, xxxviii. 1.—See also ii. Kings xix. 5, 6, xx. 7, 8, &c.

Eng. Trans.—Isaiah the son of Amoz.

ii. Esdras ii. 18, Isaia.

Eng. Trans.—Esay.

Ecclus. xlviii. 20, 22, Ἐσαϊας.

Eng. Trans.—Esay.

All the passages in the Old Test. here quoted, besides others, in which the name of this Prophet occurs, read יְשֻׁעֵר Isaiahu, in the printed Hebrew text, and with which almost all the collated Heb. MSS. agree. The Targum of Jonathan calls this Prophet sometimes יְשֻׁעֵר, and at other timesיְשֻׁעֵר.
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The Jewish Rabbins universally affirm that Isaiah was descended from the Kings of Judah, his father Amoz being the son of Joash, or Jehoash, the seventh in descent from David. But this opinion, though adopted by several Christian writers also, has been controverted by others, and particularly by Vitringa in his Prol. to his Commentary on Isaiah.—See also Wolfii Bibl. Hebr. Tom. II. p. 142.—See Tab. XI. No. 2. Note (bd) Amoz, &c. Vol. I. p. 234.

St. Austin's supposition in his Book de Civit. Dei. L. xviii. c. 27, that the prophet Amos, and the father of Isaiah were the same, originated, most probably, from the similar, though erroneous mode of expressing both the names in the Latin language. In the original Hebrew the names are different, the name of the father of Isaiah being יְשוֹעָת אָמוֹז, and of the other מִשְׂמָא אָמוֹז.

What St. Jerom in his Comment. on Isaiah mentions of that Prophet's giving his daughter in marriage to Manasseh, king of Judah, seems void of foundation. The most probable opinion is, that Isaiah died during the reign of Hezekiah, the immediate predecessor of Manasseh.—See Bp. Lowth's Notes on Isaiah Vol. II. p. 1, edit. 8vo.

XCIII.

ii. Kings xix. 9; Isaiah xxxvii. 9. הַרְחַקָּה

Eng. Trans.—Tirhakah.

One Heb. MS. in Isaiah reads עַרְחַקָּה, and this was the original reading of two other Heb. MSS. in the same place, and of one MS. in ii. Kings xix. 9. One Heb. MS. in ii. Kings xix. 9, reads עַרְחַקָּה, and two Heb. MSS. עַרְחַקָּה, and thus the Targum of Jonathan, both in ii. Kings xix. 9, and Isaiah xxxvii. 9.


* Not יְשֹׁעָת, or יְשֹׁמָא, as the name is twice incorrectly printed in the Eng. Trans. of Calmet's Dict. by D'Oyly and Colson, Vol. I. p. 121, 878.

Amos in Archbp. Newcome's Pref. to the Minor Proph. p. xxxvi. is evidently a typographical error for Amoz, although not corrected in the errata.
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XCIV.

ii. Kings xx. 12. הָרְאָדַח-בַּלַּדַּן בֶּן בָּלָדָן מַלֵּךְ בָּבֶל
Eng. Trans.—Berodach-baladan, the son of Baladan, king of Babylon.

Isaiah xxxix. 1. מֶרְאוֹדָךְ בַּלַּדַּן בֶּן בָּלָדָן מַלֵּךְ בָּבֶל
Eng. Trans.—Merodach-baladan, the son of Baladan, king of Babylon.

In ii. Kings xx. 12, five Heb. MSS. collated by Kennicott, and perhaps a sixth, read מֶרְאוֹדָךְ Merodach, which is the present reading of a seventh Heb. MS. collated by Kennicott, and the original reading of one Heb. MS. in the possession of De-Rossi in the same place. Two Heb. MSS. and perhaps a third, among Kennicott's collations, read מֶרְאוֹדָךְ, one MS. מֶרְאוֹדָךְ, and two MSS. (one of which is now in the possession of De-Rossi.—See his Var. Lect. V. Test. Tom. II. p. 254) read מֶרְאוֹדָךְ; one MS. reads מֶרְאוֹדָךְ; and one MS. has the ב on a rasure.

In Isaiah xxxix. 1, one Heb. MS. collated by Kennicott reads מֶרְאוֹדָךְ, a similar reading to which De-Rossi appears to have found in one of his MSS. The collated Heb. MSS. have, likewise, several other variations in the enunciation of this name both in ii. Kings and Isaiah, but as they do not affect the initial letter of the name now under consideration, and seem to have originated from the errors of transcribers, it has been thought superfluous here to mention them.

Houbigant on ii. Kings xx. 12, is doubtful which is the proper mode of expressing this name. "Utrum verius incertum." But with all due respect to such authority, I am strongly inclined to prefer the reading in Isaiah; and that for the following reasons: First, the authority of the collated MSS. is of considerable weight in making the scale preponderate in favour of this reading. Secondly, the LXX., Syriac, and Arabic versions, both in ii. Kings and Isaiah, read מֶרְאוֹדָךְ Merodach, which is the reading, likewise, (as Kennicott and De-Rossi on ii. Kings xx. 12, inform us,) of the Jerusalem and Babylonish Talmuds. Thirdly, Ptolemy in his Canon calls this king Μαραθί-μεροδαχ. Fourthly, מֶרְאוֹדָךְ Merodach, enters into the composition of the names of the other kings of Babylon. Thus the eleventh king in Ptolemy's canon is called Μεροδαχ-μορουδαχ; and in ii. Kings xxv. 27, and Jeremiah lii. 31, the son and successor of Nebuchadnezzar in the kingdom of Babylon is called אֲרֵי-מֵרְאוֹדָךְ, or מֶרְאוֹדָךְ Merodach, appears to have been the name of one of the Gods worshipped by the Babylonians.—See
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Jeremiah 1. 2. It was, most probably, the name of one of their antient kings, whom they had deified.

XCV.

ii. Kings xxi. 18, 26. נו והיא
Eng. Trans.—The garden of Uzza.

Among the Heb. MSS. collated by Kennicott, one MS. in both places reads רוני, three MSS. רונ, and one MS. in ver. 26, רונ.

Who Uzza was, who gave name to the Garden belonging to Manasseh, king of Judah, and in which that king, and his son and successor, Amon, were buried, does not appear. From a similarity in the names, some suppose him to have been the same with Uzziah, called also Azariah, king of Judah; and others, Uzzah, or Uzza, the son of Abinadab, who was slain as he was conducting the ark from Kirjath-jearim to Jerusalem. —See ii. Sam. vi. 3—8; i. Chron. xiii. 6—11.

The Syriac version, and its follower the Arabic, read, the Garden of the Treasury. From rendering the passage in this manner, I am inclined to think, that the Syriac translator for פ found in his copy נ אזור.

XCVI.

ii. Kings xxii. 3; ii. Chron. xxxiv. 8. אצלאיה
Eng. Trans.—Azaliah.

This name is constantly expressed in the Hebrew text and MSS. נה וליאו Azaliahu. The Syriac and Arabic versions both in ii. Kings xxii. 3, and ii. Chron. xxxiv. 8, read Elsia.

XCVII.

ii. Kings xxii. 12, (see also ver. 14). עבורה בן ימייה
Eng. Trans.—Achbor the son of Michaiah.

ii. Chron. xxxiv. 20. עבורה בן ימייה
Eng. Trans.—Abdon the son of Micah.

It is evident, I think, at first sight, that these names were originally alike, and that the variations have arisen from the transcribers, who have been misled by the similarity of the letters. In what manner this discordancy in the names is to be corrected it is difficult to determine. The collated Hebrew MSS., though two of them vary in expressing the former name, as given us in the Heb. text, lend us no assistance. One of these MSS. in ii. Kings xxii. 12, 14, reads אבורה Achbod; and the
other in ii. Chron. xxxiv. 20, by the omission of the final letter, reading, יִשַׁרְיָה, furnishes us with a singular, though perhaps unintentional lection; the passage, by the omission of this letter, being capable of being thus rendered; “And the king commanded Hilkiah, and Ahikam the son of Shaphan, and his servant the son of Micah—.”

The Syriac version, which is followed by the Arabic, reads both in ii. Kings and ii. Chron. מִשְׁרְיָה Abachor; unless we suppose it an error of the Syriac transcriber; for מִשְׁרְיָה Achabor, as in the Hebrew text in ii. Kings.

Three Heb. MSS. in ii. Kings xxii. 12, for מִשְׁרְיָה Michaiah read מִכְּהַה, as in ii. Chron. xxxiv. 20, two Heb. MSS. have the two last letters on a rasure, and four Heb. MSS. have מִכְּהַה Michaiah. The LXX. seem to have read both in ii. Kings, and ii. Chron. מִכְּהַה Michaiah, and this probably was the original reading in both places.

XCVIII.

ii. Kings xxii. 12, 14; ii. Chron. xxxiv. 20. מֵשֶׁרְיָה

Eng. Trans.—Asahiah—Asaih.

One Heb. MS. in ii. Chron. xxiv. 20, reads מֵשַׁרְיָה and another MS. מֵשַׁרְיָה; and one MS. in ii. Kings xxii. 12, reads מֵשַׁרְיָה Asaiah the son of a servant of the King.

Our English translators twice write this name in ii. Kings xxii. Asaiah, and in ii. Chron. xxxiv. 20, Asaiah; though the name, as well as the Masoretic pointing (Asaiah,) both in ii. Kings and ii. Chron. are exactly the same. This is one, among many other instances, of the inattention of our translators to minute accuracy, which a work, like that on which they were employed, demanded.*

XCIX.

ii. Kings xxii. 14; ii. Chron. xxxiv. 22. מְשַׁרְיָה

Eng. Trans.—Tikvah the son of Harhas.

There is little doubt but that the names both in ii. Kings xxii. 14, and ii. Chron. xxxiv. 22, were originally the same; and that, through the

* I have since found that in some later editions of our Bible the name in ii. Kings is printed in the same manner as in ii. Chron.
negligence of transcribers, they have been thus corrupted, either in one or in both of these places. The assistance which the collated Hebrew MSS. affords us, to restore the original reading, is trifling.

In ii. Chron. xxxiv. 22, nine Heb. MSS. collated by Kennicott read נִלְחָם without the ה, which the Masoretes observe is here redundant. One MS., perhaps, reads נִלְחָּה, and two MSS. omit the two first letters, uncertain, probably, in what manner the name ought to be written. From hence we may collect that the beginning of this name is correctly expressed in ii. Kings xxii. 14, and erroneously in the printed text in ii. Chron. xxxiv. 22. In ii. Kings xxii. 14, the Hebrew MSS. universally agree with the printed text in that place in the enunciation of this name; and all the antient versions there support the same reading.

In ii. Chron. xxxiv. 22, the Syriac version and the Roman, Aldine, and Complutensian editions of LXX., and some MSS. agree in rendering this name as it is found in the Hebrew text in ii. Kings xxii. 14, and the Vulgate, the Alexandrian, and a few other MSS. in ii. Chron. xxxiv. 22, seem to have read חָנְבָּה.

With respect to the following name, the variations in the Hebrew MSS. are equally unsatisfactory, and in the antient versions are more considerable than in the former name.

In ii. Kings xxii. 14, among Kennicott's collations, seven, perhaps eight, Heb. MSS. for דְּרוֹם Harhas read דְּרוֹחָם; Harham; and thus, at first two other MSS. which have been since altered. This is the reading, likewise, of twenty Heb. MSS. collated by De-Rossi, originally of another MS., the present reading of two MSS. which have had the final letter of the name altered, and of several antient editions, all collated by the same learned person.—See also De-Rossi's Supplement p. 142.

In ii. Chron. xxxiv. 22, four Heb. MSS., perhaps five, collated by Kennicott, and several by De-Rossi, (see his Suppl. p. 141) and the Syr. and Arabic versions read חָסַדֵה Hasdah, and one MS. חָסַדֵּר Hasdu. All these variations the reader will immediately perceive to arise from a mistake of letters which have a near resemblance to each other.

The Roman edition of the LXX. both in ii. Kings xxii. 14, and also in ii. Chron. xxxiv. 22, and the Aldine, Alexandrian, and Complutensian editions, in ii. Kings xxii. 14, read Αρασ, but in ii. Chron. xxxiv. 22, the Aldine edition has Εσεφη, the Alexandrian Εσεφη, and the Complutensian Αρασ. The Syriac and Arabic versions in ii. Kings xxii. 14, evidently read חָסַדֵּד Hadhas. The Vulgate, as usual, follows the Hebrew text in both places.
C.

ii. Kings xxiv. 1, 10, 11, xxv. 1, 8; i. Chron. vi. 15,
(in Heb. text v. 41); Jer. xxviii. 11, 14. Nebuchadnezzar.

Eng. Trans.—Nebuchadnezzar.

ii. Kings xxv. 22; ii. Chron. xxxvi. 6, 7, 10, 13; Jer.
xxvii. 6, 8, 20, xxviii. 3, xxix. 1, 3, xxxiv. 1,
xxxix. 5; Dan. i. 1. Nebuchadnezzar.

Eng. Trans.—Nebuchadnezzar.

Ezra i. 7, v. 12, 14, vi. 5; Neh. vii. 6; Esth. ii. 6;
Dan. ii. 28, 46, iii. 1, 2, 3, 5, 7, 9, 13, 14, 16, 19,
24, 26, 28, iv. 1, (in Chald. text iii. 31), 4,
(in Chald. text 1), 18, (in Chald. text 15), 28,
(in Chald. text 25), 31, (in Chald. text 28),
33, (in Chald. text 30), 34, (in Chald. text 31),
v. 2. 11. Nebuchadnezzar.

Eng. Trans.—Nebuchadnezzar.

Ezra ii. 1. Nebuchadnezzar.

Eng. Trans.—Nebuchadnezzar.

Jer. xxi. 2, 7, xxii. 25, xxiv. 1, xxv. 1, 9, xxix. 21,
xxxii. 1, 28, xxxv. 11, xxxvii. 1, xxxix. 11, xliii.
10, xlv. 30, xlvi. 2, 13, 26, xlix. 30, l. 17, li. 34,
lii. 4, 12, 28, 29, 30; Ezek. xxvi. 7, xxix. 18, 19,
xxx. 10. Nebuchadnezzar.

Eng. Trans.—Nebuchadrezzar.

Jer. xlix. 28. Nebuchadrezzar.

Eng. Trans.—Nebuchadrezzar.

Dan. i. 18, iv. 37, (in Chald. text 34), v. 18. Nebuchadrezzar.

Eng. Trans.—Nebuchadnezzar.

The Hebrew MSS., in addition to the various modes of expressing the
name of this famous king of Babylon, which are to be met with in the

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Heb. and Chald. texts, frequently separate the two last syllables of the name from the two preceding. And thus we find the name occasionally printed in some editions. In Ezra ii. 1, and Jer. xl ix. 28, the Keri omits the second Vau; thus reducing the modes of enunciating this name to five.

From the frequent recurrence of the y for the 3 in this name in Jeremiah, and from its constant use in Ezekiel, I am led to believe, with Professor Blayney (Note on Jer. p. 237), that these letters are used indiscriminately, and that this king was sometimes called Nebuchadnezzar, and, at other times Nebuchadrezzar.

In all the places above cited this name is rendered by the LXX. 

Naβουκδονωνορ.—See also i. Esdras i. 40, 41, &c.; ii. 10, v. 7, vi. 15, 18, &c.; Apocr. Esther xi. 4; Baruch i. 9, 11, 12, vi. 2. Strabo in his Geogr. B. xv. p. 978, edit. Oxon. calls this king Naωκδονωνορ, for which I would read, as in MSS. Par. 1, 4, Bre. Mosc., Naβοκδονωνορ; though Xylander in his Notes seems unwilling to admit of any correction of the text. In many Greek MSS., and in some of the earlier editions of Greek authors, the B and Y are so similar as not to be easily distinguished from each other.*

Casaubon in his Notes on Strabo l. c. observes, "Hunc regem e Græcis præter Strabonem nemo quod sciam nominat."

CII.

ii. Kings xxv. 22, 23, 24, 25; Jer. xli. 7, 9, 11, 12, 13, 14, 15, 16, xli. 1, 2, 3, 4, 6, 9, 10, 18, xliii. 6. 

Eng. Trans.—Gedaliah.

Jer. xli. 5, 6, 8, xli. 16. 

Eng. Trans.—Gedaliah.

In all the passages in which the Hebrew printed text has Nabulochnobozer, the collated Heb. MSS. almost universally coincide with them. In Jer. xli. 5, ten Heb. MSS., perhaps eleven, read Nabulochnozer; in ver. 6, nine Heb. MSS., in ver. 8, eight, perhaps nine, MSS., and in Jer. xlii. 16, two MSS. express the name in the same manner; and

this was originally the reading of three MSS. in Jer. xl. 6, of one MS.
in ver. 8, and of one MS. in Jer. xlii. 16. In Jer. xl. 5, one MS. reads
גדילהו

CII.

ii. Kings xxv. 23; Jer. xl. 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5.

Eng. Trans.—(in ii. Kings,) Johanan the son of Careah.

Eng. Trans.—(in Jer.) Johanan the son of Kareah.

Jer. xl. 8.

Eng. Trans.—Johanan and Jonathan the sons of Kareah.

In our English translation of ii. Kings the name קדר ought to have
been rendered Kareah as in Jeremiah.

and Jonathan are wanting in Jer. xl. 8, in two Heb. MSS., and
erased in two other, collated by Kennicott. These words also, were
originally wanting in three of De-Rossi's Heb. MSS., (see also his
Supplem. p. 70,) and are not to be found in the Arabic version, or in
the Roman, Aldine, or Alexandrian editions of the LXX. The Com-
plutensian edition, and a few MSS. add, קאפיא ואב after קפיא, or, as
they express it, קפיא and קפיא.—See Pr. Blayney's Notes on Jer. p. 232.

Twelve Heb. MSS., perhaps thirteen, the Prophet. Soncin. printed in
1486, and originally a fourteenth MS., all collated by Kennicott, for
בניה Sons, read ון Son; and this is the reading of eleven MSS. collated by
De-Rossi, and originally of seven more in the same learned person's
possession; and thus, likewise, read the LXX. and Arabic versions, and
the Targum of Jonathan, except in Bibl. Reg., which has ובנ קדר the
sons of Kareah.

CIII.

ii. Kings xxv. 23.

Eng. Trans.—Jaazaniah the son of a Maachathite.

Jer. xl. 8.

Eng. Trans.—Jezaniah the son of a Maachathite.

Jer. xlii. 1.

Eng. Trans.—Jezaniah the son of Hoshaiah.

Jer. xliii. 2.

Eng. Trans.—Azariah the son of Hoshaiah.

It is evident, that in the three former passages, the first name, though
slightly varied was meant to express in all of them the same person; as was also, I think, the first name in the fourth passage before it was injured by the transcribers. The difference, however, of this last name, Pr. Blayney on Jeremiah p. 236, 237, attributes to a different mode of enunciating it, by omitting the in Coniah, for Jeconiah, substituting the for the 3, and the for the 8, and not to any error arising from transcription.

It may be proper to observe, that one Heb. MS. in ii. Kings xxv. 23, omits the at the beginning, and that one MS. in the same place reads . In Jer. xl. 8, three MSS. read , one MS. and a second, which has been altered to its present reading, , and three MSS. omit the . In Jer. xlii. 1, one MS. and one antient edition read , and one MS. . The Syriac version in Jer. xlii. 2, reads Jezaniah.

Pr. Blayney on Jer. p. 233, thinks that after in Jer. xl. 8, (and consequently in ii. Kings xxv. 23,) Hoshaiah, the name of Jezaniah's father, has been lost out of the text. The sense, however, of the passage does not appear to be injured by the omission of this name.

In Jer. xlii. 1, two Heb. MSS., and in Jer. xliii. 2, one MS. reads Shemaiah for Hoshaiah. The Arabic version, and all the editions of the LXX., except the Complutensian, seem to have found in the text .

CIV.

i. Chron. xi. 43. יִשְׂחָף
Eng. Trans.—Joshaphat.

Five Heb. MSS. and a sixth, which has been altered to its present lection, read Jehoshaphat; and this was the original reading of another MS.

CV.

i. Chron. xi. 44. יִועֶז
Eng. Trans.—Uzzia.

Nine Heb. MSS. and one antient edition read Uzziah.

CVI.

i. Chron. xi. 44. יִיהוֹיָאֵל
Eng. Trans.—Jehiel.

The Keri (which is properly followed by our translators) and many Heb. MSS. read , and thus the Chaldee paraphrase in this place.
SELECTION OF SINGLE NAMES.

CVII.
i. Chron. xi. 46. אֵלִיאֵל
Eng. Trans.—Elieel.

Two Heb. MSS. read  אֵלִיאֱב Eliab; but the true reading is that of the text, though Dr. Kennicott in his i. Dissertat. p. 230, because the Alexandrian copy of the LXX. renders this name הָלֹה, and in order to distinguish it from a similar name in the following verse, proposes to read  אֵלִיאֱל Jeliel.

CVIII.
i. Chron. xxvii. 29. שִׁתְרָי
Eng. Trans.—Shitrai.

Several Heb. MSS. and some antient editions, the Masora, and Chald. paraphrase read שִׁתְרַך Shirtai.

CIX.
i. Chron. xxvii. 32. יְהִיֶּלְבָּן בֶּן הָכָהָמָן
Eng. Trans.—Jehiel the son of Hacmoni.

Rather, as in the margin of our English version, Jehiel the Hacmonite.
—See Kennicott’s i. Dissert. p. 83.

CX.
i. Chron. xxvii. 34. יְהֹוִיָדָן בֶּן בֶּנְיָה
Eng. Trans.—Jehoida the son of Benaiah.

Two Heb. MSS. collated by Kennicott, and the Babylonish Talmud read בניהוabeled יְהֹוִיָדָן Benaiahu the son of Jehoiada.

CXI.
ii. Chron. ix. 29. יִידְוָה הַחוֹוָה
Eng. Trans.—Iddo the Seer.

ii. Chron. xii. 15. יִידְוָה הַחוֹוָה
Eng. Trans.—Iddo the Seer.

ii. Chron. xiii. 22. הָבוֹנֶה יִדְוָה
Eng. Trans.—The prophet Iddo.

It is agreed on, I believe, by all the principal Commentators, that the names in the above three passages are to be referred to the same person.
Our English translators were certainly of this opinion; for they not only render the name in the first passage (though it is there differently expressed) in the same manner as it is written in the two other passages, but refer, likewise, in the margin, to them.

Indeed, if we substitute in ii. Chron. ix. 29, the reading of the Keri, of several Heb. MSS., the Chaldee paraphrase, and some printed editions, viz. נָעַרְיָם, the name approaches so nearly to those in ii. Chron. xii. 15, xiii. 22, that when we consider the concurrent circumstances which are mentioned in this and the other passages, little or no doubt will remain but that the same person is meant in all of them.

In ii. Chron. ix. 29, the Roman, Aldine, and Alexandrian copies of the LXX. read Ἰωνᾶ, and the Complutensian, with less inaccuracy Ἰωνᾶ. In the two other passages, all the editions of the LXX. concur in reading Ἀζαριά; and thus the Vulgate in all the above places.

The Syriac version in the two former passages, viz. ii. Chron. ix. 29, xii. 15, omits this and the other names which accompany it. In the last passage viz. ii. Chron. xiii. 22, it reads Addo. The Arabic version omits this name in all the passages, as well as the other names accompanying it in the two former passages.—See No. LXXVI.

CXII.

Eng. Trans.—Azariah the son of Oded.

Eng. Trans.—Oded.

In ii. Chron. xv. 1, we are told that “The spirit of God came upon Azariah” (or, as the Prophet is called in the Heb. text, Azariahu) “the son of Oded”: and from the 2nd to the 7th verse we have the speech which he made to Asa, king of Judah, and his subjects, to prevail on them to abandon their Idolatry; and in the 8th verse it is added, “And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols.”—No mention being made in the Hebrew text of The son of Oded, as in ver. 1st. From hence, Vatablus, and, after him, Grotius conclude, that Oded was a name common both to the Father and the Son, the latter of whom was called in ver. 1st, Azariah, or Azariahu, and in ver. 8th, Oded. This seems solving a difficulty by a mere assertion, without any proof to support it.
However, though the name of Azariah, or Azariahu, be not in the Heb. text, in ver. 8, there is great reason to suppose that it originally existed there; for we meet with it in the Aldine and Alexandrian editions, and in the MS. Cantuar. of the LXX., where it is substituted for Oded; and in the Vulgate and Syriac versions, where both the names are expressed, as in ver. 1, and the insertion of it is approved of by several learned men.—See Hallett's Notes on Scripture, Vol. II. p. 76; Kennicott's i. Dissert. p. 539; Houbigant Tom. III. p. 686.

Junius and Tremellius, in their Notes on this chapter, suppose Oded, here mentioned, to be the same with Iddo the seer, or prophet, whose writings are recorded in ii. Chron. xii. 15, xiii. 22; and that the prophecy of Oded mentioned in ii. Chron. xv. 8, was the prophecy of Ahijah delivered to Jeroboam, as recorded in i. Kings xiv. 7—16, and which is supposed by them to be called the prophecy of Oded, because Iddo (whom they imagine to be Oded, here mentioned,) is said in ii. Chron. xiii. 22, to have written the history of Abijah, who was contemporary with Jeroboam. How far this may gain the assent of the reader it is not, I think, difficult to determine.

In ii. Chron. xv. 1, three Heb. MSS. collated by Kennicott, read רז as in ver. 8, and in ver. 8, twelve MSS. and two ancient editions read רז as in ver. 1. In the same verse one MS. reads שֶׁרֶד, another MS. שֶׁרֶד, and MS. Kenn. No. 71, שֶׁרֶד.—Compare below No. CXXI. Some antient Latin Bibles and Concordances, as Calmet in his Dict. Art. Oded informs us, read Obed for Oded. See also the collations of the Vulgate by Lucas Brugensis and others in Vol. VI. of Walton's Polyglott.

I cannot refrain from noticing here a Chronological error in Calmet's Dict. Art. XI. Azariah, as translated by D'Oyly and Colson, where the time of the delivery of the above-mentioned prophecy of Azariah is said to be in the year of the world 3126, before Christ 974; whereas it ought to have been in the year of the world 3063, before Christ 937, according to Calmet's own Chronology added at the end of his Dict. Vol. III. p. 587. The above erroneous dates seem to have been incautiously inserted from the subsequent article, where, likewise, is another error, and where for 974 and—978, we should read 874 and 878.—Compare Calmet's Chron. table Vol. III. p. 589.

CXIII.

ii. Chron. xvii. 7. יְלִיבִיאָה

Eng. Trans.—Michaiah.

One Heb. MS. reads מְלָחִיאָה, Malchaiahu, and this is the reading of the Syriac and Arabic versions.
CXIV.

ii. Chron. xvii. 7. בַּן חֶלְלֵי

Eng. Trans.—Benhail.

The LXX. translators read בַּן חֶלְלֵי, and render the words appellatively Ἰωάν τοῦ δυνάτου; and in this they are followed by the Syriac and Arabic versions.

CXV.

ii. Chron. xx. 37. אלֹיאֶזֶר בֶּן דּוֹדֶאָה

Eng. Trans.—Eliezer the son of Dodavah.

Four Heb. MSS. and the Chaldee paraphrase read דָּדֵאָה, and one MS. דָּדֵאָה. One of these lections the LXX. translators, who render the name דָּדֵאָה, seem to have found in their copies. Some editions of the Hebrew Bible, and among them Walton's Polyglott, and several MSS. read דָּדֵאָה. The Syriac version has דָּדֵאָה Dodeh, which I would consider as a Proper name, expressing דָּדֵאָה, (a reading to be met with in three MSS. collated by Kennicott,) rather than translate the passage absurdly with the Latin of the Syriac and the Arabic versions, Eliezer the son of his uncle.—See above No. XLIV. XLVI.

CXVI.

ii. Chron. xxiii. 1. אָזוּרִיָּה בֶּן יֵרוֹחָם

Eng. Trans.—Azariah the son of Jeroham.

Many Heb. MSS., and some printed editions, among which is Walton's Polyglott, read עזָּרִיָּה Azariahu.

CXVII.

ii. Chron. xxiii. 1. יֵרוֹחָם בֶּן עוֹבֶד

Eng. Trans.—Azariah the son of Obed.

One Heb. MS. collated by Kennicott reads יֵרוֹחָם.

CXVIII.

ii. Chron. xxiii. 1. מַכּּהֶבֶר בֶּן עָדוֹיָה

Eng. Trans.—Maaseiah the son of Adaiah.

Thus the names are expressed in most editions of the Hebrew Bible. Three editions, however, collated by Kennicott, and one Heb. MS. read מַכּהֶבֶר, and one MS. מַכּהֶבֶר.
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CXIX.

ii. Chron. xxvi. 5. בְּרֵיתָה

Eng. Trans.—Zechariah.

Thus the name is expressed in the Hebrew printed text, and in all the collated MSS. The Babylonish Talmud, however, and the Chaldee paraphrase read בְּרֵיתָם.

St. Jerom supposes this person to be the same with Zechariah mentioned in Isaiah viii. 2; but of this there is no certainty.

CXX.

ii. Chron. xxvi. 11. יְדֵיא"ל

Eng. Trans.—Jeiel.

The Keri, and several Hebrew MSS. read יְדֵיא; and so do the LXX. and Vulgate translations, and the Chaldee paraphrase. This name, and the two following, are omitted in the Syriac and Arabic versions.

CXXI.

ii. Chron. xxviii. 9. עֵדֶד

Eng. Trans.—Oded.

Nine Heb. MSS. and the Chaldee paraphrase read עֵדֶד, one MS. עֵדֶד, two MSS. and one antient edition עֵדֶד, and MS. Kem. No. 71. The Syriac and Arabic versions write this name Addo.—See above No. CXII., though the prophet there spoken of is a different person from this mentioned here, though of the same name.

This person is erroneously called Obed in Wilkins’s Latin translation of the Chaldee paraphrase in this place.

CXXII.

ii. Chron. xxxiii. 19. תְנוּ כְּנַהוּ כְּלִיָּהוּ דָּבָר הֹוָי

Eng. Trans.—Behold they are written among the sayings of the seers.

The word כְּנַהוּ דָּבָר הֹוָי, which our English translators render in the text, after the LXX. and others, Seers, is, in the margin, rendered as a Proper name, Hosai; in which latter sense it is taken in the Vulgate, Syriac, and Arabic versions; though the two latter differ considerably from the
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Hebrew text in the mode of expressing this name; the former reading סְמַנ, and the latter סָפָן Saphan. As the Arabic version, however, of this Book of ii. Chron. was evidently made from the Syriac, it is not improbable but that in this place it is corrupted, and that for סָפָン Saphan, we ought, conformably to the Syriac version, to read חַאֲנָן Hanan. The Syriac translator seems to have found in his copy חַאֲנָן Hanan, for חַזֵה or חָזֵי.

In the margin of our authorized English translation this name ought to have been printed Hozai, and not Hosai.

CXXIII.

 ii. Chron. xxxiv. 8. מְשָׂה הַזָּה

Eng. Trans.—Maaseiah.

One Heb. MS. collated by Kennicott, reads מְשָׂה.

CXXIII.

 ii. Chron. xxxiv. 8. יָוָה הַזָּה יָוָה יָוָה

Eng. Trans.—Joah the son of Joahaz.

One Heb. MS. reads יָוָה הַזָּה יָוָה, the son of Ahaz, and three MSS. and the margin of the Bomberg. edit. of the Bible יָוָה הַזָּה יָוָה the son of Jehoahaz. The LXX. and Vulgate agree with the printed Heb. text. In the Syriac and Arabic versions both the names are omitted.

CXXIV.

 ii. Chron. xxxvi. 22, 23; Ezra i. 7, 8, iii. 7, iv. 3, 5, v. 13, 14, 17, vi. 3, 14; Isaiah xliv. 28, xlv. 1; Dan i. 21, vi. 28, x. 1. כֹּרֶש

Eng. Trans.—Cyrus

Ezra i. 1, 2. כֹּרֶש

Eng. Trans.—Cyrus.

i. Esdras ii. 1, &c., iv. 44, 57, v. 55, 71, 73, vi. 17, &c., vii. 4; Hist. Bel and Drag. ver. 1. Κυρος.

Eng. Trans.—Cyrus.

The Hebrew MSS. vary in expressing this name; some of them, in the former passage, reading כֹּרֶש, and others in Ezra i. 1, 2, כֹּרֶש.
Houbigant on Ezra i. 1 and 2, observes that the Arabic translator always writes this name "קִרְשׁוֹ;" which is not true, unless he means to restrict his observation to the Book of Ezra; for except in that Book, and in the Book of Daniel vi. 28, the name is expressed "קרשׁו, and not קִרְשׁו.

In Dan. xi, 1, the LXX. and Arabic versions, for Darius the Mede, read Cyrus.—See Wintle’s Dissert. on Daniel p. xxviii., and Notes p. 167.

CXXV.

Ezra i. 8. מִתְרָדָא הַצְוִיר

Eng. Trans.—Mithredath the treasurer.

i. Esdras ii. 11, Μιθραδάτης—δ γαζοφυλαξ Edd. Rom., Ald., and Compl.; Μιθρίδάτης—ο γαζοφυλαξ Ed. Alex.

Eng. Trans.—Mithridates—treasurer.

The Vulgate in Ezra i. 8, (contrary to its usual custom of rendering Proper names as appellatives, even to the injury of the sense of the different passages,) has here translated "מלдон י" as a Propername, rendering it filii Gazabar, and considering the praefix ה as answering to ב filius, son; but the word itself ought to be considered as an appellative, and translated, as it has properly been in our authorized English version, among others, The treasurer; and this is the meaning affixed to it by the author of the First Book of Esdras. The word מלו is of Persian origin, (see Hadr. Reland. Dissert. viii. De Vet. Ling. Pers. p. 184, 185) and from thence has been introduced into the Syriac and Rabinical languages.—See Castell’s Lex. col. 523, Root בְּזֶל.

The LXX. translators in Ezra i. 8, have left the word (as they frequently do, when any doubt or difficulty appears,) untranslated; the Rom. edition reading Γασβαρνου, the Ald. Γασβαρνου, the Compl. Μασβαρου, and the Alex. Γασβαρνου.

CXXVI.

Ezra i. 8, 11, v. 14, 16. שׁשְׁבּאָזָר

Eng. Trans.—Sheshbazzar.
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i. Esdras ii. 12, 15, Σαμανασσαρος Ed. Rom.
Σαμαβασσαρος Ed. Alex.

i. Esdras ii. 12, Αβασσαρος Ed. Ald.
i. Esdras ii. 15, Σαμαβασσαρος Ed. Ald.

Eng. Trans.—Sanabassar.

The Vulgate reads in all the above places Salmanasarus, and so does the Syriac version in i. Esdras ii., but in chapter vi., Sanbasur.

Sheshbazzar has been supposed by Vatablus, Grotius, Prideaux in his Connect. Vol. I. p. 108, and others, to have been the Persian, or Chaldee name given to Zerubbabel.—Compare Ezra i. 8, v. 14, 16; Haggai i. 1, 14, ii. 2, 21.—See also the Marginal Note of our English translators on i. Esdras vi. 18, and Bp. Patrick on Ezra i. 8.

CXXVII.

Ezra ii. 2; Neh. vii. 7. נחמיא
Eng. Trans.—Nehemiah.
i. Esdras v. 8. נחמיא.
Eng. Trans.—Nehemias.

Ecclus. xlix. 13; ii. Macc. i. 18, 20, &c., ii. 13.
Nבימיא.
Eng. Trans.—Neemias.

The Nehemiah mentioned in Ezra ii. 2, &c., has been imagined by some Commentators on the Bible to have been the same with Nehemiah, cup-bearer to Artaxerxes, and the supposed author of the book which bears the name of Nehemiah. But the extreme length to which his age must, in this case, have been extended, makes it improbable. As Nehemiah is mentioned as one of the principal persons who returned with Zerubbabel, in consequence of the decree of Cyrus, we cannot suppose him less than twenty-five years of age at that time, which, according to Archbp. Usher and Dean Prideaux, was in the year before
SELECTION OF SINGLE NAMES.

Christ 536. Nehemiah, cup-bearer to Artaxerxes, obtained permission from him to go up to Jerusalem, which he did in the twentieth year of that king's reign.—See Neh. i. 1, ii. 1. Now the twentieth year of the reign of Artaxerxes is placed by Usher in the 454th year before Christ; but by Prideaux in the 445th year: the reason of which is, that Prideaux, following Ptolemy's Canon, makes Xerxes to reign twenty-one years, and his successor Artaxerxes to begin his reign in the year before Christ 464; but Usher, in order to support his hypothesis of the commencement of the seventy weeks of Daniel, takes away nine years from the reign of Xerxes, and, consequently, makes the commencement of the reign of Artaxerxes to coincide with the 473rd year before Christ. Now, even allowing Usher's calculation to be right, Nehemiah, supposing him to be the same with the Nehemiah who went up to Jerusalem with Zerubbabel in the first year of Cyrus, and to have been then about twenty-five years of age, could not have been less than one hundred and twelve years old, when he obtained permission of Artaxerxes, and went up, in consequence of it, to Jerusalem; a time of life little calculated to endure the fatigues which he is described in the Book of Nehemiah to have undergone. Add to this, that Nehemiah continued in the government twelve years after his coming to Jerusalem; (compare Neh. i. 1, ii. 1, v. 15, xiii. 6,) that he then returned to the court of Persia, and afterwards went back to Jerusalem. On a review of all these circumstances, we shall be inclined, I imagine, to think it probable, that the Nehemiah who went up to Jerusalem with Zerubbabel, and the Nehemiah, cup-bearer to Artaxerxes, were different persons.

I draw no argument for the age of Nehemiah from the names mentioned Neh. xii. 11, 22, 23, because there is the greatest reason to suppose that they are interpolations.

CXXVIII.

Ezra ii. 2. סראיה
Eng. Trans.—Seraiah.

Neh. vii. 7. נאריה
Eng. Trans.—Azariah.

i. Esdras v. 8. Ζαχαρίας Edd. Rom. Alex.
Ζαχαρίας Ed. Ald.
Eng. Trans.—Zacharias.

One Heb. MS. in Neh. vii. 7, reads יבש, as in Ezra ii. 2.
SELECTION OF SINGLE NAMES.

CXXIX.

Ezra ii. 2. רֵאֶלַיָּה
Eng. Trans.—Reelaiah.

Neh. vii. 7. רָאָמִיָּה
Eng. Trans.—Raamiah.

i. Esdras v. 8. Ῥησαίας.
Eng. Trans.—Reesaias.

The Roman and Alexandrian editions of the LXX. read in Neh. vii. 7, Πεςλία, thus, in a great measure, uniting both readings; unless we suppose it an error of the copyist for Πεςλία, the uncial letters ΑΙ having been mistaken for the uncial letter Μ.

CXXX.

Ezra ii. 2. —
Neh. vii. 7. נַחָמָא
Eng. Trans.—Nahamani.

i. Esdras v. 8. Ἕννηνας (or—νς, or—ἐνς) Edd. Rom. Ald.

Ἐννηνας (or—νς) Ed. Alex.

Eng. Trans.—Enenias.

This name is omitted in Ezra, but whether by accident, or from any other cause, is uncertain. The collated Heb. MSS. and antient versions lend us no assistance.

CXXXI.

Ezra ii. 2; Neh. vii. 7. מְרְדָכָא
Eng. Trans.—Mordecai.

i. Esdras v. 8. Μαρδοκαίος.
Eng. Trans.—Mardocheus.

CXXXII.

Ezra ii. 2; Neh. vii. 7.
Eng. Trans.—Bilshan.

i. Esdras v. 8. Беелсарос.
Eng. Trans.—Beelsarus.

The Vulgate and Syriac versions in i. Esdras v. 8, agree with the LXX.; so that probably some copies of the Heb. text might have read Bilshan, and not Bilshar.

CXXXIII.

Ezra ii. 2.
Eng. Trans.—Mispar.

Neh. vii. 7.
Eng. Trans.—Mispereth.

i. Esdras v. 8. Аσφαρασος.
Eng. Trans.—Aspharatus.

One Heb. MS. in Neh. vii. 7, at first read Миспар Mispar, as in Ezra ii. 2, and thus one of De-Rossi's mentioned in his Supplem. p. 135.

CXXXIV.

Ezra ii. 2; Neh. vii. 7.
Eng. Trans.—Bigvai.

i. Esdras v. 8. Ρεελιος.
Eng. Trans.—Reelius.

It seems from our English translators having added the name Reeliah in the margin in i. Esdras v. 8, opposite to the name of Reelius, as if they considered the name in i. Esdras v. 8, as corresponding to the name Reeliah in Ezra ii. 2. But this is incorrect: for the name in i. Esdras v. 8, which corresponds to the name of Reeliah in Ezra ii. 2, is Reesaias, and the name Reelius, however dissimilar, must represent that of Bigvai; otherwise, there will be a deficiency in the catalogue of the names in i. Esdras.

* That Ρεελιος and not Ρεελιαοι (as in Walton's Polyglott) is the true reading, is evident from what Grabe observes on this place of i. Esdras, Prol. c. ii. The improper lection is, however, continued in Lambert Bos's edit. of the LXX.
SELECTION OF SINGLE NAMES.

CXXXV.

Ezra ii. 2. רְחֻם
Eng. Trans.—Rehum.
Neh. vii. 7. נְחֻם
Eng. Trans.—Nehum.
Ροιμελιος Ed. Alex.
Eng. Trans.—Roimus.

In Ezra ii. 2, two Heb. MSS. collated by Kennicott, and one MS. by De-Rossi read רְחֻם Nehum, as in Nehemiah vii. 7, and another MS. collated by Kennicott has the initial letter on a rasure; and in Nehemiah vii. 7, three MSS. collated by Kennicott, and a fourth, which has been altered to its present reading, have רְחֻם Rehum, as in Ezra ii. 2; and one MS. exhibits both lections.

CXXXVI.

Ezra ii. 2; Neh. vii. 7. בַּאַנָּה
Eng. Trans.—Baanah.
i. Esdras v. 8. בַּאַנָּה.
Eng. Trans.—Baana.


The LXX. after this name in Nehemiah vii. 7, add Μασφαρ, which they consider as a Proper name; but it is, in reality, the Hebrew word מַלֶּשׁ, which occurs in this place, signifying the number, expressed in Greek letters, and which in the parallel passage in Ezra, the LXX. properly translate Ἀριθμὸς.

CXXXVII.

Ezra ii. 3; Neh. vii. 8. בֵּן פַּרְוָשׁ
Eng. Trans.—The children of Parosh.
i. Esdras v. 9. Τιοι Φορος.
Eng. Trans.—Sons of Phoros.

That בֵּן פַּרְוָשׁ Parosh, is here to be considered as the name of a Family or

* Edit. Complut. Καὶ Μασφαρ: and thus one of Holmes's MSS.
of an Individual, is, I think, evident from its being mentioned as such in Ezra viii. 3, x. 25; Neh. x. 14; in the first of which places it is rendered Pharosh by our English translators; a reading agreeable to the Masoretic punctuation, and confirmed by all the antient versions, which preserve the aspiration of the initial letter, and which has been improperly neglected in the Latin translation of the Syriac version in Ezra x. 25. The name, then, in our authorized English version, ought to have been written Pharosh in all these places, or, at least, a consistency in the enunciation of this name ought to have been preserved by writing of it without the aspirate in Ezra viii. 3.

Tyrinus, quoted by Poole, in his Synopsis on Ezra ii. 3, supposes, with great probability, that the names of Families are continued from Ezra ii. 3, to ver. 21 of the same chapter.

CXXXVIII.

Ezra ii. 4; Neh. vii. 9. בנים שלפתייה
Eng. Trans.—The children of Shephatiah.

i. Esdras v. 9. άνόι Σαφατ.
Eng. Trans.—The sons of Saphat.

CXXXIX.

Ezra ii. 5; Neh. vii. 10. בנים שלארא
Eng. Trans.—The children of Arah.

i. Esdras v. 10. άνόι Αρές.
Eng. Trans.—The sons of Ares.

It is probable that Arah is here the name of a Family or Person.—See No. CXXXVII.

CXL.

Ezra ii. 6. בנים פはじ מואב שלנו של יהושע והיאב
Eng. Trans.—The children of Pahath-moab, of the children of Jeshua and Joab.

Neh. vii. 11. בנים פｪח מואב שלנו של יהושע והיאב
Eng. Trans.—The children of Pahath-moab, of the children of Jeshua and Joab.
SELECTION OF SINGLE NAMES.

i. Esdras v. 11. Θων* Φααθ Μωαβ† εἰς τοὺς υἱοὺς Ἰσραήλ καὶ Ιωαβ.

Eng. Trans.—The sons of Phaath Moab.

One Heb. MS. and the Syriac version in Ezra ii. 6, prefix the connective particle to בַּיָּשׁ Joab, as in Nehemiah, and which our translators have very properly inserted in their version in Ezra.

The Syriac translator considers the word פַּתח Pahath, in the above cited passages in Ezra ii. 6, and Nehemiah vii. 11, and also in Ezra viii. 4, x. 30, where it precedes the word מַיָּשָּׁר Moab, as an apppellative, rendering it in all these places מַיָּשָּׁר Empire, Principality.

Pahath-moab, is considered by Marianna, Junius and Tremellius, and others, as the name of a person, but by Calmet in his Dict. as the name of a place. It appears to have been a Family-name.—See Ezra x. 30; Neh. x. 14.—See also No. CXXXVII.

CXLII.

Ezra ii. 7; Neh. vii. 12. יֵעָלֶן

Eng. Trans.—Elam.

i. Esdras v. 12. Ἡλαξυ.

Eng. Trans.—Elam.

I have no doubt but that this is a Family-name. It evidently occurs as such in Ezra viii. 7, x. 2, 26.—See below No. CLIII. and above No. CXXXVII.

CXLIII.

Ezra ii. 8; Neh. vii. 13. Ζατου.

Eng. Trans.—Zattu.

i. Esdras v. 12. Ζαθοοῦ.י.

Eng. Trans.—Zathui.

* In Grabe's edit. of the Alexandr. MS. it is פַּתח Moab, though this variation is not noticed in the Lond. Polyglott, nor in the Prol. to Grabe's edition.
† Our English translators omit the version of the six following words in the Greek text in Esdras.
SELECTION OF SINGLE NAMES.

CXLIII.

Ezra ii. 8; Neh. vii. 13. אֵל
Eng. Trans.—Zaccai.

i. Esdras v. 12. Υορβέ
Eng. Trans.—Corbe.

Two Heb. MSS. in Ezra ii. 8, and one MS. in Nehemiah vii. 13, read שַׁלְמִי, and one MS. in Ezra ii. 8, and another in Neh. vii. 13, read בִּזְבַּי.

CXLIV.

Ezra ii. 10. בֵּן
Eng. Trans.—Bani.

Neh. vii. 15. בְּנֵי
Eng. Trans.—Binnui.


Eng. Trans.—Bani.

The LXX. and Arabic versions in Ezra ii. 10, agree with the Hebrew text in Nehemiah vii. 15, which appears to have been the original reading. The Heb. collated MSS. are here of no assistance to us: In Ezra ii. 10, they universally agree with the printed Hebrew text, and in Nehemiah vii. 15, one MS. erroneously omits the last letter in בְּנֵי Binnui, and two MSS. read בְּנֵי Bigvai.

CXLV.

Ezra ii. 12; Neh. vii. 17. אֵלֶּה
Eng. Trans.—Azgad.

*Ἀστα τα Edd. Ed. Alex.

Eng. Trans.—Sadas.

In the Roman and Aldine editions of LXX. as well as in the Alexandrian edition, the name Ἐγγεα is exhibited in a corrupted state. In the Alex. MS. the T has been written for the Γ, and the final letter Α for the Δ.

* This is the true reading of the Alex. MS., and not Ἐγγεα, as in the London Polyglott.—See Grabe's Prol. c. ii.
CXLVI.

Ezra ii. 14; Neh. vii. 19. בַּנְיָי
Eng. Trans.—Bigvai.

i. Esdras v. 14. Βαγοί
Eng. Trans.—Bagoi.

CXLVII.

Ezra ii. 16. אֵתֶר לִלְחֶקֵיָה
Eng. Trans.—Ater of Hezekiah.

Neh. vii. 21. אֵתֶר לִלְחֶקֵיָה
Eng. Trans.—Ater of Hezekiah.

i. Esdras v. 15. Ατερ Εζεκίας
Eng. Trans.—Aterezias.

Two Heb. MSS., perhaps three, for read אֲנִי in Ezra ii. 16, and thus a fourth MS. in the same place originally read. If this various lection be considered as a pronoun, the passage may be thus rendered; “The children which belonged to Hezekiah;” but the present textual reading is, no doubt, the true one.

Thirteen Heb. MSS. in Ezra ii. 16, collated by Kennicott, and eight MSS. by De-Rossi read לְחֶקֵיָה, as in the text in Nehemiah vii. 21, and thus originally a ninth MS. collated by De-Rossi; and in Nehemiah vii. 21, four MSS. collated by Kennicott, and three by De-Rossi, one of them altered to the present reading, have לְחֶקֵיָה, as in the text in Ezra; and thus originally two other MSS. collated by Kennicott, and a fourth by De-Rossi. Two MSS. among Kennicott’s collations read in Ezra ii. 16, לְחֶקֵיָה, and one MS. in Nehemiah vii. 21, as the collator conjectures, לְחֶקֵיָה.—See the variations in this name particularly specified in my annotations on Tab. XI. No. 2. (bh) Hezekiah, Vol. I. p. 236, Kings of Judah: though it is uncertain whether the Hezekiah here mentioned be the same with the King of Judah of that name.—See also below No. CCCLXXI.
SELECTION OF SINGLE NAMES.

CXLVIII.

Ezra ii. 17; Neh. vii. 23. בִּין
Eng. Trans.—Bezai.

            בַּזָּא Ed. Alex.
Eng. Trans.—Bassa.

This, and the two following names are misplaced either in Ezra or Nehemiah.

CXLIX.

Ezra ii. 18. ירר
Eng. Trans.—Jorah.

Neh. vii. 24. חָרִיפָּה
Eng. Trans.—Hariph.

            ἂρσιφοῦρειθ Ed. Alex.
Eng. Trans.—Asephurith.

On Heb. MS. in Ezra ii. 18, has had the original reading altered to הָרָרִי, and two MSS. in Nehemiah vii. 24, read הָרָרִי Harim, which is the reading of the Alexandrian MS. in that place. In Ezra ii. 18, two MSS. collated by De-Rossi, and the Syriac and Arabic versions read הָרָרִי Judah; and this was the original reading of one MS. collated by Kennicott, and appears to be that of a second collated by the same person.

There seems to be little doubt but that one of the above names in the texts of Ezra and Nehemiah has been corrupted. Probably the corruption is in Ezra, by the transcriber’s mistaking the ל for י and the ה for ה; for I am induced to think, from an inspection of the succession of names in Nehemiah x. from ver. 14 to 19, (which, in a great measure, correspond to those in the beginning of the Catalogues in Ezra ii. and Nehemiah vii.) that we ought to read in Ezra ii. 18, חָרִיפָּה, or, as it is found in Nehemiah x. and in a great number of MSS., and some antient editions in Neh. vii. 24, חָרָרִי.
The name in i. Esdras v. 16, seems to have been formed by the compiler of that book out of both the names, as they are at present read in the texts of Nehemiah vii. 24, and Ezra ii. 18, and to have been still more altered by corruptions arising from transcription. The second syllable of the name, as it is at present read in all the copies of the LXX., in i. Esdras v. 16, seems to have been a mistake of the uncial Σ for E.

CL.

Ezra ii. 19; Neh. vii. 22. חַשּׁוֹם
Eng. Trans.—Hashum.
i. Esdras v. 16. אַרֹם.
Eng. Trans.—Arom.

Several Heb. MSS. in Ezra ii. 19, and Nehemiah vii. 22, read more fully חַשּׁוֹת. The LXX. and Vulgate versions do not seem to acknowledge this supplementary letter in Neh., as the former reads ḫαμ and ḫαμ, and the latter Hashem.—Compare below No. CCCLXXIII.

CLI.

Ezra ii. 20. גִּבֵּר
Eng. Trans.—Gibbar.
Neh. vii. 25. גִּבֵּון
Eng. Trans.—Gibeon.
i. Esdras v. 17. Βασιλείους Edd. Rom. Alex.
Μετέρος Ed. Ald.
Eng. Trans.—Meterus.

Calmet in his Dict. supposes Gibbar in Ezra ii. 20, to be the name of a Person, the number of whose sons, or descendants, is there mentioned. The collated Heb. MSS. lend us no assistance in reconciling the difference in this name, as it is exhibited in Ezra and Nehemiah. In i. Esdras v. 17, this name is so widely different from those which we meet with in the two passages above quoted, that it is impossible to form any judgment whether it originally corresponded to either of them, or from whence it was derived.
SELECTION OF SINGLE NAMES.

CLII.

Ezra ii. 30. מַגְבִּישׁ
Eng. Trans.—Magbish.

Neh. vii. ———


Φινεεις Ed. Alex.

Eng. Trans.—Niphis.

This name, which is wanting in the Catalogue in Nehemiah vii. in the Hebrew text, though inserted in the LXX., in the Aldine edition, and Alexandrian MS. in the vacant place, is conjectured by Vatablus on Ezra ii. 30, and Calmet in his Dict. Art. Magbish, and Maghbis, to be the name of a Person. Calmet further agrees with Junius (marg. Ezra ii. 30) in supposing Magbish in Ezra to be the same with the Family-name מַגְבִּישׁ Magpiash in Nehemiah x. 20.

CLIII.

Ezra ii. 31; Neh vii. 34. לֵילָה אֲבֹר
Eng. Trans.—The other Elam.

i. Esdras v. ———

This name has, likewise, been supposed by many commentators on the Bible to be the name of a Family or Person, and that the word אֲבֹר which, after the Vulgate, our translators render "the other," was added, in order to distinguish it from Elam mentioned above in this Catalogue, Ezra ii. 7; Neh. vii. 12. But this distinction, Houbigant observes, "Præpostere venit," since no less than * twenty-three verses in Ezra, and twenty-one in Nehemiah, intervene between this and the former name. The learned critic, therefore, whom I have just mentioned, proposes to read, with the LXX. and Arabic versions, לֵילָה אֲבֹר Elam-ar, or rather, Elam-ahar.

It does not, however, appear absolutely conclusive, that (supposing Elam to be a Family or Personal name.—See No. CXLI.) we ought not

* "Versus viginti quinque" is a mistake in Houbigant's note on Ezra ii. 31, for versus viginti tres. In the same note, for 254 we ought to read 1254.
to admit of the word יֵלָם being used in the sense which our translators have given to it in their version: for, though the names are at a considerable distance from each other in the Catalogue, some particular reason might have influenced the writer of it to have arranged the names in the order in which they now appear; and the name of Elam again occurring, as belonging to another Family or Person, the word יֵלָם, or the other, might be added to it, in order to distinguish it from the former.

All this reasoning is to be considered, however, as proceeding on the grounds that a Person is here spoken of; and it may be said, that Elam may here denominate a province or country, of which frequent mention is made in Scripture; (see Isaiah xi. 11; Jerem. xxv. 25, xlix. 34, &c.; Ezek. xxxii. 24; Dan. viii. 2.—See also Ezra iv. 9; Acts ii. 9.) But why, in that case, the word יֵלָם should be here added to it, it is difficult to determine.

Calmet, as quoted by Houbigant, supposes that the latter verse might have been inadvertently transcribed from the former: but, as Houbigant observes, the two verses are placed at too great a distance to permit us to admit of this supposition.

A few Heb. MSS. in Ezra ii. 31, and Nehemiah vii. 34, for יֵלָם read יֵלָם, one, or the first; but this seems a various reading resulting from a mistake of the transcribers. One MS. in Kennicott’s collations in Ezra, and the Syriac version both in Ezra and Nehemiah omit the word.

CLIV.

Ezra ii. 32; Neh. vii. 35. מַרְמֵס
Eng. Trans.—Harim.

i. Esdras v. _______

Calmet, in his Dict. Art. Harim, supposes this to be the name of a Person.
Several Heb. MSS. and one antient edition both in Ezra ii. 32, and Nehemiah vii. 35, read מַרְמֵס.

CLV.

Ezra ii. 43. נִזָּה
Eng. Trans.—Ziha.

Neh. vii. 46. נִזָּה
Eng. Trans.—Ziha.

i. Esdras v. 29. הָזָה
Eng. Trans.—Esau.

Two Heb. MSS. in Ezra ii. 43, read נִזָּה Zuhah, and one, perhaps,
SELECTION OF SINGLE NAMES.

Joshua; and thus the LXX. appear to have read it in this place. In Nehemiah vii. 46, a great number of MSS. and one antient edition read סֶשֶׁר, as in Ezra. The initial letters of the name in i. Esdras are inadvertently transposed.

CLVI.

Ezra ii. 43. נִשְׁפָּה
Eng. Trans.—Hasupha.

Neh. vii. 46. נִשְׁפָּה
Eng. Trans.—Hashupha.

i. Esdras v. 29. אֶשְׁפָּה.
Eng. Trans.—Asipha.

Two Heb. MSS. in Ezra ii. 43, and one in Nehemiah vii. 46, read נִשְׁפָּה Hasipha; and thus the LXX. in Nehemiah vii. 46, and i. Esdras v. 29, seem to have read. Several MSS. in Nehemiah vii. 46, read נִשְׁפָּה, as in Ezra ii. 43.

The second letter of this name, if we follow the Masoretical punctuation, ought not to have been aspirated, as our English translators have done in Nehemiah, but should be read, as in Ezra, Hasupha.

CLVII.

Ezra ii. 44. כֶּרֶס
Eng. Trans.—Keros.

Neh. vii. 47. כֶּרֶס
Eng. Trans.—Keros.

i. Esdras v. 29. Κηράς.
Eng. Trans.—Ceras.

Four, perhaps five, Heb. MSS. in Ezra ii. 44, read כֶּרֶס, as in Neh. vii. 47, and five MSS. and two antient editions in Nehemiah v. 47, read כֶּרֶס, as in Ezra ii. 44; one MS. collated by De-Rossi reads in Ezra ii. 44, כֶּרֶס, as do also the LXX., Syriac and Arabic versions; and originally one MS. collated by Kennicott. Some MSS. both in Ezra ii. 44, and...
SELECTION OF SINGLE NAMES.

Nehemiah vii. 47, have others קָרֵם besides some other variations in expressing this name, which, as they evidently originated from the errors of the transcribers, it were useless here to mention.

CLVIII.

Ezra ii. 44. סִיָּהַהּ
Eng. Trans.—Siaha.

Neh. vii. 47. סִיָּה
Eng. Trans.—Sia.

- Σουσα Ed. Alex.
Eng. Trans.—Sud.

In Nehemiah vii. 47, two Heb. MSS. read, as in Ezra ii. 44, סִיָּהַהּ Siaha, and three MSS. and the Bibl. Complut. סִיָּה Siah.

The δ in this name in the Rom. and Ald. editions of the LXX. in i. Esdras, seems to be an error of the transcribers for α; these letters, when written in the uncial characters, being easily mistaken for each other.—See below No. CCLXXVIII. The compiler of this book of i. Esdras probably found in his copy סִיָּה Sua, or as it is written סִיָּה סִיָּה Sia.

The name סִיָּה Silla, as it is read at present in the Syriac version in Ezra ii. 44, is an evident corruption of סִיָּה Siaa, or as it is written in Nehemiah vii. 47, סִיָּה Sia.

CLIX.

Ezra ii. 44; Neh. vii. 47. פַדוֹן
Eng. Trans.—Padon.

i. Esdras v. 29. Φαλασάς.
Eng. Trans.—Phaleas.

In Ezra ii. 44, two Heb. MSS. collated by Kennicott, and one by De-Rossi, and in Neh. vii. 47, one MS. perhaps, collated by Kennicott, and the Syriac version, both in Ezra and Nehemiah read פַדוֹן Paron.
Selección de nombres singulares.

CLX.

Ezra ii. 45. Lebanon.
Eng. Trans.—Lebanah.

Neh. vii. 48. Lebanon.
Eng. Trans.—Lebana.

i. Esdras v. 29. Λαβανα.
Eng. Trans.—Labana.

Many Heb. MSS. and some antient editions read in Nehemiah Lebanon, as the name is expressed in Ezra.

In the Syriac version in Ezra ii. 45, Labia, is an evident error of the copyist for Lebana, as the name is properly expressed in the corresponding passage in Nehemiah vii. 48.

CLXI.

Ezra ii. 45. Hagabah.
Eng. Trans.—Hagabah.

Neh. vii. 48. Hagaba.
Eng. Trans.—Hagaba.

Αγαβά Ed. Alex.
Eng. Trans.—Graba.

Eleven Heb. MSS. in Ezra ii. 45, read Hagaba, as in Nehemiah vii. 48, and so originally did a twelfth MS.; and eighteen MSS. and the Complut. edition in Nehemiah vii. 48, read Hagabah, as in Ezra ii. 45, and thus a nineteenth MS. originally read. Two MSS. read erroneously, and one MS. in Nehemiah vii. 48, has the η on a rasure.

Αγαβά in the Rom. and Ald. editions of i. Esdras is an evident mistake of the transcribers, arising from the similarity of the uncial letters Γ and P, for Αγαβά, as the name is more accurately expressed in the Alexandrian MS.
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CLXII.

Ezra ii. 45. אֶזְרָא אָבֶנֶג
Eng. Trans.—Akkub.

Neh. vii. —
i. Esdras v. 30. Αννουδ Edd. Rom. Alex.
Αννουα Ed. Ald.
Eng. Trans.—Acua.

This name is wanting in the Heb. text in Nehemiah vii., but in the Aldine and Alexandrian editions of the LXX. it is inserted, the former reading Αννουδ, and the latter Αννουο. These two editions add, likewise, with a slight variation, two names, which are to be found in i. Esdras v. 30, but do not occur either in the Catalogue of Ezra or of Nehemiah.—See below No. CCCCXXXIX.

CLXIII.

Ezra ii. 46. הַגָּב
Eng. Trans.—Hagab.

Neh. vii. —
Γαβα Ed. Alex.
Eng. Trans.—Agaba.

This name is wanting in the Heb. text in Nehemiah vii., but is preserved in the Aldine and Alexandrian editions of the LXX., the former reading Γαβα, and the latter Αγαβα.

CLXIV.

Ezra ii. 46. שִׁנֶג
Eng. Trans.—Shalmai.*

Neh. vii. 48. שֵׁלְמַי
Eng. Trans.—Shalmai.
i. Esdras v. 30. Συβάι.
Eng. Trans.—Subai.

In Ezra ii. 46, the Keri, which is, as usual, followed by our English

* In marg. “or Shamlai.”
SELECTION OF SINGLE NAMES.

translators, some Heb. MSS. and printed editions, and the LXX., Syriac and Arabic versions, for Shalmai, read Shalmai, as in Nehemiah vii. 48.

CLXV.

Ezra ii. 46; Neh. vii. 49. דנ
Eng. Trans.—Hanan.

Αναν Edd. Alex.
Eng. Trans.—Anan.

CLXVI.

Ezra ii. 47; Neh. vii. 49. גידל
Eng. Trans.—Giddel.

i. Esdras v. 30. קאתוa.
Eng. Trans.—Cathua.

CLXVII.

Ezra ii. 47; Neh. vii. 49. גהאר
Eng. Trans.—Gahar.

i. Esdras v. 30. Γεδδουp.
Eng. Trans.—Geddur.

It is not improbable but that a corrupted copy of the Hebrew text in Ezra ii. 47, or Nehemiah vii. 49, reading גדדurd Geddur, might have furnished the lection in Esdras.

CLXVIII.

Ezra ii. 47; Neh. vii. 49. ראייה
Eng. Trans.—Reaiiah.

i. Esdras v. 31. Ιαπος.
Eng. Trans.—Airus.

The letters in the name in i. Esdras v. 31, appear to have been transposed.—See the following No.
SELECTION OF SINGLE NAMES.

CXLXIX.

Ezra ii. 48; Neh. vii. 50. אֶזְרָא

Eng. Trans.—Rezin.

i. Esdras v. 31. Δαίσαν.

Eng. Trans.—Daisan.

One Heb. MS. in Nehemiah vii. 50, reads רְזִין Rezon, and thus the LXX. both in Ezra ii. 48, and Nehemiah vii. 50, and the Arabic (which is defective in Nehemiah) in Ezra. The Syriac version in Ezra and Nehemiah has the same termination, though in both places it reads דאֶזְזְזֶנ Dezon, by a mistake of the י for מ, or, more probably, by an error of the transcriber in improperly placing the diacritical point. This error is frequently to be met with in the Syriac version. Thus in Ezra ii. 48, in the name immediately preceding, לָדַי Daia, is corruptly written for לָדַי Raia, (which name is further corrupted in the corresponding passage in Nehemiah vii. 50, by an omission of the first letter, and a mistake in the third) and in the name in Ezra ii. 48, and Nehemiah vii. 50, following that at present under consideration, among other corruptions, the Syriac version has a י for מ.—See Note on Tab. I. (g) Irad. Vol. I. p. 3.

CLXX.

Ezra ii. 48; Neh. vii. 50. נַכְוָדָה

Eng. Trans.—Nekoda.

i. Esdras v. 31. נוֹבֶזָא.

Eng. Trans.—Noeba.

Two Heb. MSS. in Ezra ii. 48, and one in Nehemiah vii. 50, by a mistake of the מ for מ read נַכְוָד נekora; and eight MSS. in Ezra, and two in Nehemiah, with the usual variation in Proper names of this termination have נַכְוָד נekodah.—See the preceding No.

CLXXI.

Ezra ii. 48; Neh. vii. 51. גּזָרָא

Eng. Trans.—Gazzam.

i. Esdras v. 31. Καζυρά Ed. Rom.

Γαζυρά Edd. Ald. Alex.

Eng. Trans.—Gazera.
SELECTION OF SINGLE NAMES.

CLXXII.

Ezra ii. 49; Neh. vii. 51. נִזָּה
Eng. Trans.—Uzza.

i. Esdras v. 31. Ὄζας.
Eng. Trans.—Azia.

One Heb. MS. in Ezra ii. 49, and two in Nehemiah vii. 51, express this name more fully by reading נִזָּה; and five MSS. in Ezra and five in Nehemiah, to which we may add the famous Heb. Bible called Minchath Shai, read יְזָה Uzzah, with the accustomed variation in names of this termination.

CLXXIII.

Ezra ii. 49. פַּסָּה
Eng. Trans.—Paseah.

Neh. vii. 51. פַּסָּה
Eng. Trans.—Phaseah.

i. Esdras v. 31. Φινοί Edd. Rom. Alex.
Φινοῖς Ed. Ald.
Eng. Trans.—Phinees.

The first letter of this name is by our English translators expressed in Ezra ii. 49, without an aspiration, and in Nehemiah vii. 51, with one. But as the Masoretical pointing does not deprive, in either of its places, the first letter of its aspiration, we ought, in preference, to read Phaseah in both; thus an uniformity in the English version, which is at present wanting, will be preserved in the enunciation of this name.

CLXXIV.

Ezra ii. 49; Neh. vii. 52. בֵּסָא
Eng. Trans.—Besai.

i. Esdras v. 31. Βασθαί.
Eng. Trans.—Bastai.
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CLXXXV.

Ezra ii. 50. אסנה
Eng. Trans.—Asnah.

Neh. vii. 52. —

Ασανα Ed. Alex.
Eng. Trans.—Asana.

Seven Heb. MSS. and three printed editions read אסנה Asna; a variation of which many instances have been given. The Syriac version in Ezra reads Asia, which is a palpable error of the transcriber for Asana.

This name is wanting both in the Heb. text, and in the antient versions in Nehemiah vii.

CLXXXVI.

Ezra ii. 50. מיהו
Eng. Trans.—Meunim.

Neh. vii. 52. מיהו
Eng. Trans.—Meunim.

* Μαωι Ed. Alex.
Eng. Trans.—Meani.

A slight variation occurs in the enunciation of this name in our authorized English version, which expresses the power of the y in Ezra ii. 50, by an aspirate, and in Nehemiah vii. 52, makes it quiescent, as it does in other places where it occurs: the aspirate, therefore, should be omitted in Ezra ii. 50, and the name written Meunim in both places.

CLXXXVII.

Ezra ii. 50. נפיםא
Eng. Trans.—Nephusim.

Neh. vii. 52. נפיםא
Eng. Trans.—Nephishesim.

i. Esdras v. 31. Ναφισι
Eng. Trans.—Naphisi.

In Ezra ii. 50, the Keri, several Heb. MSS., and some printed editions

* That this is the reading of Alex. MS.—See Grabe’s Prol. c. ii.
read in the text נסימת; and in Nehemiah, the Keri, and a few MSS., and printed editions read נֵּסַים. The Masoretical reading in Ezra is supported by all the antient versions in that place, and, likewise in Nehemiah, as the LXX., Vulgate, and Syriac versions there concur in reading \( \text{י} \), and not \( \text{י} \), as the third letter of the name. The Keri, which bids us read with a \( \text{י} \), and not a \( \text{י} \) in Nehemiah vii. 52, adds to the discordancy of these names, instead of settling the true reading.

None of the Heb. collated MSS. lend us any assistance in reconciling the different enunciations of this name. The same may be said of the ancient versions, except the Syriac, which in both places reads נֵּשׁוֹסַי Nephsin, or Nephusin. But the irregularity with which Proper names are expressed in this version, in our present copies, will not induce us by any means implicitly to rely on it.

CLXXVIII.
Ezra ii. 51; Neh. vii. 53. נֵשׁוֹסַי
Eng. Trans.—Bakbuk.
Ακουφι Ed. Alex.
Eng. Trans.—Acub.

CLXXIX.
Ezra ii. 51; Neh. vii. 53. נֵשׁוֹסַי
Eng. Trans.—Hakupha.
Ακουφα Ed. Alex.
Eng. Trans.—Acipha.

Two Heb. MSS. in Ezra ii. 51, and two in Nehemiah vii. 53, read, with the accustomed variation in the last letter, נֵשׁוֹסַי Hakupah; and one MS. (mentioned by De-Rossi in his Supplem.) נֵשׁוֹסַי Hakipha.

CLXXX.
Ezra ii. 51; Neh. vii. 53. נֵשׁוֹסַי
Eng. Trans.—Harhur.
i. Esdras v. 31. Ασουρι Edd. Rom.
Ασουρ Εdd. Ald. Alex.
Eng. Trans.—Assur.

* Acipha. The first edit. of our authorized English version reads improperly Asipha.
SELECTION OF SINGLE NAMES.

CLXXXI.

Ezra ii. 52. בֶּצֶלֶת
Eng. Trans.—Bazluth.

Neh. vii. 54. בֶּצֶלֶת
Eng. Trans.—Bazlith.

Eng. Trans.—Basaloth.

Three Heb. MSS. in Ezra ii. 52, read בֶּצֶלֶת, as in the printed text in Nehemiah vii. 54. But a far greater number in Nehemiah vii. 54, viz. twenty-five collated by Kennicott and De-Rossi, and three altered to their present reading, (see De-Rossi's Var. Lect. and Suppl.) concur, as did another MS. originally, in supporting the text in Ezra ii. 52, which appears to be the genuine reading, and which is further confirmed by the LXX., Vulgate, and Syriac versions in Nehemiah.

CLXXXII.

Ezra ii. 52; Neh. vii. 54. מֶחֶרֶה
Eng. Trans.—Mehida.

i. Esdras v. 32. מְדֶדָּה.
Eng. Trans.—Meeda.

A great number of Heb. MSS. and several antient editions, both in Ezra ii. 52, and Nehemiah vii. 54, collated by Kennicott and De-Rossi, (see his Var. lect. and Suppl.) read מֶהֶרֶה Mehira, which is the reading, likewise, of the Syriac version in Ezra ii. 52. One MS. in Ezra ii. 52, and one in Nehemiah vii. 54, read, with the usual variation in the termination, מֶהֶרֶּד Mehidah; and two MSS. in Ezra ii. 52, and one, perhaps two, in Nehemiah vii. 54, מֶהֶרֶּד Mehirah.

CLXXXIII.

Ezra ii. 52; Neh. vii. 54. חָרֶשׁ
Eng. Trans.—Harsha.

i. Esdras v. 32. חֲרֵאָה.
Eng. Trans.—Charea.

An inadvertent transcriber, deceived by the similarity of the uncial letters ס and ש, appears to have written in Esdras חֲרֵאָה for חָרֶשׁ. The
same error seems to have been committed in the final letter of the following name in i.Esdras in the Rom. and Alexandrian editions of the LXX. —See below No. CCXIII.

**CLXXXIV.**

**Ezra ii. 53 ; Neh. vii. 55. בַּרְכָּו.**

Eng. Trans.—*Barkos.*

i. Esdras v. 32. **בַּרְכָּוֵעַ.** Edd. Rom. Alex.

Χαρκους Ed. Ald.

Eng. Trans.—*Charcus.*

One Heb. MS. collated by De-Rossi, and the Syriac version read in Ezra ii. 53, דַּרְכָּו Charkos; and with this reading the Aldine edition of the LXX. in i.Esdras v. 32, agrees. Several Heb. MSS. both in Ezra ii. 53, and Nehemiah vii. 55, by the transcribers mistaking the final letter of this name for a final ב, read בַּרְכָּו Barkum.—See the preceding Note.

**CLXXXV.**

**Ezra ii. 53 ; Neh. vii. 55. סִיזֶרָא.**

Eng. Trans.—*Sisera.*

i. Esdras v. 32. **Σερεφ.** Edd. Rom. Alex.

Ασεραι Ed. Ald.

Eng. Trans.—*Aserer.*

**CLXXXVI.**

**Ezra ii. 53. נַמְח.**

Eng. Trans.—*Thamah.*

Neh. vii. 55. נַמְח.

Eng. Trans.—*Tamah.*

i. Esdras v. 32. **Θομαί.**

Eng. Trans.—*Thomoi.*

Our English translators, in order to have preserved a consistency in the enunciation of this name, should either have omitted the aspiration in the first syllable in the name in Ezra ii. 53, or rather, as they follow in general the Masoretical punctuation, should have inserted it in the name in Nehemiah vii. 55.
SELECTION OF SINGLE NAMES.

CLXXXVII.
Ezra ii. 54; Neh. vii. 56. נציח
Eng. Trans.—Neziah.
i. Esdras v. 32. נסיח Ed. Rom.
Nasih Edd. Ald. Alex.
Eng. Trans.—Nasith.

CLXXXVIII.
Ezra ii. 54; Neh. vii. 56. התיPHA
Eng. Trans.—Hatipha.
i. Esdras v. 32. Ατεφα.
Eng. Trans.—Atipha.

Two Heb. MSS. in Ezra ii. 54, and two in Nehemiah vii. 56, read, with the Syriac version in both places, SOICDn Hatupha. And thus the LXX. version in Ezra ii. 54, seems to have read.

CLXXXIX.
Ezra ii. 55. סתי
Eng. Trans.—Sotai.
Neh. vii. 57. סתי
Eng. Trans.—Sotai.
i. Esdras v. 33. —

In Ezra ii. 55, thirteen Heb. MSS. express this name more fully, as in the text in Nehemiah vii. 57, סתי, and thus a fourteenth MS. originally read in the same place. In Nehemiah vii. 57, sixteen MSS. and one antient edition omit the ת, and read סתי as in Ezra ii. 55.

CXC.
i. Ezra ii. 55. ספרדח
Eng. Trans.—Sophereth.
Neh. vii. 57. ספרדח
Eng. Trans.—Sophereth.
Eng. Trans.—Asaphion.

Several Heb. MSS., and one antient edition in Ezra ii. 55, read
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In Nehemiah vii. 57, many MSS. and two ancient editions read סַפְרֵד. One MS. omits the מ in Ezra ii. 55, but adds it in Nehemiah vii. 57.

From our English translators expressing the name in Ezra ii. 55, as it is written in Nehemiah vii. 57, it appears probable, that they considered the initial letter in the name in Ezra ii. 55, as a prefix, or article, and not as forming part of the name.

CXCI.

Ezra ii. 55. המֵדֵר
Eng. Trans.—Peruda.

Neh. vii 57. המֵדֵר
Eng. Trans.—Perida.

 פַּרְיָא Ed. Alex.

Eng. Trans.—Pharira.

In Ezra ii. 55, one Heb. MS. collated by Kennicott, and another by De-Rossi, together with the LXX. and Arabic translations read by a transposition of the letters, הַמֵּדֵר Pedura; and two MSS. collated by Kennicott read in the same place חַמְדֵר Peduda.

In Nehemiah vii. 57, one Heb. MS. collated by Kennicott, and two by De-Rossi agree in supporting the printed text in Ezra ii. 55. Another of De-Rossi's MSS. appears to have the ה with a Shurek: two of Kennicott's MSS. have the ה on a rasure, and one MS. omits it. This name is likewise varied in a few MSS. both in Ezra ii. 55, and Nehemiah vii. 57, by the usual change of its last letter into ה.

CXCII.

Ezra ii. 56. יְלְעָל
Eng. Trans.—Jaalah.

Neh. vii. 58. יְלָע
Eng. Trans.—Jaala.

i. Esdras v. 33. יֶלֶלֶלֶל Edd. Rom Ald. יֶלֶלֶלֶל Ed. Alex.

Eng. Trans.—Joeli.

In Ezra ii. 56, two, perhaps three, Heb. MSS., and the Complut.

* In the first edit. (owing probably to a typographical error) Joeli.
edition read הילע Jaala, as in Nehemiah vii. 58, and in Nehemiah vii. 58, fourteen MSS. and originally a fifteenth, read הילע Jaalah. Three other MSS. have the ב on a rasure.

**CXClII.**

Ezra ii. 56; Neh. vii. 58. יריב

Eng. Trans.—Darkon.

i. Esdras v. 33. Λαζων.

Eng. Trans.—Lozon.

The name in i. Esdras is corruptly given, both in the beginning and middle. The Λ is evidently put for the Δ, the horizontal stroke of the latter being mistaken for part of the ruled line intended to guide the transcriber.—See above No. XXVIII. and below No. CXCVIII. CCXLIII.

**CXClIV.**

Ezra ii. 56; Neh. vii. 58. יריב

Eng. Trans.—Giddel.

i. Esdras v. 33. Ισδαηλ.

Eng. Trans.—Isdael.

Ισδαηλ in i. Esdras v. 33, is an evident error of the copyist for Γεδαηλ, by a mistake of the two first letters of the name, ΙΣ, when written in uncial characters, for ΓΕ. It is probable, likewise, that the fourth letter Α has been inadvertently written for Δ, and that the name in i. Esdras v. 33, was originally Γεδαηλ.—See the preceding No.—See also No. CLXXXIII. CCXXX.

**CXCV.**

Ezra ii. 57; Neh. vii. 59. שפתי

Eng. Trans.—Shephatiah.


Eng. Trans.—Sapheth

One Heb. MS. reads in Ezra ii. 57, שפתי Shephati, and one in Neh. vii. 59, שפתי Shephatia.
SELECTION OF SINGLE NAMES. 93

CXCVI.

Ezra ii. 57; Neh. vii. 59. Ἡσίλ
Eng. Trans.—Hattil.

i. Esdras v. 34. Ἁγια.
Eng. Trans.—Hagia.

Another palpable mistake of the transcriber is here to be found in i. Esdras v. 34; the second and last letters in ATIA, as the name was formerly and correctly expressed in uncial characters, having been mistaken for a Г and an Α; and thus the corrupted word ATIA was formed. —See below No. CCXIII.

CXCVII.

Ezra. ii. 57. פּוֹכֵרֵת הַצְּבַיִם
Eng. Trans.—Pochereth of Zebaim.

Neh. vii. 59. פּוֹכֵרֵת הַצְּבַיִם
Eng. Trans.—Pochereth of Zebaim.

i. Esdras v. 34. —Φακαρέθ, οἱ Σαβίν
Eng. Trans.—Phacareth, the sons of Sabie.

The LXX. translators both in Ezra ii. 57, and Nehemiah vii. 59; the Syriac translator in Nehemiah, and the compiler of the Catalogue in i. Esdras v. suppose each of those names to be those of distinct families or individuals, and accordingly prefix the word Sons to the latter of them.

Our English translators and others, with more propriety, in my opinion, consider the latter name as dependant on the former, and illustrative of it.

A great number of Heb. MSS. and some printed editions in Ezra ii. 57, read הָזַיִם, as in Nehemiah vii. 59, and a few MSS. in Nehemiah vii. 59, concur in supporting the printed textual reading in Ezra.

In the margin of i. Esdras v. 34, our English translators referring to Ezra ii. 57, render the words now under consideration, Phocereth (first edit. Phoceroth) Hazzebaim.†

* Thus the first edit. of our Eng. Trans.; some edits. read Sabi.
† The names in the margin in i. Esdras v. viii. ix. frequently differ from those in
SELECTION OF SINGLE NAMES.

CXCVIII.

Ezra ii. 57. נַהֲרֵי
Eng. Trans.—Ami.

Neh. vii. 59. נַהֲרֵי
Eng. Trans.—Amon.

i. Esdras v. 34. ἀνάμι. Edd. Rom. Ald.
Ἀνάμι. Ed. Alex.

Eng. Trans.—Allom.

The Heb. MSS. (except one, and probably a second, originally, among Ezra ii. viii. x., although our English translators evidently appear in the former places to refer to Ezra, as the genuine mode of expressing the names.

A Catalogue of these variations follows.

<table>
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<tr>
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<tr>
<td>45. Hagabah</td>
<td>29. Agabah; some edd. Agaba</td>
<td>24. Sherebiah, Hashshubai</td>
<td>54. Serebias, Hassiah (unless these names are meant as corrections of those in the text)</td>
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<tr>
<td>46. Shalmai</td>
<td>30. Shamlai, the mar. reading in Ezra</td>
<td>31. Zerachiah</td>
<td>62. Or, Meremoth</td>
</tr>
<tr>
<td>56. Darcon</td>
<td>33. Darcon</td>
<td>34. Phoceraoth (thus first ed. other edd. Phoceraoth) Habzaim</td>
<td>35. Meremoth</td>
</tr>
</tbody>
</table>
SELECTION OF SINGLE NAMES.

De-Rossi's collations in Nehemiah vii. 59, which read אָמִין (Amin) and the antient versions (except the Syriac which reads אָמִיר Amar in Ezra ii. 57, and the LXX. which seems to have read אֵעֲמִית Emim) support respectively the textual readings in Ezra ii. 57, and Nehemiah vii. 59; so that it is uncertain which lection is to be preferred, unless we allow the mode of enunciating this name in i. Esdras v. 31, to have any weight, which will then determine it in favour of the reading in Nehemiah vii. 57. The name in i. Esdras v. 34, in the Alexandrian MS. which the collators of it in the London Polyglott suppose to have been ΑΑναβoν, Grabe, who inspected the MS. more minutely, informs us is Αλανβν.—See Grabe's Proli. c. ii. An evident instance this how easily a transcriber might mistake the uncial letters Δ and Λ.—See above Nos. XXVIII. CXCIII. and below No. CCXCIII. But though Grabe has given us the true reading of the MS. he has inserted ΑΑναβον in the text, under an idea, I presume, that this was either the original, or approached nearer to the original reading in i. Esdras v. 34. But the original reading was, if I may be allowed to judge, neither Αλανβν nor ΑΑναβον; but that the former is a corruption of the latter, which, likewise, is a corruption of the original name Αμανβν, the two uncial ΑΑ having been erroneously written for the uncial Μ. This conjecture, which presented itself before I saw it mentioned by Michaelis in his Introduction to the New Test. Vol. I. Part I. c. vi. sect. 8, p. 281, Bp. Marsh's trans., I am happy to find supported by so eminent a critic in Biblical literature; nor do I think that the least doubt can remain but that this was the original reading; though the very learned and ingenuous translator in his Notes on this passage of Michaelis p. 501, thinks it only a probable conjecture.—See Bp. Marsh's Argument at length in the page above cited. I must, however, observe that Bp. Marsh seems to have overlooked the reading בַּנְיָאָמִין in Nehemiah vii. 59, and which is, at least, of equal, if not of superior authority to the reading of בַּנְיָאָמִין in Ezra ii. 57.

One Heb. MS. in Nehemiah vii. 59, for בַּנְיָאָמִין the sons of Amon, reads בַּנְיָאָמִין the son of Amon, the former word being put in apposition to the preceding name לֵעָמִית; and thus the Vulgate renders it in this place, Ex Sabaim, filio Amon. But the textual reading is too strongly supported by Heb. MSS. and antient versions, both in Nehemiah vii. 59, and Ezra ii. 57, to admit of alteration; nor does it require it.
SELECTION OF SINGLE NAMES.

CXCIX.

Ezra ii. 59; Neh. vii. 61. 

Eng. Trans. (Ezra)—Tel-harsa.
Eng. Trans. (Neh.)—Tel-haresha.

Θελσας Ed. Alex.

Eng. Trans.—Thelersas.

This name has in general been supposed to be a Local name; but Houbigant in his version of Ezra ii. 59, considers it to be the name of a person, though in the parallel place in Nehemiah vii. 61, his version differs, and it is uncertain whether he there considers it as the name of a place or a person.

Our English translators have made a slight difference in the enunciation of the name in Ezra and Neh., though the Masoritical pointing is the same in both places.

CC.

Ezra ii. 59; Neh. vii. 61.

Eng. Trans.—Cherub.

i. Esdras v. 36. Χαραθαλας Ed. Rom.
Χαραθαλαρ Edd. Ald. Alex.

Eng. Trans.—Charaathalar.

This name is considered by Junius and Tremellius on Ezra ii. 59, and by Houbigant, in his version of Ezra, as a Personal and not a Local name. In i. Esdras v. 36, the name, or rather the names, in this place, are miserably corrupted. Dr. Kennicott in his Comparative Catalogue, which he has inserted p. 508, &c. of his ii. Dissertat., and at the end of Vol. II. of his Bible p. 731, 732, makes Charaathalar to correspond to Cherub in Ezra ii. 59, and Nehemiah vii. 61, and the following name Aalar to be the same with Addan in Ezra ii. 59, and Addon in Nehemiah vii. 61. and has, consequently, left no name to correspond to Immer, which closes, in this place, this short catalogue. But I hope to show, to the satisfaction of the Reader, that, though the names are strangely corrupted in i. Esdras, there is no deficiency, and that, by a little allow-
SELECTION OF SINGLE NAMES.

able conjecture, they may be brought to correspond to each other. In the first place, I imagine, that Χαρακαρναο, as in the Roman, or Χαρακαρλαρ as in the Aldine and Alexandrian editions, contain the corrupted elements of the two names, the former part belonging to רבר, and the latter to the following name, נכד or נקד. Χαρακα, then, though corrupted in the final letters, will correspond to רבר, and the remainder of this strange compounded word אלאא, which seems further corrupted in the Aldine and Alexandrian editions, will, by the easy change of the uncial λ into Δ, correspond to the following name נכד in Ezra ii. 59, or, as it is written in Nehemiah vii. 61, נכד.

In what manner אלאא in i. Esdras v. 36, corresponds to נכד in Ezra and Nehemiah, will be seen below No. CCI.

CCI.

Ezra ii. 59. נכד
Eng. Trans.—Addan
Neh. vii. 61. נכד
Eng. Trans.—Addon.
i. Esdras v. 36.—See the preceding No.

Junius and Tremellius on Ezra ii. 59, and Houbigant in his version, consider this name, likewise, as that of a Person.

In Ezra ii. 59, one Heb. MS. reads נכד as in Nehemiah vii. 61, and another has the last letter erased. In Nehemiah ten MSS. and one antient edition omit the λ, and one MS. reads נכד Addin. This last reading seems to have been adopted by the Syriac translator in Ezra ii. 59, who, considering this and the following words as appellatives, renders the passage thus : iו"ו לארiae, Then it was published; reading in the Heb. text, probably, נכד. The Reader will observe that נכד is a Chaldee word, having the sense affixed to it as in the above translation. It frequently occurs in the Chaldee parts of Scripture.

In the passage in Nehemiah vii. 61, corresponding to this in Ezra ii. 59, the Syriac translator still considers these words as appellatives, but renders them differently from what he did in Ezra ii. 59. His words in Nehemiah are, מלק אנס Then they spake; from whence we may naturally conclude, I think, that he read in this place in his copy, נכד אנס, the variation in this place consisting of a Chaldee and Hebrew word, as in the former place in Ezra.
SELECTION OF SINGLE NAMES.

The Roman, Aldine, and Alexandrian editions of the LXX. in Neh. vii. 61, read Ḥpiov, as if the Hebrew text had been ורָּם, and not וְרָם. The Vulgate in Ezra ii. 59 reads Adon, and in Nehemiah vii. 61 Addon.

The Copulative between this and the following name in Ezra ii. 59, being wanting, Houbigant reads Adon-Emir. The connective particle occurs in the parallel passage in Nehemiah vii. 61, and in five Heb. MSS., one antient edition, and the Vulgate, in Ezra ii. 59.

CCII.

Ezra ii. 59; Neh. vii. 61. אְמָר
Eng. Trans.—Immer.

Αλαρ Ed. Alex.
Eng. Trans.—Aalar.

I have observed above, No. CC., that there is no deficiency of names in this place, and that the name Αλαρ belongs to רָּם, and not to לֶא, or לֶא, the preceding name. We have already seen, No. CXCVIII. that the uncial M has been mistaken for the two uncial ΛΛ; and somewhat a similar error seems to have been committed here, where the uncial M has been changed into the uncial Λ and Λ, producing the corrupted name ΑΛΛΑΡ, instead of the original one ΑΜΑΡ.

The Syriac version renders this name appellatively.—See above No. CCI.

CCIII.

Ezra ii. 60; Neh. vii. 62. דֶלְיָנ
Eng. Trans.—Delaiah.

i. Esdras v. 37. Δαλαν Edd. Rom. Alex.
Δαλαν Ed. Ald.
Eng. Trans.—Ladan.

One Heb. MS. in Ezra ii. 60, reads דֶלְיָה Delaia.

In the Aldine edition of the LXX. in i. Esdras v. 37, the situations of the Δ and Λ should be transposed, so as to correspond to the name as it is expressed in the Roman and Alexandrian editions: and if we suppose the uncial N to have been erroneously written for ΗΑ, as is most probable,
the name will then correspond to the name in the Hebrew text, and
exactly agree with the mode of expressing it used by the LXX. in Ezra
ii. 60, and Nehemiah vii. 62.

After this name the Roman edition of the LXX. in Ezra, and the
Aldine and Alexandrian editions of the LXX. and some MSS. in
Holmes's collations in Nehemiah, add Bava Bua.—See the following No.

CCIV.

Ezra ii 60 ; Neh. vii. 62. מְלֹוִים
Eng. Trans.—Tobiah.

Eng. Trans.—Ban.

The name in i. Esdras v. 37 is beyond all controversy greatly cor-
rupted in all the principal editions of the LXX. The first syllable of the
name appears to be wanting, and the termination corrupted. In order
to supply the former, the syllable Tov which precedes it, and which has
been improperly separated from it, and considered as an Article, ought
to be attached to the beginning: and if we suppose, as we reasonably
may, that the reading of the Alexandrian MS. claims the preference, we
shall then have a name approaching more nearly to the original in Ezra
ii. 60, and Nehemiah vii. 62, viz., Tovba; and if I may be allowed to
hazard a conjecture, as I did in the preceding Note, that the uncial N had
been erroneously written for IA (as in the preceding No.) we shall, by
these gradual emendatory methods, arrive at what appears to be the true
reading of the name, Tovba.

CCV.

Ezra ii. 60 ; Neh. vii. 62. נֶקְדוֹדֵא
Eng. Trans.—Necoda.

i. Esdras v. 37. נֶכְדוֹדֵא.
Eng. Trans.—Necodan.

In Ezra ii. 60, one Heb. MS. collated by Kennicott, and perhaps,
another in De-Rossi's possession, and one, perhaps, collated by Kennicott
in Nehemiah, read נֶקְדוֹדֵא Nekora. The Syriac version in Ezra ii. 60,
reads Necaria, and in Nehemiah vii. 62, נֶכְדוֹדֵא Zecora.
100 SELECTION OF SINGLE NAMES.

One MS. in Ezra ii. 60, and one in Nehemiah vii. 62, read, with the customary variation in the termination, נקודה Nekodah.

CCVI.

Ezra iv. 5, 24, v. 6, 7, vi. 1, 12, 13, 14, 15; Haggai i. 1, 15, ii. 10; Zech. i. 1, 7, vii. 1.

Eng. Trans.—Darius King of Persia.

The Darius, mentioned in the above passages, is the Darius Hystaspis of profane authors.—See Prideaux's Connect. of Old and New Test. Part. I. B. iii. p. 138, 143, &c., B. iv. p. 166, 167, B. v. p. 213, &c. Edit. 1724.—See also Blayney's Notes on Zechariah p. 2, where the professor has treated this subject with his usual perspicuity and judgment.

CCVII.

Ezra iv. 6.


We are informed Ezra iv. 4, &c., that "The people of the land wea-

kened the hands of the people of Judah, and troubled them in building,

and hired counsellors against them, to frustrate their purpose, all the
days of Cyrus king of Persia, even until the reign of Darius king of

Persia;" that is Darius Hystaspis; (see the preceding Note,) and that
during the reign of Ahasuerus and Artaxerxes, kings of Persia, the build-
ing of the temple was interrupted, and at length, an entire stop put to it.

It is, then, added at the end of the chapter, ver. 24, "Then ceased the
work of the house of God, which was at Jerusalem; so it ceased unto the
second year of Darius king of Persia." Ahasuerus, then, and Artaxerxes
being the two kings whose reigns immediately preceded that of Darius
Hystaspis, and it being evident from History that only two kings did

reign in Persia from the death of Cyrus till the time when Darius

Hystaspis ascended the Persian throne, viz., Cambyses, and the impostor
Smerdis, it necessarily follows, as Prideaux in his Connect. of Old and New Test. Part I. B. iii. p. 138, has well observed, that Cambyses and Smerdis must be the Ahasuerus and Artaxerxes mentioned by Ezra in chap. iv.—See the following No.

CCVIII.

Ezra iv. 7, 8, 11, 23, vi. 14. אַרְתַּאָרְכֵּרֶתִּס
Eng. Trans.—Artaxerxes.

i. Esdras ii. 16, 17, 30, vii. 4. Αρταξέρξης
Eng. Trans.—Artaxerxes.

The literal rendering of this name in Ezra iv. is Artachsasta. Our English translators retain the mode of expressing this name adopted by the Vulgate, and which was in use among the Greek Historians, who treat of the times in which this monarch of the Persians lived. It is rather extraordinary that the Arabic version in Ezra, in the six passages where this name occurs, should adopt five different modes of expressing it: thus, Ezra iv. 7, 11, iv. 7 and 11, iv. 8, iv. 23, vi. 14. See below No. CCXIX.

It is extremely uncertain which of the Persian kings is meant by Artaxerxes in Ezra vi. 14, and i. Esdras vii. 4; who is there said to have given commandment, as Cyrus and Darius had done, to rebuild the Temple. It could not have been the impostor Smerdis, who was named Artaxerxes, for he is expressly said to have obstructed the building of it.—See Ezra iv. 7, &c., and the preceding Note. Nor could it be Artaxerxes Longimanus, since we are told by Ezra, chap. vi. 15, that the temple was finished in the sixth year of Darius, that is, Darius Hystaspis, who was Grandfather to Artaxerxes Longimanus. Besides, as Houbigant on Ezra vi. 14, observes, the name in Hebrew of Artaxerxes, here mentioned, and the name of Artaxerxes (Longimanus) in Ezra vii. and viii. 1, are differently spelt, the former having a ש for the sixth letter of the name, and the latter a ד; but on this argument I am not inclined to lay any great stress, since the collated Hebrew MSS. sometimes read נָרְתַּאָרְכֵּרֶתִּס, where the printed Heb. text has נָרְתַּאָרְכֵּרֶתִּס, and sometimes נָרְתַּאָרְכֵּרֶתִּס; and the same MS. is often found to express the same name in one place differently from what it does in another.—See below No. CCXIX.
Le Clerc, with great probability, thinks, that the name of Artaxerxes in Ezra vi. 14, and consequently, in i. Esdras vii. 4, is an interpolation; and Houbigant for this reason has omitted it in his translation.—See Houbigant on Ezra, Tom. III. p. 454.

CCIX.

Ezra iv. 7. בישלח
Eng. Trans.—Bishlam.

i. Esdras ii. 16. בִּלְעֶמֹס.
Eng. Trans.—Belemus.

The LXX. in Ezra iv. 7, consider this word as an appellative with a preposition prefixed, rendering it εὐερήμω, in peace, as our authorized English version does in the margin; and in this sense it is, likewise, taken by the Syriac and Arabic translators. But I cannot approve of this version, and I see no sufficient reason why we should not consider בישלח as a Proper name, as our translators in the text in Ezra and others have done.

CCX.

Ezra iv. 7. מיתרדד
Eng. Trans.—Mithredath.

Μιθριδάτης Ed. Alex.
Eng. Trans.—Mithridates.

This name the Vulgate, in Ezra iv. 7, attaches to the name of the person preceding, calling him Beselem Mithridates, unless we suppose that the point after Beselem has, through negligence, been omitted. As Calmet, however, who well knew the true reading of the Vulgate, calls the person first mentioned in this verse Beselem Mithridates, we have reason to suppose, that the comma has not been omitted.—See Calmet’s Dict. Eng. Trans. Art. בישלח Mithridath. The Arabic version makes Mithredath the son of Tabeel, whose name immediately follows.
SELECTION OF SINGLE NAMES.

CCXI.
Ezra iv. 7. נֶבֶל
Eng. Trans.—Tabeeel.

i. Esdras ii. 16. Ταβελλιος.
Eng. Trans.—Tabellius.

CCXII.
Ezra iv. 8, 9, 17, 23. חָוָה נָעָלָיוֹם
Eng. Trans.—Rehum the Chancellor.

i. Esdras ii. 16, 17, 25, 30. Ραθυμος.
Eng. Trans.—Rathumus. (See the Note.)

The name of Dignity, which is in Ezra iv. given to Rehum, literally signifies, the lord of council, and which our English translators render, the chancellor. The LXX. and Vulgate versions in Ezra do not translate it; the former probably being at a loss how to interpret it, and the latter considering it as a Proper name attached to that of Rehum. In i. Esdras ii. 16, in the Greek, Vulgate, and Syriac versions, it is erroneously made the name of a distinct person, who is there called Beeltethmus; but which our English translators rightly in the margin observe, “is but an epithet to the former name.” In i. Esdras ii. 17. in the Greek version, which is followed by the Vulgate and Syriac, this word is rendered as an Appellative, and Rathumus is said to be ο η προσπιποντα, and in ver. 25, ο γραφων η προσπιποντα, which in our version is rendered, the Story-writer, but which, perhaps, may more properly be translated, the Recorder. In the latter verses, however, the Greek version, and also the Vulgate and Syriac, add Baeltethmus, making this, although the original Hebrew word had already been rendered as an Appellative, the name of a person distinct from Rathumus, as had been likewise done in ver. 16.
CCXIII.

Ezra iv. 8, 9, 17, 23..Constants.
Eng. Trans.—Shimshai.
Eng. Trans.—Semellius.

The name in i. Esdras ii. by an easy mistake of some of the uncial letters which originally formed it, for others of nearly a similar appearance, has been greatly corrupted. The fourth letter was at first Σ, and not Ε, and the following letter, which has been improperly repeated, Α, and not Δ; and thus the name ΣΑΜΣΑΙΟΣ, with the Greek termination, which expressed, with sufficient accuracy, the original name in Ezra iv., degenerated into ΣΑΜΕΛΛΙΟΣ.—See Nos. CLXXXIII. CLXXXIV. CXCVI.

CCXIV.

Ezra iv. 10. Ασάμπαρ.
Eng. Trans.—Asnapper.

Various opinions have been formed concerning the person who is here called Asnapper. Vatablus supposes him to be Sennacherib; Grotius Shalmanezer, and others Esar-haddon, or one of his kindred.—See Poole's Synopsis on Ezra vi. 10. The most probable opinion is, that Asnapper is the same with Esar-haddon mentioned in Ezra iv. 2. The Syriac version in the printed editions in Ezra iv. 10, calls Asnapper יִשָּׂאוֹ, and the collated MSS. יִשָּׂאוֹ, still more erroneously; both of them, I presume, corruptions of יִשָּׂאוֹ, as the name, I think, ought to be written.

CCXV.

Ezra v. 1, vi. 14; Haggai i. 1, 2, 12, 13, ii. 1, &c. "יִשָּׂאוֹ.
Eng. Trans.—Haggai.
i. Esdras vi. 1, vii. 3. Αγγαίος.
Eng. Trans.—Aggeus.

ii. Esdras i. 40. Αγγαῖος.
Eng. Trans.—Aggeus.
SELECTION OF SINGLE NAMES.

CCXVI.

Ezra v. 1, vi. 14. כֶּלֶלֶת בַּר אֶדֶּד.
Eng. Trans.—Zechariah the son of Iddo.

i. Esdras vi. 1. (see also vii. 3.) Ζαχαριάς ὁ τοῦ Άδδου.
Eng. Trans.—Zacharias the son of Addo.

Zech. i. 1. זֶהֵרֵי בַּנֶּרֶכְיָה בַּן עָדוֹ.
Eng. Trans.—Zechariah the son of Barachiah the son of Iddo.

ii. Esdras i. 40. Zacbaria.
Eng. Trans.—Zachary.

Zechariah, who is in Ezra v. 1, vi. 14, called the son of Iddo, is in Zechariah i. 1, 7, said to be the son of Barachiah the son of Iddo. This seeming difference Professor Blayney in his Preliminary Discourse to Zechariah p. xi. ingeniously attempts to account for, by supposing that Zechariah’s father, Barachiah, died before Zechariah’s grandfather, Iddo; and consequently, that Zechariah, “out of the family, came to be better known and distinguished as the son of his surviving, though remote parent.” The Professor further conjectures, that Iddo and Zechariah, mentioned in Neh. xii. 4, 16, were the same with Zechariah the Prophet, and Iddo his ancestor; and consequently, that Zechariah the prophet was a descendant of Levi.—See also the Professor’s Note on Zech. xi. 4. But as this conjecture, though far from improbable, is not supported by any testimony of Scripture, I have not thought myself authorized to remove the name of the Prophet to the Table of the descendants of Levi.

In Ezra v. 1, five Heb. MSS. and the Hebrew version of part of Ezra, published by Kennicott, read נָעָדָה; two MSS. read נָעָדָה, and one נָעָדָה. In Ezra vi. 14, ten MSS. read נָעָדָה. In Zech. i. 1, nineteen MSS. and one antient edition, and the celebrated Bible called Minchath Shai, in its Notes, read נָעָדָה, and in ver. 7, eight MSS. read נָעָדָה, one נָעָדָה, and one נָעָדָה. Houbigant on Zechariah i. 7, thinks נָעָדָה to be the proper method of expressing this name. In Zech. i. 1, two Heb. MSS., and in ver. 7, six, perhaps seven, MSS. read נָעָדָה: but in Zech.
vii. 8, all the MSS. agree with the printed text, which has בֵּיתוֹת. In Zech. i. 1, one MS. reads בְּרִיחוֹת, as in the printed text in ver. 7, where five MSS. read בְּרִיחוֹת.

CCXVII.

Ezra v. 3, 6, vi. 6, 13.
Eng. Trans.—Tatnai.
i. Esdras vi. 3, 7, vii. 1. סיסיננה.
Eng. Trans.—Sisinnes.

Josephus in his Jew. Ant. B. xi. c. i. and iv. has סיסיננה, though some MSS. there read סיסיננה.

CCXVIII.

Ezra v. 3, 6, vi. 6, 13.
Eng. Trans.—Shethar-boznai.
Eng. Trans.—Sathrabuzanes.

Josephus in Jew. Ant. B. xi. c. i. and iv. has Σαθραθουζανη.

CCXIX.

Ezra vii. 1, 7, 11, 12, 21, viii. 1; Neh. ii. 1, v. 14, xiii. 6.
אַרְתָּרֵסְתִּיא
Eng. Trans.—Artaxerxes.
i. Esdras viii. 1, 6, 8, 9, &c. Αρταξερξης.
Eng. Trans.—Artaxerxes.

This was Artaxerxes Longimanus.—See Prideaux’s Connect. Old and New Test. Part I. B. v. vii.

Several MSS. in the places above mentioned in Ezra read אַרְתָּרֵסְתִּיא.—See No. CCVIII.

The Arabic version varies in the rendering of this name in the above cited passages in Ezra and Nehemiah, as it does in those quoted in No. CCVI. In Ezra vii. 1, it reads אָרְתָּסְתַּא, in ver. 7 and 12, אָרְתָּסְתַּא, in ver. 21, and viii. 1; and in Nehemiah אָרְתָּסְתַּא.
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CCXX.

Ezra viii. 3. מベン שכניא
Eng. Trans.—Of the sons of Shechaniah.

* i. Esdras viii. 29. 
I agree here with Houbigant in supposing that the name of the chief who came up to Jerusalem with Ezra, is omitted after Shechaniah. The Roman edition of the LXX. and some MSS., and the Syriac and Arabic versions add the conjunction and after this name, thus connecting this and the following name: but very injudiciously; for, as Houbigant justly observes, Zechariah could not be a descendant both of the family of Shechaniah and of Pharosh.—See Houbigant on Ezra, Tom. III. p. 462. One Heb. MS. reads שכניה and another omits מベン after שכניה.

CCXXI.

Ezra viii. 3. מベン פרוש זכריה
Eng. Trans.—Of the sons of Pharosh, Zechariah.

i. Esdras viii. 30. ἐκ τῶν ὀνόματι Φαρω, Ζαχαρίας.
Eng. Trans.—Of the sons of Pharez, Zacharias.

† CCXXI.

Ezra viii. 4. מבן פהר מואב אליהונט בן זראיה
Eng. Trans.—Of the sons of Pahath-moab, Elihoenai the son of Zerahiah.

i. Esdras viii. 31. ἐκ τῶν ὀνόματι Φαχεβ Μωαβ Ἐλιαωνίας Ζαραιοῦ Ἔδδ. Ῥομ. Ἀλεξ., ἐκ τῶν ὀνόματι Ἑλιαωνίας Ζαραιοῦ Ἐδ. Ἀλδ.
Eng. Trans.—Of the sons of Pahath-moab, Eliaonias, the son of Zaraiahs.

Four Heb. MSS. read זכריה Zechariah.

* Some editions of the LXX. have in i. Esdras viii. an arrangement of the verses different from that in our authorized English and some other versions.
† Thus the collation of the Aldine edit. of the LXX. in Vol. VI. of Walton's Polyglott. Bos in his edition of the LXX. has Σαλομων as the reading of the Aldine edition.
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The two first syllables of the word φαλομων in the Aldine edition of i. Esdras, are an evident corruption of φααλθ, the uncial Α having been mistaken for a Λ. and the Θ for an Ο. The last syllable (which being considered as the termination of a word has a ν added to it) is improperly separated from the subsequent syllable, which begins the following word. By the omission of the ν and by joining of the two syllables, the word will be found to correspond to the true lection in the Roman and Alexandrian editions.

CCXXII.

Ezra viii. 5. מָכֵן שֶכְנָיוֹן בֶּן יוֹחָזִיאֵל
Eng. Trans.—Of the sons of Shechaniah, the son of Jahaziel.

i. Esdras viii. 32. ὦ τῶν υἱῶν Ζαθωνής Σεχενιας Ιεζηλου.
Eng. Trans.—Of the sons of Zathoe, Sechenias the son of Jezelus.

Piscator long since conjectured that the Family-name was lost in the verse in Ezra viii. 5, (see Pool's Synopsis,) and in this he is supported by the subsequent opinions of Le Clerc, Wall, and Houbigant, and the analogy of other passages, which are not corrupted, and which universally mention the Family-names from which the persons here recorded are derived. Fortunately, the name is preserved in the LXX. and Arabic versions in this place, and in i. Esdras viii. 32, all which agree in making it Ζαθωνής. The Syriac version, from what source I know not, calls this person ζαοηρης Gad. Wall, in his Critical Notes on the Old Testament, thinks that Ζαθωνής is the same with חָוָיָה Zattu in Ezra ii. 8, and Nehemiah vii. 13. But this name is differently expressed in the LXX. and Arabic versions in those places, and in the corresponding passage i. Esdras v. 2.

One Heb. MS. collated by De-Rossi, originally read in Ezra viii. 5, יַכִּינְיוּ יְהוֹנָיָה Shechaniah. One MS. in Kennicott's collection omits יֵבָי, and two MSS. collated by the same learned person, read יְהוֹנָיָה Jehiel; and so did originally a third MS. belonging to De-Rossi. And lastly, the Vulgate reads לְוֹכֲחֵר, and this was the original reading of a MS. in De-Rossi's possession.—See De-Rossi's Var. Lect. Vet. Test. Tom. iv. 153, and Houbigant Tom. III. p. 462.
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CCXXIII.

Ezra viii. 6. מְבָנֵי עַדִּים עֶבֶד בֶּן יִוְנָיָה

Eng. Trans.—Of the sons of Adin, Ebed the son of Jonathan.

i. Esdras viii. 32. ἐν τοῖς ὦν Ἀδὶν, Ὠβῆος Ἰωνᾶθον.

Eng. Trans.—Of the sons of Adin, Obelth the son of Jonathan.

One Heb. MS. in Ezra viii. 6, reads erroneously בן בכ, and seven MSS. inדרתי, and thus originally an eighth; a variation already noticed in the enunciation of a similar name.

CCXXIV.

Ezra viii. 7. מְבָנֵי עַלֵית שִׁישוּעַ בֶּן עֶרְלֵיה

Eng. Trans.—Of the sons of Elam, Jeshaiah the son of Athaliah.

i. Esdras viii. 33. ἐν τοῖς ὦν Ἑλάμ, Ἰεσιας Γοθολίου.


Eng. Trans.—Of the sons of Elam, Josias son of Gotholias.

One Heb. MS. in Ezra viii. 7, reads珝 the son of Othniel.

The LXX. translators, in expressing the force of the initial letter in Hebrew of the last name, frequently prefix the Π, as they have done in the present instance in i. Esdras viii. 33.

CCXXV.

Ezra viii. 8. מְבָנֵי שֶפֶות הָעָרִים בֶּן מִכְּלָאָל

Eng. Trans.—Of the sons of Shephatiah, Zebadiah the son of Michael.

i. Esdras viii. 34. ἐν τοῖς ὦν Σαφατίου, Ζαβαὰδ Μιχαῆλου, Edd. Rom. Ald. (wanting in Alex.)

Eng. Trans.—Of the sons of Saphatais, Zaraias son of Michael.

A few Heb. MSS. in Ezra viii. 8, among Kennicott's and De-Rossi's collations, for רִיזְיָה read, with the Syriac version, רִיזְיָה Zechariah. The compiler of the Book of i. Esdras in this place (unless the name be corrupted) seems to have read וֶרְזְיָה Zerahiah.
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CCXXVI.

Ezra viii. 9. מִשְׁלַע בֵּית יְהוּדָה בֶּן יְחַיָּל
Eng. Trans.—Of the sons of Joab, Obadiah the son of Jechiel.

i. Esdras viii. 35. ἐκ τῶν υἱῶν Ἰωάβ, Ἀβαδίας Ἰεζήλου
Edd. Rom. Alex.; ἐκ τῶν υἱῶν Ἰωάβ, Βαδίας Ἰεζήλου
Ed. Ald.
Eng. Trans.—Of the sons of Joab, Obadias son of Jezelus.

Among Kennicott's collated Heb. MSS., one in Ezra viii. 9, for Ἰαβ reads Ἰαβ and another for Ἰαβ reads Ἰαβ: but both erroneously.

CCXXVII.

Ezra viii. 10. מִשְׁלַע בֵּית שֵׁלומִית בֶּן יָסֹפֶר
Eng. Trans.—Of the sons of Shelomith, the son of Josiphiah.

i. Esdras viii. 36. ἐκ τῶν υἱῶν Βανίας, Σαλίμων Ἰωσάφιου
Ed. Rom.; ἐκ τῶν υἱῶν Βανίδ, Ασσαλίμων Ἰωσάφιου
Ed. Ald.; ἐκ τῶν υἱῶν Βανί, Ασσαλίμων Ἰωσάφιου
Ed. Alex.
Eng. Trans.—Of the sons of Banid, Assalimoth son of Josaphias.

Here is, as in Ezra viii. 3, 5, an evident omission of a name, which is supplied by the LXX., Syriac, and Arabic versions, and is also to be found in the Catalogue in i. Esdras viii. 36, though the second of these versions supplies the name in a different manner from the other, reading, בֶּן שֵׁלְמֹת שֶלְמֹת בֶּן, of the sons of Selmoth, Selmoth the son, &c., and the LXX. (with which the Arabic in that place, and the Greek text in i. Esdras agree) Ἀπὸ τῶν υἱῶν Βανί, Σαλίμων ὑἱὸς Ιωσάφια.

It will easily be granted, I conceive, that the reading of the LXX. is here to be preferred to the reading in the Syriac version, not only (as Houbigant has well observed) on account of the concurrent testimonies of the LXX. and Arabic versions, and the greater antiquity of the former to the Syriac, but also on account of the facility with which the name might be omitted, either through inattention, owing to the repetition of the word בֶּן, the eye of the transcriber being deceived by
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the preceding or subsequent word, or intentionally, the transcriber thinking one of the words superfluous.—See Houbigant Tom. III. p. 462.

Fifteen Heb. MSS. and one antient edition in Ezra viii. 10, read שֶׁלַמְרוּא. The LXX. and Arabic versions appear to have read שֶׁלַמְרוּא; the Syriac version שֶׁלַמְרוּא. Eight Heb. MSS. and three antient editions collated by Kennicott read יִהְיֶהוֹ. The Reader will no doubt observe, that the variations which are to be found in i. Esdras viii. 36, in the Roman, Aldine, and Alexandrian editions of LXX., in a great measure arise from an improper division of the names.

CCXXVIII.

Ezra viii. 11. מַכְנִי בֶּנֶי בֵּרֵי בֶּבְאי

Eng. Trans.—Of the sons of Bebai, Zechariah the son of Bebai.

i. Esdras viii. 37. ἐν τοῖς ὦν Ὕβαι, Ζακαρίας Βύβαι.

Eng. Trans.—Of the sons of Babi, Zacharias son of Bebai.

Three Heb. MSS. in Ezra viii. 11, read, with the Syriac version, מֶכְנִי בֵּנֶי בֵּבְאי; and this was the original reading of a fourth MS. One MS., perhaps two, for מֶכְנִי בֵּנֶי בֵּבְאי have בֵּנִי בִּי בֵּבְאי. Two MSS. read יִהְיֶהוֹ בֵּבְאי; and two MSS. and the Syriac version, for יִהְיֶהוֹ בֵּבְאי read the son of Bechai. Two MSS. omit these words, and one MS. originally read יִהְיֶהוֹ בֵּבְאי.

CCXXIX.

Ezra viii. 12. מַכְנִי בֶּנֶי יִוחְנָן בֵּן חַקָּטָן

Eng. Trans.—Of the sons of Azgad, Johanan the son of Hakkatan.

i. Esdras viii. 38. ἐν τοῖς ὦν Ὅσταθ, Ἰωάννης Ἀκάταυ.

Eng. Trans.—Of the sons of Astath, Johannes son of Acatan.

Our English translators in the margin in Ezra render בֵּן הָקַשֶּׁן the youngest son; which words, though they will evidently admit of this meaning, cannot possibly, with the least propriety, be thus translated in this place.
In i. Esdras viii. 39, the T in Ασσαθ is an evident error of the copyist for Γ.

Ezra viii. 13. Μεσιν Αδονικαί — Αλιφαλτις Νοναλις ήσαμιν

Eng. Trans.—Of the — sons of Adonikam — Eliphelet, Jeiel and Shemaiah.


Eng. Trans.—Of the sons of Adonicam — Eliphalet, Jueiel and Samaias.

All the Heb. MSS. and antient versions, as well as some old editions, concur in reading in Ezra viii. 39 הָאָלְפָה, with the Keri, in the text.—See De-Rossi’s Var. Lect. Vet. Test. Tom. IV. p. 154.

The reading of the Roman edition of the Greek text in i. Esdras viii. 39, may, in the second name, be corrected from the Aldine edition, and Alexandrian MS.; though, in the text of the last, Grabe, or, perhaps his editor, has incautiously admitted the reading of the Roman edition as more correct. The initial letter of the third name in the Roman edition of i. Esdras viii. 39, is an evident error for I, as it is properly read in the Aldine edition, and Alexandrian MS.—See above No. CXCIV.

Ezra viii. 14. Μεσιν κοινος ουαι ήβαλ

Eng. Trans.—Of the sons of Bigvai, Uthai and Zabbud.


Eng. Trans.—Of the sons of Bago, Uthi the son of Istalcurus.

Several Heb. MSS. in Ezra viii. 14, collated by Kennicott and De-Rossi, together with the Bibl. Complut., the Keri, and the Syriac
and Vulgate versions, read בֹּזֶז Zaccur. Two MSS. in Kennicott's collection, read בֹּזֶז Zaccud, and five, perhaps six MSS., בֹּזֶז Zabbur.

CCXXXII.
Ezra viii. 16. אֶלִיֶּזֶר
Eng. Trans.—Eliezer.
i. Esdras viii. 43. Ελεάζαρος.
Eng. Trans.—Eleazar.

CCXXXIII.
Ezra viii. 16. אַרְיֵאל
Eng. Trans.—Ariel.
i. Esdras viii. 43. Ιδουνηλος [ον], Edd. Rom. Alex.
ιδού ηλθον, Ed. Ald.
Eng. Trans.—Iduel.

One Heb. MS. in Ezra viii. 16, collated by Kennicott, originally read אַרְיֵאל Uriel. The compiler of the First Book of Esdras appears to have found in his copy אַרְיֵאל, or אַרְיֵאל Iduel.

CCXXXIV.
Ezra viii. 16. יְהוּדִית
Eng. Trans.—Shemaiah.
i. Esdras viii. 43. מָאָא וּמָאָמוּא, Ed. Rom.
••••• Мασμαν, Edd. Ald. Alex.
Eng. Trans.—Masman.

The name Σαμωάς in i. Esdras viii. 44, which appears to correspond to the name in Ezra viii. 16, and which our English translators render Mamaias, is inserted after the following name ᾿Αλμαβαν.

The Reader will be pleased to observe, that the reading of the translation of the Syriac version in i. Esdras viii. 43, which corresponds

* The termination of the accusative case in which the name occurs in i. Esdras viii. 43, in the Roman and Alexandrian editions.
to the Roman edition of the LXX. in that place, is owing, not to
the Latin translation of the Syriac representing the sense of its original,
but to the unauthorized correction of Thorndike, the collator of the
Syriac MSS., who, in order to give a more correct text, has, most
injudiciously, inserted the reading of the Greek in the Latin translation
Polyglott. p. 41, c. 1.

CCXXXV.
Ezra viii. 16. Ἐλναθιν
Eng. Trans.—Elnathan. (i.)
i. Esdras viii. 44. Ἀλναθαν, Edd. Rom. Ald.
Ελναθαν, Ed. Alex.
Eng. Trans.—Alnathan

The learned Mr. Joseph Hallett, in Vol. II. of his Notes and Discourses,
thinks it "not at all likely that there should be three men, among so few,
called by the same name, Elnathan," in this verse, (Ezra viii. 16.) He,
therefore, adopts the reading of the corresponding passage, i. Esdras viii.
44; correcting from thence the Hebrew text in Ezra; reading here
Alnathan for Elnathan, changing the second similar name into Eunatan,
and omitting the third similar name, with the preceding name, Joiarib.

I must be free to acknowledge that I cannot, upon this occasion,
approve of Mr. Hallett's emendatory criticism; since, every one who
has paid attention to the corrupt state of the Greek text in i. Esdras must
be convinced, that it is too precarious a foundation for emendatory
conjectures on single names, when set in opposition to the Hebrew
text, and unsupported by the collateral evidence of various readings,
or antient versions.

It is true, that the Heb. MSS. furnish us with several variations in the
above cited verse in Ezra, which will be duly noticed; but they are not
such as to add support to the Greek text in i. Esdras.

Four Heb. MSS. in Ezra viii. 16, collated by Kennicott, and one by
De-Rossi, together with the Arabic version, read יונתא Jonathan; and
thus a second MS. collated by De-Rossi originally read. One MS. in
De-Rossi's possession has Elhanan.

Houbigant, although occasionally bold in his criticisms, has not
ventured to make any innovations in the Hebrew text, but only to
substitute Alonam, the reading of the Roman edition of the LXX. in this place, (Ezra viii. 16,) for Elnathan; “Ne” (as he expresses it) “carundem personarum nomina viderentur inconsulte geminata.” — See Houbigant Tom. III. p. 463.


After this name in i. Esdras viii. 44, the name Σαμαία occurs.— See the preceding No.

CCXXXVI.

Ezra viii. 16. ירבי
Eng. Trans.—Jarib.

i. Esdras viii. 44. Ἰωρίβος.
Eng. Trans.—Joribas.

This, and the following name of אֶלנאתן Elnathan, in Ezra viii. 16, are wanting in twelve MSS. collated by Kennicott, originally in one MS. and probably in another collated by De-Rossi, and also in the Arabic version, which omits here several other names.

CCXXXVII.

Ezra viii. 16. אֵלנאתן
Eng. Trans.—Elnathan (ii.)

i. Esdras viii. 44. Εὐναταν.
Eng. Trans.—Eunatan.

To the number of Heb. MSS. mentioned in the last Note, in which this name is wanting, are to be added three MSS. collated by Kennicott, and four by De-Rossi; in two, however, of the latter, the original reading has been obliterated.

A few MSS. read רֶבֶן. — See De-Rossi Var. Lect. Vet. Test. iv. p. 154, and Kennicott. And this reading is countenanced by the name in i. Esdras viii. 44, in this place; for it is more than probable that the order of this and the preceding name, in i. Esdras is changed, and that Εὐναταν in i. Esdras, corresponds to אֶלנאתן in Ezra; and the preceding name in i. Esdras to the subsequent name in Ezra. — See No. CCXXXIV.
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CCXXXVIII.

Ezra viii. 16. נָתָן
Eng. Trans.—Nathan.

i. Esdras viii. 44. נַחַאַנ
Eng. Trans.—Nathan.

This name is wanting in Ezra viii. 16, in three Heb. MSS. collated by Kennicott, and in the Arabic version.—See preceding No. and No. CCXXXVI.

CCXXXIX.

Ezra viii. 16. זֶכָּרָיה
Eng. Trans.—Zechariah.

i. Esdras viii. 44. Ζαχαριας.
Eng. Trans.—Zacharias.

This name is wanting in Ezra viii. 16, in two Heb. MSS. collated by Kennicott, and in the Arabic version.—See No. CCXXXVI.

CCXL.

Ezra viii. 16. מֶשֶלְלָם
Eng. Trans.—Meshullam.

i. Esdras viii. 44. Μοσσολάμος.
Eng. Trans.—Mosollamon.

This name is wanting in the Arabic version in Ezra.—See No. CCXXXVI.

CCXLI.

Ezra viii. 16. יָוִיאֵב
Eng. Trans.*—Joiarib.

i. Esdras viii. 44. * * * * *

This name is wanting in i. Esdras viii. 44. In Ezra viii. 16, seven, perhaps eight, Heb. MSS. in Kennicott's collection, and three in De-Rossi's, read יואיב Joarib, or Jorib; and thus originally read four

* In the first edit. of our authorized English version incorrectly printed Jarib.
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other MSS. in the possession of De-Rossi. One MS. collated by Kennicott, has Jarib. The Roman, Aldine, and Alexandrian editions of the LXX. and the Arabic version read, in Ezra viii. 16, Joarim.*

CCXLII.

Ezra viii. 16. Ἰάριμ
Eng. Trans.—Elnathan. (iii.)

i. Esdras viii. 44. * * * * *

This name is wanting in i. Esdras viii. 44, and also in the Arabic version in Ezra viii. 16.—See No. CCXXXVI.

Two Heb. MSS. collated by Kennicott, read Jarib, and three MSS. Jarim.

CCXLIII.

Ezra viii. 17. Ἰάριμ
Eng. Trans.—Iddo.


Eng. Trans.—ver. 45, Saddeus.—ver. 46, Daddeus.

The variations in this name which are to be met with in the LXX. in i. Esdras viii. 45, 46, evidently owe their origin to the two uncial letters Α and Δ, having been mistaken for each other; a mistake, which, as I have before observed, (see Nos. XXVIII. CXCIII. CXCVIII.) arises not only from the similarity of letters, but is further increased by supposing part of the ruled line, which is drawn to assist the transcriber, and on which the Α stands, to be the horizontal line forming the base of the Δ; and on the other hand, by imagining the base of the Δ to be only part of the ruled line. Various mistakes of this kind frequently occur; and it is probably owing to this very circumstance that the collators of the Alexandrian MS. in Walton's Polyglott, have neglected to notice the variation in this name, in this very place in

* The B and M in many Greek MSS. are so similar, that they may (as has been more than once observed) easily mistaken for each other.
i. Esdras viii. 45, 46, mistaking the Δ for a Δ, and the Α for a Α, and supposing it in both places to agree with the Roman edition, which reads Δοξαωον; whereas, the true reading of the Alexandrian MS. is Δοξαωωον, as Grabe has informed us in Prol. c. ii. and as it is printed in Grabe's edition.

Amidst this variety of readings, the Roman edition of the LXX. alone appears to have preserved the true lection; which is further confirmed by the Vulgate, and, in part, by the Syriac version; and, if I might be permitted to hazard a conjecture on this occasion, I think it not improbable that the author (if I may be allowed to call him so) of this Book of i. Esdras, found in the Hebrew (supposing it to have been immediately translated from that language) Δοξα, instead of Δοξα, and Δοξα, as in Ezra viii. 17; and mistaking the prefix for a part of the name, rendered it Δοξαωον, adding to it the Greek termination. That this name was in some copies of Ezra viii. 17, written with a Jod instead of a Vau, is, I think, evident from the Syriac version, which reads Δοξαωον, and afterwards Δοξαωον Hadi. The LXX. and Arabic versions in Ezra viii. 17, omit the name entirely.

CCXLIV.

Ezra x. 2. שְׁחַנְיָה בֶּן יְחֵיֵל מַכְּנֶקְטָל מַעֲלָה
Eng. Trans.—Shechaniah the son of Jehiel, one of the sons of Elam.


Eng. Trans.—Jechonias the son of Jeelus, one of the sons of Israel.

The Keri, several Heb. MSS., and all the antient versions in Ezra x. 2, read מַעֲלָה Elam, which our English translators, who generally follow the reading of the Masora, have adopted. In all other particulars the antient versions in Ezra x. 2, and i. Esdras viii. 92, agree with their respective original texts.

One Heb. MS. reads in Ezra, שְׁחַנְיָה, another שְׁחַנְיָה, and a third שְׁחַנְיָה.—Compare above Nos. CXLI. CLIII.
SELECTION OF SINGLE NAMES.

CCXLV.

Ezra x. 15. יְהוּדָה בֶּן יַתְיָכָה
Eng. Trans.—Jonathan the son of Asahel.

Eng. Trans.—Jonathan the son of Azael.

One Heb. MS. in Ezra x. 15, reads יְהוּדָה, seven MSS. read יְשַׁמַּל, and one MS. יְשַׁרְאֵל.

Grotius in his Notes, on Ezra x. 15, informs us that Jonathan and Jahaziah, mentioned below, were of the Sacerdotal order. But I cannot find that there is any passage in Scripture, or in any author, which authorizes us to draw this conclusion.

CCXLVI.

Ezra x. 15. יְהוּדָה בֶּן תִּקְוָה
Eng. Trans.—Jahaziah the son of Tikvah.

Eng. Trans.—Ezekias the son of Theocanus.

Calmet seems inclined to think that Tikvah, in this place, as well as in ii. Chron. xxxiv. 22, is the name of a City in the tribe of Judah, and not the name of a Person; but in this I believe he is mistaken.—See Calmet Dict. Art. Jahaziah and Tikvah.

From the mode of expressing the latter name in i. Esdras, it is not improbable but that the compiler of that Book read in the Heb. text יִתְכָּה.—See the preceding Note.

CCXLVII.

Ezra x. 15. מֶשְׁלָל
Eng. Trans.—Meshullam.

i. Esdras ix. 14. Μοσσόλαμος.
Eng. Trans.—Mosollam.


o 2
CCXLVIII.

Ezra x. 25. מְבִנֵי פָרֹשׁ רַמְיָה
Eng. Trans.—Of the sons of Parosh, Ramiah.

i. Esdras ix. 26. ἐκ τῶν ὦν Φόρος Ἰερμαῖς.
Eng. Trans.—Of the sons of Phorus, Hiermas.

One Heb. MS. in Ezra x. 25, reads רָמְיָה. The Syriac and Arabic versions read Jeremiah; and thus, probably, the compiler of the Book of i. Esdras, though the name in the present copies is somewhat corrupted.

CCXLIX.

Ezra x. 25. יְזְיהוּא
Eng. Trans.—Jeziah.

Eng. Trans.—Eddias.

One Heb. MS. in Ezra x. 25, reads יְזְיהוּא Jezia.

CCL.

Ezra x. 25. מִלְכִּיָּה
Eng. Trans.—Malchiah.

Eng. Trans.—Melchias.

From the similarity of this name with a subsequent one, the three following names are omitted in Ezra x., in one Heb. MS. and in the Hagiogr. printed at Naples 1487. The Masoretical pointing of this and a similar name below, is the same; though our English translators, in order, probably, to make a distinction between them, as the names of different persons, write one Malchiah, and the other Malchijah. The latter of these is the Masoretical enunciation of the name in both places.
SELECTION OF SINGLE NAMES.

CCLI.
Ezra x. 25. מִמְּנֵן
Eng. Trans.—Miamin.
i. Esdras ix. 26. Μαυλος.
Eng. Trans.—Maelus.
See the preceding Note.

CCLII.
Ezra x. 25. אֵלעֶזֶר
Eng. Trans.—Eleazar.
i. Esdras ix. 26. Ελεάζαρος.
Eng. Trans.—Eleazar.
One Heb. MS. reads אַלְיוֹנִי אֵליאזָר.—See above No. CCL.

CCLIII.
Ezra x. 25. מַלְכוּיָה
Eng. Trans.—Malchijah.
Ασιβιας, Ed. Alex.
Eng. Trans.—Asibias.
In Ezra x. 25, the Roman, Aldine, and Alexandrian editions of the LXX., and the Arabic version, read Ασιβιας, a lection nearly coinciding with the Greek text in i. Esdras.—See above No. CCL.

CCLIV.
Ezra x. 25. בֶּנְיָים
Eng. Trans.—Benaiah.
Βανιας, Ed. Alex.
Eng. Trans.—Baanias.
One Heb. MS. in Ezra x. 25, reads יְרַבְּיָה Eliyah; a name, which is to be found at the end of the following verse, and which, owing to the care-
lessness of transcribers, has been erroneously substituted in this place. An instance of the same kind will be noticed below.—See No. CCLX.

CCLV.

Ezra x. 26. מַמְתָנִי הָעֲלִים מַתְנָע הָעֲלִים

Eng. Trans.—Of the sons of Elam, Mattaniah.

i. Esdras ix. 27. Ἐκ τῶν ὀνόματος Ἡλα Ματθαίου,

Edd. Rom. Ald.; Ἐκ τῶν ὀνόματος Ἡλα καὶ Ματθαίου,

Ed. Alex.

Eng. Trans.—Of the sons of Ela, Matthanias.

In the i. Esdras ix. 27, the μ at the end of the first name appears to have been dropped in the Roman and Aldine editions, owing to the following name beginning with a similar letter. In the Alexandrian MS. it seems to have been changed into the copulative καὶ.—See above Nos. CXLIII. CLIII.

CCLVI.

Ezra x. 26. זֶכָרִיא

Eng. Trans.—Zechariah.

i. Esdras ix. 27. Ζαχαρίας.

Eng. Trans.—Zacharias.

One Heb. MS. reads in Ezra x. 26, זְבָדוֹ ו Zebadiah.

CCLVII.

Ezra x. 26. יְחֵי

Eng. Trans.—Jehiel.

i. Esdras ix. 27. Ιεζρείας.

Eng. Trans.—Hierielus.

Supposing (as we reasonably may) that the compiler of the Book of i. Esdras made use of a Hebrew copy, we may conjecture that he found in it יְזָרְיָא Jezriel, for יְחֵי Jehiel.
SELECTION OF SINGLE NAMES.

CCLVIII.

Ezra x. 26. אָבִּי
Eng. Trans.—Abdi.

i. Esdras ix. 27. Ιωαβδίος, Ed. Rom.; Ωαβδίος, Ed. Alex.; (wanting in Ed. Ald.)
Eng. Trans.—(Wanting.—See the Note.)

This name is wanting in this place in i. Esdras ix. in our authorized English version, which here, and in most other places, follows the Aldine copy of the LXX. Our English translators, indeed, make Aedias, the last name in this verse, to be the Abdi of Ezra, by referring from the former to the latter name in the margin; whereas, the name Aedias, when freed from corruption, will be found to agree with אֵלִיָּהָ Eliah, in Ezra x. 26, which is there, likewise, placed at the end of the Catalogue of the sons of Elam.—See below No. CCLX.

CCLIX.

Ezra x. 26. יְרָמוֹת
Eng. Trans.—Jeremoth.

i. Esdras ix. 27. Ἰερεμώθ.
Eng. Trans.—Hieremoth.

Thirteen Heb. MSS. in Ezra x. 26, read יֵרְמוֹת Jerimoth; and thus the LXX., Arabic, and Vulgate versions appear to have read.

CCLX.

Ezra x. 26. אֵלַיָּה
Eng. Trans.—Eliah.

i. Esdras ix. 27. Αἰδίας, Edd. Rom. Ald.
Ανδίας, Ed. Alex.
Eng. Trans.—Aedias.

One Heb. MS. in Ezra x. 26, reads בֶּן עזִיזָה Zabar and Aziza; which are inadvertently here transferred from the end of the following verse, where the two names (the former of them here slightly varied) occur.—See above No. CCLIV.
The situation of this name in i. Esdras ix., at the end of the Catalogue of the sons of Elam, evidently points out its correspondence to אֵלָיָה Eliah, in Ezra x. 26.—See No. CCLVIII.

The Δ which originally existed in the name in i. Esdras has, as in many other places, (see Nos. XXVIII. CXCIII. CXCVIII. CCCIV.) been mistaken for Δ. This corruption, however, must be very antient, as it is to be met with in the oldest MSS. of the LXX., and is extant in the Syriac version, which was made from the Greek.

The A which originally existed in the name in i. Esdras has, as in many other places, (see Nos. XXVIII. CXCIII. CXCVIII. CCCIV.) been mistaken for Δ. This corruption, however, must be very antient, as it is to be met with in the oldest MSS. of the LXX., and is extant in the Syriac version, which was made from the Greek.

† CCLXI.

Ezra x. 27. מֶלְכַּנָּי זָרַע אֵלִיָּהּ
Eng. Trans.—Of the sons of Zattu, Elioenai.

i. Esdras ix. 28. Ἕλιοναί, Ελιαδας, Edd.
Rom. Ald.; Ἕλιοναί, Ελιαδας, Ed. Alex.
Eng. Trans.—Of the sons of Zamoth, Eliadas.

CCLXI.

Ezra x. 27. Ἠλισθίβι
Eng. Trans.—Eliashib.

i. Esdras ix. 28. Ελιασίμως.
Eng. Trans.—Elisimus.

The LXX. and Arabic versions in Ezra x. 27, appear to have read אֵלִישָׁבֶּה. Ἐλιασίμως in i. Esdras ix. 28, is probably a mistake of the copyist for Ἐλιασίφος. The M and B are, in many antient Greek MSS., extremely similar. See Tab. X., No. I., Note (gm) Assanias, (Vol. I. p. 100) and below Nos. CCLXX. CCLXXXVIII. CCCXXVII.

CCLXII.

Ezra x. 27. Ματτανίαθ
Eng. Trans.—Mattaniah.

i. Esdras ix. 28. Οθονίας.
Eng. Trans.—Othonias.

Possibly the author of i. Esdras might have found in his Heb. copy חֲנָנִי.
SELECTION OF SINGLE NAMES.

CCLXIII.

Ezra x. 27. ירמואש
Eng. Trans.—Jeremoth.

i. Esdras ix. 28. Ἰσρημων.
Eng. Trans.—Jarimoth.

One Heb. MS. in Ezra x. 27, reads רָמָה. The LXX., Syriac, and Arabic versions in the same place, do not acknowledge the third letter in this name.

CCLXIV.

Ezra x. 27. בֶּר
Eng. Trans.—Zabad.

i. Esdras ix. 28. Σαβαθος, Edd. Rom. Alex.
Σαβατος, Ed. Ald.
Eng. Trans.—Sabatus.

One Heb. MS. in Ezra x. 27, reads וַיְבָד Jozabad, and one Heb. MS. at the end of ver. 26, reads בֶּר זָבָר; (see above No. CCLX.) and thus the Syriac version.

CCLXV.

Ezra x. 27. יזח
Eng. Trans.—Aziza.

Eng. Trans.—Sardeus.

Two Heb. MSS., perhaps a third, in Ezra x. 27, in Kennicott's collection, and the Bibl. Complut. with the usual variation in the final letter, read יִזְחִיא Azizah, and two MSS., with the Syriac version, have יֶזְחָ.

Whence the dissimilar name in i. Esdras ix. 28, was derived, I am incompetent to determine. Of this, however, we may, I think, be certain, that the variations of this name in the Roman edition of the LXX. from those in the Aldine and Alexandrian editions, arise,
SELECTION OF SINGLE NAMES.

principally, from the usual mistake of letters nearly similar, in the
uncial form, to each other; and to which another instance may be added
from this very place, where the name Zaphկa, as exhibited in the
Alexandrian MS., has been mistaken by the collators in Walton's
Polyglott for Zapկa.—See Prol. c. ii. to Vol. II. of Grabe's edit.
of Alex. MS.

CCLXVI.

Ezra x. 28. מַכְנֵנִי בֶּן יְהוֹנָן
Eng. Trans.—Of the sons of Bebai, Jehohanan.

i. Esdras ix. 29. Εν τοις βυζαί, Ἰωάννης.
Eng. Trans.—Of the sons of Bebai, Johannes.

Four Heb. MSS. in Kennicott's collection, in Ezra x. 28, read
בֶּן בּוֲאַי of the sons of Bechai. But the textual is, undoubtedly,
the true reading. Two MSS. read יְהוֹנָן יְהוֹנָן Jehanan, and one MS.

CCLXVII.

Ezra x. 28. חַנְנִיאָה
Eng. Trans.—Hananiah.

i. Esdras ix. 29. Ἀνανιάς.
Eng. Trans.—Ananias.

CCLXVIII.

Ezra x. 28. זָבָי
Eng. Trans.—Zabbai.

i. Esdras ix. 29. Ιωάβδος, Ed. Rom.; Ἰωσαβάδος,
Ed. Ald.; Ὁσαβαδός, Ed. Alex.
Eng. Trans.—Josabah.

Among Kennicott's collations, one Heb. MS. in Ezra x. 28, reads
ם, a second, and originally a third MS. ד, and a fourth MS. has the
כ on a rasure.
SELECTION OF SINGLE NAMES.

CCLXIX.

Ezra x. 28. אַתְלָי
Eng. Trans.—Athlai.

i. Esdras ix. 29. Ἀμαθεῖς, Ed. Rom.
Εμαθεῖς, Edd. Ald. Alex.
Eng. Trans.—Amatheis.

Probably the third and fourth letters in the name in i. Esdras ix. 29, are transposed, and the M substituted for ΛΛ.—See a similar mistake below No. CCLXXI.

CCLXX.

Ezra x. 29. בְּנֵי מְשָׁלָהָם
Eng. Trans.—Of the sons of Bani, Meshullam.

Eng. Trans.—Of the sons of * Many, Olamus.

One Heb. MSS. in Ezra x. 29, collated by De-Rossi, and the Syriac version read בְּנֵי בָחִי, Bachi. Three MSS., perhaps four, read, more fully מְשָׁלָהָם.

The initial letter in the first name in i. Esdras ix. 30, has been incautiously written for a B, to which the M in antient MSS. frequently bore a near resemblance; (see above Tab. X. No. 1, Note (gm) Assanias, Vol. I. p. 100,) and the beginning of the following name is inadvertently omitted. These errors of the transcribers appear to have further increased the confusion in the Syriac version of this passage, where the translator, finding in his copy this corrupted reading, with the additional mistake of the transposition of the two last letters, rendered this passage בְּנֵי בָחִי חָסֵל חָסֵל of the sons of Main, Ulam; which words were again corrupted by the negligence of the transcriber into the present reading בְּנֵי בָחִי חָסֵל חָסֵל of Benjamin Ulam.

* Many. Thus first edition of our authorized English version. Subsequent edds. read Mani.
128 SELECTION OF SINGLE NAMES.

CCLXXI.

Ezra x. 29. מַלּוּך
Eng. Trans.—Malluch.

i. Esdras ix. 30. Μαμουχος.
Eng. Trans.—Mamuchus.

The third letter in the name in the Greek text in i. Esdras ix. 30, is corrupted. Probably the transcriber mistook the uncial ΔΔ for an uncial Μ, (see above CCLXIX.) The Vulgate and Syriac versions of i. Esdras, though frequently exhibiting their original in a depraved state, here properly agree with the text in Ezra.

CCLXXII.

Ezra x. 29. מַרְיָם
Eng. Trans.—Adaiah.

i. Esdras ix. 30. יֶדֶעַו.
Eng. Trans.—Jedeus.

One Heb. MS. in Kennicott's collection in Ezra x. 29, agrees with the Syriac version in that place in reading מַרְיָם Uzziyah, and two MSS. read with the accustomed variety in the termination יֶדֶעַו Adaia.

CCLXXIII.

Ezra x. 29. יָשָׁב
Eng. Trans.—Jashub.

i. Esdras ix. 30. יָשָׁב שָׁבָע
Eng. Trans.—Jasubus.

CCLXXIV.

Ezra x. 29. שְׁלָל
Eng. Trans.—Sheal.

* Σασαλος, Ed. Alex.
Eng. Trans.—Jasael.

Eleven Heb. MSS. in Ezra x. 29, three of which have been altered to

* So in the margin in Grabe's edition of the Alex. MS., but in the Prol. c. ii. the reading of the MS. is said to be Ασαλος.
their present reading, agree with the Arabic version in that place, and with the Roman and Aldine editions of the Greek text in i. Esdras, in reading קִנָּה; and thus originally read a twelfth Heb. MS.

CCLXXV.

Ezra x. 29. יִרְמוֹת

Eng. Trans.—Ramoth.

i. Esdras ix. 30. יֵרְפָּאֹת.

Eng. Trans.—Hieremoth.

In Ezra x. 29, nine, perhaps ten, Heb. MSS. with the Complut. edition, the Keri, the LXX., Vulgate and Arabic versions, read more suitably to the context, רִמְמוֹת and Ramoth; and this was the original reading of an eleventh MS. One MS., and the Syriac version in Ezra have רִימְמוֹת; and thus the Greek text, and the Syriac and Vulgate versions in this place in i. Esdras.

CCLXXVI.

Ezra x. 30. מַסְלֵי יָהִב מֹאָב עֻדָּה

Eng. Trans.—Of the sons of Pahath-moab, Adna.


Eng. Trans.—Of the sons of Addi, Naathus.

In several Heb. MSS. in Ezra x. 30, the final letter of עֻדָּה is changed, and the name written, with the usual variation of termination, עֶדָּה Adnah.

Hitherto we have attempted, with some degree of success, it is hoped, to reconcile the various names which occur in i. Esdras ix., with those in Ezra x.; but the corrupted, and, I may add, mutilated state in the text of i. Esdras in this and the following verses, renders it very difficult, if not impossible, to proceed with equal certainty in reconciling the subsequent names of the different catalogues as they are found in Ezra and i. Esdras. As, however, I shall attempt to render every assistance in my power to account for, and rectify (where I am able), the various
errors which the inattention of copyists, and other incidental circumstances have introduced into the text in I. Esdras, the Reader, when he considers the nature of the undertaking, will not, it is presumed, be displeased, if he sometimes meets with probability instead of certainty, and conjecture instead of proof.

In the above verse of i. Esdras, I imagine that the name of Pahath-moab has been inadvertently omitted, and that the name of Adna, which usurps its place, is only a part of the corresponding name Adna, which occurs in Ezra x. 30, and that it has been erroneously separated from the following name Naathus, which I suppose, likewise, to have had a corrupt termination added to it in i. Esdras, and to which there is no name in Ezra corresponding; the Catalogue of the sons of Pahath-moab, both in the former and latter place, being complete without it.

This passage in i. Esdras, I conceive, therefore, may be more consonant to that in Ezra, and less liable to objection, if it be read as follows, ἐκ τοῦ ἱδίου (Φααθ Μωαβ) Αδνας.

I do not pretend to affirm that this was the original reading, or that the passage is thus freed from corruption; I think, however, that it approaches nearer to the true lection, than what is, at present, found in the Greek text in i. Esdras and in the Vulgate and Syriac versions of it.

CCLXXVII.

I. Esdras ix. 31. ***

The two names Moosias and Aακουνος, (expressed in our English version by Moosias and Lacunus) which here occur in I. Esdras ix. 31, having no affinity with the name in Ezra x. 30, I have not attempted to appropriate to the name, which there occurs, any particular name from I. Esdras. The Vulgate version in I. Esdras, though frequently more corrupt than its corrupted original, has preserved more accurately than usual, the vestiges of this person's name, by calling him Caleus. The Syriac version of this Book is in this place so totally disguised and mutilated, that no assistance can be expected from it.
SELECTION OF SINGLE NAMES.

CCLXXVIII.

Ezra x. 30. בֶּנְיָיָה

Eng. Trans.—Benaiah.


Nasedo, Ed. Alex.

Eng. Trans.—Naidus.

The situation of this name in the Catalogue in i. Esdras ix. 31, is one reason for supposing that it originally represented the name of Benaiah in Ezra; and its correspondence to it will further appear by supposing, as we justly may, that the first syllable has been inadvertently dropped, and the A, the last letter but two, changed, as is sometimes the case (see above No. CLVIII.) into Δ; the consequence of which would be, that the transcriber, supposing a vowel wanting, would naturally add one before the last letter, in order to complete the termination. Or, perhaps, the first syllable of the name might have been erroneously changed into the copulative κα, which immediately precedes it. The Vulgate in i. Esdras reads Raanas, an evident mistake for Baanas.

CCLXXIX.

Ezra x. 30. מַעַשְיָה

Eng. Trans.—Maaseiah.

i. Esdras ix. 31. Μοοσιας.

Eng. Trans.—Moosias.

I have ventured to produce this name in i. Esdras ix. 31, as corresponding to that in Ezra x. 30, though it is placed in the Catalogue before the two preceding names which I have considered. In the Greek text in i. Esdras ix. 31, there is no other name that can possibly correspond to that in Ezra x. 30; a sufficient reason, I should imagine, to suppose, that these names mutually represented the same person. It is true, that in the Vulgate in i. Esdras ix. 31, we have the name of Maaseas as well as Moosias; but it is evident that both these names cannot be admitted to stand. Probably, Moosias was originally read in
this version, and some corrector, finding the name corresponding to
Maaseiah in Ezra, not occurring in its proper place, added Maaseas in
the margin, from whence it was afterwards inserted in the text.

It may not, perhaps, be foreign to our present purpose to mention
that one Heb. MS. in Ezra x. 30 places Maaseiah before the preceding
name Benaiah.

CCLXXX.

Ezra x. 30. מַמִּ֥נָּה
Eng. Trans.—Mattaniah.

i. Esdras ix. 31. Ματθαίας, Edd. Rom. Alex.
Μαθαίας Ed. Ald.
Eng. Trans.—Mathanias.

One Heb. MS. in Ezra x. 30, reads מַמִּנָּה Mattania.

CCLXXXI.

Ezra x. 30. בֶּזְדָאֵל
Eng. Trans.—Bezalel.

i. Esdras ix. 31. Ἑσθηλ.
Eng. Trans.—Sesthel.

The situation of this name in i. Esdras ix. 31, and its termination,
clearly point out, in my opinion, its correspondence to that in Ezra
x. 30. The name in i. Esdras is greatly corrupted, the uncial Σ,
the initial letter, having been written for B, and the Θ for the E, which,
in old MSS. it nearly resembles. The name being thus far changed, the
Λ preceding the H, was deemed superfluous, and thus the present
corrupted reading was established.

CCLXXXII.

Ezra x. 30. בִּינְוִי
Eng. Trans.—Binnui.

i. Esdras ix. 31. Βαλνοῦς.
Eng. Trans.—Balnuus.

In the name in i. Esdras ix. 31, the Λ has evidently been written
for N. The only material difference between these two letters in
the uncial character being the slight perpendicular final stroke of the N, it is easy to conceive that this might have been so faintly expressed in the MS. copy as to cause one letter to be mistaken for another.

CCLXXXIII.

Ezra x. 30. מַנָּשֶׁה
Eng. Trans.—Manasseh.

Μανασσής, Ed. Alex.
Eng. Trans.—Manasseas.

CCLXXXIV.

Ezra x. 31. בְּנֵי הָרִים
Eng. Trans.—The sons of Harim.

i. Esdras ix. 32. Εκ τῶν ὀνόματι Ἀννας, Ed. Rom.
Εκ τῶν ὀνόματι Ἀννας, Edd. Ald. Alex.
Eng. Trans.—Of the sons of Annas.

It is evident from the situation of this name in i. Esdras ix. 32, that it was meant to correspond to the name of Harim in Ezra x. 31; but it has been so greatly corrupted, that it is impossible to determine what was the original reading.

CCLXXXV.

Ezra x. 31. אלְיִזֶה
Eng. Trans.—Eliezer.

i. Esdras ix. 32. Ελιπνας.
Eng. Trans.—Elionas.

Probably the compiler of i. Esdras read Ελιονα Ἐλιονα; unless we suppose that for Ελιπνας was originally written Ἐλιαζαρ, which, in the uncial character, is not very dissimilar to it.
SELECTION OF SINGLE NAMES.

CCLXXXVI.

Ezra x. 31. אֵשְׁיוֹאֵה
Eng. Trans.—Ishijah.

i. Esdras ix. 32. Ασαήας.
Eng. Trans.—Asaes.

Four Heb. MSS. collated by Kennicott, and a fifth, which has been altered to its present reading, have, in Ezra x. 31, אֵשְׁיוֹאֵה. The Vulgate in the same place reads Josue; and the same termination is to be met with in this name (though corrupted) in the Syriac version.

CCLXXXVII.

Ezra x. 31. מָלְכִּיאַה
Eng. Trans.—Malchiah.

i. Esdras ix. 32. מְלָכָיאַס.
Eng. Trans.—Melchias.

One Heb. MS. in Ezra x. 31, reads מָלְכִּיא Malchia.

CCLXXXVIII.

Ezra x. 31. שֶׁמְיָיאָה
Eng. Trans.—Shemaiah.

i. Esdras ix. 32. Σαββαῖος.
Eng. Trans.—Sabbeus.

The name in i. Esdras ix. 32, appears to be a corruption of Σαμμαῖος, or rather Σαμμαῖος, the M and B in antient MSS. being very similar.—See Note, Tab. X. No. 1, (gm) Assanias, Vol. I. p. 100, and above No. CCLXI. CCLXX., and below CCCXXXVII. The Vulgate reads Sameas.

CCLXXXIX.

Ezra x. 31. שִׁמְיוֹם
Eng. Trans.—Shimeon.

i. Esdras ix. 32. Σιμων Χοσαμαῖος.
Eng. Trans.—Simon Chosameus.

The strange name which is attached to that of Σιμων in i. Esdras
ix. 32, in the Greek text, and in our authorized English version, is a corruption either of one or more of the three following names, which appear to be wanting in the Greek, though they are to be found (in a corrupt and mutilated state indeed,) in the Vulgate. The Syriac version is so miserably depraved, that no assistance can be expected from it.

CCXC.

Ezra x. 32. יונתן

Eng. Trans.—Benjamin.

i. Esdras ix. 32. *****

This name is wanting in the Greek text in i. Esdras ix. 32, but is retained in the Vulgate version, which reads Benjamin.—See the preceding Note.

CCXCI.

Ezra x. 32. מלך

Eng. Trans.—Malluch.

i. Esdras ix. 32. *****

The Vulgate version in i. Esdras ix. 32, has preserved this name, (which is there omitted in all the copies of the Greek text) reading Malcus, a corruption probably of Malluchus.

CCXCII.

Ezra x. 32. שֶׁמֶרִיהוּ

Eng. Trans.—Shemariah.

i. Esdras ix. 32. *****

The Vulgate version in i. Esdras ix. 32, has retained, though in a corrupted state, this name, likewise, which is lost in all the Greek copies of that Book, reading Marras. In all probability the original reading in the Vulgate was Samarias.
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CCXCIII.

Ezra x. 33. מְהַל מֶשֶׁכַּת
Eng. Trans.—Of the sons of Hashum, Mattenai.

i. Esdras ix. 33. Εν τοις ὑιοῖς Ασοῦ, Ἀλταναῖος, Edd.
Rom. Ald.; Εκ τοις ὑιοῖς Ασοῦ, Ἀλταναῖος, Ed.
Alex.
Eng. Trans.—Of the sons of Asom, Altaneus.

Seven Heb. MSS. in Ezra read more fully מְשֶׁכַּת.
The name in the present Greek copies of i. Esdras ix. 33, is an
evident corruption of Μαρταναῖος. The Reader who will consider
the similarity of the uncial letters at the beginning of the name, both
in its corrupted and original state, may easily perceive the cause
of this corruption.

CCXCIV.

Ezra x. 33. מִתְתָּה
Eng. Trans.—Mattathah.*

i. Esdras ix. 33. Ματταθίας.
Eng. Trans.—Matthias.

Five Heb. MSS. in Ezra x. 33, read מִתְתָּה Mattathiah; and this
was the reading, likewise, originally, of a sixth MS., and thus the
compiler of the Catalogue in i. Esdras ix. seems to have found in
his copy.

CCXCV.

Ezra x. 33. זָבָד
Eng. Trans.—Zabad.

i. Esdras ix. 33. Ζαβαναῖος, Ed. Rom.; Βανναία,
Ed. Ald.; Βανναίους, Ed. Alex.
Eng. Trans.—Bannaia.

This name is evidently corrupted in the Greek text in i. Esdras ix. 33,
though less in the Roman than in the two other principal editions, in

* The first edit. of our authorized English version reads Mattatha.
which the first syllable, which the Roman edition retains, is wanting. What the original reading in i. Esdras was cannot, with any degree of certainty be determined.

CCXCVI.

Ezra x. 33. Ἐλιφελετ.
Eng. Trans.—Eliphelet.

i. Esdras ix. 33. Ἐλιφαλατ.
Eng. Trans.—Eliphalat.

CCXVII.

Ezra x. 33. Ἱερεμαι.
Eng. Trans.—Jeremai.

i. Esdras ix. 33.  *

This name is wanting both in the Greek text in i. Esdras ix. 33, and in the Vulgate and Syriac versions of that Book. I have little hesitation in supposing, that the name ἱερεμας, which is superfluously added in the beginning of the following verse, originally belonged to this place. —See below Note on No. CCC.

CCXCVIII.

Ezra x. 33. Μανασση.
Eng. Trans.—Manasseh.

i. Esdras ix. 33. Μανάσσης.
Eng. Trans.—Manasses.

CCXCIX.

Ezra x. 33. שימע.
Eng. Trans.—Shimei.

i. Esdras ix. 33. Σεμεί.
Eng. Trans.—Semei.
138 SELECTION OF SINGLE NAMES.

CCC.

Ezra x. 34. מְבָנֵי בָנִי חָדָה
Eng. Trans.—Of the sons of Bani, Maadai.

i. Esdras ix. 34. Ἐκ τῶν ὀνόματος Βααν, Ἰεριμιας Μομίας,
Edd. Rom. Ald.; Ἐκ τῶν ὀνόματος Βααν, Ἰεριμιας
Μομίας, Ed. Alex.

Eng. Trans.—Of the sons of Maani, Jeremias, Momdis.

There is no name in Ezra x. 34, which answers to Ἰεριμιας, in this
place in i.Esdras ix. 34; and, I therefore think it very probable,
that this name, through the negligence of transcribers, must have
been inserted in this place instead of being inserted in the preceding
verse, where a name, nearly similar to this, is wanting before Manasseh
to correspond to the name in Ezra.—See No. CCXCVII.

The name Μομίας, or Μομίας, which occurs after this supernumerary
name in i.Esdras, is evidently that which was meant to correspond
to Maadi in Ezra. It is, indeed, corrupted, and probably from the
same cause as we have had occasion to mention before, the mistake
of one or more uncial letters somewhat similar in their forms to others.
The original reading seems to have been Μοοδίας, or Μοοδίας. The
Vulgate version reads Moaías, and the Syriac version Muadas.

CCCI.

Ezra x. 34. שׁוֹמֵר
Eng. Trans.—Amram.

i. Esdras ix. 34. Ἰσμναρος.
Eng. Trans.—Omaerus.

The name in i.Esdras ix. 34, as the Reader must at first sight
perceive, is greatly corrupted. What the original reading was I will
not even venture to conjecture.

The Vulgate reads in i.Esdras, Abramus, a lection, which though
faulty, approaches much nearer to the name as it is read in Ezra x. 34,
than either the Greek text or Syriac version; the latter of which
has farther corrupted it by reading Ismagel.—See below No. CCCIII.
SELECTION OF SINGLE NAMES.

CCCII.

Ezra x. 34. מָאָד
Eng. Trans.—Uel.
i. Esdras ix. 34. יֹוֶל.
Eng. Trans.—Juel.

The variation between the name in i. Esdras ix. 34, and that in Ezra x. 34, consisting only in the initial letter, will leave no doubt about the correspondence of these names. It may not be improper here to remark that the Syriac and Arabic versions in Ezra read Joel; and which, in some measure, supports the reading in i. Esdras.

CCCIII.

Ezra x. 35. בֶּנְיָי
Eng. Trans.—Benaiah.
i. Esdras ix. 34. מַבְדָּי, Ed. Rom.; מַבְדַּי, Ed. Ald.; מַבְדָּי, Ed. Alex.
Eng. Trans.—Mabdai.

The name in i. Esdras ix. 34, which is differently expressed in the principal editions of the Greek text, is greatly depraved by the negligence of transcribers. The initial letter M has been erroneously written for B; a mistake which frequently occurs in the different copies of the LXX in other places. Thus the name Βανγηας in i. Esdras v. 17, in the Roman and Alexandrian copies, is, in the Aldine edition, Βανγηας. In Ezra x. 32, for Μαλων, Μελων, and Μαλων, as the Aldine, Complutensian, and Alexandrian editions respectively read, the Roman edition has Βαλων: and, not to multiply instances, in Neh. x. 8, where the Roman, Complutensian, and Alexandrian editions have Βαλγας, the Aldine reads Μελγας.—See Note Assanias Tab. X. No. 1, (gm) Vol. I. p. 100, and above Nos. CCLXI. CCLXX. CCLXXXVIII.

The two remaining consonants in this name, now under consideration, in the Roman edition, and the single one in the Aldine copy, appear to have been incautiously written for the Ν, which is retained in the Alexandrian edition, though there followed by the Δ, which is found likewise in the Roman copy, and which ought to be expunged. Whether the compiler of i. Esdras originally wrote Βανδα, as I have corrected it, or Βανδα, as I think it ought, in conformity to the name in Ezra, to be expressed, I will not take on me to determine. But even if the latter
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Supposition be not granted, the former name, if my correction of it be allowed, and I presume nothing material can be advanced against it, will be sufficient to show its correspondency to that in Ezra.

I cannot close these observations without noticing a remarkable corrupt reading, which is to be found in this place in i. Esdras in the Syriac version, where, Ḣaynasel, (a further corruption of the corrupted Greek name Ἰσμαήνιος, which answers to Amram in Ezra: see above No. CCCI.) is called Ḥaynasel, the son of Elmada. It is evident that there must have been some reason for the Syriac translator's interpreting this passage so differently from his original, the Greek text, as it is at present read in all our copies; and, I think the Reader will allow, that my conjecture to account for it is not void of probability, when I inform him, that this reading in the Syriac version arose from the translator's making use of a corrupted Greek copy, in which he found the passage thus written, ἸΣΜΑΗΡΟΣ, or ἸΣΜΑΗΑΟΣ ΥΙΟΣ ἩΜΑΔΑΙ Ἰσμαήνιος, or Ἰσμαήνιος, ὑνös Ἡμάδα, Ἰσμαηρός, or Ἰσμαηρός, the son of Elmadaí, instead of ἹΣΜΑΗΡΟΣ, or ἹΣΜΑΗΑΟΣ ΙΟΥΗΛ ΜΑΔΑΙ, Ἰσμαηνος, or Ἰσμαηνος, Ἡμάι, Ἰσμαηρός, or Ἰσμαηρός, ἴμι, Μαδαί, Ἰσμαηρός, or Ἰσμαηρός, Ιουηλ, Μαδαί, Ἰσμαηρός, or Ἰσμαηρός, Ιουηλ, Μαδαί. I have given the different readings in the uncial character, as the origin of the corruption will be more evident to the eye: and if we suppose, as we justly may, that the Greek copy, which the Syriac translator made use of, had, like those more antient ones in the uncial character, the words written without any spaces between them, this error in the Greek text, or in the Syriac translator's mode of reading it, will be still more apparent.

CCCIV.

Ezra x. 35. בֵּיתָדִי
Eng. Trans.—Bedaiah.

i. Esdras ix. 34. Παδιαζ, Edd. Rom. Ald.
† Παδειαζ, Ed. Alex.
Eng. Trans.—Pelias.

In Ezra x. 35, six, perhaps eight, Heb. MSS. collated by Kennicott

* Thus the first ed. ; other edd. Bedeiah, in conformity to the Masoretical pointing.
† "Vocales ac Diphthongos ejusdem fere aut similia soni, veluti i ν v αα, item η e αα—promiscue a Sibeta Alex. usurpatas permutare nulla mihi religio fuit."—Grabe's Prol. in Octateuch. Cod. Alex. c. ii. "At pro ε scriptum. Hujus quippe vocalis ac diphthongi promiscuus usus innumeris in locis offenditur, ac sepe etiam offendit."—Grabe's Prol. in Psalm, &c. c. ii.
and De-Rossi read בְּרֵי, and so does a very antient printed edition of the Hagiogr.

The initial letter of the name in i.Esdras ix. 34, has been incautiously written for B, a letter of the same organ; unless we suppose the compiler of that book read בְּרֵי, and not בֶּרְיָה. The Vulgate in i.Esdras ix. 34, reads Pelias, and so does our authorized English version. This further corruption had its source, most probably, in a mistake of the A for the A in the name in the Greek text; of which various instances have been produced before.—See Nos. XXVIII. CXCIII. CCLX.

CCCV.

Ezra x. 35. בְּרֵי

Eng. Trans.—Chelluh.

i. Esdras ix. 34. ******

In Ezra x. 35, the Keri, nine Heb. MSS. collated by Kennicott, the Bibl. Complut., and the Bibl. Bomberg, in the marg., read בְּרֵי Chelluhu; and this was originally the reading of a tenth MS. Three MSS., collated by the same learned person, have בְּרֵי, which is also the reading of the Vulgate and Syriac versions. Five MSS. and the Hagiogr. printed at Naples in 1487, read בְּרֵי, and so at first read a sixth MS. Two MSS. read בְּרֵי, as originally did a third MS.; and one MS. has בְּרֵי. The Aldine and Alexandrian editions of the LXX. have in this place Ἰωνία, from whence we may conclude that they read בְּרֵי; and as the following name is rendered in the Roman edition ὸὐαυια, in the Ald. ὸὐαυια, and in the Alexandrian copy ὸὐαυια, we may suppose, with the highest probability, that the LXX. translators transferred the final letter 1 of בְּרֵי to the beginning of the following name, and for Ἰωνία read Ἰωνίωρ. Ἰωνία in the Roman edition of the LXX. (and with which the Arabic version agrees) appears to be erroneously written for Ἰωνία, as in the Aldine, Complut., and Alexandrian copies.

The Reader will observe that I have left a space in i.Esdras ix., not knowing what name to insert which had the most distant affinity to that at present under consideration. The Greek text furnishes us with two names to correspond to this and the two following, viz., Αὐαυια and Παφασιου; or, as the latter is expressed in the Aldine and Alexandrian
copies, ᾨπαφασιων, and called in our authorized English translation Ἀνος and Καραβασιον. The Reader will perceive at first sight the total difference of these names from those which are to be found in this place in the Catalogue in Ezra x., and the inefficacy of the attempt to trace a proper correspondency between them; especially when he is informed, that neither the Vulgate nor Syriac versions in i.Esdras lend any assistance; the Vulgate for Anos reading Jonas, and though it properly retains the name of Marimoth, which answers to the third of those names in Ezra, which have not any proper representatives in the Greek text in i.Esdras ix., still the preceding name Vaniah is omitted, unless we suppose Jonas in the Vulgate in i.Esdras ix. to correspond to Vaniah in Ezra; but in that case, a name to represent the name Ῥαλάρα, or καραβασιον, will be wanting in the Vulgate in i.Esdras.

CCCVI.

Ezra x. 36. Βανιαχ.
Eng. Trans.—Vaniah.
i. Esdras ix. 34. ・・・

Two Heb. MSS. in Ezra x. 36, and probably three more, all collated by Kennicott, read Ζανιαχ.—See the preceding Note.

CCCVII.

Ezra x. 36. Μερημωρ.
Eng. Trans.—Meremoth.
i. Esdras ix. 34. ・・・

See above Note on No. CCCV.

CCCVIII.

Ezra x. 37. Ειλασιβος.
Eng. Trans.—Elatshib.
i. Esdras ix. 34. Ενασιβος.
Eng. Trans.—Enasibus.

The name in i.Esdras ix. 34, has been evidently corrupted, by mistaking the uncial letters ΔΙ for an uncial Ν; and thus the name ΕΝΑΣΙΒΟΣ for ΕΔΙΑΣΙΒΟΣ was formed.
SELECTION OF SINGLE NAMES.

CCCIX.

Ezra x. 37.
Eng. Trans.—Mattaniah.

i. Esdras ix. 34. Μαμνισταναίμος, Edd. Rom. Alex.
Μαμνισταναίμος, Ed. Ald.
Eng. Trans.—Mannitanaimus.

I suspect that the name in i. Esdras ix. 34, has been formed out of the above and following name in Ezra.

CCCX.

Ezra x. 37.
Eng. Trans.—Mattenai.

i. Esdras ix. 34. * * * *

This name is wanting in two Heb. MSS. in Ezra x. 37, collated by Kennicott, and in the Greek text and Vulgate and Syriac versions in i. Esdras.—See, however, the foregoing Note. Probably, the similarity between this and the preceding name has been the cause of the omission of this name in this place.

CCCXI.

Ezra x. 37.
Eng. Trans.—Jaasau.

i. Esdras ix. 34. Ελιασίς.
Eng. Trans.—Eliasis.

In Ezra x. 37, the Keri, four Heb. MSS., perhaps five, the antient edit. of the Hagiogr. printed in 1487, the Bibl. Bomberg. in the marg., and the Vulgate version read יאסא Jaesai, and thus originally read a fifth Heb. MS. The LXX. doubtless, found in their copy, as in the printed Heb. text, יעץ; but then they considered this word, not as a Proper name, but very erroneously, as an Appellative, translating it ἐροτιέαν, they made, (from the root ἔρωτην to make) and in this they are followed by the Arabic version.

Our English translation here, likewise, as well as in a preceding
name, adopts the Textual, and neglects the Masoretical reading, to which, in general, it adheres.

I have made τὰς ἑαυτῶν in i.Esdras ix. 34, to answer to the above name in Ezra, partly, because no other name corresponds to it; partly, because it occupies that situation in the series of names in i.Esdras ix. 34, which appertains, likewise, to the name to which it is here made to answer in Ezra x. 37, and partly, because it appears to retain some vestiges of the original name, as it is to be found in the Keri, and some Heb. MSS. in Ezra x. 37. It is not improbable, but that the final letter of the preceding name in i.Esdras ix. 34, may have been incautiously added to the beginning of this name, and afterwards mistaken for an E, to which, in antient MSS., it bears a near resemblance. And if we allow the supposition that the two following letters in this name have been transposed, and that the uncial A has been, as in many other instances, written for the uncial Α, the name will then correspond to the name in Ezra, as exhibited in some antient MSS. and by the Keri; for the final letter in ιαας (the name in i.Esdras ix. 34, according to the above conjecture) is frequently attached to names whose terminations are similar to the Masoretical reading of the name in Ezra; two instances of which occur in i.Esdras ix. in the verse above quoted.

CCCXII.

Ezra x. 38. בני
Eng. Trans.—Bani.
i. Esdras ix. 34. βαννοὺς.
Eng. Trans.—Bannus.

The LXX., Arabic, and Syriac versions in Ezra x. 38, render the name as an Appellative, the Sons.

CCCXIII.

Ezra x. 38. בני
Eng. Trans.—Binnai.
Esdras ix. 34. Ἐλιαλι, Edd. Rom. Ald.
Ἑλιαλει, Ed. Alex.
Eng. Trans.—Eliai.

The Syriac version in Ezra x. 38, very improperly makes this name also an Appellative, rendering this and the preceding name the sons of his sons.
I have added the name of Eliali below that of Binnui, as its situation in the Catalogue of 1. Esdras ix. seems to make it answer to the above-mentioned name in Ezra.

CCCXIV.

Ezra x. 38. שִׁמְּעִי
Eng. Trans.—Shimei.

i. Esdras ix. 34. Σομειις, Edd. Rom. Alex.
Σαμιις, Ed. Ald.
Eng. Trans.—Samis.

The words O. sων, the sons, which precede this name in LXX. in Ezra, and which are evidently redundant, are very properly omitted by the Arabic translator, who, in other instances, follows, very closely, the Greek version.

CCCXV.

Ezra x. 39. שלומיה
Eng. Trans.—Shelemiah.

i. Esdras ix. 34. Σελεμιας.
Eng. Trans.—Selemias.

CCCXVI.

Ezra x. 39. נָתָן
Eng. Trans.—Nathan.

i. Esdras ix. 34. Ναθανιας.
Eng. Trans.—Nathainas.

The name in i. Esdras ix. 34, corresponds exactly, except in its additional termination, to that in Ezra x. 39.—See following Note.

CCCXVII.

Ezra x. 39. עַזָּריא
Eng. Trans.—Adaiyah.

i. Esdras ix. 34. ★★★★

The antient edition of the Hagiogr. printed 1487, and the Syriac version in Ezra x. 39, read שְׁעַרַיא Azariah. This name is entirely
wanting in i.Esdras ix., unless we suppose the termination of the preceding name to be part of it.

CCCXVIII.

**Ezra x. 40. מַכְנַדֶּבַי**

Eng. Trans.—Machnadebai.

i.Esdras ix. 34. Ἐν τῶν μιὼν Ἑζώρα.

Eng. Trans.—Of the sons of Ozora.

It is obvious to conclude, from the mode in which this passage is expressed in i.Esdras ix. 34, that the compiler of the Catalogue in that book must have read differently from what is now found in the common Hebrew text in Ezra x. 40. Two Heb. MSS. in Ezra x. 40, and the edition of the Heb. Bible, published by Rabbi J. Ben Chaim 1526, (and to which our English translators in the marg. of Ezra allude) read מַכְנַדֶּבַי, which in part, serves to explain the origin of the reading in i.Esdras ix. 34. Whoever he was that formed the present Catalogue, which is to be met with in that book, he, beyond doubt, read in the original Hebrew text in Ezra מַכְנַדֶּבַי of the sons, considering the former part of the Proper name as an Appellative with a prefix; and then adding the latter part of the Proper name in Ezra x. 40, as the entire name of an individual in *regimen* with the preceding Appellative. Whether the latter part of the name in Ezra x. 40, which represented that of the name in i.Esdras ix. 34, was expressed in the Hebrew copy in the same manner as we find it at present, or whether it has been faithfully represented by the name in i.Esdras ix. 34, as it is now found in the Greek copies of that book, or whether the name in i.Esdras ix. 34, is corrupted, are points which it is impossible to determine. In Ezra x. 40, the LXX. version, and its follower, the Arabic translator, read מַכְנַדֶּבַי— for מַכְנַדֶּבַי, and one Heb. MS. has מַכְנַדֶּבַי; but these variations are of too slight a nature to lead us to any certain conclusion as to the original enunciation of the name in i.Esdras x. 34.

CCCXIX.

**Ezra x. 40. שׁשַׁי**

Eng. Trans.—Shashai.

i.Esdras ix. 34. Σεσις, Edd. Rom. Ald.

Σεσεσις, Ed. Alex.

Eng. Trans.—Sesis.
SELECTION OF SINGLE NAMES.

CCCXX.

Ezra x. 40. שדai
Eng. Trans.—Sharai.

i. Esdras ix. 34. Ἐσριλ, Edd. Rom. Ald.
Ἐσριλ, Ed. Alex.
Eng. Trans.—Esril.

One Heb. MS. in Ezra x. 40, reads שדai Shadai, and this was the original reading of another MS. in the same place. The LXX. seem to have read שדai Sariu. Probably, the connective particle, which is to be found in the Syriac and Arabic versions, though not expressed in the Latin translations, and which is added to the following name, might have existed in the copy from which the LXX. formed their version, and might have been inadvertently supposed to be the final letter of the preceding name.

If the name in i. Esdras ix. 34, is to be considered, (as I think it must) as corresponding to the name in Ezra x. 40, it is evidently much corrupted, nor can I conjecture how it ought to be emended, unless by supposing, that the letters of the name have been inadvertently transposed, and that the Α is written for the Λ. If this should be allowed, then, by writing Σεραι for Εσριλ, the name in i. Esdras ix. 34, will correspond, with a sufficient degree of accuracy, to that in Ezra x. 40.

I was originally inclined to suppose, that the name, as it at present stands in our copies of the LXX. in i. Esdras ix. 34, represented the name Azareel, in Ezra x. 41; but as there appears to be a name in i. Esdras ix. 34, though somewhat corrupted, appropriated to that in Ezra, I am induced to believe my first opinion not so well founded.

CCCXXI.

Ezra x. 41. יזאריאל
Eng. Trans.—Azareel.

i. Esdras ix. 34. Ἀζαρελ, Edd. Rom. Ald.
Ἀζαρελ, Ed. Alex.
Eng. Trans.—Azraelus.

Two Heb. MSS. in Ezra x. 41, read יזאריאל, and thus a third MS. originally read in the same place.
In the name in i. Esdras ix. 34, a single letter seems inadvertently to have been omitted. We ought, I presume, to read Αγαφιάς, or without the termination, as in the Alex. MS., Αγαφιά.

CCCXXII.

Ezra x. 41. שׁלמהיה
Eng. Trans.—Shelemiah.
i. Esdras ix. 34. *****

To correspond to this and the three following names in Ezra x. 41, the Greek text in i. Esdras xi. 34, has but two, viz., Σαματος and Ζαμβης; (or as the Alexandrian copy calls the latter Ζαμβης, and the Aldine edition Ζαμβης) in our authorized English version Samatus and Zambis. In the Vulgate they are written Semedius and Zambris; and in the Syriac version Samut and Zamri. To what names in Ezra x. these two corrupted names in i. Esdras ix. 34 belong, it is very difficult, in the present inaccurate state in which they now exist, to determine with any degree of certainty.

CCCXXIII.

Ezra x. 41. שֶׁמֶריהוּ
Eng. Trans.—Shemariah.
i. Esdras ix. 34. *****

Two Heb. MSS. in Ezra x. 41, read שםרייו. —See the preceding Note.

CCCXXIV.

Ezra x. 42. שלם
Eng. Trans.—Shallum.
i. Esdras ix. 34. *****

See Note, No. CCCXXII.

CCCXXV.

Ezra x. 42. אָמָרֵיהוּ
Eng. Trans.—Amariah.
i. Esdras ix. 34. *****

See Note, No. CCCXXII.
SELECTION OF SINGLE NAMES.

CCCXXXVI.

Ezra x. 42. יִשְׂרָאֵל
Eng. Trans.—Joseph.

i. Esdras ix. 34. Ἰωσηφός.
Eng. Trans.—Josiphus.

CCCXXXVII.

Ezra x. 43. מִלְעַנְי נבֶּע
Eng. Trans.—Of the sons of Nebo.

i. Esdras ix. 35. ἐκ τῶν ὀνόματός Ἐθμᾶ, Edd. Rom. Ald.
               ἐκ τῶν ὀνόματός Ὁνομᾶ, Ed. Alex.
Eng. Trans.—Of the sons of Ethma.

The principal editions of the Greek text in i.Esdras ix. 35, as well as the Vulgate and Syriac versions, have, in expressing the name in this place, been all corrupted, though not in the same degree. The Vulgate, the most correct, reads Nobei, probably for Nobu. The next in correctness are the Alexandrian MS. and the Syriac version, the former of which calls this person Νοομᾶ, and the latter Νοαμᾶ, Noama. It is obvious to remark that the M in this name, in all the editions of the Greek text in i.Esdras has been erroneously written for a B; a mistake which has been committed in other places by the transcribers; (see above Nos. CCLXI. CCLXX. CCLXXXVIII.) and which, it is evident, the Syriac translator found in his Greek copy from which he formed his version. The Roman and Aldine editions of the LXX. exhibit this name in the most corrupt state, reading Εθμᾶ. It will not, however, be difficult to trace these corruptions to their sources. The initial letter was most probably

* In the Prol. to Grabe’s edit. of the Alexandrian MS. Tom. II. c. ii., this name is printed Νοομᾶ; but if we may judge from the error in the Collation of this MS. in Walton’s Polyglott, mentioned below in this Note, it is a misprint for Νοομᾶ, as it is here read in i.Esdras in the text of the Alex. MS. in Grabe’s edition.
written by the transcriber for H (itself a corruption) either by trusting more to the ear than to the eye, and thus writing one letter nearly similar in sound, for another: or possibly the eye itself might be deceived, and the E written for the H; especially, if the perpendicular stroke on the right hand, was either through accident, or originally faintly expressed in the MS., and the line at the bottom, (ruled to assist the transcriber,) mistaken for the horizontal line at the bottom of the E. The second letter Θ is so similar to the O, the former differing only from the latter in having the faint horizontal stroke in the middle, that a mistake of one of these letters for the other might easily be made by a transcriber even of more accuracy than many of that profession: (see above No. †CCXXI.) The mistake of the M for the B has been already accounted for. I have above observed that the letter H (for which E in the corrupted name Εθυα in the Roman and Aldine editions of the LXX. has been written) is itself corrupted; and I have no doubt but that it has been corrupted from the letter N, by mistaking the diagonal line in the latter for the horizontal line in the former. And this mistake might more easily have been committed, as these lines are very faintly drawn in some antient MSS., in which also the line which connects the two perpendicular lines of the N does not always form angles with the vertex of the one, and the foot of the other, but connects them by a line commencing below the former, and ending above the latter, and approaching nearer to a horizontal position. If the Reader will consult the specimen of a MS. given us by Montfaucon in his Palæogr. Græc. Lib. III. c. vi. p. 254, spec. II., and inspect the word TAIΕIΝΩΝ, in the last line but one in that specimen, he will there see an instance of what I have been attempting to describe.

That the N may be easily mistaken for an H, we have an instance in the Collation in Walton's Polyglott in i. Esdras in this very name now under consideration; the collators having there given us Ηθυα as the reading of the Alexandrian MS.; whereas the true reading (if we may trust Grabe, and his coadjutors, who certainly were more accurate) is Νεομυα. The mistake of the second letter O for Θ will tend, likewise, to support what we have before asserted relative to these letters.

With respect to the termination of this name in the Greek text in i. Esdras ix. 35, which is followed, likewise, by the Syriac version, I shall not take on me to determine whether it arose from the name being expressed differently in the original in Ezra x. 43, or whether it is owing to the negligence of transcribers.
SELECTION OF SINGLE NAMES. 151

CCCXXIX.

Ezra x. 43. יִשְׂעֵל
Eng. Trans.—Jeiel.

i. Esdras ix. 35. ***

One Heb. MS. in Ezra x. 43, and a second, which has had its original reading altered, have in Ezra יִשְׂעֵל Jeuel, and one MS. read at first יֵהֵי Jehiel.

This name is omitted in the Greek text and Syriac version in i. Esdras ix. 35, but is preserved in the Vulgate version of that Book, which reads, though corruptly, Idelus.

CCCXXX.

Ezra x. 43. מָתָתִיָה
Eng. Trans.—Mattithiah.

i. Esdras ix. 35. Μαυτηιας.
Eng. Trans.—Mazitas.

One Heb. MS. in Ezra x. 43, reads erroneously מָתָתִיָה Mattaniah. There is little doubt but that the name in i. Esdras ix. 35, is slightly corrupted, and that we ought to read Mattanias.

CCCXXXI.

Ezra x. 43. זָבָד
Eng. Trans.—Zabad.

i. Esdras ix. 35. Ζαβάδαιας.
Eng. Trans.—Zabadaias.

One Heb. MS. collated by Kennicott, and the Syriac version read in Ezra x. 43, זָבָד Zachur.

The corrupt termination which is found in the Greek text and Syriac version in this place in i. Esdras ix. 35, is very properly neglected by the Vulgate.
cccxxxii.

Ezra x. 43. יְבִינָה
Eng. Trans.—Zebina.

i. Esdras ix. 35. ********

Three Heb. MSS., and the accurate edition of the Heb. Bible printed by Michaelis 1720, read, in Ezra x. 43, with the accustomed variation, Zelinah.

This name is entirely omitted in the Greek text and Syriac version in i.Esdras ix. 35, but is to be found, though in a corrupt state, in the Vulgate version of that Book.

cccxxxiii.

Ezra x. 43. יד
Eng. Trans.—[illegible]

i. Esdras ix. 35. הָדָאָא
Eng. Trans.—Edes.

The Keri, several Heb. MSS., and the Bibl. Complut., read in Ezra x. 43, יד Jadai, and so does the LXX. in Ezra, and the Greek version in i.Esdras ix. 35. The Arabic version, likewise, though corrupted in the beginning of this name, supports this reading. One Heb. MS. and the Syriac version omit the name in Ezra.

Our English translators in this place, as well as in some other places in Ezra, contrary to their usual custom, have preferred the Textual to the Masoretical reading.

cccxxxiv.

Ezra x. 43. לִוָּל
Eng. Trans.—Joel.

i. Esdras ix. 35. לוֹוָל
Eng. Trans.—Jucl.
SELECTION OF SINGLE NAMES.

CCCXXXV.

Ezra x. 43. בֶּנְיָיָה
Eng. Trans.—Benaiah.

i. Esdras ix. 35. בְּנֵאַיאָס.
Eng. Trans.—Banaias.

CCCXXXVI.

Neh. i. 1, x. 1, (see also Neh. viii. 9.) נֶהֶמְיָה בֶּן חֲכָלִיָּה
Eng. Trans.—Nehemiah the son of Hachaliah.

i. Esdras v. 40. נֶהֶמיִיאָס.
Eng. Trans.—Nehemias.

One Heb. MS. in Neh. x. 1 reads נְהֶמְיָה, and one MS. in Neh. i. 1, reads חֲכָלוֹא, one MS. in Neh. x. 1, חֲכָלוֹא, and another erroneously חֲכָלוֹא.

"Omnus veteres" (says Houbigant on Neh. i. 1,) "Helchiae, ut qui elegant חֲכָלוֹא, litterâ ë ante ל posita; quibus nos obsequimur, propter eorum scripotionis auctoritatem majorem." But the learned Commentator ought to have recollected that two, out of the four principal editions of the LXX. in the place above quoted, read Λχαλα; and that the name of the same person again occurs in Neh. x. 1, where all the editions of the LXX. concur in reading Λχαλα, and that the Vulgate in the same place reads Hachelai, an evident error for Hachelia.

The erroneous lection in the Syriac version, and which is adopted by the Arabic translator, as it tends to support neither of the readings, it is unnecessary here to mention.

To the above observations let me add, that among all the numerous collated Heb. MSS. not one is to be found which supports Houbigant's alteration.

The person here mentioned is a different person from Nehemiah recorded in Ezra ii. 2; Neh. vii. 7.—See Note, No. CXXVII.
SELECTION OF SINGLE NAMES.

CCCXXXVII.

Neh. ii. 19, vi. 1, 2. נֶשֶׁם
Eng. Trans.—Geshem.

Neh. vi. 1, 2. גֵּשֶׁמ
Eng. Trans.—Gashmu.

The latter of these names is probably a mistake for נֶשֶׁם, as it is written in three other places in Nehemiah. Houbigant, from the manner in which the Syriac translator expresses this name, viz. גֵּשֶׁמ, thinks it was originally written in some copies גֵּשֶׁם, and that from hence, by transposing the two final letters, the present corrupted reading arose. But it is to be observed, that no such reading exists at present in any of the numerous collated Heb. MSS., which in all the places invariably agree with the textual reading. Possibly the error might have originated from transposing the two initial letters גֵּשֶׁמ in the subsequent word, for thus the word was originally written, and thus it is found in eight, perhaps nine, Heb. MSS., and two very antient editions: or possibly, it might be owing to the unobliterated remains of the ג, which a transcriber, misled by the similarity of the word preceding this name, might have inadvertently added, and which might be supposed a ג by some succeeding copyist.

The LXX. and Arabic versions omit this name; and the Vulgate reads Goshem, as it does in the other passages.

CCCXXXVIII.

Neh. iii. 4. פַּרְמֹאֵת בּ נָו אֲרָיָה בּ נָה הָגְזִיר
Eng. Trans.—Meremoth the son of Urijah, the son of Koz.

We have a person of the same name, and whose ancestors have similar names, mentioned below in ver. 21 of the above chapter, who was, likewise, employed in building the Walls of Jerusalem; but I am inclined to think (though the coincidence of names might lead us to suppose otherwise) that they are two distinct persons. There is, likewise, mention made of Meremoth the son of Uriah the priest, in Ezra viii. 33, but whether he is the same with either of the above is doubtful, though Calmet in his Dict. Art. II. MEREMOTH concludes (if I rightly comprehend the inaccurate reference in the margin of the English version by D'Oyly and Colson) that Meremoth in Neh. iii. 4,
is the same with Meremoth mentioned Ezra viii. 33. The same learned author in his Dict. Art. I. MEREMOTH informs us that Meremoth, recorded by Ezra among those who had taken strange wives, was the son of Uriah. But for this there is no authority from Scripture; and it is probably a mistake of that learned person, inadvertently transferring what belonged to the ii. Meremoth, who was the son of Uriah, to i. Meremoth, who is said to be the son of Bani.—See Ezra x. 34, 36.

In the passage of Nehemiah iii. 4, now under consideration, our English translators, following, perhaps, Junius and Tremellius, call the Grandfather of Meremoth, Koz, making the PI in ¥1j?PJ merely an emphatic. But I think that this mode of rendering the name is hardly allowable when the word son immediately precedes it. The LXX., Syriac, and Vulgate versions in this place, as well as in ver. 21, acknowledge the initial letter, though, in the latter place, this name is erroneously written in the Syriac version Amoch, for Acos.


CCCXXXIX.

Neh. iii. 4. Meshullam the son of Berechiah, the son of Meshezabel.

Whether this person, Meshullam, be the same with either of those mentioned Neh. iii. 30, vi. 18, is extremely uncertain.

CCCXL.

Neh. iii. 4. Zadok the son of Baana.

Twelve Heb. MSS. read, with the accustomed variation in the final letter of the latter name, Baanah.

CCCXLI.

Neh. iii. 7. Jadon.

Eng. Trans.—Jadon.

All the editions of the LXX. (except the Complut., which has Aapos;) concur in reading Evapov. The Syriac version has Neron, the first letter Jud having been mistaken for a Nun by the transcriber, as in many other instances, and probably the diacritical point of the second letter has been misplaced, so that for Neron, we should read Jedon.
CCCXLII.

Neh. iii. 8. דניאל בֹּן חַרְחָי, חוּרְפִּים אֲפַרְפּוֹס—חַנַּנְיָה בֶּן בַּר-חָכְמִים

Eng. Trans.—Uzziel the son of Harhaiah, of the Goldsmiths.—Hananiah, the son of one of the Apothecaries.

The professional appellations, by which the ancestors of these two persons are distinguished, are supposed by Houbigant, to be the Proper names of two individuals; following in this the Syriac translator, and reading (with two little adherence to the Hebrew text) Uzziel the son of Harhaiah, the son of Saraphia—Hananiah the son of Keraiia.

Many Heb. MSS., several antient editions, and the LXX., read דניאל, with an ו, and not a י, as the middle letter. One MS. reads with the Syriac version דניאל, and thus a second MS. read originally.

The last word in this passage of Nehemiah has been left untranslated in the Roman, Aldine, and Alexandrian copies of the LXX. The prefixed article will not allow us to suppose that the LXX. considered this word as a Proper name. See below No. CCCLIII. The Complutensian edition renders the word appellatively, דניאל המַשְׂ-notes.

CCCXLIII.

Neh. iii. 9. רַפְחַי הָנַח הָר

Eng. Trans.—Rephaiah the son of Hur.

The two last words are omitted in two Heb. MSS., and also originally in the Alexandrian edition of the LXX. The other principal editions read סֹפֶה, the initial letter of which may probably be a reduplication of the final letter of the preceding word; as the LXX. are accustomed to write this name (by which several different persons in Scripture are called) without expressing the initial letter of the original.

CCCXLIV.

Neh. iii. 11. מַלְכִּיָּה הָנַח הָרִים

Eng. Trans.—Malchijah the son of Harim.

Six Heb. MSS., and one antient edition collated by Kennicott, read more fully מַלְכִּיָּה, one MS. מַלְכִּיָּה, and this, likewise, was originally the reading of a second MS. The LXX. version has מַלְכִּיָּה.

* The Alexandrian MS. has מַלְכִּיָּה, an error which probably originated from the similarity of the uncial characters in the latter part of the name, HPMA having been substituted for HPAM.
SELECTION OF SINGLE NAMES.

CCCXLV.
Neh. iii. 11. Hashub ben Pahath-moab.
Eng. Trans.—Hashub the son of Pahath-moab.

One Heb. MS. with the Syriac version, reads Hashum, and one MS. hath the ד on a rasure.

CCCXLVI.
Neh. iii. 12. Shallum ben Halloesh.
Eng. Trans.—Shallum the son of Halloesh.*

Vatablus considers הלוי as an Appellative noun, and translates it, accordingly, the enchanter; Malvenda renders it the orator. But, perhaps, it is better to consider it, as all the antient versions, and almost all the modern do, as a Proper name.

CCCXLVII.
Neh. iii. 15. Shallun ben Col-hozeh.
Eng. Trans.—Shallun the son of Col-hozeh.

Three Heb. MSS. collated by Kennicott, one of which has been altered, and two MSS. collated by De-Rossi, which have, likewise, been altered, read, with the Syriac version, Shallum.

The Roman and Alexandrian editions of the LXX. read שילומ, and the Aldine שולומ, both which readings are supported by the collated MSS.,† from whence it is probable that the LXX. translators found in their Hebrew copies שלומ or שלומ.

CCCXLVIII.
Neh. iii. 24. Binnui ben Henadad.
Eng. Trans.—Binnui the son of Henadad.

Nine Heb. MSS. read בנע ; one MS. in Kennicott’s collection,

* Halloesh. Thus the first ed. of our authorized Eng. vers.; subsequent edd. read Halohesh and Heloesh. According to the Masoretical punctuation the name is Halohesh. A similar name to the last is to be found below, Neh. x. 24.

† The Complut. edition, according to Holmes and Parsons in their collations, reads שולומ, a typographical error possibly for שולומ, which is the reading of the Compl. ed. in Bos’s collations.
and two, perhaps three, in De-Rossi's, read Henadar, and two MSS. collated by the former learned person appear to read Henadder. The Syriac version transposing the initial letters of the name, reads in the printed copies, Нар, and in the collated MSS. Нар. The like variations occur in a similar name in Neh. iii. 18.

CCCXLIX.
Neh. iii. 25. פֶלֶל בֶן אָנוֹר
Eng. Trans.—Palal the son of Uzai.
Two Heb. MSS. read אָנוֹר, two אָנוֹר Urai, two אָנוֹר Uzal, and one, which has been altered to its present reading, אָנוֹר Uzar.

CCCL.
Neh. iii. 29. שְׁמַעְיָה בֶן שֶׁכֶנָּנָיָה
Eng. Trans.—Shemaia the son of Shechaniah.
One Heb. MS., perhaps two, read שֶׁכֶנָּנָיָה Shebaniah; and this was the reading originally of a third MS.

CCCLI.
Neh. iii. 30. חֲנַנְיָה בֶן שָׁלֹמִיָּה
Eng. Trans.—Hananiah the son of Shelemiah.
Two Heb. MSS. read שלמה, and one MS. שלמהו.

CCCLII.
Neh. iii. 30. מְשֻלָּל בֶן בֶּרֶכְחָיָה
Eng. Trans.—Meshullam the son of Berechiah.
See above Note on No. CCCXXXIX.—One Heb. MS. reads בֶּרֶכְחָיָה.

CCCLIII.
Neh. iii. 31. מְלִכְיָא בֶן זִיפִּי
Eng. Trans.—Malchiah the goldsmith's son.
One Heb. MS. which has been altered to its present reading, has מְלִכְיוֹר, and a second MS. has a Keri in the margin, directing us to read מְלִכְיוֹר.
SELECTION OF SINGLE NAMES.

the name in the same manner. The last word in the above passage, which our English, and most other translators render as an Appellative noun, is considered by the Syriac translator, and Houbigant, as a Proper name; the former reading Zephaniah, and the latter adhering to the Hebrew text, only dropping the initial letter, and rendering the word Sarephi.—See what has been remarked above in the Note to No. CCCXLII.

The LXX. translators leave this word untranslated, and this they sometimes are accustomed to do where the meaning of the word or expression appeared to them unintelligible or doubtful. They read Μαλχια του Σαρεφη, where the article prefixed to the last word will prevent us from considering it as a Proper name; no instance being to be found in the whole Catalogue in this chapter in which the Article is thus inserted before a Proper name.

If we consider this word as an Appellative, grammatical analogy will lead us, I presume, to read with one Heb. MS. in Kennicott's collection, בֶּן הֶלְתָּרָה Son of one of the goldsmiths, or בֶּן הֶלְתָּרָה son of the goldsmith.

After these names the Syriac version adds the following sentence:—After him repaired Banun the son of Nahdor another piece. But as these words are not to be met with either in the Hebrew printed text or collated MSS. or in any other of the antient versions, except the Syriac, they are, most probably, an interpolation; and originated from what had been before mentioned in ver. 24.

CCCLIV.

Neh. iv. 10.

Eng. Trans.—And Judah said.

The LXX. and Vulgate versions consider Judah as the name of an individual, contemporary with Nehemiah, and who uttered the speech in the verse above quoted: but the Syriac translator, and most commentators suppose it a common name for the Jews in general. It is evident, however, that the name of Judah was not confined to one of the sons of Jacob, but that others, also, were thus called. Thus one of the Levites, which went up to Jerusalem with Zerubbabel, was named Judah (see Neh. xii. 8); and two other persons of the same name, contemporary with Nehemiah, are mentioned in Neh. xii. 34, 36.—See also Neh. xi. 9.
CCCLV.

Neh. vi. 14. נואדיה הנקבאת

Eng. Trans.—The prophetess Noadiah.

The antient Bodl. Heb. MS. No. 1, reads דנדיה, Noadah. The LXX. and Vulgate seem to have read בברב, as they render it Noadiah the prophet.* One Heb. MS. collated by Kennicott omits the word.

CCCLVI.

Neh. viii. 4. מ быстро

Eng. Trans.—Mattithiah,

i. Esdras ix. 43. Ματαθιας.

Eng. Trans.—Matathias.

CCCLVII.

Neh. viii. 4. שבא

Eng. Trans.—Shema.

i. Esdras ix. 43. Σαμμους.

Eng. Trans.—Sammus.

CCCLVIII.

Neh. viii. 4. עניאו

Eng. Trans.—Anaiah.

i. Esdras ix. 43. Ανανιας.

Eng. Trans.—Ananias.

One Heb. MS., which has been altered, reads עניא, and another MS., which has suffered no alteration, reads עניא, both of them supporting the reading in i. Esdras, to which the LXX. and Syriac versions in Nehemiah correspond. The textual reading, however, in Nehemiah appears to be right.

* Two MSS., however, read τὴν προφητίδι the prophetess.
SELECTION OF SINGLE NAMES.

CCCLIX.
Neh. viii. 4. וֹרִיָּה
Eng. Trans.—Urijah.

i. Esdras ix. 43. Α_<small>ζριας Ουριας.</small>
Eng. Trans.—Azarias, Urias.

It is probable that the Heb. copy in Nehemiah viii. 4, made use of by the compiler of the Catalogue in i. Esdras ix. 43, read וֹרִיָּה, or rather וֹרִיָּה, and that some one, subsequently finding this reading not to correspond to the textual reading in Nehemiah, added Ουριας in the margin, which was afterwards received into the text; and thus one name more was added to the Catalogue than it originally contained.

CCCLX.
Neh. viii. 4. חִילְיוֹת
Eng. Trans.—Hilkiah.

i. Esdras ix. 43. Εζεκιας.
Eng. Trans.—Ezechias.

This name, like the last, appears to have been read differently in Nehemiah viii. 4, by the compiler of the Catalogue in i. Esdras ix. 43, from that which at present we meet with there.—See the preceding Note. Possibly the higher part of the ב might be obliterated, which might give it the appearance of a ה, and thus the name חִילְיוֹת Hizkiah might easily have been written for חִילְיוֹת Hilkiah.

CCCLXI.
Neh. viii. 4. מַעְשֵׁיָה
Eng. Trans.—Maasseiah.

i. Esdras ix. 43. Βαλσαμος.
Eng. Trans.—Balasamus.

The name in i. Esdras ix. 43, which at present is written so differently from that in Nehemiah, originally, I presume, corresponded to it. We have before seen (Note on No. CCLXXXVIII.) that the ב has, through the inaccuracy of the copyist, been written for מ. The same error has been committed in this place. A supernumerary A has,
likewise, been inserted,* and the Α been inadvertently written for an Α. The Μ has, moreover, been formed out of the two original letters IA; and the transcribers, having thus far corrupted the name, added the ΩΣ, in order to give it the same termination as the other names in this Catalogue in general have, which have a consonant preceding this syllable. And thus instead of ΜΑΛΣΑΙΑ, we are presented with the corrupted name ΒΑΛΣΑΜΟΣ.

CCCLXII.

Neh. viii. 4. הַרִּי
Eng. Trans.—Pedaiiah.

i. Esdras ix. 44. Φαλδαῖος.
Eng. Trans.—Phaldaius.

Probably the Α in this name in i. Esdras ix. 44, has been erroneously written for an Α, and from hence originated the present name Φαλδαῖος for Παδαῖος, or, as it ought more regularly to be expressed, Φαδαῖος.

CCCLXIII.

Neh. viii. 4. מִשְׂאֵל
Eng. Trans.—Michael.

i. Esdras ix. 44. Μισαηλ, Edd. Rom. Ald.
Σαηλ Ed. Ald.
Eng. Trans.—Misael.

CCCLXIV.

Neh. viii. 4. מַלְכִּיה
Eng. Trans.—Malchiah.

i. Esdras ix. 44. Μελχιαῖος.
Eng. Trans.—Melchias.

* The Vulgate version in i. Esdras reads Balsamus.
SELECTION OF SINGLE NAMES.

CCCLXV.

Neh. viii. 4. Hashum.

Eng. Trans.—Hashum.

i. Esdras ix. 44. Λωθασονβος, Edd. Rom. Alex.

Αωθασονβος, Ed. Ald.

Eng. Trans.—Lothasubus.

From whence the beginning of the name in i. Esdras was derived I confess myself entirely at a loss to determine. The latter part of the name seems a corruption of the name Hashum in Nehemiah, the B having been, as in other instances, erroneously written for M.—See Note Tab. X. No. 1. (gm) Assanias, Vol. I. p. 100, and above Note on No. CCLXXXVIII. It may not, however, be improper here to observe that a single Hebrew MS. in Nehemiah reads קִזְרָה Hashub. But the textual reading is right.

CCCLXVI.

Hashbadana.

Eng. Trans.—Hashbadana.*

i. Esdras ix. 44. Nabarias.

Eng. Trans.—Nabarias.

The name in i. Esdras ix. 44, has either been greatly corrupted, or we must suppose that the copy of Nehemiah made use of in this place by the compiler of the Catalogue in i. Esdras read differently from what it does at present. The Vulgate and Syriac versions in i. Esdras are of little or no assistance to us. The former reads, perhaps rather more correctly, Nabadias; the latter, accumulating error on error, has Nabralai, which is further corrupted in the MS. belonging to Pococke. —See Thorndike's Collat. Syr. Vet. Test. in Walton's Polyglott Tom. VI.

* Thus all the editions of our authorized English version which I have consulted. The name should be expressed Hashbadanah.
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CCCLXVII.
Neh. viii. 4. זכריה
Eng. Trans.—Zechariah.

i. Esdras ix. 44. Ζαχαρίας, Edd. Rom. Alex.
This name is omitted in the Aldine edition of the Greek version in i. Esdras ix. 44, in this place, and is wanting also in our authorized English translation, which generally adheres to that edition.

CCCLXVIII.
Neh. viii. 4. משלמה
Eng. Trans.—Meshullam.

i. Esdras ix. 44. * * *
This name is omitted in all the copies of the Greek version in this place in i. Esdras ix. 44, and also in the Vulgate and Syriac translations of that Book.

CCCLXIX.
Neh. x. 14. בניה
Eng. Trans.—Bani.

The LXX. consider this name as an Appellative, with the following name in regimen, rendering the passage Υἱοὶ Bani The sons of Bani. One Heb. MS. reads דבגוי Bagoi.

CCCLXX.
Neh. x. 15. בנין
Eng. Trans.—Bunni.

Six, perhaps seven, Heb. MSS., one MS. which has the name on a rasure, and two very antient editions read בהני, the second letter in which name, owing probably to the Masoretical pointing, has been excluded in other copies. The Syriac version renders it בנוi Sons. The LXX. has Bani.—See the preceding Note.
SELECTION OF SINGLE NAMES

CCCLXXI.
Neh. x. 17. אֶפֶר הָזָכִיָּה
Eng. Trans.—Ater, Hizkijah.

The Hebrew text, and all the antient versions in this place appear to consider these names as independent of each other.—Compare Ezra ii. 16; Neh. vii. 21, and i. Esdras v. 15.—See also Note on No. CXLVII.

CCCLXXII.
Neh. x. 18. הָודִיָּה
Eng. Trans.—Hodijah.

The LXX., as in a preceding similar name, appear to have read in their copy הָודִיָּה.

CCCLXXIII.
Neh. x. 18. חָשָׁם
Eng. Trans.—Hashum.

Fourteen Heb. MSS. and two antient editions read more fully חָשָׁם, and this was the original reading of two other MSS. collated by Kennicott. The LXX. do not appear to have found this supplementary letter in their copy, as they read חָאָם.—Compare Note on No. CL. The Syriac version reads here חָאָם Hacom, an evident error of the transcriber for חָשָׁם Hashom.

CCCLXXIV.
Neh. x. 19. נָבִי
Eng. Trans.—Nebai.

The Keri, which is followed by our authorized English version, many Heb. MSS., and one very antient edition, read נָבִי. The textual reading appears, however, to be very antient, as the LXX. read נוֹבַי. Several Heb. MSS. and the Syriac version omit the second letter in this name, which makes it uncertain which lection they supported.
SELECTION OF SINGLE NAMES.

CCCLXXV.

Neh. x. 20. מַפְגִּיָּשׁ

Eng. Trans.—Magpiash.

One, perhaps two, Heb. MSS. read מְפִגְיָאָשׁ Maphgiash. The Syriac translator transposes the letters of this name in a similar manner, and reads Maphegenes, which is, doubtless, a mistake for Maphegis; or, if we suppose him to have followed the present Hebrew reading, — See Thorndike's Collat. of the Syr. vers. of this verse in Vol. VI. of Walton's Polyglott, where for מְפִגְיָאָשׁ, we should read מְפִגְיָאָהׁ.—See also Note on No. CLII.

CCCLXXVI.

Neh. x. 21. מֶשְׁזָבָאֵל

Eng. Trans.—Meshezabeel.

The LXX. translators probably found in their copy מֶשְׁזָבָאֵל. Nine Heb. MSS. and two antient editions read מֶשְׁזָבָאֵל.

CCCLXXVII.

Neh. x. 22. אָנוֹיאָה

Eng. Trans.—Anaiah.

One Heb. MS. reads אָנוֹיאָה. The Syriac version and the Aldine edition of the LXX. read Anania.

CCCLXXVIII.

Neh. x. 24. פִּלְחָא

Eng. Trans.—Pilcha.

Five Heb. MSS. have פִּלְחָא Pilchah, one MS. has the ה on a rasure, one MS. reads פִּלְחָא, and one MS. פִּלְחָא: the LXX. version reads Φαλα, and the Vulgate Phalea.

CCCLXXIX.

Neh. x. 25. הָשָּבְנָה

Eng. Trans.—Hashabnah.

Nine Heb. MSS., one of which has been altered to its present reading, and one very antient edition have הָשָּבְנָה Hashabniah, and thus
originally read a tenth MS. Five Heb. MSS., with the usual variation in the termination, have Hashabna.

CCCLXXX.
Neh. x. 27. Baanah.
Eng. Trans.—Baanah.

Five Heb. MSS. read Baana.

CCCLXXXI.
Neh. xii. 22. Darius the Persian.
Eng. Trans.—Darius the Persian.

This Monarch must be Darius Codomannus, contemporary with Alexander, and who succeeded to the Persian throne B.C. 335. This is the Darius who, in i.Macc. i. 1, is said to have been smitten, that is, discomfited, by Alexander. The Syriac translator in this passage makes Alexander not only to have discomfited Darius, but likewise to have slain him, contrary to the express testimony of all the best historians, who inform us, that sometime after the defeat of Darius by Alexander at Arbela, or more properly at Gaugamela; (see Prideaux's Connect. Vol. I. p. 396) the Persian king was slain by two of his subjects Bessus and Narbazanes.—See Arrian Expedit. Alex. B. vi. p. 398, &c.; Diodorus Siculus B. xvii. c. 73; Plutarch. Alex. Tom. I. p. 690; Quint. Curtius B. v. c. 13; Aelian Nat. Animal. B. vi. c. 25.

CCCLXXXII
Neh. xii. 32. Hoshiaiah.
Eng. Trans.—Hoshiaiah.

One Heb. MS. reads Hoshiaia.

CCCLXXXIII.
Neh. xii. 33. Azariah.
Eng. Trans.—Azariah.

Four Heb. MSS. read Azaria. The Syriac and Arabic versions appear to have read Azariah.
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CCCLXXXIV.
Neh. xii. 34. פֶּתָעִים
Eng. Trans.—Judah.
I consider this as the name of an individual, and not of a tribe.—See above Note on No. CCCLIV.

CCCLXXXV.
Neh. xii. 34. בֵּיתָן
Eng. Trans.—Benjamin.
This name, I also consider as the name of an individual, and not of a tribe. The name occurs as that of an individual, Neh. iii. 23.—See preceding Note.

CCCLXXXVI.
Esth. i. 10. מְחָוָן
Eng. Trans.—Mehuman.
The LXX. in their copy, for מְחָוָן to Mehuman, read מֶהָמוֹן to Haman.*—See Cappell. Crit. sac. p. 271.

CCCLXXXVII.
Esth. i. 10. חָרְבֹּנָה
Eng. Trans.—Harbona.
Esth. vii. 9. חָרְבֹּנָה
Eng. Trans.—Harbonah.
In Esth. i. 10, three Heb. MSS. read חָרְבֹּנָה Harbonah, and one MS. has the נ on a rasure. In Esth. vii. 9, twenty-one Heb. MSS. and the Chaldee paraphrase read חָרְבֹּנָה Harbona, one MS. has the two final letters erased, and five MSS. have the נ on a rasure.—See No. CCCXCV.

CCCLXXXVIII.
Esth. i. 10. בִּגְתָא
Eng. Trans.—Bigtha.
One Heb. MS. reads בִּגְתָא Bigthah.

* One MS. among Holmes's collations expresses the name as found in the present Heb. text, by reading, מָאוּי.א.—See Observat. on Codex 93 in Prefat. ad Esther.
SELECTION OF SINGLE NAMES.

CCCLXXXIX.

Esth. i. 14, 21. מכלן

Esth. i. 16. ממול

Eng. Trans. — Memucan.

One Heb. MS. in Esth. i. 14, 21, reads ממלשנ, as in Esth. i. 16, in which latter place the Keri, Chaldee paraphrase, one very antient edition, and a great number of Heb. MSS. read ממלשנ, as in Esth. i. 14. 21, and this appears to be the true reading, though Houbigant, without sufficient reason, I think, hesitates which to prefer. Our English translators in Esth. i. 16, properly adopt the reading of the Keri.

CCCXC.

Esth. ii. 3. חננ

Eng. Trans. — Hege.

Esth. ii. 8. חנ

Eng. Trans. — Hegai.

Two Heb. MSS. in Esth. ii. 3, read חנ, which was, likewise, the reading of a third MS. in the same place; and one MS. omits the ח, the transcriber perhaps being doubtful whether the name ought to terminate with that letter, or probably, the letter was erased in the MS. from which he copied. One MS. in Esther ii. 8, where the name twice occurs, once reads חנינ. The Syriac version reads universally חנ, and the LXX. in Esth. ii. 8 (for the name does not occur in that version in Esth. ii. 3) and Esth. ii. 14 (where it is put for Shaashgaz) reads חע, * considering, probably, the initial letter in חע only as emphatic, of which some instances may be found in Scripture.—See Kennicott’s i. Dissert. p. 203, 545, and Poole’s Synopsis, Daniel i. 11. From the concurrent testimony of these versions, and from the name being thrice written in Esther חע, (whereas it occurs but once written in a different manner, חע,) there seems to be but little doubt but that the former is the true mode of expressing this name; and this, likewise, is Houbigant’s opinion. The Chaldee paraphrase, with its accustomed uniformity, adheres to the textual reading, except that once in expressing the name, it reads in Esth. ii. 8, חע, which, I am induced to think, is a typographical error for חע, which occurs in all the other places.

* The MS. above quoted in Note to No. CCCLXXXVI. reads in Esther ii. 14, סאַאַג for חע.
SELECTION OF SINGLE NAMES.

CCCXCI.

Esth. ii. 14. שׂאשָׂגָא

Eng. Trans.—Shaashgaz.

Two Heb. MSS. read שׂאשָׂגָא Shaazgaz; the Vulgate Susagaz, and the LXX. Ga.—See the preceding Note.

CCCXCII.

Esth. ii. 21. בֵּיתָן

Eng. Trans.—Bigthan.

Esth. vi. 2. בֵּיתָנה

Eng. Trans.—Bigthana.

All the collated Heb. MSS. concur in supporting the textual termination of this name in its respective places. The Syriac and Vulgate versions, however, reject the final letter in בֵּיתָנה in Esth. vi. 2, uniformly reading there, and in the preceding passage, where this name occurs, בֵּיתָן. The Latin version of the Chaldee paraphrase in Esth. vi. 2, in Walton’s Polyglott reads Bigthan, though the paraphrase itself agrees with the textual reading. This diversity between the text and the version of the Chaldee paraphrase arises from the former being printed from the Basil edition, and the latter taken from the Bibl. Reg., the text of which reads in the place above quoted בֵּיתָן Bigthan.—See Var. lect. et observat. in Chald. Paraph. in Vol. VI. of Walton’s Polygl. p. 49, c. 2.—See also Pref. to Observat. &c. p. 17.

I agree with Houbigant on Esth. vi. 2, in thinking בֵּיתָן Bigthan, to be the genuine mode of expressing this name.

The Greek Apocryphal additions to the Book of Esther, which are followed by our English translators in chap. xii. 1, write this name Γαβαθά Gabatha, transposing the two first consonants. The Vulgate version in that place reads, less erroneously, Bagatha.

CCCXCIII.

Esth. ii. 21, vi. 2. תֶּרֶש

Eng. Trans.—Teresh.

The Greek Apocryphal additions to the Book of Esther chap. xii. 1, call this person Θαρρά Tharra: the Vulgate version Thara, and Josephus in his Jew. Ant. B. xi. c. vi. s. 4. Theodestes, or, according to the Vat. MS. Theodosius.
SELECTION OF SINGLE NAMES.

CCCXCIV.

Esth. iii. 1, 10, viii. 5, ix. 10, 24. Haman the son of Hammedatha.

Eng. Trans.—Haman the son of Hammedatha.

Apocr. Esth. xii. 6, xvi. 10, 17. Aman Amadathou.

Eng. Trans.—Esth. xii. 6, Aman the son of Amadathus.
             —Esth. xvi. 10, 17, Aman the son of Amadatha.

In the above passages of the Apocryphal Esther (which in some of the Greek editions, and the Vulgate, are incorporated with the Canonical Book of Esther) our English translators have improperly expressed the latter name in two different ways; in the first of the passages calling the Father of Haman, or Aman, Amadathus, and in the two other Amadatha.

In the Canonical Book of Esther, Haman is called the Agagite, or a descendant from Agag. The Genealogy of Haman is thus given us by the author of the Chaldee paraphrase, Esth. v. 1. Haman the son of Hamdatha, the son of Ada, the son of Biznai, the son of Aphlitus, the son of Dejosos, the son of Peros, the son of Hamdan, the son of Taljon, the son of Atnisomus, the son of Harum, the son of Harsum, the son of Shegar, the son of Negar, the son of Parmashta, the son of Vajzatha, the son of Agag, the son of Sumkar, the son of Amalek, the son of Eliphaz, the son of Esau. What degree of credit is to be affixed to this Genealogy the reader may determine.

In the Roman, Aldine, and Alexandrian editions of the Greek version of the Book of Esther, Haman is called Bouryatos, a Bugean, but in the Complutensian edition Oryatos, and by others Γοργαίος, and in the Apocryphal Esther chap. xvi. 10, a Macedonian.—See also ver. 14 of the same chapter.

CCCXCV.

Esth. vii. 9. Harbonah.

Eng. Trans.—Harbonah.

The LXX. reads in this place Bouryatos, and Josephus in his Jew. Ant. B. xi. c. vi. s. 11, Σαβουράκας: "Unde apparét" (to use the words of Grotius on this place) "quantum in Nominibus Propriis variaverint codices."—See No. CCCLXXXVII.
CCCXCVI.

Esth. xi. 7. פָּרְשַנְדָּתָה

Eng. Trans.—Parshandatha.

In expressing this and the following names of the sons of Haman, great variations from the original Hebrew are to be found in the Roman, Aldine, and Alexandrian copies of the LXX., and in the Syriac version. The Complutensian edition of the LXX. approaches in the enunciation of these names very nearly to the Hebrew; and the Vulgate, except in the last name, entirely coincides with it.

The Roman edition of the LXX. here reads Qapaawet, the Aldine, Φαρσανδατος, the Alexandrian Φαρσανδατος, and the Syriac version still more erroneously, Shephiruth.

Those who would wish to see the reason why in the Masoretical pointed text and MSS. the names of Haman’s sons are placed one over another, and not horizontally, and why some of the names have large and small letters inserted in them, may consult Kennicott’s i.Dissert. p. 495.

CCCXCVII.

Esth. ix. 7. לֶפְתָם

Eng. Trans.—Dalphon.

All the versions, except the Syriac, agree in expressing this name as it is to be found in the Hebrew text. The Syriac reads לֶפְתָם Dalcon, which may, I think, be pronounced a mistake for Dalphon; unless we suppose that the Syriac translator read in the Hebrew text לֶפְתָם Dalcon; for, beyond doubt, the Syriac version in this place was made from the original Hebrew. But as not a single MS. or version, besides the Syriac, contains this reading, we may, I conclude, attribute the variation in this name in the Syriac version to the transcriber, and not to the translator.

CCCXCVIII.

Esth. ix. 7. אֶסְפַּתָּה

Eng. Trans.—Aspatha.

The Roman and Aldine editions of the LXX. read Φασγα; the Alexandrian MS. Φασγα. The Syriac version, omitting the final letter, as it does in the other names with similar terminations, reads, with little deviation from the original Hebrew text, Asputh.
SELECTION OF SINGLE NAMES.

CCCXCIX.

Esth. ix. 8. דּוֹרֵם

Eng. Trans.— Poratha.

The Roman and Aldine editions of the LXX. call this son of Haman פָּרָתָה, the Complutensian פָּרָתָה, the Alexandrian copy בָּפָרָת, and the Syriac version in the printed text פְּרָטָל; but the Pocockian MS., with less variation, has פְּרָל, which possibly may have been a mistake of the transcriber for פְּרָל. The Syriac translator omits the final letter.—See the preceding Note.

CCCC.

Esth. ix. 8. אַדְּלִיא

Eng. Trans.— Adalia.

The Roman and Aldine editions of the LXX. read בֵּפֶרֶא, and the Alexandrian copy בְּפֶרֶא. The Syriac version has Delaia.

CCCCI.

Esth. ix. 8. אָרִידָתָה

Eng. Trans.— Aridatha.

The Roman and Aldine editions of the LXX. read סָפְרָאְאָא, the Alexandrian and some other MSS. סָפְרָאָא. In the Syriac version in the printed text, this name is rendered דִּירָא; but in Pococke's MS. it is written, with less variation from the original Hebrew, דִּירָא. Dirath. Probably the translator wrote דִּירָא Ridath, omitting the final letter.—See above No. CCCXCIX. CCCC.

CCCCCII.

Esth. ix. 9. פַרְמָשֵׁתָא

Eng. Trans.— Parmashtha.

The Roman and Aldine editions of the LXX. read מַרְפָּאִיסְא, the Alexandrian copy מַרְפָּאִיסְא, and the Complutensian edition פַּרְמָאָוְא. The Syriac version in the printed text reads פָּאֵסָתָה, Pasmuth, the Pocockian MS. פָּאֵסָתָה Pasmuth. The order of the letters א and א in the name as expressed in the MS. has been evidently transposed, and if we allow (as we reasonably may) that the א in the name in the printed
174 SELECTION OF SINGLE NAMES.

text has been erroneously put for ;, we can easily account for the corruption of the original name Parmasuth.—See above No. CCCXCIX.

CCCCIII.

Esth. ix. 9. נַרְיִסֵי

Eng. Trans.—Arisai.

The Roman edition of the LXX. reads Ὄνωφανος; the Aldine, with several MSS., Ἀρωφανος, and the Alexandrian copy Πουφανος. The Syriac version has דַּיש, an error probably of the transcriber for דִּירֵש.

CCCCIV

Esth. ix. 9. נַרְיִד

Eng. Trans.—Aridai.

Several Heb. MSS. and some printed editions read נָרִיד. One MS. collated by Kennicott reads נָרִיד Arizai. In the Roman, Aldine, and Alexandrian copies of the LXX. this name is rendered Ἀρώφανος. The Syriac version reads אֶדֶּרֶא, a mistake probably of the transcriber for אֶדֶּרֶא Ardai, or Aridai.

CCCCV.

Esth. ix. 9. נַוֶּזָתָה

Eng. Trans.—Vajesatha.

The Roman edition of the LXX. reads Δαβοῦσώνος, the Aldine Δαβοῦσῶνα, and the Alexandrian copy Δαβοῦσῶνα. In these names, though greatly corrupted, we may evidently perceive that the letters at the beginning have been transposed. The Vulgate improperly omits the initial letter, which, as well as the following, is wanting in the Syriac version.

CCCCVI.

Prov. xxx. 1. הָרִי אֻנְרֵי בֵּן קֵיחַ הַמַּשָּה נָאֵס נָהֲרָם

Eng. Trans.—The words of Agur the son of Jakah, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

The Proper names in this verse are considered as Appellatives by the LXX., Arabic, and Vulgate translators; and, in part, by the Syriac
and others. But as I see no just reason for abandoning the general opinion of their being Proper names, I shall adopt the interpretation of this verse as it is to be met with in our authorized English translation.

A great number of Heb. MSS. and some printed editions, with the accustomed variation in the final letter, for יֶהוֹעֵד יֶהוֹעֵד, read יֶהוֹעֵד יֶהוֹעֵד.

CCCCVII.

Prov. xxxi. 1, 4. לָעַמים

Eng. Trans.—Lemuel.

This name is not to be found in the LXX. and Arabic versions; but it is difficult to say what they read in the original Hebrew text instead of it. In the fragments of the other antient Greek versions, and in the Syriac, there is a considerable difference between them in expressing this name. The version of Aquila reads אָמְמוֹן, Theodotion's רְפֹאָה, and that by Symmachus אִמְמוֹם. The Syriac translation has מַכַּל Mouail.

CCCCVIII.

Solomon's Song vi. 12. עֵמְי נֵרְדְב

Eng. Trans.—Amminadib.

The Syriac version, and the versions of Aquila, Symmachus, and others, interpret these words appellatively; but the LXX., Vulgate, and Arabic, together with some of the modern translators, render them as forming the name of a person; the three former reading Aminidab, a lection supported by several Heb. MSS. and some antient editions; while some of the latter, in conformity to the present received Hebrew text, read Ammi-nadib, or Ami-nadib, and others, conjointly, Amminadib, or Aminadib.

CCCCIX.

Isai. viii. 2. עֶזְרָיהַ בֶּן יֵבְרֶכְיָה

Eng. Trans.—Zechariah the son of Jerechiah.

One Heb. MS. omits the final letter in the former of these names, and another MS. in the latter; and a third MS. omits the initial letter in יֵבְרֶכְיָה, in the omission of which all the antient versions concur. In the Latin translation of the Targum of Jonathan on this verse, the first syllable of the name is dropt; but the original Chaldee in Walton's Polyglott follows the printed Hebrew text in retaining this syllable.
SELECTION OF SINGLE NAMES.

CCCCX.

Isai. xx. 1. סורן מלך אסיו

Eng. Trans.—Sargon the king of Assyria.

One Heb. MS. reads סִירָן, and another omits the name entirely. The Roman, Aldine, and Alexandrian editions of the LXX. call this king Apvä, the Complutensian Naöva, and the Arabic version (which in this Book is made from the LXX.) אֲרָתָה; but this I suspect to be a mistake of the copyist, by an erroneous substitution of the Diacritical points, for אֲרָתָה. The editions of Aquila, Symmachus, and Theodotion, support the textual reading.—See Note on Tab. of Assyrian Kings Tab. III. Note (k) Sennacherib.

CCCCXI.

Jer. xxi. 1. פַּשְוָר בֶּן מְלָכִיָּה

Eng. Trans.—Pashur the son of Melchiah.

Jer. xxxviii. 1. פַּשְוָר בֶּן מְלָכִיָּה

Eng. Trans.—Pashur the son of Malchiah.

The Reader will observe, that our authorized English version makes a slight difference in the enunciation of the latter of these names; a distinction which has also been preserved by Professor Blayney; but for what reason I cannot imagine, as it is more than probable that the same person is meant in both places, and as the Masoretical pointing of both the names is the same.

Grotius in his Note on Jer. xxi. 1, supposes Pashur to be one of the Priests, and makes him a descendant from Malchiah, who was appointed by lot to the Fifth course of the temple-service.—See i. Chron. xxiv. 9. But this appears to be mere conjecture; for there is no authority in Scripture, that I can find, for us to conclude that Pashur was invested with the Sacerdotal office, nor does Grotius produce any passage of Scripture, or bring any argument, in support of this assertion.
SELECTION OF SINGLE NAMES

CCCCXII.
Jer. xxvi. 18.
Micah
Eng. Trans.—Micah.

Micah i. 1.
Eng. Trans.—Micah.

ii. Esdras i. 39, Micheas.
Eng. Trans.—Micheus.

The Keri, several Heb. MSS., and a few ancient editions, for Micaiah in Jeremiah xxvi. 18, read properly Micah. Our authorized English version follows the Masoretical reading in that place. The LXX. has both in Jer. xxvi. 18, and Micah i. 1, Micheus.

CCCCXIII.
Jer. xxvi. 20; see also ver. 21, 23.
Urijah the son of Shemaiah.
Eng. Trans.—Urijah the son of Shemaiah.

A few Heb. MSS. omit the final letter in the former of these names.

CCCCXIV.
Jer. xxvi. 22, xxxvi. 12; see also ver. 25.
Elnathan the son of Achbor.
Eng. Trans.—Elnathan the son of Achbor.

In Jer. xxvi. 22, three Heb. MSS. and the edition of the Bible printed 1488, and in Jer. xxxvi. 12, one MS., and in ver. 25, two MSS. read נֶּחַ, and two MSS. in the first of these passages omit the first syllable. Calmet in his Dict. Vol. I. p. 502, of Eng. Trans. by D'Oyly and Colson asserts that the Elnathan, here mentioned, is the same with Elnathan, father of Nehushta, the mother of Jehoiakim, (correct it Jehoiachin) king of Judah.—See ii. Kings xxiv. 8. But as we have no proof of this from Scripture, or, indeed, any evidence for it but the very vague and insufficient one of a similarity of names, I have thought proper to leave those names separate, rather than connect them by so slender a tie.
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CCCCXV.
Jer. xxix. 21. אַהֲבָּב בֶּן כֹּלְעַר
Eng. Trans.—Ahab son of Kolaiah.

Jer. xxix. 22.
אַהֲב
Eng. Trans.—Ahab.

Eleven Heb. MSS. in Jer. xxix. 22 read, אַהֲבָּב as in ver. 21, and thus a twelfth MS. originally read. The LXX. translators seem to have found in their copy אַהֲבָּב Ahiab; and thus the Arabic version, the Latin translation of which, however, has Achab.

CCCCXVI.
Jer. xxix. 24, 31, 32.
שְׁמַעֵיהוּ הַנְּהֵלָלוֹת
Eng. Trans.—Shemaiah the Nehelamite.

A few Heb. MSS. read without the final letter שְׁמַעֵיהוּ.
The latter of these words is evidently a Patronymic, and is properly rendered as such by our English translators in the text.—See Junius and Tremellius, and Blayney on Jer. xxix. 24.

CCCCXVII.
Jer. xxxv. 4.
בָּנֵי חָנָן בֶּן יִגְזָלָיוֹת
Eng. Trans.—The sons of Hanan, the son of Igdaliah.

The principal editions of the Targum of Jonathan, (except that of the Bibl. Reg.) and the Arabic version read בָּנֵי So, for Sons; and thus originally read one MS. collated by De-Rossi. In the name following, one MS. in Kennicott's collection, reads יַוְנָן Johanan, a lection which is found in the Roman edition of the LXX. The Arabic version reads Jonadab. For יַוְנָן, one MS., collated by Kennicott, has גֶּדָלִיָּה גָדָלִיָּה, which is the reading of the LXX., Syriac, and Arabic versions.

CCCCXVIII.
שְׁלֵמִיָּה בֶּן עַבְדֵּיאֵל
Eng. Trans.—Shelemiah the son of Abdeel.

Six Heb. MSS., perhaps ten, read עַבְדֵּיאֵל, a lection to be met with, likewise, in the marg. of Bibl. Bomberg., and in J. H. Michaelis's
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Bible; and this was, also, the original reading of another Heb. MS. The Roman, Aldine, and Alexandrian editions of the LXX., and the Arabic version omit both the names.

CCCCXIX.

Jer. xxxvii. 13, 14. יִרְיוֹחַ בֶּן שֶלֶמְיהָ הַנָּהֳנִי הָיָה
Eng. Trans.—Irijah the son of Shelemiah, the son of Hananiah.

Many Heb. MSS. and some antient printed editions read יִרְיוֹחַ. The Roman edition of the LXX. reads Σαπούα, the Aldine and Alexandrian Σαπούας, and thus the Arabic version. The Complutensian edition follows, as usual, the reading of the Hebrew text.

Two Heb. MSS., perhaps three, for שלמה read shelem, and one MS. for הנני has הנני.

CCCCXX.

Jer. xxxix. 3. נֶרֶגָל שָׂרָאָר סֵמְגוֹר נבּוֹ, סֶרֶשֶׁחַ מ, רַבְּסָרָאָיס, Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rabmag.

Eng. Trans.—Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rabmag.

Jer. xxxix. 13. נֶבּוֹשָׁבָן רַבּ-מְרָמָר נֶרֶגָל שָׂרָאָר רַבּ-מְרָמָר
Eng. Trans.—And Nebushasban, Rabsaris, and Nergal-sharezer, Rabmag.

Various have been the lights in which these passages have been considered by translators and commentators. Some, with the Vulgate, divide the name Nergal-sharezer, and thus increase the Catalogue of the princes of the king of Babylon; whilst others decrease the number of them by supposing, and that, indeed, with great apparent probability, that some of the names, as they stand in our English version, are to be considered as terms of dignity and office. Thus רֵבִיסָרָאָיס is rendered by the Syriac translator and others, Chief of the eunuchs.—See Note on No. LXXXVIII. רֵבִיסָרָאָיס, among other senses affixed to it, has been supposed to signify, Chief of the Magi; and that has been rendered by Junius and Tremellius, Prefectus sacrario sacrario; and by Grotius, Custos templi Nebo; but of the propriety of either of the two last of these interpretations I have doubts.
Houbigant, whose boldness of criticism seldom deters him from attempting to elucidate or amend any doubtful or corrupted passage, in order to avoid the seeming inconsistency of the recurrence of the name Nergal-sharezar, adopts, with a slight variation, the three first names, as they are to be met with in the Roman edition of the LXX., and reads, Merganasar, Samgar, Nabu-sachar. This, I think, is rather the more to be wondered at, as the names, as they appear in the above mentioned edition, are apparently corrupted.

It is fortunate for the lovers of Biblical learning that these passages have fallen under the consideration of that excellent Hebrew scholar Professor Blayney, whose critical sagacity has thrown new light on them. It would be doing great injustice to the learned Professor were I to attempt an epitome of his observations; I shall, therefore, present them to my Reader in the Professor's own language.

"As Nergal-sharetzar occurs twice" (in Jer. xxxix.) "the next word seems to be an addition to the name by way of distinguishing the persons. And I am inclined to think that рубим, руб-шар, and руб-мешары, which we render, 'captain of the guards,' or it might be, 'commander of the forces,' was the title of Nebu-zaradan. What tends to confirm this is, that we find afterwards, ver. 13, руб-шар and руб-парт, without a conjunction intervening, in the same manner as руб-парт and руб-парт, although the conjunction נ and preceded both руб-шар and руб-шар, and руб-шар and руб-шар. But if Rab-bars be a title of office (the Syr. supposes it to be master of the eunuchs,) then Nebo-sarsechim here, and Nebo-shazban, ver. 13, mean probably the same person, notwithstanding the difference of the names: nor is it to be wondered at that there should be such a variation in the name of a subject, when the name of the king himself is varied in like manner, being sometimes found Nebuchadnezzar, and sometimes Nebuchadrezzar; not to mention a number of other differences that occur in the different copies. Nergal was an idol worshipped by the Cuthites, ii. Kings xvii. 30, Nebo a Babylonish deity, Isai. xlvi. 1. And we find it usual to prefix the names of these idols to the names of persons of rank; as Nebuchadnezzar, Nebo-nassar, Nebu-zaradan, Neriglissar, or Nergal-assur who was one of Nebuchadnezzar's successors; Belshazzar another of them; and Daniel the Jew, had the name of Bel-teshazzar given him, 'after the name of my God,' says Nebuchadnezzar, speaking of him, Dan. iv. 8. I conceive, therefore, that we have in this verse the names of three only of
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Nebuchadnezzar's captains, with their titles of distinction, Nergal-sharetzar Samgar, Nebu-sarsechim Rab-saris, and Nergal-sharetzar Rab-mag; and again ver. 13, the names and titles of three, Nebuzaradan Rab-tebachim, or 'Captain of the Guards,' Nebu-shazban Rab-saris, and Nergal-sharetzar Rab-mag. What offices Samgar, Rab-saris, and Rab-mag denote, I pretend not to determine."—Blayney on Jeremiah xxxix. 3, p. 230.

CCCCXXI.
Jer. xl. 8.
Eng. Trans.—The sons of Ephaï.

Eleven Heb. MSS., perhaps twelve, the Keri, the Chaldee paraphrase, two antient editions, and the marg. of the Bibl. Bomberg. read ליעז; a reading adopted by our English translators, and originally to be found in four other collated Heb. MSS. Two MSS., and the Proph. Soncin. printed 1486, have נאשא. The LXX., Vulgate, and Arabic versions support the textual reading.

This name is wanting in the parallel passage ii. Kings xxv. 23.

CCCCXXII.
Eng. Trans.—Baalis the king of the Ammonites.

Several Heb. MSS., and some antient editions, collated by Kennicott and De-Rossi, read ד"ה"א Baalim. But the present reading, which is supported by all the antient versions, appears to be right.

CCCCXXIII.
Ezek. viii. 11.
Eng. Trans.—Jaazaniah the son of Shaphan.

Four Heb. MSS., collated by Kennicott, read ז"א הנה and one MS. ינַּוַּא. The Roman edition of the LXX. reads ἱεξονεας.

Grotius supposes Shaphan, the father of Jaazaniah, to be the same with Shaphan the Scribe, mentioned ii. Kings xxii. 8, and in other places. And of this opinion is Prideaux in his Connect. Hist. Old and New Test. Part I. B. i. Vol. I. p. 47. But I believe this to be mere conjecture.
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CCCCCCXXIV.

Ezek. xi. 1. יאוֹזֵנִיָּה בֶּן עָזַר

Eng. Trans.—Jaazaniah, the son of Azur.

Two Heb. MSS., and a third, which has been altered to its present reading, have יאֹזֵנִיָּה. All the principal editions of the LXX. (except the Ald.) and the Arabic version read ίσονιας. Several Heb. MSS., and some ancient editions read more fully יאֹזֵנִיָּה. The LXX. and Arabic versions do not acknowledge this supplementary letter.

CCCCCCXXV.

Ezek. xi. 1. פְּלָתְיָה בֶּן בֵּיתָא

Ezek. xi. 13. פְּלָתְיָה בֶּן בֵּיתָא

Eng. Trans.—Pelatiah the son of Benaiath.

In Ezekiel xi. 13, eight Heb. MSS., one of which has been altered to its present reading, and the ancient edition of the Proph. printed 1486, for פְּלַתָּיָה בֵּיתָא have פְּלָתְיָה בֵּיתָא, as in the text of Ezek. xi. 1, and as it was originally read in a ninth MS. in Ezek. xi. 13.

CCCCCCXXVI.

Dan. i. 11, 16. מֶלֶזָּר

Eng. Trans.—Melzar.

Our English translators in the margin render this name apppellatively, as others have done before them, the Steward. I am, however, of opinion that it is better to consider it as a Proper name, the מ being emphatic, (see No. CCCXC.) or rather, forming part of the name, which is the opinion of Grotius and Houbigant, and in which they are supported by the LXX. version.

The Syriac translation in Daniel i. 11, reads מזאֹר Mesizor, and in ver. 16, מזָוֹר Menizor, though the Latin version has in both places Menisar. Probably the original reading was מזאֹר Melizor.
In Daniel v. 1, 2, one MS. and one ancient edition, in ver. 30, four MSS., two of which have been altered to their present reading, and two ancient editions; and in Dan. viii. 1, ten MSS., four of which have been altered to their present reading, one ancient edition, and the margin of the Bibl. Bomberg. read בֶּלְשָׁזַר, as in the text in Dan. vii. 1, in which last place, however, a considerable number of MSS. and several editions read בֶּלְשָׁזַר, as in the other places in Dan. in the commonly received editions.

Several MSS. in Dan. v. 1, 2, 9, 22, 29, 30, viii. 1, one MS. in Dan. vii. 1, and the Hebrew version published by Kennicott in that place, and an ancient edition in Dan. viii. 1, omitting the פ, read בֶּלְשָׁזַר. One MS. in Dan. v. 1, two MSS. in ver. 22, and one MS. in ver. 29, read בֶּלְשָׁזַר, and one MS. in Dan. v. 2, reads בֶּלְשָׁזַר. The LXX. translators constantly read Baltasar, and as the other ancient versions acknowledge the fourth letter, Houbigant has adopted the reading of the LXX. in his version.

In Dan. v. 2, 11, 18, Nebuchadnezzar is said to be בֶּלְשָׁזַר the Father of Belshazzar, and in Dan. v. 22, Belshazzar is called בֶּלְשָׁזַר the Son, of Nebuchadnezzar; which expressions, if they are to be restricted to their literal meaning, will make Belshazzar to be the same with Ptolemy's Iluarodamus, or Ialoarosamus, (see Petav. Rat. temp. Part. II. p. 192.) the Evilmaraduchos of Berosus and Megasthenes: (see Josephus Κατα Απιανος B. i. Tom. II. p. 451, ed. Havercamp., and

* Grotius in his Notes on Daniel vii. 1, most ingeniously accounts for the alteration of this name in the following words. "Pro דַּשָּׁזַר, quod supra habuimus, codices Hebraei emendationes habent דַּשָּׁזַר, litera transposita, sensuque mutato. Id enim significat, Bellum esse ignis hostici; i.e. ureendum flamma hostili: quod et Jeremias pradixerat 50, 2, et 51, 44. Ita Prophetae nomina in honorem idolorum reperta levi flexu in corundem contumeliam detorquebant. In historia Daniel ejus nomen sumpsit ita ut vulgo pronunciabatur, in Visis ita vero ut Prophetam decebat. De hoc more Judæorum, nomina falsorum Deorum in contumeliam vertendi, literis mutatis aut transpositis, vide Mosen de Kotzi, Precepto vetante 32."
Eusebius Evang. Pr. B. ix. c. 41, where the name is corrupted,) and
the Evil-merodach of Scripture.—See ii. Kings xxv. 27; Jer. lxi. 31.
But as it is evident from the prediction of Jer. xxvii. 7, as well as from
profane History, that Evil-merodach was not the last of the race
of Nebuchadnezzar his father, who were kings of Babylon, we must
conclude that the words אב Father, and בנו Son, are to be taken in a
more extended sense, and that the former must mean Ancestor, and the
latter Descendant.

But here a great difficulty occurs in determining who this Descendant
was, who is called by Daniel Belshazzar.

The person who succeeded Evil-merodach was Neriglissar, or
Neriglissoor; (see Josephus and Eusebius cited above,) or, as he is
called by Josephus Jew. Ant. B. x. c. xi., Niglisar, and by Ptolemy in
his Canon, Niricassolassar. He married the daughter of Nebuchad-
nezzar, and was slain in a battle with Cyrus, after a reign of four years.
As he was only the husband of the daughter of Nebuchadnezzar, he
cannot, consistently with the Prophecy of Jeremiah, cited above, have
any pretensions to be considered as the Belshazzar of Daniel; nor has
any author, that I am acquainted with, attempted to prove him to be
the same.

The next king of the Babylonians was Laborosoarchodus, as Berosus
calls him: (see Josephus Κατὰ Αἰώνος Β. i. Tom. II. p. 451) or,
as Josephus in his Jew. Ant. B. x. c. xi. calls him, Labosordachus, son
of the preceding king. After an infamous reign of nine months, he was
slain by his own subjects. As his reign did not extend to the beginning
of the Egyptian year, he is not inserted in Ptolemy's Canon.

That this king could not be the Belshazzar of Daniel, we may
conclude, not only from his not being the Son's son of Nebuchadnezzar,
who, the Prophet Jeremiah had foretold was to reign over Babylon, but,
likewise, from the short extent of his reign, which did not exceed nine
months; for Daniel expressly mentions, ch. vii. 1, and viii. 1, his having
visions in the first and third years of the reign of Belshazzar.

A modern author, indeed, the Rev. J. Jackson, in his Chronological
Antiquities (a work which contains a vast fund of learning and informa-
tion) attempts to prove, that Laborosoarchodus is the same with Bel-
shazzar; an Hypothesis, supported long before by Scaliger in his Book
in Chron. Euseb. p. 91, ed. 1658. The Rev. author, however, in his
reasonings on this subject, is by no means consistent with himself; for
The last king of Babylon expressly mentioned as such in history, and who is said to have reigned seventeen years, is called by Berosus, Nabonnedus, by Megasthenes, Nabannidochus, (see Josephus Kara Aπιανως B. i. Tom. ii. p. 451, and Eusebius Evang. Pr. B. ix. c. 41,) by Ptolemy in his Canon Nabonadius, and by Josephus in his Jew. Ant. B. x. c. xi. Naboandelus. This king must, likewise, be the Labynitus of Herodotus: (see Herod. B. i. sect. 188, &c.) since, under his reign, that author informs us, Babylon was taken by Cyrus, and as Belshazzar is said by Daniel ver. 30, 31, to be the last of the kings of Babylon, since after his death Darius the Mede took the kingdom, we may reasonably conclude, that Belshazzar was the same with Nabonnedus mentioned above, and the Labynitus of Herodotus.

It may, likewise, be observed, that it had been foretold by the Prophet Jeremiah xxvii. 7, as I have before remarked, that Nebuchadnezzar's son, and his son's son should reign over Babylon. His son was Evil-merodach, who succeeded him; and as neither Neriglissarus, the successor of Evil-merodach, nor Neriglissarus's son was the son's son of Nebuchadnezzar, there remains but one person to whom this distinction belongs, and that is this last king of Babylon.


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Dan. ix. 1; see also v. 31, vi. 1. 6, &c. 28, xi. 1; Tobit xiv. 15. דילוי נב אחשו והמר מציא נבלמל יתקוב זרש

Eng. Trans.—Darius the son of Ahasuerus of the seed of the Medes * which was made king over the realm of the Chaldeans.

The Darius, here mentioned, has been supposed by many respectable

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* In the margin of our authorized English translation, "or, in which he," &c.

St. Jerom informs us, that the LXX. in Dan. v. 31, for Darius read Artaxerxes.—See Flam. Nobil. in Vers. Græc., and Wintle on Daniel l.c. The present copies of the LXX. coincide with the Heb. text. In Daniel xi. 1, for Darius the Mede they read Cyrus.—See above Note CXXIV.

CCCXXIX.

Hosea v. 13, x. 6.

Eng. Trans.—King Jareb.

Our English translators add in the margin in Hosea v. 13, two other interpretations, viz., “the king of Jareb,” or, “the king that should plead.” It remains to enquire which is the most eligible of these senses here given to the original word יְיַרְבִּים Jareb, and whether we should consider it as the name of a Person, or Place, or as an Appellative.

That this word is not the name of a Person seems probable, from the word יְיַרְבִּים, which precedes, it not having the Article ה prefixed to it, which, agreeably to the nature of the Hebrew language, it ought to have when it precedes a Proper name.—See Poole's Synopsis, and Pococke on Hosea v. 13. For this observation we are indebted to Mr. Edward Lively, of Cambridge, whose immature death deprived our English translators of the Bible, in King James's time, of the advantage which would have resulted to them from his very extensive knowledge of the Oriental languages.—See Lewis's History of the English Trans. of the Bible p. 322. 2nd edit., and Newcome's Hist. View of the English Biblical Trans. p. 102, 103.

The respectable authors of the Universal History Ant. Part Vol. IV. p. 319, Note M. edit. 8vo. seem to think, that יְיַרְבִּים, Jareb, is a contraction of סְנַנְכָּרִיב Sennacherib, or, according to the Masoretical enunciation of the name, Senherib, who succeeded Shalmanezer in the kingdom of Assyria. But this is too vague an opinion to command our assent.
The next sense in which this word has been considered, is, as the name of a Place, and in this sense it is taken by the Syriac translator, who renders the passage &�א, The king of Jareb, and probably the LXX. (who translate it בַּעַלְּכָּנָס יָּאֹרֶּב,)* affixed the same meaning to it. But as there is no Place or City of the name of יָּאֹרֶּב to be met with in Scripture, or even in Profane authors, there is no reason, I think, without other evidence, to admit this interpretation. The Syriac Lexicographer Bar Bahlul, quoted by Pococke in his Commentary on Hosea, says, indeed, that יָּאֹרֶּב, is מִצְרָיִם, or Egypt. But even supposing this to be true, it cannot apply to the passage under consideration; for as the same learned Commentator, whom I have just quoted, observes, in Hosea x. 5, 6, it is said—“ The calves ”—(or rather—the calf) “ shall be carried unto Assyria for a present to king Jareb”—or supposing it a Place, “ to the king of Jareb.” It is, therefore, in Assyria, if anywhere, and not in Egypt, that Jareb is to be sought for.

The last sense which may be affixed to the word יָּאֹרֶּב Jareb is that of an Appellative; and this, I think, decidedly claims the preference; especially if we translate it with Symmachus, the Vulgate, St. Jerom, and others, The revenger, or read and translate with Newcome's learned friend on Hosea x. 6, יָּאֹרֶּב מלך the hostile king; probably Tigrath-pileser.—See ii.Kings xvi. 7, 8.


CCCXXX.

Hosea x. 14. בָּשָׁה שָׁלֵם בֵּית אָרָבָא

Eng. Trans.—As Shalman spoiled Beth-arbel.

The ancient versions and expositions of the Bible differ greatly in

* Grotius supposes the final letter in יָּאֹרֶּב to be an error of the transcriber for β. That the letters μ and β are frequently mistaken in Greek MSS. I am free to acknowledge: (see Nos. CCLXI. CCLXX. CCLXXXVIII. CCCXVII.) but I am rather inclined to believe, that in this place this various reading in the final letter arises not from any error of the copyists, but from the LXX. translators reading thus originally in their copy; for it is evident that such a reading did exist in the ancient Hebrew copies. St. Jerom on Hosea v. 13, observes, “ Alii male legunt לִיְדָּו per לִיָּדָּו literam, que transfertur in Sylvas, præ לִיְדָּו.”—See Walton's Prolegom. to his Polyglott Bible p. 41, c. 2, and the Considerator Considered, by the same author, p. 103, first ed.
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their explanation of this passage. The Roman, Aldine, and Complutensian editions of the LXX., with a slight variation in the former name, read, ως αρχην Σαλαμαν (Ald. Σαλαμα, Complut. Σαλμανά) εκ του οικου του Ιεροβααλ, κ.τ.λ., and thus the Arabic version: from whence we must conclude, that the copy from which the LXX. translated, read, יִשְׂרָאֵל as a prince, or, as the prince, for בִּיהֵן, בְּבִיהֵן of the house, for יִשְׂרָאֵל, and יַרְוָעָן Jeroboam, for יַרְוָעָן Arbel; unless we suppose the latter of these names an error of the copyists of the LXX. for יַרְוָעָן, as the Alexandrian and another antient MS. quoted by Fl. Nobil. read in conjunction with Jerom and others, and that they found in their Hebrew copy יַרְוָעָן Jerobbaal, a reading which the Vulgate appears, likewise, to have adopted, though it renders the passage differently, viz.: "Sicut vastatus est Salmana, a domo ejus qui judicavit Baal."—Compare Judg. vi.32.

The reading of the Syriac version, which, for יָבוּן יָרוּעַן, does not merit our attention; nor do I think that the Targum of Jonathan, (which, after mangling this passage by omitting יָבוּן, and the latter syllable of יָרוּעַן, translates it, as a peaceable man is destroyed by an ambush in time of war,) is more happy than the Syriac in its explanation of this passage.

Aben Ezra, and Rabbi Tanchum, as they are quoted by Pococke in his Comment. on Hosea, seem to think, that יָבוּן שַלְמָנוּא is a contracted mode of writing the name of שַלִּם שַלְמָנוּא Shalmaneser, the king of Assyria; and in this they are followed by Lively and others. Grotius proposes to read, יָבוּן לָאָלְמָנוּא like the destruction of Zalmunna by the hand of (or, by) Jerubbai. And lastly, Houbigant, who though he highly approves of the alteration of the text made by Grotius in the latter part of it, yet considers יָבוּן שַלְמָנוּא Shalman, as the name of a City so called from Zalmunna, one of the kings of Midian, discomfited and slain by Jerubbai or Gideon.—See Judges viii. 4—21.

These are the principal interpretations given to this passage; but as it is evident that all of them cannot be right, it remains for us to consider, which, amidst such discordancy of opinions, may be the true.

That the interpretation of the LXX., as it stands at present in the principal edited copies cannot be right, is apparent from its being deficient in grammatical construction. The passage in the LXX. is as follows: ως αρχην Σαλαμαν (Ald. Σαλαμα, Compl. Σαλμανά) εκ του οικου του Ιεροβααλ (Alex. Ιεροβααλ) εν ήμεραις πολεμου μοιημα επι τεκνων οξαφισαν, ουτως κ. τ. λ. In this passage we may observe that the Nominative case
has no singular verb on which to depend; and so closely has the Arabic
version followed the LXX., as to place the verb, in the same manner,
in the plural number; an error which the editor and translator has
attempted to remove by an improper punctuation, and as improper a
translation. The present Grammatical construction in the LXX. may
be emended, indeed, by a very slight alteration of the text, reading
ηδαφίων for ηδαφίων; but the sense of the passage will still remain
equally obscured; and we are still at a loss to know, who was this
Salaman, (called in Ald. Salama, and in Compl. Salmana) of the house
of Jeroboam. If, indeed, we read with the Alexandrian MS. and others,
Ἰεροβααλ, we are naturally directed to a part of Sacred History, Judges
viii., where Jerubbaal is recorded to have slain Zalmunna, or, as he is
there called by LXX. Salmana. In order, therefore, more clearly to
comprehend how this passage in Hosea is to be referred to the History
alluded to, we must, in part, relinquish the mode of rendering it, adopted
by the LXX., and have recourse to such as seems more accommodated
to it. The Vulgate, evidently referring to this History, reads, “Sicut
vastatus est Salmana a domo ejus qui vindicavit Baal,” As Salmana was
destroyed by the house of him who revenged Baal, that is, by Gideon
called Jerubbaal.—See Judges vi. 31, 32. And in this sense it is taken
by Grotius, as we before observed, who retains the name of Jerubbaal,
and changes רְבִּיָּל, as probably it was formerly read, or רְבִּיָּל, as is at
present read, into דַּבָּל by the hand; an alteration, which, though I do not
think it is absolutely necessary, literally correspond to the truth.—See
Judges viii. 21. This reading of the text by Grotius, and, in part, ap-
proved of by Houbigant, is adopted by Archbp. Newcome in his
valuable version of the Minor Prophets.

Those who suppose that שְלֵמֵן Shalman, is here put contractedly for
שִׁלְמַנְסֵר Shalmaneser, support their argument by producing examples
of Proper names thus contracted; (see Lively on Hosea x. 14, in the
Crit. sacr. Vol. IV. col. 6353) and by referring the event, to which the
Prophet is here supposed to allude, to the invasion of Samaria by
Shalmaneser, in the first year of the reign of Hosea, who then became
tributary to the Assyrian king.—See ii. Kings xvii. 1—3. But to this
interpretation Grotius objects by observing, that the passage of Hosea
above quoted was written before the death of Shalmaneser, if the date
at the beginning of the Book of Hosea is to be extended to the whole
Book.

After all, however, it is possible, nay, probable, that the allusion here
made to Shalman’s destroying Beth-arbel may be to a fact at that time well known, but not mentioned in Scripture, or in other writings.—See Vatablus and Archbp. Newcome on Hosea x. 14. And of this opinion appears to be the late Bp. Horsley in his valuable Notes on Hosea, which came to my hands after the above was written.—See Bibl. Crit. Vol. IV. p. 155.

A few Heb. MSS. collated by Kennicott and De-Rossi, and the Bibl. Soncin. read  בִּית אָדֶבֶל, for בִּית אֶרֶבֶל. The present reading is right, though Commentators are by no means agreed as to the situation of the place.

Joel i. 1. יַעֲלֵי בֵן פֶּתוֹיא. Joel the son of Pethuel.

The LXX. translators, who are followed by the Syriac and Arabic, read Βαθουη; from whence it is not improbable that they found in their copies Bathuel, though no such various lection is to be met with among the collated Heb. MSS.

Zeph. i. i. נְתִיב הָאָרָה. the son of Hizkiah.

For נְתִיב the son of Hizkiah, three Heb. MSS. collated by Kennicott, and two by De-Rossi read, with the Syriac version, נְתִיב the son of Hilkiah: and this was originally the reading of two other MSS. collated by Kennicott.


It is probable that the latter of these names has been corrupted, and that we ought to read with the Syriac version in Zech. vi. 14, חֶלֶם, as in Zech. vi. 10.—See Archbp. Newcome p. 187, and Pr. Blayney p. 28, on Zechariah.—See below No. CCCCXXXV.
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CCCCXXXIV.


Eng. Trans.—Tobijah.

Many Heb. MSS. and several antient editions read in Zech. vi. 10, for Tobijahu, Tobijah, as in the latter of these places.—See below No. CCCCXXXV.

CCCCXXXV.

Josiah the son of Zephaniah.

Eng. Trans.—Josiah the son of Zephaniah.


Eng. Trans.—Hen the son of Zephaniah.

Houbigant, who is followed by Archbp. Newcome, thinking that the same person is referred to in both these places, proposes to read with the Syriac version in the latter verse, Josiah, for Hen, or dropping the name entirely, to preserve a reference to the person, by calling him in general terms, the son of Zephaniah. Pr. Blayney in his Notes on Zechariah p. 27, 28, has shown that the reading in the latter of these passages yields a sense, which by no means militates against that of the former passage. The Professor's words are these:

"Heldai—Hen. These names in the Hebrew differ from those which appear ver. 10, Dathius, who allows, as most do, that there has been an error in transcribing, is not quite accurate in saying that the antient interpreters afford no means of correction, since Syr. plainly reads the same names in both verses. But, perhaps, this is more than can well be granted. For though it may be easy to conceive how Hen may have been corrupted into Dathius, or Dathius, or Hen, by changing י for ד, the difference between Ham and Hen is too great to suppose that one could be accidently substituted for the other. Nor is there equal reason for requiring a sameness in both instances. It might reasonably be expected, that the same three who were taken to be witnesses, should be present at the transaction. But that Josiah was to be a witness, or present, is not so much as hinted. It is only said that the Prophet was to take the others with him into the house of Josiah, where the crown was to be made. It is possible that the artist himself was not at home, and that the business was executed by his brother, whose name was Hen; in which case Hen being present at the delivery,
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would have been called upon to remember. For these reasons I would change Helem into Heldai, but retain Hen.' After all, however, I am inclined to think, that the latter of these passages is corrupted, though in what manner it is to be corrected, consistent with the dictates of sound criticism, I am, at present, not competent to determine.

It may not be improper to remark, that in the LXX., Syriac, and Arabic versions, the names Helem, Tobijah, Jedaiah, and Hen are rendered as Appellatives.


Most Commentators on Zechariah, and amongst them, two of the latest and the best, Archbp. Newcome and Pr. Blayney, suppose Nathan here mentioned, to be the immediate descendant of David, and brother to Solomon.—See i.Chron. iii. 5, and Tab. XI. No. 1.

For the LXX., Syriac, and Arabic versions read שִׁמְיוֹן, a reading noticed in the margin in some of the later editions of our authorized English translation, and adopted by Archbp. Newcome and Pr. Blayney.—See their versions of this passage, and their Notes on it. Archbp. Secker, however, seems to think that Shimei as well as Nathan, might be the names of persons who lived nearer the prophet’s time than has been generally supposed.—See Appendix to Archbp. Newcome’s version, &c. of the Minor Prophets, p. 244, 245.

i. Esdras iv. 29.—Ἀπάμην τὴν θυγατέρα Βαρτακοῦ τοῦ Θαμμαστοῦ τὴν παλαιὴν τοῦ βασιλέως. Eng. Trans.—Apame the king’s concubine, the daughter of the admirable Bartacus.

Josephus, who relates the story of the contest of the Three Young Men as it is given us in i.Esdras iii. iv., introduces the third young man among other things saying, Καὶ τον Βασιλέα—εἶδον ποτε ἐν τῷ τὸν Ραβέκακον τοῦ Θεμαστοῦ παῖδος Απάμης, παλλακὴς ἐκαυτοῦ, ραπιζομένου; I once saw the

* Darius.—See i. Esdras iii. 1. &c., and Josephus Jew. Ant. B.xi. c. iii. sect. 1.
king —— smitten on the face by Apame, the daughter of Rabsases Themasius, his concubine.—Whiston’s trans. Probably, Josephus wrote, τοῦ θαυμασίου, or, τοῦ θαυμαστοῦ, as in i.Esdras.—See Josephus Jew. Ant. B. xi. c. iii.—See also the margin of Eng. Bible i.Esdras iv. 29.

CCCCXXXVIII.


These names are not to be found in the original Catalogues in Ezra ii. and Nehemiah vii.

CCCCXXXIX.
i. Esdras v. 30. Ουτα—Κηταβ.

Eng. Trans.—Uta—Cetab.

These two names are not to be met with in the original Catalogues in Ezra and Nehemiah, but are inserted in the Aldine and Alexandrian copies of the LXX, in Neh. vii. 48, the former of which for Κηταβ reads Κηταρ, and the latter Κηταρ.

CCCCXL.
i. Esdras v. 31. Χασεβα.

Eng. Trans.—Chaseba.

This name has none to correspond to it in the Catalogues of Ezra and Nehemiah.

CCCCXLI.
i. Esdras v. 31. Ασαρα.

Eng. Trans.—Azara.

This has, likewise, no name to correspond to it in the Catalogues of Ezra and Nehemiah.

* * Αζαρου, as it is read in the Rom. ed. and Αζουρου, as in the Alex., I suppose to be the Genitive cases of Αζαρας and Αζουρας.
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CCCCXLII.
 Φαρακεμ, Ed. Alex.
Eng. Trans.—Pharacim.

This name, also, does not occur in the Catalogues of Ezra and Nehemiah.

CCCCXLIII.
i. Esdras v. 32. Κουθα.
Eng. Trans.—Coutha.

This name is not to be found in the above mentioned Catalogues.

CCCCXLIV.
i. Esdras v. 34. Σαρωθι—Μισαιας—Γας—Αδδους—
 Σουβα—Αφερα—Βαρωδις—Σαφαγ, Ed. Rom.;
 Σαρωθι—Μισαιας—Γας—Αδδους—Σουβας—
 Αφερα—Βαρωδις—Σαβας, Ed. Ald.; * Σαρωθιε—
 Μασιας—Γας—Αδδους—Σουβας—Αφερα—
 Βαρωδις—Σαφατ, Ed. Alex.
Eng. Trans.—Sarothis—Masias—Gar—Addus—Suba—Aphera—
Barodis—Sabat.

None of these names are to be met with in the Catalogues of Ezra and Nehemiah.

CCCCXLV.
i. Esdras v. 40. Αθαριας.

i. Esdras ix. 49. Αθαρατης.
Eng. Trans.—Attharates.

If the Reader will compare the passages in i. Esdras v. 40, and ix. 49, with their corresponding passages in Ezra ii. 63, Neh. vii. 65, viii. 9,

* In the London Polyglott Σαρωθιας; but the true reading is Σαρωθια.—See Grabe Prol. c. ii.
and also Neh. x. 1, he will clearly perceive, that the compiler of Esdras has mistaken the title of dignity, or honor, for the name of a person; an error, which has been pointed out, likewise, by our English translators in the margin of Esdras v. 40.

CCCCXLVI.

i. Esdras v. 69. Ἀσβαζαρεθ, Ed. Rom.

Ἄσβαζαρεθ, Edd. Ald. Alex.

Eng. Trans.—Asbazareth.*

This is another name for Esar-haddon.—See Ezra iv. 2; see also Table of Kings of Assyria Append. Tab. III. Note (o) Esar-haddon.

CCCCXLVII.

i. Esdras vi. 18; see also ver. 20. Παρεδοθῇ Σαβαζασσαρῳ Ζωροβαβελ τῷ επαρχῷ, Ed. Rom.; Παρεδοθῇ Ζωροβαβελ καὶ Ζαναβασσαρῳ τῷ επαρχῷ, Edd. Ald. Alex.

Eng. Trans.—They were delivered to Zorobabel and to Sanabassarus the ruler.

See the Note added by our English translators in the margin of Esdras vi. 18.—See also above No. CXXVI.

CCCCXLVIII.


Eng. Trans.—Annuus of the sons of Channuneus.

No name corresponding to Annuus exists in the parallel passage in Ezra viii. 19. The persons mentioned in Ezra are said to be the sons of Merari. It appears not improbable, that the compiler of the catalogue in Esdras viii., made use of a corrupted copy of the Hebrew original, and that for

And Hashabiah, and with him Jeshiaiah of the sons of Merari, his brethren—Ezra viii. 19, he found in

* Some editions read Azbazareth.
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his copy, And Hashabiah, and Annu, and Hoshiaia, of the sons of Hanuni, his brother; and that from hence originated the errors which are to be found in the passage of i. Esdras.

CCCCXLIX.


Eng. Trans.—Levis.


CCCCL.


Eng. Trans.—Ecanus.

Our English translators add in the margin, or Banus; which I suppose to be a various reading of this name.

CCCCLI.

Tobit i. 14. —Παρεθεμεν Γαβανλω τω άδελφω Γαβρια.

Eng. Trans.—Left in trust with Gabael, the brother of Gabrias.

Tobit iv. 20. —Παρεθεμεν *Γαβανλω τω του Γαβρια.

Eng. Trans.—I committed—to Gabael the son of Gabrias.

As these are the only two passages in Tobit in which mention is made of the affinity of Gabael and Gabrias, we cannot determine, with certainty, how the text of the Greek version ought to be emended. It is probable, however, that the word αδελφω has been omitted in the latter of these passages, since, as Houbigant observes, this word might much more easily be omitted in this place before του Γαβρια, than in the former place, be mistaken for ινη, or be added, if the transcriber did not find it in his copy.

The Hebrew version of Tobit published by Fagius reads in both places Abbiel the son of Gabriel. That by Sebast. Munster, in the former passage has נבראי Gabel my brother, (i.e. Tobit's) and in the latter נבראי כרבי Gabel my brother, my relation, or, who had formerly been my neighbour.—Compare Tobit i. 14.

* Alex. incorrectly Γαμανλω.
In Tobit v. 6, in LXX., the angel Raphael calls Gabael τὸν ἄδελφον ἤμων, for which the Syriac version reads τὸν ἄδελφον ἤμων, both which translations, perhaps, may be reconciled by attending to what the angel says to Tobias in ver. 12 of that chapter.

The name of Gabael occurs, likewise, in Tobit iv. 1, v. 6, ix. 2, 5, x. 2. In the two former of these places, as well as in those above quoted, the Syriac version in the London Polyglott reads Gabrael, (the name it gives also to Gabrias) but in ch. ix. x. Gabael; a variation which may probably be attributed to the translator making use of two different copies. —See the Var. lect. Syr. on Tobit vii. 10, in Vol. VI. of Walton’s Polyglott. The Syriac MSS. of the Apocrypha vary in expressing this name.—See the Var. lect. Syr. &c. on Tobit i. 16.

CCCCLII.

Tobit xiv. 10. Ἀμαν.

Eng. Trans.—Aman.

Grotius on this place observes, “Quod hic in Graeco sequitur de Amane, qui Achiacharo malum moliens ipse exitium invenit, ex historia de Mardochaeo huc imprudenter translatum videtur a scriba aliquo Graeco.” If this were the case, well might this learned author affirm, that this part of the history was “huc imprudenter translatum,” since it militates against all chronology, even allowing to Tobit that great extent of years which he is reported, in the Greek version, to have seen. But the truth is, there is no sufficient reason for supposing any allusion here to the history of Mordechai and Haman as recorded in Esther.—See Houbigant Vol. II. p. 576. The Syriac version for Aman reads Acab.

CCCCLIII.

Tobit xiv. 10. Μανάσσης.

Eng. Trans.—Manasses.

Junius and Tremellius would read here Nasbas.—Compare Tobit xi. 18, and marg. of Eng. trans. But I see no good reason for this alteration of the text.

CCCCLIV.

Tobit xiv. 15. Ναβοκοδωνοσωρ.

Eng. Trans.—Nabuchodonosor.

This was Nabopolassar, or Nebuchadnezzar the first, and Father of
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CCCCLV.

Judith i. 1, 5, &c. Ἀρφαξάδ.

Eng. Trans.—Arphaxad.

Archbp. Usher in his Annal. Vet. Test. Per. Jul. 4057, 4058; Prideaux in his Connect. Hist. Old and New Test. P. I. B. i. p. 28; Petavius in his Doctr. Temp. L. xiii. c. 26, and in his Rat. Temp. L. ii. c. 6, make Arphaxad to be the same with Deioces mentioned by Herodotus B. i. c. 99—101. But Calmet and Houbigant, following Bernard de Montfaucon in his Verité de L'Histoire de Judith, suppose, with much more probability, I think, that Arphaxad was the same with Phraortes of Herodotus, the son and successor of Deioces in the kingdom of Media; and in this conjecture they are supported by the corresponding characters of this person, as given us by Herodotus and the author of the Book of Judith.—See Calmet in his Comment. on Judith, and Dict. Art. II. ARPHAXAD PHRAORTES; and Houbigant Pref. to the Book of Judith, Heb. Bible Vol. II. p. 581, 582.*

CCCCLVI.

Judith i. 6. Εἰριωχ ὁ βασιλεὺς Ελυμαίων.

Eng. Trans.—Arioch the king of the Elimeans.

The Aldine, Complutensian and Alexandrian editions read Ἀρφαξάτων, and thus the Syriac version.

CCCCLVII.

Judith xvi. 7. Υἱοὶ Τίτανῶν.

Eng. Trans.—The sons of the Titans.

See Grotius on Judith ix. 2, 3, and Houbigant on Judith xvi. 7, and the LXX. version ii. Sam. v. 18.

* The respectable authors of the Ant. Univ. Hist. in their History of the Assyrians B. i. c. viii. Vol. IV. p. 327, 328, and Notes, edit. 8vo. make Arphaxad, mentioned in Judith i. 1, &c., the same with Phraortes; but in their History of the Medes B. i. c. x. Vol. V. p. 18 and 28, and Note (see also their Chronology Vol. XXI. p. 55,) they expressly, (but very inconsistently) say, that it was Deioces, and not his son and successor Phraortes, who was the Arphaxad of the Book of Judith.
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CCCCLVIII.

Prol. ii. to Ecclus. Ἐπὶ τοῦ Ἐυεργετοῦ βασιλεῶς.
Eng. Trans.—When Euergetes was king.

i. Macc. xv. 16. Πτολεμαῖος βασιλεὺς.
Eng. Trans.—King Ptolemei.


CCCCLIX.

i. Macc. i. 18, x. 51.—Πτολεμαῖος βασιλεὺς Αἰγυπτοῦ.
Eng. Trans.—Ptolemei king of Egypt.

ii. Macc. i. 10. Πτολεμαῖος ὁ βασιλεὺς.
Eng. Trans.—King Ptolemeus.

ii. Macc. iv. 21.—*Πτολεμαῖος ὁ Φιλομητωρ βασιλεὺς.
Eng. Trans.—King Ptolemeus Philometor.

ii. Macc. ix. 29. Πτολεμαῖος ὁ Φιλομητωρ.
Eng. Trans.—Ptolemeus Philometor.

ii. Macc. x. 13. Ο Φιλομητωρ.
Eng. Trans.—Philometor.

The king of Egypt mentioned in the above passages was Ptolemy Philometor, son of Ptolemy Epiphanes.

With respect to the name of this king which occurs in ii. Macc. i. 10, the Reader may consult what has been said in my observations on the Books of Maccabees Tab. XXII., and below No. CCCCLXXIV.

* Πτολεμαῖος is wanting in the Alexandrian copy of the LXX., and in nine other MSS., though in Alex. MS. it is inserted in a smaller character.
In the iii. Book of Maccabees i. 1, iii. 9, vii. 1, Ptolemy Philopator is called by the Syriac translator Ptolemy Philometor; but this is evidently a mistake, as appears from several concurrent circumstances in the iii. Book of Macc. For, first, it was Ptolemy Philopator, and not Ptolemy Philometor, who defeated Antiochus in the battle near Raphia. — Compare iii. Macc. i. 5, 6. Polybius B. v. p. 425, 426. Secondly, Arsinoe, mentioned iii. Mac. i. 28, was not the sister of Ptolemy Philometor but of Ptolemy Philopator. Thirdly, the High-priest who opposed the entrance of Ptolemy Philopator into the temple, was Simon ii., (see ii. Macc. ii.) whereas the High-priests in the time of Ptolemy Philometor were iii. Onias, Jason, Menelaus, Alcimus, and the Maccabees: we must conclude, therefore, that in the Syriac version for $\text{ιοναγλαβογ}$ Ptolemeus Philometor, was originally read $\text{ιοναγλαβογ}$ Ptolemeus Philopator, or that the Syriac translator, or the transcriber of the Greek copy from which the version was made, designedly read Ptolemy Philometor, under the idea that the persecutions of the Jews recorded in the iii. Book of Macc. were the same with those mentioned in ii. Macc. vi. vii., and which were brought upon them by Ptolemy Philometor.

CCCCLX.

i. Macc. iii. 28; ii. Macc. iv. 45. Πτολεμαῖος ὁ Δορυμενός.
Eng. Trans.— Ptoleme the son of Dorymenes.

ii. Macc. vi. 8. Πτολεμαῖος.*
Eng. Trans.— Ptoleme.

ii. Macc. viii. 8. Πτολεμαῖος ὁ Κοιλῆς Συρίας καὶ Φοινικῆς στρατηγὸς.
Eng. Trans.— Ptolemeus the governour of Cælosyria and Phenice.

ii. Macc. x. 12. Πτολεμαῖος ὁ καλουμένος Μακρων.
Eng. Trans.— Ptolemeus that was called Macron.

The most judicious Commentators on the Bible and the best Historians agree in making Ptolemy the governor of Cælo-Syria and

* The Rom. ed. reads Πτολεμαῖον ὑπερτιθεμένων—.
Phœnice, and Ptolemy surnamed Macron, the same with Ptolemy the son of Dorymenes. In the second, indeed, of the places above quoted, the Roman edition of the LXX. reads Ptolemys, in the Plural number; but the Aldine, Complutensian and Alexandrian copies have Ptolemy, in the Singular, which Grotius and Houbigant in their Notes on the place, with reason prefer.

In ii. Macc. x. 12, the Vulgate very improperly renders Μαρκόν by Macer; an error which is to be found, likewise, in the Latin translation of the LXX. in that place in the London Polyglott. The text of the Syriac version, also, as well as its Latin interpretation of this passage are erroneous; the Syriac version reading מַדְאָד, and the Latin interpreter translating it, Macedo, the Macedonian. The original reading was doubtless מַדְאָד Macron, and the diacritical point of the ; Dolath having been erroneously substituted for that of the ; Rish, and the translator finding in his copy the corrupted word מַדְאָד Macdon or Macedon, rendered it Macedo, the Macedonian; contrary, I presume, to Grammatical propriety, which would require the word to be differently written.

CCCCLXI.

i. Macc. v. 6; ii. Macc. viii. 30, 32, ix. 3, x. 24, 32, 37. Τιμωθεός.

Eng. Trans.—i. Timotheus.

i. Macc. v. 11, 34, 37, 40; ii. Macc. xii. 2, &c. Τιμωθεός.

Eng. Trans.—ii. Timotheus.

Grotius in his Notes on ii. Macc. xii. 2, asserts that the Timotheus there mentioned, is the same with the Timotheus mentioned in i. Macc. v. 6, and in the subsequent passages above quoted; and on this supposition, that learned writer founds an argument to prove, that the Epitome of Jason ended at ii. Macc. xi., and that what is related of Timotheus in ii. Macc. xii., is prior in time to what is recorded of the person of the same name in ii. Macc. x. But, however ingenious this hypothesis may be, I think it equally consistent with historical truth to suppose, that the chronological arrangement in the above mentioned chapters continues uninterrupted, and that the Timotheus recorded in i. Macc. v. 34, 37, 40, and ii. Macc. xii. 2, &c., is a different person from the Timotheus specified in i. Macc. v. 6, 11, ii. Macc. viii. 30, &c.

CCCCLXII.
i. Macc. v. 18, 56; see also ver. 60, and ii. Macc. viii. 22, x. 19. Ἰωσηφὸς ὁ τοῦ Ζαχαρίου.

Eng. Trans.—Joseph the son of Zacharias.

In ii. Macc. viii. 22, it is said, that Judas Maccabaeus "Joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan:" but as it is expressly said i. Macc. ii. 1—5, that Mattathias had five sons, who are there recounted, and as Joseph is not among the number, and as he is also in two places said to be the son of Zacharias, the expression of Judas's own brethren must be taken in a less restricted sense than it would be if applied only to Simon and Jonathan. Possibly, Joseph might have married a daughter of Mattathias, and thus acquired the appellation given to him ii. Macc. viii. 22, of Judas's own brother.

CCCCLXIII.

Eng. Trans.—The sons of Jambri.

The Syriac version agrees with the Complutensian edition of the LXX. in reading Ἀμβρι, and thus our English translators in the margin. Josephus in his Jew. Ant. B. xiii. c. i. calls these enemies of the Maccabees Οι Ἀμαραον παῖδες.

CCCCLXIV.
i. Macc. ix. 66. Ὀδονάρης.

Eng. Trans.—Odonarkes.

The Aldine, and Complutensian editions, and the Alex. and some

* In both places two MSS. read Ἀμβρετι, and one Ἰαμβρειμ; and one MS. in ver. 36. Ἀμβρο, and in ver. 37, Ἰαμβρο.
SELECTION OF SINGLE NAMES.

other MSS. of the LXX. read Ὀδομαρρα; the Syriac version Odura, and the Vulgate Odares. Our English version reads in the margin Odomarra. Junius and Tremellius consider it as a corrupted Greek word, for Ὀδομηρα viarum insidiator.

CCCCLXV.

i. Macc. xi. 17. Ζαβδιηλ.*

Eng. Trans.—Zabdiel.

This person, who slew Alexander king of Syria, is called by Josephus in his Jew. Ant. B. xiii. c. iv. Ζαβδιος, and by the Syriac translator of the books of Macc. Zariel; both corruptions of Ζαβδηλ or Ζαβδηλος. Diodorus Siculus (in Photius's Extracts B. ccxliv.) calls him by quite a different name, Διοκλες Diocles.

CCCCLXVI.

i. Macc. xi. 32. Βασιλευς Δημητριος Λασθενει τω πατρι χαρειν.

Eng. Trans.—King Demetrius unto his father Lasthenes sendeth greeting.

The title of Father here given by Demetrius to Lasthenes is meant only as a title of respect and honour, and is not intended to convey any idea of affinity. And thus in the preceding verse, Lasthenes is called by Demetrius Συγγενης, which our translators render with great propriety, cousin, though the word is at present rather obsolete.—See Johnson's Dict. word, Cousin. And in ver. 30, Jonathan is styled by Demetrius, his brother.—See Note in Tab. XXIII. Note (y) Lysias, &c. Vol. I. p. 329.

CCCCLXVII.

i. Macc. xi. 39, 54, 56, xii. 39, 42, 49, xiii. 1, &c., xiv. 1, xv. 10, &c. Τρυφων.

Eng. Trans.—Tryphon.

This has generally been supposed to be the surname assumed by this person, whose treachery and other crimes are recorded in i. Macc. xi., and in the subsequent chapters. His original name was Diodotus.

* Two MSS. read Ζαβευλ and one Ζαβηλ.
Appian in Syrian Wars p. 213, edit. Tollii, Παρα δὲ την αναρχιαν τηρδε, 
δουλος των Βασιλεων Διοδοσος παιδιων Αλεξανδρου εξ Αλεξανδρου του νοθου και 
την Πτολεμαιον θυγατρος, επι την Βασιλειαν ηγαγε' και το παιδιον στεναν, 
αυτος επετολμησε τη αρχη, Τριφων αφ' εαυτου μετονομασθης. Strabo, also, 
B. xiv. p. 954, Edit. Oxon. speaking of the same person, says, Διοδοσος ὁ 
Τριφων προσαγορευθης; though it must be confessed that in B. xvi. p. 1069, 
that excellent author, (if I rightly understand the passage) makes 
Diodotus the surname. Possibly, however, the two names Διοδοσος and 
Τριφων, may have been erroneously transposed.—See Josephus Jew. 
Ant. B. xiii. c. v., and the Epitome of Livy B. LV.

CCCCLXVIII.

i. Macc. xi. 39. Εμαλχουει, Ed. Rom. ; Σιμαλχουει, 
Ed. Ald. ; Σιμαλχουεν, Ed. Complut. and four MSS.; 
Σιμαλχουεη, Ed. Alex.

Eng. Trans.—Simalcue.

The Vulgate version reads Emalchuel, or, according to Drusius in his 
Notes on i. Macc. xi. 39, Elmalchuel, and the Syriac version Malchus, 
in which manner Josephus, likewise, in his Jew. Ant. B. i. c. ix. expresses 
the name. Eusebius in his Chron. p. 71, reads Ευχαλκουε, which 
Scaliger in his Notes on that passage corrects from Josephus, quoted 
above, Μαλχουε. The initial letter in this name in all the principal 
editions of the LXX., except the Roman, is evidently erroneous, 
owing to the similarity in the MSS. of the uncial letters Ε and Σ. How 
to correct the other errors in this name, and to point out the true 
reading, is a matter of greater difficulty. Two learned men, Grotius 
and Prideaux, have attempted it, though, proceeding on different 
principles, their conclusions are different. Grotius in his Note on this 
name in i. Macc. thinks that the Greek text ought to be corrected from 
the Vulgate version, and that we should read Εμαλκουει Elmalchuel, a 
name, signifying in Arabic, God is his king, and that for Μαλχουε, as 
Josephus writes it, we ought to read Μαλχουειιος, the Arabic ḳ Al, 
being sometimes added to Proper names, and at other times omitted.— 
215, observes, that this name was formed from the Arabic Almelech, 
the king; a name given to Zabdiel from his office, he being King, or 
SELECTION OF SINGLE NAMES.

Strabo B. xvi. p. 1070, and Casaubon's Note on the place, and Suidas V. Φυλαρχης.

I confess that Prideaux's explanation of this name, which makes it a name of office, seems to me better adapted to this place in i. Macc., than making it a Proper name, as Grotius does; though it were to be wished that Prideaux had accounted for the various terminations of this name, as exhibited in the different editions of the LXX., and in the ancient versions.

CCCCLXIX

i. Macc. xi. 70. Ματταθίας ὁ τοῦ Αβεσσαλωμου.

Eng. Trans.—Mattathias the son of Absalom. *

Josephus in his Jew. Ant. B. xiii. c. v. calls this captain of the Jews Ματθιας (MSS. Ματταθιας) ὁ Αψαλωμου, and thus the latter name is expressed in the Complutensian edition, and in the Alex. and some other MSS. of the LXX.

CCCCLXX

i. Macc. xi. 70. Ἰουδας ὁ τοῦ Χαλφ.

Eng. Trans.—Judas the son of Calphi.


CCCCLXXI

i. Macc. xii. 7. Δαρειος.

Eng. Trans.—Darius.

There was no king among the Lacedaemonians called Darius. We ought to read with Josephus Jew. Ant. B. xiii. c. v. Αρειος Arius, as Drusius, Grotius, our English translators in the margin, and Houbigant on Macc. have well conjectured. This king was the thirty-sixth of the family of Agis, and succeeded Cleomenes as king of Lacedaemon. —See Notes on Table of Jewish High-priests : Tab. X. No. 2, Note (cv) i. Onias: Vol. I. p. 127.

* First edit. Absolon.
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In i. Macc. xii. 19, 20, for — ἐν αὐτοῖς Ὀνιαρῆς κ. τ. λ., or as our English translators point the passage,—ἐν αὐτοῖς Ὀνιαρῆς κ. τ. λ., we should read — ἐν αὐτοῖς Ὀνιαρῆς Ὀμρᾶς κ. τ. λ., or, ἐν αὐτοῖς Ὀμρᾶς Ὀμρᾶς κ. τ. λ.—See the margin of our English version, and Drusius, Grotius, and Houbigant above quoted.—See also Grabe’s edit. of Alex. MS. l. c.

CCCCLXXII.

i. Macc. xiv. 2, 3, xv. 22. Ἀρσάς.

Eng. Trans.—Arsaces.

The real name of this king was Mithridates, the first, son of Priapatius, and brother of Phraates, whom he succeeded.—See Diodorus Siculus in Excerpt. Vales. p. 358, &c., Justin Lib. xli. c. v., and Prideaux Connect. Hist. Old and New Test. P. II. B. iv. Vol. II. p. 223. Arsaces, or, as others think the word ought to be written, Arscides, was a name given to all the Parthian kings, and derived from the founder of the Parthian Monarchy. Thus Justin Lib. XLI. c. v. “Sie Arsaces, quæsto simul constitutoque regno, non minus memorabilis Parthis, quam Persis Cyrus, &c.—matura senectute decedit. Cujus memorie hune honorem Parthis tribuerunt, ut omnes exinde reges suos Arsacis nomine nuncupent.—Tertius Parthis rex Priapatius fuit, sed et ipse Arsaces dictus. Nam sicut supra dictum est, omnes reges suos hoc nomine, sicuti Romani Caesares Augustosque cognominavere.” To the same purpose Strabo B. xv. p. 1000. Ἀρσάκας (Casaubon reads Ἀρσακίδας) καλοῦνται πάντες ἰδίου ἐν ὑμῖν Ὀραμη, ὑ ἐν Φραατῆς, ὑ ὑ’ αὐλο τι.

CCCCLXXIII.

i. Macc. xv. 16. Λευκίος ὑπατός Ρωμαίων, Edd. Rom. Alex.; Λευκίος ὑπατός Ρωμαίων, Ed. Ald. and three MSS.

Eng. Trans.—Lucius, consul of the Romans.

i. Macc. xv. 22. Απωμος.

Eng. Trans.—Attalus.

The second of that name, king of Pergamus, surnamed, from his great affection for his brother, Philadelphia; though Grotius in his Notes on i. Macc. xv. 22, supposes him to be his successor, Attalus the third. But in this I think he is mistaken.

i. Macc. xv. 22. Αριαράθης, Ed. Rom.; Αραθης, Edd. Ald. Compl. and the Alex. and a few other MSS.

Eng. Trans.—Ariarathes.*

The Roman edition of the LXX. exhibits this name more correctly than it is to be found in the other principal editions. Ariarathes was king of Cappadocia, and the sixth of that name.

ii. Macc. i. 10. Ιουδας.

Eng. Trans.—Judas.

Grotius in his Notes on this place supposes the Judas here mentioned to be some relation of John Hyrcanus, the Jewish High-priest, whom he had left as vicegerent during his expedition against the Syrians.—See Josephus Jew. Ant. B. xiii. c. xvi. xvii. On the other hand, Prideaux in his Connect. Hist. Old and New Test. P. II. B. iii. Vol. II. p. 146, assumes it as a thing acknowledged, that this person was Judas Maccabeus, and from hence grounds an argument to prove the spuriousness of the Epistle to which this name was prefixed, since Judas Maccabeus died thirty-six years before. The opinion of Grotius might readily be adopted were it supported by Historical evidence; but it does not appear that any such person as Judas was left vicegerent during the expedition of John Hyrcanus against the Syrians. If we adopt Houbigant's emendation, who, for Ετου ικατοστου τεσσαρακοστου και συγδου,
proposes to read Ετων εκατοσσου ουδουκοντου και ουδου, we shall be able
to reconcile every historical difference.—See my observations on the
Books of Macc. Tab. XXII. Note (a) Maccabees.

CCCCLXXVII.

ii. Macc. iii. 5. Απολλωνιος Θρασαίου.
Eng. Trans.—Apollonius the son of Thraseas.

As there are several persons of the name of Apollonius who are
mentioned in the Books of the Maccabees, it may not be unacceptable,
in order to prevent any confusion which may arise in reading those Books
from the similarity of names, to give here a Catalogue of the several
persons of that name, and briefly to add a few discriminating notices, in
order the better to distinguish them; as has been done by Prideaux in
i. Apollonius, the son of Thraseas, Governor of Cælo-Syria and
Phænice.—See ii. Macc. iii. 5, iv. 4.

ii. Apollonius, the son of Menestheus.—See ii. Macc. iv. 21; compare
also i. Macc. i. 29, and ii. Macc. v. 24; see also Prideaux cited above.

iii. Apollonius, slain by Judas Maccabeus i. Macc. iii. 10, 12,
Grotius in his Note on ii. Macc. v. 24, and Calmet in his Dict. Art.
Apollonius, suppose this person to be the same with the preceding.

iv. Apollonius, the son of Genneus.—See ii. Macc. xii. 2.

v. Apollonius, Governor of Cælo-Syria, made General of the forces
by Demetrius, and conquered by Jonathan.—See i. Macc. x. 69, &c.
Prideaux above quoted, with great probability, supposes this Apollonius
to be the son of Apollonius son of Thraseas, the first mentioned in this
Catalogue.

CCCCLXXVIII.

ii. Macc. iii. 11. Τρικανός του Τοβίου.
Eng. Trans.—Hircanus son of Tobias.

Hircanus was, in reality, not the Son, but the Grandson, of Tobias,
who was brother-in-law to the High-priest, ii. Onias. His Father’s
name was Joseph, who, by his Niece, the daughter of his brother
Solymius, had Hircanus, or, as other copies read, Hyrcanus. The
remarkable History relating to Joseph’s marrying his niece is given us
at large by Josephus Jew. Ant. B. xii. c. iv.
ii. Macc. iv. 40. Τυραννος, Ed. Rom.; Αυρανος, Ed. Compl. and Alex., and three other MSS.

Eng. Trans.—Auranus.

The Roman edition of the LXX. reads Τυραννος, which the Vulgate and Syriac versions consider as an Appellative; at least, it is thus printed in the former version in the London Polyglott.

ii. Macc. vi. 18. Ελεάζαρος τις των πρωτευοντων γραμματων.

Eng. Trans.—Eleazar one of the principal scribes.

In the book entitled Περί αυτοκρατορίου λογισμοῦ Concerning the empire of reason, attributed to Josephus the Jewish Historian, and sometimes called the Third Book of the Maccabees, this Eleazar is said to be of the Sacerdotal race: (see Josephus Tom. II. p. 503, ed. Havercamp,) and this opinion, which is by no means improbable, is adopted by Gregory Nazianzen, in his Orat. in Maccab., and by St. Ambrose B. ii. c. x. De Jacobo et Vita beata.

The author of the Arabic History of the Maccabees, printed in the Paris Polyglott, and afterwards in that of London, makes the Eleazar above mentioned, to be likewise of the Sacerdotal race, and tells us, that he conducted the Seventy Interpreters to the court of Ptolemy Philadelphia, by whom he was highly honoured and liberally rewarded.—See chap. iii. and iv.

Now, supposing the History of the translation of the Old Testament into Greek by the Seventy or Seventy-two interpreters, as delivered down to us by the author, who assumes the name of Aristeas, and by others, to be true, still a slight knowledge of the history of those times will be sufficient to point out unto us the impossibility that Eleazar, who suffered martyrdom under king Antiochus, and Eleazar, who accompanied the Seventy or Seventy-two interpreters (as the Arabic author of the book of Maccabees says) should be the same.

Archbp. Usher, who is an advocate for the truth of the History of the version of the LXX. as delivered down unto us under the name of Aristeas, places the making of this translation in the eighth year of the
reign of Ptolemy Philadelphus, which corresponds to the year of the world 5727.—See Usher's Annal. P. I. p. 480—484. The martyrdom of Eleazar happened in the year of the world 3837, and at the time he suffered, he is expressly said, by the Epitomizer of Jason's account, as well as by the Arabic author quoted above, to be ninety years old.—See ii. Macc. vi. 24, and the Arabic book of Macc. ch. iv. So that this transaction of the translating the Old Testament, in which Eleazar was supposed to have borne a part, happened twenty years before his birth; or granting, what can hardly be allowed, even by the supporters of the fictitious history of Aristeas, and by others, that the LXX, version was made in the last year of the reign of Ptolemy Philadelphus, still the extent of time will be too great to allow Eleazar the Martyr to have conducted the Seventy interpreters to the Court of Ptolemy; for the death of that king happened in the year of the world 3757, at which time Eleazar could not be above ten years old; too early an age to be intrusted with so important a commission.

It is not consistent with my undertaking to notice every error which occasionally presents itself in the perusal of the above mentioned Arabic History of the Maccabees. There is one, however, which, as it is attached to the present subject, I cannot refrain from pointing out to the Reader. The person before whom Eleazar suffered martyrdom is called in the Arabic text فیلیفوس, and which the Latin interpreter renders Félix. Now the person here meant could be no other than Philip the Phrygian.—See ii. Macc. v. 22, vi. 11. No doubt, therefore, remains, but that we ought to read فیلیفوس, and render it Philippus.

The editor, indeed, of this Arabic History in a short preface, originally published in the Paris Polyglott, says—“Scias velimus nos ea bona fide textum expressisse, ut ne ea quidem quae facile emendari poterant, mutaverimus.” It were, however, to be wished, that if the translator did not choose to point out the errors of the original, he had not misled the reader by his translation; of which the above is one, among other instances that might be enumerated, did the mention of them coincide with my present undertaking.

CCCCLXXXI.

ii. Macc. viii. 23. Ελεαζαρός.

Eng. Trans.—Eleazar.

The Vulgate version reads Esdras. I beg leave to transcribe the Note of Grotius on this place. Interpretes illa ac præterea Eleazarum
SELECTION OF SINGLE NAMES. 211

amnectunt superioribus, voluntque ducis esse nomen. Ego legendum
puto, Ἔτι δὲ καὶ Εἰλεάζαρον παραγνοῦν τὴν λεγν βιβλιον, Præterea cum
praægisset sacrum commentarium de Eleazarou, qui scilicet ipsius dicit,
facta et mortem pro Lege memorabat. Hunc autem praægit, ut tam
illustri exemplo constantiae atque etiam tante seviritate hostium execra-
tione, accenderentur militum animi.—See i. Macc. vi. 43—46.

CCCCLXXXII.

ii. Macc. viii. 32. Φιλαρχης.
Eng. Trans.—Philarches.

The Aldine edition and Alexandrian MS. of the LXX. agree with the
Roman edition in reading Φιλαρχης, which the Syriac version, and
Grabe, in his edition of the Alex. MS., erroneously, in my opinion,
consider as an Appellative. The Complut. edit. and one MS. reads
Φιλαρχης.

CCCCLXXXIII.

ii. Macc. x. 19. Ἀπολύτων—Ἰωσηφον, ετὶ δὲ καὶ
Ζαχαριου.
Eng. Trans. — left Joseph and Zaccheus also.

Grotius in his Notes thinks that this passage ought thus to be
emended; — Ιωσηφον, ετὶ δὲ καὶ τον του Ζαχαριου.—See i. Macc. v. 55,
and Josephus Jew. Ant. B. xii. c. viii. The alteration is ingenious, but
the passage does not stand in need of emendation.

CCCCLXXXIV.

ii. Macc. xi. 17. Αβέσσαλωμ.
Eng. Trans.—Absalon.

We should read in our English version Absalom, as the name is
expressed in other places.

CCCCLXXXV.

ii. Macc. xii. 36. Ἑσδρις, Edd. Rom. Alex.; Γοργιας,
Ed. Ald. and five MSS.
Eng. Trans.—Gorgias.

Houbigant, following Castalio, and the reading of the Aldine edition
of the LXX., thinks Ἕφεσις a corruption of Ἑφης, a lection which our English translators insert in the text. On the contrary, Baduell in his Notes on ii. Macc. xii. 36, and Usher in his Annal. Per. Jul. 4551. P. II. p. 53, prefer the reading Ἐσπης, which they suppose to be the name of one of the Generals of Judas Maccabeus. Grotius in his Notes proposes to read Ἐφης: but this is one of those conjectures in which, I think, this great man has not been successful.
CHRONOLOGICAL TABLES

OF THE

KINGS OF EGYPT, SYRIA, AND ASSYRIA,

MENTIONED IN SCRIPTURE.

TABLE

I. KINGS OF EGYPT.
II. KINGS OF SYRIA.
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## CHRONOLOGICAL TABLES.

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<td>presented unto Pharaoh, &amp;c.</td>
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<td></td>
<td></td>
<td></td>
<td>Rathotis</td>
<td>oppressed by Pharaoh. Exod.</td>
</tr>
<tr>
<td>3120</td>
<td>2410</td>
<td>1594</td>
<td>(r) i. Acencheres</td>
<td>i. 8, &amp;c.</td>
</tr>
<tr>
<td>3132</td>
<td>2422</td>
<td>1582</td>
<td>(t) Harmais</td>
<td>Moses is born; and three</td>
</tr>
<tr>
<td>3136</td>
<td>2426</td>
<td>1578</td>
<td>(u) Ramesses</td>
<td>months after his birth is</td>
</tr>
<tr>
<td>3137</td>
<td>2427</td>
<td>1577</td>
<td>(v) Harnesses</td>
<td>exposed in an ark of bulrushes,</td>
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<td></td>
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<td></td>
<td>iii. Pharaoh</td>
<td>—found by (w) Pharaoh's</td>
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<td></td>
<td></td>
<td></td>
<td>daughter, and adopted by</td>
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<td></td>
<td></td>
<td></td>
<td>her as her son. Exod. ii.</td>
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<td></td>
<td></td>
<td>1—10.</td>
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<tr>
<td>3143</td>
<td>2433</td>
<td>1571</td>
<td></td>
<td>Moses, at the age of forty,</td>
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<td></td>
<td></td>
<td>visits his brethren;—slays an</td>
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<td></td>
<td></td>
<td>Egyptian, and flees into the</td>
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<td></td>
<td></td>
<td></td>
<td>land of Midian. Exod. ii.</td>
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<tr>
<td>3183</td>
<td>2473</td>
<td>1531</td>
<td></td>
<td>11—15.</td>
</tr>
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<td>3203</td>
<td>2494</td>
<td>1511</td>
<td>(x) iii. Amenophis</td>
<td>iv. Pharaoh</td>
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<td></td>
<td>Exod. ii. 23.</td>
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<tr>
<td>Julian Period</td>
<td>Years of the World</td>
<td>Years before Christ</td>
<td>Kings of Egypt</td>
<td>Remarkable Occurrences, &amp;c.</td>
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<tr>
<td>3223</td>
<td>2513</td>
<td>1491</td>
<td></td>
<td>Moses, at the age of eighty, addresses Pharaoh. Exod. vii. 7.</td>
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<td></td>
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<td></td>
<td>The ten plagues of Egypt. Exod. vii. 19—25, viii. ix. x. xii. 29, 30.</td>
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<td></td>
<td></td>
<td>The Israelites depart out of Egypt. Exod. xii. 31, &amp;c.</td>
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<tr>
<td>3674</td>
<td>2964</td>
<td>1040</td>
<td>vi. Pharaoh</td>
<td>Pharaoh and his host pursuing the Israelites, are drowned in the Red Sea. Exod. xiv. xv. Psalm lxxviii. 53, cvi. 11.</td>
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<td></td>
<td>About this time, Hadad of the king's seed in Edom, while yet a little child, was carried by his father's servants into Egypt, where he was kindly received by Pharaoh. i.Kings xi. 14—18.</td>
</tr>
<tr>
<td>(y)††††</td>
<td>††††</td>
<td>††††</td>
<td></td>
<td>(z) Hadad, when grown up, marries the sister of (aa) Tahpenes, wife of Pharaoh, and Queen of Egypt, by whom he had a son named (ab) Genubath. i.Kings xi. 19, 20.</td>
</tr>
<tr>
<td>3700</td>
<td>2900</td>
<td>1014</td>
<td>(ad) vi. Pharaoh</td>
<td>(ac) Hadad becomes Solomon's adversary in the latter part of his reign. i.Kings xi. 14, 21, &amp;c.</td>
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<td></td>
<td>Solomon marries Pharaoh's daughter. i.Kings iii. 1, vii. 8, xi. 1; ii. Chron. viii. 11.</td>
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<td></td>
<td>Pharaoh takes Gezer, and gives it for a present unto his daughter, Solomon's wife. i. Kings ix. 16.</td>
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<tr>
<td>3736</td>
<td>3026</td>
<td>978</td>
<td>(ac) vii. Shishak</td>
<td>Jeroboam, son of Nebat, flees into Egypt unto Shishak, King of Egypt. i. Kings xi. 40, xii. 2.</td>
</tr>
<tr>
<td>Julian Period</td>
<td>Years of the World before Christ</td>
<td>Kings of Egypt</td>
<td>Remarkable Occurrences, &amp;c.</td>
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<tr>
<td>3743</td>
<td>3033</td>
<td></td>
<td>Shishak, king of Egypt, invades Judah, and takes and plunders Jerusalem. i. Kings xiv. 25, 26; ii. Chron. xii. 2, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>3989</td>
<td>3279</td>
<td>(af) viii. So</td>
<td>So, King of Egypt, enters into a league with Hosea, king of Samaria, against Shalmanezer, king of Assyria. ii. Kings xvii. 1, 3, 4.</td>
<td></td>
</tr>
<tr>
<td>3997</td>
<td>3287</td>
<td>(ag) ix. Pharaoh Nechoh</td>
<td>Probably about this time, Hezekiah entered into a league with Pharaoh, king of Egypt. See ii. Kings xviii. 20, 21; Isaiah xxxvi. 5, 6.</td>
<td></td>
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<tr>
<td>4104</td>
<td>3394</td>
<td>(ah) x. Pharaoh Nechoh</td>
<td>Pharaoh Nechoh marches against the king of Assyria and slays Josiah, king of Judah. ii. Kings xxiii. 29; ii. Chron. xxxv. 20—24; i. Esdras i. 25—31.</td>
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<tr>
<td>4109</td>
<td>3399</td>
<td></td>
<td>Pharaoh Nechoh sends Jehoahaz, king of Judah, a prisoner into Egypt. ii. Kings xxiii. 31—34; ii. Chron. xxxvi. 1—4; i. Esdras i. 34, 35.</td>
<td></td>
</tr>
<tr>
<td>4120</td>
<td>3410</td>
<td>(ai) xi. Pharaoh Hophra</td>
<td>Pharaoh Nechoh imposes a tribute on the land of Judah, makes Eliakim king of Judah, and changes his name to Jehoiakim. ii. Kings xxiii. 34; ii. Chron. xxxvi. 4; i. Esdras i. 36, 37.</td>
<td></td>
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<tr>
<td>4124</td>
<td>3414</td>
<td></td>
<td>Pharaoh Nechoh is deprived of all his possessions from the Nile to the Euphrates by Nebuchadnezzar. ii. Kings xxiv. 7; Jer. xlvi. 2. See also Jer. xxv. 19.</td>
<td></td>
</tr>
</tbody>
</table>

Pharaoh Hophra marches
<table>
<thead>
<tr>
<th>Julian Period.</th>
<th>Years of the World</th>
<th>Years before Christ</th>
<th>Kings of Egypt.</th>
<th>Remarkable Occurrences, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4143 3433 571</td>
<td></td>
<td></td>
<td>an army from Egypt to assist Zedekiah, king of Judah, who was besieged by Nebuchadnezzar. Nebuchadnezzar raises the siege; but Pharaoh Hophra and his army, instead of advancing, retreat into Egypt, as the prophet Jeremiah had foretold.—See Jer. xxxvii. 1—10.—See also Ezek. xvii. 11—21. Nebuchadnezzar conquers Egypt, massacres a great number of the inhabitants, and leads others into captivity, as had been foretold by the prophets Jeremiah and Ezekiel.—See Jer. xliii. xliii. xliv. xlii.; Ezek. xxix. xxx. xxxi.</td>
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<tr>
<td>4145 3435 569</td>
<td></td>
<td></td>
<td>(ak) Pharaoh Hophra is defeated by Amasis, taken prisoner, and strangled by him.—See Jer. xlv. 30.</td>
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</tr>
<tr>
<td>Julian Period</td>
<td>Years of the World</td>
<td>Years before Christ</td>
<td>Kings of Assyria</td>
<td>Kings of Judah contemporary with Kings of Assyria</td>
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<tr>
<td>3943</td>
<td>3233</td>
<td>771</td>
<td>(a) Pul. ii. Kings xv. 19; i. Chron. v. 26.</td>
<td>(d) Ahaz</td>
</tr>
<tr>
<td>3974</td>
<td>3264</td>
<td>740</td>
<td>(c) Tiglath-pilezer, or Tilgath-pilezer. ii. Kings xv. 29, xvi. 10; i. Chron. v. 6, 26; ii. Chron. xxviii. 20.</td>
<td>(e) Pekah</td>
</tr>
<tr>
<td>3986</td>
<td>3276</td>
<td>728</td>
<td>(f) Shalmaneser, ii. Kings xvii. 3, xviii. 9, called Salmanasar</td>
<td></td>
</tr>
<tr>
<td>3989</td>
<td>3279</td>
<td>735</td>
<td>ii. Esdras xiii. 40, and Enemesser Tobit i. 2, 13, 15, 16.</td>
<td></td>
</tr>
<tr>
<td>3990</td>
<td>3280</td>
<td>724</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4001</td>
<td>3291</td>
<td>713</td>
<td>(k) Sennacherib, son of Shalmaneser. ii. Kings xviii. 13, xix. 20, 36; i. Chron. xxxii. 1, 2, 9, 10, 22; Isaiah xxxvi. 1, xxxvii. 21, 37; Tobit i. 15, 18; Ecclus. xlviii. 18; ii. Macc. viii. 19, xv. 22.</td>
<td></td>
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<tr>
<td>4017</td>
<td>3307</td>
<td>697</td>
<td></td>
<td>(o) Esar-haddon, son of Sennacherib. ii. Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2.—See also i. Esdras v. 69; called Sarchedonus Tobit i. 21, 22, and Nabuchodonosor Judith i. 1, &amp;c., ii. 1, &amp;c., iii. 2, &amp;c., iv. 1, vi. 2, 4, xi. 1, &amp;c., xii. 13, xiv. 18.</td>
</tr>
<tr>
<td>4022</td>
<td>3312</td>
<td>692</td>
<td></td>
<td>(p) Nabuchodonosor Judith i. 1, &amp;c., ii. 1, &amp;c., iii. 2, &amp;c., iv. 1, vi. 2, 4, xi. 1, &amp;c., xii. 13, xiv. 18.</td>
</tr>
<tr>
<td>4023</td>
<td>3313</td>
<td>691</td>
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</tbody>
</table>

**TABLE**

**Kings of Assyria mentioned:**

- Tiglath-pilezer, or Tilgath-pilezer, ii. Kings xv. 29, xvi. 10; i. Chron. v. 6, 26; ii. Chron. xxviii. 20.
- Shalmaneser, ii. Kings xvii. 3, xviii. 9, called Salmanasar.
- Sennacherib, son of Shalmaneser, ii. Kings xviii. 13, xix. 20, 36; i. Chron. xxxii. 1, 2, 9, 10, 22; Isaiah xxxvi. 1, xxxvii. 21, 37; Tobit i. 15, 18; Ecclus. xlviii. 18; ii. Macc. viii. 19, xv. 22.
- Esar-haddon, son of Sennacherib. ii. Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2.—See also i. Esdras v. 69; called Sarchedonus Tobit i. 21, 22, and Nabuchodonosor Judith i. 1, &c., ii. 1, &c., iii. 2, &c., iv. 1, vi. 2, 4, xi. 1, &c., xii. 13, xiv. 18.
- Nebuchadnezzar, King of Babylon, mentioned in i. Kings xxv. 9, 10; ii. Kings xxv. 27, 28, 30; i. Chron. xxxvi. 6, 7; ii. Chron. xxxvi. 17, 19, 20; Ezra v. 14, 15; ii. Esdras xvi. 40; Judith i. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.
- Manasseh, King of Judah, mentioned in ii. Kings xxi. 1, 13, 15, 16; ii. Chron. xxxii. 1, 2, 9, 10, 22; Isaiah xxxvi. 1, xxxvii. 21, 37; Tobit i. 15, 18; Ecclus. xlviii. 18; ii. Macc. viii. 19, xv. 22.

**Notes:**

- (b) Menahem, King of Israel, hebei Tiglath-pilezer, or Tilgath-pilezer, captivity, and s. i. 4, 5.
- (c) Shalmaneser, Hosea havin annual tribute.
- (d) Ahaz, son of Hezekiah, who return without part of Sennacherib.
- (f) Shalmaneser, the officers and Sennacherib Hezekiah, who return without part of Sennacherib.
- (g) Hosea, son of Sennacherib, who return without part of Sennacherib.
- (k) Sennacherib, also ii. Chron.
- (o) Esar-haddon, son of Sennacherib.
- (p) Nabuchodonosor Judith i. 1, &c., ii. 1, &c., iii. 2, &c., iv. 1, vi. 2, 4, xi. 1, &c., xii. 13, xiv. 18.
- (r) Manasseh, son of Hezekiah, who return without part of Sennacherib.
- (s) Probably of the King of Babyloun.
- (t) Nabuchodonosor, or Pharaoh, defe.
- (u) Nabuchodonosor, or Pharaoh, nations who bar.
- (v) Bethulia.
Remarkable Occurrences mentioned in Scripture during the several reigns of the Kings of Assyria.

of Assyria, marches against Israel, but having received a thousand talents of silver from Menahem, King becomes its protector. ii. Kings xv.19, 20.—See also i. Chron. v. 26.

Eleazer, or Tilgath-pilezer, King of Assyria, at the instance of Ahaz, takes Damascus, carries the people into d slays Rezin. ii. Kings xvi. 7—9. See also ii. Chron. xxviii. 16—21; Isaiah viii. ix. xvii. 1—3; Amos

ser, King of Assyria, makes Hosea, King of Israel his tributary. ii. Kings xvii. 3.

Sing entered into a secret confederacy with (h) So, King of Egypt, neglects to pay to Shalmaneser, the te. ii. Kings xvii. 4.

ser marches against Hosea, besieges him in his capital, Samaria, which, after a three years' siege, he takes, he King and all his people into captivity. ii. Kings xvii. 5. 6, xviii. 9—11; ii. Esdras xiii. 40.

rib, King of Assyria, invades Judah, and takes its fenced cities. ii. Kings xviii. 13; ii. Chron. xxxii. 1; 1.

, King of Judah, in order to avert the anger of Sennacherib, sends him a considerable sum of silver and gold. ii. 14—17; ii. Chron. xxxii. 9.

rib sends his servants and a numerous army against Jerusalem. (l) Rabshakeh makes an insolent speech to und inhabitants of it. ii. Kings xviii. 17—35; ii. Chron. xxxii. 9—17; Isaiah xxxvi. 1—20; Ecclus. xlviii. 18, &c. rib informed that (m) Tirhakah was marching to attack him, sends an insolent and blasphemous letter to who is assured by the prophet Isaiah that God would protect Jerusalem, and that the King of Assyria should not accomplishing his enterprize. Accordingly, the same night in which this assurance was given, a great archerib's army was destroyed, and he was obliged to flee to Nineveh. ii. Kings xix. 8—37; Ecclus. xlviii.

cherib is slain by two of his sons, Adrammelech and Sharezer. ii. Kings xix. 37; Isaiah xxxvii. 38.—See m. xxxii. 21; Tobit i. 21.

chodonosor, or Esar-haddon, King of Assyria, in the twelfth year of his reign, makes war with (q) Arphaxad, s, King of the Medes. Judith i. 2, 5.

bly about this time, Manasseh, King of Israel, was carried in chains to Babylon by the captains of the host of Assyria. ii. Chron. xxxiii. 11.

chodonosor, or Esar-haddon, in the seventeenth year of his reign, marches against King Arphaxad, or defeats and slays him. Judith i. 13—15.

chodonosor, or Esar-haddon, in the eighteenth year of his reign, orders Holofernes to march against those had refused to join him. Judith ii. 1, 2, &c.

ulia besieged, and Holofernes slain by Judith. Judith vii. viii. ix. x. xi. xii. xiii.
NOTES ON CHRONOLOGICAL TABLES.

TABLE I.

(a) Kings of Egypt, &c. I principally adopt, in this and the following Chronological Tables, Archbishop Usher's Chronology in his Annales Vet. Test. edit. Lond. 1650. In the Column of Kings of Egypt I have inserted the Succession of Egyptian Kings as given us by Josephus in his Book Περὶ Αρχαιοτῆτος Ἰουδαίων κατὰ Απίωνος, Of the antiquity of the Jews against Apion, out of Manetho's Egyptian History, and which the same learned Prelate, whose Chronology I have chiefly followed, has occasionally inserted in his valuable work above mentioned. I am fully aware of the many and great difficulties with which the Egyptian Chronology of the earlier times is attended, and the fruitless endeavours of many learned men to reconcile it with the Chronology of Scripture; nor am I ignorant of the unfavourable opinion which several authors have formed of the authority of Manetho; on the whole, however, I think we cannot follow a better guide (subject to a few corrections) than the account which is given us by him, in Josephus, of the period of Egyptian Chronology from the arrival of Abram in Egypt, to the Exodus of the Children of Israel; especially, if we compare it with the corresponding parts of Manetho's Dynasties, as delivered down to us by Africanus and Eusebius: and I cannot but persuade myself that the learned are under peculiar obligations to the Jewish Historian for having preserved so valuable a fragment of Egyptian History.

In this and the following Tables, it is presumed that the Historical events extracted from Scripture, and inserted in the last column, will not be thought a deviation from the original plan of this work, since they tend to elucidate the Reigns of those Kings who form the groundwork of these Tables, and to discriminate several of them, whose similarity of names might induce an incautious reader to confound the distinction.

A a
(b) i. Pharaoh. The name Pharaoh, was common to the Kings of Egypt, and signifies, as Josephus Jew. Ant. B. viii. c. vi. sect. 2, informs us, King; Ο Φαραων κατ Αγγειον Βασιλεα σημαινε; Pharaoh in the Egyptian language signifies a King.—See also Jablonskii Gloss. Voc. Ἐγυπτ. reprinted by Valpy in his improved edition of Stevens's Thesaur. Vol. I. v. Φαραω, p. ccxci. The Orientals also were of the same opinion. "Les Musulmans" (says D'Herbelot) "appellent Feraoun celui qui les Hebreux nomment Però, et nous autres Pharaon, et ils disent, qui ce mot est un titre qui prenoient les anciens Roys d'Egypte, de même que les successeurs d'Alexandre ont pris celui de Ptolomeé." —See D'Herbelot Biblioth. Orient. Art. Feraoun et Firaoun.

Archbishop Usher in his Annal. Vet. Test. Period. Julian. 2793 makes i. Pharaoh, who took Abram's wife, Sarai, into his house, the same with Apophis, the Shepherd King, who immediately preceded Janias, or Jannas: but this must be an oversight of that learned writer; for as he himself informs us in his Chronology, Apophis began his reign Jul. Per. 2730, and reigned sixty-one years according to Manetho's account delivered down to us by Josephus, and followed by Usher, and was succeeded by Janias, or Jannas, Jul. Per. 2791, who reigned fifty years and one month, as this last writer on the same authority testifies: consequently, the King who reigned in Egypt, at the period above mentioned, must have been Janias, or Jannas, and not Apophis.


d) Assis. Manetho quoted by Josephus l. c.

e) Thethmosis. Thus Josephus from Manetho expresses the name of this king. This is the first king of Manetho's xviii. Dynasty, according to Africanus (as quoted by Syncellus), and of Eusebius in his Chron.; the former of whom calls him Αμωσ, and the latter Αμωσος.—Eusebius and Syncellus, in their Series of Egyptian Kings, say that he was called both Αμωσος and Τεθωμωσ.—See Usher's Annal. Vet. Test. Jul. Per. 2889.

(f) Chebron. Josephus from Manetho p. 446. This is the second king of Manetho's xviii. Dynasty, according to Africanus, (as quoted by Syncellus), and of Eusebius in his Chron.; the former of whom calls him also Χεβωρ.

g) i. Amenophis. Josephus from Manetho l. c. This is the third king of Manetho's xviii. Dynasty, according to Africanus, (as quoted
TABLE I.

by Syncellus, and of Eusebius in his Chron.; by the former of whom he is called Αμενωψις, and by the latter in p. 16, and p. 103, Αμενωψις, and in p. 25, Αμφψης; which last mode of expressing this name (though probably erroneous) is adopted by Syncellus in his Series of Egyptian Kings.

(h) Amesses. Josephus from Manetho l. c. This person was the sister of the preceding king, i. Amenophis, and is omitted by Eusebius in his account of the xviii. Dynasty of Manetho, and in his Chron. Canon; but in his Chron. B. i. p. 25, he inserts the name of this Queen, calling her Αμενοψης; and thus Syncellus in his Series of Egyptian Kings. Africanus, (as quoted by Syncellus) calls her Αμεραίς.

(i.) Mephres. Josephus from Manetho l. c. This is the fifth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the fourth according to Eusebius in his Chron. By Africanus he is named Μεσαφρες, and by Eusebius in his account of the Dynasties of Manetho, p. 16, Μφρες; and thus the same author in his Chron. Canon. p. 104; but in Chron. B. i. p. 25, he is called Μισαφρες; for though his name is there inserted after Μισαφραγμοθεωσις, the sixth King of Manetho's xviii. Dynasty, according to Africanus, and the fifth according to Eusebius, I have no doubt but that in Eusebius, as well as in Syncellus, who copies after him, the two names have been incautiously transposed. St. Jerom in his version of Eusebius's Chron. p. 13, and p. 70, calls this king Mephres, as does also Manetho according to Josephus l. c.

(j) Mephrumuthosis Josephus from Manetho l. c. This is the sixth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the fifth according to Eusebius, who, as well as Syncellus, in his Series of Egyptian Kings, agree in writing this name Μισφραγμοθεωσις. And this appears to be the proper mode of expressing it. St. Jerom in his version of Eusebius's Chron. p. 13, calls this king correctly Misphragmuthosis, but in p. 71, he names him erroneously Mispharmutosis.

(k) Potiphar, &c. See Notes on Selection of Single Names No. IX.

(l) Thmosis. Josephus from Manetho l. c. This is the seventh king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the sixth according to Eusebius. By all the three last mentioned writers this king is called Τοθμοσις; and thus St. Jerom in his version of the Chron. of Eusebius p. 13, renders this name; but in p. 72, Thomosis.

(m) Jacob—is presented unto Pharaoh. This king is called by the Ας 2

(n) ii. Amenophis. Josephus from Manetho l. c. This is the eighth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the seventh according to Eusebius, who calls him in his account of the Dynasties of Manetho and in his Chron. Canon Amouphi, but in Chron. B. i. p. 26, Amouphi, as does also Syncellus in his Series of Egyptian Kings.

(o) Orus. Josephus from Manetho l. c. This is the ninth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) and the eighth according to Eusebius, who in p. 26 of his Chron. calls him incorrectly Esaupos.

(p) Achenchres. Daughter of Orus, as Josephus from Manetho l. c. informs us. This is the tenth Sovereign of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the ninth according to Eusebius; by the former of whom she is called Acherpes, and by the latter, in his account of the Dynasties of Manetho, and in his Chron. Canon p. 109, Acherpes, but in Chron. B. i. p. 26, Acherpes. Syncellus calls her in his Series of Egyptian Kings Acherpes. St. Jerom in his version of the Chron. of Eusebius in p. 14, renders this name Achencherres, but in p. 75, Aценчерес.

(q) Rathotis. Josephus from Manetho l. c. This is the eleventh king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the tenth according to Eusebius; by the former of whom he is called Xepth, and by the latter, in his account of Manetho's Dynasties, Athoptis, (as Syncellus also reads) but in his Chron. B. i. p. 26, Athoptis, and in B. ii. p. 109, Acherpes. This last mode of expressing the name is to be found in St. Jerom's version of the Chron. of Eusebius, both in p. 14 and 75.

(r) i. Achencheres. Josephus from Manetho l. c. This is the twelfth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the eleventh according to Eusebius; the former of whom calls him Xerchenes, and the latter, both in his account of the Dynasties of Manetho, and in his Chron., Xerchenes, as does also Syncellus in his Series of Egyptian Kings. St. Jerom in his version of the Chron. of Eusebius p. 14, renders the name Cencherres, and in p. 76, Cencheres.

(s) ii. Achencheres. Josephus from Manetho l. c. This is the thirteenth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the twelfth according to Eusebius; the
TABLE I.

former of whom calls him Δεμερης, and thus the latter in his account of the Dynasties of Manetho, and also in his Chron. Canon p. 111, but in Chron. B. i. p. 29, Δεμερης; and thus Syncellus in his Series of Egyptian Kings. St. Jerom, in his version of the Chron. of Eusebius renders the name both in p. 14 and 77, Acherres.

Between this and the name of the following king, called by Josephus from Manetho l. c. Harmais, Eusebius in his account of the Series of kings contained in xviii. Dynasty of Manetho, adds the name of another king, calling him Χερρης, and assigning to him a reign of fifteen years. But neither Africanus (as quoted by Syncellus) nor Syncellus in his Series of Egyptian Kings, nor Eusebius himself, either in his First or Second Book of his Chron., acknowledge this king. The name, however, of this king, is to be found in St. Jerom's version of the Chron. of Eusebius in both these Books.

(t) Harmais. Josephus from Manetho l. c. This is the fourteenth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the fourteenth king also (including Cherres) according to Eusebius. He is called by Africanus Αμμως, and by Syncellus in his Series of Egyptian Kings Αμων. Harmais is asserted by Eusebius and others, though without any just foundation, to be the Danaus of the Greeks.—See Eusebius in his Chron. p. 112, where for Ασσαυριων εβασιλευσεν ο ΑΡΜΑΙΩ ο και ΔΑΝΑΟΣ ετη ε, we should read Αγγυπτιων εβασιλευσεν κ. τ. λ.

(u) Ramesses. Josephus from Manetho l. c. This is the fifteenth king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) but is omitted by Eusebius in his account of that Dynasty, and also in his Chron.

(v) Harmesses. Josephus from Manetho l. c. This king is omitted by Africanus (as quoted by Syncellus) in his account of the Dynasties of Manetho; and is the fifteenth king of the xviii. Dynasty of Manetho, according to Eusebius, who calls him in his account of that Dynasty, Αμμως, but in p. 29, 30, Ραμεσς, and in p. 112, Ραμεσς. Syncellus in his Series of Egyptian Kings calls him Ραμεσς, and St. Jerom, in his version of the Chron. of Eusebius p. 14, 78, Remesses. Eusebius and Syncellus add, that this king was also called Αγγυπτιως. He is further distinguished by the name of Miamoun, or Miammoun.—See Josephus l. c. and Usher's Annal. Vet. Test. Per. Jul. 3137.

(w) Pharaoh's daughter. The name of this daughter of Pharaoh was Thermutis, according to Josephus Jew. Ant. B. ii. c. ix. sect. 5.
Artapanus, an antient Jewish Historian, (as quoted by Eusebius in his Praep. Evang. B. ix. c. 27,) and the Alexandrian Chronicle, or Chron. Paschale, call this daughter of Pharaoh Merris,* which Bernard and Hudson in their Notes on Josephus l.c. conjecture, with great probability, to be a corruption of the name of Miriam.

(xi) Amenophis. Josephus from Manetho l. c. This is the sixteenth and last king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) and of Eusebius; by the former of whom he is called Αμενώφης, and by the latter in his Account of the Dynasties of Manetho, and in his Chron. Canon p. 116, Μενώφης, but in Chron. B. i. p. 30, Αμενώφης. St. Jerom in his version of the Chron. of Eusebius, calls him both in p. 15 and 81, Menophes.—See Usher's Annal. Vet. Test. Per. Jul. 3203.

According to D'Herbelot this king is called by the Mohammedan writers Valid, or Cabus.—See D'Herbelot Biblio. Orient. Art. Feraoun. But Sale in his Notes on the Koran Vol. I. p. 204, N. b. on the authority of some Oriental Historians, makes Valid and Cabus the names of two brothers, both of them Kings of Egypt, and each of them supposed by different authors to be the Pharaoh to whom Moses addressed himself, and before whom he wrought the miracles recorded in Scripture. The names, however, of Valid and Cabus are given by some Oriental writers to some other of the Kings of Egypt, besides those above mentioned.

Eutychius affirms that the Oriental Christians call this Egyptian King Amious.—See D'Herbelot in Biblio. above quoted, and in Art. Amious.

(y) The Dates of the events opposite to the Asterisks in this and the following Tables cannot be precisely determined.


(aa) Tahpenes. See Note Tahpenes, Geneal. Table VI. (ai) Vol. I. p. 48.

(ab) Genuath. See Note Genuath, Geneal. Table VI. (ak) Vol. I. p. 48.

(ac) Hadad becomes Solomon's adversary &c. The disturbances excited by Hadad in the kingdom of Israel must have happened in the latter part of Solomon's reign, after that monarch had been seduced by his numerous wives and concubines from the worship of the true God to sacrifice unto idols.—See Josephus Jew. Hist. B. viii. c. ii.

* P. 63, edit. Du Cange. In page 64 the daughter of Pharaoh is called Μέρρινη, Merrhine.
TABLE I.

(ad) vi. Pharaoh. Josephus Jew. Ant. B. viii. c. vi. is mistaken when he says, Ἐγὼ δὲ ἐν τοῖς ἑπταηετοῖς ἦμων βιβλίοις εὗρον, ὅτι μετὰ Φαραών τοῦ Σολομῶνος πενθὲρον, οὐκ εἰς οὐδὲς τοῦτο τὸ ὄνομα βασιλέως Αἰγυπτίων εἰληφθη. Moreover, "I have found from the Books written in our own language, that after Pharaoh, the father-in-law of Solomon, no other King of Egypt was called by this name;" for the Sacred writings not only mention Pharaoh, with whom Hezekiah appears to have entered into a league, (see ii. Kings xviii. 20, 21; Isaiah xxxvi. 5, 6,) but also Pharaoh Nechoh, in the days of Josiah and Jehoahaz, Kings of Judah; (see ii. Kings xxiii. 29, &c.; Jer. xlvi. 2, &c.) and Pharaoh Hophra in the days of Zedekiah, (see Jer. xlv. 30; Ezek. xvii. 17, xxix. xxx. &c.)

(ae) vii. Shishak. This name is variously expressed in Scripture in the original Hebrew. In the Hebrew printed text it is פִּיוּ, but once in i. Kings xiv. 25, פַּיוּ, though the Keri there reads פִּיוּ. In the Heb. collated MSS. this name is written פִּיוּ, פַּיוּ, and פִּיוּ; and sometimes the same MS. exhibits all these variations. The most prevailing mode of expressing this name in the Heb. MSS. is פִּיוּ. All the principal copies of the LXX. read Σουσακοῦ, as if the translators had found in the original text פִּיוֹנ, though it should be remarked that the Complutensian edition of the LXX. in some places omits the last syllable, and reads Σουσακ. Josephus calls this King Σουσακοῦ.

(af) So. The Hebrew printed text in the ii. Kings xvii. 4, reads צָלוֹמ, but several Heb. MSS. in that place have צָלוֹמ. The Roman and Aldine editions of the LXX. read Σουγαρ, the Complutensian Σου, and the Alexandrian and a few other MSS. Σου. Some MSS. have Σוֹס, and others Σוֹס, and a few, with some slight variations, Αβραμελεκ τον Αἰθιοπα. The Syriac and Arabic translators appear to have found in their copies צָלוֹמ.

This king is supposed, with great probability, by Archbishop Usher in Annu. Vet. Test. Jul. Per. 3989, Sir John Marsham in Canon Chron. p. 484, and others, to be the same with Sabaco, or Sabbaco, King of Ethiopia, who invaded, and conquered Egypt.—See Herodotus B. ii. sect. 137, &c., and Diodorus Siculus B. i. sect. 41.

(ag) ix. Pharaoh. This king has been conjectured to be the Setho mentioned by Herodotus B. ii. sect. 141, and the Seuechus of Manetho, the second king of the xxv. Dynasty, according to Africanus and Eusebius; though Jackson in his Chron. Ant. Vol. II. p. 231, Note 2, thinks it more probable that this king was the Taracus of Eusebius, the third king of the same Dynasty.
NOTES ON CHRONOLOGICAL TABLES.

(ah) x. Pharaoh Nechoh. Called in the Hebrew printed text in ii. Kings xxiii., in ii. Chron. xxxv. 20, in Jer. xlvi. 2, A few Heb. MSS., however, in ii. Kings xxiii. read אֶפְרָע מֶה, in ii. Chron. xxxv. אֶפְרָע מֶה, and in Jeremiah xlvi. a considerable number of Heb. MSS. and some printed editions read אֶפְרָע מֶה. The LXX. and Vulgate, every where call this King of Egypt Pharaoh Nechao, or simply Nechao. In all the places above quoted the Syriac and Arabic translators (except in Jer. xlvi. 2, where the Arabic translator calls this king Necho*) and the Targum of Jonathan on Kings and Jeremiah call him Pharoah the lame, considering אֶפְרָע מֶה as an Appellative. And thus he is called by the Chaldee Paraphrase on ii. Chron. xxxv. 20, published by Wilkins, though the same Paraphrase in ii. Chron. xxxvi. 4, retains only the Appellative. And by this name this king is known among the Oriental writers, who call him פֶּרֶאָו מֶה Feraoun al-arag.

Commentators on Scripture, and other writers, are unanimous in making this king the same with נְכֹה or Neco, the second son of Psammitichus recorded by Herodotus B. ii. sect. 158, 159, B. iv. sect. 42, and also the fifth king according to Africanus, and the sixth according to Eusebius, of Manetho’s xxvi. Dynasty.

From the commencement of this king’s reign, the Chronology of Egypt assumes a more regular form, and by the intercourse of the Egyptians with the Grecians from the time of Psammitichus we are no longer compelled to have recourse to conjecture to fill the page of history.

(ai) xi. Pharaoh Hophra. This king is called Apries by Herodotus. See Herodotus B. ii. sect. 161, 162, 169, and is said by that author to have reigned twenty-five years. He is the seventh king according to Africanus, and the eighth according to Eusebius, of the xxvi. Dynasty.

This is the last king of Egypt mentioned in Scripture.—Compare above Note (ad) vi. Pharaoh.

(ak) Pharaoh Hophra is defeated, &c.—See Herodotus B. ii. sect. 163, 169; Diodorus Siculus B. i. sect. 68.

* See the Arabic version of Jeremiah chap. xxvi. which corresponds to Jeremiah chap. xlvi. in the Hebrew division of the chapters.
NOTES ON CHRONOLOGICAL TABLES.

TABLE II.

(a) Kings of Zobah. The name of this Kingdom is sometimes written צובא, and sometimes צובה. — Compare ii. Sam. viii. 3, &c., i. Chron. xviii. 3, 5, and ii. Sam. x. 6, 8. In ii. Sam. x., many Heb. MSS. and some printed editions for צובה, the common reading in that place, have צובא. — See also the Title of Ps. lx.

(b) Saul. See i. Sam. xiv. 47.

(c) Saul fights against the Kings of Zobah. It is said, in i. Sam. xiv. 47, "Saul took the Kingdom over Israel, and — fought against the Kings of Zobah": where all the principal copies of the LXX. (except the Complutensian, which agrees with the Heb. text) read King, and the Syriac version Kingdom.

(d) Hadadezer, or Hadarezer, son of Rehob. The name of this king of Zobah, in the printed Heb. text in ii. Sam. viii., i. Kings xi., and i. Chron. xviii. is Hadadezer, but in ii. Sam. x., i. Chron. xix., Hadarezer; and this variation in the enunciation of this name occurs, likewise, in many Heb. MSS.; some of them reading Hadarezer, where the printed text has Hadadezer, and others Hadarezer, where the printed text has Hadadezer.

In all the places where the name of this king occurs, the LXX., Vulgate, and Syriac translators appear to have read in their copies Hadarezer; and thus, likewise, the Arabic translator, except in i. Chron. where the name is always rendered Hadad son of Ezer. Josephus in his Jew. Ant. B. vii. c. 5, calls this king Adrazer.

De-Rossi thinks that the true reading is Hadarezer. — See Var. Lect. Tom. ii. p. 171 and p. 215. Houbigant on ii. Sam. viii. 5, and ix. 16, prefers Hadadezer, but very inconsistently in his Notes on i. Kings xi. 23, he adopts the opposite reading Hadarezer. The Reader may consult on this name the very learned Mr. Jackson in his Chron. Ant. Vol. i. p. 289, No. 2.
The Father of Hadadezer, or Hadarezer, who is in Scripture named Rehob, is called by Josephus in his *Jew. Ant. B. viii. c. 5*, Araus, and in the Old Latin Version Arachus; which Professor Blayney in his valuable Notes on Zechariah ix. 1, thinks was the real name of the Father of Hadadezer, or Hadarezer, and that he had the name of Rehob, or Charioteer, given him from the number of chariots in his possession.

—See ii. Sam. viii. 4, and i. Chron. xviii. 4.

(c) David. See ii. Sam. viii. 3, &c. 9, 10, x. 15, 16, &c. xiii. 37; i. Kings xi. 23; i. Chron. iii. 2, xviii. 3, &c. 9, 10, xix. 16, &c.

(f) Toi, or Tou, whose son was Joram, or Hadoram. In the Heb. text in ii. Sam viii. 9, 10, this king of Hamath is called יְטָור Toi, but in i. Chron. xviii. 9, 10, ישיל, which, (with the exception of the Alexandrian copy, which, with two other MSS., reads תומ) is the reading of the LXX., and also of the Vulgate in ii. Sam. l. c. Several Heb. MSS., however, in i. Chron. l. c. read either יְמָן, or more fully, יְמָן. The Syriac and Arabic versions in ii. Sam., and the Roman edition of the LXX. in i. Chron. call this king Thoa. Josephus, in his *Jew. Ant. B. vii. c. 5*, calls him Thenus.

The son of Toi, or Tou, who is called in ii. Sam. viii. 10 יְמָן Joram, in i. Chron. xviii. 10, named יְמָן Hadoram. The Syriac and Arabic versions call him in both places Joram. The Roman edition of the LXX. in ii. Sam. reads עְדֹם, and the Vat. Alex. and other MSS. עְדוֹם, as if they had found in their copies יְדֹם, or יְדֹם. Josephus in his *Jew. Ant. B. vii. c. 5*, calls him Adoram.

(g) Shobach. See Notes on Selection of Single Names No. XXXVII.

(k) Solomon. See i. Kings xi. 23—25.

(i) Rezon. See below Note Hezion.

(k) Solomon. See i. Kings xi. 23—25.

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supposing that Hezion was the same, under a different name, with Rezon, who founded the kingdom of Damascus.

(m) Abijam, or Abijah. Compare i. Kings xv. 8, 18, 19; ii. Chron. xiv. 1, xvi. 3. 

(n) i. Ben-hadad. The word ב בen, which is prefixed to this name, has, in general, been considered by the antient translators as an Appellative; the LXX., Syriac, and Arabic versions rendering it סון, i. Kings xv. 18, 20; ii. Chron. xvi. 2, 4; and so it ought to have been interpreted in the Latin version of the Targum of Jonathan in those places. 

The LXX. constantly render the name רִיבִּים by אֵיתָפ, and this is the reading also of a few Heb. MSS. and antient editions collated by Kennicott and De-Rossi in the places above quoted.—See below Note on ii. Ben-hadad. 

(o) Asa. See i. Kings xv. 18, &c.; ii. Chron. xvi. 1, &c. 

(p) Baasha. See i. Kings xv. 18, 19; ii. Chron. xvi. 1, &c. 

(q) ii. Ben-hadad. A few Heb. MSS. and printed editions in i. Kings xx. 1—23; ii. Kings viii. 7, 9, where the name of this king occurs, occasionally read רִיבִּים Hadar, for רִיבִּים Hadad. The LXX. translators read אֵיתֶפ.—See above Note (n) i. Ben-hadad. 

In the Latin version of the Targum of Jonathan on i. Kings xx. 5, 16, we ought for Ben-hadad to read Bar-hadad, as in the other places, or, rather, to translate it filius Hadad, as in the Syriac version.—See above Note (n) i. Ben-hadad. We learn, indeed, from S. Clerc’s Observat. in Chald. Paraph. in Vol. VI. of Walton’s Polyglott, that the Bib. Reg. reads דֶּל הַדָּד ב; and probably the same, or some other edition, may have the same reading in ver. 5; but as the reading of the text in the Targum in Walton’s Polyglott is דֶּל הַדָּד ב, it ought to have been so expressed in the Latin version, as it has been in other places; or, rather, to have been translated, as I have observed above, filius Hadad. It were greatly to be wished that S. Clerc had had sufficient encouragement given him to have revised and amended the Latin version of the Targum; but, as he expressly informs us that this was not his province, (see Prefat. in Observat. in Chald. Paraph.) no blame can attach to this respectable author for the neglect of it. 

Nor are the Latin translations of the Syriac and Arabic versions without their faults in this respect. In the Latin translation of the Syriac version in ii. Kings viii. 7, 9, the name of the above mentioned king is Bar-hadad, whereas, in every other place it is rendered filius
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Hadad. And in the Latin translation of the Arabic version in i. Kings xx. 1, &c.; ii. Kings viii. 7, 9, this name is written Ben-hadad, but in ii. Kings vi. 24, filius Hadad; and thus the same translation expresses the name of the father of this king in i. Kings xv. 15, 20.

(r) Jehoshaphat. See i. Kings xxii. 2, &c.; ii. Chron. xviii. 1, &c.

(s) Ahab. See i. Kings xx. 1—34, xxii. 2, &c.; ii. Chron. xviii. 1, &c.

(t) Jehoram, or Joram. Compare ii. Kings iii. 1, v. 5—8.

(u) Hazael. The name of this king in the Hebrew printed text is sometimes ל"זלאזאיל Hazael, and sometimes ל"זלאזאיל Hazael; the latter of which is universally adopted by our English translators. The former mode of expressing this name is to be met with in ii. Kings vii. 13, 15, 29; ii. Chron. xxi. 6; the latter in i. Kings xix. 15, 17; ii. Kings viii. 9, 12, 28, ix. 14, 15, x. 32, xii. 17, 18. xiii. 3, 22, 24, 25; ii. Chron. xxi. 5; Amos i. 4. The Heb. MSS. and some editions occasionally vary from the common printed Heb. text. In ii. Kings vii. 8, eleven Heb. MSS., in ver. 13, seventeen MSS. and two editions by Munster, in ver. 15, fourteen MSS. and one antient edition, for ל"זלאזאיל read ל"זלאזאיל; and the contrary reading, ל"זלאזאיל for ל"זלאזאיל, occurs in i. Kings xix. 15, in one Heb. MS.; in ii. Kings vii. 9, in six MSS. and originally in a seventh, in one antient edition, and in the marg. of the Bibl. Bomberg.; in ver. 12, of the same chapter, in six MSS, two antient editions, and in the marg. of the Bibl. Bomberg. and in ver. 18, in seventeen MSS. and three antient editions; in ii. Kings ix. 14, in four MSS. two antient editions, and in the marg. of the Bibl. Bomberg.; and in ver. 15, in eight MSS. and one antient edition; in ii. Kings xii. 22, in one MS. and in ver. 24, in two MSS.; in ii. Chron. xxi. 5, in three MSS. and perhaps in a fourth; and in Amos i. 4, in two MSS. It is observable that the Heb. MSS. in ii. Kings x. xii. xiii. vary but very little in the enunciation of this name from the Hebrew printed text.

There is a third mode of expressing the name of this Syrian king which is to be met with in the Hebrew MSS., some of them writing it ל"זלאזאיל Haza el. This is the reading of one Heb. MS. in i. Kings xix. 15, 17, of two MSS. in ii. Kings vii. 9, and in the same chapter of two MSS. in ver. 12, of two MSS. in ver. 13, of one MS. in ver. 15, of one MS. in ver. 28, and of one MS. in ver. 29; of one MS. in ii. Kings ix. 14 and 15, of one MS. in ii. Kings x. 32, and of two MSS. and one antient edition in Amos i. 4.

TABLE II.

(w) Jehu. See ii. Kings x. 29—35.
(x) Jehoash, or Joash (King of Judah.) See ii. Kings xii. 18; ii. Chron. xxiii. xxiv.
(y) Jehoahaz. See ii. Kings xiii. 1—7, 22.
(z) iii. Ben-hadad. In ii. Kings xiii. 3, 24, 25, two Heb. MSS. collated by De-Rossi, and a third in ver. 24, read הַדוֹד Hadar, which is also the reading of one MS. in ver. 24, 25, collated by Kennicott, and of the LXX. in all those places, except of the Alexandrian MS., which in ver. 25 reads אָשָׁ—See above Notes on i. Ben-hadad and ii. Ben-hadad.
(aa) Jehoash, or Joash (King of Israel.) See ii. Kings xiii. 9, 10, 24, 25.
(ac) Pekah. See ii. Kings xvi. 5; Isaiah vii. 1.
(ad) Ahaz. See ii. Kings xvi. 5—7.
(ae) Rezin recovers Elath. Archbishop Usher in his Annal. Vet. Test. Jul. Per. 3973, seems to suppose that the capture of Elath took place after the second expedition of Rezin and Pekah against Ahaz; but it appears from ii. Kings xvi. 5—9, that this transaction happened before the second expedition; and this is the time fixed by the respectable authors of the Ant. Univ. Hist. Vol. II. p. 315, ed. 8vo.; though in their Chronological Table Vol. XXI. p. 48, they inconsistently place it after the second expedition of Rezin and Pekah.
(f) Tiglath-pileser, or Tilgath-pilneser, King of Assyria, &c. See below Tab. III. Note (c) Tiglath-pileser, or Tilgath-pilneser.
NOTES ON CHRONOLOGICAL TABLES.

TABLE III.

(a) Pul. According to the Masoretical punctuation this king is called in ii. Kings xv. 19, Phul, but in i. Chron. v. 26, Pul, as our English translators render the name in both places. The Complutensian edition of the LXX. in ii. Kings xv. 19, and the same edition, together with the Aldine in i. Chron. v. 26, correspond to the Hebrew text. The Roman edition and several MSS. in the former place, and also some in the latter, read Φουλ (an evident error of the transcriber for Φουλ, the uncial A having been mistaken for an Λ) and in the latter place, the Roman edition reads Φαλωκ, and the Alex. MS. Φαλωκ, the Arabic version has Balak, and the Syriac omits the name.

(b) Menahem. See ii. Kings xv. 19, 20.

(c) Tiglath-pileser, or Tilgath-pilneser. The name of this Assyrian king is variously expressed in Scripture. In ii. Kings xv. 29, and xvi. 10, it is נֶּבֶר מֶּלכֶּשׁ, but in ii. Kings xvi. 7, the נ before the two final letters is wanting. In the i. Chron. v. 6; ii. Chron. xxviii. 20, it is נֶּבֶר מֶּלכֶּשׁ, and in i. Chron. v. 26, (without the נ) נֶּבֶר מֶלכֶּשׁ.

The Heb. collated MSS. in ii. Kings agree almost universally with the printed text of that Book in the former part of this name, only two Heb. MSS. in Kennicott's collection reading in ii. Kings xv. 29, נֶּבֶר מֶּלכֶּשׁ, and one, erroneously, in ii. Kings xvi. 7, נֶּבֶר מֶּלכֶּשׁ. In the latter of these places, sixteen, perhaps nineteen, Heb. MSS. and one antient edition, read נֶּבֶר מֶּלכֶּשׁ, and this was originally the reading of a twentieth Heb. MS. In i. Chron. v. 6, among the Heb. MSS. collated by Kennicott, six, and a seventh in the margin, read נֶּבֶר מֶּלכֶּשׁ, four MSS. have the two middle letters on a rasure, and in two MSS. the word is omitted. Nine Heb. MSS. collated by De-Rossi read, likewise, נֶּבֶר מֶּלכֶּשׁ, which was also the original reading of four other MSS. in this place, collated by the same learned person. In i. Chron. v. 26, among Kennicott's collated MSS. five read נֶּבֶר מֶּלכֶּשׁ, and one MS. has the two, middle letters on a rasure.
TABLE III.

Among De-Rossi’s MSS. four, and a fifth, which has been altered, read יִנֵּלֵר, and thus two other MSS. read originally. In ii. Chron. xxviii. 20, eight MSS. collated by Kennicott read יִנֵּלֵר; and two MSS. have the two middle letters on a rasure; and seven MSS. collated by De-Rossi read also, in the same place, יִנֵּלֵר, which was, likewise, the original reading of two other MSS. collated by the same person.

With respect to the variations of the Heb. MSS. from the Hebrew printed text in Chronicles, in i. Chron. v. 6, two MSS. collated by Kennicott read יִנֵּלֵר, and thus a third MS. read originally. In ver. 26, of the same chapter, among Kennicott’s collations, nine MSS. read יִנֵּלֵר, and three MSS. read, the א in one of them being on a rasure. In ii. Chron. xxviii. 20, one MS. collated by Kennicott reads יִנֵּלֵר, and one by De-Rossi יִנֵּלֵר. In two MSS. collated by Kennicott in i. Chron. v. 6, and in one MS. in ver. 26, of the same chapter, the name is written יִנֵּלֵר, and in one MS. in ii. Chron. xxviii. 20, יִנֵּלֵר, which appear to be errors of the transcribers for יִנֵּלֵר, יִנֵּלֵר, or יִנֵּלֵר.

Considerable variations, likewise, in the enunciation of this name are to be found in the antiquated versions, arising from the inadvertency of the transcribers.

The Syriac translator seems in all the places where this name occurs to have found in his copy of the original Hebrew יִנֵּלֵר יִנֵּלֵר. And in this mode of expressing the name he is followed, in the four first passages where it occurs, by the author of the Arabic version. In the former of the two remaining passages this version omits the name, and in the latter improperly substitutes the name סנאריב סנאריב, or, as it is commonly expressed Sennacherib.

The Vulgate invariably adheres to the reading of the Hebrew text, as it is now found in our printed editions.

(d) Ahaz. See ii. Kings xvi. 5—10.
(e) Pekah. See ii. Kings xv. 27, 29, xvi. 5—10.
(f) Shalmaneser. Supposed by some to be the same with Shalman mentioned by Hosea x. 14.—See Notes on Selection of Single Names No. CCCCXXX.

(g) Hosea. See ii. Kings xvii. 1, 3, &c.
(i) Hezekiah. See ii. Kings xvii. 9, 10.—See also ii. Kings xviii. 13; ii. Chron. xxxii. 1, 2, &c.; Isaiah xxxvi. 1, 2, &c.
(k) Sennacherib, son of Shalmaneser. This king is mentioned by
NOTES ON CHRONOLOGICAL TABLES.

Herodotus B. ii. sect. 141, who calls him Sanacharib; and by Berosus, as quoted by Josephus in his Jew. Ant. B. x. c. i.

Bishop Lowth on Isaiah chap. xx. p. 157, ed. Lond. 8vo. says that by Sargon, mentioned in Isaiah xxv. 1, is probably meant Sennacherib. Some, however, suppose Sargon to have been Shalmaneser, his predecessor in the kingdom, whilst others, with more probability, perhaps, think his son and successor, Esar-haddon, was the Sargon of Isaiah. If, however, Sargon is the same, as Bishop Lowth thinks, l. c. with Sacherdonus and Sacherdan in the Book of Tobit i. 21, 22, or as our English version renders the name, Sarchedonus, he cannot be Sennacherib; for it is evident from the passage of Tobit above cited, that Sacherdonus, or Sarchedonus, was the son of Sennacherib, and who succeeded him in the kingdom; and the same with Esar-haddon mentioned in ii. Kings xix. 37, and Isaiah xxxvii. 38.—See Notes on Selection of Single Names No. CCCCX.

(l) Rabshakeh. See Notes on Selection of Single Names No. LXXXIX.

(m) Tirhakah. See Notes on Selection of Single Names No. XCIII.

(n) Sennacherib is slain, &c. In ii. Kings xix. 37, the word and its adjunct יְלֵּךְ his sons, are omitted in the printed Hebrew text in the common editions, but are extant in many Heb. MSS. collated by Kennicott and De-Rossi, and in several antient editions, as well as in all the antient versions, and in the parallel passage in Isaiah. And thus the Keri in ii. Kings xix. 37, orders the text to be read.

Josephus in his Jew. Ant. B. x. c. i. tells us that Adramelech and Sharezer were the two eldest of Sennacherib’s sons, and were driven by their fellow citizens into banishment on account of their horrid crime. Their younger brother, who assumed the reins of government, is called by Josephus l. c. Assarachodas.

(o) Esar-haddon, &c. See above Note (k) Sennacherib, and Notes on Selection of Single Names Nos. CCXIV. and CCCCXLVI.

The Nabuchodonosor, king of the Assyrians, mentioned in Judith i. 1, &c., ii. 1, &c., iii. 2, &c., iv. 1, vi. 2, 4, xi. 1, &c., xii. 13, xiv. 18, as contemporary with Arphaxad, and whom he is also said to have defeated and slain in Ragau, is supposed by Usher in his Annal. Vet. Test. Jul. Per. 4057, by Prideaux in his Connect. Hist. Old and New Test. Part I. B. i. Vol I. p. 28, and others, to be Saosduchinus, or Saosducheus, son of Esar-haddon; but Houbigant, in his Preface to the
Table III.

Book of Judith, having, in my opinion, satisfactorily proved, as far as the nature of the subject will admit, that the Nabuchodonosor mentioned in the Book of Judith was Esar-haddon, and not his son Saosduchinus, or Saosducheus, I have, in the present instance, as well as in what follows, departed from the very learned author, whose Chronology, in this and the preceding Tables, I have adopted.

(p) Nabuchodonosor, or Esar-haddon, King of Assyria in the twelfth year of his reign, makes war with Arphaxad, &c. Archbishop Usher in his Annal. Vet. Test. Jul. Per. 4057, 4058, Prideaux in his Connect. Hist. Old and New Test. Part. I. B. i. Vol. I. p. 28, &c.; the authors of the Ant. Univ. Hist. Vol. IV, p. 328, and other writers, following the Latin version of the Book of Judith by St. Jerom, and which is now considered as part of the Vulgate, place the battle of Ragau, and the death of Arphaxad, in the twelfth year of Nabuchodonosor's reign, and the subsequent transactions mentioned in the Book of Judith, in the thirteenth year of the same king's reign.* The Greek copy, however, of this book materially differs from the version of St. Jerom, in making Nabuchodonosor wage war with Arphaxad in the twelfth year of his reign, placing the death of Arphaxad in the seventeenth year, and Nabuchodonosor sending a vast army under the command of Holofernes to punish his western tributaries for their contemptuous behaviour in † the eighteenth year of his reign.

* The authors of the Ant. Univ. Hist., as I have above observed, adopt the reading of St. Jerom in his version of the Book of Judith; but in their Chronology Vol. XXI. p. 55, they have fallen into a great error, for after having placed the defeat and death of Deioces, (whom they there suppose to be the Arphaxad of Judith) and the sending Holofernes to punish those nations who had refused to come to Nabuchodonosor's assistance, in the year of the world 3348, which answers to the 4058 of the Julian Period, the same authors inconsistently place the Siege of Bethulia, and the death of Holofernes, in the year of the world 3368, or the 4078 of the Julian Period; that is, allowing for the intervening time from the death of Deioces to the expedition of Holofernes, nineteen years more than they had assigned to this event in their history of the Assyrians Vol. IV. p. 328.—See also Note on Selection of Single Names No. CCCCLV.

† The Greek text says, ἐν οἴσει τῷ ὀκτακαὶδέκατῳ, δευτέρῳ καὶ εἰκάτῳ τοῦ πρῶτου μηνὸς.—In the eighteenth year, in the two and twentieth day of the first month;—but the Syriac version, which is a translation from the Greek, reads, in the twenty-eighth year, in the twelfth day of the first month; which appears to be an error either of the Syriac transcriber, or to have existed in the Greek copy from which the Syriac translation was made; for it is contrary to common sense to suppose, that ten years after the death of Arphaxad should elapse before Nabuchodonosor should have sent...
As I see no sufficient reason why we should not follow the Greek copy, I have adopted its chronological arrangement in the Table. The Greek copy appears to have been carefully executed, and is confessedly of much older date than the Latin version of St. Jerom, being cited, as is believed by the learned, by St. Clement in his Epistle to the Corinthians chap. lv. p. 127. ed. Colomesii.

St. Jerom, indeed, professes to give us in his Latin version, a more correct copy of this Book of Judith than was in his time extant. If, however, we enquire into the method adopted by this learned writer, to attain this desirable end, we shall be convinced that the result of his labours cannot prove so satisfactory to many others as they appear to have been to himself. Finding, as he tells us, that the copies (meaning, I presume, the copies of the Latin Italic version, or Old Vulgate) abounded with corruptions, he had recourse to the Chaldee text of the Book of Judith, then extant, and which most probably, he considered as the original text of that Book, and by lopping off, as he says, the very faulty variations of many copies, and giving us what he found intelligible in his Chaldee copy, (of the integrity of the text of which we are not left to doubt) he formed, what is improperly termed, his version.

Among the passages which were rescinded by St. Jerom, was that which was to be found, no doubt, in the Old Vulgate of the Book of Judith, and is still extant in the thirteenth verse of the first chapter of the Greek copy of that Book; to which may be added, as a necessary consequence, the alteration in the date in the beginning of the following chapter.

The reason of the omission of the above passage by St. Jerom arose from his believing that it militated against what is said in the commencement of the Book of Judith, where we read, that King forth his armies, under the conduct of Holofernes, to avenge himself on those states, which had disobeyed his commands. We may conclude, therefore, either that the Syriac translator found in the Greek copy, which he made use of, the words, Εν ετει εικαδι και δεκατη δεκατη του πρωτου μηνον— for, Εν ετει τω οκτακαιδεκάτω δευτερη και εικαδι του πρωτου μηνον—; or, that the Syriac translator, by a similar transposition of the numbers, wrote, In the twenty-eighth year of the twelfth day of the first month, for, In the eighteenth year, in the twenty-second month of the first month.

* St. Jerom's words are,—Magis sensum e sensu, quam ex verbo verbum transferens. Multorum codicum varietatem vitiissimam amputavi; sola ea quae intelligentia integrin in verbis Chaldeis invenire potui Latinis expressi. Tom. 111. p. 16, ed. 1684.
Nabuchodonosor in the twelfth year of his reign made war with Arphaxad. And, indeed, so strongly prepossessed have Usher, Prideaux, and others been against the reading exhibited in the Greek copy, that they have unequivocally condemned it as a corruption, and have followed, without hesitation, the copy which St. Jerom had formed of the Book of Judith.

On a review, however, of the Greek text, I cannot see any thing in it which implies a contradiction, or which should induce us to adopt another mode of calculation than that which it exhibits.

According to the Greek text of Judith, we are informed, that In the twelfth year of Nabuchodonosor—in the days of Arphaxad, who reigned over the Medes in Ecbatana,—even in those days (that is, in the twelfth year of the reign of Nabuchodonosor) King Nabuchodonosor made war with King Arphaxad in the great plain, in the borders of Ragau. And there came unto him all they that dwelt in the hill-country, and all they that dwelt by the Euphrates and the Tigris, and the Hydaspes, and * in the plain of † Arioch, and very many nations of the sons of ‡ Chelod assembled to battle. These, we may suppose to be the subjects of Nabuchodonosor, who, though numerous, he probably did not think sufficient. Willing, therefore, to increase the number of his forces, he sent, we are told, unto the tributary nations in the western countries for their assistance in the war; but his message was disregarded, and his ambassadors dismissed with disgrace. On this, Nabuchodonosor was wrath, and swore he would be revenged on all those nations who had thus contemnuously treated him. The Greek text, then continues to inform us, that Nabuchodonosor, in the seventeenth year of his reign, marched against Arphaxad, discomfited all his forces, possessed himself of all his cities, and slew him in the mountains of Ragau; after which Nabuchodonosor returned § to Nineve, and there

* In the Greek text we should read εν πεινεῖ, or with the Aldine and Complutensian editions, πειναν; and this latter reading is approved of by Houbigant.
† See Notes on Select : Single Names No. CCCCLVI.
‡ Chelod. Thus || the Aldine edition of the Greek text, which is followed by our English translators, (see Walton's Collations in Vol. VI. of Polyglott p. 71.) The Roman edition reads Χελενονης, the Complutensian Γελεονης, and the Alexandrian MS. Χελενανης, and not Χελεονης, as the collator of this MS. in Walton's Polyglott imagined. See Grabe's ed. of Alex. MS. and the Prologom., to Hist. Books of Old Test. c. ii.
§ To Nineve. The Roman ed. of the Greek text of Judith omits these words, but || Not Χελεονης as in the Collations in Bow's ed. of LXX.
both he and his army took their ease, and banqueted for the space of one hundred and twenty days.

Such is the account given us in the Greek text of Judith of Nabuchodonosor's proceedings; in which, I confess, I cannot perceive any inconsistency. We learn, from Judith i. 1, 5, that King Nabuchodonosor in the twelfth year of his reign was engaged in a war with King Arphaxad; in ver. 6, we find that a considerable force was assembled to assist him. He then sends to a number of tributaries, who refuse to come. Having thus been disappointed, he continues the war with Arphaxad, without bringing it to any decisive issue, till the seventeenth year of his reign, when, * collecting all his forces, he attacks Arphaxad, defeats, and slays him; and having given his army time to recover from their fatigue, he prepares, in the eighteenth year of his reign, to punish all those nations who had disobeyed his commands, by sending against them, under the conduct of his general Holofernes, an immense army.

What appears to have led, as I before observed, St. Jerom, and his followers, into the supposition that the copies of the Book of Judith, which make mention of the overthrow of Arphaxad and his forces, in the seventeenth year of Nabuchodonosor, must have been in that passage corrupted, is the applying of what is said in Judith i. 5, of Nabuchodonosor's making war with king Arphaxad, (and which is allowed to be in the twelfth year of Nabuchodonosor's reign) in the plains of Ragau, to the Battle, which was fought with king Arphaxad, and to his Death in the mountains of Ragau, as mentioned in the Greek copy of the Book of Judith i. 13—15: whereas, these two dates refer to two distinct events, the one to the commencement of the war between Nabuchodonosor and Arphaxad; and the other to the termination of it by the defeat and death of Arphaxad.

It is hoped that the author may be pardoned for this brief Chronological disquisition, which places, it is presumed, in a more correct point of view, two of the transactions of a person so celebrated in Sacred history, and whose name has been so often submitted to the reader.

(q) Arphaxad, or Phraortes, King of the Medes. See Note on Select: Single Names No. CCCCLV.

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the word εἰς, which afterwards occurs, in that and the other principal copies, points out the propriety of their being inserted in the text.

* Collecting all his forces. The Rom., Ald., and Alex. editions παρετάβασεν τῇ ἐνυμαχεῖ αὐτοῦ, the Complut. ed. επὶ ἐνυμαχεῖ αὐτοῦ.
TABLE III.

(r) Manasseh. See ii. Chron. xxxiii. 11.


(t) Nabuchodonosor, or Esar-haddon, in the seventeenth year of his reign, &c. See above Note (p) Nabuchodonosor, or Esar-haddon, king of Assyria, &c.

(u) Nabuchodonosor, or Esar-haddon, in the eighteenth year of his reign, &c. See above Note (p) Nabuchodonosor, or Esar-haddon, King of Assyria, &c.

(v) Bethulia besieged, &c. This happened, according to Houbigant's calculation, which I follow, in the twentieth, or twenty-first year of the reign of Nabuchodonosor, or Esar-haddon. See Houbigant's Preface to the Book of Judith, Vol. II. p. 579, 580.
CATALOGUE OF NAMES

OF PERSONS MENTIONED IN THE OLD TESTAMENT
AND APOCRYPHA, AND NOT INSERTED IN THE
GENEALOGICAL TABLES, SELECTION OF SINGLE
NAMES, OR CHRONOLOGICAL TABLES.

The Roman Numerals, prefixed to the Names, distinguish Persons whose Names are similar.

A
Abacuc, see Habakkuk.
Abagtha, Esth. i. 10.
Abdias, ii. Esdras i. 39.—See ii. Obadiah.
Abimelech, king of Gerar, Gen. xx. 2, &c., xxi. 22, &c.
Abimelech, king of Gerar, Gen. xxvi. 1, &c.
Abimelech, Title of Ps. xxxiv.—See Select: Single Names No. XXXII.
Abinoam, father of Barak, Judg. iv. 6, 12, v. 1, 12.
Abiram, son of Hiel, i. Kings xvi. 34.
Abishag, i. Kings i. 3, 15, ii. 17, 21, 22.
Absalom, father of iv. Jonathan, i. Macc. xiii. 11.
Abubus, i. Macc. xvi. 11, &c.
Accos, father of i. John, i. Macc. viii. 17.
Achior, the Ammonite, Judith v. 5, 22, vi. 1, 2, &c., xi. 9, xiv. 5, 6, 10.
Achish, king of Gath, son of i. Maachah, i. Kings ii. 39.
Adalia, Esth. ix. 8.
Adiel, father of ii. Azmaveth, i. Chron. xxvii. 25.
Adin, Ezra ii. 15; Neh. vii. 20; i. Esdras v. 14.
Adonijah, Neh. x. 16.
Adoni-bezek, Judg. i. 5, &c.
Adonikam, Ezra ii. 13; Neh. vii. 18; i. Esdras v. 14.
Agag, king of the Amalakites, i. Sam. xv. 8, &c.
Ahijah, Neh. x. 26.
Ahikam, son of ii. Shaphan, ii. Kings xxii. 12, xxv. 22.
Adonijah, Neh. x. 16.
Adonikam, Ezra ii. 13; Neh. vii. 18; i. Esdras v. 14.
Achior, the Ammonite, Judith v. 5, 22, vi. 1, 2, &c., xi. 9, xiv. 5, 6, 10.
Achish, king of Gath, son of i. Maachah, i. Kings ii. 39.
Adalia, Esth. ix. 8.
Adiel, father of ii. Azmaveth, i. Chron. xxvii. 25.
Adin, Ezra ii. 15; Neh. vii. 20; i. Esdras v. 14.
Adonijah, Neh. x. 16.
Adoni-bezek, Judg. i. 5, &c.
Adonikam, Ezra ii. 13; Neh. vii. 18; i. Esdras v. 14.
Achior, the Ammonite, Judith v. 5, 22, vi. 1, 2, &c., xi. 9, xiv. 5, 6, 10.
Achish, king of Gath, son of i. Maachah, i. Kings ii. 39.
Adalia, Esth. ix. 8.
Adiel, father of ii. Azmaveth, i. Chron. xxvii. 25.
Adin, Ezra ii. 15; Neh. vii. 20; i. Esdras v. 14.
Adonijah, Neh. x. 16.
Adoni-bezek, Judg. i. 5, &c.
Adonikam, Ezra ii. 13; Neh. vii. 18; i. Esdras v. 14.
ii. Sam. viii. 16, xx. 24 ; i. Kings iv. 3 ; i. Chron. xviii. 15.

ii. Ahilud, father of Baana, i. Kings iv. 12.—See Select : Single Names No. LXVIII.

Ahiman, descendant of Anak, Num. xiii. 22 ; Josh. xv. 14 ; Judg. i. 10.

Ahithophel, ii. Sam. xv. 12, 31, 34, xvi. 15, &c., xvii. 1, &c. ; i. Chron. xxvii. 33.

Ahlai, father of Zabad, i. Chron. xi. 41.

Aholah, see Ezek. xxiii. 4, &c. Aholibah, see Ezek. xxiii. 4, &c.

Alexander, King, i. Macc. i. 7.——, son of i. Philip, i. Macc. i. 1. vi. 2.

Amariah, son of Hizkiah, Zeph. i. 1.—See Select: Single Names No. CCCCXXXII.

Ammiel, father of Machir, ii. Sam. ix. 4, 5, xvii. 27.

Amon, the Governor, i. Kings xxii. 26 ; ii. Chron. xviii. 25.

Amos, the Prophet, Amos i. 8, &c., vii. 2 ; ii. Esdras i. 39.

Amraphel, king of Shinar, Gen. xiv. 1, 9.

Anak, son of Arba, Josh. xv. 13, xxi. 11.—See also Num. xiii. 22, 28, 33 ; Deut. ix. 2 ; Josh. xiv. 14 ; Judg. i. 10, 20.

——, three of his descendants, Num. xiii. 22 ; Josh. xv. 14 ; Judg. i. 10, 20.

Anan, Neh. x. 26.

Ananiah, his descendant, Neh. iii. 23.

Anath, father of Shamgar, Judg. iii. 31, v. 6.

Anathoth, Neh. x. 19.

i. Andronicus, ii. Macc. iv. 31, 32, 34, 38.

ii. Andronicus, governor of Gazerim, ii. Macc. v. 23.

Antiochus, father of Numenius, i. Macc. xii. 16, xiv. 22.

Antipater, son of ii. Jason, i. Macc. xii. 16, xiv. 22.

Apollonius, ii. Macc. x. 37.

Apollophanes, ii. Macc. x. 37.

Arba, father of Anak, Josh. xv. 13, xxi. 11.—See also Josh. xiv. 15 ; Judg. i. 10.

Aretas, king of the Arabians, ii. Macc. v. 8.

i. Arioch, king of Ellasar, Gen. xiv. 1, 9.


Asadias, father of Sedechas, Baruch i. 1.

——, son of i. Chelcias, Baruch i. 1.

i. Asaph, father of Joshe the Recorder, ii. Kings xviii. 18, 37 ; Isai. xxxvi. 3, 11, 22.

ii. Asaph, keeper of the king’s forest, Neh. ii. 8.

Ashpenaz, Dan. i. 3.


Assuerus, Tobit xiv. 15.—See Select: Single Names No. CCCCXXVIII.

Astyages, Bel and Drag. i.—See Select : Single Names No. CCCCXXVIII.


Athenobius, i. Macc. xv. 28, 32, 35.

Azaliah, son of i. Meshullam, ii. Kings xxii. 3.—See Select : Single Names No. XCVI.

——, father of ii. Shaphan, ii. Kings xxii. 3 ; ii. Chron. xxxiv. 8.
CATALOGUE OF NAMES.

i. Azariah, son of ii. Nathan, i. Kings iv. 5.
ii. Azariah, son of i. Maaseiah, Neh. iii. 23, 24.

Azarias, i. Macc. v. 18, 56, 60.

Azbuk, father of Nehemiah, Neh. iii. 23.

Azgad, Neh. x. 15.

i. Azmaveth, ii. Sam. xxiii. 31; i. Chron. xi. 33.
ii. Azmaveth, son of Adiel, i. Chron. xxvii. 25.


Azrikam, governor of Ahab's house, ii. Chron. xxvii. 25.

Azur, father of iii. Hananiah, Jer. xxviii. 1, &c.

Azzur, Neh. x. 17.

B.

Baal-hanan, i. Chron. xxvii. 28.

Baana, son of ii. Ahilud, i. Kings iv. 12.—See Select: Single Names No. LXVIII.

Bacchides, i. Macc. vii. 8, 12, 19, 20, ix. 1, 11, 12, 14, 25, 26, 29, &c., x. 12; ii. Macc. vii. 30.

Bacenor, ii. Macc. xii. 35.

Bagos, Judith xii. 11, 13, 15, xiii. 3, xiv. 14.

Balaam, son of Beor, Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 3, 4; Josh. xiii. 22, xxiv. 9; Micah vi. 5.—See Select: Single Names No. XVI.

Balak, son of Zipor, Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25; Micah vi. 5.—See Note (p) on Tab. VI.

Balthasar, son of Nabuchodonosor, Baruch i. 11, 12.

Barak, son of Abinom, Judg. iv. 6, 12, v. 1, 12.

Baruch, son of Neriah, Jer. xxxii. 12, 16, xxxvi. 4, 8, 14, 32, xliii. 3, 6, xlv. 1, called Nerias, Baruch i. 1.

Bean, children of, i. Macc. v. 4.

Bebai, Ezra ii. 11; Neh. vii. 16; i. Esdras v. 13.

Benjamin, Neh. iii. 23.

Beor, father of Balaam, Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Micah vi. 5.—See Select: Single Names No. XVI.

Bera, king of Sodom, Gen. xiv. 2.

Besodeiah, father of ii. Meshullam, Neh. iii. 6.

Bezai, Neh. x. 18.

Bidkar, ii. Kings ix. 25.

Bigvai, Neh. x. 16.

Birsha, king of Gomorrah, Gen. xiv. 2.

Biztha, Esth. i. 10.

C.

Callisthenes, i. Macc. viii. 33.

Carcas, Esth. i. 10.

Carshena, Esth. i. 14.

Cendebeus, i. Macc. xv. 38, 40, xvi. 1, 4, 8.

Chabris, son of Gothoniel, Judith vi. 15, viii. 10, x. 6.

Charmis, son of Melchiel, Judith vi. 15, viii. 10, x. 6.

i. Chelcias, father of Asadias, Baruch i. 1.


Chedorlaomer, king of Elam, Gen. xiv. 1, 4, 5, 9, 17.

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- Zimran
- Medan
- Ishbak
- Jokshan
- Midian
- Shuah

1. Gad
2. Benjamin
3. Asher

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**Priests.**

**Days of David**

(a) Benaiah son of Jehoiada
(b) Amizabad son of Benaiah
(c) Zabud son of Nathan
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### Priests

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Of Judah.

(a) Naamah.—See Tab. XI. No. 1.

Roboam, who had by his

XV. other Wives

(k) LX. Concubines

See Tab. XI. No. 1.

Abijam or Abijah = XIII. Wives

Atai, Ziza (i). Sholomith

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XVI. Daughters
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**KINGS OF ISRAEL.**

Nebat, an Ephrathite = Zeruah, a widow woman

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(s) XVIII. Pekah, son of Remaliah 28

(t) XIX. Hosea, son of (ii.) Elah, 29 called also Osea 30

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1. (b) Jahleel
2. Jahleelites
3. (c) Gaddiel, son of Sodi
4. ii. Elon, a Zebulonite

i. 14; Num. xxvi. 26. 4 Num. xxvi. 26. 5 Gen. xlvi. 14; Num. 6. 8 Num. xiii. 10. 9 Num. xxxiv. 25. 10 Judg. xii. 11, 12.
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(a) called Shuh

- Aholiab, son of Ahisamach
- Ahiezer, son of Ammishaddai
- Bukki, son of Jogli
- Manoah = Wife of Manoah
- A Harlot of Gaza
- (d) Delilah
- (e) Samson = Samson's Wife
- (f) Azareel, son of Jeroam

1 Gen. xlvi. 23. 2 Num. xxvi. 42. 3 Num. xxvi. 42. 4 E ii. 25, vii. 66, 71, x. 25. 7 Num. xiii. 12. 8 Num. xxxiv. 22. 11 Judg. xvi. 1, &c. 12 Judg. xvi. 4, &c. 13 Judg. xiii. 24, xvi. 3 20, xv. 2, 6. 17 Judg. xv. 2. 18 ii. Chron. xxvii. 22.
Shelomith, daughter of Dibri
(c) Ammiel, son of Gemali

Samson's Wife's Father

= Samson's Companion

Samson's Wife's Younger Sister

Mother of Hiram

5d. xxxi. 6, xxxv. 34, xxxviii. 23. 6 Lev. xxiv. 11. 6 Num. i. 12, 9 Judg. xiii. 2. 10 Judg. xiii. 2, 6, 7, 10, 11, 19, 20, 21, 22, 23.
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<td>(v) Gilead 40</td>
</tr>
<tr>
<td></td>
<td>(w) Jaroah 41</td>
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<tr>
<td></td>
<td>(x) Huri 42</td>
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<tr>
<td></td>
<td>Abihail 43</td>
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</tbody>
</table>
|   | lam 49  
|   | (ab) Sheba 50  
|   | (ac) Jorai 51  
|   | (ad) Jachan 52  
|   | (ae) Zia 53  
|   | (af) Heber 54 |

lvi. 16; Num. xxvi. 15.  
5 Num. xxvi. 15.  
6 Gen xlvi. 16; Num. um. xxvi. 16.  
11 Gen. xlvi. 16; Num. xxvi. 16.  
12 Num. xxvi. 16.  
lvi. 16; Num. xxvi. 17.  
17 Num. xxvi. 17.  
18 Num. i. 14, vii. 42, ii. 8.  
22 i. Chron. xii. 9.  
23 i. Chron. xii. 9.  
24 i. Chron. xii. 9.  
29 i. Chron. xii. 12.  
30 i. Chron. xii. 12.  
31 i. Chron.  
35 i. Chron. v. 15.  
36 i. Chron. v. 15.  
38 i. Chron. v. 14.  
44 i. Chron. v. 12.  
45 i. Chron. 13.  
49 i. Chron. v. 13.  
50 i. Chron. v. 13.  
51 i. Chron. v. 13.  
52 i. Chron. v. 13.  
53 i. Chron. v. 13.
<table>
<thead>
<tr>
<th>(a) Jimnah</th>
<th>(b) Ishuah</th>
<th>(c) Ishui</th>
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</thead>
<tbody>
<tr>
<td>Jimmites</td>
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<td>Jeshuites</td>
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<td>(f) Heber</td>
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<tr>
<td>(g) Pasach</td>
<td>(h) Bimhal</td>
<td>(i) Ashuath</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ahi</td>
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<tr>
<td></td>
<td></td>
<td>(l) Rohga</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(g) Shuah</td>
<td>(r) Harnepher</td>
<td>Shual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(s) Beri</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(t) Imrah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(u) Be:</td>
</tr>
</tbody>
</table>

| (ah) Pagiel, son of Ocran | (ai) Sethur, son of Michael |

1 Gen. xlvi. 17; Num. xxvi. 44; i. Chron. vii. 30.
2 Num. xxvi. 44.
3 Num. xxvi. 44.
4 Gen. xlvi. 17; Num. xxvi. 44.
5 Num. xxvi. 44.
6 Gen. xlvi. 17; Num. xxvi. 44.
7 Num. xxvi. 46.
8 Num. xxvi. 45; i. Chron. vii. 31.
9 Num. xxvi. 46.
10 Gen. xlvi. 17; Num. xxvi. 45; i. Chron. vii. 31.
11 i. Chron. vii. 33.
12 i. Chron. vii. 33.
13 i. Chron. vii. 33.
14 i. Chron. vii. 33.
15 i. Chron. vii. 33.
16 i. Chron. vii. 33.
17 i. Chron. vii. 33.
18 i. Chron. vii. 33.
19 i. Chron. vii. 33.
20 i. Chron. vii. 33.
21 i. Chron. vii. 33.
22 i. Chron. vii. 33.
23 i. Chron. vii. 33.
24 i. Chron. vii. 33.
25 i. Chron. vii. 33.
26 i. Chron. vii. 33.
27 i. Chron. vii. 33.
28 i. Chron. vii. 33.
29 i. Chron. vii. 33.
30 i. Chron. vii. 33.
31 i. Chron. vii. 33.
32 i. Chron. vii. 33.
33 i. Chron. vii. 33.
34 i. Chron. vii. 33.
35 i. Chron. vii. 33.
36 i. Chron. vii. 33.
37 i. Chron. vii. 33.
38 i. Chron. vii. 33.
39 i. Chron. vii. 33.
40 i. Chron. vii. 33.
41 i. Chron. vii. 33.
42 i. Chron. vii. 33.
43 i. Chron. vii. 33.
44 i. Chron. vii. 33.
45 i. Chron. vii. 33.
46 Num. xxvi. 45.
47 i. Chron. vii. 33.
48 Num. xxvi. 45.
<table>
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<th>XVIII.</th>
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<tr>
<td>ER. Tab. V.</td>
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<tr>
<td>(d) Beriah 6</td>
</tr>
<tr>
<td>Beriites 7</td>
</tr>
<tr>
<td>(d) Beriah 6</td>
</tr>
<tr>
<td>Beriites 7</td>
</tr>
<tr>
<td>Per 10</td>
</tr>
<tr>
<td>Per 10</td>
</tr>
<tr>
<td>Malchielites 46</td>
</tr>
<tr>
<td>Malchielites 46</td>
</tr>
<tr>
<td>(ae) Shua 44</td>
</tr>
<tr>
<td>(ae) Shua 44</td>
</tr>
<tr>
<td>Shamer 16</td>
</tr>
<tr>
<td>Shamer 16</td>
</tr>
<tr>
<td>(m) Jehubbah 19</td>
</tr>
<tr>
<td>(m) Jehubbah 19</td>
</tr>
<tr>
<td>Zophah 22</td>
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<tr>
<td>Zophah 22</td>
</tr>
<tr>
<td>Imna 23</td>
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<tr>
<td>Imna 23</td>
</tr>
<tr>
<td>Shem 36</td>
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<tr>
<td>Shem 36</td>
</tr>
<tr>
<td>(w) Shilshah 34</td>
</tr>
<tr>
<td>(w) Shilshah 34</td>
</tr>
<tr>
<td>(x) Beera 36</td>
</tr>
<tr>
<td>(x) Ithran 35</td>
</tr>
<tr>
<td>(y) Beera 36</td>
</tr>
<tr>
<td>(y) Beera 36</td>
</tr>
<tr>
<td>(z) Jephunneh 37</td>
</tr>
<tr>
<td>(z) Jephunneh 37</td>
</tr>
<tr>
<td>(ab) Ara 36</td>
</tr>
<tr>
<td>(ab) Ara 36</td>
</tr>
<tr>
<td>(ac) Ulla 40</td>
</tr>
<tr>
<td>(ac) Ulla 40</td>
</tr>
<tr>
<td>(ak) Ahihud, son of Shelomi 50</td>
</tr>
<tr>
<td>(ak) Ahihud, son of Shelomi 50</td>
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</tbody>
</table>

<table>
<thead>
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<th>Table 3</th>
</tr>
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<tbody>
<tr>
<td>(a) Beja 1 or Bela 2</td>
</tr>
<tr>
<td>Belaites 3</td>
</tr>
<tr>
<td>(b) Ard 4 (c)ii. Naaman 5 (r) Zemira 9 Joash 10 (s) Eliezer 11 (t) Elioenai 12 (u) Omri 13 (v) i. Jerimoth</td>
</tr>
<tr>
<td>Ardites 6 (d) Naamites 7</td>
</tr>
<tr>
<td>See i. Chron. vii. 7. (e) Belah’s or Bela’s sons are said to be five, viz.</td>
</tr>
<tr>
<td>1 Ezbon, 2 Uzzi, 3 Uzziel, 4 Jerimoth, 5 Iri.</td>
</tr>
<tr>
<td>In i. Chron. viii. 3—5 they are thus enumerated;—</td>
</tr>
<tr>
<td>(k) Addar, (l) Gera, Ahihud, Abishua, iii. Naaman, (m) Ahoah,</td>
</tr>
<tr>
<td>(n) Gera, (o) Shephuphan, (p) Huram.</td>
</tr>
</tbody>
</table>

| (a) Becher 8 |
| (x) Ashael 9 Jedidai 10 Ashbelait 11 |
| (z) Jeush 22 ii. Benjamin 23 (ba) El |

| (bh) Uzza 33 (bi) Ahihud 34 |
| (bo) Abitub 39 Elpaal 40 |
| (bw) Eber 45 Misham 49 (bx) Shamed 50 (by) Beriah 51 (cp) Shema 52 |
| called also SI |
| (bz) Ahio 61 (ca) Sha-shak 62 |
| (cA) ii. Eliel 72 Abdon 73 (ci) ii. Zichri 74 Hanan 75 (ck) Hana- (cl) Elam 77 (cm) Anto- thijah 78 |

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MIN.

I. — No. 1.

16 (db) i. Gera 97 i. Naaman 98 (dc) Ehi 59 (dd) Rosh 100 (de) Muppim 103 (df) i. Huppim 106 i. Ard 109

Abiram 101 called Shupham 104 called Hupham 107

Ahiramites 102 Shuphamites 105 Huphamites 108

Abidan, son of Gideon 110 (dg) i. Palti, son of Raphu 111 (dh) Elidad, son of Chislon 112 (di) i. Ehud, son of v. Gera 113

Abiah 15 Anathoth 10 (w) Alameth 17 (y) Bilhan 21

Chenaanah 23 (bb) Zethan 26 Tharshish 27 (bc) Ahishahar 28

pim, the children of Ir 29

(bg) iv. Gera 32

Hushim 35 = (bl) Shaharaim 36 = (bn) Hodesh 38

= (bm) Baara 37

job 41 (bq) Zibia 42 (br) Mesha 43 (bs) Malcham 44 (bt) Jeuz 45 (bu) Shachia 46 (bv) Mirmah 47

cq) i. Zebediah 54 i. Meshullam 55 (cr) Hezeki 56 (cs) i. Heber 57 Ishmerai 58 (ct) Jezliah 59 (cu) ii. Jobab 60

imhi 53 i. Zichri 62 Zabdi 63 (cv) Elienai 64 Zilthai 65 (cw) i. Eliel 66 Adaiah 67 (cx) Beraiah 68 Shimrath 69

Jeroham 90

(cn) Iphe- (co) Pe- deiah 79 nuel 80 (cy) Shamshera 91 (cz) Shehariah 92 Athaliah 93 (da) Jaresiah 94 Eliah 95 iii. Zichri 96
<table>
<thead>
<tr>
<th>Beeri ¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Hosea the prophet ³</td>
</tr>
<tr>
<td>called also Oseas ⁴</td>
</tr>
<tr>
<td>(c) Jezreel ⁵ (d) a son.</td>
</tr>
</tbody>
</table>

¹ Hos. i. 1. ² Hos. i. 3. ³ Hos. i. 1. ⁴ ii. Esdras i. 39. ⁵
Diblaim

(b) Gomer

(d) Lo-ruhamah
(e) Lo-ammi

a daughter.
a son.

Hos. i. 3, 4. Hos. i. 3. Hos. i. 3, 6. Hos. i. 3, 8, 9.
<table>
<thead>
<tr>
<th>(a) Maccabees or</th>
<th>(b) Jo</th>
<th>called also Jarib</th>
</tr>
</thead>
<tbody>
<tr>
<td>(c) Assan</td>
<td>(d) Sim</td>
<td></td>
</tr>
<tr>
<td>(e) (i.) Jot</td>
<td>(f) (i.) Mat</td>
<td></td>
</tr>
<tr>
<td>(g) Joanan, surnamed Caddis</td>
<td>(h) III. (i.) Simon, surnamed Thassi</td>
<td>(bk) I. (i.) Judas, s</td>
</tr>
<tr>
<td>called (ii.) John</td>
<td>(l) Wife</td>
<td></td>
</tr>
<tr>
<td>(i.) Judas</td>
<td>(k) IV. (iii.) John, = (l) Wife</td>
<td>(ii.) Mattathias A Daughter Ptolemeus</td>
</tr>
<tr>
<td>surnamed Hyrcanus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(m) (i.) Salome = (n) V. (i.) Aristobulus</td>
<td>(o) (i.) Antigonus</td>
<td>(p) VI. (i.) Alexander Janneus</td>
</tr>
<tr>
<td>or (i.) Alexandra</td>
<td>or (ii.) Alexander</td>
<td></td>
</tr>
<tr>
<td>(t) VIII. (i.) Hyrcanus</td>
<td>(u) IX. (ii.)</td>
<td></td>
</tr>
<tr>
<td>(w) (iii.) Alexandra = (ba) (ii.) Alexander</td>
<td>(bb) X. (ii.) Antigonus</td>
<td>(be) A Daughter (bf) Philippion</td>
</tr>
<tr>
<td>or (ii.) Alexander</td>
<td>(be)</td>
<td>Meneus, ki</td>
</tr>
<tr>
<td>(x) XI. (iii.) Aristobulus</td>
<td>(y) Mariamme = (z) Herod the Great</td>
<td>(bc) A Daughter = (bd) Antipate</td>
</tr>
<tr>
<td>(by) I. Wife, a Captive of Caesarea</td>
<td>(bx) FLAVIUS (ii.) JOSEPHUS</td>
<td></td>
</tr>
<tr>
<td>(ca) (ii.) Hyrcanus</td>
<td>(cb) T</td>
<td></td>
</tr>
</tbody>
</table>

1 i. Macc. ii. 1. 2 i. Macc. xiv. 29. 3 i. Chron. xxiv. 7. See Tab. x. No. 1. 4 i. Macc. ii. 1
9 i. Macc. ii. 3, 65, v. 17, 55, ix. 19, 33, 37, 65, x. 74, xi. 59, 63, and 64, xiii. 8, 14, &c., 25, 27, xiv.
xvi. 14, 16, 21. 11 i. Macc. xiii. 53, xvi. 1, 2, 9. See also xiv. 25, 49, xvi. 21. 12 i. Macc. xvi.
15 i. Macc. xvi. 16, 18. 16 i. Macc. ii. 4, iii. 1, v. 17, 24, viii. 20, ix. 19, 28, and 29, 31, xiii. 8, xiv.
v. 24, ix. 19, 31, 33, 37, 65, x. 74, xi. 59, 63, and 64, xiii. 8, 14, &c., 23, 25, xiv. 16, and 17, 18. 20
The XXII.

Sons of Assamoneans.

1. Joarib 1 and Jehoiarib 2
2. Assamoneus
3. Simeon 4
4. John 5
5. Mattathias 6

Mattathias surnamed Maccabeus 16—Wife 17 (bl) Eleazar, surnamed Avaran 18

(6m) II. Jonathan, surnamed Apphus 10


(ii.) Avaran (i.) Matthias (bt) viii. Sons

(ii.) Alon, son of Psellus—(br) Wife, Dr. of—(bs) (i.) Matthias (bt) viii. Sons

(iii.) Jonathan Apphus

(iii.) Aristobulus (v) A Daughter, wife of (ii.) Aristobulus (bu) (ii.) Matthias Curtus

(iv.) Absalom (s) Absalom (s) Absalom (br) Wife, Dr. of—(bs) (i.) Matthias (bt) viii. Sons

(i.) Salome

(iii.) Aristobulus (v) A Daughter, wife of (ii.) Aristobulus (bu) (ii.) Matthias Curtus

(ii.) Maccabeus—(bg) (iv.) Alexandra (bh) Ptolemy Menneus (bv) (i.) Josephus

(iii.) Aristobulus, son of Herod

(bv) (iii.) Matthias, or (iii.) Mattathias

(bz) II. Wife, an Alexandrian, afterwards divorced—(cc) III. Wife, a Cretan, Jewish by birth

(i.) Mattathias, or (iii.) Mattathias

(bz) Two other Children

(cd) Justus (ce) Simonides Agrippa

The Table

(a) i. S. Nicator,
(b) i. Ant. So.
(c) Laodice = (d) ii. Ant.
(T)

(i) iii. Seleucus Ceraunus
(k) iv. Antiochus Epiphanes

(l) iv. Seleucus Philopator
(r) v. Antiochus Epiphanes

(m) i. Demetrius Soter
(t) vi. Antiochus Eupator

(o) ii. Demetrius
(p) vii. Antiochus

Dr. of Ptolemy Nicator
Sidetes Dr. of Ptolemy

Philometor, first married to Alexander

\[1^1\text{i. Macc. i. 10. See also i. Macc. viii. 6. } \ 2\text{ i. Macc. iii. 3, v. 1 } \\
&c. \ 4\text{i. Macc. xi. 9—12. } \ 5\text{i. Macc. x. 67. } \ 6\text{i. Macc. xiv. 1, &c. } \\
\ 7\text{ iv. 7, 21, v. 1, &c., vii. 24, ix. 1, &c., x. 9, 13. } \ 8\text{i. Macc. iv. 30. } \\
\ \text{ also i. Macc. vi. 17; ii. Macc. ii. 20, x. 10, 13, xiii. 1. } \ 10\text{i. Macc. } \\
\ \text{ xi. 9—12. } \ 12\text{i. Macc. xi. 39, 54, xii. 39, xiii. 31. } \ 13\text{i. Macc. iii } \\
\ \text{ 17, 55, vii. 2; ii. Macc. x. 11, xi. 12, &c., 22, xii. 1, &c., xiii. 2, 4, } \]
### XXIII.

#### Seleucide.

<table>
<thead>
<tr>
<th>Name</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seleucus</td>
<td>father or Nicanor</td>
</tr>
<tr>
<td>Antiochus</td>
<td>father</td>
</tr>
<tr>
<td>Antiochus Theos</td>
<td>(e) Berenice, Dr. of Ptolemy Philadelphus, king of Egypt</td>
</tr>
<tr>
<td>Antiochus (f) A Son</td>
<td></td>
</tr>
<tr>
<td>Antiochus the Great</td>
<td>(y) Lysias, one of the blood royal</td>
</tr>
<tr>
<td>Antiochus = (s) Antiochis</td>
<td>(x) i. Cleopatra, married to Ptolemy Epiphanes, king of Egypt</td>
</tr>
<tr>
<td>Antiochus (w) viii. Antiochus</td>
<td>(v) ii. Cleopatra, Dr. of Ptolemy Philometor, king of Egypt, afterwards married to Demetrius Nicator, and afterwards to Antiochus Sidetes</td>
</tr>
<tr>
<td>Alexander</td>
<td>first</td>
</tr>
<tr>
<td>Alexander (w)</td>
<td></td>
</tr>
</tbody>
</table>

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1. Macc. vii. 1, &c., viii. 31, ix. 1, &c., x. 2, &c.  
2. Macc. xiv. 1, 9. Macc. i. 10. See also i. Macc. iii. 27, vi. 1, 16, 55; ii. Macc. ii. 20, 30.  
3. Macc. iii. 33, vi. 15, 55, vii. 2; ii. Macc. x. 25, 29, xiv. 2. See  
5. Macc. x. 57, 58, xi. 2, &c. See also i. Macc.  
6. Macc. i. 32; ii. Macc. xi. 1, 35. See also i. Macc. x. 26, 28, 34, 35, vi. 6, 2, 26, xiv. 2.
Cæphalio

ii. Mariam

iii. Herodiadis

i. Sapphae, filia

ii. Philippa, filia