

THE  
PREFACES OF FORMER EDITIONS:  
INDEXES

OF  
PLACES, SUBJECTS DISCUSSED, TALMUDIC AND GREEK WORDS:

TOGETHER  
WITH A TRACT, ENTITLED  
"BATTLE WITH A WASP'S NEST."

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BY THE  
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M D C C C X X V.

Good Sr

I thank you for your last mornings visit, but I forgot one thing when that makes me thus to send her. cry after you. If that is I must not treat you if in treating will not do I must command you to be present at my last Sunday in this month. I then to be sufficient to me in providing in the morning & in administering the Sacrament with me. I know that if Billy will not be against it I hope before another year mens. to have a house & then I am at the service for a day or there last evening mind in your house: if I hear nothing from you before next Saturday It depends upon you, & you that nobody may

Jan: 19<sup>th</sup> 1752

a faithful servant of Bro:  
John Lightfoot

THE  
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- Beasts*, at *Ephesus*, what, iii. 236.
- Beds*, men used to lie on them, to feast and dine, &c. iv. 437.
- Beelzebub* (or *Belzebub*, or *Belzebub*), a term taken from the Jewish writers; and what the thing, iii. 80. The right readings of it is *Beelzebub*, what? And why the chiefest of the devils, xi. 195. xii. 109.
- Beggars*, among the Jews, what form of words they used in begging, xii. 330.
- Beginning* and the end, as referring things to be debated or explained, what, xii. 319.
- Bekian*, x. 172.
- Believers*, this title sometimes includes children, iii. 185. Punished for sin, and how, or for what end, vii. 173. A title given to the first professors of the gospel, viii. 264.
- Believing*, gave admission for a whole household unto baptism, the head thereof being converted, iii. 225. *Believing* in Christ is excellently illustrated by being healed, and by looking on the brazen serpent, v. 53. *Believing* the gospel, how it was above what *John the Baptist* did propose, 159. Why *believing*, or *faith*, is set after *repentance*, *ib.*
- Bell*, a little bell in the Temple gave notice when the priests entered upon their services, xii. 16. Upon the hearing of which, the priests, Levites, and people got themselves into their distinct postures and places of service, *ib.*
- Benches*, of Judicature, their order among the Jews, xii. 484.
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- Ben Nazer*, was a thief or robber, that raised himself to a sort of a kingdom by taking of cities; it is also taken for that kingdom, x. 319.

- Ben-Saida**, a blasphemous name given to our Saviour by the Jewish writers, iii. 78. 80.
- Ben Satda**, or **Stada**, a contumelious and blasphemous name given by the Jewish writers to Jesus Christ, whom they make a magician, and that he brought that art out of Egypt with him, *sc.* 196. 350, &c.
- Bar** and **Pethor** changed into **Bospr**; three things observed from it, vii. 7, 8. 79.
- Berenice**, niece and wife to Herod, and, after his death, more familiar with her brother Agrippa, and Titus Vespasian's son, than was for her credit, iii. 287, 288.
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- Berusea**, the wife of Rabbi Meir, was a learned woman, xii. 275. Supposed by some to be that Samaritan woman which conversed with our Saviour, *ib.*
- Bethamara**, x. 309.
- Beth-din**, or the consistory of priests transacting business in the Temple, being the counsellors thereof, ix. 44.
- Bethesda's Pool**, in it men, not beasts, were washed, xii. 279, 280. It was made of a healing quality by the help of an angel, about the days of Christ's being on the earth, but how long before or after, we know not, 282.
- Bethesda**, what, v. 226. 235. Pool of Bethesda, whence it received its waters; whence it had its excellent virtues, 235. 237. x. 343.
- Beth-midrash**, or beth-midrash, was an upper room, like a divinity school or chapel, near akin to a synagogue; being the house of the rabbin, common for any use; here the disciples of the rabbins met; and the like afterward the disciples of the primitive church met in the house of some doctor or minister, viii. 363. xii. 560.
- Beth-midrash**, or the Jewish divinity school, where their doctors disputed of the more high and difficult matters of the law, iii. 236.
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- Birthright** had many precious things wrapped up in it, ii. 94.
- Bishops**, one of the titles of the gospel ministers, iii. 68. Not successors to the apostles, as the Popish writers hold, viii. 125. 128.
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- Blasphemer**, he was to be stoned, xii. 345.
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- Blemishes** of the priests did not exclude them from the services of the Temple, for there were several things they might do there, ix. 369.
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- Blood**, the putting the blood upon the ear of him that was cleansed of a leprosy, the way and manner of doing it, vi. 219. The blood of the covenant put for 'the blood of Christ', vii. 233. The eating of it prohibited, &c. viii. 481. The not eating it, expounded by the Jews, iii. 222.
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- Castor and Pollux**, iii. 289. What and how pictured; and how fatal their feast to the Lacedaemonians, viii. 499.
- Caves and dens**, vastly large and very numerous in the land of Israel; many of these were digged out of mountains and rocks by the gigantic Canaanites, for the use of war, x. 177; &c.
- Causes**, capital, the Sanhedrim lost the power of judging in capital causes by their own neglect, being so remiss to the Israelites, with the reason of it, xii. 406, &c.
- Cephas**, Peter's name, given him by Christ, which was after of common use, whether the same with Cepha; what it signifies, iv. 419. The reason of Christ's giving him this name, 423.
- Chabul**, what, x. 231.
- Chagigah**, the festival; this was the second part of the passover, being kept with joy, mirth, and sacrifices, ii. 444. When the time of bringing it, xii. 404. 419.
- Chafing dishes**, what they were, and of what use in the temple, ix. 433.
- Chains of Peter**, in which he lay in prison, are supposed by the Papists to have the virtue to work miracles, to diffuse grace, to provoke to holiness; to heal diseases, to affright the devil, and to defend Christians, viii. 287.
- Chains**, for the hands; used among the Jews, viii. 454.
- Chaldeans** took their denomination from the last letters of Arphaxad's name, ii. 90.
- Chaldee language**, from their return out of Babylon was the Jews' mother-tongue, xii. 278, &c.
- Chaldee Paraphrast**, addeth to the Hebrew text, xii. 437.
- Chaluch** was a woollen shirt next the skin, worn by the Jews, xii. 86.
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- Charity** towards our neighbour is the top of religion, and a most undoubted sign of love to God, xi. 251. St. Paul had three steps or degrees in his charity, vii. 328.
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- Chijun, or Remphan, or Rephan**, what, &c. viii. 433.
- Child**, a child with two bodies from the navel upward, which acted as two children, and born at Emmaus, x. 302.
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*Persian* kings, and the time of their government considered, ii. 314. 316.

*Persian* monarchy, the state and fate of the Temple under it, ix. 466. 472.

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*Phœnic*, one seen in Egypt, A. D. 35. viii. 154.

*Pharaoh*, a common name or title of the Egyptian kings, as Abimelech of the Philistines, iv. 186.

*Pharisees*, their doctrine and practices, what, iii. 138. Though they differed from other heretics, yet they harmonized with them to oppose the gospel and Christianity, 403. Their original names, qualities, and principles, iv. 259, 260. They were most ceremoniously devoted to unwritten traditions; they were separatists of the nation, though they did not separate from public assemblies, but in matters referring to higher acts of holiness, pretending to higher degrees of holiness than all the rest, v. 212. 216. The Talmud doth characterize them, 215. The religion of the Pharisees was not the national religion of the Jews; but a sect and excrescence from it, vi. 216. The difference between Pharisees and Sadducees, in matters of religion, was great, vii. 282. Though they differed among themselves greatly, yet they easily harmonized to oppose Christianity, 283. Their trouble and fainting confidence when they came to die, was great, x. 35. They were a sort of separatists; there were of them women as well as men, who under the veil of sanctity and devotion, practised all manner of wickedness, xi. 68. The lowest rank of Pharisees were illiterate Plebeians; the collegians or associates of the Wise men, were the highest sort, they wore the most splendid cloak of religion, 69, 70. There were seven sects of Pharisees, 72, 73. Strange stories related of their feasts, 163. Pharisees and Scribes laboured among the people for respect, and by respect for gain; which they did, first, as doctors of the law, instilling into their disciples and the common people this notion, that a Wise man, that was one of themselves, was to be respected above all mortal men, 281. Secondly, under a pretence of mighty devotion, especially long prayers, ib. Pharisees and Scribes are terms sometimes confounded, and sometimes distinguished, xii. 118. By Pharisees, in the evangelist St. John, are generally to be understood the Sanhedrim, 330.

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*Phrases*, two phrases of the same nature use to heighten the sense, iv. 181.

*Phylacteries*, what, ii. 138. How necessary, v. 28. What they were, who used them, when they were rehearsed, ix. 112. Phylacteries wore parchment labels, having writ in them several places of the law, fastened to the forehead and left arm, constantly worn with great devotion, xi. 277.

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*Pleasures*: The Jews expected when the Messias came, that he would lead them into the garden of Eden, where they should enjoy all manner of worldly pleasures in the highest degree, xii. 292.

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*Pomegranates*, there were ninety-six on a side, others say there were two hundred in all, ix. 270.

*Pomp* and degree of the world countervails nothing with God, vii. 142, &c.

*Pondion*, what sort of coin, ix. 317.

*Ponditho* is a hollow girdle or belt, in which the Jews put their money, xi. 175.

*Pontius* was a common prænomén among the Romans, iv. 242.

*Pontius Pilate*, his character, iv. 250. His malicious and stirring spirit, always smart and furious upon the Jews, viii. 100. 154. 170. He falling into disgrace and misery, ends his days with his own hands, 172.

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*Porch* of the Temple described, ix. 264, 265. The steps to it. It was supposed to be the place whither Satan brought Christ in his temptation, 265. The things in the porch, as a vine, candlestick, and two tables, described, with their use.

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*Porters*; their distribution and office, their attendance was on doors, gates, guards, &c. ix. 52. 54.

*Possessed of the devil*, so often mentioned in the gospel, what they were, v. 177. Christ only did dispossess them, they were of two sorts, 177, 178. To be bodily possessed was the saddest earthly misery could befall a man, 179.

*Poverty* extreme, especially of one whose foregoing estate was pompous, xi. 430.

*Pound*, what, xii. 185.

*Power* and will of God, being well understood and submitted to, take off abundance of carnal atheistical disputes, vii. 367, 368.

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*Preaching*, whether inconsistent with baptizing, Paul saying that he came not to baptize, but to preach the gospel, iii. 54. Preaching in a mount, why used by Christ, iii. 140. Preaching among the Jews, was performed sitting, v. 136. Preaching was one part of prophecy, singing psalms and foretelling things from divine revelation, were the two others, xii. 542, 543.

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*Predictions*, strange, viii. 176.

*Pre-existence* of souls, some of the Jews held it, xii. 326. vi. 22.

*Preparation* of the Sabbath, what, xi. 451. 459.

*Presbyters* and elders were to judge in pecuniary affairs, xii. 486.

*Preservation* of God, how he preserves all men alike, and yet not all alike, vii. 143.

*Presidents* or overseers, over the times of service, the doors, the guards, the singers, the cymbal music, the lots, the birds, the seals (or tickets), the drink-offerings, the sick, the waters, the making of the shew-bread, incense, veil, and the garments for the priests, what, ix. 19. 21. Presidents of the Sanhedrim, their names

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*Priest*; Christ was a great priest when, and how, iii. 101, 102. The priest who was to burn the red cow, was to be put apart seven days, and where the place, ix. 380.

*Priestess*; one born of the lineage of priests; of these the priests commonly took themselves wives, xii. 12.

*Priesthood*, why changed from one house to another, ii. 160. It was valued by the Jews above all other things, even above the commandments of God, v. 42. Priesthood and high-priesthood only differing in two things, xii. 357.

*Priests*, those that had blemishes, ate of the holy things, and served in the wood-room, by searching if any of the wood for sacrifices was worm-eaten, ix. 309. Their court and deaks described, 380. 388. What their garments, before and after the law, 435. Priests married gentlemen's daughters, x. 89. One hundred sixty priests were married in Gophna all in one night, 108. Priests were the settled ministry of the church of Israel, they always lived upon tithes, when they studied in the university, preached in the synagogues, and attended on the Temple service, 174. They were called; first, Plebeian priests, for priests were not made but born so; some of them were poor, yet being of Aaron's seed, though unlearned, they had their courses at the altar; secondly, idiots or private, because still of a lower order; thirdly, worthy being (besides the high-priest) heads of the courses—heads of families—presidents over offices—and such as were members of the chief Sanhedrim, xi. 39, 40. Priests' gate, x. 349. The marriage of the priests was a thing of great concern, on purpose to keep them uncorrupt, xii. 12. Priests and Levites, what was lawful and unlawful in them, 18, 19. Priests were examined by the great council, whether they had any blemishes; which if they had, they were sent away arrayed in black, 30. Chief priests, elders, and scribes, how distinguished, 187. Priests and Levites, how distinguished, ii. 230. There was a Consistory of them in the Temple to take care of the affairs thereof, and no further to act, iii. 196. They which were so busy in the Acts of the Apostles against Christianity, were of the Sanhedrim, 197. Their courses in which they were to attend on the Temple-service, iv. 134. 148. They were exceeding many, 150. Some of them were a guard to a king, ib. They were put for heads of the families of the priests, or chief of the 24 courses,

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*Princes*, put for the great men of the Sanhedrim, ix. 243.

*Prodigality*, what, viii. 227.

*Prodigies* very many before a great destruction of Rome and of Jerusalem, and persecution of the primitive Christians, iii. 304. 317. 375.

*Profane* or unpolluted, and unclean, distinguished, xi. 214, 215.

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*Reading*, } how ordained in the Jews' synagogues; what portion was read, and what number of readers, v. 123, 124. He that read, began always with prayer, the angel or minister of the church always looked over him that read, whence he was called episcopus or overseer; an interpreter stood by him that read, to tell the people the meaning, 124. Any one, a boy or servant, might be called upon by the minister of the congregation to read, 126. He that read, might skip from passage to passage, i. e. from one text to another, for illustration of the matter he read upon, 127, 128. 134.
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- Registers*; 'public registers,' were reserved in captivity, iv. 172. Registers or scribes of the Sanhedrim were two, the one sat on the right, the other on the left hand, one wrote the votes of those that quitted, the other of those that condemned, xi. 387.
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- Renting* of the garments, when used, iii. 155.
- Renting* of clothes, what, xi. 341.
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# CHOROGRAPHICAL TABLE,

OF THE  
SEVERAL PLACES CONTAINED AND DESCRIBED

IN

DR. LIGHTFOOT'S WORKS.

BY JOHN WILLIAMS.\*

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The Jews do say, that the land of Israel contained a square of four hundred parse (a parse is four miles), which make one thousand six hundred miles, x. 247, 248.

And they have a tradition (and not amiss) that the utmost bounds of the land of Israel (including the land beyond Jordan) was within three days' journey of Jerusalem, x. 249.

Sometimes the land of Israel is bounded with Euphrates, east (as indeed the holy Scriptures do), and contiguous with Mesopotamia, the river only between, x. 285.

## *The several Divisions of the Land.*

It was anciently divided according to the people and nations that inhabited it, viz. the Canaanites, Perizzites, &c. x. 267. xi. 219.

When first possessed by the children of Israel, it was parted among the twelve tribes; and upon the division of the ten tribes, they were known by the two names of 'Judah and Israel.' But after their return from Babylon, it was divided by the Jews into Judea, Galilee, and the Land beyond Jordan (or Perea) excluding Samaria. To which, if we add Idumea, then was Palestine divided into five countries, viz. Idumea, Judea, Samaria, Galilee, and the Country beyond Jordan, x. 10, 11. 127.

There was also an imperial division of it; viz. 1. Into Palestine, more espe-

\* A learned friend of Strype's.—The table is enlarged in the present edition.

cially so called, the head of which was *Cæsarea*. 2. Palestine the second, the head of which was Jerusalem. And, 3. Palestine, called *Salutaris*, or the *Healthful*, which it is likely was the same with *Idumea* the Less, the head of which may be supposed to be *Gaza*, *Ascalon*, or *Blautheropolis*, x. 195, &c.

*Abel*, *Abila*, are one and the same; the Hebrew *Abel* being, according to the Greek termination, *Abila*, or *Abella*. There were many places of that name, x. 289, 290.

*Abila Lyanaie*, so called, because it had been a city in the tetrarchy of *Lyanaie*, was in *Cæle-Syria*, and had longit. 68. 40. lat. 33. 40. according to *Ptolemy*, x. 289.

*Abilene*, was a province in *Syria*, and so called from the city of *Abila*. This word soundeth so near to the word *Havilah*, *Gen. x. 7.*, that it may well be supposed to have descended from it, and the name of the place from that son of *Camb.* that, with his brethren, planted in *Arabia*, or thereabout, *iv. 259, 253. x. 289.*

*Abel-beth-maachah*, a town in the Upper *Galilee*, not far from *Dan*, or *Cæsarea*, v. 143. x. 289, 290.

*Abel-meholah*, (in *Manasseh* on this side *Jordan*. 1 *Kings iv. 13.* ten miles from *Bethshan*, where dwelt *Elisha* the prophet, *Hieron.*) x. 289.

*Abel-shittim*, where the *Israelites* pitched their tents immediately before [and not, as in the English, after] they passed the river *Jordan*. This place *Josephus* calls *Abila*, and saith it is in *Peræa*, three-score furlongs, or seven miles and half from *Jordan*; and, say the *Jews*, from *Beth-Jeshimoth* twelve miles, x. 97. 289.

*Acharabon*, a rock in the Upper *Galilee*, *Josephus*, x. 119.

*Achor Valley*, so called from *Achan*, who is called *Achar*, 1 *Chron. 27.* because he troubled *Israel*, *Josh. vii.* The maps of *Canaan* do most of them lay this valley and *Sichem* at a great distance; but if it be observed, it is not improbable that the valley runs betwixt *Gerizim* and *Ebal*. *Josephus* speaks of the Great Valley of *Samaria*, v. 86.

*Achsib*. See *Chesib*.

*Achsib* (it and *Chesib* changed into *Ecdippa*), the name of a place, x. 126.

*Acon*, is a city of *Galilee*, where there was a bath of *Venus*, x. 124.

*Acra*, the mount, was within *Jerusalem*, ix. 214; some buildings in, x. 52.

*Acrabataea*, *Acrabatta*, a mountainous region, north of *Samaria*, and, say the *Jews*, a day's journey from *Jerusalem*, x. 36. 104. 109. 250.

*Adam*, a city in *Peræa* over against *Jericho*, a little removed from *Jordan*, was the centre where the waters of *Jordan* parted, and the station of the ark, *Psal. lxxxviii. 60.* It was twelve miles, say the *Jews*, from *Zaretan*. (See *Zaretan*.) ii. 139. x. 167.

*Adiabene*, the same with *Habor*, 2 *Kings xvii. 6.* (say the *Talmudists*) a country of noted fame in *Assyria*, and so called from the river *Adiab*, xii. 571, 572.

*Adida*. There were several places of that name, as *Adida* in the valley. *Adida* in the mountain, under which lay the plains of *Judea*. *Adida* in *Galilee*, where the great plain, perhaps the same with *Adida* in *Sephel*. *Adida* not far from *Jordan*, as we have it in *Josephus*, x. 260.

*Ador*, a city of *Idumea*. *Joseph. x. 11.*  
*Adullam Cave*, whither *David* betook himself when he escaped from *Gath*, and where he composed the one hundred and forty-second psalm, [it was in the tribe of *Judah*. *Hieron.*] ii. 270. x. 379.

*Enon*, what place and where situate, v. 59, 60. x. 326. (See *Enon*.)

*Ethiopia*, one in *Arabia*, another in *Africa*, viii. 128. See *Enon*.

*Ai*, } in the tribe of *Benjamin*, on  
*Hai*, } the east of *Bethel*, *Gen. xii. 8.*  
*Josh. viii. 9.* &c. and not far from *Bethsven*, x. 43.

*Aiath*, within the jurisdiction of *Judah*, and in the tribe *Benjamin*, lying betwixt *Samaria* and *Jerusalem*, *Isa. x. ii. 256.*

*Aila*, } in the utmost borders of *Pa-*  
*Elath*, } lestine, joined to the South  
Desert and the Red Sea, whence men sail out of *Egypt* into *India*, and thence into *Egypt*, where was the Roman legion called *Decima*, saith *St. Hieron.* and was under the disposition of the duke of *Palestine*, saith the *Notitia*; but it should rather seem that it was *Elath* in the south of *Judah*, the other being far distant, where there was a duke of *Arabia*, in which *Elath* at the Red Sea was, as well as of *Palestine*, x. 250.

*Alexandria*, or *Amon-Min-No* (a city in *Egypt*, at the *Canopic mouth* of the river *Nilus*), where was in after-ages a vast number of the *Jews*, where they had many *Synagogues*, with a cathedral, in which were seventy stalls, as they report, and afterward a temple built by *Onias*. It is probable, that *Joseph* and *Mary* came hither with our Saviour, *iii. 28. xi. 42, 43. viii. 451.*

*Alsdamus*, a hill, under which lived the *Trachonite-Arabbians*. *Joseph. x. 284.*

*Amalek*, near the wilderness of *Zin*, betwixt *Edom* and *Egypt*, *ii. 117. 181.*

*Amanah* (see *Hor* and *Kirmion*), a mountain and a river, x. 128.

*Ammaus.* (See *Chammath.*) x. 141.

*Ammon*, a country east of Jordan, the chief city of which was Rabbah, ii. 183.

*Amorites* Mountain, Deut. i. 19, 20. took its beginning from Kadesh-Barnea, the southern border of the land of Israel, and ran forward into Judea beyond Hebron, the name only changed into the Hill-country of Judea. So much mistaken are Adrichomius and others, that bring it almost from the Red Sea, x. 26, 27.

*Ampeloessa*, a city near to Libanus, and a Decapopolitan. Plin. x. 238.

*Anthedon*, a town betwixt Rhinocorura and Gaza, Plin. x. 23.

*Anti-Libanus.* See *Libanus.*

*Antioch.* There are two cities of that name; the one in Pisidia, a province of the Lesser Asia, otherwise called Cæsarea; the other in Syria, once the head of the Syro-Grecian empire, afterward the seat of the Roman governor. There the disciples of Christ were first called 'Christians.' Of old it was called Hammath, but afterward Antioch, from Antiochus, as bloody a persecutor of the church and truth as ever Israel had, iii. 205—207. viii. 464.

*Antipatris*, Acts xxiii. 31. is called by some Caphar-salama, and by Josephus, Caphar-zaba; but when rebuilt by Herod, was named Antipatris, in memory of his father Antipater. It was situated in the best plain of his kingdom, rich in springs and woods, and was from Joppa one hundred and fifty furlongs, that is, eighteen miles, in the way from Jerusalem to the west part of Galilee, and far from the place that is usually assigned to it in the maps, which is in the middle of Samaria. The Jews oppose Antipatris and Gebath, that is, east and west, as the Sacred Writings do Dan and Beersheba, north and south. Ptolemy makes it to be long. 66. 20. lat. 32. 0. x. 116. 300. 354.

*Antonia*, the tower, ix. 235. 237.

*Apamia.* There were, say the Jews, two Apamias; one the Upper, and another the Lower. In one were Jews of pure blood; in the other, not; and between them was the space of four thousand paces. Apamia, saith Pliny, was in Cælo-Syria, and had the river Marsyas running betwixt. It was otherwise called Sepham, and was the utmost coast of the land of Israel, north and north-east, x. 266. 320. 337. xii. 570.

*Apamia Sea*, is said by the Jews to be one of the seven seas that compass the land of Israel, and which, the Talmudists say, is the sea of Chamats, making Chamats and Apamia convertible, but that is a mistake. See *Chamats*. x. 13. 131. 266.

*Aphak*, (there are three cities of that name in Scripture, one in the tribe of Aser, Josh. xix. 30. the other in Judah, 1 Sam. iv. 1, &c. the third in Syria, 1 Kings xx. 30.) the wall of which last fell upon the Syrians, and killed twenty-seven thousand, ii. 219.

*Appii Forum*, a place in Italy about fifty miles from Rome, and in the way thence to Rhegium, iii. 289.

*Ar*, a city in Moab, situated upon the river Arnon, ii. 133.

*Arabia*, is of large extent, reaching from Euphrates to Egypt, and is divided into three parts, viz. Arabia Deserta, Petrea, and Felix. Arabia Deserta is full east of Judea, and the inhabitants thereof are in Scripture constantly called, Men of the east, Gen. xxv. 6. Judges vi. 3, &c. Petrea, so called from the city Petra, or the rockiness of it, reaches from thence to Egypt, dividing Judea from Egypt, saith Pliny. Felix is contained betwixt the Persian Gulf and the Red Sea, and is divided from Petrea by the Black Mountains. Ptolemy, iv. 218. x. 24. 329, 330. xi. 437.

*Arad.* See *Ascalon*. x. 31.

*Aram.* See *Syria*.

*Ararat*, (mountains in Armenia. Heron.) upon one of which the ark rested, ii. 83.

*Arbel*, a city of Galilee, betwixt Tsipporis and Tiberias. It is also the name of a valley, perhaps, adjoining thereunto. Joseph. vi. 281. x. 157. 163.

*Arca*, a town in the midland Phœnicia, that gave name to a tetrarchy, saith Pliny, at Libanus. Borchard saith, that the strong hold Arachus, built by Aracheus, son of Canaan, is on; or rather between, the borders of Libanus, and Anti-Libanus. From hence were the people called Arkites, x. 234. 238. 266.

*Argob.* See *Trachons*.

*Arimathea.* See *Ramah*.

*Arnon*, was a river, or several streams, that divided the land of Israel from Moab. It was a watery country, ii. 133. x. 330.

*Arvadites*, a people in the north part of Canaan, seated in Arad and Antarad; called by Jonathan, 'Lutasites,' perhaps from Latavin, a place in Phœnicia, mentioned in the Notitia, x. 265.

*Arumah*, a city, of which there is frequent mention in the Talmudical writers, distant from Caphar Shichin four thousand cubits, and not far from Caphar Hananiah, x. 120.

*Asamon*, a mountain in the middle of Galilee, over against Tsippor. Joseph. x. 155.

*Ascalon*, Gerar, or Arad, stood in the country that was from thence called Gerariku, and was in the tribe of Judah

(though possessed by the Philistines). It was from Jerusalem five hundred and twenty furlongs, or sixty-five miles; from Azotus twenty-four or twenty-five miles; from Gaza ten (saith Mr. Sandys), or as Antoninus, sixteen miles; from the river of Egypt fifty-four miles; from Eleutheropolis twenty-four miles; from Jamnia twenty miles; a place now of no note, but once was venerable; it bears a great affinity with Arad and Gerar; famous story of eighty witches. It was a place, say the Jews, much given to poisoning; and south from thence was accounted Ethnick land, ii. 146. x. 10. 30—32. 254, 255. viii. 450. There was also another Ascalon, called the New, which was built by Ezra, and was four Parsee, or sixteen miles from the Old, and sixteen nearer Jerusalem than the Old, saith Benjam. Tudelensis, x. 31. 254, 255.

*Asher* tribe, was in Galilee, and did extend itself from north to south, even from Carmel to Sidon and Lebanon, and lay betwixt Naphtali (running along with it in length) and the coasts of Tyre and Sidon, or the Great Sea. It abounded in corn and metallic mines, ii. 106. iv. 203. x. 122. 124. 178.

*Ashteroth-Karnaim*, (called in the Samaritan copy *Apbinith Karaniah*) was in the kingdom of Bashan, the larger region being called *Ashteroth* and *Karnaim* is added in a distinguishing sense, Deut. i. 4. The Jews say, *Ashteroth Karnaim* were two great mountains, with a valley between; by reason of the height of which, the sun never shone upon the valley, x. 281, 282.

*Asphaltites*, extent of it, x. 15. the coasts of it, 16 201. map of, x. 200.

*Assyria*, or *Kir*, (divided from Mesopotamia by the river *Tigris*) is improperly made the first of the four monarchies, ii. 264. 273.

*Athens*, the metropolis of Attica, where was a famous university, a synagogue of the Jews, and the great court of *Areopagus*, iii. 226.

*Athone*, in Joseph. A city belonging to Aretas the Arabian king, and seems to be the same with *Thoana* in Ptolemy, which he placeth in Long. 67, 30. Lat. 30, 30. x. 333.

*Atolin*, or *Hatolin*, famous in the Gemarists for the best wine, x. 104.

*Avites Region*, called in Scripture *Hazerim*, Deut. ii. 23. and sometimes *Shur*, and, in the eastern interpreters, *Raphia*: this country lay betwixt the river of Egypt and Gaza, forty-four miles, and was part of New Idumea, x. 10. 193, 194.

*Aulon*, a city of Moab. Joseph. x. 242.

*Auranitis*, or *Abramitis*, is in the ex-

treme parts of the land north, and is so called from the mountain *Hauran*, there situated also. See *Hauran*. x. 277, 278. 285, &c.

*Azem*, a town whose houses were in Judah, but the fields in Dan, x. 89.

*Azotus*, or *Ashdod*, (was taken from Judah and given to Dan: Bonfrer.) it was two hundred and seventy furlongs, or thirty-four miles from Gaza, twenty-four miles from Ascalon, and two miles from Jamnia: probably the language there spoken was Arabic, ii. 262. x. 31. 336. viii. 450.

*Baale*. See *Kiriath Jearim*.

*Baal-Shalishah*, 1 Sam. ix. 4. The Targum reads it, 'the Land of the South'; the reason of which is given by the Gemarists, because there was no country throughout the land of Israel, where the fruits of the earth were so forward as in *Baal-Shalishah*. Now such a country they call *Southern Fields*. It was not far from Mount Tabor, x. 324.

*Babylon*, or *Babel*, so called from the confusion of tongues. It is also called, the Desert of the Sea, Isa. xxi. 1: and in the Samaritan version, *Lilak*. It is in Scripture said to lie north of Canaan, and was situated on Euphrates, ii. 86. 270. 273.

*Babylon* was also, say the Jews, the name of a region that extended itself from the river *Azek*, or perhaps *Asochis* in Pliny, to the river *Juani*, or *Joani*, perhaps *Enania*, in Amm. Marcellinus, and above *Diqlath*, or *Tigris*, unto *Bagdaal* and *Avana*, and the lower *Apamia*, and unto *Acra Tulbankana*, or *Thelbelkane*, which Ptol. placeth, Long. 78, 30. Lat. 35. 30. Indeed, by 'Babylon' the Jews understand all those countries unto which the Babylonian captivity was carried, not only Chaldaea, but Mesopotamia also and Assyria, and do say of them, "Whosoever dwells in Babylon, is as though he dwell in the land of Israel, and is reputed as clean." There, and in Egypt, was in after-times the greatest number of Jews, and it had of them three famous academies, viz. *Nehardea*, *Sora*, and *Pumbeditha*, viii. 269, &c. 450. x. 285. xii. 566, 567. 569, 570.

*Bakurim*, called also *Alemeth* and *Almon* (both *Bahurim* and *Alemeth*, sound as much as 'young men'), was a Levitical town in the tribe of Benjamin, and close by Jordan, ii. 186. x. 88.

*Bambyce*, called also *Hierapolis*, and by the Syrians, *Magog*, in the tetrarchy of the Nazarin in Cælo-Syria, Plin. x. 320.

*Bamoth-Baal*, a city in the plain of *Perma*, x. 165.

*Berobasis*, a place famous for wheat near Jerusalem, say the Jews, x. 104.

*Besaa*, was first inhabited by the Rephaim, and afterward was the kingdom of Og. The name was afterward changed into Batanea (the Syrians changing S into T.) It formerly contained Gamalis, Gaulonis, Batanea and Trachonitis; but afterward, it was more especially applied to the south part of it, and so it lay betwixt Galilee west, and Trachonitis east, extending itself in length from south toward the north, x. 282.

*Besan-Hill*, seated among pleasant fields, xii. 262.

*Batanea* for Baabian, x. 166.

*Beer*, or the Well, north of the river Arnon, where the seventy elders of the Sanhedrin, by Moses' appointment, brought forth waters by the stroke of their staves, Numb. xxi. 16. ii. 133.

*Beeroth*, of Benejaakan, the twenty-eighth mansion of the children of Israel in the wilderness, ii. 136, 137.

*Beeroth*, a city in Benjamin, Joseph. Jehu. xviii. 25, probably the Beere mentioned by Mr. Biddulph (and not Beersheba, as was reported to him) ten miles from Jerusalem, and said to be the place where Christ's parents missed him in their journey, Luke ii. 34. xii. 268.

*Beersheba*, (or the Well of the Oath, Gen. xxi. 31. was the utmost point of the land south; from whence the phrase, 'From Dan to Beersheba:' it was first given to Judah, Joshua xv. 28. and afterward to Simeon, Joshua xix. 2. and was twenty miles from Hebron south: Hieron. Bomfrer.) There Abraham lived, consecrated a grove, and had an oracle. It is called in the Notitia, 'Berobasa,' where was a Roman garrison, that had in it the Dalmatian horse of Illyria, ii. 92. 94. x. 10. 198.

*Beersabee*, a fortified town in the Neber Galilee, Joseph. x. 119.

*Bekin*, a place between Jamnia and Lydda, say the Jews, x. 39. 172.

*Belatah*, a village, the distance of a Sabbath-day's journey (or two thousand paces from Shechem, and where Joseph was buried, say the Jews, viii. 424.

*Belous*, a very small river, called also Pagida, that flows out of the lake Caudonia, saith Pliny, and runs into the sea, (not two miles as the English, but) two furlongs from Ptolemais, saith Joseph. x. 124.

*Benjamin* tribe, was in length from the river Jordan to the sea, and in breadth from Jerusalem to Bethel. Its land was of the same nature with that of Judah, and had its mountainous part, its plain and vale, not only towards Lydda, and the Great Sea, but towards Jericho and Jordan, x. 22. 42.

*Bene Baruk*, a place where sat a council of the Jews, and Akiba sometimes lived, x. 173.

*Berea*, a town in Macedonia situated on the river Haliacmon. There is also a city in Syria of that name, far north of Damascus, iii. 226. xi. 26.

*Beror Chel*, x. 171.

*Berytus*, a city betwixt Byblus and Sidon, and almost equally distant from both, where Agrippa built a theatre, and amphitheatre, baths, porches, and such like magnificences, viii. 294.

*Betar*, a city not mentioned in the Scriptures, but much among the Palmudic writings, called Bitter, or Bither, among the Christians, x. 101. 107.

*Bethesda*, what, v. 226. 235. Pool of Bethesda, whence it received its waters; whence it had its excellent virtues, 235. 237. x. 343. In it men, not beasts, were washed, xii. 279. 280. It was made of a healing quality by the help of an angel, about the days of Christ's being on earth, but how long before or after, we know not, 282.

*Beth-Gubrin*, what place, x. 243.

*Beth-horan*, though there were two places of this name in the Old Testament, yet we find but one under the second Temple; several histories referring to it; the way from Jerusalem to it, x. 41.

*Bethany*, called by the Rabbins 'Beth-Hene,' fifteen furlongs from Jerusalem. It took its name from a tract of ground so called, which reached within eight furlongs of Jerusalem, and had its name Beth-Hene, or the place of Dates, from Athene, which signifies the dates of palm-trees, not come to ripeness; of which many were growing there, x. 77—79. 85. xii. 218. There was a lavatory, or a pool and collection of waters, where the people were wont to purify themselves. Travellers speak of a cistern near the town of Bethany, near which in a field is shewn the place, where Martha met our Lord, x. 220, 221.

*Bethabara*, John i. 28. where John first baptised, John x. 40. It is by some read Bethamarah, and Bethania, either as put for Batanea, according to the Syriac idiom for Bethshania. It was called Bethabarah, because (as the word signifies) it was a Place of Passage, or because opposite to Bethbarah (a place on the other side Jordan.) It was out of the precincts of Judea in the Scythopolitan country (where the Jews dwelt amongst the Syro-Grecians), over against Galilee, and was a water distinct from Jordan, and removed somewhat from it, and above the passage from Jericho, iv. 362. 411. v. 59. x. 309, 310. 315.

**Bethbarah**, Judg. vii. 24. opposite to Bethabarah, near to mount Ephraim, and near unto which were the waters that the Ephraimites kept against the Midianites to stop their passage, x. 315.

**Betharabah**, a city in the wilderness of Judah, Josh. xv. 61. x. 326.

**Bethaven** in Benjamin, Josh. vii. 2. It was near unto Ai, and gave name to a wilderness adjoining thereunto, Josh. xviii. 12. x. 43.

**Beth-Batsin**, A hill in the utmost part of the land of Israel (taken in the largest sense) and not far from the bank of Euphrates, west, say the Jews; where they lifted up flaming torches to give notice of the new year, to them of the captivity, x. 285.

**Beth-baal-moon**, a city in the plain of Peræa, x. 165.

**Beth-Chadudo**, a place three miles from Jerusalem, at the first entrance into the desert, toward Beth-horon. x. 105.

**Beth-Cerem**, Nehem. iii. 14. Out of the valley of that name were fetched the stones for the altar, &c. say the Jews, x. 106.

**Bethel**, was in the land of Benjamin, and the utmost bound of it toward Ephraim; it was seated in a mountainous country, opposite to Jerusalem, in a right line north and south (and not as the maps, remote and aslope), first called Laz. It was afterward called Bethaven by way of reproach (as Jerusalem is called Sodom), because of Jeroboam's calves that were placed there, x. 42, 43. 337, 358.

**Beth-Haran**, a city in the valley of Peræa, x. 165.

**Beth-Horon**, there were two places of that name under the Old Testament, the upper, which was in Ephraim, Josh. xvi. 5. and the nether Josh. xviii. 13. in Benjamin, or the extreme part south of Ephraim: Bonfrer. This last is called by Josephus, Bethoro (and is the only Bethoron under the second Temple); and according to him, stood about an hundred furlongs, or twelve miles and a half, from Jerusalem; upon the public way thence to Cæsarea; at which place the passage was very rocky and narrow. Here the Canaanitish army perished, Josh. x. not by hail but stones, which lasted unto following ages. Here also, say the Jews, the army of Sennacherib fell, x. 41, 42. 299—301.

**Beth-jerach**, a castle near the lake of Gennesaret, and opposite to Sinnabris, x. 134.

**Beth-jeshimosh**, A place east of Jordan, near which the Israelites encamped, and twelve miles from Abel-shittim; x. 96.

**Bethlehem**, or Ephrath, Gen. xxv. 19.

Ruth iv. 11. was in the tribe of Judah, thirty-five furlongs, or about four miles and a half, south from Jerusalem. It was called Bethlehem of Judæa, to distinguish it from a town of that name in Zebulon, Josh. xix. 15. We read not any thing in the Jews concerning this city, besides what is produced out of the Old Testament; this only excepted, that the Jerusalem Gemarists confess, that the Messias was born there before their times, iv. 204. 224, 225. x. 100, 101. 377.

**Beth-Maron**, a town in Asher near Gush-Halab, at the ascents of which was a way so narrow, that two could not walk abreast together; for there was a deep vale on each side, x. 858.

**Beth-moon**, or Beth-mein, called by Josephus 'Beth-maus,' was distant from Tiberias four furlongs. The maps place it too remote from thence, x. 145.

**Beth-Nimrah**, a city in the vale of Peræa, famous for waters, called the Waters of Nimrin, Isa. xv. 6. Josephus saith, there spring out near this place certain fountains of hot water, x. 165. 380.

**Beth-phage**, so called from the word Phagi, which denotes green figs, a fruit that place was famous for: it was not a town far upon Olivet (as the maps generally do shew), but a tract, which beginning at the foot of mount Olivet, ran forward for two thousand paces, where it joined to that of Bethany, and being so near Jerusalem, gave the name of Bethphage, to the uttermost part or street of it, within the wall, and was accounted as Jerusalem itself in respect of all privileges, iii. 151. x. 76, &c. 218, 219.

**Beth-Rimmah**, a place in the hilly country, probably of Ephraim, famous for excellent wine, x. 104.

**Beth-saida**, signifies 'the place of hunting,' and it seemeth to be so called, because it stood in a place where was store of deer, as Gen. xlix. 21. "Naphtalishall abound in venison;" and Bethsaida stood either in or very near that tribe. Our author at first thought it to be on that side the lake of Gennesareth; but in his after-writings, he placeth it east of the lake of Gennesareth, in Batanea and the lower Gaulonitis, at the beginning of the mountainous country and north of Hippo. Philip rebuilt it, and gave it the name 'Julia,' in honour to the emperor's daughter, iv. 424. x. 168, 169. 227, 228. xi. 210, 211.

**Bethsaida-Wilderness**, a little north of Bethsaida, and near a creek of the sea of Gennesareth, xi. 210, 211.

**Beth-shaaraim**: there the Sanhedrin sat before it removed to Tappor. Here was

buried Rabbi Judah, the Holy, say the Jews, though he taught at Tappor, x. 152. xi. 312.

*Bethshan*; of this there is frequent mention in Scripture, Josh. xvii. 11. Judg. i. 27. It was by the heathens called sometime Nysa, from Bacchus's nurse that was buried there, saith Pliny; and Scythopolis, because the Scythians planted there, or perhaps from Succoth. It was in the lot of Manasseh, and the furthest bounds of it northward. Jud. i. 27. It was situated below the lake of Genesaret toward the Dead Sea, half a league from Jordan, near to Zartanah, 1 Kings iv. 12. and almost over against Succoth. And yet our author elsewhere placeth Tiberias there, and saith, that Bethshan was one hundred and twenty furlongs, or fifteen miles from Tiberias, the whole lake being between them, which is an hundred furlongs in length, and there it is placed in the map. It is said, 2 Maccab. xii. 29. to be six hundred furlongs, or seventy-five miles, from Jerusalem. This was a noble city of the Syro-Grecians, and one of Decapolis, inhabited in later times by Gentiles for the most part. It was placed at the entrance into a great valley or plain, and so delightful, that the Jews say, "If Paradise be in the land of Israel, Beth-shean is the gate of it." Hereabout was a common passage over Jordan, from Manasseh, Samaria, and the lower Galilee, to Peræa. Scythopolis is also taken for the whole jurisdiction belonging to that city, which was not only within the confines of Manasseh, but extended itself beyond Jordan, even to Peræa, so that part of the country was on this side, and part on that, x. 119, 120, 140, 167, 237, &c. 312, 313.

*Beth-shean*, a city in the tribe of Issachar, and toward the utmost coast, north. Josh. xix. 22. [There were two others of that name; the one in Judah, 2 Kings xiv. 11. the other in Naphtali, Josh. xix. 38.] x. 324.

*Bezer*, in the tribe of Reuben, Josh. xx. 8. x. 166.

*Bezatha*, x. 52.

*Biram*, a great fountain, and one of the three that remained after the Deluge, say the Jews. x. 142.

*Biram*. See Beth-baltin.

*Bitter*, or Betar, called Beth-tar, or The House of Spies. It may be questioned whether it be the Betarus in Antoninus (between Cæsarea and Diopolis on the sea-coast), or Betaris in Josephus, which he placeth in the south of Judea. Eusebius calls it Betheka, and saith it was not far from Jerusalem, which Baronius boldly translateth Bethlehem. Bitter is

placed by the Jews in the valley Jadin, and some of them say it was a mile, others forty miles from the sea. It is notorious amongst them for the vast destruction of the Jews there, fifty-two or fifty-five years after the destruction of the Temple, in the insurrection of Ben-Coziba or Ben-Cozba, iii. 352. 390—392. x. 101, 106, 255.

*Bochin*, a place near Bethel, and so called, because the people wept there, Judg. ii. 1. ii. 147.

*Bosor*, or Bosorra, a strong city in Gilead, 1 Mac. v. 26, 27. the bound of Trachonitis, in the confines of Peræa, x. 166, 284.

*Bosra* in Edom, Isa. lxxiii. 1. x. 166.

*Burial-places*, x. 179.

*Cadesh-Barnea*, was before called Rithmah, Numb. xxxiii. 18. compared with Numb. xii. 16. and xiii. 26. perhaps from the juniper-trees that grew there, as 1 Kings xix. 4. but afterwards it was named Cadesh, because the Lord was there sanctified upon the people that murmured upon the return of the spies, Num. xiii. 26. and xx. 13. and xxxii. 8. Deut. iii. 19. And Barnea, or the Wandering Son, because here was the decree made of their long wandering in the wilderness, by many stations till they came hither (and not to another Cadesh, as some would have it) again some thirty-seven or thirty-eight years after. It was also called Meribah, Numb. xxviii. 13. Ezek. xlvii. 19, &c. It was called by the Rabbins Rekam, and by the Arabians Kawatha, from Kawa, which signifies an outcry: and was situated in the desert of Zin and Paran, Numb. xii. 16. and xx. 1. in the very southern bounds of the land, Numb. xxxiv. 4. and near unto Edom, Numb. xx. 16. ii. 129—131, 135. x. 18, &c. 259.

*Cadcor*, town of, x. 390.

*Cadmonites*, originally Canaanites, and one of the ten (though not of the seven) nations the Jews say they are to possess; so called perhaps from Cadmon, a person of renown in the family, if not from their antiquity, or rather from their habitation eastward, which was about those parts that afterward belonged to the Moabites and Ammonites. x. 268, 269.

*Cadytis*, how Jerusalem, in Herodotus, x. 215.

*Caphor-Acou*, what, x. 125.

*Caphar Chittaita*, same with Ziddim. x. 145.

*Cæsarea-Palestine*, so named by Herod. in honour of Cæsar Augustus. It was otherwise called, the Tower of Strato, and perhaps was the Tower Sid in the

**Talmud.** It was situated betwixt Doron and Joppa, and was from Jerusalem six hundred furlongs, or seventy-five miles; from Sycaminum twenty miles; from Diospolis forty miles; from Jamnia fifty-two miles. Here the Roman proconsul resided, and it was inhabited by Jews (who had several schools there), heathens, and Samaritans. It was called Ekron by the Jews, by way of reproach, x. 8. 112, &c. 244. 254.

**Cæsarea Philippi** was first called Laish, or Leshem, and then Dan, (when subdued by the Danites, Judg. xviii. 29.) and by the Arabic interpreter Hasor, Josh. xi. 1. for of this Cæsarea is it to be understood, and not (as our author saith he formerly thought, x. 113) of Cæsarea-Strato. It was situated at the springs of Jordan the less, not far from Lebanon, within the jurisdiction of Tyre and Sidon, in the Midland Phœnicia, and was a Decapollitan city. Josephus saith it was also called Pnias, from the place adjoining called by that name, to which perhaps the name 'Remphan' may relate, Acts vii. 43. because of the idolatry or calf that continued longer here than at Bethel. Eusebius saith, here was to be seen the statue of the woman cured by Christ of the bloody issue; but that cure was rather wrought at Capernaum, x. 131. 235. 244, 245. xi. 165. viii. 434.

**Cain;** there is a city Cain, placed in the maps not far from Carmel; and in the Dutch map of Doet, with the picture of one man shooting another, with this inscription, Cain was shot by Lamech, Gen. iv. a place obscure by the various opinions of interpreters; but Doet hath chosen the worst of all. x. 269.

**Callirrhoe.** (See *Lasha*.) x. 201.

**Cana;** there were several towns of this name; 1. In Asber, Josh. xix. 28. called by St. Jerome, Cana the Great, and may be called Cana of the Zidonians. 2. In the north part of the Lower Galilee, and dividing it from the Upper. This seems to be the same with Caphar-Hananiah. This our author once thought to be the Cana, John ii. 1. But last of all, he supposed it to be, 3. Cana the Less, or of Galilee, to distinguish it from the other, which was situated where Jordan flows into the lake of Gennesareth, over against Julius Betharampta; and was, saith Josephus, a night's journey from Tiberias, and as far from Capernaum as the length of the lake. This was the abode of Nathanael, and of Simon, who probably was from hence called the Canaanite. 4. In the tribe of Ephraim, Josh. xvi. 8. xvii. 9. which was Cana of Ephraim. Disputable whether it should be put C or K, viii. 33. iv. 439, 440. x.

164, 165. 228. 321—323. xii. 431. See *Chorasin*.

**Canaanites;** the Scripture doth not call all the sons of Canaan by that name, as the Arvadites, &c. that inhabited Phœnicia, and a great part of Syria; but where their coasts end toward the south, there the Canaanites began, and they are sometimes reckoned as a particular nation, sometimes as including all the seven, Gen. x. 18, 19. Deut. vii. 1, &c. When particular, it respects that part of the northern part of Canaan which Canaan himself, with his first-born sons, Zidon and Heth, inhabited. Hence Jabîn, king of Hasor, is called king of Canaan, Judg. iv. 2. that is, of the northern coast of the land of Canaan. But when it is a general name, it includes all from Sidon to Gerar and Gaza, Gen. x. 19. x. 262. 267. xi. 219, 220.

**Camatha,** accounted a Decapollitan city by Pliny, v. 190.

**Capernaum,** perhaps the 'Capharnome' of Josephus. It is uncertain whether the name be derived from *קפר* or *קפרת*; the former denotes 'pleasantness,' the latter 'comfort.' The oriental interpreters write it the latter way, Caphar Nachum. It was situated near to the sea of Gennesareth, in the country of Gennesariûs, Matt. xiv. 34, &c. and whereabouts the tribes of Zabulon and Naphtali met, Matt. iv. 3. between Taricha and Tiberias, and from the latter about two miles. This was the town of Christ's supposed father Joseph, and where he himself dwelt. Near to it was a fountain of the same name, and the custom-house where they gathered a tribute of those that passed over, and where Matthew was; and the mountain where Christ chose the twelve, made his sermon, Matt. v. and it is likely where he met his disciples after his resurrection, vol. i. Harm. N. T. S. S. 272. iv. 417. 226. 319, 320. x. 147, 148. xi. 210. xii. 431.

There was another Capernaum, mentioned by Gul. Tyrius, that lay upon the coast of the Mediterranean Sea, not far from Tyre, x. 320.

**Caphar Achum,** not far without Jerusalem, x. 104.

**Caphar Hananiah,** or Caphar Hanan, was in the uppermost border that divided the Upper and Lower Galilee, and sixteen miles from Tappor, and where the plenty of sycamines began. It may seem to be the same with Bethshan, or rather Cana of Galilee, it agreeing with it in its situation, x. 118. 120. 322.

**Caphar Lodim,** a village in the vale of Saron, between Lydda and the sea; and was so called, because some people of Lydda were always there. It was reckoned without the land, x. 39, 40.



- Caphar Selama*, x. 116.
- Caphar Shichin* was four thousand cubits distant from Arumah, and not far from Caphar Hananiah. There was a city Shichin destroyed for magical arts, x. 107, 120, 155.
- Caphar Sigana*, in a valley next to Beth-Rimmah, &c. noted for the best wine, x. 104.
- Caphar Karnaim*, was of the heathen jurisdiction, x. 243.
- Caphar Uthni*, from Caphar Hananiah, thirty-two miles; from Zippor sixteen miles, x. 120.
- Caphar Tebi*, what village, and whence the name, x. 40.
- Caphar Tzemach*, something observed about its name, x. 243.
- Cappadocia*, rendered by the vulgar 'Pelusium,' was Sin of old; but in the Talmudists Cappadocia, &c. x. 191.
- Cappadocians*, are those chiefly who are bounded southward with that part of Olicia that is called Taurus, eastward by Armenia and Colchis, and other interjacent countries, saith Strabo. The Greek interpreters render Capthorim by *Kawthanas*, Cappadocians, viii. 473. x. 233.
- Carchemish*, by Euphrates, 2 Chron. xxxv. 20.
- Caria*, a province of Asia the Less, nearer Greece than Lycaonia, viii. 473.
- Carmel*, rather a mountainous tract, than one mountain, containing almost the whole breadth of the land of Issachar, and part of Zabulon, but had one top more eminent than the rest, which had a town on it called Ecbatane, and where probably was the oracle Vespasian consulted. The foot of it was washed by the sea, x. 123.
- Casius* mountain, lies nearer Pelusium than the 'lake of Sirbon doth, and not, as the maps, farther from it. It is from Pelusium forty miles, from Ostracine twenty-six miles, from Sirbon twenty-eight miles. From hence the country near it was called Casiotis, which was the country of the Amalekites, x. 21. 192.
- Castara*, what place, and by whom inhabited, x. 359.
- Celo-Syria*, or Cælo-Syria, had seventeen tetrarchies, saith Pliny. It was so called, because it was placed betwixt the mountains of Libanus and Anti-Libanus, for that was properly Cælo-Syria, saith Strabo: others, as Ptolemy, extend it much farther. See Bonfer. iv. 252.
- Cendevia* flows at the root of Carmel, and out of that the river Belus. So Pliny. x. 123.
- Chabor*, 2 Kings xvii. 6. whither the ten tribes were carried. There is a river Chaborus in Mesopotamia, xii. 371.
- Chabul*, was a country in the northern part of Galilee, where the twenty cities were that Solomon gave to Hiram, King of Tyre, 1 Kings ix. 11. Chabul (say the Talmudists) signifies a land that bears not fruit, or that is dirty, and, in the Phœnician tongue, that which pleaseth not. The Seventy interpreters render it *Chabul* the bound or coast, taking the modern name instead of the old. It contained cities of a mixed jurisdiction, viz. 'forbidden,' as Nebo, &c. 'permitted' (that is, as to tithes) as Tsur, Tsezar, &c. x. 231, &c.
- Chabul*, a city destroyed for discord, say the Jews, x. 107.
- Chalamish*, what place, and by whom inhabited, x. 359.
- Chalrak*, a fortified town which belonged to Gush, and was near to Tsippor. x. 155.
- Chalcis*, a city or garrison built on a hill in the straits of Libanus and Anti-Libanus, x. 236. It was also the name of a kingdom thereabouts in Syria, which Agrippa succeeded his brother-in-law-uncle, Herod, in; for such relations did that incestuous family find out, iii. 287.
- Chaldea* was reckoned to Mesopotamia. There be that suppose the Chædim, or Chaldeans, were so called from the last letters of Arphaxad's name, *ךד*. ii. 90. viii. 110.
- Chammath*, in Josephus 'Ammaus,' so called by reason of the Chammî, or warm baths. It was so near to Tiberias (within a mile), that it was almost one city with it, and so near to the country of Gadara, that thence it took its name of 'Chammath of Gadara.' It was on both sides Jordan; one part upon the bank of Naphtali, or Tiberias; another, on that of Gadara, the bridge lying between. x. 141. 226. 312. xi. 210.
- Chammath of Pella*. See *Lasha*.
- Chamathi*. (See *Hamath*.) x. 141. 226. 363.
- Chanothah*, Canothah, the Upper and Lower, beyond Jordan in the borders, x. 176. 258.
- Chaphenatha*, 1 Mac. xii. 37. It may be thought to be some part of the outskirts of Jerusalem towards the east, and so called from the dates growing there. For Chephannioth is frequently used among the Talmudists for the dates of palm-trees, that never come to their full maturity, x. 360, 361.
- Chephar*, what place, and by whom inhabited, x. 359.
- Cherethim*, a Philistine nation, which by the Greek interpreters is rendered *Κρητες*, Cretes, Ezek. xxv. 16, &c. and probably the Cretes, Acts ii. 11. were such, because St. Luke joins them with Arabians, x. 336.
- Cherith*, a brook where Elijah was con-

celest, 1 Kings xvii. 3. It was west of Jordan, perhaps near Bethshan, x. 245, 246.

*Chesib* and *Achzib*, which at last passed 'into Ecdippa,' according to the manner of the Syrian dialect, which commonly changeth Zain into Daleth; it was north of Acon, and not far from the Scala Tyriorum. This divided the 'clean' of the land from 'unclean,' x. 126, 127.

*Chipper*, within twelve miles of Zippor, x. 359, 360.

*Chorasin*, Matt. xi. 21. Chorashin denotes 'woody places,' hence we suppose this place so called, because so seated; and such places the land of Naphtali was famous for above the other tribes, to which Gen. xlix. 21. refers, 'Naphtali is a hind let loose,' i. e. shall abound in venison: So that it is probable it was in Galilee; and what if Cana, and some small country adjacent, be concluded to be it? x. 169, 170.

*Citium*, a city in Moab, x. 242.

*City*, the Upper, x. 47. Girdle of, x. 56. Memorable places of, x. 71. See *Cities* and *City*, in the General Index.

*Climax* of the Tyrians, x. 126.

*Coat*, meaning of the word, x. 231.

*Corinth*; at first called *Ephyræ*, stood in an isthmus of five miles, parting the Ægean and Ionian seas, and joining Greece and Peloponnesus, having in the Ægean the port *Lechæum*, which lay under the city, from whence they sailed for Italy; and in the Ionian the port *Cenchreæ*, distant from the city seventy furlongs. The city was in compass forty furlongs, iii. 226. xii. 452. 453.

*Creta*, an island in the Mediterranean Sea, of small compass, but the language of it reached all over Greece, viii. 55.

*Cush*, or *Æthiopia*, is sometimes taken for Arabia; so Moses's wife is called a Cushite, Numb. xii. 1. and Zerab, the Arabian also, 2 Chron. xiv. for Arabia was the land of Cush. And sometimes for *Æthiopia* in Africa, south of Egypt, whence the Eunuch came, Acts viii. 27. A name infamous amongst the Jews, Psal. vii. title. ii. 113. 128. 262. viii. 128. x. 334.

*Cuthites*, first came from Cutha to Samaria, 2 Kings xvii. 24. By this name the Jews called all the Samaritans, by way of reproach, probably thereby reproaching them with the odious name of Cushites. In their after-writings, they apply this name to Christians, x. 319, 320. 333, 334.

*Cyprus*, an island in the Mediterranean Sea, exceeding full of Jews, and where they, in an insurrection, having killed two hundred thousand people, were afterward not suffered to come. It was the native country of Barnabas, iii. 213.

*Cyrene*, a country in Africa, near

Lybia; and also a city. Strabo describes the country, lib. xvii. and Pliny the city, l. v. c. 5. viii. 414.

*Dulmanutha* may be so called, as the place of widowhood, or from *Zalmon* (*Tsadi* being changed into *Daleth* after the manner of the Syrians and Arabians). It was a little town within the bounds of Magdala, x. 225. 228, 229. 303.

*Damascus*, the chief city in Syria, and was watered by the rivers *Chrysoroas*, *Abana*, &c. It was in the days of Abraham, but not victorious till the time of David. It was afterward the head of Syria, and at last captivated by the Assyrian. In aftertimes it had many Jews in it: and was accounted by Pliny a Decapollitan city, ii. 272. iii. 199. v. 196. Colour of its soil, x. 376.

*Dan* tribe, was situated on the shore of the Mediterranean Sea, and afterward sent a colony to Laish. In this tribe public idolatry began, therefore not named, Revel. vii. ii. 148.

*Dan* city. See *Cæsarea*.

*Daphne*, a region in the northern part near Lebanon, out of which *Jordan* ariseth. See *Riblah*, x. 129. 133.

*Debir*, a city in Judah, called at the first 'Kiriath-Sepher,' ii. 146.

*Decapolis*, the ten cities are by *Bochartus* placed in Galilee, and by Pliny all beyond Jordan in Syria, except *Scythopolis*. But they seem to be such as were within the bounds of the land, but inhabited by Gentiles. Such were Bethshan, Gadara, Hippo, Pella, Cæsarea Philippi, and probably Caphar-Tsemach, Beth-Gubrin, and Caphar Carnaim, v. 190, 191. x. 231. 237.

*Derbe*, Acts xiv. a city in Lycaonia, and coasted on Isauria, iii. 217.

*Dibon-gad*, in Moab, and the thirtieth mansion of the Israelites.

*Diospolis*. See *Lydda*.

*Dimon* waters, Isa. xv. 9. In Moab. Quere whether *Dimon* be not the same with *Dibon* (Beth and Mem being alternately used) that so it may agree more with  $\text{דבון}$  blood, x. 330.

*Dor*, Doron in the tribe of Manasseh, bordering upon Galilee, between Cæsarea and Sycaminum, x. 114. 118. 313.

*Dothan*, Gen. xlviii. in the tribe of Zabulon, (see Bonfrer.) ii. 102.

*Dumah*, a country in Arabia, ii. 263.

*Ebal*, a mountain, on which the curses were read. It touched on Sychem (the metropolis of Samaria), and was opposite to Gerizim. It was a mountain, dry and barren. How far from Jordan, x. 109. 162. 338.

*Ecdippa*, formerly called *Chesib* and *Achzib*, the name of a place, x. 126, 127.

*Edar.* See *Migdal Eder*.

*Eden.* It is difficult to meet in the Samaritan version with any footstep of the names of the rivers of Eden, and the country which those rivers run into, except Cophin, which seems to agree something with Copben mentioned by Pliny.

*Edom,* by this term the Hebrew writers commonly express the Romans, iii. 352. Edom rendered Romans, Edomites rendered Romans, x. 195. See *Idumæa* and *Seir*.

*Eglath-Shelishjah*, translated, Isa. xv. 5. 'a heifer of three years old;' but why may it not be the name of a place, and so called 'a third Eglah' in respect of two others, much of the same sound; or else Dutchess or Noble Eglah as *w'w* signifies a duke or tribune? There is mention of 'Ein Eglaim' in that country, Ezek. xvii. 10. where Eglaim is in the dual number, and seems to intimate there were two Eglahs, with respect to which this of ours may be called 'a third.' The sound of the word Necla comes pretty near it, which Ptolemy placeth in Arabia Petrea, long. 67. 20. lat. 30. 15. which was fifteen miles from Zoar. This seems to be Agalla in Josephus, x. 332.

*Egypt* was full of Jews; there they had a temple, and all their offices and ordinances, xi. 42. River of, x. 21. See *Sihor*.

*Ekron*, was the most northern of the five lordships of the Philistines, Josh. xiii. 3. and was first given to Judah, Josh. xv. 45. but afterward taken from that and given to Dan, Josh. xix. 43. ii. 146.

*Eloth*, south of Jerusalem, a day's journey. See *Aila*.

*Eloth* or *Eloth*, a sea-town in the country of Edom, on the Red Sea, 2 Kings xiv. 22. and xvi. 6. ii. 233. 253.

*Eleutheria*, east of Joppa, and betwixt that and Lydda. It is mentioned in Gul. Tyrius, x. 300.

*Eleutheropolis*, a city often mentioned in St. Jerome; and from Jerusalem twenty miles, almost in the middle betwixt that and Ascalon, x. 197. 254.

*Eleutherus* river is by Ptolemy placed near Antarado, but by Borchardus between Tyre and Sarepta, the mouth of it three leagues from that, and about two from this, x. 293.

*Elim*, the fifth mansion of the Israelites after they came out of Egypt.

*Emmaus*, afterward called Nicopolis, and a Roman colony, was sixty furlongs or seven miles and a half west from Jerusalem, and in the way thence to the west part of Galilee. It might have its name from Amnath a channel of waters, being famous for such. And perhaps might be the same with those of Nephtoa (or *Ëtam*) which was also west of Jerusalem. Pto-

lemy placeth it, long. 65. 45. lat. 31. 45. which doth not well agree with the account of the evangelist, Luke xxiv. 13. and Josephus, iii. 170. x. 89. 297, 298.

*Emims*, the old inhabitants of Moab, ii. 89.

*Engannim* or *Anem*, 1 Chron. vi. 72. Josh. xxi. 29. now *Jenine*, signifies a fountain and gardens, and so the pleasantness of the place. It was in the tribe of Issachar, a Levitical city, twenty-two miles from Tabor, saith Biddulph, and in the way from Jerusalem to Galilee. Perhaps the same with Naim, by a transposition of letters, x. 296, 297. xii. 262.

*Engeddi*, a city in the wilderness of Judah, the same with Hazezon Tamar, and not yielding to Jericho for fruitfulness in palms (from whence its name, *Tamar* signifying a palm). It lay on the south (not on the north, as the maps place it) point of the Dead Sea, and not far from it, being the utmost bound of the land. It was in Idumæa the Less. Near to it was the wilderness of Engeddi, famous for its strong holds in the time of David, ii. 89. 171, 172. 221. x. 17. 200, 201. 326.

*Enon* or *Enon*, signifies 'a place of springs, or waters,' which may be the reason why the LXX translate Middin, Josh. xv. 61. by *Enon*, as Middin is a place of waters. It is uncertain where it was, whether in Galilee, or the Wilderness of Judah (as Middin was) or in Peræa near Arnon. N.T.SS. iv. 304. x. 326, &c.

*Ephesus*, a famous city in the Lesser Asia, in which was the temple of Diana, one of the seven wondrous fabrics of the world. It was hundreds of years in building at the charge of all Asia, iii. 252, &c, 277.

*Ephraim* tribe extended itself in length from Jordan to Gezer, Josh. xvi. 3. by the Mediterranean sea, and in breadth from Bethel, and ends at the Great Plain; so Josephus, x. 313.

*Ephraim*, hill country, Jud. iv. 5. was a certain hilly place running out between Judea and the land of Ephraim, x. 43. 301.

*Ephraim*, a small city, John xi. 54. in the confines of the tribe of Ephraim, 2 Chron. xiii. 19. but in the tribe of Benjamin, in the wilderness of Bethaven, and near to that of Judea, in or near the way from Jerusalem to Jericho. It was seated in a fruitful valley, and famous for the best flour, x. 43. 103. 357.

*Esdrelon.* See *Great Plain*.

*Essenes.* See *Kenites*.

*Ëtam* fountain, say the Jews, is in the way betwixt Hebron and Jerusalem. But if it be the same with Nephtoa, Josh. xv. 9. then it lies not south as Hebron, but

west. The waters of this were not conveyed into the city but the Temple, and the overplus of what was used there, flowed thence into the valley that lay between the temple and Jerusalem, and emptied itself by the water-gate into Kidron, x. 348, 349, 371.

*Etham*, wilderness, the same with Shur, Num. xxxiii. 7, 8. Exod. xv. 22. The Red Sea so pointed into this wilderness, that it was on both sides of the point of the sea, ii. 117.

*Ethiopia*. See *Cush*.

*Euphrates*, often called the 'River' in Scripture, Ezra iv. 10, &c. divides Syria and Arabia from Mesopotamia, and then joining with Tigris falls into the Persian Gulf. It is called in the Samaritan version, 'Salmaah,' x. 337, 338.

*Exion Gaber*, the thirty-second mansion of the Israelites in the wilderness. Thence the fleet set out for Ophir, ii. 130. 202.

*Gaash Hill*, where Joshua was buried, perhaps the same with that Gelaad, Jud. vii. 3. (which is by the LXX rendered Gaash) and might it not be so called upon the account of the Pillar of Witness, Josh. xiv. 26. that was built there a little from Sychem? x. 303, 304.

*Gabala*, a midland city of Phœnicia. Ptol. x. 234.

*Gabara*, *Geber*, or *Tarnegola* (these two signifying the same, viz. a cock), the Upper to distinguish it from another of that name, one of the three great cities of Galilee. It was seated beyond Cæsarea Philippi, and the utmost bound of the land north, x. 157, 158. 235. 362.

*Gad*, tribe, had Reuben on the south, Manasseh north, Jordan on the west, and Gilead mountains and Arabia east, ii. 134.

*Gadara*, or *Hippopodion*, the metropolis of Peræa, washed by the river Hieramax, from Tiberius sixty furlongs, and near to Gergesa. Two places of the name: it was first Gazara or Gezar. It was one of the cities of Decapolis and of heathen jurisdiction, and gave name to the country about it, x. 143. 239. 241. 383.

*Galilee*, contained Issachar, Zebulun, Naphtali, Asher, with part of Dan, and Peræa. It was bounded north by Lebanon and Syria; on the west by Phœnicia; on the south by Samaria. It was divided into three parts, the Upper (so called because it abounded in mountains), which contained Asher and Naphtali, and was eminently called 'Galilee of the Gentiles,' and sometimes Gilgal, Deut. xi. 30. And secondly the Lower, which contained Zebulun and Issachar, and because it was champain, was called

the Great Field. And thirdly, the Vale, which is the border of Tiberias. Josephus saith, there were two hundred and four cities and towns in Galilee, that were more eminent and fortified, iii. 386. v. 144, 145. x. 118, &c. 137. 163. 279, 280. 318, 319. Galilee, although undervalued by the Jews, had been renowned for many achievements, v. 151. Bethshean, the beginning of Galilee, a most fruitful, pleasant place, x. 119; Caphai Hananiah, the middle of Galilee, 120; the disposition of tribes in it, 121; the west coast of Galilee, 122, and northern coast of Galilee, 123; sea of, 133; customs of, 158; dialect of, 159; whether the transjordanian country was ever called Galilee; whether Peræa (properly so called) did not once go under the name of Galilee, 279; limits of, 380. The way from Galilee to Jerusalem described, xii. 261, &c.

*Gamala*, a fortified town in Batanæa, in the Lower Gaulonitis upon the lake of Genesaret over against Tarichæa, and that gave the name to a region about it, x. 155. 169. 284.

*Gath Hopher*, a town in Zebulun, Josh. xix. 13. and from whence was Jonah the Prophet, 2 Kings xiv. 25. iv. 160.

*Gaulonitis*, the Upper and Nether, within Batanæa, so called from Golan, once the chief city of Bashan, x. 166. 284.

*Gaza*, or *Asxa*, and, by Eustathius, *Jone*, in the tribe of Judah. There were two, the Old and the New; the former was destroyed by Alexander, and therefore called Desert. It was from the bay seven furlongs (which was, saith Ptol. in long. 65. 45. but more probably 65. 26.) from the river of Egypt forty-four miles; from Azotus thirty-four miles; from Ascalon ten (or sixteen) miles; from the Dead Sea fifty-five miles; from Petra in Arabia one hundred and ten miles, ii. 146. iii. 195. x. 30, 31. 193, 194. 251, &c. 327. 328.

*Gasa*, the New, was built nearer the bay, was called Majuma, and afterwards Constantia, and named so by Constantine after the name of his sister, saith Eusebius; or as Sozomen, of his son Constantius, iii. 195.

*Gaza*, there was another in Ephraim, 1 Chron. vii. 28. viii. 446. A city and a mart, both famous, x. 30.

*Gedor*, a town in the mountainous part of Peræa, x. 165.

*Gema*, a city in the extreme parts of Samaria, next adjoining to Issachar; near to Nain, if not the same with it, x. 296.

*Genesaret*, lake, Lake v. called Cinnereth, Num. xxxiv. 11. and the sea of

**Galilee**, John vi. and **Tiberias**, John xxi. is one of the seven seas that (the Jews say) compass the land. It is about six miles broad and sixteen long, saith Pliny; but Josephus twelve and a half, and Biddulph twenty-four in length, and in breadth fifteen. From the head of Jordan to the south part of it, was about forty miles; from Samochonitis, fifteen. It was within the tribe of Naphtali, and not out of it as the maps mistake. See the scheme of it, x. 226. In the middle of it was a famous whirlpool, called *Miriana*, v. 163, 164. x. 14. 121. 133. &c. It was so called from

*Gommaritis*, a region near the lake, thirty furlongs in length, and in breadth twenty. A very pleasant and fruitful place, abounding in the gardens of great men. From whence it had its name, x. 146.

**Gerar** had an affinity to **Ascalon**, x. 30, 31; now called **Gadara**, 143, 143.

**Gargala**, a town very near **Gadam**, and so called either from the *Gargasites*, a people of Canaan; or from its clay soil, *Gargishta* signifying 'clay'. It gave name to the region so called, which comprehended in it the regions of **Gadara**, **Hippo** and **Magdala**, x. 143, xi. 392, 393.

**Gertira**, the hill upon which the blessings were pronounced. It was near to **Sychem**, and had upon it springs and gardens. Upon this, the temple of the Samaritans was built in the time of **Alexander the Great**, forty years after the second temple, in opposition to that of **Jerusalem**, and flourished there about two hundred years, and at last was destroyed by **Hyrcanus**. Whether over against **Gilgal** or not, v. 92, 93. x. 109, 110, 162.

**Geshur**, was twofold, one in **Syria**, **Josh. xiii. 13.** near to **Hermion**, v. 11. Hither **Absalom** fled, 1 Sam. xiii. 8. The other near the **Amalekites**, 1 Sam. xxvii. 8; ii. 183.

**Gesor**, on the shore of the **Mediterranean Sea**, 1 Kings ix. 15, which, according 'the Syrian dialect' passed into **Gadara**. It was a Levitical city in the tribe of **Ephraim**, **Josh. xvi. 3. xxi. 21.** x. 142, 243.

**Gilead**, of **Saul**, it signifies 'Saul's hill'; it was about thirty furlongs from **Jerusalem**, near to **Ramah**, and had near it the **Valley of Thorns**, perhaps the valley under the rock **Senah**, 1 Sam. xiv. 4. x. 87.

**Gibeon**, lay north of **Jerusalem**, in the way to the city **Samaria**; there was a great pool of waters, where perhaps **Christ** baptised, **John iii. 22.** There in **Solomon's** time, was the greatest synagogue, the tabernacle being brought thither, after **Shihoh** fell, ii. 198. v. 57.

**Gilead**, country lay beyond **Jordan**, and was divided into two parts; there was **Mount Gilead** called so from the heap of stones, set up for a witness betwixt **Jacob** and **Laban**, **Gen. xxxi. iii. 154. 159. x. 303, 304.**

**Gilgal**, **Josh. iv. 19.** It was in **Benjamin**, and fifty furlongs, or six miles and a quarter, from **Jordan**; ten furlongs east from **Jericho**. Sometimes **Galilee** is so called, x. 91, 97, 162. See *Galilee*.

**Giscala**, a town beyond **Jordan**, not far from **Gadara**, x. 164.

**Golasa**, a city, whence is *Gaulonitis*, x. 166.

**Gophna**, the next Toparchy of eleven to **Jerusalem**. There was a city also of that name, betwixt **Cæsarea** and **Jerusalem**, and it is likely was in **Judah**, x. 107, 301.

**Gozan**, 2 Kings xvii. 6, a river in **Media**, whither the ten tribes were carried, called *Ginzak* by the Jews, is like *Gagzanites* in **Ptol. xii. 572.**

**Gush Chalah**, in the tribe of **Asher** famous for olives and oil, x. 85. 104, 558.

**Halac**, 2 Kings xvii. 6, a city whither the ten tribes were carried; the Jews call it *Halwaoth*, or *Chalzon*, perhaps for *Chalvaon*, which agrees with *Alvanis*, a city in **Mesopotamia**, that **Ptolemy** placeth in long. 74. 15. lat. 35. 20. xii. 571.

**Hamath**, was the utmost point of the land north, and is by some of the Jews understood to be **Antioch**, by others **Epiphania**. There were some kingdoms named from it, as **Hamath-Zoba**, &c. ii. 202, 232. x. 266.

**Haradah**, is the twenty-first mansion of **Israel** in the wilderness; *Hashmonah*, is the twenty-sixth mansion, ii. 130.

**Heresheth**, of the **Gentiles**, **Judges iv. 2.** hath its name from **Choraskin**, woody places, and was in **Naphtali**, x. 170.

**Hauras**, was one of the mountains on which were placed the signal fires, perhaps some part of **Anti-Libanus**; and might have its name either from the **Syriac** word *Havar*, which signifies 'white,' or from the **Hebrew** word *Hor*, which signifies 'a cave,' being white with snow, and hollow with subterranean passages. However, it was situated in the extreme parts of the land toward the north, **Ezek. xlvii. 16. x. 284, 285.**

**Hazar**, is a frequent name in the south of **Judah**, as **Hazar-addar**, **Hazar-gaddah**, **Hazar-Shea**, **Hazar-Sueh**, &c. and it signifies a plain or champain betwixt hills, x. 10.

**Hazer-Esas**, **Numb. xxiv. 9.** In the **Roman** copy is 'Arsenain,' it was the ut-

most bound of the land toward Syria, x. 294.

*Haserim*, the region of the Avites; it was a part of New Idumea, x. 193.

*Hazereth*, the twenty-fifth mansion of the Israelites, ii. 128.

*Hazer*, Josh. xi. 4. is called *Nasor*, 1 Mac. xi. 63. the metropolis of Canaan, that is, of the northern country, which is known by that name. It lay on the lake Samochonitis. See *Cæsarea Phil.* x. 133.

*Haxson Tamar*. (See *Egeddi*.) Is *Egeddi*, x. 201.

*Hebrews*, Acts vi. 1. were Jews dwelling in Judea, to whom the Hebrew, that is, the Syriac or Chaldee, was the mother tongue, iii. 189. 332. xii. 566.

*Hebron*, signifies 'consociation,' and it was so called perhaps from the pairs buried there; for here, they say, Adam and Eve, Abraham and Sarah, Isaac and Rebecca, were interred. It was in the hill-country of Judah, Josh. xxi. 11. south of Jerusalem, but a little toward the east, and might be seen from the towers of it, say the Jews. It was a city of refuge inhabited by the Levites, but the fields and villages belonged to Judah. It had several cities within its jurisdiction. Here John Baptist was born, and probably Christ conceived, ii. 175, 176. iii. 25. iv. 166, 167. 180. 255. x. 97, &c. 202. 376.

*Heliapolis*, a city in Cælo-Syria, Ptol. placeth it in long. 68. 40. lat. 33. 40. x. 239.

*Hellenists*, Acts vi. 1. are Jews dwelling in foreign parts among the Greeks, and whose mother-tongue was Greek, iii. 206. 332. xii. 566.

*Hermom*, or 'the mountain of snow,' at *Cæsarea Philippi*, and near the springs of Jordan, x. 128, 129. 331.

*Hermos*, the Lees; Borchardus placeth it south of Tabor, which without question is from a misconstruction of *Psal.* lxxiii. 12. x. 294. 331.

*Herodium*, a castle upon a mountain in the extreme part of *Peræa*, south, toward *Mqab*, near *Machærus*, built by Herod the Great, who was buried about eight furlongs from it. Here Herod Antipas entertained his lords, when Herodias danced before them. It was two hundred furlongs, or twenty-five miles, from *Jericho*, x. 277. 280. 328, 329.

*Heshon*, a city in the mountains part of *Peræa*, x. 165.

*Hiramiasse*, or *Jamoc*, a river, near to which stood *Gadara* beyond Jordan, x. 143.

*Hinnom*, valley of, x. 80.

*Hippo*, or *Suatha*, being of the same signification, in the land of Tob, and re-

gion of *Gergesa*. It was thirty furlongs, or about three miles from *Tiberias*; beyond *Magdala*, from Jordan, two miles, and betwixt that and *Bethsaida*. It was for the most part inhabited by Gentiles, x. 144, 145. 359. xi. 311. 393.

*Hittites* were the northern inhabitants of Canaan; and so the kings of Tyre and Sidon are called kings of the *Hittites*, 1 Kings x. 29. xii. 220.

*Hor*, the mountain where Aaron died, and the thirty-fourth mansion of the Israelites in the Wilderness; and the same with *Moseroth*, &c. ii. 132. 136, 137. From hence those that inhabited the land, afterward possessed by the Edomites, were called *Horites*, or *Horims*, Gen. xiv. 6. ii. 89. x. 269. 288. It is also another mountain in the northern coast of the land, Numb. xxxiv. 7, 8. so that which is inwards of it, is within the land; what is without it, is without the land. It was called by the Jews *Amanah*, by others *Amanus*, x. 9. 128. 361.

*Horeb* mountain, the same with *Sinai*, where the law was given. This gave name to the wilderness of *Horeb*, ii. 137. iv. 354.

*Hormah*, a city in the tribe of Simeon, ii. 146.

*Horonaim*, Jer. xlviii. 34. called by Josephus 'Horum,' a city in Moab betwixt *Zoar* and *Eglah*. Ptol. long. 67. 20. lat. 30. 30. x. 333.

*Jabesh-Gilead*, was in Manasseh beyond Jordan, six miles from *Pella*, upon a mountain, as they go to *Gerassa*, saith Jerome. *Elijah* came from hence, ii. 149. 166. 216.

*Jabneh*, 2 Chron. xxvi. 6. called by the Gentiles *Jamnia*, by the change of *Beth* and *Mem* (not *Jamnia*, as *Antoninus*), and 'Ivelyn' afterward, was in Judea on the sea-coast, three leagues south from *Joppa*; two passæ or eight miles from *Azetus* (as *Benjamin*), or as *Antoninus* two miles, from *Diopolis* twelve miles, and from *Ascalon* twenty miles. Here the Sanhedrim sat first after its removal from Jerusalem. Ptolemy placeth it, long. 65. 40. long. 32. O. iii. 201. 388. x. 34. 255. 300. viii. 450.

*Jacob's Bridge*, over Jordan, between the lake Samochonitis and *Genesareth*, in the way that leadeth to *Damascus*: so *Biddulph*. But it is probable it was lower, betwixt *Suecoth* and *Zartana*, x. 310—313.

*Jamnia*, same as *Jabneh*, x. 34.

*Jannith*, a town in the Upper Galilee, fortified by Josephus, x. 119.

*Japha*, a town in the Lower Galilee, fortified by him, x. 119.

*Ibleam*, in Manasseh, on this side *Jer-*

dan, Josh. xvii. 11. and not far from Megiddo, 2 Kings ix. 27. ff. 228.

*Iconium*, a city in Lycaonia, and the most famous of the fourteen cities that were in tetrarchy; near to it were two lakes, the greater, called Coralis, and the less, Trogitis, viii. 472.

*Idc*, otherwise called Enhydra, between Tyre and Sarepta, x. 123.

*Idumea*, or Edom, of old, lay between Amalek and Ammon, and the Red Sea, south, and is called Idumea the Great; but in process of time, especially after the captivity, it was enlarged, and took in all Simeon, and so up as far as Azotus, and part of Judea, as far as the Dead Sea, east, and almost to Hebron, north, which was called Judæo-Idumea; Idumea the New, or the Less, Mark iii. 8. ii. 181. 220. 253. x. 10, 11. 190, 191. 195. 200. 337. 399.

*Jenysus*, a town upon the borders of Arabia and Syria, saith Herodotus; but where that town was, is uncertain. The Talmudists mention Jenush among the towns, which, they say, are in the confines; but the situation doth not agree, x. 216.

*Jericho*, or 'the city of palm-trees,' the second to Jerusalem, was in the tribe of Benjamin, from Jerusalem about nineteen miles, and about eight or ten from Jordan; celebrated for rare schools, and a royal palace: the men of Jericho famed for six things, x. 93. 95. It was situated in a plain, but compassed with mountains like a theatre; it was famous for its balsam and waters, x. 90. &c. 203, 204.

*Jerusalem*, the city of, ix. 44. 215. The parts of, 47. The streets of Jerusalem were swept every day; and money, found there in the time of feasts, was called tenths or tithes; so also what was found at any time, x. 216. Some families of, 374. Jerusalem once called Salem, being compounded of Jireh and Salem, and why; under what latitude. It was holy above other cities; there were no gardens in it, &c. xi. 44. 46. The parts of Jerusalem, 47. 51. It had in it Acra Bezetha and Millo, 52. It had many hills in it, 47, 48. Memorable places in it were the several streets, the ascent to the Temple, some courts, pools, stones, &c. 71. 73. The reason of the destruction of Jerusalem, gathered out of the Jewish writers and out of the Scriptures, xii. 186. The destruction of Jerusalem, and the Jewish state is described as if the whole frame of the world was to be dissolved, xii. 433. vi. 290. See *Jerusalem*, in the preceding index, and the separate description of it.

*Jeshamah*, a neighbouring city to Tsippor, where the records of Tsippor were laid up, x. 154.

*Jezebel*, (seems to be in the tribe of Issachar, Josh. xix. 18.) In it was the palace of Ahab. It gave name to the valley of Jezreel, otherwise called Esdrelon, Judith i. 8. and the Great Plain, that ran far down, where was a river that discharged itself into Jordan. See *Great Plain*, ii. 229. x. 313, 314.

*Jim*, a town whose houses were in Judah, but the fields in Dan, x. 89.

*Jon*, 1 Kings xv. 20. seems to be beyond Dan, the city, or in the extremest borders of the land on that side. The Alexandrian copy reads it 'Nain,' v. 143. x. 294.

*Jonian Sea*, reached from Egypt to Gaza, and was so called from the Ionians that were seated in Egypt near to it, x. 327.

*Joppa*, *Japho*, Josh. xix. 46. Acts ix. 36. Jewish university at, iii. 44. A famous port-town, betwixt Cæsarea and Azotus, and from the former a day's journey and a half, viii. 221. x. 34.

*Jordan* ariseth in the region of Daphne, near to Lebanon, not out of two fountains, but one that is in a cave called Panium, and is called Jordan the Less, till it falls into the lake Samochonitis: thence forward it is called Jordan, and falling into the lake of Gennesareth, ends in the Dead Sea. To the utmost point of which, or the desert of Haran, from the head of the river, is about one hundred miles. In some places, it was not above twenty or thirty yards over, and had fords. In this river was Christ baptized, and probably where the waters were divided by Joshua, ii. 297. iv. 304, 305. 412, &c. x. 129—131. 205, &c. 249. 311. Israel's passage through Jordan was very many miles, taking up about all the length of the river that was in Judea, iv. 305. 414. The waters thereof were opened twelve miles when Israel passed through, x. 96.

*Jordan* region, lay betwixt Jordan and Jericho, and so on this side of the city and that, and also toward Jerusalem, x. 203.

*Jordan* transmarine, x. 310.

*Jotopata*, or Jodaphath, a town in the Lower Galilee, x. 119. 155. There was a valley of that name, x. 106.

*Ishmaelites*, near to the Midianites and Medianites, with whom they lived so promiscuously, that any of them did indifferently bear any of these names, Gen. xxxvii. 28. 36. ii. 102.

*Issachar* tribe, was the most southern part of Galilee, lying betwixt Zebulun north, and Manasseh south. Its length was southward the sea of Gennesareth, but not quite reaching to it, to Carmel, Kishon, and the Great Sea. Its breadth

north to south, from Manasseh to Mount Tabor, and with Zebulun, was about fifteen miles. Issachar, say the Jews, is like a strong or bony ass, Gen. xlix. 14. low before and behind, and high in the middle; and conches between two borders, that is, the valleys of Pisan and Jesreel, x. 121, 122. 295, 296. 317, 318. 324.

*Iturea*, the same with Auranitis in Josephus. It was so called either from Jetur, a son of Ishmael, Gen. xxv. 15. or from Hitturi, which signifies 'under-digging,' and so it sounds the same with 'Troglodytis,' the country of those that dwell in caves; the country being famous for caves: for which reason Pliny and Strabo speak of an Iturea in Cyrrhæstia and Chalcis. It was beyond Jordan, and lay edging upon Arabia, but was in Syria, iv. 251, 252. x. 286, &c. 289.

*Judea*, as a division of the country, contained the tribes Judah, Benjamin, Simeon, and Dan, and is ordinarily called 'the south,' by the Rabbins, in opposition to Galilee, iii. 386. x. 29. As a tribe, it was divided into the 'mountains, the plain, and the south,' Numb. xlii. 30, &c. The south lay toward Seir and Amalek, from the inlets into the land, at the utmost part of the Dead Sea, having the Philistines upon the west: this part reached to the rising of the mountains, not far below Hebron. The mountains, called in Scripture, 'the hill-country of Judah,' Josh. xxi. 11, &c. and by the Jews, the 'Mount Royal,' began about Hebron, and ran along northward to and beyond Jerusalem, having the plain or flat of Jordan skirting all along upon their east side, till Samaria and Galilee brought in another denomination. The plain joins to the mountainous country on the east, and though more level and low than that, yet hath its hills. To the plain eastwardly joins a valley, lower than the plain, which is the coast of Sodom, and at length that of Jordan. This tribe was incredibly populous, and had several privileges, as the intercalation of the year, &c. iv. 130. x. 21, 22. 26, 27. 45, 46. 197. Customs of, 158.

*Judah-Wilderness*, Josh. xv. 61. Psal. lxxiii. title, was in Idumea the Less, or the wilderness of Engeddi.

*Judea-Wilderness*, for so they are to be distinguished, was betwixt Jericho and Jordan, and from Jericho onward toward Jerusalem, both of them comparatively desert, but both populous, and had many towns. Here John first taught, Matt. iii. 1, and Christ was tempted, whether two miles from Jericho at Quarantania, as it is pointed out by some, or farther southward along the banks of the Dead Sea,

as the more desert place, iv. 354, 355. x. 200, 203; 204. 326.

*Julias*, formerly Betharamphtha, built by Herod and called 'Julias,' in honour of the emperor's wife; it was in Peræa, near to Jordan, and at the influx of it into the lake Gennesareth. The maps have placed it farther off, x. 168. There were two cities of this name, one built by Herod, the other by Philip. See *Bethsaida*.

*Karchim*, or Karuthim, a place of note among the Jews for the best wine, x. 104.

*Kedar*, a country in Arabia, Gen. xxv. 13. Isa. xxi. 13. 16, where the inhabitants lived in tents, Psal. cxx. 5: ii. 263.

*Khelathah*, the nineteenth mansion of the Israelites in the wilderness, ii. 130.

*Keila*, where David raised the siege of the Philistines; (it was in the tribe of Judah, Josh. xv. 44.) It was, say the Jews, famous for figs, ii. 171. x. 104.

*Kenites*, were of two sorts. 1. The descendants of Canaan, who were, it is likely, so called from some Cain, a person of renown in that family. These were planted east of Jordan, Gen. xv. 19. Numb. xxiv. 21, whereabouts Moab and Ammon were seated, ii. 329. 501. 2. There were of that name of the posterity of Jethro, father-in-law of Moses, so called from the country Kain, Numb. xxiv. 22, who came with Joshua and Israel into the land of Canaan, and first resided about Jericho, the city of palm-trees, Judges i. 16, and afterward removed into the south of Judah, upon the coasts of the Amalekites, and in Saul's time were mingled with them. These Kenites were the root of the Rechabites, Jer. xxiv. and 1 Chron. iii. 55. And from them came the Essenes (a people that live alone, and of all other nations most to be admired; they are without any women, &c. saith Pliny), who succeeded them in their habitation and austerity of life, residing on the western shore of the Dead Sea. These were called Salamæans (and so the Kenites are constantly translated by the Chaldee Paraphrast. These were some of the Kenites in Galilee, Judges iv. 17, ii. 146. iii. 405. x. 17. 325, 326.

*Kenizzites* were by original Canaanites, called so perhaps from one Kenaz of that family. They dwelt east of Jordan, whereabouts afterward Moab and Ammon planted: and were one of the 'ten,' though not of the seven, nations the Jews say they were to possess, x. 268, 269.

*Ketaarah*, a little city, fortified from the time of Joshua, that belonged to Tsippor, and was near to it, x. 154.

*Kibroth-hattaavah*, or the graves of



lust, Numb. xi. 34, the thirteenth mansion of the Israelites in the wilderness.

*Kiriath Arba*, x. 379.

*Kiriath-jearim*, 'the city of the woods,' Psal. cxxxii. 6, was formerly called Beale, 2 Sam. vi. 2, or Baalath, 1 Chron. xiii. 6, and was sometime reckoned to Judah, sometime to Dan, Josh. xv. 29, and xix. 44; that is, the houses were of Judah, and the fields of Dan, ii. 164, 165. x. 89.

*Kir-haraseth*, a city in Moab, 2 Kings iii. 25: iii. 223.

*Kirion*, or *Amana*, a river in the way to Damascus, x. 128.

*Kishon*, a river that pours itself into the sea, not far from Carmel, on the south, 1 Kings xviii. 40, and not, as some place it, on the north, of it. It is called an 'ancient river,' Judges v. 21, or river of their antiquities, because in ancient times it was a water of much idolatry amongst them, ii. 154. x. 123.

*Kubi*, town of, x. 107.

*Lachish*, a city, in the tribe of Judah, Josh. xv. 39, where Amaziah was slain, ii. 232.

*Lake of Gennesareth, Galilee, Tiberias, and Cinnereth Sea*, all one, v. 164. In the Old Testament, called the sea of Cinnereth, in the New also the sea of Galilee, and sea of Tiberias, x. 133.

*Lake of Samochonitis*, in Scripture, is the waters of Merom, &c. x. 132.

*Land of Israel*, how divided by the Jews, x. 5. The land possessed by those that came up out of Babylon, was divided into three parts, 7. Several great mysteries and offices confined to the land of Israel, ib. The Talmudic girdle of the land under the second Temple, what, 8. A great part of the land, viz. South Judea, was cut off under the second Temple, 10. Jewish Idumea, what part of the land, ib. The seven seas, according to the Talmudists, and the four rivers compassing the land, what, 12. A description of the sea-coasts thereof out of Pliny and Strabo, 22, &c. Towns on the limit of the land, 170. Land of Israel was the land of the Hebrews before it was the Canaanites'; the original title of it from the confusion of tongues, 262. Its breadth and length, 249, 256, 369.

*Lodicea*, Coloss. iv. 16, a city of Asia the Less, and in the province of Phrygia Pacatiana, one of the seven churches, iii. 255, 300, 330. There was also a city of that name near Lebanon, x. 287.

*Lasha*, called also by the heathens Callirhoë, and by the Jews Chammath Pelah, to distinguish it from Chammath Gadara, was on the north-east part of the

Dead Sea, as *Sodom* was, on the south, Gen. x. 19. It was famous for its warm spring of a medicinal nature, x. 201, 226.

*Lebanon*, a large hilly country, and so called from *Laban*, 'to be white,' because of the snows that lie continually upon it; so Deut. xi. 24, &c. It is often translated by the Greek interpreters, *Anti-Libanus*; and is called sometimes by the Talmudists, *Bala*. There was upon it a forest, and there Solomon built him a summer-house, ii. 202. v. 61. x. 363.

*Lebba*, a sea-coast town in Galilee, near unto Carmel, from whence perhaps Judas was surnamed *Lebbeus*, Matt. x. 3: xi. 171, 172.

*Lemba*, a city of Moab, x. 242.

*Lesbos*, a pleasant island in the Ægean Sea, betwixt the promontory *Assos*, and the island *Chios*. It was otherwise called *Mitylene*, Acts xx. 14, from the chief city that was so named. Thither did *Tiberius* banish *Junius Gallio*, a friend of *Sejanus*, viii. 94.

*Libnah*, the seventeenth mansion of the Israelites in the wilderness, ii. 130. There was also of that name a city in the tribe of Judah, Josh. xv. 42: & Chron. xxi. 10. It was a city of the Levites, Josh. xxi. 13: 224.

*Lod*, in the tribe of Benjamin, Neh. xi. 35. This is also another name for *Lydda*, x. 38, 260. See *Lydda*.

*Lodebar*, a city beyond Jordan, near *Mahaneim*, 2 Sam. xvii. 27, where lived *Eliam*, or *Ammiel*, the father of *Bathsheba*, 2 Sam. xi. 7. 1 Chron. iii. 5: ii. 182.

*Lod's Cave*; the maps shew it in Judea, at the northern coast of the Dead Sea; but it was near *Zoar*, in the land of Moab, x. 16, 200.

*Lycœonia*, Acts xiv. 6: a province of the Lesser Asia, bordering upon *Galatia* and *Caria*. These are hills that are plain, cold, and naked, and pastures for wild asses, which begin at *Iconium*, saith *Strabo*, viii. 472, 473.

*Lydda*, Acts ix. 35, 36. The authors of the maps have held *Lod* and *Lydda* for two towns; *Lod* not far from *Jericho*, and *Lydda* not far from the Mediterranean Sea; when there is no difference, unless that is Hebrew, this Greek: an error perhaps from *Lod* and *Hadid*, that are framed into one word *Lodadi*; by the Seventy interpreters, Ezra ii. 33. Neh. vii. 37. This was called by the Gentiles *Diospolis*, and by the Jews *Lodicea*. It wanted little of the bigness of a city, though a village, and of all places next *Jabneh* and *Bitter*, was most eminent for its schools, where *R. Akibah* sat president. It was seated in a plain, not in the tribe of *Ephraim*, as it is placed in

- some maps, but in Judea, and was a day's journey west from Jerusalem, not far from Joppa; forty miles from Caesarea, and thirty-two miles from Ascalon, saith Antoninus, and had, according to Ptolemy, long. 66. 0. lat. 32. 0. From Lydda to the sea was vale, and to Eumaus plain, iii. 201, 202. 396. x. 21, 22. 204. 250. 260, 261. 299, 300.
- Lystra*, a city of Lycaonia, Acts xiv. 8: viii. 473.
- Maachathites*, are by the Jews called Epicerites, Deut. iii. 14. Josh. xiii. 13, being, it is probable, so called in their time. Epicurus is, in Ptolemy, on the east of Jordan, long. 67. 0. lat. 31. 0. x. 279.
- Macedonia*, a country north of Greece, that had in it several cities of note; as Philippi, Thessalonica, Nicopolis, and Berea, &c. In the Notitia there is a distinction betwixt Macedonia, strictly so called, and Macedonia Salutaris, iii. 224. 326. 254. 260. viii. 137. x. 197.
- Macherus*, called in the Talmud, Macvar, a castle in the mountainous part of Peræa, and the south bound of it toward Arabia or Moab, near Arnon, and the shore of the Dead Sea. Here, John the Baptist was imprisoned; and this was the bound betwixt Herod and his father-in-law Aretas, the Arabian king, whose daughter he put away, when he took Herodias, v. 60. 77. x. 165. 329, 330. xi. 309.
- Machir*, half Gilead, beyond Jordan, ii. 154.
- Machpelah*, the burying-place near Hebron, x. 99.
- Magdala*, sometimes called 'Magdala Gadara,' from its neighbourhood to Gadara, was a sabbath-day's journey, or two miles, from Chammath, one mile from Jordan and from Hippo. From hence perhaps was Mary called 'Magdalene,' if not from Magdal, that signifies 'folding' or 'curling hair,' x. 143, 144. 226. xi. 211. 354, 355.
- Magdalu*, a place where Pharaoh Necho obtained a victory over the Syrians, saith Herodotus, which seems to be the same with what is related, 2 Kings xxiii. 33, concerning his battle with Josiah in Megiddo, x. 216.
- Makeloth*, the two-and-twentieth mansion of the Israelites in the wilderness, ii. 130.
- Manasseh* tribe, was half on this, half on the other side Jordan. That on this side, extended itself in length east and west from Jordan, to Dor on the Mediterranean Sea; in latitude from Ephraim to Bethshean, x. 313. Manasseh beyond Jordan, was the most northern of those that were there situated, ii. 134.
- Mansions* of the Israelites in the Wilderness, ii. 24.
- Marah*, the fifth mansion of the Israelites in the wilderness, where they murmured for want of water, ii. 117.
- Marisa*, a town in Idumea the Less: Josephus, x. 11.
- Masada*, in Hebrew, 'Matsada,' which implies 'fortification,' taken from 1 Sam. xxiii. 14. and 24. A castle built on a rock, in the wilderness of Judah or Engedi, near the Dead Sea, but not on the utmost north coast, as the maps, for it was the south bound of Judea. Here David composed that psalm, 1 Sam. xxiv. 1, and he calls the place, 'the rocks of the wild goats,' x. 200.
- Mearah* beside the Sidonians, Josh. xiii. 4. There were waters allowed by the Jews (probably of the same kind with those of Tiberias), x. 142.
- Medeba*, a city of Moab, Numb. xxi. 30. in the tribe of Reuben, x. 241, 242.
- Megiddo* Valley, where Josiah was slain, 2 Chron. xxxv. 22. This is alluded to, Zech. xii. 10. It was in Manasseh, Josh. xvii. 11. in the borders of Zabulon, near the river Kishon, Judges v. 19: ii. 279. See *Magdalu*.
- Melita*, now called Malta, an island in the Sicilian Sea, and in the middle betwixt that and the shore of Africa, being eighty-eight miles from Pachynus in Sicily, on the east, and eighty-four from Ceme-rina in the south, and one hundred and thirteen from Lilybæum, looking toward Africa. Ptolemy placeth it long. 38. 45. lat. 34. 40. Here St. Paul was shipwrecked, iii. 289. viii. 496.
- Mero*, a town in the Upper Galilee: Joseph. x. 10.
- Meroe*, is the chief city of the African Ethiopia, and seated in an island of the same name, and which is made by the river Nile westward, and the river Astabora eastward; from whence perhaps the eunuch came, Acts viii. 27, which may call to mind, Zeph. iii. 10: viii. 447.
- Merom-waters*. See *Samochonitis*.
- Meros*, a town in Galilee that lay very near the place, where the battle was fought betwixt Israel and Sisera, ii. 154, 155.
- Mesopotamia*, or Aram Naharaim. Geographers distinguish betwixt Mesopotamia, and Babylon or Chaldea. So Ptolemy, Mesopotamia lieth south of the country of Babylon: and yet Babylon may be said in some measure to be in Mesopotamia, because it lay between Tigris and Euphrates, but especially in Scripture-language, for it was beyond the river. Chaldeans are therefore said to be of Mesopotamia; and Strabo saith, that Mesopotamia, with the country of Babylon, is contained in the great com-

pass from Euphrates to Tigris. The Mesopotamian or Chaldee language was spoken in Assyria, Chaldea, Mesopotamia, Syria, Coelo-Syria, &c. ii. 150. viii. 54. 417, 418.

*Matheg Ammah*, or 'the bridle of Ammah,' 2 Sam. viii. 1, because there was a continual garrison of the Philistines in the hill Ammah, 2 Sam. ii. 25, which the Philistines of Gath used as a bridle to curb those parts, ii. 180.

*Michmash*, was eastward from Bethaven, 1 Sam. xiii. 5, and seemed to be upon the confines of Ephraim and Benjamin, Isa. x. 28: ii. 256.

*Middin*, a town in the wilderness of Juda, Josh. xv. 61. The Greek puts *Ænon* for Middin; *Ænon* being in signification, 'a place of springs;' and Middin, 'a place of those that draw waters.' So in the Hebrew we find Middin, Judges v. 10, which, if rendered 'Ye that dwell by Middin,' Kimchi will warrant it, who, in his notes upon the place, saith, 'Middin is a city mentioned in Joshua,' and it follows, ver. 11, 'among the places of drawing waters,' as explaining the other, x. 326.

*Midian* was twofold; the one south of Canaan toward the Red Sea, and near to Amalek, whither Moses fled, and where Jethro lived, Exod. ii. 11; the other was eastward, betwixt Moab and Syria, ii. 133, 134.

*Migdal Eder*, or 'the tower of the flock;' there was one of that name, Gen. xxxv. 21, about a mile from Bethlehem, and whereabouts, it hath been held, that the shepherds were, unto whom the angels appeared at the birth of our Saviour, Luke ii. 8. There was also another place of that name, spoken of in the Rabbin, situated on the south side of Jerusalem, and so near the city, that there was no town round about within that space, or betwixt that and the city, iv. 188. x. 221.

*Migdal Zabaia*, or 'the town of dyers,' that was destroyed for fornication, say the Jews, x. 107.

*Migron*, a town in Benjamin, Isa. x. 28: ii. 256.

*Miletus*, Acts xx. 16, a port town to Ephesus, and near to it, iii. 295, 296.

*Millo*, in Jerusalem, what, x. 53, 54.

*Mitcheah*, the five-and-twentieth mansion of the Israelites in the wilderness, ii. 130.

*Mizaar*, or Mizar, Psal. xlii. 6, seems to be the hilly part of Zoar, whither Lot would have fled. Gen. xix. 20, O let me escape to this city, is it not Mizaar, or a little one? So that the hill Mizar, may be the same as if it had been said, the hilly part of the little hill Zoar. The reasons of which are two: 1. As Her-

mon was near the springs of Jordan, so the hilly part of Zoar lay hard by the extreme parts of Jordan in the Dead Sea; and the Psalmist seems to measure out Jordan from one end to the other. 2. As David betook himself towards Hermon in his flight from Absalom, so when flying from Saul, he betook himself to Zoar in the land of Moab, 1 Sam. xxii. 3, and so bewails his condition, as banished to the utmost countries north and south that Jordan washed, x. 331.

*Mizgah*, a place near Tiberias, of an unwholesome air, x. 230.

*Mizpeh*; there were several places of this name in Scripture. 1. One in Gad, called Ramath-Mizpeh, Josh. xiii. 26. 2. In the north part of Manasseh beyond Jordan, near Hermon, Josh. xi. 3. 8. 3. In Moab, 1 Sam. xxii. 3. 4. Not far from Jerusalem, in the confines, it is likely, of Judah and Benjamin, Josh. xv. 38. and xviii. 26. Here the Sanhedrim sat in the time of Samuel, and Saul was proclaimed king, 1 Sam. x. 17: ii. 166.

*Moab*, called Arabia of the Nomades, situated on the east of the Dead Sea, x. 329, 330.

*Modim*, 1 Macc. ii. 1, the sepulchre of the Maccabees, fifteen miles from Jerusalem, x. 248.

*Moriah*, within Jerusalem, what, ix. 213. Where situate; derivation of, 213, 214.

*Moseeroth*, theseven-and-twentieth mansion of the Israelites in the wilderness, and the same place or country with Hor, Gudgodah, and Hor-hagidgad, ii. 130. 136, 137.

*Mount Acra*, Moriah, Sion, were within Jerusalem, ix. 213, 214. Mount Olivet faced Jerusalem, and was divided from it by the Valley of Tophet, &c. 221.

*Mount Gilead*, what, and whether not the hill Gaash, x. 303.

*Mount Hor*, called Amanah in the Jewish writers, x. 128.

*Mount Macvar*, Macherus is derived from it, what, x. 165.

*Mount Olivet*, why used by Christ to preach in, iii. 140. The Mount of Olives in the Rabbin commonly the Mount of Oil, whence the name, and what was done there, x. 82. It had shops in it, 220.

*Mount of Simeon*, what, x. 106.

*Mount Tabor*, what, and where situate, x. 317.

*Mount Zeboim*, was within the land, x. 107.

*Mountain* of the Amorites, what, x. 26.

*Mountain of Snow*, with some the same with Hermon, x. 128.

*Mountain of the Temple*, how large, ix. 215, 216. Its prospect, 221.

*Mountainous country*, what, x. 27.

*Mountains*; the Black Mountains run from the bay which is near Pharan to Judea; Ptolemy. x. 330.

*Mountain of Iron*, in the south in the Desert of Sin; and another of that name was also in Peræa, x. 90. 178.

*Mountain*, where Christ was tempted, was probably beyond Jordan eastward, because his first appearing afterward was at Bethabara on that side, John i. 28. But whether Pisgah, Nebo, Horeb, or what else, is uncertain, iv. 367.

*Mount of Transfiguration*, not Tabor, but some mountain near Cæsarea-Philippi; perhaps that which, Josephus saith, was the highest, and hung over the very fountains of Jordan. It being improbable Christ should go from Cæsarea Philippi, where he was immediately before his transfiguration, through the length of almost whole Galilee, and from thence back again by a course to Capernaum, where he immediately afterwards was, xi. 405.

*Nabathæans* inhabited in and about the town Petra, in Arabia, Plin. With whom David had war, saith Josephus : x. 252. 287.

*Nain*, Lake vii. 11, so called, from the pleasantness of its situation, and probably as it is of the like signification, so was the same with Engannim. It was in the extreme borders of Issachar toward Samaria, opposite to Gema, the extreme of Samaria toward Issachar (if not the same with it) and in the way from Galilee to Jerusalem. It is two leagues from Nazareth, and not much above one from Tabor, saith Borchard, x. 294, 295. What Nain is in Josephus and the Rabbins, 206. 297.

*Naveh*, a town three miles from Chalamish, the former inhabited by the Jews, and the latter by the Gentiles of Moab and Ammon; it is uncertain where they were, x. 359.

*Nazareth*, see 2 Kings xvii. 9. the tower of Nosarim, which, if chorography would suffer, might be understood of this city, which was built like a watch-tower on the top of a steep hill, Luke iv. 29. Nazaret, in the Arabic tongue, signifieth 'help'; in the Hebrew, 'a branch,' by which name our Saviour is called, Isa. xi. i. It is in the Lower Galilee, two leagues west from Tabor, in the bounds of Issachar and Zebulun; but within Zebulun, and sixteen miles from Capernaum, iv. 160, x. 317, &c.

*Nazareses*, a tetrarchy in Cælo-Syria, near to Hierapolis, x. 320.

*Neapolis*. See *Sichem*, x. 109.

*Neardea*, a residence and university of the Jews in the country of Babylonia, viii. 270.

*Nebo*, a hill in the plains of Moab, from whence Moses had a prospect of Canaan, Deut. xxxiv. x. 201.

*Nephthali*, was in the Upper Galilee: its length was northward from Lebanon and the springs of Jordan; and southward, to the south part of the lake Genesareth, which was about forty miles. Its breadth was east and west, having Asher and the coasts of Tyre betwixt it and the Great Sea. It abounded in venison, and there was the gospel first preached, ii. 106. x. 122. 136, 137.

*Neptuah*. See *Etam*.

*Netophah*, Jer. xl. 8. (in the tribe of Judah, 1 Chron. ii. 54, and ix. 16.) ii. 301.

*Nibshan*, a city in the wilderness of Judah, Josh. xv. 62. : x. 326.

*Nicanor*, gate of, x. 65.

*Nicepolis*, a city in Macedonia, Titus iii. 12. that bore the name and badge of the victory that Augustus obtained against Antony, iii. 261, 262. x. 298. See *Emmaus*.

*Nilus*, the great deity of the Egyptians, and the chief river of Egypt, but not the same with what the Scripture calls, The River of Egypt, ii. 115. x. 21. See *Sihor*.

*Nineveh*, the chief city of Assyria, prophesied against by Nahum and Jonah, some thirty or forty years before it fell, and was swallowed up by Babylon, ii. 266. 273.

*Nisibin*, There was a noted consistory of the Jews, x. 173.

*Noaras*, a place three miles from Jericho, x. 359.

*Nob*, Isa. x. 32. was a city in Benjamin, belonging to the priests, so near Jerusalem, that it might thence be seen. Here the tabernacle was, before it was translated to Gibeon, in both which it rested seven-and-fifty years, saith Maimon, ii. 169. x. 88.

*Nomades*, were Arabians that lived in Moab, x. 329.

*Oboth*, the seven-and-thirtieth mansion of the Israelites in the wilderness, ii. 132.

*Og Wilderness*, was in Batanea, or Bashan the desert, where our Saviour fed five thousand with five barley loaves, &c. Josh. vi. 9. xii. 293.

*Olivet Mount*, faced Jerusalem, (viz. the part of the city so called), the Temple and Sion on the east, winding north, and was so called from the abundance of olives that were upon it, or rather a part of it. That part which was nearest Jerusalem being called Bethphage, from the figs that grew there; the next to that

Olivet, from the olives; and the farthest part Bethany, from the palms or dates. The foot of it was five furlongs from Jerusalem, saith Josephus. The top of it, *Acts* ii. 12. called a Sabbath-day's journey, which was about eight furlongs; or a mile; and was the place, according to the later sense of our author, where the tracts of Bethphage and Bethany met. Here our Saviour ascended, and where he got upon the ass when he rode into Jerusalem: perhaps it is the same with *2 Sam.* xv. 32, where David taking his leave of the ark and sanctuary, looked back and worshipped; which place is called by the Greek interpreters, *Ross*. On this mount was the red heifer burnt, *Num.* xix. 2. directly before the east-gate of the Temple, and from this to that was a bridge made: and upon it were two great cedars, under which, in shops, were all things sold for purification: on the top of the mount were the signal fires, to give notice of the new moon, and which by several places was signified to the captivity. On the right hand, as you stood in the east gate of the Temple, was the Mount of Corruption, in the face of the Temple. At the foot of it, towards the north, was Gethsemane, the place of oil-presses, *ii.* 185, *iii.* 152. 352. *viii.* 27, 28. *x.* 78, 79. 82—84. 218—220. *xii.* 218, &c. *viii.* 362.

*Ono*, was three miles from Lydda, and not, as the maps, near Jordan, not far from Jericho. It had a plain near it of the same name, *Neh.* vi. 2, &c. which was either the same with Saron, or a part of it. Betwixt this and Lydda, or near to them, was the Valley of Craftsmen, *Nehem.* xi. 35.: *x.* 39. 260.

*Ophir*, a place in the east part of the world, and for which they set out from Ezion Geber, a port town on the Red Sea; *1 Kings* ix. 26.: *28.* ii. 202.

*Opatos*, a city that is watered by the river Chrysorrhœos, and which Pliny reckons amongst the Decapolitani, *v.* 190. *x.* 238.

*Orbo*, *Ezek.* xxvii. 27. a city in the borders of Bethshean, whereabout Elijah was, when fed by the ravens, *x.* 245.

*Oridithon*, or The City of Birds, a little city betwixt Sarepta and Sidon, *x.* 23.

*Oronas*, a city in Moab, *Joseph.* *x.* 242.

*Orontes*, formerly called Typhon, a river springing between Libanus and Anti-Libanus, near Heliopolis; and so it should be raised higher in the map. It seems to derive its name from Hauran. *x.* 286. See *Hauran*. There was another *Orontes* near Seleucia Pieria. See *Seleucia*.

*Ostracens*, was from Rhinocorura twen-

ty-four miles, from Cassium twenty-six miles. *Antoninus*, *x.* 255.

*Paleo-Biblus*, a city in the midland Phœnicia, *x.* 234.

*Pala-Tyrus*, or old Tyrus, is thirty furlongs, or three miles three quarters beyond Tyre. It was destroyed by Nebuchadnezzar, *ii.* 295, 296.

*Palestina*, was in length, from the confines of Arabia south, to Phœnicia north; which began at Ptolemais, 139 miles, saith Pliny. Arabic was there the mother tongue, *viii.* 462. *x.* 23. 124.

*Palestina*, the Third, called 'Palestina the Healthful,' whence the name, *x.* 195, 197.

*Palmyra*. See *Tadmor*.

*Paltanah*, a place not far from Tiberias, *x.* 145.

*Paneas*, or Panium, and by the Rabbins, *Panias*, is the place whence arose the springs of Jordan; which Josephus thus describes: "Near Panium is a most delightful cave in a mountain, &c. and under the cave rise the springs of the river Jordan." Sometimes the fountain itself is called by that name; and sometimes *Cæsarea Philippi* is called also *Paneas*. To this perhaps, *Acts* vii. 43. may have a respect, and *Hemphan* may be no other than the calf of Phan-or Panias, which is the same with *Dan.* *viii.* 434. *x.* 129—131. See *Cæsarea Philippi*.

*Papath*, a place three miles from *Tarp-poris*, *x.* 158.

*Paphos*, *Acts* xiii. 6. 13. was a city in the south-west angle of the island Cyprus; there was the old city and new, and both maritime places. Here was a temple of *Venus*, *iii.* 214, 215.

*Paran*, *Numb.* *x.* 12. and *xiii.* 16. was the general name of the terrible wilderness, that lay on the south point of the land of Canaan. It was from *Libanus* one hundred miles, *ii.* 127, 128. *x.* 19.

*Parbar*, the gate, where situated, *ix.* 227.

*Parecho*, a fortified town in the Nether Galilee, *x.* 119.

*Patmos*, an island in the Icarian Sea, of about thirty miles compass, where *St. John* had his visions, *iii.* 392.

*Pella*, a city of *Moab*, the farthest northern coast of *Peræa*, and the south coast of *Trachonitis*. It was a Decapolitan city, and rich in waters. It is commonly said the Christians fled thither, and by that means were not involved in the destruction of Jerusalem; but how that could be, when it was, as Josephus saith, one of the cities destroyed by the Jews, in revenge of the slaughter of twenty thousand of their nation in *Cæsarea*, must be left to the learned. If

they Bed thicker, it is probable it might be for sustenance; the destruction of Jerusalem being, say the Jews, in the seventh year, which was the year of release; when, on this side Jordan, they neither ploughed nor sowed, though they did on the other, iii. 326. x. 165. 238. 241, 242.

*Pelusium*, signifies 'muddy,' from *πυλός* 'mud;' and so is the same with 'sin' and 'tin,' which among the Chaldees is 'mud.' So the Vulgar translates 'sin,' *pelusium*, Ezek. xv. 16. The Targums make it the same with Raamses, Exod. i. 11. This by the Talmudists is called Cappadocia, and by the Arabians *Damiata*. In the Samaritan, *Naphick*, for *Anpak* wrote over the gate. It was the bound of Egypt toward Arabia; and was from Mount Cassius forty miles, from Joppa one hundred and thirty-six, x. 24, 25. 191. 338. xii. 423.

*Pernissus*, a city in Pisidia, viii. 465.

*Pentascium*, half way between Pelusium and Cassium, and from each twenty miles, x. 255.

*Peræa*, signifies that part which is over a river, and is largely taken for the whole country beyond Jordan, inhabited by the two tribes and half; and so it went sometimes under the name of Galilee, and might be so called from Gelliloth of Jordan, Josh. xxiii. 11; sometimes the southern part of that only was so called, which contained the kingdom of Sihon or Reuben, and part of Gad: and then the length of it was from Machærus south, to Pella north, and the breadth from Philadelphia to Jordan. It was inhabited of old by the Zuzims, v. 144. x. 165. 242. 277, 279, &c.

*Perga*, Acts xiii. 13. a city in Pamphylia, and was situated betwixt the rivers Cestrus and Cataractes, being sixty furlongs distant from the former. There was a temple of Diana, iii. 215. viii. 463, 464.

*Perizzites*, so called from Perez, a person of note in the family of Canaan, from whom they descended, though not named amongst them, Gen. x. and was one of the seven nations of Canaan that were to be cut off, xi. 219. x. 267, 268.

*Persia*, is otherwise called Elam, Isa. xii. 6: ii. 264.

*Petra*, or 'the Rock,' a city of the Nabateans, and metropolis of Moab, little less than two miles in compass, situated in a valley, and encompassed with inaccessible mountains, a river running between, thirty-eight miles from the Dead Sea; from Gaza (not six hundred, as in Pliny) one hundred and ten miles, from the Persian Bay one hundred and twenty-

two miles. Its long. 66. 45. Ptol. x. 252, 253.

*Pharpar*, 2 Kings v. 12. a river near Damascus, which the Jews call *Pigah*, and is said to be one of the seven rivers that compass the land, x. 13.

*Phœnicia*, or Phœnicia, may be divided into three parts, the maritime Phœnicia, the south border of which was Ptolemais; the midland Phœnicia, which had cities, Arca, Paleo-biblus, Gabala, Cæsarea of Paneas; Syrophœnicia, which extended as far as Antioch, x. 25. 234, 235.

*Phœnician Sea*, reached as far as Joppa, x. 24, 25.

*Pheno*, a town in Palestine, x. 178.

*Philadelphia*; there were several cities of that name. 1. The metropolis of Ammon, formerly called Rabbah, was in the south of Peræa, in a fruitful country, and reckoned by Pliny, a Decapollitan city. 2. Philadelphia, one of the seven Churches of Asia, Rev. i. and iii. (and so was it likely that of Lydia, as being of greater note, rather than Cilicia. See *Bonfron* x. 165. 238.

*Philippi*, Acts xvi. 12, a city in Macedonia, where was a Roman colony, iii. 224.

*Philistines*; inhabited the sea-coast, and gave the name of Palestine to the country. They were long enemies to Israel, ii. 146. 160. See *Palestine*.

*Phrygia*, a province in the Lesser Asia, part of which was called Pacatiana, in which was Laodicea, and another part Salutaris, iii. 255. x. 197.

*Pimon*, [Punon] the six-and-thirtieth mansion of the Israelites in the wilderness, ii. 132.

*Pirathon*, a town in Ephraim, where Abdon lived, Judg. xii. 15: ii. 161.

*Pisidia*, a province in the Lesser Asia; it had thirteen cities in it, amongst which was Antioch, viii. 464, 465.

*Pislan*, a valley in or near Issachar, x. 295.

*Pithom*. See *Tanis*.

*Plain*, The Great Plain, 1 Maccab. v. 52, was on both sides Jordan, and was on the west side in breadth from Bethshean to Ephraim; and in length from Bethshean to the Dead Sea: on the west side from Julius' to Somorrhæ; the bound of Arabia Petræa. It was one hundred and fifty miles in length, and fifteen in breadth. It was the same with the Great Plain of Esdrelon, Judith i. 8. and the Great Valley of Jezreel, 1 Kings iv. 12: x. 90. 135. 206. 312, 313. The Lower Galilee, is sometimes called the Great Plain. See *Galilee*.

*Pumbeditha*, a famous school of the Jews in the country of Babylon. x. 173. xii. 569.

*Pool*, Lower Pool, Upper Pool, Kings's Pool, Pool of Siloam, Pool of Bethesda, Sheep-Pool, Pool of Shelahh, Pool of Solomon, what, x. 345. 349.

*Pool of Bethesda*, whence it received its waters; whence it had its excellent virtues, v. 235, 236. In it man, not beasts, were washed, xii. 230. It was made of an healing quality by the help of an angel, about the days of Christ's being on earth; but how long before or after, we know not, 232.

*Probatica*, or Sheep-gate, was not near the Temple, contrary to the common opinion, x. 343.

*Ptolemais*, or Acon, and by the Talmudists, Caphar Aco, is a sea-town of Galilee; and divided the Upper Galilee from the Lower, and the land of Israel from Phœnicia. It is seated in a plain, compassed with mountains, having on the east the mountainous part of Galilee, on the north the Scæla Tyriorum, from which it was a hundred furlongs; on the south Carmel, from whence it is one hundred and twenty furlongs, x. 118. 124.

*Puteoli*, a famous mart-town in Italy, and a haven for ships, viii. 501.

*Rabbah*. See *Philadelphia*.

*Rachel's sepulchre*, south of Bethel and Migdal-Eder, and between Bethlehem and Ramah, iv. 232. x. 223.

*Ragab*, a place beyond Jordan, famous for oil, x. 104.

*Rakkath*; a fortified city from the time of Joshua, x. 138.

*Ramah*; there were many towns called by this name, because they were seated in some high place; but the more eminent were, 1. Ramah or Aramathæa, called Ramathaim-Zophim, or Ramah of the Zophites, 1 Sam. i. 1. so called from the country of Zuph, in which it was, 1 Sam. ix. 5. in the hill-country of Ephraim, the birth-place of Samuel. 2. Ramah, if not the same, a frontier town upon the very skirt of Ephraim, towards Benjamin. 3. Ramah in Benjamin, Josh. xviii. 25. near to Gibeah of Saul, 1 Sam. xxii. vi. where Saul was anointed. It was not far from Bethlehem, though they were in different tribes, Matt. ii. 18. Hither Nebuzaradan brought the captives, Jerem. xl. 1. It was within sight of Jerusalem, being about thirty furlongs from it; and was called also Zophim, but for another reason, perhaps from the Zophim near Jerusalem, ii. 162. 166. 212. 298. 299. x. 87. 164.

*Ramoth Gilead*, a city of refuge in the tribe of Gad, and so in the country of Gilead, Deut. iv. 43. Josh. xx. 8.: ii. 218.

*Raphana*, a city towards Arabia, and by Pliny accounted a Decapolytan, v. 190. x. 238.

*Red Sea*; whence the name, with a strange story about Jonah's whale, iv. 27. *Refuge*, cities of, x. 99, 100.

*Rekam*, what places denoted by, x. 18. 258. See *Cadesh*.

*Rephaims*, a people under Lebanon, Gen. xiv. 5. and xv. 20, called by the Samaritan, Aseans; and by the LXX, Titans, 2 Sam. v. 18. ii. 89. x. 270.

*Rephaim Valley*, 2 Sam. v. 18, not far from Jerusalem, ii. 177.

*Reuben tribe*, west of Jordan, north of Gad, and enclosed between the rivers Arnon and Jordan, ii. 134.

*Rhegium*, Acts xxviii. 13, a port-town in Italy, opposite to Sicily, iii. 289.

*Rhinocorura*, x. 21. 193. See *Sihor*.

*Riblah*, in the land of Hamath, Jer. xxxix. 5, where Nebuchadnezzar passed judgment upon Zedekiah. It was the north-east border of the land, Num. xxxiv. 11. The Targumists render it Daphne, ii. 299. x. 129. See *Daphne*. *Rimmon rock*, whither the six hundred Benjamites fled, Judg. xx. 47, called Hadad Rimmon, Zech. xii. 11. or 'the sad shout of Rimmon,' ii. 149.

*Rimmon-pares*, the sixteenth mansion of the Israelites in the wilderness, ii. 150.

*Rimmon Valley*; there was a marble rock there, into which every one of the seven elders that intercalated the year there, fastened a nail: therefore it is called, 'the valley of nails,' say the Jews, x. 108.

*Risah*, the eighteenth mansion of the Israelites in the wilderness, ii. 150.

*Rithmah*. See *Cadesh*.

*Rivers*, the four, x. 12. 396.

*Rome*, is called Chittim in the Old Testament. It was built by Romulus, in the year of the world 3175, in the fifteenth year of Amaziab, king of Judah, that is, 785 years before our Saviour's death. It was the head of the fifth empire, and extended its dominion from Parthia to Britain, iii. 349. iv. 190. See *Rome*, in General Index.

*Sabbatic river*, saith Pliny, is in Judea; but Josephus saith, it is in the way to Antioch, between the cities Arca and Raphana. Josephus saith, it flows on the sabbath-days. Pliny and the Talmudists say, it is dry upon those days. The contrary relations of historians bring the truth of the story into suspicion, x. 256, 237.

*Sabeans*, east of Canaan, iv. 218.

*Saccea*, a country east of Batanea, x. 284.

*Sagalassus*, a city in Pisidia, viii. 465.

*Salamana*, or *Salmean*, or *Kenite*, the same, and what, x. 325, 326.

*Salamis*, a fortified town in the Nether Galilee. There was also a city in the island of Cyprus of that name, Acts xiii. 5. It was a port-town, iii. 213.

*Salem*. See General Index.

*Salim*, John iii. 23, not near Sychem, as the maps place it, but a town in Galilee, and, it is likely, in Issachar, for so the Greek interpreter reads it, Josh. xix. 22. : v. 59, 60. x. 323, 324.

*Salmaah*, or *Sulma*, a town in Arabia Deserta, long. 78. 23. lat. 28. 30. near to Euphrates, and from which it is likely the Samaritan calls Euphrates by that name, x. 338.

*Salt*, city of Salt in the wilderness of Judah, Josh. xv. 62. : x. 326.

*Samochoinitis*, Lake, called also the Sibichmean Lake, from שבוך a bush, because in the summer it was much dried, and grown over with thorns and bushes. It was otherwise called the Waters of Merom, Josh. xi. 5, and is said by the Jews to be one of the seven seas that compassed the land. It was thirty furlongs broad, and sixty long, and its marshes reached up to the country Daphne, x. 12. 132, 133.

*Samaria* was a city, under the first Temple, built upon a hill, and was in later times called Sebaste, in honour of Augustus, or from the temple built in honour of him. Under the second Temple, it gave name to a region that was in the middle betwixt Judea and Galilee, beginning from Ginea, lying in the great plain, and ending at the toparchy of the Acrabateni. It contained the two tribes of Ephraim and Manasseh, v. 87, &c. x. 109, &c. 121. viii. 441. Samaria had a temple and service resembling those at Jerusalem, iii. 193. In the days of Christ it was a country, not a city, for then there was no city of that name, but Sychem was the city, v. 81. 87. It is a country, not a city; and when the city Samaria is mentioned, it means the chief city of the country, which was Sychem, viii. 122. Samaria, under the first Temple, was a city; under the second, a country: called Sebaste, the religion thereof was Heathenism and Samaritanism, x. 109, 110. Samaria was planted with colonies two several times, 334, 335. geography of, x. 404.

*Sandalium*, two of that name; the Sandalium of Lydda, being near to that city; and the Emkean, so called from Caphar Imki, x. 261.

*Saphetta*, a University of the Jews, xii. 262.

*Sarepta*, or *Sarephath*, 1 Kings xvii.

Obad. 20, was in Asher, belonging to Sidou, and betwixt that and Tyre, being from the former two leagues, and from the latter five. It was called Zarephath, as a conifactory for boiling metals, especially glass, ii. 242. x. 291—293.

*Saron*, Heb. Sharon, Acts ix. 35, the same with Ono in V. T. Nehem. vi. 2, &c. was a spacious and fertile vale or champain, betwixt Lydda and the sea, having several villages in it, and was famous for wine. It was so called from שרון to let loose, because of the cattle turned out there, iii. 202. v. 210. x. 39. v. 61. There was another Sharon beyond Jordan, inhabited about by Gileadites, by which it seems that it was a common name for all plains and champains whatsoever, viii. 210.

*Saracens*, so called from Saracon, the east, x. 268.

*Scale Tyrriorum*, or, the Ladder of the Tyrians, a very high mountain, north of Ptolemais one hundred furlongs, x. 124, &c. 265.

*Scopo* and *Scopos*, the view called Zophim, what, x. 86.

*Scythopolis*, or *Bethshean*, x. 119. 239, 240. 312.

*Scythopolitan country*, what, x. 311, 312.

*Sea*, the Great Sea, Num. xxxiv. 4. or the Mediterranean, x. 9.

*Sea*, put for a multitude of people, iii. 339.

*Sea of Apamia*, what, upon conjecture, x. 131.

*Sea of Cinnereth*, in the Old Testament, is called in the New the Lake of Genesaret, also the sea of Galilee and the sea of Tiberias, x. 133, 134. Sea of Galilee, Tiberias, Cinnereth, and lake of Genesareth, were all one, v. 164. The molten or brazen sea described, ix. 428, 429. It contained two or three thousands baths, 429. Sea of Galilee, its length and breadth, xii. 262. Sea of Sodom, what and of what use, x. 14, 15.

*Seas*, the seven seas according to the Talmudists, and the four rivers compassing the land, what, x. 12. 397.

*Sebaste*, a brave city, built by Herod just where Samaria stood, may be the place called, in the New Testament, the city of Samaria, viii. 441. See *Samaria*.

*Secacah*, a city in the wilderness of Judah, Josh. xv. 61. : x. 326.

*Seir* mount, called Gablah [or Gebalah] by the Samaritans, betwixt Horeb and Cadesb, Deut. i. 2. : ii. 130. 136. iii. 298. It took its name from Seir, a branch of the Canaanites, x. 268. 337.

*Selame*, a town in Galilee, near Tabor, probably the same with Salim, mentioned by the LXX, Josh. xix. 22. : x. 324.



- Seleucia Pieria*, Acts xiii. 4. A port-town; and the first city of Syria towards Cilicia, long. 68. 36. lat. 55. 26. Not far from thence the river Orontes pours itself into the sea, iii. 213. viii. 279. 460.
- Selge*, a city in Pisidia, viii. 465.
- Senah*, a rock near Gibeah in Benjamin, 1 Sam. xiv. 4. : x. 87. See *Gibeah*.
- Seph*, a fortified town in Upper Galilee. Josephus, x. 119.
- Sepharad*, Obad. 20. neither, as the Targum, 'Spain;' nor as St. Hieron. 'Bosphorus;' but rather 'Edom,' south, in opposition to Sarepta, north. x. 291, &c.
- Shamir*, in the hill-country of Ephraim, Judg. x. 1, may well be supposed to be Samaria, ii. 156.
- Shapher* mount, the twentieth mansion of the Israelites, ii. 130.
- Sharon*, valley of, x. 39.
- Shaveh*, valley of, x. 378.
- Shaba*, Luke xi. 31, a country of the Arabians (as some think) toward the south; and some of the Arabian countries have been called Aliemim, or Southern-Sea *Saba*.
- Shechem*, or *Sychem*, signifieth both a portion of ground; and the place where it lay, called, John iv. 5, Sychar, (either by way of reproach, as it signifieth 'drunkards,' Isa. xxviii. 1, or as it signifies 'a sepulchre,' &c.) and Nicopolis. It was the metropolis of Samaria. Here the twelve patriarchs' bones were laid. It was in the tribe of Ephraim, in a valley between the mounts Gerizim and Ebal, being distant eight miles from Samaria, and twenty-seven from Engatmin, ii. 99, 100. 142. v. 87, &c. viii. 118. x. 109. 338, &c.
- Sheter*, a town near Zephath in the Upper Galilee, x. 157.
- Shihim*, not far from Tsippor, x. 156.
- Shiloh*, so called, because of the 'peaceableness' of the land, when the tabernacle was set up there. It was otherwise called Ephratah, Psal. cxxxii. 6, and was in Ephraim, north of Bethel, and a little on one side from the way betwixt Bethel and Sychem. It was destroyed in the time of Hophni and Phineas, ii. 141. 163, 164. 298. x. 89.
- Shinim*, a town, in the tribe of Issachar, Josh. xix. 18, where the woman lived whose son Elisha raised to life, iv. 160.
- Shur*. See *Etham* and *Hazerim*.
- Shushan*, the royal city of Persia, ii. 311.
- Stathy*, an island in the Mediterranean Sea, near Italy, the chiefest city of which was Syracuse, ii. 289.
- Sicini Valley*. In a place of that name, was a university of the Jews, x. 106. 173.
- Sidor*, on the shore of the Great Sea, from Tyre five-and-twenty miles, from Sarepta two leagues. It was famous for glass, and notorious for the idol Baal, ii. 216. x. 25, 26. 293, 294. 250.
- Siddim*, valley of, x. 378.
- Sigo*, a fortified town in the Nether Galilee: Josephus, x. 119.
- Sihor*, or *Sichor*, it signifies black. It was otherwise called 'Rhinocorura' by the LXX, or the River of Egypt, Josh. iii. 3, &c. and was the south bound between Judea and Egypt. It was from Gaza four-and-forty miles, from Ascalon fifty-four miles, from Ostracene twenty-four miles, and not far from Sirbon, x. 10. 21. 193. 207. 255.
- Sileam*. See General Index.
- Simeon* tribe, was all in Idumea the Less. See the proportion between that and Judah; Josh. xxi. 16. x. 106. 194.
- Simeon* mount, very fruitful, perhaps the same with the land of Simeon, x. 106.
- Sisemacia*, a village in the confines of Galilee, x. 106.
- Sin*. See *Pelusium*.
- Sinai* mount, in the wilderness, where the law was given, ii. 117.
- Sinai* and *Horah*, the same, ii. 381.
- Sinnabris*, a town thirty furlongs from Tiberias. There was also a tower of the same name, built at one end of a bridge near the lake Gennesareth, and opposite to Beth-Jerach, x. 134.
- Sion*. Mount Sion without Jerusalem, ix. 214. Sion was the upper city on the north part of Jerusalem, x. 47, &c. After the return from Babylon, it was constantly called "The Upper Town," 49.
- Sipparis*, or *Tsippor*. See *Zipporis*.
- Sirbo Lake*, or the Sandy Sea; the word signifies 'heat or burning,' is, like the lake of Sodom, bituminous, and perhaps for the same reason. It is one of the seven seas, that compassed the land of Israel, say the Jews. It was sixty-five miles from Pelusium, and eight-and-twenty miles from Casium, x. 10, &c. 21. 190, &c.
- Snow*, Mountain of, x. 128.
- Socoh*, Josh. xv. 35, in the Vale of Judah. Thence was Antigonous some time president of the Sanhedrim, x. 107.
- Sodom* City, stood not in the north (as it is usually placed in the maps) but the south part of the lake; for in Scripture it is set opposite to Gaza, Gen. x. 19, and was the east bound of the land, as Gaza was the west, x. 15. 201.
- Sodom* Sea, not so properly the salt as the bituminous sea; and Asphaltites, was the west bound of Judea; and from Jerusalem (not directly south, but bending toward the east) eight-and-thirty miles. It was in length, saith Josephus, sixty-two miles, in breadth eighteen; Pliny saith it

was in length more than one hundred miles, in its greatest breadth five-and-twenty, in its least six. It is likely Josephus did not comprehend within his measure the tongue of the sea, Josh. xv. 2. and describes the breadth as it generally was, x. 14, 15.

*Somorrhā*, the south bound of the rock of Arabia, x. 90.

*South-Country*, used for Judea, x. 28, 9.

*Spain and France*, what places the Jews understood for them, x. 291.

*Stations of the Israelites in their departure from Egypt*, ii. 415.

*Subterraneous places*, x. 177.

*Syria*. See General Index.

*Syrato's Tower*, what, x. 112, &c.

*Succoth*, so called from the booths Jacob built there, Gen. xxxiii. 17. was in the vale of Perea, opposite to Zartanah, and perhaps might give the name of Scythopolis to Bethshean, which was near to Zartanah. There was the valley of Succoth, Psal. lx. 10. in Moab or Perea, ii. 99: 180: x. 165. 313, 314. See *Bethshan*.

*Susitha*; anciently called Mizzi, x. 144. 171. See *Hippo*.

*Sycaminus*, probably the Shikmonah in the Palmists, a town on the sea-coast of Phœnicia, betwixt Dorca and Carmel, and perhaps the same with Caphar Hananah, that divided between Upper and Nether Galilee, x. 118, &c.

*Sychar and Sychem*, the same, v. 81. 87. Sychar, the reason of the name, 88.

*Sychem*, the metropolis of Samaria, called Neapolis: the Jews, in scorn, called it Sychar, x. 109.

*Syria*, anciently called Aram, which was divided into several kingdoms, as Aram-Naharaim, Aram-Zobah, Arambeth-Rehob, &c. Psal. lx. title. 2 Sam. x. 8. And so Syria was of large extent, its breadth being from Seleucia Pieria to Zeugma on Euphrates, five hundred and twenty-five miles; and did include in it all the country of the Jews, both within and without Jordan, Matt. iv. 24. as being within the jurisdiction of the Roman governor of Syria, and by the Jews was all of it accounted as Canaan, in respect of its privileges. It was divided, in the Notitia, into Syria on Euphrates, and Syria Salutaris, ii. 181. 272. v. 190, 191. viii. 460. x. 132. 191.

*Tabor* mount, called by Josephus, Itaburion, was thirty furlongs high. It lay, as it were, in the midst, betwixt the coasts of Samaria and Upper Galilee. Having on this side Issachar (of which it was the utmost bound north, Josh. xix. 22.) toward Samaria, and on that side Zabulun toward the aforesaid Galilee [and so is

misplaced in the map by mistake.]: It was two leagues east from Nazareth, and about ten miles from Capernaum. The Tabor, usually shewn to travellers, agrees not with that of Josephus, x. 119. 294; 295. 317, 318. Tabor was not the mount where Christ was transfigured, xi. 405.

*Tabor Plain*, 1 Sam. xi. 3. perhaps the Metshara of the Gemarists, x. 325.

*Tadmor*, 1 Kings ix. 18. It may be questioned, whether it be the same with Tamar or Egeddi. Josephus saith, the Greeks call it Palmyra, and so the Vulgar interpreters read it, x. 17. 233.

*Tahath*, the three-and-twentieth mansion of the Israelites in the wilderness, ii. 180.

*Tamar and Egeddi*, see the same, x. 17. See *Egeddi*.

*Tanis*, said to be the Pithon, Exod. i. 11. by the Targum; from: hence one month off Nilus is called Taniticus. It is derived from 'tin', which among the Chaldees signifies 'mud,' x. 191.

*Terah*, the four-and-twentieth mansion of the Israelites in the wilderness, ii. 130.

*Turiches*, a town in the Lower Galilee, south-west of the lake of Genesareth, over against Gamala, and thirty furlongs from Tiberias, iii. 376. x. 119. 139, 140, 145. 296. 226.

*Tarnegolu* the Upper, called Gebas, or Gebara by the Rabbin, is above Casarea-Philippi, at the neck of Anti-Libanus, and is accounted by the Jews the bound of the Land, x. 157. 235. 362.

*Tarshish*, a city that was in the dominion of Nineveh, in the time of Jonah ii. 243.

*Tarus*, a city in Cilicia, and a free town of the Romans. Here St. Paul was born; and here was a university, in which were scholars no whit inferior to Athens, viii. 130. 416.

*Taurus*, a mountain, where situated, x. 361.

*Tekoa*, in the tribe of Judah, south of Jerusalem and Bethlehem, being distant from the former twelve miles, from the latter six: Bonfrer. It was the birth-place of Amos, and famous for the best oil. There was a wilderness near to it, ii. 240. x. 104. 199.

*Telithon*, a city in Moab: Josephus, x. 242.

*Tetrarchy*, not a fourth part of a kingdom, for Syria had seventeen, &c. but rather a principality in the fourth rank of excellency in the Roman empire; as emperors, proconsuls, kings, tetrarchs, iv. 250. 251.

*Thebis* in Egypt, was famous for Myrobalanum: Pliny. xi. 427.

*Thessalonica*, a city in Macedonia, iii. 225, 226.

*Tiberias* city, in the Lower Galilee, a fortified city from the days of Joshua, formerly called Rakkath, Josh. xix. 35. but named Tiberias by Herod in honour of Tiberius; the situation ill placed in the maps. The ground of it was before a burying-place, but pleasant, having the lake of Gennesareth as a wall on one side; and a little from Jordan, being at the efflux of that from the lake, and not in the middle of the shore of the lake, as the maps. It grew to be the prime city of Galilee, and indeed of all Israel, having thirteen synagogues, and an academy. Here was collected the Talmud; and here was the tenth and last session of the Sanhedrim. It was from Scythopolis fifteen miles, from Hippo three, from Gadara six, from Tsipporis eight or nine. It was famous for its medicinal waters, iii. 394, &c. x. 118, 119, 139, &c. 148. 226. 359.

*Tigris* river, where it riseth and runs slower, was called *Digitus*; where swifter and lower, *Tigris*, xii. 570.

*Timnath*, or *Thamna*, one in Judea, and another of *Samson* in Dan. There was also a third, called *Timnath-Berah*, Josh. xxiv. 30. in mount Ephraim, where Joshua was buried, x. 202, 203.

*Tiphshah*, not far from *Tirzah*, where *Menahem* exercised great severity, 2 Kings xv. 16 : ii. 246.

*Tirathaba*, a village near *Gerizim*, where the Jews met an impostor among the Samaritans (*Simon Magus* as like as any), that promised to shew them holy vessels, which *Moses* with his own hand had hid in *Gerizim*, viii. 171.

*Tirzah*, 1 Kings xiv. 17. perhaps the same with *Shechem*, ii. 209.

*Tophet*, the valley, why so called, ix. 221.

*Towns*, x. 175. xi. 381, 382.

*Toshab*, a city from whence *Elijah* was called the 'Tishbite,' as say the Targums, which is far fetched; perhaps rather from *Toshbi*, which denotes no other than a 'converter;' to which *Malachi* iv. 5. seems to have alluded, xii. 20.

*Tower* of *Antonia*, ix. 235.

*Tres-Tabernæ*, Acts xxviii. 15. in Italy, three and thirty miles from Rome, and betwixt that and *Appii-Forum*, iii. 289.

*Trachonitis*, was a province and tetrarchy, or rather part of a tetrarchy, in Syria, anciently called *Argob* or *Regab*, being north of *Peræa* and east of *Batanea*; and was so called, saith *Tyrius*, from 'dragons,' or 'secret lurking places,' which were so called, which this country did abound in, the inhabitants living upon robbery; or it might be so called

from 'Trachones,' which, saith *Strabo*, were two mountains beyond *Damascus*, and might be so called from the Hebrew word *רַחַו* which signifies 'weariness,' in regard of the difficulty of passing them, iv. 251, 252. x. 165, 166. 242. 277, 278. 283, 284. 288, 289.

*Troas*, Acts xx. 6. in Lesser Asia, and in the way from *Ephesus* to *Macedonia*, iii. 276.

*Troglodytes*, were a people that dwelt in caverns and holes, and were both of the north of the land of Israel and the south. *Pliny* saith, *Troglodytis* had excellent *Myrobalanum*, x. 288. xi. 427.

*Tsook*, was the rock from whence the goat *Azazel* was cast; it was near *Beth-horon*, twelve miles from *Jerusalem*, x. 104, 105.

*Tsippor*, x. 152. 154. See *Zippor*.

*Tyre*; there were divers towns called by the name of *Tsur* or *Tyre*, because built in a rocky place. As 1. The noble mart of *Phœnicia*, which had bounds with old *Tyre*, nineteen miles about, and extended its territories south as far as *Ptolemais*, and gave name to the *Tyro-Sidonia*, which reached as far as *Cæsarea-Philippi* and *Chabul*. 2. There was a *Tyre* which was between *Arabia* and *Judea* beyond *Jordan*; and *Josephus* joins *Tyrians* with *Gadarenes*, &c. 3. There was another in *Chabul*, x. 23, 24. 122. 230. 235. 254. 293.

*Tyrians Ladder* of, x. 126.

*Umanus*, a mountain, where situated, x. 361.

*Ur*, a city of the *Chaldees*, Gen. xi. 28 : ii. 88.

*Usha*, or *Osha*, a city over against *Sepharsaim*, from which it was a double Sabbath-day's journey. Here the *Sanhedrim* sat, iii. 388, 389. 394. x. 155, 156. famed for decrees, and other things done there by the Jewish doctors, x. 155, 156. 390.

*Us*, the country of *Job*, so called from *Uz*: the son of *Nahor*, Gen. xxii. 21, ii. 109.

*Valley of Salt*, near *Edom*, Psal. 60. Tit. ii. 281.

*Valley of Crafts-men*. x. 260. Of *Hinnon*, used historically in the Old Testament, metaphorically in the New; it was the common sink of *Jerusalem*; there was a constant fire to burn up the bones and filth of the city, 81.

*Valley of Jehoshaphat*, what, 82.

*Valley of Rimmon*, what, 108.

*Wilderness*. See *General Index*.

*Zabulon* tribe, was north of *Issachar*.

Its latitude was north and south, and contained about eight miles. Its length was east and west fromward the sea of Gennesareth, not including it, to Carmel and the Great Sea, ii. 106. x. 121. 136.

*Zalmou*, Judg. ix. 48. a mountain, or some tract in a mountain near Sychem, x. 229, 230. See *Dalmanutha*.

*Zalmonah*, the five-and-thirtieth mansion of the Israelites in the Wilderness. It signifies 'the place of the image,' because of the brazen serpent. It was called also *Maaleh Acrabim*, or 'the coming up of scorpions,' Josh. xv. 3 : ii. 132.

*Zarah*, a city of Moab : Josephus. x. 242.

*Zared* Valley, or Brook, between Ije-Abarim and Arnon, ii. 132.

*Zarephath*. (See *Sarepta*) x. 291. 293.

*Zaretan*, or *Zartanah* in Manasseh in the plain of Jordan, not far from Bethshean, and twelve miles from Adam, betwixt which the waters were divided, x. 167. viii. 361.

*Zeboim*, one of the cities destroyed with Sodom, south of Lasha and north of Adma, on the north point of the lake, x. 107. 201. There was a mountain also of that name, x. 107. xi. 265.

*Zedekiah's Dens* or *Caves*, not a few miles in measure, x. 179. 198. 288.

*Zemarites*, were Canaanites, and by the Targums are called *Chamatsi*, and they think them so called because they laboured in wool, x. 266.

*Zephath*, a town in Galilee, x. 157.

*Zer*, neighbour to *Ziddim*. See *Ziddim*.

*Zeriphin* gardens near Jerusalem, x. 108.

*Zugma*, the east bound of Syria on Euphrates. See Syria.

*Ziddim*, Josh. xix. 35, otherwise called *Caphar-Chittai*, a fortified city not far from Tiberias or Magdala, x. 146.

*Ziglag*, in the south of Judah, 1 Sam. xxx. 1 : ii. 173, 174.

*Zin* Wilderness, Num. xxxiv. 4, so called from the mountain *Zin*, or mountainous tract, as that was called from the groves of palms. It was part of the Wilderness of *Paran*, and the south bound of the land, it had in it metallic mines, ii. 117. x. 19. 178. 258.

*Ziph* desert in Judah, x. 199.

*Zipporis*, or *Trippor*, so called, because situated on a hill, or *Kitron*, Judg. i. 29. the biggest city in Galilee, and for sixteen miles round pleasantly situated, encompassed with a land flowing with milk and honey, noted for warlike affairs, a university, many synagogues, and many famous doctors. It was from Tiberias twenty miles, from *Caphar-Uthni* and *Caphar-Hananiah*, which were thirty miles asunder. It was the ninth place where the Sanhedrim sat, iii. 394, 395. x. 120. 152, &c. 360.

*Zoan*, Numb. xiii. 22, the best country of Egypt, x. 97. xi. 312.

*Zoar*, Gen. xix. 20, in Moab, long. 67. 20. lat. xxx. 30 ; four miles from Sodom, on the south end of the lake, and not on the north (as the maps), and fifteen miles from *Necla*, x. 15. 16. 201. 331.

*Zobah*. See Syria.

*Zuzims*, a people anciently in Ammon, ii. 89.

*Zophim*, the same with *Scopo* and *Scopus*, x. 86.

## THE DESCRIPTION OF JERUSALEM.

*Jerusalem*, was otherwise called *Salem*, Gen. xiv. 18. Psal. lxxvi. 2, and by *Herodotus*, *Cadytis*, probably from *Cadisha*, 'the holy' (the Syriac changing *w* into *n*) the common name of it, *Isai*. lxxviii. 2, &c. and from *Ælius Adrianus*, *Ælia*. It was in compass fifty furlongs, or six miles and a quarter. The latitude according to the Jews was thirty-three, but according to *Ptolemy*, the longitude is sixty-six ; the lat. 31. 40. It was from the sea of Sodom eight-and-thirty miles, from *Bethlehem* five-and-thirty furlongs, from *Jericho* about nineteen miles, from *Jordan* thirty, from *Neapolis* thirty, and

stood in the two tribes of Judah and Benjamin, iv. 344, 345. x. 14, 15. 44, &c. 100, &c. 215—217. 250. 254. 300.

The *girdle* or compass of the city, *Nehem*. iii. x. 56, 57.

### South.

*Sheep-gate*, *Nehem*. iii. 1. *Josh*. v. 2, so called, because it was a market for sheep ; it was a little from the east, the corner looking south, x. 56. 343.

*Fuller's-field*, south, near the wall, not far from the corner easterly ; so called, from wood framed together where fullers

dried their cloth, or from a fuller's monument, of which Josephus writes, x. 84.

*Bethesda*. It signifies, 'the place of mercy,' just within the Sheep-gate, and the same with Solomon's Pool. It had cloistered walks, x. 56. 75. 345. v. 226. 227. 234.

*Meah, Hananeel*, towers beyond the Sheep-gate, Jer. xxxi. 38, x. 56.

*Fish-gate*, Zeph. i. 10. so called, from a fish-market there, rather than because the fish were carried through it, as many conjecture. It was south, x. 57.

*The Gate of Birds*, called the second gate, Zeph. i. 10. perhaps it was that which is called the old gate; Neh. iii. x. 57; 58.

*Ephraim-gate*, was next to the old gate, Neh. xii. 39. It was south, but a little from the corner west and south, 2 Kings xiv. 13. x. 60.

#### West.

*Corner-gate*, 2 Kings xiv. 13, four hundred cubits from that of Ephraim, 2 Chron. xxv. 23. x. 60.

*Siloam fountain*, the same with Gihon, 1 Kings i. 33. It was on the back of Acra without the city, not far from the corner that looked west and south, and ran in a contrary channel east and west. As it made to the east, it left the Fuller's Field upon the right, and saluted the Sheep-gate on the left, and so turning eastwards, fell into Bethesda. This pool which it thus emptied itself into, was called by divers names; as the Upper, and Solomon's, as also the Old Pool, Isa. xxiii. 11, and the Pool of Shelahh, or Siloam, which gave name to all the buildings about it, as the Tower of Siloam, &c.

By another rivulet, the waters of Siloam ran west, and coasted along the Broad-wall, the Tower of Furnaces, the Valley-gate and Dung-gate; and after a while at the basis of Sion, or on the back of some small part of it, fell into the Lower or King's-pool, called Shelahh, Neh. iii. xv. This was without, though very near the wall of the city, and afterward brought within it by Manasseh, ix. 225. x. 54, &c. 345, &c.

*Gareb-hill*, Jer. xxxi. 38. as Lyra not amis, the same with Calvary from the south, and more to the west, x. 56, 57.

*Broad-wall*, Neh. xii. 39. Siloam ran by it, ix. 225.

*Tower of Furnaces*, next to the Broad-wall, ix. 225.

*Valley-gate*, Neh. iii. 13, on the west at the basis of Acra, Siloam ran by it, ix. 225. x. 58.

*Dung or Equilina-gate*, Neh. iii. 14, a thousand cubits from the Valley-gate, x. 58.

*Fountain-gate*, Neh. iii. 15. another distinct from that of Siloam and the Dragon, x. 58.

*Steps* that led up to the city of David, west, a little beyond Siloam, and at the foot of Sion, x. 58. 343.

*Burying-places* of David.

*A Pool*.

*The House of the Strong*, Neh. iii. 16: not far from whence the wall turned north.

*Pompey's Tents*, on a mountain near the north, but on the west, x. 74.

*King's-gardens*, extended from the descent of Sion to the Pool Shelahh, and between the Fountain-gate and the King's Pool, were rivers drawn, that ran from Siloam into the King's Pool, x. 347.

*Etam-fountain* was westward four furlongs from the city, from whence was an aqueduct to the Temple, x. 67. v. 65. See *Etam*, in the general table.

#### North.

On the north side was no gate, but buildings within close to the wall, x. 58.

*Psephinus Tower*, built by Herod at the north-west corner, x. 56.

*Zophim*, or *Scopus*, a mountain north of Sion, from whence there was a prospect into the city, x. 86; 87.

*Herod's Sepulchre*, without the north-wall of the city, x. 74.

#### East.

*The Tower*, which lieth out, was in the very bending of the corner north and east, Neh. iii. 25. x. 58.

*Water-gate*, Neh. xii. 37, so called, because the waters that flowed from Etam into the Temple, descending into the valley betwixt the Temple and Acra; and perhaps those of Bethesda, constantly supplied by an aqueduct from Siloam, ran by this gate into the brook Kidron, ii. 58, 59. x. 84. 348, 349.

*Ophel*, was rather a building than a tower, south of the Water-gate and the Horse-gate, x. 57—59. 345.

*Horse-gate*, Neh. iii. 27, perhaps the same with the East-gate, Jer. xix. 2, was south of Ophel, and led into the valley of Hinnom, x. 59. 80, 81.

*Miphkad-gate*, the vulgar call it 'the Gate of Judgment,' nor far from the southeast corner, x. 59.

*Kidron Valley*, so called from the brook, which had its name from black-

peas, or 'Kedim,' dating; ran from the east, embracing Sion on the north, appearing then broader, xii. 396, 397.

*Hinnom Valley*, so called from brick-making, or Tophat, so called because of the drums or tabors, was a great part of Kidron, largely so called, ran south, bending to the west; and both of them met at the Horse-gate, ii. 265. ix. 221. x. 59. 79, 80, 84.

Camp of the Assyrians, was betwixt Coath and the Horse-gate in the valley of Hinnom, which was called the valley of Carcases, Jer. xxiii. 40, because the Assyrians fell there, ix. 231. x. 73.

*Olivet*, Mount, faced Jerusalem and the Temple, and Sion upon the east, winding likewise northward, so as that it faced Sion also something upon the north. It is called the Mount of Corruption, 2 Kings xxiii. 13, because of Solomon's idolatry, ix. 221. See *Olivet*, in the general table.

*Aeldama*, if as now shewn, was in the Valley of Hinnom, or thereabout, viii. 367.

*Gardens* round, without the walls of Jerusalem, x. 84.

#### The City Jerusalem.

*Jerusalem* was built upon two hills, Sion and Acra, confronting each other with a valley betwixt, in which the buildings of both did meet; over against which, east, was a third called Moriah, x. 47, 48.

*Sion*, or 'the upper city' (which was upon a higher hill than the lower), was the north part of Jerusalem, but winding west, so that part of it was west of the Temple. It reached not east so far as Acra, ix. 223.

*Bezetha*, where Sion fell short of the east, it was filled up with Bezetha, which was situated north over against Antonia, and divided from it by a deep ditch, x. 53, 54.

*Kainopolis*, or 'the new city,' did with Bezetha fill up the city east: it was lower than Bezetha. In this was a wool market, and a market of garments, and shops, x. 53, 54.

*Millo*, was a part of Sion, on the west side betwixt David's city and the Temple, which it was just west of, and where Jerusalem, particularly so called, and Sion met; it was replenished with buildings, and taken in as a part of the suburbs of Sion, but parted by a wall from it, in which was a gate, ix. 228, 229. x. 53, 54, 343.

*King's Stables* were west of Moriah, in Millo, before the gate Parbar, ix. 229.

#### Buildings in Sion.

In it was the palace, court, and city of David, ix. 214.

*King's Court*, it was joined to the Hippick or Horse Tower, and Xystus on the inside, and to the northern wall without. It stood in the north-east corner, x. 49—51. 58, 59. To this the gate Shaftechoth led, which was the most northern of the west gates of the Mountain of the House. And there was a causeway betwixt them, 1 Chron. xvi. 6. (the valley being filled up betwixt for the passage) which was the most renowned ascent made by Solomon, for the better going up to the Temple, ix. 227, &c.

*Asmonean's House*, was in the farther part of the upper city, somewhat above the Xystus, x. 49.

*Xystus*, was an open gallery at the farthest end toward the east; a bridge led from thence to the Temple, and joined the Temple to Sion, x. 49.

*Court of the Prison*, was betwixt the corner of the wall, north-east, and the Water-gate, x. 50.

*Sparrow Pool*, just before Antonia, x. 73.

*Τυροποιών*, or 'the valley and street of Tyropœi cheesemongers' (the most noted street of the city), ran east and west betwixt Sion and Acra. The entrance into it probably was at the Horse-gate east, and so onward to the west, x. 54, 72.

*Acra*, bore upon it the lower town, properly called Jerusalem. It was naturally steep, and higher than Moriah, but was much levelled, and had the valley betwixt them filled up by the Asmoneans, that the Temple might overtop the buildings upon Acra, and that the coming from the city to the Temple might be more easy, ix. 223, &c. x. 48, 52.

*Archivum*, or 'repository for records.' In it were the Council-house, Siloam Tower, and Ophel, &c. x. 52.

*Moriah*, or 'the mountain of the Lord's house' was compassed by the city like a theatre, was in the second Temple, by several fillings up, made a perfect square of five hundred cubits on every side, and two thousand in the whole, and was enclosed in a wall, all within which was taken in for holy ground. It faced Olivet on the east, Jerusalem on the south, and Sion on the north, ix. 213, &c. x. 60. Moriah was part in one tribe, part in another; the most part of the courts in Judah; the altar, porch, Temple, and holy place, in Benjamin, ix. 214, &c. x. 44, 45, 52.

*Antonia*, 'the mountain of the house,

had some space in the north without the wall, and there stood the castle Antonia, joining to the west angle, and so was on the north-west part of Moriah. It was two furlongs in compass, and the rock it stood upon, was fifty cubits high, and steep, ix. 235—237.

*The Mountain of the House*, on the side it faced Jerusalem or Acra, had the gates called the gates of Huldah, in equal distance from the angles of the two walls east and west. To the west it had four gates, viz. Shallecheth, Parbar, Coponius,

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OF

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# TABLE OF HEBREW WORDS,

WHICH ARE LESS OR MORE EXPLAINED OR ILLUSTRATED.

[The Table has been enlarged in the present Edition, by more than a thousand references.—Eo.]

א sometimes wanting in words, and sometimes not, and why, iv. 173. Is frequently cut off from the beginning of several words, xii. 346.

א in אקרא, why writ less than the rest of the letters, ii. 120.

אבא and אבי used of a 'natural' and of a 'civil father,' xi. 437.

אבוב 'abub,' a pipe, or hautboy, or cornet, or some such loud wind music, ix. 58.

אבות 'primitive work,' xi. 198.

אבטינס 'abtnes,' ix. 350.

אבותות torches, xii. 397.

אבלות 'mourning for thirty days,' xi. 167.

אבן הטענים 'the stone of things lost,' x. 72.

אבנט 'the girdle' of the priest, ix. 22.

אבר 'member' of a living beast, viii. 481.

אברם that is, 'a high father,' why changed to אברהם that is, 'the father of a great multitude,' vi. 297.

אברות cabalistic book, xii. 98.

אדם 'men,' or 'Edom,' or 'Roman,' viii. 475, 476.

אדרת שניר 'Babylonian tapestry-work,' ix. 280.

איבטמי 'they are sweetened,' viii. 377.

איך כלב וקצין ממי how to be read, ii. 145.

אלי 'fools,' for the 'mighty,' ii. 289.

אולם a porch, ix. 83. 238.

אומות the seven 'nations,' viii. 466.

אומות שיש 'gentiles,' or, 'all other nations besides the Jews,' xii. 128.

אומן 'a surgeon,' viii. 364.

אומנים 'artificers,' and 'labourers,' xii. 151.

און 'Aven,' means the 'gospel,' but marks it with a scurrilous title, xii. 240.

און 'he that had one dead in his family that day,' ix. 74.

אונקל 'a leathern garment,' or 'stomacher of the heart,' xii. 270.

אונקיות 'wages,' xii. 51.

אוצרות 'treasures,' ix. 39.

אודא and אודא 'evening of the Sabbath,' xii. 206.

אורייתא נביאית כותבית 'division of the Old Testament into the Law, the Prophets, and the Holy Writings'; by abbreviation, א"ך, xii. 214.

אשא 'Usha,' x. 156.

אזוב hyssop, xii. 418.

אחרי בית הכבוד 'the guard behind the mercy-seat,' ix. 364.

אירו שבוין 'letters of forsaking,' xi. 119.

אל חיר 'the Nazarite's ram,' ix. 98.

אסי 'an assar' is two semisses, xi. 113.

אזנבא 'a bench,' ix. 385.

איש חיר בית 'The man of the mountain of the house'; what kind of officer, iv. 462. viii. 390. xii. 191.

אשר 'God speed,' iii. 331. xi. 350.

אשכנז having ה wanting in it, say the Jewish writers, doth denote five things wanting in the second Temple, which were in the first, iv. 153.

אלימין 'right side,' xii. 421.

אלכסנדריים 'Alexandrians,' viii. 415.

אלפי 'thousands' and 'princes,' iv. 230.

אל שדי 'the Almighty God,' ii. 114.

אל תקרא 'do not read this,' &c. viii. 435.

אמוריה or אמורייה 'interpreter,' xii. 124.

אמוריים 'Amorites,' or Gentiles, viii. 479.

אמינן 'Aminon,' for Amnon, ii. 183.

אם מויד כרת a saying of the Jews concerning sin done wilfully, vi. 536.

אמן יתום 'the orphan Amen,' and אמן גזופה 'the snatched Amen,' &c. xii. 545.

אמרכלין 'Amarcalin,' who, ix. 18. 41.

אם שרוב חסאד a saying of the Jews concerning sin done ignorantly, vi. 336.

אמת 'truth,' supposed by the Jews to be the 'seal of God,' xii. 291.

אמת ויציב 'emeth' and 'jatzib,' ix. 116.



- אמור 'ammath,' a channel of waters, x. 302.
- אנגריא 'angariate,' 'compel,' xi. 128.
- אנטיפודא 'deputy,' viii. 463.
- אניסודא mourning for the dead, xi. 167.
- אנכי 'I,' rendered by *ἐγώ* *ego*, xii. 323.
- אנשי עמדם 'stationary men,' viii. 62. ix. 67.
- אנשי עמשה 'men: of works,' or, 'perfectly just,' ix. 188. xii. 147.
- אסא a 'physician,' in the Chaldee tongue, ii. 215.
- אסתי 'such as were gathered up' out of the streets, whose fathers and mothers were uncertain, xi. 9.
- אסודא 'unlawful and lawful,' viii. 217.
- אסודא ומוסר 'bound and loosed,' xi. 229.
- אסכריא 'Iscara,' 'stranglement,' 'angina,' 'the quinsy,' xi. 173.
- אסטרטיא 'ascortja,' a tanner's garment, xi. 172.
- אסודא 'ephod,' ii. 404. ix. 23.
- אפטרופוס 'epitropus,' or, 'foster-father,' xii. 51.
- אפטרופוס 'inner garment,' with pockets to hold money and necessaries, xi. 173.
- אפוס or אפוס 'nose, nostrils, anger,' xii. 387.
- אפיקוקון 'last dishes used at meals,' ix. 159.
- אפיקורוא 'Epicurism.' Epicurus is he that despiseth the words of God,' xii. 469.
- אפוקוס things prohibited 'to eat,' viii. 479.
- אראח כנסתא 'so let me see the consolation [of Israel],' xii. 39.
- ארבלית סמא ארבלית 'the Arbelite bushel,' xi. 205.
- ארדי 'Arvadi,' the 'Arvadites.' Which word, in all versions almost, is read as 'Aradi,' the 'Aradites,' x. 265.
- אר'ל an abbreviation, iv. 57.
- ארץ עב 'the land of a Kid,' x. 28.
- אשורי 'Assyrian' tongue, viii. 404. xi. 100.
- אזרית 'in the holy tongue,' viii. 409.
- אשיבט לא 'I will not revoke it,' ii. 241.
- אשכחא and אשכחא 'we have found,' xii. 236.
- אשם 'trespass-offerings,' various sorts of, ix. 86—92.
- אשמדאי 'Asmodeus,' the king of the devils, xii. 111.
- אטרותא 'pomecitron apples,' ix. 184.
- ב is in Hebrew very frequently put causally, iv. 343. ב and ב are alternately used, x. 309. 330. It is changed for ב in the Syriac, vii. 8.
- ב begins the history of creation, xi. 199.
- בא די די 'David came,' ii. 171.
- באולס 'in the porch,' or, 'by the porch,' hath its special emphasis and intention, ix. 271.
- באכסדרה 'along the cloister,' ix. 321.
- באלא 'a grove,' x. 362.
- בבא בחרא 'Bava Bathra,' 'selling and buying,' analysis of the tract, x. 517.
- בבא מעיטא 'Bava Mezia,' 'suits,' analysis of the tract, x. 517.
- בבא קמא 'Bava Kama,' 'injuries,' analysis of the tract, x. 517.
- בבית אבא 'in my father's school,' viii. 408.
- בבל 'Babel,' for a city and a country, vii. 8.
- בבל 'Babylon,' all those countries, unto which the Babylonian captivity was carried, and fed away; xii. 566.
- בברכא 'in the common manner,' that is, 'by no violent death,' xii. 507.
- ב'ר של נ' 'the bench of three,' xii. 484.
- ב'רובק' 'wild fig-trees,' growing in a place or field, not belonging to any one in particular, but common to all, xi. 264.
- ב'רובק ודיא 'beasts tame and wild,' viii. 217.
- בריאא 'consolation,' viii. 39.
- בריאא אל כ'ר אלא ב'רית 'not bones, thy children,—but, boneca, thy builders,' xii. 295.
- בריאא 'a candle,' used for a person famous for light or knowledge, xii. 289.
- ב'ר 'an illiterate,' viii. 428. xi. 40. 69. xii. 94. 514.
- בריאא 'thy creators,' iv. 316. vii. 21.
- בריאא על מעד 'on a common day of the feast; viz. after the first day of the feast,' xii. 359.
- ב'רד 'chosen man,' viii. 440.
- ב'רדוס 'in fetters,' viii. 454.
- ב'רדוס Batlanin, 'Men of leisure, students of the law,' xi. 87.
- ב'רדוס ב'ר אב'רן 'a temple,' xii. 561.
- ב'רדוס בין הערבים 'between the evenings,' viii. 216.
- ב'רדוס בשמש 'Between the suns:' that space of time, between the setting of the sun, and the appearance of any star, xii. 207. xi. 158.
- ב'רדוס ב'ר רבנן 'Be Rabbanan,' or Beth Midrash, xii. 660.
- ב'רדוס ב'רדוס ג'רמא 'Beth Gubrin, x. 243.
- ב'רדוס ג'רמא 'The family of Garmu,' ix. 368.
- ב'רדוס דאלמנודא Dalmanutha, x. 228.
- ב'רדוס דלפח 'in, ix. 156.
- ב'רדוס דאבן 'the house of stone,' ix. 194. 379.
- ב'רדוס דאבן 'the place of knives,' x. 71.
- ב'רדוס דאבן 'Beth Mokadh,' ix. 367.
- ב'רדוס דאבן 'Beth Chadudo,' x. 105.
- ב'רדוס דאבן 'the school,' or, 'the church,' or 'a lecture of divinity,' xi. 94. xii. 560.
- ב'רדוס דאבן 'Beth Mokadh,' 'the fire-room,' or 'the house of burning,' ix. 105.
- ב'רדוס דאבן 'Beth-Meon,' x. 145.
- ב'רדוס דאבן Beth Zéaun, 'a place or region of cold,' x. 276.

- בֵּיתָר ' Betar, ' x. 101.  
 בֵּיתָר what, x. 8.  
 בֵּיתָרָא ' disputation, ' viii. 473.  
 בֵּיתָא the ' temple, x. 215. palace, xii. 34.  
 בֵּית פְּנֵי Bethphage, within Jerusalem, x. 76.  
 בֵּית שַׁן the beginning of Galilee, x. 119. 239.  
 בְּכֹר לְמִלְחָה ' a first-born fit for inheritance, ' and בְּכֹר לְכֹהֵן ' a first-born fit for a priest, ' xii. 37.  
 בֵּלְאִמָּה ' Belata, ' viii. 434.  
 בְּלִבְבָּם ' in your hearts, ' vi. 99.  
 בְּלִיַּאל son of ' Belial, ' viii. 463.  
 בֵּן possibly for a ' daughter, ' and why, ii. 208.  
 בֵּן בְּרִית ' a son of the covenant, ' vi. 400. xi. 105.  
 בְּמֵי כִישׁוֹ ' built archwise, ' ix. 369.  
 בְּנֵי צְעִירֵי בֵּיתָא צְעִירָא ' my youngest son, ' xii. 264.  
 בְּנֵי שֻׁחַח ' Benoth Shuach, ' a certain fig-tree which never wanted leaves, and never wanted figs, xi. 413.  
 בְּטוּחַ שְׂקָמָה ' a fig mixed with a plane-tree, ' xi. 266.  
 בְּנֵי חַפְצָה ' children of the bride-chamber, ' distinguished from the Shoshbenin, xi. 164. xii. 244.  
 בְּנֵי עֵלְיָה ' sons of the upper room, ' viii. 363.  
 בֵּן מִי ; בֵּן מִי not, ' the son of whom, ' but ' the son of what kind of man, ' xi. 224.  
 בֵּן נֶזֶר ' Ben Nezer, ' x. 319.  
 בֵּן נֶזֶר written wrong way, ii. 127. xii. 214.  
 בַּעַשׂ ' to kick, ' viii. 451.  
 בַּעַל אֵיב ' the python, ' or prophesying spirit, ' xii. 135.  
 בַּעַל זְבוּל ' Baal-zebul, ' the Lord of Idolatry, ' xi. 196.  
 בַּעַל דִּינָן plaintiff and defendant, viii. 364.  
 בַּעְלֵי תְּשׁוּבָה ' men of repentance, ' vii. 257.  
 בַּעֲצֵה ' breaking bread, ' viii. 384.  
 בַּקְדֻּשָׁה ' in sanctitate, ' vi. 86. 397.  
 בַּקְעֵת רִמּוֹן ' the valley of Rimmon, ' x. 108.  
 בַּקְשָׁה Bakkashah, ' seeking, ' xii. 107.  
 בְּרִיאָא what, viii. 397.  
 בְּרִיאָא ' a foreigner, ' viii. 497.  
 בְּרִיָּא men of ' Barbary, ' viii. 498.  
 בְּרִיָּא the creature, vii. 17. xi. 457. xii. 438.  
 בְּרוּר חֵיל ' Beror Chel, ' a place, x. 171.  
 בְּרוּשׁ גָּלִי ' with an uncovered head; ' that is, boldly, and impudently, xii. 512.  
 בְּרִכַּת בְּפִנֵי עַצְמוֹ ' the benediction of the day by itself, ' or the ' royal blessing, ' xii. 308.  
 בְּרִכַּת הַשִּׁיר ' blessing of the song, ' was a prayer or blessing, that they uttered after the Hallel, ix. 164.  
 בְּרִכַּת הַדֹּסָה the ' bridegroom's blessing, ' xii. 246.  
 בְּרִכַּת מִינֵיהּ a prayer against the heretics, ' viii. 401.  
 בֵּר פָּבָא ' Barsabas, ' viii. 368.  
 בֵּר קָא ' It is light, ' ix. 110. x. 98.  
 בֵּרְתוּלָה a virgin, iv. 179.  
 גַּב ' Gab, ' surface, pavement, xii. 414.  
 גַּבְרָא exactors. xii. 182.  
 גַּד יָוָן ' Gad Javan, ' x. 214.  
 גַּד ' a kid, ' ix. 20.  
 גַּדְלֵי מַעֲשֵׂה שְׂרָפְתָא ' wreaths of chain-work. ' The word גַּדְלֵי, in Deut. xii. 12, signifies the ' fringes, ' that they wore upon their garments for memorials of the law, ix. 269.  
 גַּדָּר Gadara, x. 142.  
 גַּבְרֵי ' treasurers, ' ix. 18. 43.  
 גַּבְרֵי וְנֵזֵלֵי וְחֵצֵי וְחֵצֵי וְחֵצֵי ' that is, ' bricks, and half bricks, squared hewn stones, and rough or unhewn. ' xii. 423.  
 גַּבְרֵי הַבֵּית ' the grave-stone, ' the cover, ' or the ' uppermost board, ' of the bier, xi. 167.  
 גַּבְרֵי ' rolling up the book, ' xii. 68.  
 גַּבְרֵי ' passing of judgment, ' xi. 343.  
 גַּבְרֵי ' a Gumretha, ' some very burning distemper, xii. 143.  
 גֹּאֲתָהָ ' Goathah: ' the calves' pool, ' from גֹּאֲתָהָ bellowing, x. 57.  
 גֹּפְנָא ' reposing of souls, ' xii. 325.  
 גֹּפְנָא ' Gophna is derived from the vineyards, x. 108.  
 גֹּפְנָא ' a balcony, ' in Nathan and Maimonides, but כִּזְרוּרָה in the Talmud, ix. 311.  
 גֹּזִיתָה the room ' gazith, ' ix. 337.  
 גִּזְרָה ' the captivity, ' viii. 411.  
 גִּזְרָה ' an instrument of dismission, ' and אִירֵת שְׂבָתָא ' letters of forsaking, ' &c. xi. 119.  
 גִּזְרָה ' the valley of craftsmen, ' x. 260.  
 גִּזְרָה ' gehinnom, hell, ' or the place of the damned, x. 80. xi. 106.  
 גִּזְרָה gittin, analysis of the tract, ' bills of divorce, ' x. 514.  
 גִּלְגַּל Gilgal, x. 162.  
 גִּלְגַּל ' glosekema, ' is the same with דְּלוֹסְקָמָא Dloskema, ' a coffin, ' xii. 362.  
 גַּלִּילָה Galilee, x. 118.  
 גַּמְלִיאָא Rabban ' Gamaliel, ' viii. 401.  
 גַּמְלִיאָא ' even in going up, ' viii. 423.  
 גַּמְלִיאָא ' in Talmudic language ' a thief and a robber. ' xii. 338.  
 גַּן עֵדֵן ' the garden of Eden, ' not understood of an earthly, but a heavenly paradise, xii. 160.  
 גַּרְגֻּשְׁתָּא Gargushta, ' clay ' or ' dirt, ' xi. 160.  
 גַּרְגֻּשְׁתָּא ' a stranger-inhabitant, ' xi. 105.  
 רָאָה ' fear, ' x. 552.

- דבריהם ' words of the scribes,' as opposed to the Scriptures, xii. 516.
- דברק ' word, the plague,' xii. 535.
- דוכן Dukan, ' what, and of what use,' ix. 384. 38.
- דומה ' Dumah' the angel, who is appointed over the dead, xii. 166.
- דרוז ' his ranks,' viii. 413.
- די דיקטס Divacherus, ' x. 362.
- דיני ממונת ' pecuniary judgments,' and דיני נפשות ' capital judgments,' xii. 483.
- דיד some ' enclosure, or pen,' xii. 337.
- דינתיק ' covenant,' x. 480 xii. 529.
- דם ' blood' of a living beast, viii. 482.
- דמאי ' tithes,' x. 489.
- דמאי Demai, ' tithes,' analysis of the tract, x. 489.
- דימרוח הארץ ' he smelleth and judgeth,' viii. 398.
- דמך ' sleeping,' the Jews ordinarily used for ' dying,' when a fair and comfortable death, iii. 192. xi. 168.
- דמין and נומין differ much, xi. 343.
- דפי ' Daphne,' of Antioch, viii. 439.
- דקלין are loftier palm-trees, x. 259.
- דרומאי וקני דרום ' the southern Rabbins,' x. 197.
- דרום Judea ' the South,' in respect of Galilee, x. 28.
- דריש ' above,' v. 15.
- דרך בנן ' the way of the roof,' xi. 383.
- דרך הרבים ' a public way,' x. 255.
- דרך רחוקה ' a long way;' or fifteen miles, x. 248.
- דרשה denotes a more narrow search into the Scriptures, xii. 289. 460.
- ה wanting in אכבר, say the Jewish writers, denotes five things wanting in the second Temple, which were in the first, iv. 153. ה ' he,' being put for הו, destroys the world, xi. 99.
- האחרתים דברי ' words of a latter date,' ii. 190.
- הגדה ' declaration,' xii. 530.
- הגוזן ' a kind of clean locusts,' xi. 380.
- הגרסי, reader, xii. 114.
- הדיש ' a idiot,' a word very usual among the Rabbins, what, viii. 74. xii. 486. 545.
- הדלק translated ' kindling,' &c. ix. 360.
- ההוצן are the rest of the smaller trees, x. 250.
- הוריות Horaioth, ' judicial sentences,' analysis of the tract, x. 522.
- המחוד ' mandate vos,' rendered, ' be clean,' Gen xxxv. 2. vi. 413.
- הסבו means, that they sat down purposely to eat, and not for other business; and then one gave thanks for them all, ix. 147.
- הלל Ha'lel, ' the song that was sung while they were killing the passovers, ix. 141.
- המים overseers of the ' waters,' ix. 20.
- המנחמין ' those that were to comfort the mourners,' xii. 319.
- המגיד ד' קבין ' a station, is as much as contains four cabes,' x. 256.
- הנאה things prohibited ' to use,' viii. 479.
- הנזיה Ananias, viii. 483.
- הנשים הנבואות women that had some office at the tabernacle, ii. 163.
- הסובה ' sitting' at the table, and הסיבה ' lying' at the table, xi. 3:7.
- הסתנן ' persuaded him,' encouraged him, used all mild and gentle words and actions towards him, xii. 378.
- הסכון ' accustom,' vi. 73.
- הטעם ' this world' is to be taken in that sense, as opposed to הטעם הבא ' the world to come,' xii. 461.
- העלת ' pestles,' ix. 433.
- העלת ה' לירבו, a most strange word, ii. 131, 132.
- העלם ' the bullock for the thing hid,' ix. 81.
- הקידת ' to burn,' ' to corrupt any thing with too much salting,' x. 408.
- הקלקל a scornful word, ii. 132.
- הרג ' killing;' four kinds of, viii. 453.
- הראיה ' appearing,' viii. 391.
- הר גריזים ' on mount Gerizim,' x. 358.
- הרתי ב'וד ' the martyrs in Lydda,' x. 261.
- הר הבית ' the mountain of the house,' x. 61. ix. 213.
- הר המלך ' the king's mountain,' x. 27.
- הר המשחה ' the mount of oil,' x. 82.
- הר מצער ' the hill Mizaar,' x. 331.
- הר צבועים, ' M-unt Zeboim,' x. 107.
- הר אפרים ' the hill-country,' ii. 162.
- הר המלך ' the mountainous country of Judah,' what, x. 26.
- הרצנת ראש ' the nodding of the head,' and רמות הרש ' the dumb man's making signs,' xii. 22.
- הקנצרים ' the pomegranates,' for הרמנים ' the pillars,' xi. 269.
- השבת ' make answer,' vi. 102.
- ה'ראיה ' falling prostrate,' ix. 125.
- ה'רפול that is, ' judging ourselves,' and החסד that is, ' depending upon grace,' why prayer is so called, vi. 110. 419.
- ו may be rendered either ' and,' or ' or,' vii. 152. ויקרא hath א in it writ less than the rest of the letters, and why, ii. 120.
- ויערה variously pointed, xi. 291.
- וינחו ' then they lamented,' ii. 165.
- ומי אבידם ' one that is their father,' ii. 166.
- ויסכה ' Iscab,' the same with Sarah, viii. 420.
- זבול ' Zebul,' or ' dung,' xi. 195. xii. 110.

ובוהי חובה 'sacrifices of duty,' and רבוח כרבה 'voluntary sacrifices,' ix. 70.  
 זממים 'false witnesses,' xi. 340.  
 ז-ה 'to be thought worthy,' viii. 86.  
 זכות השפעת 'privilege of birds,' viii. 86.  
 זכר 'recollection,' viii. 35.  
 זכר why ז is larger than the other letters. vi. 203.  
 זמורה 'branch,' xii. 387.  
 זמנים the overseer concerning the times,' ix. 19.  
 זעמתי 'the book Zaatuti,' xi. 103.  
 זקני כהונה 'elders of the priesthood,' ix. 19.  
 זרע 'the seed's time,' half Tisri, all Marchesvan, and half Chisleu. אמלא זרעא 'the lateward seed,' זרעא חריפא 'the early seed,' xii. 277.  
 ח cheth, changed into ה 'he,' destroys the world, xi. 99.  
 חברה 'a wound,' viii. 461.  
 חבלו 'pains of childbirth,' xi. 423.  
 חברים 'religious,' iii. 299, x. 472. 490. xi. 70.  
 חברותו 'consorts,' viii. 418. ix. 139.  
 חבתין 'the daily meat-offering of the high-priest,' ix. 99.  
 חג 'rejoicing,' xi. 447. 'whole of,' xii. 373.  
 חגיגה the festival, viii. 445. xi. 446.  
 חגיגה 'Chagigah,' and שמחה 'rejoicing,' xi. 443. xii. 43.  
 חזא זמנא as חזא ימנא 'on a certain time,' xii. 75.  
 חזל פני 'the little table,' or the wooden side table, where wine and fruits were set, that were presently to be brought to table, xi. 401.  
 חיבה, 'he was bound by duty,' xi. 249.  
 חחרי פתחים 'those that beg from door to door,' xii. 330.  
 חולדה Huldah gate, viii. 386. ix. 224. x. 349.  
 חוליה overseer of the 'sick,' ix. 20.  
 חום 'the great heat,' half Ab, all Elul, half Tisri, xii. 277.  
 חומות 'quintanes' of the law, xii. 67.  
 חתונה 'of the bride-chamber,' xi. 164.  
 חפץ שיחון 'a digger of wells,' under whose peculiar care and charge was the provision of water for those that should come up to the feast, vii. 253.  
 חוקים חוקות and ordnances, xii. 13.  
 חורמני mountain of 'Horman,' viii. 436.  
 חורשין 'Chorashin' woody places, x. 169.  
 חושן 'the breastplate' of the priest, ix. 24.  
 חותמות overseer of the 'seals,' ix. 20.  
 חזן רבנות 'chazan haccones-th,' that is, 'the overseer of the congregation,' the minister of every synagogue was so called, vi. 226. xi. 88. 165. xii. 67.

חטאת taken for 'a sin offering,' ii. 13. 75. vi. 336. ix. 78. x. 4.  
 חי 'lively,' ii. 172.  
 חיוב 'guilt' or 'debt,' xi. 105.  
 חי פרעה 'let Pharaoh live,' ii. 347.  
 חכמים 'wise men,' viii. 495. xii. 460.  
 חכמה זכרה 'Greek wisdom,' xii. 461.  
 חל or חלל 'chel,' what, ix. 6. 299. 302 x. 62.  
 חולתא 'rushy' or 'sedgy,' x. 12.  
 חותמים 'are men, who follow their own will, and not the judgment of the wise men,' xi. 391.  
 חידור 'hitture,' 'diggings,' x. 288.  
 חיל time, viii. 386.  
 חילוס 'fenestras, or 'windows,' because they were closets or boxes joining to the wall, ix. 274.  
 חלוק 'an inner garment,' xi. 441. xii. 86.  
 חליל 'common' persons, as to the priesthood: such whose fathers, indeed, were sprung from priests, but their mothers unfit to be admitted to the priests' marriage-bed, xi. 9.  
 חלל 'profane' 'wounded' or 'dead,' xi. 274.  
 חלפי a name common among the Talmudists, xii. 208. 416.  
 חלשא 'chalsha,' that is, 'the weak,' xi. 164.  
 חם Cham, 'heat' or 'burning,' i. e. Africa. x. 363.  
 חמי טבריא 'the warm baths of Tiberias,' x. 141.  
 חמי לי 'look on me,' viii. 387, 388.  
 חמישית, variously interpreted, ix. 290.  
 חמר 'an ass,' transferred into חמד, 'desire,' xii. 586.  
 חמז 'Chammath,' x. 141.  
 חמתי 'Hamathi,' the Hamathites, x. 266.  
 חמתי 'the shopkeeper,' xi. 308.  
 חמכה 'dedication,' xii. 341.  
 חנות shops, ix. 241.  
 חנק 'strangling,' viii. 455.  
 חסידים good and holy men, vii. 257. xi. 104. xii. 149. 300.  
 חסידים חוקים translated by *δυναστεύματα* most commonly, iv. 149.  
 חסילאי 'inhabitants of the villages,' xi. 395.  
 חקל רמא 'field of blood,' viii. 37. 367.  
 חרם 'cherem,' the same with 'anathema,' xii. 561, 562.  
 חרסית the gate, of a two-fold construction, and derivation, ix. 322.  
 חרושת 'charoseth,' a dish of thick sauce, made of sweet and bitter things, ground, and pounded, and mingled together, as dates, figs, raisins, ix. 156.  
 חרף winter, xii. 244. 277.  
 חרש 'deaf and dumb,' xi. 236. xii. 25.  
 חשאים 'silent ones,' x. 208.  
 חשב 'pirdle' of the ephod, ix. 23.  
 חבי 'Tebi,' name given to a village,

from the kids' skipping up and down, x. 40.  
 מְבִילֹת נִחַח 'baptism for proselytism' was distinct from מְבִילֹת נִחַח 'baptism [or washing] from uncleanness,' xi. 54.  
 מְבִילֹת נִחַח 'uncleanness, requiring washing,' ix. 7.  
 מְדִי 'Tedi,' or 'Tadde,' the north gate, ix. 233.  
 מְהִירָה 'purification,' v. 66. xi. 55.  
 מְשִׁבֵי הַדְּעִי שִׁבְעָה 'the seven good men of the city,' xi. 89.  
 מִטָּר 'taur,' both in the Chaldee and Syriac, signifies a mountain, x. 361.  
 מִטָּר וְדָמָא 'born good,' or apt for prophesying, viii. 429.  
 מִטָּר rendered by the word מִטָּר (Esek. xvi. 23), ix. 250.  
 מִטָּר 'coat,' xi. 127. xii. 86. 189.  
 מִטָּר 'unclean' and מִטָּר 'profane' or 'polluted,' the distinction between, xi. 214.  
 מִטָּר יָדָע 'an uncleanness known of,' ix. 215.  
 מִטָּר 'teni,' and מִטָּר 'cos,' two golden vessels, ix. 3.  
 מִטָּר 'that which is torn of wild beasts,' viii. 483.  
 מִטָּר is the Greek word Τάραχος, 'partition-space,' ix. 289. xi. 352.  
 מִטָּר, its eternal duration, whence, xi. 98.  
 מִטָּר and מִטָּר, 'Jesus,' viii. 461.  
 מִטָּר 'jevamoth,' sisters-in-law; analysis of the tract, x. 510.  
 מִטָּר, difference between, xii. 119.  
 מִטָּר 'Jannes,' vii. 90.  
 מִטָּר 'Greek,' viii. 408. 497. xii. 205.  
 מִטָּר and מִטָּר 'sitting at meat,' ix. 147.  
 מִטָּר signifies nothing else but 'blood,' xii. 422.  
 מִטָּר 'private society or discourse' between the espouser and the espoused, and הַבְּנוּת 'the bringing' of the espoused into the husband's house, xi. 18.  
 מִטָּר 'the wine of horror,' xii. 446.  
 מִטָּר 'be born,' v. 17.  
 מִטָּר 'the sea,' thus rendered by very many versions, but to be corrected, x. 41.  
 מִטָּר 'the sea of Sodom,' what, x. 14.  
 Seven seas and four rivers compass the land of Israel. 1. יַם רִבְעָא the Great Sea, or the Mediterranean. 2. יַם תִּבְרִיָא the sea of Tyberias. 3. יַם דְּחִלְוָא the sea of Sodom. 4. יַם דְּסַמְכוֹ the lake of Samcho. 5. יַם דְּחִלְוָא 6. יַם דְּחִלְוָא These four last are otherwise writ in the Jerusalem Talmud: so wit, thus, 4. יַם דְּחִלְוָא 5. יַם דְּחִלְוָא 6. יַם דְּחִלְוָא In the Babylonian Talmud, thus: 4. יַם דְּחִלְוָא 5. יַם דְּחִלְוָא 6. יַם דְּחִלְוָא 7. יַם דְּחִלְוָא 8. יַם דְּחִלְוָא x. 12.

יַם דְּחִלְוָא, 'the sea of Apamia,' x. 13. 131.  
 יַם דְּחִלְוָא 'the sea of Genesar,' sometimes, דְּחִלְוָא 'of Genesar,' x. 134.  
 יַם דְּחִלְוָא perhaps 'the sandy sea,' x. 12.  
 יַם דְּחִלְוָא days of assembling, v. 117.  
 יַם דְּחִלְוָא 'the christians,' or the 'christian day,' xi. 357.  
 יַם דְּחִלְוָא 'holy-days,' or 'good days,' the first and last days of the solemn festival weeks, ix. 168.  
 יַם 'days,' for 'a year,' v. 138.  
 יַם 'he carried burdens from one side to the other,' ix. 290.  
 יַם 'they shall ask after me, because they are carried away,' xii. 424.  
 יַם signifies 'the inward affection of fear or reverence,' ix. 447.  
 יַם 'Israel,' and יַם 'the nations of the world;' the Israelites, and the Gentiles, x. 5. xii. 258.  
 יַם 'he sat down' to teach, viii. 465. xii. 547.  
 יַם 'too much,' xii. 50.  
 יַם 'a coast,' &c. x. 231.  
 יַם 'ascent,' ix. 394.  
 יַם 'an ordinary priest,' ix. 18. xi. 40.  
 יַם 'a votary priest, and plebeian priest,' xi. 39.  
 יַם 'a priestess,' viz. one born in the lineage of priests, xii. 12.  
 יַם 'consistors' of 'priests,' ix. 18.  
 יַם 'the coffin,' x. 181.  
 יַם 'the scarecrow,' that keeps the ravens from flying upon the temple, ix. 258.  
 יַם 'all the world,' i. e. a very great number, or multitude, xii. 258.  
 יַם 'place where a dead body is laid,' xii. 425.  
 יַם may be the same with כְּחִי, the letter ש being changed into ח in the Syriac dialect, x. 334.  
 יַם 'Cuthites,' the Christians Samaritans, xii. 389.  
 יַם a 'chapter,' how rendered, ix. 268.  
 יַם 'cup of good news,' xii. 246.  
 יַם 'the cup of the Hallel,' ix. 164.  
 יַם 'the cup of Trumah,' xii. 242.  
 יַם 'cup of blessing,' ix. 162. xi. 355. xii. 508.  
 יַם 'arm,' viii. 118. 433.  
 יַם 'the laver,' ix. 418.  
 יַם 'a curious wrough border,' &c. 253.  
 יַם 'for so,' that is, in a great deal of kindness, 'they came to me,' xii. 264.  
 יַם 'manacles,' viii. 454.

- 'all creatures,' used for 'all men,' or 'nations,' among the Jews, vii. 17. xii. 438.
- כלי גללים may be understood 'marble vessels,' xii. 244.
- נ כנן, 'why,' as 'nun,' is writ the wrong way, ii. 127.
- כנור 'kinnor,' like our citterns or viols, stopped on the frets, and played on with a quill or bow, ix. 60.
- כס-יה 'Cas-jah,' Casiotis, x. 193.
- כפרים 'kephorim,' cleansing, ix. 432.
- כפית הדמה 'the bending down of the beds,' xi. 167.
- כפית 'chephanioth,' the dates of palm-trees, that never come to their full maturity, x. 360.
- כפר חטייא 'Caphar Chittai,' x. 145.
- כפר חנניה 'Caphar Hananiah,' the middle of Galilee, x. 120.
- כפר חומ 'Capharnachum,' x. 320.
- כפר עמיק 'Caphar Imiki,' x. 261.
- כפר צמח 'Caphar Tsemach,' x. 243.
- כפר קרנים 'Caphar Karnaim,' x. 243.
- כפר שלם 'Caphar Salama,' x. 116.
- כפר טבי 'Caphar Tebi,' what, x. 40.
- כפר לודים 'Caphar Lodim,' what, x. 39.
- כפר שלם 'Caphar Salama,' what, x. 116.
- כפרים and כפיות are distinguished, x. 175. xi. 381.
- כהנים 'priests,' ii. 230.
- כרעה 'bending of the knees,' ix. 125.
- כרית 'I have digged,' or 'I have bought,' viii. 425.
- כרמית 'a place neither public nor private,' x. 47.
- כרם רביעי 'the vineyard of four years,' that is, the fruit of a vineyard now of four years' growth, x. 36.
- כרסות רמי 'thrones were cast down,' an interpretation by many, but to be wondered at, xi. 253.
- כרת 'cutting off,' ix. 10. xi. 108. xii. 466.
- כשד the original of the name 'Chaldeans,' ii. 90.
- כשרברים מכתים 'of the words of them that agreed, or, fitted together,' xi. 441.
- כשר denotes 'approved,' 'fit,' either thing or person; כפול, on the contrary, denotes 'not approved,' 'not fit,' xii. 505.
- כתובות Chetuboth, 'contracts,' analysis of the tract, x. 512.
- כתובים that is the 'Hagiographa,' or that 'third part of the Bible' which the Jews refused to read in their synagogues, vi. 349. xii. 168. 216.
- כותנת 'the coat' of the priest, ix. 22.
- כרומות 'pillars,' 'shoulders,' ix. 427.
- לאסור ולהרין 'to bind and loose,' a Jewish phrase, iii. 100.
- לבלר 'a libellary,' viii. 364.
- לדרוש strangely written, ii. 324.
- להרין 'drive them out,' ii. 147.
- לוד for 'Lydda,' x. 36.
- חבית לחיית ובהלחמות of Lydda and Bethlehem,' xii. 245.
- ליות מעשה חורר 'appendices made in a descending manner,' rendered by the Italian, our English, and some of the Rabbins, 'additions made of thin work,' ix. 426.
- לוטס 'lutas,' means 'robber,' x. 266.
- לוחם הפנים 'the bread of setting before,' the 'shew-bread,' ix. 285.
- לולב 'willow-boughs,' ix. 182. xi. 259.
- לית כתייה a note that it is not read so any where else, ix. 269.
- לית לינא רשיא 'we have not liberty, power, or privilege,' vi. 368.
- למחרת 'two nights and one day,' 'from the evening of this day to the evening of the next, and all that evening to the twilight of the following day,' xii. 427.
- למסרה has 'mem clausum,' ii. 252.
- לו ולבניו 'pointed after an extraordinary manner,' ii. 137.
- למנא, in the titles of Psalms, 'in finem,' 'to the end,' xii. 175.
- לעזר 'Lazar,' is, by contraction, used by the Talmudists for אלעזר 'Eleazar,' xii. 158.
- לעים 'for ships, and for men of the desert,' ii. 270.
- לערסמה 'to make her public,' xi. 19.
- לקפה 'the poor's chest,' xi. 134.
- למגנרנא or לסרדיש or לעושר 'an executioner,' 'a whipper,' xi. 112.
- לשון טורסי 'the language of Tursi,' x. 75.
- לשון הזרית 'lingula coccinea,' the 'scarlet tongue,' 'scarlet list,' ix. 176.
- לשכת בולחש 'the chamber of the counsellors,' x. 67.
- לשכת הגזלה 'the draw-well room,' ix. 346. x. 67.
- לשכת המצרעים 'the chamber, or room, of the lepers,' whither the leper resorted after his cleansing in the country, or at his own house, ix. 199.
- לשכת המדיח 'the room of the washers,' ix. 377.
- לשכת השמי 'the treasury of the silent,' ix. 136.
- לשכת שלמים 'the lamb room,' ix. 367.
- לשכת עץ 'the wood-room,' ix. 355.
- לשכה 'the corban chamber,' x. 210.
- לשכת עשה חביתין 'the chamber of the pastry-man,' ix. 334.
- לשכת פדחדרין 'the room parhedrin,' ix. 355. xi. 434.
- לשם נר 'under the notion, or in the name, of a proselyte;'
- לשם משחרר 'under the notion, or in the name, of a libertine,' xii. 551.
- ליתן לנפא אחרית חוקה 'to give you an

- 'ad and hope,' or expectation: that is, 'a hoped, or expected, end,' xii. 382.
- לְהַרְבֵּת רֶשַׁע to the superfluity of naughtiness, vii. 104.
- מ and נ are alternately used, x. 309. 330.
- מֵא אֵי אָמַר 'what do I say,' is the same with, 'I do say this:' and so, מֵא אֵי מְקִיט 'what do I decree or approve,' is the same with, 'this I do decree or approve:' so מֵא אֵי יִרְצָה, 'what will I,' is the same with, 'this I will,' xii. 130.
- מֵא קִרְאת 'what readest thou?' when any person brought a text of Scripture for the proof of any thing, xii. 99.
- מֵא 'strength,' 'mind,' xii. 100.
- מֵאדֹת 'light-vessels,' vii. 298.
- מֵבַשֵּׁד יוֹם 'while it is yet day:' that is, 'while the sun is not yet set,' xi. 158.
- מְגִדֵּל טוֹרִיִּים 'the Tower of the keepers,' x. 223.
- מְגִדְלָא 'Magdala,' x. 143.
- מְגִלָּא 'a plaiting or curling of the hair,' xi. 354.
- מְגִדְלֵי עֵדֶר 'Migdal Eder,' x. 221.
- מְגִדֵּר 'a blasphemer,' vii. 439.
- מְגִלָּת 'a book,' v. 109.
- מְגִדְוֵא fire shovel, ix. 417.
- מְגִרְפָּה 'migraphah,' vessel, or instrument, rung or struck upon, ix. 115.
- מְדִבְרַיִה 'the wilderness of Judab,' x. 200.
- מְדִישָׁא 'a divinity-school' in the mountain of the house, ix. 244.
- מְדִישָׁא 'allegorical exposition,' xii. 96.
- מִדֹּר rendered by מִדֹּרֹת; common in the schools, yea, used a thousand times by some of the Jewish writers, vii. 29. xii. 544.
- מִדְּמַשְׁק 'beyond Damascus,' viii. 435.
- מִדְּכִנִּי 'a wheel,' ix. 420.
- מִדְּכִנִּי הַגָּדוֹל וְהַקָּטָן the greater and the lesser publican, xii. 182.
- מִדְּכִינִי 'the publicans,' xi. 130.
- מִמְלָא 'circumcisions,' ii. 364.
- מִמְחָא 'a blot,' ii. 225.
- מִמְחֵינִי 'judgments,' xii. 484.
- מִמְחֵה 'skilful,' ix. 358.
- מִמְחֵינִי 'Mumchin,' 'the authorized bench,' xii. 484.
- מִמְעֵר קָטָן 'Moed Katon,' the lesser solemnity,' ix. 169.
- מִמְעֵר וְהַגָּדוֹל difference between, xi. 246.
- מִמְשָׁב א מִמְשָׁב כִּיִּר 'a seat,' or 'settle,' for the laver to rest upon, ix. 423.
- מִמְרָא 'mor' (which our English hath very properly translated 'myrrh'), the congealed blood of an Indian beast, ix. 438.
- מִמְרָא 'Muram,' that that was taken of the sacrifice, by the priests and for them, ix. 97.
- מִמְרָאִים set festivals, or meetings, vi. 69. x. 504.
- מִמְרָא 'death' by the hand of heaven, vi. 336. ix. 10.
- מִמְרָא הַקְּסָמָה 'the residue of the incense,' ix. 353.
- מִמְרָא 'meat,' distinguished from לֶחֶם 'bread,' xii. 431.
- מִמְרָא, a small scroll of paper fixed to the posts, x. 66.
- מִמְרָא 'presumptuous,' viii. 478.
- מִמְרָאִים 'psalms,' on any subject, vii. 41.
- מִמְרָאִים כְּפָרִים what, ix. 7.
- מִמְרָאִים 'the butchering knives of the Temple,' from חָלַץ 'cutting-off,' ix. 273.
- מִמְרָאִים מְבַבְלִי 'the washing of their hands,' 'dipping,' ix. 153.
- מִמְרָאִים הַשְּׁלֹשָׁה 'the three camps,' viii. 488.
- מִמְרָאִים מִמְרָאִים הַמְּתוֹרָאִים how tolerated among the Jews, xii. 492.
- מִי 'out of hand,' xi. 390.
- מִיבְרָא 'word of the Lord,' xii. 229.
- מִיבְרָא 'bubbling, or springing waters,' xii. 267.
- מִיבְרָא 'Maccabeus,' whence so called, ix. 321.
- מִיבְרָאִים Maccoth, 'stripes,' analysis of the tract, x. 520.
- מִיבְרָאִים מְבַבְלִי linen breeches, ix. 22.
- מִיבְרָאִים מְבַבְלִי מִמְרָאִים scourge of rebellion, viii. 381. ix. 10. 15.
- מִיבְרָאִים 'angels,' various, vi. 90. vii. 436. xii. 507.
- מִיבְרָאִים מִלְחָת שִׁמְשׁוֹת duplication, iv. 346.
- מִיבְרָאִים מִלְחָת 'to escape,' viii. 496.
- מִיבְרָאִים מִלְחָת 'salt fish,' so rendered from the Aruch xi. 211.
- מִיבְרָאִים מִלְכָּא 'your Moloch,' viii. 432.
- מִיבְרָאִים מִלְכָּת שָׁמַיִם 'the kingdom of heaven,' xi. 50.
- מִיבְרָאִים מִלְכָּת to be understood of the kingdom of Ass, &c. ii. 213.
- מִיבְרָאִים מִלְכָּת 'whipping,' ix. 10. 13.
- מִיבְרָאִים מִלְכָּתֵי בָּמִים beams of some choice wood (Buxtorfius translates it 'quercine,') ix. 260.
- מִיבְרָאִים מִמְרָאִים 'mammon of falsity,' or false mammon, xii. 153.
- מִיבְרָאִים מִמְרָא 'ruler of the temple,' or overseer, ix. 19. xii. 48. 191.
- מִיבְרָאִים מִמְרָאִים 'nethi' such as were born in wedlock; but that which was unlawful, 'Nethinims,' ii. 9.
- מִיבְרָאִים מִמְרָאִים 'from a place,' viii. 368.
- מִיבְרָאִים מִמְרָאִים 'the executioner of the Sanhedrim, whose office is to whip,' xi. 113.
- מִיבְרָאִים מִמְרָאִים מִמְרָאִים 'meat-offerings and drink-offerings,' ix. 98.
- מִיבְרָאִים מִמְרָאִים הַמְּבַבְלִי 'the meat-offering baked in a pan,' ix. 99.
- מִיבְרָאִים מִמְרָאִים הַמְּבַבְלִי 'the meat-offering baked in a frying-pan,' ix. 99.
- מִיבְרָאִים מִמְרָאִים הַמְּבַבְלִי 'the sinner's meat-offering,' ix. 99.

מִנְחַת חֶמֶד 'the meat-offering of initiation'; which every priest brought in his hand, at his first entrance into the office, ix. 99.  
 מִנְחַת מֵאֵפֶן רֶגֶד 'the meat-offering baked in the oven,' ix. 99.  
 מִנְחַת סֹלֶת 'the meat-offering of fine flour unbaked,' ix. 99.  
 מִנְחַת קְשָׁת 'the jealousy meat-offering' of the suspected wife, Num. v. 15; this was of barley-meal, ix. 99.  
 מִשְׁבֵּה 'he breathed,' viii. 375.  
 מִשֶּׁה for 'Moses,' Rev. vii. 6. ii. 143.  
 מְסִים (הַמְקַבֵּל לֵים) 'the receivers of his tributes,' ix. 43  
 מִסְמָס שְׁנֵי קִנְיָרִיקִין a semmissis is two farthings, xi. 113.  
 מִסְעָד 'prop or support,' ix. 327.  
 מִסְפָּרֵי-מֵיָא 'Mesopotamia,' viii. 417.  
 מִטְרֵי אֶרֶץ כְּנָעַן מִסְפָּרֵי, xii. 266.  
 מִטָּה a meah is worth two pondions, xi. 114.  
 מֵוֵנִי 'the book Meoni,' ix. 103.  
 מֵעֲנִים 'Mebunims,' ii. 220.  
 מֵעִיבָה explained out of the Talmud, ix. 254, 255.  
 מֵעֹף 'coat of the ephod,' ix. 23.  
 מֵעֹל 'epitome,' vi. 425. xi. 143. xii. 108.  
 מֵעֻקָּה 'battlements,' lest any one should fall off, ix. 257.  
 מֵעֲרֵבָה נְדִיבָה 'the great pile,' ix. 109.  
 מֵעֲרֵבָה 'maaracah, or the hearth,' ix. 403.  
 מַעֲשֵׂי בְרֵאשִׁית 'the works in the beginning,' vii. 374.  
 מַעֲשֵׂר various sorts of 'tithes, xii. 177.  
 מַעֲשֵׂר מַחֲשֵׁרוֹת 'tithing,' x. 504.  
 מַפְטִיר 'Maphür'; he that read in the prophets, xii. 65.  
 מַפְלוֹת for 'a woman bringing forth an abortive,' xii. 549.  
 מַצְדָּה, Matsada, 'fortification,' x. 202.  
 מֵי מִצְוָה 'the wine of command,' xii. 19.  
 מִצְוָה 'the precept,' xi. 419.  
 מִצְוָה מִצְוֹתֵים used instead of מצוות, ix. 59.  
 מִצְנֶפֶת 'the mitre' of the priest, ix. 24.  
 מִקְבֵּל 'keeper of traditions,' viii. 450.  
 מִקְטָרִין 'Mactoren,' rendered by the Gloss מַגְשָׁל a 'mantle:' by Aruch מַשָּׁל, a 'cloak'; by others, a 'hood,' xii. 85.  
 מִקְלָט 'refuge, refuge,' x. 99.  
 מִקְלֵי שֵׁקֶל 'a rod of almonds,' ii. 276.  
 מִקְרָא 'text of the Bible,' xii. 96. 120.  
 מִקְרָא קֹדֶשׁ 'a holy convocation,' rendered by the Seventy interpreters, 'called holy,' xii. 466.  
 מִרְבֵּי and רַבִּי 'Rabbi' and 'Mar,' titles amongst the doctors, xii. 376.  
 מִרְבֵּי בְגָדִים 'the installed by the garments,' ix. 22. 439.  
 מִרְוֵי 'Beth Maron,' and מְרֵוֵי a 'Maronite,' x. 358.

מִיֻּחַץ בֵּית הַחַיִּי 'the lavatory of Bethany,' x. 220.  
 מִיֻּחַץ לְבָאֵרָה שֶׁל מִרְיָם 'to the fountain of Miriam,' in the sea of Tiberias, xii. 283.  
 מִיֻּחַץ מִרְיָם בַּת בַּיְתוּס 'the story of Mary the daughter of Baithus,' xii. 347.  
 מִיֻּחַץ מִרְתָּף 'the storehouse,' where they laid up their fruits, xii. 127.  
 מִשְׁדָּר 'uncircumcised,' xii. 495.  
 מִשְׁדָּרִים 'libertines,' what they were, iii. 190. viii. 413.  
 מִשְׁמַד an 'apostate,' xii. 195.  
 מִשְׁרָדִים overseer of the singers, ix. 19.  
 מִשְׁרָד used infinitely among the Hebrew writers to signify 'Christ,' iv. 418.  
 מִשְׁכֵּלָא מְשִׁי כְּלֵא 'mashicala mashiculla, the greater vessel out of which all wash;  
 מִשְׁכֵּלָתָא מְשִׁיָא כְּלֵתָא 'maschilta mashia callatha, the lesser vessel in which the bride washes, and the better sort of the guests,' xii. 244.  
 מִשְׁמֻרְתוֹת 'courses of priests,' xii. 8.  
 מִשְׁנָח 'doctrine of traditions,' xii. 96.  
 מִשְׁרָדֵי מִשְׁרָדֵי a strange-framed word, ii. 293.  
 מִת דָּמָא 'a dead corpse going out,' xii. 80.  
 מִת מַצְוָה 'the dead of the precept;' him who had suffered death by the sentence of the Sanhedrim, or magistrate, xii. 205.  
 מִיָּבִנָה 'a giving;' the disposal of the blood in sprinkling, ix. 76.  
 נ is written the wrong way in some words, as in נִבְרָאִים and נִבְרָאָה c. ii. 127. iv. 19. נ Nun, is inverted in two places in the Book of Numbers; the supposed reasons are laid down, xii. 214.  
 נִמְנָן used for one whose testimony may be taken, xii. 304.  
 נִבְאָה to prophesy or exhort, viii. 397.  
 נִבְלָה 'nebbel had twelve strings, which made twelve several notes,' ix. 60.  
 נִבְלָה 'that which dies of itself,' viii. 483.  
 נִדְבָר houses, ranks, or rows of stones or timber, ix. 250.  
 נִדְדָה 'niddah,' purification,' analysis of the tract, x. 523.  
 נִדְרֵי הַקֹּדֶשׁ 'vows of consecration,' and נִדְרֵי אִסֻּר 'vows of obligation, or, of prohibition,' xi. 217.  
 נִדְרֵים 'nedarim,' vows,' analysis of the tract, x. 513.  
 נִדְרֵי שַׁבְּתִין the 'Sabbatic river,' x. 236.  
 נִשְׂחָה לְמוֹת 'next to death;' beyond which condition, on this side death, was only נָעַח 'one just expiring,' xii. 103.  
 נִשְׂחָה 'reproof,' viii. 486. xii. 467.  
 נִחְרָד 'נִחְרָד אָדָם 'estranged,' or 'turned backward,' vi. 420.  
 נָזִיר 'Nazir,' 'Nazarene,' analysis of the tract, x. 514.



- נִיפֵן nesichin, 'fines and penalties,' x. 517.  
 נְשִׁילַת יָדַי 'washing of the hands,' ix. 153.  
 נְשִׁילַת יָדַי 'a washing of the hands,' and 'a dipping of the hands,' xii. 113. xi. 400.  
 נִשְׂרָפָה דַעְוָה 'his knowledge is snatched away,' xi. 389.  
 נִדְוִי 'simple excommunication,' xii. 471.  
 נִיזוּל 'it is easy,' xi. 384.  
 נִיכּוֹאֵל 'let us eat,' derivation of name Nicholas, viii. 412. xii. 487.  
 נִיסָם עֲבִים 'the Talmudic girdle of the land,' what, x. 8.  
 נִישַׁךְ הַמַּיִם 'the pouring out of water,' x. 55.  
 נִישַׁרְיָן 'Neapolis,' (i. e. Sychar) of the Samaritans, xii. 273.  
 נִירוּץ 'the gate and house Nitsots,' the house of stone vessels, ix. 378.  
 נִישַׁךְ הַמַּיִם 'their pouring out of water, and the rubric of every day's service,' ix. 185.  
 נִמְרוֹד 'Nimrod,' viii. 418.  
 נִמְרָסֵם overseer of the drink-offerings, ix. 20.  
 נִקְלַת שַׁעֲרֵים 'the overseer for shutting of the doors,' ix. 19.  
 נִקְסָם 'nain,' x. 295.  
 נִקְוָה signifies 'a virgin,' &c. iv. 179.  
 נִקְוָה variously interpreted, xi. 287.  
 נִקְוָה rendered by the Seventy, *παρθενία*, 'an untimely birth,' xii. 549.  
 נִפְלִי 'Naphli,' the Messiah, viii. 474.  
 נִזְרִי 'Nazarite,' ix. 307. xi. 44. 357. xii. 521.  
 נִקְדִימָן 'Nicodemus,' or, as it is elsewhere written, נִקְדִימָן, xii. 252.  
 נִר הַמְּשָׁרָבִי 'the western lamp,' ix. 284.  
 נִשְׁאָרָם 'ye shall bear,' viii. 430.  
 נִשְׂרָה a quaint phrase, ii. 302.  
 נִשְׁכַּח 'forgetting,' viii. 36.  
 נִשְׁתַּלְתַּל מִנְּשֵׂי יִלְדוּת 'women after childbirth,' ix. 371.  
 נִשְׁקֵת חַלְלוֹת 'kisses of folly,' xii. 199.  
 נִשְׁכִּי for נִשְׁכִּי, xii. 234.  
 נִסְבִּי 'the Sibbichæan sea,' סִבְךְ 'a bush,' x. 12.  
 נִסְבָּא 'an opinion,' xi. 77. xii. 491.  
 נִסְגָּא Sagan, ix. 37. xii. 48. 398.  
 נִסְרָה 'a scrip,' and סִרְךָ 'a purse,' ix. 121.  
 נִסְרָה 'an orderly narration,' xii. 6.  
 נִסְתָּה sotah, 'adulterous woman,' analysis of the tract, x. 511.  
 נִסְלִמֹת צִיר 'the ladder of Tyre,' x. 127.  
 נִסְתָּה 'ausitha,' x. 144.  
 נִסְרָה 'soreg, the wall that enclosed the city,' 'a wall curiously latticed,' and made of wood,' ix. 300.  
 נִסְרָה 'Red Sea,' ii. 419.  
 נִסְרָה 'Suph,' in Moab, ii. 185.  
 נִסְרָה 'the numberers,' xii. 94. 460.  
 נִסְרָה 'Satta,' or 'Stada' an 'adulterous wife,' xi. 196.  
 נִסְרָה, גִּבְסֵס, porticus, cloister-walks or rows, rather than porch, ix. 237. 247.  
 נִסְרָה 'sindon,' 'linen,' 'a cloak,' xi. 439.  
 נִסְרָה 'sin' and נִסְרָה 'tin,' among the Chaldees, 'is mud,' x. 191.  
 נִסְרָה 'what is secondary, or of less weight,' xii. 319.  
 נִסְרָה 'Siccuth,' viii. 116. 431.  
 נִסְרָה 'selaa' three hundred eighty-and-four middling barley-corns: the selaa is four denarii, ix. 317. xi. 239. xii. 104.  
 נִסְרָה סַמְאֵל מַלְאָךְ מוֹתָם 'Samael, the angel of death,' xii. 369.  
 נִסְרָה סַנְדַּל לְדִיֵּק 'the sandal of Lydda,' x. 261.  
 נִסְרָה סַנְהֶדְרִים 'sanhedrim,' analysis of the tract, x. 518.  
 נִסְרָה סִינְגוֹרָא 'Sinogora,' indignation, and advocate, x. 362.  
 נִסְרָה סְעֻדָּה 'eating, or a repast after food,' xi. 211.  
 נִסְרָה vessels of the service, ix. 41.  
 נִסְרָה 'a scholar,' vii. 34. xi. 40. xii. 543.  
 נִסְרָה 'Sephared,' Spain, x. 291.  
 נִסְרָה סְפָרִים חֵיבָתִים 'books that are without,' heathen books, xi. 391.  
 נִסְרָה סִפְרָה כְּרִידוֹת 'a bill of cutting-off,' xi. 119.  
 נִסְרָה סִפְרָה חֲרִיבָה 'a bill of expulsion,' xi. 119.  
 נִסְרָה סִפְרָה יִשְׂרָאֵל 'a directory,' ii. 133.  
 נִסְרָה סִקְלָה 'stoning,' viii. 453.  
 נִסְרָה סִרְסִים how the Chaldee and Rabbin explain it, ix. 427.  
 נִסְרָה סִרְחָה 'cheres' transposed, x. 303.  
 נִסְרָה 'ain,' is of no sound with some, x. 125. It is sometimes changed into ש, x. 132. It is twice cut off from the end of words, to shew the greater emphasis, xi. 13. Sometimes it is changed into ס by the Chaldeans, xii. 574.  
 נִסְרָה עֲבֹדָה 'retseh,' names of a prayer, ix. 117.  
 נִסְרָה עֲבֹדָה זָרָה 'avodah zarah,' idolatry, analysis of the tract, x. 520.  
 נִסְרָה עֲבֹרָה 'Hebrew,' 'Passover,' viii. 403. 404. xi. 101. xii. 279.  
 נִסְרָה עֵגְלַת שְׁלִישִׁיָּה 'Eglath Shelshijah,' x. 332.  
 נִסְרָה עֵדוּת בְּטִילָה 'a vain testimony,' xi. 441.  
 נִסְרָה עֵדוּת קַיָּמוֹת 'a standing testimony,' xi. 441.  
 נִסְרָה עַד קִירוֹת הַסָּבִיב 'to the walls of the covering,' that is, up to the very walls of the floor over-head, ix. 281.  
 נִסְרָה עַד 'on him is peace,' iv. 57.  
 נִסְרָה עֲרִיבָה 'burnt-offerings,' ix. 71.  
 נִסְרָה עֲרִיבָה הַזֶּה 'this world,' and עֲרִיבָה הַבָּא 'the world to come,' xi. 199.

עולם and עולמא 'the world,' xii. 258.  
 עומדין בשורה 'those that stood in order about the mourners to comfort them,' xii. 81.  
 עומר 'the offering of the sheaf,' xii. 550.  
 עונו } 'Onoth,'  
 and } what, xi. 201.  
 ענה } 'Onah,'  
 עי דבאלא 'the she-goats of Bala,' are in the gloss, עי דלבנון 'the abc-goats of Lebanon,' x. 362.  
 עורת נשים 'the court of the women,' x. 213.  
 עיטור 'the crowning,' xi. 335.  
 עין 'eye' for 'mind,' xi. 151.  
 עין סוכר 'the well of Sychar,' x. 340.  
 עין עיטם 'the fountain Etam,' x. 348.  
 עין יזן 'Enon,' v. 19.  
 עיר, which word is commonly rendered 'urbas,' or 'civitas,' 'a city,' and denoted generally fortified cities, and towns also not fortified, where synagogues were,' xi. 382.  
 עירובין communion, viii. 362. xi. 452. xii. 510.  
 עיריות גדולות 'great cities,' in which was a synagogue, x. 175.  
 עיריות כפרים and כרמים distinguish- ed, xi. 381.  
 עיטור hitlar, 'wealth,' x. 287.  
 עכו 'Acon,' Ptolemais, x. 124.  
 עליות 'upper floor, or the roof of the Holy and Most Holy Places,' ix. 293.  
 עלימא 'a wise man,' vii. 104.  
 עלמה youth, virginity, iv. 179. xi. 20.  
 עלת 'the little vessel wherewithal they drew wine out of the tankard,' ix. 483.  
 עם ארץ 'the people of the earth,' in common phrase; opposed to לרומידי חכמים 'the disciples of the wise men,' whom they call עם קדוש 'the holy people'; but the former they call the 'accursed,' xi. 69. xii. 912.  
 עמודים which Aruch interprets קורים 'pillars low or shorty,' ix. 411.  
 עמים meek, humble, v. 130, 131.  
 עפית קרנאית 'Aphinith Karnaiah,' instead of 'Ashtaroth-karnaim,' x. 282.  
 עפרים 'Ephraim,' the town, x. 108.  
 עפרות used by the Hebraising Jews for the feast of pentecost, viii. 369. ix. 171.  
 עקרת 'detained on a religious account,' viii. 449.  
 עקרבית 'scorpions,' ii. 132.  
 ערב 'evening,' signifies not only the declining part of the day, but the night also, xi. 212.  
 ערובא 'a promise, or a surety for the performance of the law,' xi. 34.  
 ערבו 'the city Orbo,' x. 245.  
 ערבות 'the highest heavens,' xii. 203.  
 ערבי פסח 'the passover,' ix. 134.  
 ערביים 'estimated persons or things,' ix. 43.  
 ערובה 'a small vessel,' x. 137.

עירא 'makedness,' viii. 480.  
 עירי 'without children,' xi. 15.  
 עירל ישראל 'an uncircumcised Israelite,' and כהן עירל 'an uncircumcised priest,' xii. 495.  
 עירלה 'the uncircumcision of the tree when first planted,' xii. 386.  
 ערקבלין 'arkablin, a twig twined about,' xii. 364.  
 ערקי 'Arki,' the Arkites, x. 266.  
 עשו 'to do,' v. 18.  
 עשן 'smoke' pillaring, viii. 379.  
 עשש 'to be eaten up with some malmay,' &c. vii. 103.  
 עמיד לבא 'eternity,' viii. 359.  
 פ This letter is sometimes changed into ב by the Jews using the Syriac language, vii. 8.  
 פאה 'a little portion,' xii. 291.  
 פאר 'peah,' analysis of the tract, x. 483.  
 פני phagi, 'green figs,' x. 78.  
 פסיתא 'poitha,' some creeping thing of the sea, xi. 129.  
 פטאלול פטאלול Pateolus, viii. 501.  
 פתודע 'a sweating garment,' viii. 387. ix. 120.  
 פתודע 'ponditho is a hollow girdle [or, a hollow belt], in which they put up their money,' xi. 175.  
 פתים 'the casting of lots,' xii. 308.  
 פתסתר the overseer of 'the lots,' ix. 19.  
 פתסרוק 'the mast of cedar,' the grain of a fruit, which is called גלגלמא 'glangans,' xi. 427.  
 פלגורמא 'dissension,' viii. 473.  
 פלמתי 'that certain saint,' &c. vii. 225.  
 פמית Parnias, 'Panaea, the spring of Jordan,' x. 129.  
 פנדק 'a tavern or inn, in the Ismaelitish language, is called pandak,' xii. 104.  
 פנדוס the chamber 'of Phinehas, the wardrobe man,' ix. 334.  
 פני 'open firmament,' ix. 295.  
 פסל 'not approved' opposed to 'approved,' x. 505.  
 פקד supposed to be one, not two words, and the more emphatical for that, v. 132.  
 פקיד 'pakidh,' steward, xii. 151.  
 פקיעים 'ovals, oxen,' פקיעים 'ovals or wild gourds,' ix. 282. 431.  
 פרוה Parvah was a magician, xi. 376.  
 פרוסה 'half a farthing,' xi. 113.  
 פרוזין ברודים 'much in oaths,' xi. 124.  
 פרוזים 'the bullocks of the congregation for the matter of idolatry,' ix. 83.  
 פרוסק 'Pastores,' the chief magistrates of the Jews being so called, vi. 362. xi. 89. Deacons, viii. 418.  
 פרס 'Paras,' was the space of fifteen days before any of the Jews' feasts, viii. 357. xii. 290.  
 פרסא פרוסא 'which never wasted leaves or figs,' xi. 269.

- פרסה 'a paras' contains in it four miles, x. 247.
- פרק 'is where the arm is distinguished from the hand,' xi. 599.
- פרקים 'parts and pauses'; the Talmudics call *למענות קול* להפסיק or intermissions in the vocal music,' xi. 64.
- פרקלט is in frequent use amongst the Jews to signify an 'advocate,' xi. 384.
- פרש 'Pharisee,' xi. 67. 73.
- פרשת המלך 'the lection of the king,' ix. 193.
- פרת 'fruitfulness,' ii. 349.
- בכור 'the first-born brother: the younger was called פשוט simple,' xii. 123.
- פשוט, 'a little door in the midst of a great door,' xi. 153.
- פתגא 'sindon,' or linen, the same with טלית 'talith,' the upper coat,' xii. 415.
- פתח oftentimes signifies, 'he began:' to which is opposed חתום 'he ended,' xii. 123.
- פתח used for one that was teaching, xi. 27.
- פותר that is, 'Pethor,' mentioned Nuub. xxii. 5. was changed into בוסור 'Bosor,' mentioned 2 Pet. ii. 15.: vii. 7, 8.
- צבועץ 'dastined,' a species of hypocrite, xi. 286.
- צדיקים גמורים 'perfectly just men,' vii. 257. xii. 146.
- צדקה 'the two collectors of alms,' xi. 89.
- צדקה 'Righteousness,' commonly used and understood by the Jews for the 'giving of alms,' xi. 131. xii. 116.
- צדקת Messiah, 'our righteousness,' viii. 437.
- צופים 'Zophim,' or 'Scopo'; the reason of the name, x. 86.
- צוק 'tsok,' a very steep and high promont, ix. 177. x. 105.
- צור 'Tyre,' x. 163.
- צין 'Ziu,' x. 258.
- צני 'smaller palms,' x. 259.
- צני 'let him be banished to Cyprus,' xii. 183.
- צין 'golden plate' of the priest, ix. 24.
- צנצל overseer of the 'cynbal' music, ix. 19. 61. xii. 537.
- צמרי 'Zemari,' the 'Zemarites,' x. 266.
- צמרי used to be of the neuter gender, iv. 228.
- צפרי 'Tsippor,' x. 152.
- צריפ 'Zariph,' and צריפה 'Zeripha,' a little cottage, x. 342.
- צריפין certain small cottages, erected to watch in, xii. 35.
- צרפת 'France,' x. 291.
- קבר תומס 'a deep sepulchre,' and קבר מארץ 'a painted sepulchre,' ix. 215. xi. 285.
- קדושה holiness, xii. 494.
- קדה 'bowing of the head,' ix. 125.
- קדושין kiddushin, 'betrothiags,' analysis of the tract, x. 515.
- קדוש 'a little prayer called by that name,' xii. 348.
- קדשי הקדשים 'the most holy sacrifices,' or קדשים קלים sacrifices of an inferior alloy,' ix. 70. 96.
- קדר 'dung,' xii. 396.
- קדש is rendered by 'Rekam,' why, x. 18. 'Ark,' ix. 295.
- קדשים who, ii. 212.
- קול 'a voice,' v. 18.
- קרוב interest. or 'profit,' ix. 314.
- קטם used for 'a thing devoted,' xi. 218.
- קרנים 'thorns,' x. 12.
- קד 'mid-winter,' xii. 277. 344.
- קרא וחזר 'the rehearser of the office of the passover,' ix. 152.
- קרודייקס the demon of drunkards, viii. 377. xi. 237.
- קריב not 'reading,' but 'repeating,' xii. 587.
- קשו 'fan yourselves,' vi. 103.
- קטב 'destruction,' and דבר 'the plague,' are joined together, Paal. xci. xii. 555.
- קלץ seems to be the same with קלץ, and ק is redundant, xii. 101.
- קלות ראש 'the lightness of the head,' 'levity,' or 'irreverence,' xii. 517.
- קלפי box containing lots, ix. 175.
- קפוחות of doubtful signification, and diversely interpreted, ix. 306. 310.
- קידושין betrothiags, x. 515.
- קימת 'a fulfilling,' viii. 66.
- קישת overseer about 'birds,' ix. 19.
- קנים 'nests,' ix. 92.
- קישטס 'kiponus,' ix. 226.
- קידין שמוע the usual expression for the recitation of their phylacteries, xii. 101.
- קמית סוה בן קמית, ix. 35.
- קמא 'zeal,' vii. 354.
- קניין the 'Zealots,' xii. 390.
- קנודריאקס 'chondriacus,' hypochondriacal, xi. 160.
- קעניץ צואראי 'ye short-necked,' viii. 436.
- קצר 'the harvest,' half Nisan, all Jyar, and half Sivan. Half Sivan, all Tammuz, and half A', is קיץ 'the summer.' Half Ab, all Elul, and half Tisri, is חום 'the great heat,' xii. 277.
- קצרה 'concisely,' viii. 425.
- קרא 'a text,' xii. 491.
- קראת 'she shall call,' iv. 163.
- קרבן gate Corhan, ix. 371.
- קרבן 'Corban,' a form of vowing, xi. 217.
- קרבן בפני עצמו 'a peculiar sacrifice,' xii. 308.
- קרבן עלה ויחד 'offering rising or falling,' xii. 38.

עֵי קִיבוֹן 'the offering of the poor,' xii. 38.  
 קִרְדִּיּוֹנֵט 'Kordiontes,' קִרְדִּיּוֹנֵט 'Kontrik,' xi. 113.  
 קִרְחָה בְּשֵׂדָה 'baldness in a field:' that is, some places are left not sown, and some places, lying between, are, xi. 205.  
 קִרְיָאֵת הַגְּבֵר 'the first cock-crowling,' the second, כִּשְׂשֵׁה, the third, כִּשְׂשֵׁל, xii. 380.  
 קִרְיָאֵת שֵׁמָע 'Keriath Shema,' the saying over of Shema, xi. 114.  
 קִרְקֵל 'carchaphal' is the skin of a head pulled off from a dead person, xi. 394.  
 קִרְוָנִי וְיִרְשֵׁלְמִי are words opposed, as a 'countryman' and a 'citizen,' x. 47.  
 קִשְׂיָא 'it is hard,' xi. 384.  
 קַתְּוִלִּיקָן 'Katholici,' who, ix. 18. 39.  
 רֵאִיָּה 'appearance,' xi. 444. xii. 43.  
 רֵאֵשׁ בֵּיתָא אַב 'chief of any family,' ix. 18. xi. 40.  
 רֵאֵשׁ הַמְּשֻׁמֵר 'chief priest of every course,' ix. 18. xi. 40.  
 רֵאֵשׁ הַפְּרָסִים the first clause of every psalm, xii. 140.  
 רַב a professor, iii. 299.  
 רַבְּבָה 'rebubah,' place for birds, unfit for offering, ix. 404.  
 רַבָּן Rabban, 'a high title, iv. 384.  
 רַנְל בְּפִנֵּי עַצְמוֹ 'a feast by itself,' xii. 308.  
 רֵנַע 'a moment of time,' xii. 64.  
 רֵדִידָא 'a woman's veil,' also 'power' and 'dominion,' iii. 244.  
 רֵדִימָא 'an ass-mill,' xii. 168.  
 רֵדָח טְמֵאָה 'an evil spirit, and טְמֵאָה 'an unclean spirit,' xii. 135.  
 רֵדָחָא 'on the open sides,' or 'towards the open air,' ix. 271.  
 רֵדָח various signification, v. 17.  
 רֵדָח הַקְּדוּשָׁה 'spirit of holiness,' iv. 314.  
 רֵדִימָא 'Rome,' mentioned by the rabbins, viii. 500.  
 רֵדִימָא 'a flight shot,' xii. 348.  
 רֵדִימָא 'rigsha,' 'thunder' xi. 387.  
 רֵדִימָא 'furlong,' x. 248. xii. 348.  
 רֵדִיקָא 'raca,' a word of scorn, xi. 106.  
 רֵדִיקָא 'the beginning, and the end,' what, xii. 319.  
 רֵדִיקָא 'rinnah,' signifies 'prayer,' 'prayer with praise,' or 'doxology,' xii. 106.  
 רֵדִיקָא 'Hercules,' viii. 119.  
 רֵדִיקָא 'rephaim,' x. 970.  
 רֵדִיקָא 'weakness,' viii. 434.  
 רֵדִיקָא 'men of the guard,' ii. 230.  
 רֵדִיקָא 'wafers,' ix. 99.  
 רֵדִיקָא 'דָּקָן וְדָקָן, xii. 424.  
 רֵדִיקָא used for 'Cadesb,' by the eastern interpreters, why, x. 18.  
 רֵדִיקָא 'a license,' viii. 413.  
 רֵדִיקָא וְרֵדִיקָא, difference betwixt a 'private place,' or what is any one's peculiar right, and a 'public place,' or what is of more public and common right, xii. 485. 490.

רֵעֵן עֵרִים 'a wicked cunning fellow,' xii. 121.  
 שׁ is often changed by the Chaldeans into ע, x. 132, and into ת, x. 166. xii. 574.  
 שׁוֹבַח 'sing and praise,' vii. 34.  
 שְׁבוּעָה shevuoth, 'oaths, analysis of the tract, x. 520.  
 שְׁבוּעָה בְּשֵׁרִי 'a rash oath,' ix. 209.  
 שְׁבוּעָה בְּשֵׁרִי 'a promissory oath,' xii. 122.  
 שְׁבוּעָה עֵדוּת 'a testimonial oath,' before a judge or magistrate, xi. 123.  
 שְׁבוּעָה עֵדוּת 'an oath concerning something left in trust,' xi. 122.  
 שְׁבוּעָה וָאֵשׁ 'a vain or a rash oath,' xi. 122.  
 שְׁבִיעִית 'sheviith,' seventh year, analysis of the tract, x. 496.  
 שְׁבַע טְוִבֵי הָעִיר 'seven good men of the city,' viii. 412.  
 שְׁבַע 'coat of mail, ix. 22.  
 שְׁבַע 'Sebaste,' viii. 441.  
 שְׁבַת 'Schabbath,' the Sabbath, analysis of the tract, x. 504.  
 שְׁבַת 'mistaken,' viii. 478.  
 שְׂמָה a sort of a 'delirant' person, one not very well in his wits, xi. 160. xii. 116. 200  
 שְׂרִיפִים, executioners,' xi. 112.  
 שְׂרִיפִים 'exchangers,' xi. 308.  
 שְׂרִיפִים 'שְׂרִיפִים: the table of the Most High,' 'the altar,' xii. 510  
 שְׂרִיפִים 'a man of sores,' &c. vii. 104.  
 שְׂרִיפִים son of a 'name,' or swelling, viii. 461.  
 שְׂרִיפִים overseer of the 'guards,' ix. 19.  
 שְׂרִיפִים is 'a high place where the vine-dresser stands to overlook the vineyard,' xi. 415.  
 שְׂרִיפִים the 'corban chests,' or 'trumpets,' ix. 313. x. 209. xi. 262. xii. 178.  
 שְׂרִיפִים 'שֶׁק של פְּטָמִים 'the street of the butchers,' x. 72.  
 שְׂרִיפִים 'שֶׁק של צֹמִים 'the street of those that dealt in wool, x. 72.  
 שְׂרִיפִים 'שֶׁר 'an enemy,' or 'wall,' ii. 349. xii. 264.  
 שְׂרִיפִים what kind of 'friend' or 'companion' it signified among the Jews, xii. 243.  
 שְׂרִיפִים what kind of 'friend,' v. 67, 68. xii. 243. 261.  
 שְׂרִיפִים 'the gate of Shushan,' x. 352.  
 שְׂרִיפִים 'companions,' xi. 169.  
 שְׂרִיפִים 'inflamed scab,' ii. 370.  
 שְׂרִיפִים 'dipping the vessels in water,' xii. 115.  
 שְׂרִיפִים the scroll (schedula) of contract, xii. 151.  
 שְׂרִיפִים 'a strange fish,' x. 13.  
 שְׂרִיפִים Shibts, the Jews say it was 'an evil spirit,' it may be it was nothing but 'convulsions,' the disease, iii. 103. xl. 215.

**שילוח** plainly and properly signifies **Ἀποσταλμῆναι**; but **שילוח** not so. xii. 380.  
**שום שום** 'appoint peace,' &c. a third prayer, ix. 117.  
**שום** some way at the foot of some mountainous place, the dividing line between the 'land of Israel,' and 'without the land,' x. 8.  
**שיר בפני עצמו** 'a song by itself,' xii. 308.  
**שירים** psalms, about which art is employed, vii. 41.  
**שירן** 'shitbin,' 'wild figs,' xi. 266.  
**שכנה** 'the Divine presence,' this the Sanhedrim accounted to be always near the altar in the Temple: therefore they used to sit near it; and, while they continued there, durst not but do justice, vi. 378.  
**שכיר** 'hired by the day,' and **שכיר שעה** 'hired only for some hours,' xi. 255.  
**שכן רע** 'a wicked neighbour,' absent from the synagogues, xii. 29.  
**שלבים** 'staves or bars set in rows, like the staves of a ladder,' ix. 425.  
**שילוח** the pool Shelahh, and **שילוח** the pool Shiloahh, x. 345.  
**שכר** 'wine,' or any thing that will cause drunkenness, iv. 128. xii. 18. in several places does not denote 'extreme drunkenness,' xii. 526.  
**שילוח** 'striking out of lepers,' ix. 5.  
**שלושי** 'messengers,' xi. 169.  
**שליח** 'the angel' or 'messenger of the congregation': so was the minister of every synagogue called, vi. 226. viii. 436. xi. 88.  
**שליש** 'duke,' or 'tribune,' x. 332.  
**שלם** 'peaceably,' ii. 99. 223.  
**שלמא** a 'Salmean,' or a 'Salamean,' used amongst the Targumists, instead of קני a 'Kenite,' x. 324.  
**שלמי סוחר** 'sacrifices of peace,' or escharistic offerings, sacrifices of 'joy and mirth,' xii. 404.  
**שלש בר** 'the bench of three,' xi. 88.  
**שלמים** 'peace offerings,' ix. 93—98.  
**שמחת תורה** 'the rejoicing of the law,' or 'for the law,' xii. 43. 319. 563.  
**שמתי Shamothi**, 'a scholar of Sham-mai,' xi. 102.  
**שמנא Shammatha**, 'second excommunication,' xii. 47.  
**שמי** why the final **ס** is great, ii. 107.  
**שמים** death by the hand 'of heaven,' vi. 387.  
**שנים** years, in the plural, and not **שנתים** years, in the dual, xii. 70.  
**שער הקרבה** 'the gate of offering,' or 'שער בכ רוח' 'the gate of the firstlings,' ix. 387.  
**שער המים** 'the water-gate,' ix. 350.  
**שערי עבודה זרה** 'the goats for idolatry,' and **שערי טמא** 'the burned goats,' ix. 83.  
**שירבון** 'sirbon' 'implies burning,' x. 21.  
**שירן** a champaign pasture country, from **שרה** to send forth cattle, x. 39.

**שריד** 'one that carrieth fire,' viii. 475.  
**שר שלם** 'the angel,' into whose hands the whole world is delivered, xii. 369.  
**שרפה** 'burning,' viii. 453.  
**שתייה** 'the footstool' for the feet under the seat, xi. 401.  
**שרוקי** 'bastards:' such as came of a certain mother, but of an uncertain father, ii. 9.

**ת** Tau, this letter is sometimes changed by the Jews using the Syriac into **ט**, vii. 8.  
**תאלן** 'are the rest of the greater trees,' x. 259.  
**תאמי** 'twins,' ii. 305.  
**תבלת** 'sky-colour,' ix. 23.  
**תה** is not always 'one learned,' but 'one that gives himself to it,' contrary to **תה**, vi. 395.  
**תה** 'without form,' vi. 173.  
**תהלים** 'psalms of praise,' vii. 41.  
**תהלות** 'government,' xii. 536.  
**תהלים** badgers, ii. 396.  
**תרהם** 'the border,' x. 235.  
**תרוס** 'Theudas,' viii. 402.  
**תרושת** the 'derivative' works, xi. 198.  
**תרום** with and without aleph, iv. 173.  
**תורה** 'the law,' distinguished from **תורה** 'the precept,' xi. 419.  
**תרומא** 'Thima,' the same with **תרומא** 'Simai,' 'blind,'—from the use of **ת** Thau for **ס** Samech among the Chaldeans, xi. 413.  
**תרביץ** 'burying-clothes,' viii. 399.  
**תלמיד** 'a scholar,' xi. 70. xii. 119.  
**תמחוי** 'Tamchui' a certain vessel, in which bread and food was gathered  
**לעני שלם** for the poor of the world, 'the alms'-basket,' xi. 134.  
**תנין** } crocodile, ii. 361. and  
**תנין** }  
**תקמנח** ברנליק 'make a tinkling with their feet,' xii. 361.  
**תענית** **תענית** 'fasts of the congregation,' and **תענית** 'fasts of this or that single person,' xii. 176.  
**תענית חלום** 'a fast for a dream,' xi. 163.  
**תעל** 'unsavory' and a 'fool,' xii. 145.  
**תפילין** 'tephillin,' two parchment labels, xi. 277.  
**תת** "though he was prayed in the plural number, though he that prayed, was alone by himself," vi. 426.  
**תרומוה** 'separation of priests,' analysis of the tract, x. 499.  
**תרוה** a 'tarantara,' ix. 58.  
**תרכינס** 'Tarquinus,' or 'Tarquinus,' whether they meant the emperor Trajan, or some other, xii. 342.  
**תרמול** 'his-purse,' xi. 175.  
**תרנגולא** 'Tarnegola the upper,' x. 157.  
**תרע קלקולא** 'the dung-port,' ix. 322.  
**תראתא** 'taratantara,' ix. 61.  
**תשלשין** 'compensations,' viii. 371. xii. 302.

# TABLE OF GREEK WORDS

## EXPLAINED AND ILLUSTRATED.

[This table has been considerably enlarged in this edition. It was not necessary to multiply references, which may be easily found from the general "Index of Texts Illustrated:" see pp. 321—352.]

- ἌΓΑΘΑΪΑΣΙΣ, 'inward and outward joy,' iv. 167.
- Ἀγγαρεύειν, to 'angariate,' xi. 27.
- Ἄγιοι, 'holy,' frequently taken for those that profess Christianity, xii. 493, 494.
- Ἄδης, among the Greeks, and 'inferi' among the Latins, do comprehend the estate both of the blessed, and of the damned, viii. 380. xii. 167. 204.
- Ἄδικαῖν, signifies 'to hurt,' and also 'to deal unjustly,' xii. 152.
- Ἄϊων, 'age;' in the Scripture very ordinarily is the Jewish age, xii. 508. So by *Συντάγμα τοῦ Ἀἰῶνος*, is meant 'the end of the Jewish age,' or 'world,' xii. 129.
- Ἀκιδάμα, 'field of blood,' viii. 367.
- Ἀκουσίως, 'unwillingly,' used for 'ignorantly,' Numb. xv. 27. vi. 338.
- Ἀκρίβεια, is to be rendered as noting 'an action past,' iii. 124.
- Ἀμαρτίαν ποιεῖν, doth signify 'a man's setting himself to do evil,' v. 37.
- Ἀνακεφαλαιοῦσθαι, 'to recapitulate,' v. 15.
- Ἀναπτύξας, that is, 'when he had unfolded the book,' v. 109.
- Ἀνατολή, 'branch,' 'bud,' 'spring;' used by the Seventy for *πυξ*, iv. 186. xii. 28.
- Ἀντιλέβετε, how used by the Seventy, iv. 132.
- Ἄντι, doth sometimes denote the 'end' and 'intention of a thing,' iv. 393. xii. 233.
- Ἀντιλήψεις, 'helps,' such as assisted the apostles, xii. 535.
- Ἀνώγειν, 'any room above stairs,' viii. 32.
- Ἀνωθεν, 'from above,' signifies *οὐρανόθεν*, 'from heaven,' xii. 7. Variousy rendered, v. 15, 16.
- Ἀπέκτισαν, 'killed,' signifies a death by the sword, xi. 270.
- Ἀσπήςατο, 'strangled him,' viii. 366.
- Ἄπδ, sometimes does not stand so much in the force of 're, again,' but it stands in opposition to ἀ 'privative,' viii. 66.
- Ἀποκατάστασις, signifies 'a restitution to a former estate,' also 'a fulfilling or accomplishing,' viii. 66.
- Ἀπολαυμένον, interpreted with reference to 'restraint,' iii. 304.
- Ἀπολύσαι, 'to divorce,' &c. iv. 178.
- Ἀπὸ μέρους, 'severally,' xii. 336.
- Ἀρχίδον, the 'Archivum,' what, x. 52.
- Ἀρχιερεὺς, whether to be rendered 'high-priest,' viii. 483. xi. 39.
- Ἀρχιεπιστάτορος, who, v. 119. xi. 88. 165.
- Ἀρχιτέλεικος, 'governor of the feast,' three words in one, iv. 437.
- Ἄρχων, 'magistrate,' xi. 112.
- Ἀρχοντες τοῦ λαοῦ, Acts iv. 8, 'the great men of the Sanhedrim,' ix. 243.
- Ἄσκαρίζειν, 'to stir in the womb,' iv. 131.
- Ἄχρι, 'until,' in what sense to be understood, xii. 189.
- Ἀὐτός, sometimes signifies 'reciprocally himself,' iv. 313.
- Βάλανος, what, and whence derived, xi. 427.
- Βασιλικός, a 'royalist,' what the name, v. 106. who the man, ib.
- Βηθαμαρὰ, Βηθάνα, how possible to be put one for the other, x. 309.
- Βοσὸς, mentioned 2 Pet. ii. 15, illustrated, vii. 7.
- Βουλευταί, 'counsellors,' what, xi. 454.
- Γένεσις, 'history, family,' &c. iv. 169.
- Γενήματα, including men of past and present age, iv. 263.
- Γλωσσόκομον, a 'coffer,' or 'chest for money,' xii. 362.
- Γραμματεὺς, ἄβδ, a 'scribe,' what, xii. 460.

- Δείκω**, used for supplications, x. 106.  
**Διασπορά**, illustrated, vii. 8.  
**Διά**, force of, iv. 120.  
**Διαθήκη**, 'testament,' xii. 529.  
**Διδραχμα**, 'didrachma, tribute-money,' to be understood of the half shekel, ii. 238. What the coin, when the time it was collected, iii. 102.  
**Δίκαιος**, 'just,' 'gentle,' 'merciful,' xi. 19.  
**Δικαιώματα**, what; how mistaken by the Vulgar, xii. 13. Not 'justifications,' but 'ordinances,' iv. 149.  
**Δύναμις**, 'power,' very usually referred to miracles, not to discipline, xii. 476.  
**ἰ Δυνατός**, 'the mighty one,' &c. iv. 131.  
**ἄγιον**, a thing devoted to sacred use, xi. 216, 217. 'A gift,' known, and common among the Talmudists, xi. 402.  
**ἐΑ**, taken either as an adverb or verb, what it denotes, v. 180.  
**Ἐγώ εἰμι**, sometimes is rendered from the single word עמ, xii. 323.  
**ἔδραν**, 'beat,' what, ii. 270.  
**Εἰδωλόφοντα**, not the same with ἄλλοσχημάτα τῶν εἰδώλων, iii. 222.  
**Εἰδωλον**, an idol, xii. 500.  
**εἰς τὸ μεταξὺ σάββατα**, namely, on 'the second and fifth days' of the week following, iii. 216.  
**εἰς**, doth often carry the sense of *in*, iv. 381.  
**Ἐκαστος**, 'every one,' limited, vii. 33.  
**Ἐκλεκτὴ** and *συνεκλεκτὴ*, what, vii. 8.  
**Ἐκστασις**, 'an ecstasy,' viii. 216.  
**Ἐκτραμια**, 'an uninvited birth,' used for *שׁוּב*, xii. 549.  
**Ἐκουσῶς**, 'willfully,' how to be interpreted, Heb. x. 26. vi. 338.  
**ἐλιθοβόλησαν**, 'stoned,' what, xi. 270.  
**Ἐλληνες**, in the writings of the apostles frequently denotes the Gentiles as well as the Greeks, xii. 305.  
**Ἐλληνιστῆαι**, Greeks using the Jews' language, viii. 104.  
**Ἐμπροσθεν**, in the New Testament doth constantly refer to place, and not to time, iv. 390.  
**ἐ**, put causally, iv. 343.  
**ἐνώτα**, τὰ ἐνώτα, may signify 'that which is over and above,' or 'all that you have,' xii. 116.  
**Ἐξαίρτω**, 'take away,' xii. 479.  
**Ἐξήμισον**, whence derived, v. 228.  
**Ἐξίστη**, 'He is beside himself,' he is faint,' 'he is in a rapture,' &c. iii. 81.  
**Ἐξίστη**, 'he is too much transported,' xi. 388, 389.  
**Ἐξω**, 'I may,' or 'let me,' viii. 381.  
**Ἐξουσία**, 'privilege, dignity,' or 'license,' iv. 123. Farther opened, 372.  
**Ἐξω, ἢ ἔξω**, 'those without,' in Jewish speech signified the 'Gentiles,' xi. 390.  
**Ἐργά**, what it constantly signifies, iii. 144.  
**Ἐπίκλησιν**, imports 'a look of pity and compassion,' iv. 168.  
**Ἐπιχειρήσαν**, used for 'lawful undertaking,' iv. 113.  
**Ἐπὶ τὸ αὐτὸ**, variously used, viii. 61.  
**Ἐπιτάγῃ**, 'command,' answers עוֹצֵר, xii. 490.  
**Ἐπίστοπος**, the name of the minister in the Synagogue, v. 119.  
**Ἐρευνᾶτε**, John v. 29. 'ye search,' not imperatively, v. 229. 271.  
**Ἐρμος**, imports the country, as well as the desert, ii. 45.  
**Ἐκρίτως**, a word of a high activity and motion, iv. 131.  
**Ἐσπαργάνωσιν**, whence derived, and for what intent, iv. 187.  
**Ἐστῆκεν**, John i. 26. must be rendered in its preterperfect signification, iv. 310.  
**τί ἐστι**, 'what is it,' or 'what is to be done?' it answers עוֹצֵר, a word used a thousand times among the Jewish writers, vii. 30. xii. 544.  
**Ἐπαράχθη**, it expresseth Pharaoh and his servants' trouble upon their dreams, iv. 128.  
**Ἐπτοσφάμεσιν**, what in the Seventy, viii. 465.  
**Ἐφμερία**, by which the Seventy translate עֶזְרָא, iv. 134.  
**Ζηλωτής**, 'a zealot,' xi. 172.  
**Ἡγάπη**, 'he loved him,' put for *ἰπυισ*, 'he persuaded him,' xii. 378.  
**Θηριομαχία**, 'fighting with wild beasts in a theatre,' iii. 236.  
**Ἰδιώτης**, a private man, of inferior rank, and unskilful, viii. 73. Put for 'men of no degree or quality,' mere 'vulgar persons,' viii. 39. 'Private person,' 'members of the church,' distinguished from 'ministers,' very usual among the Rabbins, xii. 544, 545. Rendered 'unlearned,' 1 Cor. xiv. 16. vii. 31, 32.  
**Ἰὼτα καὶ κεραία**, 'jot and tittle,' that they shall not perish in the law, ii. 98, &c.  
**Καθεζῆς**, 'in order,' referring to foregoing writers, or to following matter, iv. 113.  
**Καταξιῶσθαι**, 'to be counted worthy,' viii. 86.  
**Καφαραλαμῶ**, for Antipatris, x. 116.  
**Κεραία**, 'tittle,' the duration of the titles of the Hebrew language, xi. 99, &c.  
**Κεφαλαίων**, 'to reduce into sum,' xi. 416.  
**Κεχηματισμένων**, used in two differing senses, iv. 189.  
**Κλίμαξ Τυρίων**, what place, x. 126.

**Κλινος**, from κλίνω, 'a bed,' because they used to eat sitting on beds, iv. 437.

**Κοινωνία**, 'communion,' among the Jews this was called **ἄμικτος**; the manner and sense of which is shewed out of the Jewish writers, xii. 509.

**Κόλασις**, meaning of, iv. 171.

**Κολληβιστῆται**, 'money-changers,' what they were, iv. 460—462. xi. 262.

**Κολληβιστῶν ἐξίχθη τὸ κέρμα**, what, iii. 45.

**Κορβᾶν**, meaning of, xi. 217.

**Κόσμος**, hath a peculiar propriety in sacred writ, which it hath not in profane authors, importing the 'nations, not Jewish,' xii. 128. Thus the Jewish schools also used it, 258.

**Κράτιστοι**, refers to men of rank or degree, iv. 115.

**Κεῖται**, a Philistine nation, x. 336.

**Κριτής**, differs from **ἄρχων**, xi. 112.

**Κτίσις**, 'creature,' for the Gentile world, vii. 14. 16.

**Κυβηρήσις**, intimates 'a deep and profound reach,' answering the word **πληροῦν** 'prudent counsels,' xii. 535.

**Κύμβαλον**, a 'cymbal,' what kind of instrument, xii. 537.

**Κῆμαι**, **Καμνοβόλις**, and **Πόλις**, distinguished, xi. 381.

**Κωφός**, deaf and dumb, iv. 159.

**Λαλία**, 'manner of speaking,' xii. 322.

**Λεπτά**, 'mites,' xi. 113.

**Λέγοντας**, 'saying,' how rendered by many versions, xi. 456.

**Λοστοί**, in Josephus will open the use of the word in the gospel, iii. 165.

**Λιβερτίνος**, 'libertines,' vii. 109. 413.

**Λόγος**, 'treatise,' viii. 13.

**Λύτρωσις**, denotes 'a price paid,' iv. 185.

**Μάγοι**, is always in Scripture taken in the worst sense, for 'such as use magical and unlawful arts,' iii. 27. iv. 204.

**Μαθητεύσαντες**, signifies 'bring them in to learn, to be disciples, scholars,' vi. 395.

**Μαμμώνα**, 'mammon,' xii. 152.

**Μαρτυρίαι**, may signify both 'bearing of witness,' and 'being martyred for the truth,' iv. 389.

**Ματαιότης**, denotes 'inward vanity and emptiness of mind,' xii. 439.

**Μεθύει**, 'is drunk,' may bear a favourable interpretation, xii. 526.

**Μετάνοια**, does very well express the sense of 'true repentance,' with respect to the Jews, xi. 47.

**Μεταξὺ**, is used for 'heavenward or hereafter,' viii. 471.

**Μεταξὺ Σάββατων**, 'the sabbath after,' or 'the week between the two sabbaths,' viii. 472.

**Μεταμύχθωσις**, or 'transmigration of souls,' that is, of holy souls into other

bodies; was the opinion of the Pharisees, xii. 325.

**Μετρητής**, what kind of measure, at large, iv. 448—453.

**Μύλος ὄνικος**, seems to be distinguished from a smaller sort of mills used by the Jews, xi. 241.

**Ναοὶς Ἀργυρῶν**, 'silver temples,' what, iii. 251.

**Νεανίας**, 'strength,' viii. 440.

**Νομικός**, the 'lawyer,' was a doctor of traditions, xii. 119.

**Νομοδιδάσκαλος**, the 'teacher of the law,' was a more profound traditionary doctor of the law than the **Νομικός** was, &c. xii. 119.

**Νουθεσία**, what, iv. 171.

**Ποτήρια**, 'pots,' what, and whence derived, xi. 401.

**Ὁ**, does not always point out a particular thing or person, iv. 405.

**Ὁμοιος, καὶ ἁμαρτία ἐπιπρόσφατος**, 'that weight, and the sin that doth so easily beset us,' what the meaning, referring to the Jews, to whom it was writ, vii. 10.

**Ὁ ἕξω**, 'those without,' in Jewish speech were the Gentiles, xi. 390.

**Ὀἶον**, different from **σίμαρα**, xii. 18.

**Ὀλιγόπιστοι**, 'men of little faith,' what, xi. 151.

**Ὀμοθυμαδόν**, 'conversing together with one accord,' why so often used in one place, viii. 50.

**Ὀριον**, a 'coast,' what, x. 231.

**Ὁσιότητι τῆς ἀληθείας**, true holiness, and the holiness of truth, vii. 25.

**Ὁψι**, 'all the night,' xi. 357.

**Ὅτι**, 'for,' how used, xii. 82.

**Πάντα**, for **πολλά**, viii. 14.

**Παραδειγματίζειν**, is said to be ever used in an ill sense, iv. 178.

**Παράνομος**, meaning of, iv. 171.

**Παράκλητος**, 'advocate, comforter:' the Jews expected their Messiah under this title, xii. 384.

**Παράκλησις**, whence derived, it signifies equally 'consolation' and 'exhortation,' viii. 397.

**Παρέδοσαν**, traditions of the highest form, yet nothing worth in comparison of Scripture, iv. 113.

**Παρέδραν**, or **Προέδραν**, an apartment into which the high-priest betook himself for some time before the day of atonement, xii. 298.

**Πᾶσα κτίσις**, in the Scripture, and the Jewish writers, is used for 'the Gentiles,' or the heathen world, xii. 438.

**Πᾶσιν κτίσις**, for 'to all men,' iii. 174.

**Πεπληροφημένα**, signifies in Scripture style 'the certainty of things done,'



- and 'of the belief that they were so,' iv. 113.
- Πέραν, 'beyond' and not 'besides,' iv. 411, 412.
- Περίχωρος, 'round about,' xi. 52.
- Πίστες, meaning of, iv. 419.
- Πιστική, what, and whence derived, xi. 427.
- Πιστιν παρασχόν πάντων, Acts xvii. 31. diversely construed, vi. 347, 348.
- Πνεῦμα, 'the Holy Ghost, wind,' v. 17, 18.
- Πόλις, Κῶμαι, and Καμπούλις, are distinguished, xi. 381.
- Πομπή, ὁ ἀνομιεὶς, 'that wicked one;' why the devil is so called, vii. 389. For the Romans, iv. 190.
- Προδῶρον, or Παρόδρον, an apartment, &c. See Παρόδρον.
- Προσφάγιον, 'meat,' xii. 431.
- Προφητείας, comprehends 'singing of psalms,' and 'preaching,' as well as 'revelation,' in order to 'prophecy,' xii. 542, 543.
- Πτερύγιον ἱεροῦ, in Matt. iv. 5. what, ix. 258. Wing of the Temple, ix. 265.
- Πυγμαλῶν, 'the fist,' how understood, xi. 400.
- Πύργος Στρατιῶνος, 'the tower of Strato,' what, x. 112.
- Πυρῶσθαι, 'to burn;' a Jewish story upon it, xii. 490.
- Ῥαϊφάν, 'a giant,' viii. 433.
- Σάββατον δευτετέωρον, 'the first sabbath after the second,' or 'the second sabbath after the first;' what, iii. 65. xi. 185.
- Σάββατον, Σάββατα, often used in both numbers, whence derived, v. 109.
- Σελόμενοι, 'proselytes,' viii. 406.
- Σίμερα, from the Hebrew יַיִן, 'wine,' or any thing that makes one drunk, iv. 128.
- Σκληροκαρδία, 'obduration,' xi. 248.
- Σκοπός, 'Scopo,' 'the viewer,' what, x. 86.
- Σοφός, ΣΩΤΗ, 'a wise man,' what, xii. 460.
- Σπῆν πύλην, seems to be the Greek rendering of שַׁעַר much used among the Talmudists, xi. 153.
- Στοά, a porch, cloister walks, &c. v. 227. ix. 237—240.
- Στρατηγὸς τοῦ ἱεροῦ, who, xii. 190.
- Συγγράμμασι, 'to have dealings, to borrow for use,' &c. xii. 266, 267.
- Συζητητής, שוּרְרִי or שוּרְרִי, 'a disputer,' what, xii. 460.
- Συκοφαντίαν, at first a creditable term, but afterward a term of disgrace, iv. 243.
- Συναζήσαντες, not derived from ἀλε, but from ἀλλο, 'an assembly,' viii. 356.
- Συναμίμμιξις, 'companioning,' or 'mixing together,' put for a more intimate friendship or alliance, xii. 477.
- Συμμάτια πανήκοντα, 'fifty copies of the gospel,' what they were, vi. 303.
- Σωτηρία, salvation, or deliverance, iv. 181.
- Ταπεινώσις, the state of a low and poor condition, iv. 168.
- Τάραξις, what, ix. 289.
- Τελείωσις, setting a part to holy use, baptism and martyrdom, iv. 131.
- Τί ἐστι, 'what is it?' or 'what is to be done?' it answers τίς, a word used exceedingly often in the Talmud and in Tanquam, vii. 29. xii. 546.
- Τραπέζιται, 'exchangers,' what, xi. 308.
- Τρέκλιον, the 'dining-room,' and why so called, iv. 437.
- Τιθεῖσθα σώματος, or ψυχῆς, 'the adoption of the body,' or 'the adoption of the soul;' what, vii. 18.
- Τίς, 'son,' put for Messias very frequently, xi. 425.
- Ῥυμίσσαντες, what, and how translated, vii. 39.
- Ῥυτῆρ, for, ὡς τὴν κερῶν, 'for the dead,' xii. 550.
- Ῥυτῆρῶν, 'upper room,' viii. 363.
- Θδρὰ, frequently denotes sinful corruption, xii. 440.
- Φίλος τοῦ Νυμφίου, translates רַבֵּן שׁוֹשֶׁבֵּין, Shoshebin, any singular friend whatsoever, but peculiarly the special friend and attendant of a bridegroom, v. 67, 68.
- Φιμώθεντι, 'be muzzled,' spoken of Satan, v. 173.
- Φῶτα, 'lights,' the Jewish feast of Dedication so called, and why, vi. 222.
- Χαίρετε, 'all hail,' xi. 359.
- Χάρις, 'grace,' how used, iv. 394.
- Χειροτομήσαντες, improperly rendered, iii. 217.
- Χιθῶν, or Χιθῶν, signifies 'the Upper Garment,' iv. 243.
- Χρόνος, for 'no more delay,' iii. 342.
- Ῥεζαίαν, 'beautiful,' whence derived, and what gate of the Temple was signified by it, viii. 386.
- Ῥεσπει, 'as,' properly requireth a 'so' to follow it, iii. 271.