# Concerning the Place Names in Sacred Scripture

Eusebius of Caesarea (c. AD 260–339)

SermonIndex.net / Church Fathers

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# Introduction

**THE ONOMASTICON OF EUSEBIUS PAMPHILI**
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**Foreword**

The author wishes to acknowledge the assistance of many scholars, living and dead, and friends, not all of whom can be mentioned. First he is indebted to Moses Bailey and Alexan-

der Sperber who introduced him to the labyrinth of the Onomastica of the Bible before World War II. Thanks to Ernest Wright who in his concern for the non-classically trained seminarians and neophyte archaeologists suggested this English translation of the Onomasticon reputed to be Eusebius' as a sabbatical project. Thanks to Edward Campbell for his insistence on an article for the Biblical Archaeologist (Sept. 1964, xxvii, 3) which forms the basis for the introductory critical remarks in this edition and are used by permission of the American Schools of Oriental Research whose Jerusalem building was the seat for much of the research. Thanks to the trustees of Harvard University for permission to quote from the Thackeray translation of Josephus' Antiquities in the Loeb Classical Library. A special thanks to the host of geographers who have labored over the Onomasticon including among many Conder, Buhl, Thomsen, Abel, Albright, Avi-Yonah, Glueck, O'Callaghan, Kallai, Melamed, and Mittmann. The basic text of Klostermann, published in 1904, with reference to Lagarde, has been used in this translation.

C. Umhau Wolf, December 24, 1971

**Translator's Preface**

This English edition of the Onomasticon is the first in the Western languages. It is a fairly literal translation of the Greek text and is not intended for the classics scholar but for those who are not versed in Greek, Latin and Hebrew, but are interested in the geography and archaeology of the Holy Land. It is not intended for textual critics of the Bible or of the Onomasticon although some of the notes and appendices include variants and textual materials. To avoid a double translation, the Greek and Latin have been conflated except for the final editor's Introduction which varies greatly in the two languages. Parentheses ( ) are used to indicate minor variations in the Latin from the presumed earlier Greek text. Brackets [ ] are used to indicate either a lacuna in the Greek text which has been emended from the Latin or an addition of significance made by the Latin editors. The notes on individual entries also indicate which of these occur in any given section.

The notes that follow the translation are not an attempt at a biblical geography for which the reader has access to many good volumes. They do not attempt an archaeological survey of the Holy Land. The notes emphasize late Roman and Byzantine sites and sources especially when the Onomasticon's text makes some attempt to locate and identify a place or where the text is confused. Not all Old Testament or New Testament sites are mentioned in the Onomasticon and many of those which are have not been located in the Greek and Latin texts so are not located or identified in these notes. Again reference to a biblical atlas or geography is to be had for this detailed study. New theories of identification and new archaeological discoveries are appearing with great frequency. Some updating of the Onomasticon locations is to be continuously in the works. The most recent studies are by Avi-Yonah, Melamed and Mittmann with single studies appearing in Israeli journals (Israel Exploration Journal, Eretz-Israel, and Tarbiz) and others (Biblical Archaeologist, Revue Biblique, Palestine Exploration Fund Quarterly, Zeitschrift des Deutschen Palästina-Vereins, Deutsche Palästina-Verein, etc.).

**Digitizer's Note**

I decided to proof and edit this manuscript soon after my father's death. My father, Dr. C(arl). Umhau Wolf, had spent more than four years of research, translation, and writing on this Onomasticon project. Originally the Catholic University of America Press had requested the translation but when the draft of the manuscript was sent to the press they decided that the translation was too scholarly for their planned use in their Fathers of the Church series. Even though he referred to the Onomasticon's translation as "just a laundry list," I wanted the translation to be more accessible than just gathering dust in a file drawer. The aged manuscript has faded making some entries difficult to read and this has caused difficulty with the output from the optical scanner. I have spent almost a year correcting the scanned manuscript and hope that the final version has few errors. The manuscript should be considered a draft manuscript and not a final draft for publication.

I did very few editorial changes since my background in electronics and library science leaves me quite ignorant of this subject. I have added the Onomasticon's translation's Sections to the End notes. I have used diacritical marks only where indicated in the original manuscript since there are some places that the name differs only due to a diacritical mark. This causes a double entry in the index for those places and names that have been used with and without the diacritical marks. The endnote numbers were abandoned shortly after the beginning of the translation for reasons unknown to me. I have completed the endnote numbers to the translation. I have not changed the text where there is a question mark (?) indicating that the text required additional research. The Klostermann citations were handwritten in the margins. I have included the Klostermann citations in all end notes and have substituted the complete Lagarde citation for the Lagarde section numbers located also as handwritten additions in the margins. Each end note consists of the following elements: the end note number; the place or name; the biblical chapter and verse from the Greek text; the Klostermann text page and line number of the Greek text; and the Legarde text page number and line number of the Greek text. After end note number one, the citations are abbreviated using "K" for Klostermann and "L" for Legarde. Where a place or name is not found in the Legarde text, I have indicated "n/a; Lacuna in Greek Text."

The index includes Greek variants of places and names found in the end notes. Also included are the Arabic places and names that were italicized in the body, but I have decided for ease of sorting alphabetically to eliminate the italics throughout the index. I did not use the Latin textual variants for places and names in the index. Abbreviations of books are expanded to full titles only when the full title is known to the digitizer. I took the liberty of changing the journals listed at the end of the Translator's Preface from initials to complete titles. In 1964, my father spent his sabbatical leave in the Middle East. He, my stepmother, and my youngest sister were residents at the American School of Oriental Research (ASOR) most of that year while he did research for the translation of the Onomasticon. During this time, I was stationed at Asmara, Ethiopia with the U. S. Army's Signal Corps. I was able to travel to Jordan to visit my family and I had the pleasure of a short stay at the ASOR.

I would like to thank Roger Pearse, for his encouragement to digitize the manuscript, his suggestion to add a biography of the author, his word processing editing, and for placing the final digitized manuscript on his web site's pages about Eusebius of Caesarea, https://www.tertullian.org/fathers. I thank David J. McGonagle, Director, The Catholic University of America Press, Washington, District of Columbia (D.C.), for assuring me that I had the most recent draft copy of the Onomasticon's translation's manuscript. Thanks to Mike Robinson, Reference Librarian, Bryan Wildenthal Memorial Library, Sul Ross State University, Alpine, Texas, for obtaining, through interlibrary loans, the many books that I requested during the digitization process. I realize that there are many excellent translations of the Onomasticon in print today. I hope this translation may be a minor supplement to these available translations. Noel C. WOLF, November 18, 2005

**Dr. Carl Umhau Wolf 1914 - 2004 — Bibliographical Sketch of Author**

Dr. Wolf was born, in Baltimore, Maryland, a third generation German-American on both sides of his father and mother. His paternal grandfather came to the United States from Alsace in 1871. His father was a Lutheran minister with a Ph.D. in Classical Archaeology. He had to be known by his second name, Umhau (his mother's maiden name) because his father was named Carl also. His knowledge of languages began with four years of Latin, two years of French, and two years of German in high school followed by Biblical Hebrew in Seminary and continued with Arabic, Aramaic, Greek, Medieval Hebrew, Syriac, and Yiddish in graduate school. He received a B.A. from John Hopkins University (1934), a B.D. from Capital University (1938), an M.S.D. from Capital University, an M.A. from Ohio State University (1936), and a Ph.D. from Hartford Seminary (1942), dissertation title, The pre-Masoretic Pronunciation of Hebrew According to the Septuagint. He was ordained as a Lutheran minister at his father's church, Grace Lutheran, Baltimore, Maryland (1937).

After ordination and marrying Dorothy Rising, Dr. Wolf was called to be the pastor at a dual Lutheran parish Zion, Jelloway, Knox County, Ohio and St. John, Kaylor Ridge, Holmes County, Ohio. It wasn't until 1990, while doing research for his grandfather's biography, that he discovered that his grandfather's first congregation, also as a newly married, was close by at Fryburg, Holmes County, Ohio. He remained here until he was awarded the Jacobus Fellowship at Hartford Seminary, Hartford, Connecticut to complete his doctoral thesis at the seminary. Dr. Wolf was called up to active service in May 1941and was commissioned a First Lieutenant Infantry Chaplain assigned to the First Infantry Division (The Big Red One), 16th Regiment. He completed, in absentia, his Ph.D. while stationed with the U. S. Army at Camp Blanding, Gainsville, Florida. The oral exam was waved and substituted with a written exam. The First Infantry Division participated in the invasion of Africa from Morocco to Algeria. Chaplain Wolf wrote and had mimeographed a short "salaam" note in Arabic to be scattered over the landing zone by aircraft and handed out by soldiers. He spent the rest of his war service in the Allies' African campaign directed against Field Marshal Rommel's German troops. He wrote a memoir of his army experience, African Asides, which had to be submitted to the U. S. Army Censors before publication. When it was returned to him, the censors had one entire chapter crossed out

and each page stamped ”Unauthorized for publication.” Other chapters had entire pages and many paragraphs crossed out. The uncensored bound typescript was donated, along with other items, to the newly dedicated Chaplain’s Archival Museum and Library, Fort Jackson, South Carolina.

Dr. Wolf was the Executive Secretary of the Johns Hopkins Student YMCA after the war. He became a special student, postdoctoral courtesy, under Dr. W. F. Albright at the Near Eastern Seminary. In 1947, he accepted the Old Testament professor position at the Chicago Lutheran Divinity School, Maywood, Illinois. Most of his first students were World War II veterans. He was later promoted to the Dean of Graduate Studies of the school. During his years at the Divinity School, he founded the Biblical Colloquium and was secretary of the venerable Chicago Society of Biblical Research. He became a member of the local branch of the National Association for the Advancement of Colored People (NAACP) and later became Vice President of the branch. He published a children’s book on race relations called Freddie. In 1948, Dr. Wolf spent the summer at an archaeological site in South Dakota doing what is known as salvage archaeology. Salvage archaeology is a dig required by law to check out possible ancient Native American sites before a bridge, large dam, or other new construction projects can get authorization to begin construction. This dig was where a new dam was to be constructed on the Missouri River just north of the state capital, Jefferson City. Native American remains and minor artifacts were uncovered by the team and were turned over to the South Dakota State Museum. One time during a storm the team had to take refuge in a large stone horse trough as a tornado came through the dig site.

Dr. Wolf was awarded the Thayer Fellowship at the American School of Oriental Research (ASOR) (now The W. F. Albright Institute of Archaeological Research (AIAR)) to study in Jerusalem (1950). He traveled alone to Jerusalem. His wife arrived a few months later. She had the misfortune of being mugged in Cairo, Egypt while in transit to Jerusalem. John Badeau, President, American University of Cairo, took her in and assisted her in obtaining a replacement ticket to travel to Jerusalem, as well as clothes and luggage. During his year at the ASOR he participated in the excavation of Herod’s Jericho Palace and assisted with the Library of Congress cataloging of various monasteries’ collections. The Wolf’s were specifically assigned to the Syrian Monastery. My father was one of Dr. W. F. Albright’s ”men” until he was forced to turn down a Fulbright Research Grant to compare Iron Age pottery in Egypt due to his wife, my mother, having been diagnosed with a fatal brain cancer in 1952. Dr. Albright never understood why my father had to turn down the scholarship. After that, Dr. Albright never spoke to him.

In 1952 with Dr. Albright no longer a sponsor or a friend, Dr. Wolf had little hope of archaeological professional advancement. He accepted the position of head pastor of the congregation at St. Paul’s Evangelical Lutheran Church, Northwestern Ohio of the Evangelical Lutheran Church of America, Toledo, Ohio. His wife died during the first year of the family’s arrival at Toledo. Dr. Wolf remarried in 1954 to Betty Hartman, a third genera-

tion member of St. Paul and a well-accepted radio and television personality. He served as head pastor from 1953-1965. Some highlights of this Toledo period are the establishment of an ecumenical project, the Annual Lecture at St. Paul, featuring leading Catholic and Protestant scholars; a speaker at the dedication of the National Islamic Center (now the Islamic Mosque and Cultural Center), Washington, District of Columbia (D.C.); and active involvement with the small Muslim congregation in Toledo which later became the Islamic Center of Greater Toledo. In 1962 he was granted a sabbatical year.

Dr. Wolf took his sabbatical leave in 1964. He, his wife, and his youngest daughter traveled in their Volkswagen bus from Hamburg, Germany to Jerusalem. They were residents at the American School of Oriental Research (ASOR), Jerusalem, most of that year. My father used this time to verify Eusebius' Onomasticon's places' locations as well as assist with an archeological excavation just outside of Jerusalem. He and his wife traveled throughout the Middle East for several months. One trip through Iraq and Iran included time in jail in Kurdistan while the Kurdistan officials decided whether they were spies. My stepmother wrote a well-received book, Journey Through the Holy Land, Doubleday Press, 1967, reprinted in 1968, about living and traveling in the Middle East. She also reassembled pottery items using the shards from the excavation site. In 1965 Dr. Wolf accepted an invitation to become the Director of the Lutheran Institute for Religious Studies (LIFRS), a new continuing education program for clergy and laity at Texas Lutheran College (now Texas Lutheran University), Seguin, Texas. The program covered the area of three Lutheran synods which served Texas, Oklahoma, Louisiana, and New Mexico. Many of the programs were ecumenical seminars and weekend conferences for opening dialogues between the many racial, ethnic, and social groups of the four states. Some of these meetings became very confrontational. He was a member of the Board of the Hispanic American Institute. From 1972-1974 Dr. Wolf was active in the Texas Conference of Churches on Aging.

Dr. Wolf returned to Toledo, Ohio in 1975 as pastor at Hope Lutheran church. In 1977 he and his wife published a text and leader's guide on retirement, Ten to Get Ready, and the accompanying guide, Leader's Guide. In 1980, Dr. Wolf retired from Hope Lutheran Church. For the next twenty years, whenever he was in Toledo, he served as interim pastor of Washington Congregation of the United Church, a "Transdenominational" church. During retirement Dr. Wolf and his wife spent the cooler months in Austin, Texas and the warmer months in Toledo. In 1990 he completed a biography of his grandfather, George Wolf, who was an ordained minister who had served in Ohio, Indiana, North Dakota, and California. Dr. Wolf was active in aging and retirement issues. He taught many ten-week courses in the Austin and Toledo senior centers as well as the Austin Lifelong Learning Institute. He also was active in the Gray Panthers and participated in picketing the United States President Reagan's White House Conference on Aging at Washington, D.C. In 1999 they sold the Austin house and began permanent residence in Toledo. He and his wife became the only non-black members of Ascension Lutheran church where they worshiped the remainder of their lives. His wife died in 2001 and Dr. Wolf died in 2004.

Dr. Wolf enjoyed research, writing, and publishing. His publications including articles, book reviews, and sermons have appeared in many Lutheran papers and journals. He published articles (popular and learned) in many non-Lutheran and sectarian journals. These include, but are not limited to: The Moslem World (now Muslim World), The Jewish Quarterly Review, The Journal of Biblical Literature, Journal of Near Eastern Studies, The Journal of the Chicago Society of Biblical Research, Biblical Archaeology, Interpretation, Adult Leadership, American Sociological Review, Christian Century, and The Christian Advocate. He also contributed articles in the books The Interpreter's Dictionary to the Bible, Supplement to the Schaff-Herzog Encyclopedia of Religious Studies, and The Making of Ministers. Dr. Wolf's books include a three-volume series, Nineteenth Century Lutherans in Northwest Ohio and Southeast Michigan; Biography of Rev. George Wolf, H.P.; Biography of Nathaniel Carter: First Joint Synod Negro Pastor; Biography of Marmaduke Carter, the son of Nathaniel Carter who was also a Lutheran Pastor; Freddie, a children's book; and The Onomasticon of Eusebius Pamphili: Compared with the Version of Jerome and Annotated.

**EUSEBIUS OF CAESAREA AND THE ONOMASTICON — Introduction**

Eusebius Pamphili, better known as Eusebius of Caesarea, had the encyclopedic interests of ancient scholars. Although popularly known as "The Father of Church History" because of his ten volumes on the history of the Christian Church from New Testament times to just before the Council of Nicea, Eusebius was an omnibus writer. "His erudition would be remarkable in any age; the versatility of his studies is amazing and posterity owes him a heavy debt." His works are used by students in many disciplines. At least twenty-nine or thirty works are known by name, of which about twenty are extant or preserved almost fully in some translation. Even the classification of these works is difficult. Foakes-Jackson calls Eusebius a chronologer, a theologian, a biblical student, a topographer of Palestine, an historian, and an apologist. The editor of the newest translation of the Church History, Deferrari has six classifications: historical, exegetical, apologetic, doctrinal, letters, and homilies. Lake gives no classification except a possible chronological division of four periods in Eusebius' life: early period, 303-313, 313-325, and after Nicea.

Of the early period only Adversus Hieroclem is extent, but other apologeti, and historical works belonged to this period. Of the second, the same two types of writings dominate. The Chronicon or World History survives in an Armenian and a Latin translation. The Preparatio Evangelica is fully extant, while the Demonstratio Evangelica is about half complete in our present texts. During the last great period of persecution of the Christians by Rome there must have been a devastating burning of Christian books, and the library of Caesarea would have been a principal target although no literary reference to this tragedy remains. The renowned Church History or Ecclesiastical History (Historia Ecclesiastica), originally with only eight books, belongs to the period between the Edict of Milan and the Council of Nicea. The study of Palestinian Martyrs also comes from this period of improved church-state relations. After Nicea there are many writings on Emperor Constantine, Eusebius' commentaries on Old and New Testament, his geographical works and some theological

and apologetic works. Except for the first three parts of his geographical writings, at least fragments of all the works from this last period survive, attesting the more favorable circumstances of the Church.

As an historian Eusebius bridges the gap in our history from the Book of Acts to the Council of Nicea. Foakes-Jackson compares his importance to that of Josephus who does the same for the inter-testamental history of the Jews. Both were wide readers and often used their sources uncritically. As scholars, favored with patronage from Roman rulers, they had access to books and other political and military sources not open to all. Although called "historians" both wrote their histories as apologies for their faith. Neither is as complete as modern scholarship would desire, but despite the many faults and lacunae they remain our only written sources for the history of their respective periods. The historical writings of both are not only similar in origin, nature and purpose, but are approximately equal in length.

Neither Josephus nor Eusebius was a fanatic defender of the faith. They can hardly be claimed by one sect or party, yet their influence on their respective rulers and on their co-religionists can not be ignored or minimized. Josephus was considered a traitor or "Quisling," while Eusebius was called "heretic." He was involved in the Arian struggle. He was sympathetic to Arius and some of his best friends were Arians even if he himself were not theologically an Arian. In an attempt to mediate the difficulties and to hold to a middle of the road theology himself, he lost his opportunity for sainthood. His contemporaries could not agree on his orthodoxy. The controversy over his theological position continued after his death among other church historians and theologians, even though he signed the Nicene Creed and the anathema decreed upon Arius. At the Council of Tyre in 335 he was accused not merely of heresy but of apostasy since he apparently had escaped the persecutions of the first decade of the fourth century unscathed. His later writings seem to be orthodox, but the Arians still used him. He suffered even a greater loss of reputation when the Iconoclasts quoted him at the second Council of Nicea and forced the more orthodox to attack him severely. His reputation in the East never recovered after the Photius schism, but St. Jerome in the West admired him and is greatly responsible for the survival of his writings. Details of the controversy as well as summaries of his many writings are not pertinent in this Introduction, but the classic Smith's Dictionary of Christian a Biography is still a good survey.

**Life of Eusebius**

The name Eusebius is a common one. At least forty contemporaries are called by this name. Another famous church father is Eusebius of Nicomedia. St. Jerome also occasionally used the name Eusebii. Therefore, the author of the Onomasticon is distinguished from the others by three epithets. Because he was the bishop of Caesarea in Palestine for a number of years he is often called Eusebius of Caesarea. Some authors call him Eusebius "the Palestinian" which may refer to this same fact of his bishopric or perhaps hint of his origin and birth. He himself chose and preferred the name Eusebius Pamphili after his teacher

and friend, Pamphilius, the martyr. No biography of Eusebius of Caesarea exists from contemporary times. It is believed that his successor Acacius, bishop of Caesarea, wrote one, but it is no longer extant. The place and the year of his birth are unknown. Earlier scholars suggested his birth was between 275 and 280. More careful recent scholarship places the date earlier, between 259 and 265. There is no evidence that he was not a Palestinian and perhaps even a native of Caesarea itself. His parents were not Jewish, but again all proof that they were Christian is lacking. Arius called him "brother" to Eusebius of Nicomedia but this probably reflects Christian usage or theological kinship rather than blood relationship.

Little is known of his youth and early training. But he soon became a student in the theological school of Caesarea founded by Origen. He studied under Pamphilius. Their relationship became more than that of student to teacher. They were friends and co-workers. Both were lovers of books and admirers of Origen. They probably added new books to the illustrious library gathered together at Caesarea by Origen during the last twenty years of his life. The theological, biblical and exegetical tradition of Origen was most influential on Eusebius. Apparently about 296 when still in Palestine as a student, Eusebius had his first glimpse of Constantine. The action of Eusebius during the great persecution is a matter of debate and much speculation. There is no doubt that during part of the time he was absent from Caesarea. But he visited the imprisoned Pamphilius sometime during the period 307-310. There is a suggestion that he was arrested and held briefly himself in 309. He also reports that he witnessed the deaths of other martyrs in Tyre and elsewhere. After the death of Pamphilius in February 310, he fled to Egypt. It is suggested that he may have been arrested a second time (or for the first time). He was released when peace was restored in 313 and he returned to Caesarea. As noted above he was accused at the Council of Tyre in 335 of betraying the faith and of making the pagan sacrifice in order to survive. He did not suffer injury in the persecution it is true, but no evidence was produced in 335 or since to prove his supposed apostasy.

Shortly after 313 he became bishop of Caesarea. When he was ordained a deacon or priest is unknown. Some suggest he was not ordained at all until elected bishop. In 314 a brief persecution flared up under Licinius but it did not affect Palestine and Egypt. In 315 Eusebius is known as one who has been bishop for some time already. About 318 the Arian troubles began to come to a head. He was chairman of the Council of Nicea (the term president is deliberately avoided here) in 325. He and Constantine seem to have agreed on policy for the most part. As a moderate he felt the church could have room for both the followers of Arius and of Athanasius. He usually voted, however, with the majority. But after Nicea he spent much effort to prevent the complete alienation of the Arians from the mainstream of the Church. There is no record of his stand on the Easter controversy. Eusebius described some of the pomp of the Council in De Vita Constantini. He played a large role in all the proceedings and sat at Constantine's right even though Rome, Alexandria and Antioch outranked Caesarea.

Eusebius was bishop of Caesarea for almost twenty-five years. In 330 he turned down the opportunity to become bishop of Antioch. He attended the Council of Antioch in 331 and the Council of Tyre in 335. Similarly he was active in the Synods of Jerusalem and Constantinople in the same year. He was the chief orator for the 30th anniversary of Constantine's reign. This panegyric was later attached to his Life of Constantine. Eusebius remained high in the regard of Constantine and was a close advisor to him at least from 325 on, if not as early as 313. Constantine died in 337 and Eusebius shortly after in 339 or 340 at about eighty years of age. His successor as bishop of Caesarea was present at the Synod of Antioch in 341.

**Caesarea**

Caesarea Palestine was located on the coast of Palestine in the Sharon plain. Its ruins at Qeisariyeh are eight miles south of Dor and about thirty miles north of Jaffa. It had been the capital of Judea and the seat of Roman procurators after the time of Herod until 66 A.D. It was the metropolis of Christian and Byzantine Palestine and seemed to have served after 70 A.D. as the ecclesiastical capital. Herod the Great began to build a new Hellenistic city on the site of Strato's Tower in 22 B.C. Strato's Tower was a relatively insignificant town with its beginning perhaps in the Persian period. It is mentioned by Zenon in the middle of the 3rd century B.C. Caesarea Sebaste was at least twelve years in the building and was consecrated to Augustus in 13 B.C. Josephus gives us details of the glory and grandeur of Herod's Caesarea in his Antiquities XV, 9, 6 and Wars I 21, 5-8. The public buildings were in the magnificent Hellenistic-Roman style. The whole area was well irrigated by aqueducts and drainage canals, and remained a garden spot for years, until neglect and economic reverses gave it back to the sand.

At the time of Jesus' birth Caesarea was at its zenith. In 1961 an inscription with the name of Pontius Pilate was found in the theatre excavations. The Jews of Caesarea were among the first victims of the First Revolt's suppression. Vespasian was acclaimed emperor at Caesarea in 69 A.D. and in 70 A.D. Titus brought the temple spoils to Caesarea. The city was expanded further in the 2nd Century A.D. New aqueducts, new roads and monuments were erected and the city became a colonial capital and shortly thereafter a metropolis with the privilege of coining its own money. By the end of that century there was a Christian bishop in Caesarea along with a famous rabbinic school. In the third century a colony of Samaritans was established. In the Byzantine period, fourth to sixth centuries, Caesarea reached new heights rivaling that of Herod. In 639 Arabs conquered the city and brought an end to Roman rule. For some 460 years the Moslems controlled the city and used its port for commercial and military expansion. The Crusaders and the Moslems battled over Caesarea many times and in 1291 its destruction was complete. Thereafter it was only a site for temporary habitation by squatters as the dust, sand and malaria took over.

In the nineteenth century Moslems from Bosnia were resettled by the Turks near the ruins of the Crusader city. Between 1937 and 1940 the Jewish colony Kibbutz Sedot Yam was established near the Roman ruins. The glory of ancient Caesarea intrigued the colonists

and since that time many archaeological efforts have been exerted toward the recovery of Herodian, Byzantine and Crusader remains. Already in 1932 a synagogue was reported near the sea. In 1945 and later it was excavated. It has a history from the Roman period to the Arab conquest. Italian archaeologists began digging in the Herodian area about 1959, with special attention to the theatre. In 1960 the Link expedition to the port was carried out. The large scale Israeli Department of Antiquities excavation began in 1960 in the Crusader area. Excavation continues apace. The history of the city is being refined by these continuing archaeological endeavors. Perhaps the grand temple of Augustus has been found along with many other Herodian foundations. One large Byzantine establishment may even turn out to be Origen's library. The Crusader fortress and cathedral have been cleared and it has been recognized that much of Byzantine Caesarea was obliterated by the rebuilding of the Crusaders.

**The Onomasticon**

It was in the flourishing Roman-Byzantine city of Caesarea that bishop Eusebius wrote or compiled his four part geographical work, of which only the last, the Onomasticon, survived the exigencies of time. According to the preface, the three lost works were in some way preparatory for the Onomasticon if not fully incorporated into it. Wallace-Hadrill gives these high sounding titles to the first three works: 1) Interpretation of Ethnological Terms in the Hebrew Scriptures, 2) Chorography of Ancient Judea with the Inheritance of the Tribes, 3) Plan of Jerusalem and of the Temple with Memories relating to the Various Localities. The first was a translation or transliteration of Hebrew proper names into Greek. This does not seem to have been much more than a skeletal outline of proper names based on the Hexapla. Whether it included an etymology of the place-names (and perhaps some personal names) as in the more technical sense of an onomastical list cannot now be determined. Such a list is Jerome's Interpretation of Hebrew Names which is based on Philo and Origen. Undoubtedly Eusebius had their lists and those of others, both Jewish and Christian.

The second was a list or description of ancient Judea arranged by tribes. This was of course based on the tribal lists of Numbers and Joshua. It is reasonable to suspect that almost all of this has been incorporated bodily into the final work since one of the things the Onomasticon treats most thoroughly is the tribal designation of each place based on the Greek text of the tribal divisions. There is some inconclusive discussion as to whether this description accompanied a map or was only a map. There is a map attached to the 12th century Latin manuscript of Jerome's Onomasticon in the British Museum which could be derived from Eusebius' map, if such a map existed. The third was a descriptive plan of Jerusalem and the Temple area. In the Onomasticon many proper names of areas in and around Jerusalem are separately identified and described, especially some with New Testament significance. Probably this information was closely related to the original plan for the complete work. The rediscovery of the HolyCity by Constantine and St Helena was responsible for this renewed interest.

The fourth part is the Onomasticon itself, which was completed about 330 A.D. or shortly before. Several facts pertain to the problem of settling the date. It is dedicated, as is the Church History, to Paulinus, who retired as bishop of Tyre before the Council of Nicea (325), and died in 330. That gives the latest possible date. On the other hand, the Greek text notes none of the Constantinian churches, of which Eusebius knew and about which he wrote in other works (so that architects and archaeologists use his works as primary sources for the Constantinian foundation). Jerome, however, places the Onomasticon late in Eusebius' career. Taken together, these facts suggest that Eusebius dedicated it to Paulinus after his retirement as bishop of Tyre. In the Greek Vatican Manuscript the Onomasticon is entitled "Concerning the Place-names in Sacred Scripture." The Latin does not contain such a precise title. In general, the book is a geographical bible dictionary within certain stated limitations. (These were breached by later editorial additions and marginal glosses.) With a few exceptions the text confines itself to the Holy Land as proposed in the preface. This of course counters the plan to give all place-names of Holy Scripture, since among others the cities which Paul visited are missing. The preface also proposes that cities and villages are to be noted, but the present Greek and Latin texts include also wadies, deserts, mountains, districts and even an occasional personal and idol name. Almost 1000 items, largely from the Old Testament and from the first 6 books, are recorded, of which about 400 are sufficiently described to warrant an attempt at localization. Already in the time of the Survey of Western Palestine, Conder claimed to have identified 300.

The arrangement of the book is according to the Greek alphabet from Alpha to Omega. Since the Greek letters do not follow the Semitic alphabet there are some doublets as well as some transcriptional errors, some of which were from the Septuagint LXX (hereafter LXX). Jerome in the Latin had to indicate some of the places where the three alphabets diverge. In the present text - A - takes up almost one quarter of the entire length of the book. Judah is the primary area detailed, especially in sections -A- and -B-. Within each alphabetic division, the place-names are arranged according to the order of the biblical books in the Septuagint, beginning with Genesis. Numbers and Deuteronomy are often linked together as one subdivision. In smaller alphabetic sections the Pentateuch is made the first heading. The book of Leviticus is not referred to (see Appendix III). The other major divisions are Joshua, Judges, Kings and the Gospels. I Chronicles, Job, Maccabees and the Prophets are usually subsumed under Kings.

II Chronicles is rare and some of the place-names of I Chronicles are omitted, but most of these were paralleled in earlier lists. Esther and Daniel are not involved, probably because the majority of place-names in them are outside of the proposed territorial scope of the column. The greatest geographic lacuna seems to be Ezra-Nehemiah. In addition, Rabbakkuk, Haggai, Malachi, Ruth, Proverbs, Ecclesiastes and Lamentations are omitted although none of these has a strong topographical orientation. There are only one or two, sometimes questionable, items from Psalms, Job, Song of Solomon, Joel, Obadiah, Jonah, Nahum, Zephaniah and the Acts. The New Testament Epistles and the Book of Revelation

are almost completely ignored. Except for Maccabees none of the apocrypha or pseudepigrapha appears (see Appendix III).

**Method and Sources**

The treatment of each place name almost seems whimsical, varying from one or two words to a whole page. The simplest entries are ”tribe of...” or ”lot of...” and ”station (camp) in the desert.” Other simple notations are the listing of the variant readings from one of the columns of the Hexapla. Significantly for textual criticism (see below) the two longest entries are both out of the supposed geographical limits, namely Ararat and Babel. Both are padded with direct quotations from Josephus' Antiquities. The longest legitimate entry is Beersheba. Seven or eight items appear with more or less regularity in the Onomasticon usually in the same artificial order. This arrangement is not at all conducive to great literary style and the translation does not attempt to smooth things out. Eusebius is not noted for style even in his Church History. In the present work, as we seem to have it, it is the work of an archivist who accumulated miscellaneous facts. There may be also in these items material for literary criticism. The items that occur are as follows:

1. A word for word quotation of the biblical text of the Hexapla with some allusion to variant readings. 2. A generalized location of the place in tribal or provincial area which may or may not be contemporary to the editor. 3. A summary of the events or event associated with the place, with any Gospel allusion usually coming at the end as an addendum. 4. A quotation of or reference to other authorities such as Josephus. 5. A specific location in reference to the fourth (?) century towns and roads, with or without indication of distance and direction. 6. A modern name of the place and whether still inhabited or in ruins along with reference to present memorials or tombs. 7. Notations about the present inhabitants (pagan, Christian, Jewish, Samaritan) and some of their activities. 8. Reference to similarly sounding names in ”other” regions. 9. Reference to Roman garrisons and forts.

There can be little doubt that Eusebius based his work on the text of the Hexapla, that great compilation in six columns of the current variant Greek texts which brought them into conformity with the Hebrew (which appears as column 1). Caesarea was the place in which Origen produced the Hexapla. The text of the Onomasticon uses the transcriptions of the Hebrew into Greek letters (Col. 2) more often than any other Greek forms. Reference to Aquila (Col. 3), Symmachus (Col. 4), Theodotion (Col. 6), and Origen (Col. 5) in the text may also be wholly from the Hexapla, although Col. 5 would represent other Greek manuscripts of the Old Testament. A few of the Hexaplaric annotations are marginal glosses later than the 4th century. If Eusebius knew Hebrew he did not utilize the Masoretic text, and unlike Jerome, was dependent upon the Hexapla. Some think there is use of simple Hebrew by Eusebius in the Demonstratio Evangelica but this Hebrew could also be derived from Philo and Origen. The few references in the Greek version of the Onomasticon to ”in Hebrew” could all be references to Col. 1 or 2 of the Hexapla and require no great knowledge of either Hebrew language or texts. As noted above they could be glosses or a later editorial addition. The occasional etymological notations and the frequent quotations of the interpretations of

Aquila, Symmachus and Theodotion could also be accounted for in the same ways. Some of the etymologies found in the Masoretic text in Hebrew are not utilized by the Onomasticon.

Additional information based on the Bible includes the lists of Levitical cities and the cities of refuge, as well as the stations of the desert. Occasionally there is added reference to the capture of the place by Joshua and the subsequent killing of its king, or the fact that the tribe to whom the place was allotted was unable to dispossess the original inhabitants and so take possession of their territory. Three times the Samaritan founding of a city by those transported by the Babylonians is noted. Often the generalized location of the place is solely the biblical location. The tribal allotments are fairly completely recorded. Of course, Eusebius is confused as much as modern scholars about the real status of border towns or other towns listed in different tribal territories according to diverse texts. For much of this localization Eusebius must have had first hand and personal knowledge of the country, although certainly not as thorough as that of Jerome. The Greek text is more detailed and accurate in the location of sites in the central hill country than elsewhere. Perhaps this was because Eusebius, as bishop of Caesarea, frequently traveled to Jerusalem and also because his earlier sources were produced there in Jewish circles.

Topographic references are found in his other works. So we find in Demonstratio Evangelica Bethlehem (I, 1; vii, 2), Mt. of Olives (iv, 18); in De Vita Constantini Bethlehem (iii, 41f), Mt. of Olives (iii, 41), Jerusalem (iii, 25-40), Mamrē (iii, 51); in De Laudibus Constantini Bethlehem (ix, 17), Mt. of Olives (ix, 17), and in Theophania Jerusalem (iv, 18). These are but a small sample. In his Church History allusions to topography and geography are especially frequent in the first two books. Brief topographical notes are recorded also in some of his commentaries. The famous library at Caesarea and the library of Bishop Alexander in Jerusalem were treasure houses of source materials for Eusebius, especially in his Church History and Demonstratio Evangelica. Anonymous sources seem to be referred to with ”it is said” or ”they affirm” but whether these were written records or local oral traditions cannot be determined. Josephus is quoted twelve times. The commentaries of Origen and the writings of Paulinus were also referred to. Roman administrative lists, maps, charts and military documents have also influenced the final recension of the text, but at what date is unclear. The two early fourth century itineraries, the Antoninus and the Bordeaux, are very close to Onomasticon and all three may depend on a common source. Paula and Jerome, of course, used the Onomasticon as one of several sources for their travels.

The Roman road system was well organized and charted. Many of the milestones of the first three centuries must have survived into the fourth even though it was the custom of each emperor to install new markers as a kind of memorial to his reign. For the most part distances seem to be according to mileposts. The slight divergence between Jerome and Eusebius, which is often only one mile, can be largely accounted for by the fact that a site is seldom so small as to be only at one milestone and also that in seventy-five (or more) years the roads and starting points normally would change slightly. The Tabula Peutinger, a kind of road map of the Roman Empire, is perhaps contemporary with Eusebius (possibly a little

earlier) even though all our extant manuscripts are medieval. A check of some of the roads suggests that it or its forerunner was a source for the Onomasticon. For example, on the coastal road, Eusebius notes every point from Sidon to Ostracine except Apollonia. From Damascus to Petra on the ”King’s Highway” he has all except three non-biblical stops, but adds the three biblical towns Madaba, Dibon and Heshbon. From Caesarea to Jerusalem nothing is missing. There is no doubt that the twenty-eight places located by means of two fixed points and a milestone, as affirmed by Martin Noth, are on the Roman roads. The formula is either ”in the border of city a x miles from city y” or ”going from city z toward city b at sign x.” Sometimes a compass direction is added. Occasionally the distance is not in terms of miles, but of the number of days needed for the journey (see Appendix V).

Another method of localization is from a fixed point, with a distance and sometimes a direction but with no definite road outlined. The city is usually the datum point for location both by distance and by region. There are 226 common distances of which 190 are based on a city and only thirty-six on some other locality. Similarly ninety-three directions appear of which seventy-four are oriented on a city and only nineteen on some other fixed point. The four major cities of reference are Eleutheropolis, Jerusalem, Legeon, and Hesbon. In addition there are ten city regions in which villages are located, the more important being Eleutheropolis, Jerusalem, Diospolis, Diocaesarea, Sebaste and Neapolis (see Appendix VIII). In addition to the use of the Roman road system and the city regions, localization is also made by the use of the expressions ”near,” ”around,” ”not far from,” ”extending up to,” ”between x and y,” ”along side,” ”midway between a and y” (see Appendix IX). Distance is also variously recorded as ”separated from,” ”distant from,” ”going up to,” ”going into,” ”going down,” ”along the road between” (see Appendix V). There is a possibility that different sources were used and so reflect themselves in the various methods of localization. It is quite possible that each editor had his own style for locating a contemporary site or tradition. When the Onomasticon has been programmed through a computer it may be possible to isolate clearly these editorial additions. This would also be true of Latin translation of various Greek terms (see Appendices I and IX).

It must be remembered that Eusebius was writing for his contemporaries and some knowledge of the country and its oral traditions of the time could be assumed even though modern scholars might wish for more specific information. The different editors may have utilized other oral traditions and travelers’ information as well as their own personal experiences and additional written sources. Priests and bishops from other areas of the Holy Land would naturally exchange road information in the 4th century just as tourists and pilgrims do today. Most important is the data indicating the fourth century status of the site. (This assumes Eusebius is the major redactor, but the variety of terms used may reflect different traditions and strata.) Several Greek words are used for ”exists,” ”remains,” ”is still,” as well as several synonyms for ”called,” or ”named,” and ”pointed out” or ”shown.” There is also the reference to present inhabitants and importance which can be checked out in other literature and by archaeological excavation. At least two hundred items have a notation of fourth century existence of which three quarters are fairly well localized and identified. A

few sites are indicated as abandoned or in ruins. It is possible that at times topos as well as eremos represents a ruined site (cp. Galgala 66:4 where both words are used together).

Among the incidental facts given is the religious constituency of a town. Anaia (26:9, 14), a double village, is a Jewish village which has a companion Christian settlement. There are eleven wholly Jewish villages; three Christian, one Samaritan and one Ebionite recorded in the text (see Appendix II). Heathen shrines are reported in at least three places. Idols are mentioned at least ten times. A special interest is shown in tombs and memorials without any critical analysis of contradictory items such as the various traditions for the location of the tomb of Habakkuk (70:22, 88:26, and 114:15). Tombs of the Maccabees, Mary, Abraham, Haran, Rachel, Joseph, Joshua, Jesse, and David are mentioned. Again these traditions may be from several editors' hands. Jerome remarks on five churches built in the 4th century (see Appendix I). Usually the last item to be noted is the presence of a fort or Roman garrison. There is a very close parallel to much of the material gathered in the Notitia Dignitatum which dates from slightly later than Jerome's translation of the Onomasticon. The Notitia Dignitatum or a similar work must have been used for the final recension.

**Manuscripts, Editions and Translations**

The basic manuscript for the Onomasticon is Codex Vaticanus, Gr. 1456 which dates from the 11th or 12th century. For the most part the hand is clear but there are still many errors, corruptions and lacunae. According to a notation it once was in the Library at Sinai. It seems to be in a direct line from the original Greek. Lagarde and Klostermann used this as their textus receptus. I was privileged to check this manuscript in the Vatican Library. It is contained in a volume of onomastica and is on pages 2 - 53. The ink is dark and clear except for two faded pages 9 and 18. All the pages are single columned except for the recto and verso of 19 which is a palimpsest and has the text in two columns. The scribal hand seems to be the same throughout, although some of the alphabetic divisions and biblical sections have been added later by different hand and different ink. Alphabetic and biblical headings are usually on the same line. Occasionally they are in red ink. The point is regularly used after the place name and usually at the end of the phrase or sentence entry. Prepositions and articles are usually not separated from the following word.

Dependent upon this manuscript is Codex Parisinus Gr 464 which dates from the 16th century. These two manuscripts were edited and published by Lagarde in 1870. The second, Codex 464, was the sole source used by Bonfrere in 1631 and 1659 for his edition of the Onomasticon of Eusebius. The translation of Jerome was made about 390 A.D. He recognized errors in Eusebius and used his knowledge of Hebrew to correct the transliterations and some of the etymology. He also corrected some of the place descriptions and locations. Already in 389 Jerome has used some of this material in his Hebrew Questions, which we have utilized from time to time in the notes. The reference to this volume in the Latin was probably not original with Jerome but cross reference by a scribe in the 5th century or later. Jerome has more etymologies than Eusebius' Greek text, but this information was

ready at hand from his Interpretation of Hebrew Names, which is incorporated in the notes of this present volume. As noted above Jerome was familiar with the Constantinian and post-Constantinian church foundations. By various counts between forty-five and fifty-five additional names appear in Latin even when allowing for obvious scribal lacunae of Vaticanus 1456.

It was through Jerome's Latin version that European scholars and pilgrims became acquainted with the Onomasticon. According to the Latin preface there had already been at least one earlier translation into Latin. Several 8th and 9th century Latin manuscripts have survived which were used rather freely by Klostermann to emend Vaticanus. These are the Monacensis Lat. 6228, Codex Sangallensis 133 and 130, and Bambergensis B iv 19. The Latin is really not an exact translation and Klostermann was a bit overly optimistic with his emendations of the Greek. Latin editions of the Onomasticon have been prepared by Martinainay in 1699 and by Vallarsi in 1735 and 1767. Syriac translations of Eusebius' works were made very early and often Syriac writers added new important information to the text. One early geographic work called, "The Book of the Figure of the World" included the Onomasticon as its fourth part. Unfortunately this is lost and known only by literary sources, but could it possibly be the four geographic works of Eusebius noted in the Greek preface? A manuscript of the 14th century was discovered and partially edited in the early 1920's.This is a rather slavishly literal work following the Greek word order and rendering every article, and will be valuable for textual criticism if and when a new Greek edition is published.

Procopius of Gaza in his Commentary on the Octateuch frequently quotes the Onomasticon's Greek text. These quotations often confirm or correct the Vaticanus text. Already in 1716 Reland had recognized the usefulness of Procopius in the study of the ancient monuments of Palestine. Thomsen and Klostermann rely heavily on an eleventh century Procopius manuscript. The Madaba Map is sometimes appealed to for emending transcriptions but this is a dubious procedure. The earliest critical edition of the Onomasticon was that of 1862 by Larsow and Parthey, followed in 1870 by Lagarde (second edition 1887). Klostermann's text appeared in 1904. So far the Onomasticon has not appeared in the Migne series of Greek Church fathers although much of Eusebius has been published there. It is about time for a new critical edition of the Greek and Latin texts to appear. In 1931-1933 Melamed published his important critical study of the Onomasticon in a Hebrew journal Tarbiz. He also translated the Onomasticon into Hebrew. The present volume is the first modern translation of the Onomasticon into a western European language, the first ever in English.

**Pilgrims**

Already before Constantine, interest in the places of the prophets and the sites of the Savior's deeds had been aroused (Historia Ecclesiastica iv, 26, 14). Both Clement of Alexandria and Origen showed scholarly interest in the Holy Land and they as much as Constantine and St. Helena are responsible for the knowledge of Palestine in the 4th and 5th centuries.

Other pilgrims in the third century followed Origen (Historia Ecclesiastica vi, 11, 2). Constantine's mother and mother-in-law began the series of Christian pilgrimages to the Holy Land which have never ceased even in time of hostilities. Of first rank is the Pilgrim of Bordeaux (ca. 332-333). This is so nearly contemporaneous with the Onomasticon that one hesitates to posit any dependent relationship, but there are many parallels. Both had the Bible as a common source and both probably utilized an earlier Roman itinerary and perhaps some lists. It is quite possible that the earlier "map" of Eusebius was known by the Pilgrim. Later scribes probably corrected reciprocally these two works.

Paula (ca. 382) and Silvia (ca. 385) came in the time of Jerome and could easily have known and used the Greek Onomasticon. From their time on there is no reasonable doubt that the pilgrims were dependent upon the Onomasticon. There is real evidence of such dependence by Aetheria, who may be the same as Silvia, on the Onomasticon for places as well as forms of names. Even allowing for the Bible as a common source, the Greek text was primary also. The earlier Latin translation noted in Jerome's preface and that of Jerome could also have been in the hands of this pilgrim. After the turn of the 5th century, the rise of monasticism, the end of the Christological controversies, together with the peace and security of the realm, brought many pilgrims to the Holy Land. Some followed the example of Jerome and remained, while others returned to their homelands. But a high percentage of them valued highly the Onomasticon in one of its several versions. Next to the Bible, it was their basic guide and companion. It "remained the vade-mecum of the pilgrims to the time of the crusaders."

**The Madaba Map**

The Madaba Map has been adequately studied by Avi-Yonah and by O'Callaghan. Their general conclusions do not disagree with those of the first students of this mosaic map of sixth century biblical lands found east of the Jordan. There is a very close relationship of the Map legends to the Onomasticon. The map also parallels the so-called Jerome map of medieval times which may have been derived from an earlier Eusebius map or plan. The area of the map and of the Onomasticon is approximately the same. Byblos is the most NW site for both. On the East the line is Damascus and Bozrah. The Egyptian cities such as On and Memphis form the SW limit. A very high proportion of the sites on the map are directly from the text of the Greek Onomasticon, according to some estimates two thirds. This is even more significant a figure than at first appears since the mosaic is a Christian map depicting Gospel sites. Less than one fourth of the Old Testament sites in the area appear on the Madaba Map. The division of tribal territory and the boundaries of the Philistines also agree with the Greek text.

In a few instances the map even seems to follow the errors of the Greek text: for Akrabbim, Anob, Thamna, Gedour, Bethaun, Adiathim, etc. In still fewer the mosaicist follows an independent tradition: Emmaus, Geba, Ainon, Bethabara, and Dalah. He also has a more detailed knowledge of post-Constantinian Jerusalem and Palestina Secunda than the Onomasticon could be expected to reveal. Yet the absence of monasteries indicates that the

source of the map was prior in time to the fantastic monastic tide. For Garisim and Gebal the map apparently records both traditions: the Jewish near Jericho and the Samaritan near Nablus, which later the Greek Onomasticon emphatically denies as correct. In the few instances where transcription only, not location, disagrees with the Greek of the Onomasticon, it may be that the map reflects not a separate tradition but a Semitic designer who did not always understand his Greek source. In addition to the Onomasticon and its ”map” (?) the mosaicists probably had access to one or more pilgrim itineraries and to diocesan lists. This would be one explanation for the non-biblical names appearing on the map, some of which are not entries in our text, but serve as reference points only.

The Madaba Map, as the Onomasticon, has varied types of entries. Avi-Yonah notes four classes, three of which probably derive directly from the Greek Onomasticon: 1) A simple place name with no additions but properly located in tribal boundaries, 2) the sixth century name and the biblical name, which parallels ”there is now” or ”it is a village now called,” 3) reference to churches and other monuments, 4) eleven texts which refer to scriptural events. In groups 2 and 4 the correlation with the Greek Onomasticon is almost 90%. All the large walled cities with towers behind on the Madaba Map are called ”city,” ”large city,” ”famous city,” ”metropolis” by Eusebius. For the smaller cities with only a front wall and four or five towers and for the larger villages with three or four towers connected by a wall, there is no consistent correlation with the Onomasticon’s terminology. (Nor is there any consistency in the various strata of the Onomasticon that can be checked out in the present state of textual criticism and archaeological research.) Both Beersheba and Ekron are called ”large town” but are different as depicted on the map. Does this imply Ekron had declined in the intervening centuries? Bethzur and Bethel are both simply villages in Eusebius, but Bethzur is a large town on the map while Bethel is small, having only two towers and the connecting wall. Does this accurately record the changed fortunes?

**Critical Study of the Onomasticon**

Textual criticism of the Onomasticon began with Jerome. In his Hebrew Questions he corrected not only the text but the facts of Eusebius. In the Latin version, Jerome not only improved on the earlier anonymous Latin translation, but also reviewed Eusebius and his own former conclusions. In correspondence and commentaries over a twenty-year period Jerome corrected Eusebius as well as checked the Greek text. Modern students must use these works of Jerome: Latin versions of the Onomasticon, Hebrew Questions, Epistles 46 and 108 and miscellaneous commentaries. The notes in this present volume include most of the relevant materials from these texts. The Interpretation of Hebrew Names is sometimes useful for checking transcriptions and/or transliterations and the occasional etymology of the Greek text. The texts of many items from this are also included in the notes to follow. Whether Procopius of Gaza consciously emends and corrects the Greek text of the Onomasticon or not, cannot be determined. But from the very beginning of modern scholarship, his quotations of Eusebius have been used, e.g., by Roland, Lagarde, Thomsen, and Klostermann. As noted above, the Madaba Map is not to be considered a critical source.

On the other hand, literary or source criticism has seldom appeared regarding the Onomasticon. In antiquity the authorship even of such a prosaic agglomeration of materials was taken for granted. The witness of Procopius and Jerome, as well as that of others less directly concerned, and the notations on ancient manuscripts were considered sufficient proof of authorship. Not until Thomsen and Kubitschek in 1905 and 1906 began their argument over the streets and road network behind the Onomasticon was any higher criticism applied, suggesting additions, glosses etc. Kubitschek made much of the inconsistencies in distance, the apparent placing of two different sites at the same milestone, assuming a roadway. He is agnostic about Eusebius' use of itineraries, pilgrim reports (oral or written) and suggests, although not directly, that these inconsistencies may reflect an unscholarly card file system of recording all available information, contradictory, reduplicative or not. In the reply Thomsen for the first time admits possible glosses. He suggests that some of the Greek Onomasticon may have been personal marginal notes on Eusebius' own manuscript (of onomastical lists, his Onomasticon, Greek Bible manuscript and/or Hexapla) and never intended any separate publication of the final redaction. According to this theory, as they became unwieldy he arranged them in an alphabetic order (if an onomastical list, this order may have been already established) and according to the books of the Bible (or this arrangement could have been primary as in the Hexapla or some onomastical lists and the alphabetic order thus secondary). After Eusebius' death all such notes would be treasured by his students and although revered as from his hand, nevertheless recognize as incomplete. One or more of his admirers would try to complete it, correct it and make it worthy of the bishop of Caesarea. The preface could be added in those days with no thought of intellectual dishonesty.

This revolutionary explanation for the contradictions, doublets and inequities of treatment, as well as stylistic inconsistencies, was forgotten for years and even the German school ignored it for a generation. As late as 1943 Noth speaks as if one author and one date is to be accepted and that Eusebius is the genuine author, not merely one of the last redactors. The detailed and precise work of criticism by the Jewish scholar Melamed in the early 1930's has been neglected, probably because it was written and published in Modern Hebrew long before Israel had become a state and modern Hebrew a necessary language for biblical scholars. Published separately as an offprint it made no new impact. The recent monumental biblical encyclopaedia published in Israel has Melamed's own summary concerning the Onomasticon, but this too is in Modern Hebrew. In the first part of his criticism Melamed notes that the Torah and the Prophets are the source for the basic text rather than all the books of the Bible as proposed in the preface. In the New Testament only the Four Gospels are primary. He concludes that all other references to places cited in other books, i.e., the writings and Acts are from a second hand, as probably also the rare annotations from Maccabees. He notes some could well be omitted because in Hebrew there is little typographical material in such books. But the absence of reference to Ezra-Nehemiah, Leviticus (except Levitical cities) Daniel's sites are probably considered outside the Holy Land as delimited in the preface (see Appendix III).

In the second part Melamed treats of doublets, of improper entries (e.g., personal names, idols, etc.), of confusions and lacunae and notes that not even all the place-names of Torah, Prophets and Gospels are recorded. He emphasizes the obvious confusion of traditions, the conflation of transliterations. Part three concerns the use of the Hexapla and the fifth column of Origen. Curiously the annotations from the Former Prophets have many references to Aquila. In the fourth part his criticism begins to take form. Noting that not all the alphabetic sections are divided by the same biblical divisions, he lists certain Old Testament texts which have been given exhaustive treatment, e.g., Joshua 21, Numbers 33, I Kings 9:15, and Isaiah 60. He concludes that originally only cities and villages were listed with some biblical information but without any contemporary geographical details. All mountains, which are not announced in the Greek preface, appear in the Greek Onomasticon out of their proper biblical order. So also all stones and rocks are not in their proper place. The Dead Sea and the Sea of Galilee appear to be appendages at the end of their respective sections. The idol Chemosh is out of place. Further, when two similar entries appear with the second usually having ”another” after the name, the first is almost always where it should be in the biblical order, while the second or ”another” is properly entered only six times. This suggests editorial additions.

In the commentary on places which include among other things, etymology, history, topographical identification (both biblical and contemporary), allusion to versions, distances, roads and other names, Melamed notes many variants and inconsistencies. Sometimes more than one historical event is recorded in a single entry. Occasionally a reference is given to Josephus but no event of history is recorded. There is a stereotyped formula for many events in Joshua, such as ”and killed its king” or ”did not drive out the former inhabitants (foreigners).” The notation ”whence David fled” appears almost as an afterthought. The lot of Benjamin is much confused. Not all the cities of refuge are called such and they are variously labeled. There is also no single formula by which fourth century [sic] existence is indicated. As noted before the same distance from the same fixed point is given for more than one place. (This could be accounted for by the quadrant use of directions, but not if on the same road between the same two reference points.) On the other hand, there are double entries for the same place giving divergent localizations. Etymologies are rare, and as noted above, the obvious ones in the Masoretic text, such as Bethlehem, Melchizedek, etc. are ignored.

In the Onomasticon only one place is from Mark and it appears also in Matthew. There is only one extensive New Testament quotation, that from John. In all of the Gospel entries some history is recorded. But many of the Old Testament names with Gospel associations do not have any reference to the later history. When they do it seems to be from a secondary hand. In twenty out of twenty-three New Testament references there is still a clear tradition of the site at the time of the editor’s addition (or final redaction?). Therefore, only once is direction given. Usually distance is also lacking. This of course could indicate that the tradition of the Gospel sites was still too much alive to require more precise localization and identification. The use of the formula ”our Lord and God Jesus Christ” and other Christo-

logical formulations reflects the fourth and fifth century Christology. The name Jesus does not occur alone.

In his conclusion, Melamed sees the Onomasticon as basically a Jewish work from several Jewish hands. In all he notes four stages of editorial work. In Tarbiz he was agnostic as to which was Eusebius' own contribution, suggesting perhaps he was merely the final redactor who Christianized an originally Jewish book by adding Gospel details. A generation later in the Encyclopaedia he allows more to Eusebius as author and editor, at least giving him credit for more topographical details, which of course were derived from itineraries, maps and administrative lists, and all re-edited by his pupils and Jerome. Above we have noted nine items that occur with more or less regularity and in approximately that same order in many entries. Some lines seem obviously not original, such as the extensive quotations of Josephus on Ararat and Babel. At best such references would have been noted "Josephus affirms" or "of which we read in Josephus." These quotations are infrequent and lengthy quotations rare. It is therefore not too radical to assume these quotations are secondary editorial and scribal additions.

The infrequent references to Gospel events in Old Testament entries are usually tacked on as if an afterthought. This suggests that they are also secondary, but at this point we cannot prejudge Eusebian authorship. Similarly the notation about Roman garrisons most frequently occurs at the end of an entry and could readily be considered an editorial addition if not a marginal gloss. As for the rest, there is the same dilemma faced by biblical scholars. There is the same problem of authorship and sources. Is a man, even bishop and scholar, who annotated and re-edits an older book, or who conflates, even poorly, two or more sources, an author? Is he still the author even if he is re-edited by his pupils? Both Amos and I Isaiah have been worked over by their disciples, but nevertheless are usually considered to be the authors of the major portion of their books. Is only the final redactor of the Pentateuch ultimately the inspired author or is the author to be considered the composer of the primary and longer source? Is the source Q or any other behind the Synoptics the real author even though tradition calls Matthew, Mark and Luke Gospel writers? Because there is no real literary style to the Onomasticon and even his Church History is no masterpiece, it would be vain to attempt a Wellhausenist literary analysis of sentences or paragraphs. It remains for a programmed computer to read out traditional, conventional, phrased or words that may be utilized to indicate separate hands.

No doubt the basic schema or framework of the Onomasticon was originally a Jewish compilation of place-names in the Torah (and possibly also the Prophets). This probably was centered in Jerusalem area. It may have been mediated to Eusebius through Origen and his school with added textual information from the Hexapla. Whether the biblical information on Old Testament places was in such a pre-Eusebian source or not cannot be determined as yet. It is quite possible that Eusebius himself added the Gospel items at the end of each alphabetic section of his source. A student or later editors may have added the Gospel notes to the Old Testament place-names in order to complete the Christianization of the

book. Since the topographical details seem to agree well with fourth century records and archaeology, and since Christian tradition regards Eusebius as the father of Palestinian geography, it seems reasonable to assume that he is responsible for the topographical and historical statements in the majority of entries even though he used, almost slavishly, certain Roman itineraries. The interest in shrines and tombs could be from an earlier Jewish hand or from an earlier distinct source available to our "author"-"editor."

One must agree with Melamed that items out of their proper biblical order are secondary. But at this point Thomsen may be more nearly correct than Melamed. These could be marginal glosses, even from the hand of Eusebius, which pupils or disciples incorporated, perhaps a bit carelessly into their copies in such a manner as marginal glosses were included in New Testament manuscripts by medieval scribed. Eusebius' study notes, questionings, etc. could thus have gained validation which he would not have given them. Obviously by the time the Greek copy and the early Latin version reached Jerome, the Onomasticon had been to all intents and purposes complete as found in the Greek Vatican Manuscript 1456. Jerome corrected it on the basis of new sources and his personal knowledge of Hebrew and of the land, and brought it up to date regarding fourth century Christian churches. The Onomasticon as we now have it has a history of development covering several centuries. It began as an onomastical list (perhaps first only Levitical cities, cities of refuge and tribal allotments) as early as Philo of Alexandria. In still Jewish hands it was expanded to include major sites of the Torah and then of the Major Prophets. It is further enlarged by the school of Origen with major additions of text, interpretations and variant transliterations from what is now called the Hexapla. This is made into a pilgrim's guide book to the Holy Land in the early fourth century by the friend of Constantine and bishop of Caesarea. Eusebius' pupils incorporate minor additions and are responsible for some of the doublets, perhaps from Eusebius' own marginal notes. Jerome brought it up to date for the last quarter of the fourth century A.D. Medieval copyists and scribes occasionally incorporated other marginal notes, more Hexaplaric date and fleshed out the Josephus quotations.

**The Onomasticon and Biblical Topography**

The average reader of the Bible assumes that a place referred to in the Old or New Testaments still exists somewhere in one of the countries of the Near or Middle East under the same name and in approximately the same location. In his fancies, he is sure he could go there promptly and find the precise place. One of the biggest disappointments of the modern tourist-pilgrim is the conflicting opinions, the indeterminable and even lost sites in Palestine. The scholar is likewise frustrated in his search. The scientific student of biblical geography and topography is forced to face up to many problems, to choose among many possibilities and claimants, and at times to be honestly agnostic. Thus at least two or three sites are championed by different persons for the authentic Emmaus. Many are the problems, sites and arguments for (and even excavations of) Gilgal. Scholars are hard pressed to determine if the seven references to Aphek represent six or seven different sites with the same name or only one. In the most simple topographical name, the historical geographer can have at least ten variant traditions about its location, each with sub variants.

1. There is the biblical site as it was during biblical times. This may sound simple enough to define, but the biblical texts may refer the same name to more than one location. Likewise even within biblical times the settlement as well as the name could wander from the original location. An explicit of this is Bethnimra. The Early Bronze age city was at Tell Mustah. Across the road and beyond the wadi to the north is the Iron Age Israelite site, Tell Bleibel. Down the valley a short distance to the West is Tell Nimrin, the Byzantine and medieval Arab site which retains the name. The present town of Shunat Nimrin is adjacent to this tell toward the Jordan. In modern Israel this movement of names is happening allover again. New settlements and kibbutzim are taking biblical names, sometimes from a nearby tell, sometimes on the basis of a biblical atlas or geography of the 30's, 50's or later, and other times sentimentally chosen, but most frequently not exactly on the original site. The exiles returning from Babylon confused the topographers in a similar manner.

2. The biblical site as Jewish tradition reported it is also multiple. Even the rabbis quoted in the Talmud do not always agree. The Targum, Philo and Josephus complicate the tradition enough, let along what happens to it in medieval Jewish scholarship. 3. The first known Christian topographer, Eusebius, sought to identify the biblical site as it was in biblical times. But it is already obvious that his text is not always clear and that there are contradictory localizations for the same place. The roads are not always clear, directions may involve the entire quadrant of the compass, and spellings are confused. On top of that, the tradition reported by Eusebius reflects at best a post-Old Testament, perhaps even post-biblical, and therefore late decision. 4. The site as Jerome found it in the Jewish tradition is usually cited under "The Hebrews affirm." This would be a fourth stream which might have been utilized by Eusebius and still other early Christian topographers. This is not always the same as the fifth.

5. This is the site as Jerome interpreted the text of the Scripture and the text and traditions of the Onomasticon. 6. Both 4 and 5 may be quite distinct from the site as Jerome determined it by his own personal experience and study. But even this sixth stream is complicated since Jerome does not always agree with himself (or at least various Latin editors did not agree). As even a good scholar in the 20th century should, Jerome reserved the right to change his mind. His commentaries, Epistles 48 and 108, as well as Hebrew Questions do not always agree with the Latin Onomasticon's text. 7. Because of our problems with the third through sixth possibilities there is then a seventh to be accounted for. This is the site as Jewish (later Israeli) and German (rarely French, English and American) scholars in the last two centuries interpreted the data in Eusebius and Jerome. The ZDPV is full of debates on this subject.

8. After Eusebius came the full surge of pious pilgrims. Their reports of shrines, tombs, churches, pagan remnants, and sites in general are often in conflict with one another. Because of the exigencies of the times, names and even whole districts were shifted (cf. Onomasticon on Garizin and Gaibel). 9. The crusaders developed a whole new Palestinian topography which is a study in itself. For the most part they tended to concentrate all the

important sites within the small territory held by the Latins and so compressed one tradition into another for the convenience of the pious as well as for their safety. 10. Finally, the site in Moslem tradition and among Arab geographers marks the first revival of scholarly study after the 4th century. Saarisalo and others suggest that Arab tradition of Old Testament sites is more reliable than Christian tradition of New Testament sites. The site then as the first western and European scholars determined it could be any of the preceding ten, depending on the weight and worth given to each respective tradition by the investigators. Unfortunately it is also fairly certain that they added new traditions as they were misled by over helpful but ignorant guides who answered happily, but erroneously, misleading questions in "pidgin-Arabic." This is perhaps an eleventh claim with which we must reckon.

The Onomasticon concerns primarily the third through the seventh levels above. It is only a secondary source for the first two, but still valuable. It is the first scientific work on biblical topography extant, accumulating perhaps four to five centuries of tradition, oral and written, into one complex, confusing and exasperating manuscript. Despite its errors, lacunae and obscurities it must be used and has been used by scholars since the time of Reland. One reason for valuing this secondary source is simply chronology. Conder stated it plainly: it is "a witness to survival of Hebrew nomenclature of the country in the fourth century, even more perfectly preserved than now." This same argument is presently used for the textual value of the Dead Sea Scrolls and the ones from other nearby caves. Yet, even Conder recognized that in the Onomasticon "we see tradition not made but in the process of making." Actually it is both. Eusebius has preserved for us Jewish traditions that may go back beyond New Testament times, but he also has added his own fourth century fact and fiction (plus later additions of editors and scribes) to the corpus of topographical tradition which in not always reconcilable to the Bible. The Onomasticon is more exact than the Bible itself, since the Scriptures do not pretend to be geographical documents and do not attempt to make any specific localizations on the basis of directions (the only exceptions being the tribal boundary lists and such vague terms as "east of," "opposite" etc.).

It is most probable that the Onomasticon can be taken as a primary source for the fourth century, although with further literary criticism and archaeological comparison it may become a primary source for earlier centuries. "The Onomasticon in any case seems to be an introduction to the knowledge of the occupation of the land in the fourth Christian century. For his own time, and only for this has the Onomasticon the value of an original important source for us, since the situation made it possible for him to be exact on the places of his own time" The Deutschen Palestina Vereins has therefore taken Eusebius seriously and for his own sake. Avi-Yonah based much of his study of the Roman Map of Palestine (ca. 300) on the information in the Onomasticon and more recently used it to develop the economic history of the Byzantine period. Those interested in New Testament sites and early Christian churches also have utilized the Greek and Latin texts of the Onomasticon.

Since according to Lapp, less than 2% of the ancient sites in Palestine are excavated and none of these completely, surface sherding is requisite. Glueck pioneered this work in Tran-

sjordan and the Negev. Others in Israel have intensively surveyed smaller areas. Mittmann has outlined in his thesis the East Jordan territory to the North. Besides the DPV others schools such as the École Biblique, the ASOR (now the Albright Institute), the Franciscans and the Department of Antiquity of Jordan and Israel have conducted sherding trips. However, only ZDPV consistently publishes the results and no school, museum or other agency coordinates or files the reports of the others, so much is lost and not available to this study. The work of Glueck, Avi-Yonah, Mittmann and others indicates that the late Roman and Byzantine periods were most prosperous. Unfortunately Glueck aid not include a Byzantine map similar to that of Early Bronze and Iron sites in Transjordan, but the count is almost astronomical for sites that should be on such a map for Transjordan alone as a reading of Glueck's volumes and the narrow territory of Mittmann's thesis indicate. These surveys and others personally made or heard about by the author corroborate the high number of sites reported in the Onomasticon as still inhabited in the 4th century even if density of population figures are still not scientifically precise.

The area of Eusebius' competence seems to end at a line east and west through the Northern tip of the Dead Sea and then going north along the ridge of the Ammonite plateau. In south Judea, Moab and Edam he is less knowledgeable even in his own topographical information of contemporary towns and garrisons. He knows the hill country around Jerusalem best. The coastal plain and the Jordan valley are adequately reported. Samaria and Galilee are fairly well described. The area encompassed by the Onomasticon (even as outlined in the Greek preface) is basically the Old Testament idealized boundary "from Don to Beersheba." When Eusebius uses the term "Palestine" it is frequently non-historical. It may even be anachronistic, as it has been since 1948 with the establishment of the new state of Israel. The terms Samaria, Perea (called by Jerome Transjordan after the biblical phrase), Galilee and Idumea all have indefinable limits. Palestine Prima, Secunda, Tertia may at times be referred to and if so will be noted in the separate entry's notes to follow. Part of the confusion is the conglomeration of sources from various dates.

As noted above the city and its district are the basis for topography and these are more important than the provincial descriptions. Melamed finds six Transjordanian areas centered around cities: Susita, Pella, Amman, Heshbon, Kerak and Petra. In the west there are twelve such centers according to him: Sepphoris, Tabor, Bethshan, Acco, Caesarea, Sebaste, Diospolis, Jericho, Jerusalem, Eleutheropolis, Hebron and Beersheba. Not all of these are important to the Onomasticon as Appendices V, VI and VIII indicate. Villages are well located by Eusebius in these city-districts. If our finding them today is difficult, it is not so much the fault of the ancient writers as of other factors. As in the 20th century, so in the 4th, a village was not a single tell and a city was not a narrow spot at a milestone as some scholars seem to assume. Tell Deir 'Alla, Franken points out, is only a small section of the total location of Deir 'Alla as known to the natives today. To limit Livias (Julius) to Tell er-Rameh even if it fits Eusebius closely is to be unrealistic. Similarly Gadara is not merely the tell of Umm Qeis still inhabited and bordered north and south by Roman theatres. Even though names may have shifted they may often remain within the general district. Many

of the towns are listed on the border, not only in biblical tribal allotments but also in the municipalities of the Onomasticon. Avi-Yonah in his map of Roman Palestine notes the region of a city or town properly on the basis of; first, all the inhabited places mentioned as belonging to it, second, all places whose localization is determined by measurement from it, and third all territory watered by the aqueduct (see Appendix V).

Another difficulty in studying Eusebian topography has been the false assumption that distance always indicates a town on a Roman road. However, important villages and tells today are often indicated by mileage but are not on the main road. There is no necessity to limit Eusebius' site to known Roman roads. Even when he is measuring from and along a Roman road, the site may be indicated by noting the point at which one takes off over the hills with or without benefit of track or path to find that village (e.g., Bethel). Although the debate about roads and Eusebius continues we must remember he was not writing a book about Roman highways but at best utilizing a Roman map or garrison list to help him locate biblical sites as best he could.

Text and archaeology will soon be able to check one another. Most of Eusebius' fixed points of reference were important cities in the 4th century according to other written sources and archaeology. But it is still not possible to check his terminology or classification of towns and villages archaeologically. The use of nouns and adjectives in Greek or Latin may reflect just as much an editor's style or propensity as a change in fortune. After all, size is relative without area and population measurements. Jerome is not at all consistent in the translation of the Greek (any more than he is or should be in the Vulgate - see Appendix IX). If Jerome were trying to indicate a change in significance by a change in terminology, we may soon be able to check the facts archaeologically. The corpus of Palestinian pottery is gradually being extended into the 4th century through Caesarea, Araq al Emir and other pottery now that the Byzantine levels are not considered dump to be bulldozed away to get down to Israelite levels. But as far as possible the existence of fourth century settlements has been checked in the present study. Details of the results will be in the notes on individual entries to follow.

**Summary**

It is obvious that the author, whoever that may be, did not fulfill completely the purpose as stated in the preface. The Onomasticon is not a complete topography of Palestine of the Old and New Testaments (see Appendix III). It is not an historical geography to the Holy Land since not all the biblical or post-biblical facts have been summarized despite the numerous editorial additions layer on layer. The Onomasticon does provide us an extant list of Greek transliterations of Hebrew place-names based largely on the no longer extant Hexapla. Incidentally that makes it a valuable source for textual study of the Hexapla. The quotations of the Greek Bible and the references to the six columns of Origen are important critical resources. The Onomasticon in its present form has provided an almost complete tribal division for the allotments in Joshua. Judah is most complete. Unfortunately not all the sites were located or identified in the 4th century. There is no evidence that all this information

was in the lost description of Judea, part two of Eusebius' geographical opus, but that may have been incorporated into this work and could account for the Jerusalem-Eleutheropolis-Chebron triangle being so well done. If, however, the Onomasticon was accompanied by a map the location of minor border towns could have been left to the map alone and the curt notation "tribe of..." which is valueless for our purposes would have been sufficient for the ancient reader.

The Onomasticon provides us with a contemporary knowledge of fourth century Palestine and Transjordan. Some two hundred sites were positively inhabited in that time and as such Eusebius' work is a primary source for geography of the holy Land as seen in the 4th century. The stated purpose of the fourth and final geographical work attributed to Eusebius was to identify biblical place-names and to associate them with known places in the fourth century. "The special work of Eusebius is the positive identification of biblical places with those which were known in the country in his day and herein lies the immeasurable value of his work all." This was done on the basis of many sources as noted above: Jewish, Roman, Christian, as well as oral tradition. The methodology has been followed by many scholars of the last two centuries when they based many identifications on real or imagined survivals of the name in similarly sounding names. Of course, this principle is open to attack especially when applied by persons with little linguistic or philological knowledge and left unchecked by archaeological research.

Adapting the conclusions of both Reland and Conder we may sum up the value of the Onomasticon. Its worth is highest where Greek and Latin texts agree. The orthography of biblical names, especially in the Hexapla, can be restored by the use of the Onomasticon. The similar sounding names reflect a source and a survival fifteen hundred years older than any today, and record some which are otherwise lost today. The defects are largely matters of precision and lacunae. The principal cities are not defined as to their relative position and there is no sure, fixed point from which the mileage is known to have been taken. The description of locations are too often vague and even when compass directions are given they are limited to the four cardinal points and so are ambiguous, at least a quadrant being involved, and at times contradictory between Greek and Latin texts. The text as preserved to us in final redaction is often a heterogeneous agglomerate of unrelated materials assembled by many hands over several centuries. The principle of similar sounding names is tenuous at best.

Nevertheless, even though Abel has been criticized for too much reliance on the similarity of sounds, his judgment of the Onomasticon stands: "The Onomasticon despite its errors and its faults is of great help for knowledge of Palestine of biblical times and of the Byzantine period." It is hoped that this volume will make some small contribution to biblical and Byzantine topography (limited to Onomasticon's localizations and identifications) as well as permit English speaking students and Bible readers to reassess Eusebius as a geographer.

# Introduction

Eusebius of Caesarea, Onomasticon (1971) Notes. pp. 76-252. Ed. C. Umhau Wolf.

**NOTES**
Latin Preface By Jerome

# SECTION A

GENESIS 1. Ararat, Armenia. Genesis 8:4; Klostermann. Das Onomasticon der biblischen Ortsnamen(1904) (hereafter K.) 2:23 (page#:line#), cf. 38:11; Legarde. Onomastica Sacra (1966) (hereafter L.) 232:25 (page#:line#). Ararat is suspect as an entry in the original manuscript since it is a mountain and is out of the region of Palestine as well. The inclusion of the long quotation from Josephus' Antiquities, (I, iii, p. 5ff.) is repeated in the text of Procopius 285A & B. Eusebius refers to Ararat also in his Preparatio Evangelica, (viii, p. 10f.) and Jerome, in his Commentary on Isaiah 37:36ff.). In Interpretation of Hebrew Names (60) Jerome translates "mountain of taunting." The referents in Josephus are largely third century B.C., e.g. Berosus, Musseas. However, Nicolas was a contemporary of Josephus and a biographer of Herod the Great. The location has persisted in tradition as in the present Kurdistan areas, between Armenia and Parthia in ancient times.

Leaetai is used by Eusebius fairly consistently for written sources, most frequently the Bible. Cp. Genesis 8:4, II Kings 19:37, Jeremia 51:27. On the other hand, phasin (dicuntur) reflects an anonymous oral tradition. The text of Eusebius and Jerome vary only slightly in the quotation of Josephus. The translation of the quotation is that of Thackeray from the Loeb Classic Library (used with permission). The textual variants are all minor. 2. Achad. Genesis 10:10; K. 4:26; L. 233:54. Textual variants: Achab (Greek); and Archath, Achar, and Acath (Latin). Achad as the above Ararat also is not in the region of Palestine. Its size is recognized by the use of polis (Greek) and both urbs and civitas (Latin). Jerome in Hebrew Questions notes "it is now called Nisibis." In another entry he notes it is in Edessa. The date referred to by Latin was 363 A.D. 3. Aggai (Ai). Genesis 12:8; K. 4:27; L. 233:55.

The location of Ai is still a complex archaeological puzzle. Judith Krause-Marquet and Pere Abel felt that Eusebius must have had et-Tell in mind because of the words topos eremos used also for Ainan (K. 8:13) and Galgala (K. 66:4). Procopius 320A records Eusebius: "Aggai now is a deserted place not far west of Bethel" (cp. Joshua 7:2, 8:1). This would be on the road to Bethel which leaves the main road at the 12th milestone (cf. K. 40:20). Bethel is often used as a referent in the Bible and is so used in the text (see Appendices). Jerome also notes a church had been built at Bethel (Commentary on Genesis 28:19) probably by Constantine (Epistle 108:12). For other churches added in Jerome's account see Mambre (K. 7:20), Bethany (K. 59:18), Gethsemane (K. 75:19), and Sychar (K. 165:3-4). Ailia (Aelia)

is Jerusalem. Neapolis is 36 miles from Jerusalem according to the Deut. Table but other texts have 30 miles (Itin. Ant. 200:1). On the Madaba Map it is a large walled city with a basilica. In Eusebius it is a point of reference and according to K. 150:2 distinct from Shechem. Shechem was destroyed in pre-Christian times and Neapolis built there by Vespasian. This Neapolis is present day Nablus near Mt. Garizin. A bishop was present at the Council of Nicea. A basilica was erected there by Justinian according to Procopius (Buildings, V, viii, 1) after time of our text.

In Interpretation of Hebrew Names (61) Jerome translates ”inquiry or gaiety.” 4. Astarōth Karnaein. Genesis 14:5; K. 6:4; L. 233:61. Textual variant: Asarōth (Greek). There are many attarah in the region of Palestine. The names and spelling in both the Masoretic Text (hereafter MT) and Onomasticon are confusing. In this entry no positive location is given. Only a general area. Procopius 332C wrote, ”It is now the city of the blessed Job in the Batanaia. Two villages between Adaron and the city Bibles, nine miles distant from each other, are so-called” (cf. K. 112:3 and K. 142:3 for ”home of Job”). Abela (K. 32:15) Is the present Tell abil. Adra (K. 84:7) in Syriac Manuscript is indicated as dari ’at or der’at the present Syrian border town with Jordan. The Batanaia is also called Batalona (K. 12:12). All was part of the land of Bashan (K. 44:9). The two villages are best located at Tell ’ashtarah and Sheih Sa ’ad. The former is a large tell suitable for the Old Testament Ashtaroth (cf. K. 12:11). Perhaps the latter succeeded as chief administrative city of the district of Karnaeim (cf. K. 112:3). However in the Bible, Astaroth is merely identifying the site of a battle which took place near the city. If so, then Karnaeim added to the name gives the district in which the battle took place (cf. Biblical Archaeologist Dec. 1962, p.109). Eusebius seems to look for two sites.

In Interpretation of Hebrew Names Jerome has four entries on Astaroth with several interpretation repeats: sheepfold, manger, blackened hall, or make an investigation (61, 85, 90, and 98). 5. Arbō. Arboc. Genesis 23:2; K. 6:8 and 7:11; L. 233:65. Textual variants include: Arboch (Greek), Arbee (Latin), Arboq. Another variant seems to identify Arbō Chebrōn and the terebinth. The entire entry has been inserted out of biblical order by a late editor. The terebinth is located at six stadia from Chebrōn by Josephus (Wars, iv, 553). In (K. 76:1) Mamrē also locates the terebinth in the vicinity of Chebrōn (cp. K. 170:25). In K. 26:16 it is located two miles from Bethanin (cp. K. 68:21, 94:21 and Eusebius’ De Vita Constantini, iii, 51f., Demonstratio Evangelica V 9). Also see Kariatharbō K. 112:18 where Genesis 23:2 makes the equation. The location in general is present day Hebron, el kalil, and this is the spot Eusebius locates clearly. It was never a strong Christian city. Ancient site is probably at Jebel er-Rumeide where Roman and Byzantine remains are also found. Jerome notes a church has been built there (cf. K. 7:3 and note for other churches). It is difficult to tell if Jerome refers to the Church of Mamrē (Ramet el Khalil) or the church of the graves of the patriarchs.

Jerome in Hebrew Questions writes ”For Arbee the LXX has ’field’ with Chebron located on the mountain. The city is also called Mambra is named after the friends of Abraham”

(44), cf. Genesis 18:1, I Chronicles 2:42, Joshua 14:13f, 20:7, 21:11, II Samuel 2:1 etc. In Interpretation of Hebrew Names Jerome translated "Arbee, four or fourth" (61) after the four great men: Abraham, Isaac, Jacob and Adam (cf. Hebrews Questions, p. 28, Epistle 108:11, 46:3, Commentary on Jeremiah 31:15, Zacharia 11:4, Matthew 27:33, and Ephesians 5:14. 6. Ailam (Ailath). Genesis 14:1; K.6:17; L. 234:75. In the Vulgate we find Ailath, Elath, and Aila for this same site. Palestine is the southern part of Syria. This word is missing in the Vatican Manuscript. Technically the southern limits of the Onomasticon should be Ailam (Ailath). The ruins are inland about one mile from Aqabah but not as far inland as Tell el Kbeleifah which is probably the older Ezion Geber (K. 36:l, cf. K. 34:23, 62:13, Josephus Antiquities, IX, 12, 1).

It was the end of the road going north to Damascus and the terminus of the overland road west to the Mediterranean. In Jerome's time it was a very busy port (Vita Hilariaris, 18, and cf. Commentary on Ezekiel 47:18). Eusebius does not indicate its size but it may be inferred that it was a polis. A bishop was present at Nicea. Eusebius uses some army source and the text is useful for noting the deployment of the Roman legion. The Tenth is located here. The Notitia Dignitatum (73:18f.) verifies this entry. The Tabula Peutinger, 820 has a Haila 83 miles from Petra and 150 miles southeast of Gaza which fits this site at el 'aqaba. The city in II Samuel 10:16 is in northeast Transjordan. The Syriac text notes it is a city of the Philistines. The Greek allophulos usually means Philistines but once or twice we cannot be positive, so in this present translation the general term "foreigners" has been preferred, especially when Jerome does not have Filistine. He has Filistine in K. 7:15, K. 21:2, K. 3:25, K. 119:3 but more often uses transliteration allofylorum (see Appendix I).

7. Adama. Genesis 14:2; K. 8:4; L. 234:82. The Sodomite Pentapolis is not clearly located by Eusebius. He generally locates them beside the Dead Sea (cf. Sodoma K. 150:10,) K. 153:16 suggests a tradition did exist for Segor but it is also not precisely recorded. The most exacting attempt is for Bala in K. 42:1f. In Hebrew Questions Jerome translates "dirt, ground or earthen"(61). 8. Asasan Thamar (Asasonthamar). Genesis 14:7; K. 8:6; L. 234:84. On the Madaba Map there is a Thamara located as suggested by Eusebius here. Tabula Peutinger has a Thamaro 52 or 53 miles from Jerusalem while Ptolemy's list (V, 15, 5f) has a Thamaro about 55 miles distant. The Notitia Dignitatum (74:40) has a Tarba and (74:46) a Thamarra both of which have a garrison. Alt found a fort at Qasr el Juheiniye and he is followed by many locating the fort there and the village at 'ain el 'Arus. Aharoni more recently (TEJ, 1963, p.30ff) suggests 'Ain Husb which is about a day's walk (32 km) from Kurnub which is generally identified with Mapsis (cf. also Avi-Yonah) and has a large Roman fort as well as Nabatean and Iron II sherds.

The Madaba Map using Jerome's spelling has located properly Mampsis. Many Nabatean, Roman-Byzantine levels excavated at Kuroub. It shows a revival in the fourth century A.D. as also does Oboda (Avdat, 'Abda, and K. 176:9).This may be indicated by "village" in Greek and "oppidum" in Latin (cf. K. 10:25). II Chronicles 20:2 identified Thamar with En Gedi or at least locates it in the district of En Gedi (86:16). Jerome in Hebrew Questions says,

"his city which we now call Engaddi, is rich in balsam and palms since Asason Thamar translated into our language is city of the palms'" (18) (cf. Judges 1: 16, Ezekiel 47: 29). 9. Aloua (Allus). Genesis 36:40; K. 8:10; L. 234:89. Textual variants: Alloyd (Greek), Gōla (LXX), and Alloys (Syriac). Hebrew has 'Alvah or 'Aliah. Petra (cf. K. 142:7) is often called the capital of ancient Nabatean or the capital of the ancient Arabs. It has been suggested that Udrub, 14 km east of Petra may retain the tradition of this site since it is the Arabic synonym for the Hebrew.

The relation of Idumaea and Edōm to Gebalēnē is uncertain. They are connected here as well as in K. 62:8 and K. 102:23, etc. In his Commentary on Obadiah 1 Jerome has Gebalēnē on the border of Eleutheropolis and apparently includes part of the Daroma (K. 26:10) but generally it is lying east of the Dead Sea (K. 100:4). 10. Ainan (Aenam). Genesis 38:14; K. 8:12; L. 234:91. Textual variants: Aenam (Greek), Aeinam (Greek), and Enan (Greek). Ainan is one of three deserted places in the Onomasticon (Aggai K. 4:27 and Galgala K. 66:4). This phrase may indicate ruins noted by Eusebius or an editor. The location "near" (cf. Appendix V) is quite vague and could be adjacent or as far as 15 miles. It probably indicates it is within the region of a city at the editor's time. Geographers are uncertain about the Old Testament site. It is difficult to determine a location from Eusebius but Noth suggests kefr 'en. Procopius 463C has an accurate Latin translation of this entry.

Several times the Greek quotes only the biblical location as here "on the way to Thamna" (cf. K. 8:17, K. 10:15, K. 90:3). Thamna is on the Madaba Map (cf. K. 96:24) and near to Diospolis at Kh Tibne. Eusebius has "large village" for 32 existing towns. There are others called "large city." Thamna is probably off the main Roman road from Jerusalem to Diospolis. Many road into Diospolis and it is frequently a reference point for the text (cf. K. 20:16, K. 24:24, K. 28:10, K. 48:23, K. 68:6 etc). Tabula Peutinger has Luddis 12 miles from Azotus and Emmaus. It is on the Madaba Map with a church near modern Lydda and perhaps is Old Testament Lod (I Chronicles 8:12). Acts 10:22 shows its Christian character. Its new name was given by Hadrian c. 136 A.D. In about 200 Septimus Severus gave it municipal status. The identity is made by St. Paula "Lydda which was changed into Diospolis near Arimethea" (PPT I p.4 cf. Jeremiah Epistle 108:8). It suffered heavily under the Diocletian persecutions of 303 (cf. Eusebius Martyrs of Palestine). There was a bishop in the 4th century.

Here we have evidence of the flourishing of the pagan cults in the 4th century in spite of Constantine's efforts. Avi-Yonah suggests a temple and spring at the source of Wadi Ri'a may be the Aena of Jerome. 11. Ailōn Atad (Areaatad). Genesis 50:10; K. 8:17; L. n/a; Lacuna in Greek text. Textual variants: 'Ainan Atad, 'Alona Atad (Greek) and Areaatat, Areaatath (Latin). This entry is not in the Greek Vatican Manuscript and so Lagarde does not print it. Klostermann here and elsewhere emends the Greek on basis of Procopius and Jerome. In a few places, Eusebius gives mileage from two points (cf. K. 12:13, K. 14:1, K. 24:16) without clearly indicating a road. Both the scriptures and the Onomasticon seem confused about Atad or Abel-mizraim. It seems preferable to locate in the southwest of

Palestine rather than across the Jordan or in the Jericho region. Eusebius and Jerome only have a ”place” not a village. The Madaba Map uses both Alōn Atad and Bethegla with the mosaic of a church there near the Wadi Qilt. Procopius 512B accurately reproduces the text. Apparently a secondary Christian tradition transferred the site from across the Jordan to the location southeast of Jericho. It probably is the present ’ain and deir hajla (cf. K. 48:19, K. 52:8).

Jerome in Interpretation of Hebrew Names translates ”Atad, evidence or twig” (62) and Bethagla as ”his house of jollity” (91). EXODUS 12. Ailim (Aelim). Exodus 15:27; K. 8:22; L. 234.97. After this entry in the Vatican Manuscript 1456 there is a different hand which may be an attempt to locate the site in relation to a monastery. Lagarde and Klostermann both omit the entry in a new hand, probably because it is rather unclear. Also inserted are division ”Numbers and Deuteronomy” in a different hand. These stations are for the most part not within the provenance of the Onomasticon. It is probable that a later editor inserted these into Eusebius’ text. This of course would account in part for the manuscript confusion at this point. 13. Ailous (Aelim). Numbers 33:13; K. 10:1; L. n/a; Lacuna in Greek text. This entry also is not in the Greek Vatican Manuscript and is inserted from the Latin by Klostermann. As above, the list of stations in the desert is suspect.

Jerome in Interpretation of Hebrew Names has ”fermented or mixed, as the Greeks say phurason, mixed” (79). NUMBERS AND DEUTERONOMY 14. Aserōth. Numbers 12:1; K. 10:4; L. 234:100. Summary of biblical information (Numbers 12:1, Deuteronomy 2:23). Jerome has two entries on Aseroth in Interpretation of Hebrew Names: ”majestic or beautiful house” (78) and ”Aseroth is house or entrance court, if it is written with a heth and tzade. But if correctly written with alef and sin it means beautiful” (86). For Gaza see K. 62:22 below. 15. Asemōna. Numbers 33:29; K. 10:7; L. 234:3. Textual variant: Asemōnas (Greek). Out of order and a station list added later. In Interpretation of Hebrew Names Jerome translates ”his bone, from bone, not from mouth” (79). 16. Aētharim. Numbers 21:1; K. 10:9; L. 235:5. The textual variants from Aquila and Symmachus are frequently recorded. Since the Hexapla was compiled by Origen in Caesarea, Eusebius must have had easy access to it. One medieval text confuses AK as an added syllable to the place name. One manuscript also has synodos for odos which does not make sense.

In Hebrew Names, Jerome translates Atharim ”spies” (78). 17. Aiē or Achelgai. Numbers 21:11; K. 10:12; L. 235:8. Eusebius and the LXX have trouble with Hebrew double names, so we find Achelgaei, Nachal Gaei. The location is vague and uncertain in both the Bible and Onomasticon. Areopolis was an autonomous city in the Roman Province of Arabia. According to Procopius’ Buildings V, viii, 1, under Constantine this became Palestina Tertia. It is probably Ar Moab, the present Rabba (cf. below and K. 124:15).” Ptolemaus has it 65 miles from Philadelphia (16:15). This identity goes back at least to the third century A.D. The Madaba Map has an Aia at that location. In K. 36:24 it is identified with Ariel and is a pagan shrine (cf. Jeremiah 49:3; LXX 30:3). There are a number of texts where the Greek

has alternate names. The most familiar is Ashdod Azōtos (K. 20:18, K. 22:11). But also K. 36:7,24; K. 48:11; K. 25:27; K. 58:3; K. 64:6; K. 90:10; K. 132:8; K. 160:19; cf. K. 40:7 Babel.

18. Arnōn. Numbers 21:13; K. 10:15; L. 235:11. This entry is not an original. It is a river or wadi, not a city. It is called a topos, and locus, ”place.” It has been considered the southern border of Transjordan. Jerome’s Commentary on Isaiah 16:2 notes, ”it is the border between Amorites and Moabites.” Procopius 857A paraphrases the Onomasticon: ”formerly the land of the Amorites. The Arnon is said to be the border separating it from the Moabites” (cf. Numbers 21:23ff). Areopolis is called a city of Arabia or Moab (cf. above and K. 124:15). Arabia is the name of the Roman province established in 106 A.D. whose southern border was the Dead Sea and the Arnon. Other Nabatean towns given autonomy in Provenance Arabia were Esbus, Medeba, Charachmoab and Petra. In 200 A.D. Septimus Severus gave it municipal status. According to the Tabula Peutinger it is 62 miles from Philadelphia. There was a Roman garrison at Areopolis according to Notitia Dignitatum (81:17) and other posts around the wadi (Notitia Dignitatum 81:34, 82:35). A polis such as Areopolis may by its very name include a general region with all its dependent villages.

The name Arnon has obviously survived to the fourth century. In Interpretation of Hebrew Names Jerome translates ”heap of gloom or praise”(78). 19. Ar. Numbers 21:15; K. 10:25; L. 235:21. Textual variant Êr (Greek as in LXX) This place is related to the previous two entries. If it, as well as ”deserted place” could mean ”ruin,” then perhaps there was a rebuilding by the time of Jerome. The word oppidum usually is not an indication of size of city or village but, if Pliny is to be believed it is a Roman settlement around a shrine or sanctuary, or it is a heavily fortified town (see Appendix I). Jerome in Hebrew Names translated, ”he stirred up or wakefulness” (78). 20. Aēsimōn. Numbers 21:20; K. 10:27; L. 235:23. Textual variants: Aisimōn and Asēnōn (Greek). The third in a series of four ”places” at this point in Eusebius. 21. Abelsattein (Abelsattim). Numbers 33:49; K. 10:28; L. 235:24.

LXX has Abetsatteim and Setim. Eusebius does not locate this ”place” very well. Many feel it is the Byzantine Abile at Kh Kefraim but Eusebius does not make this identity. Jerome in his Commentary on Joel 3:18 suggests it is near Livias (K. 48:15) 6 miles from Dead Sea. In Hebrew Names he translates mourning of the bank or of the shore” (79). The difference in direction may not be as great as it seems. Eusebius has west and Jerome south, but most directions refer to a quadrant, so southwest could fit into either quadrant. Possibly out of order or suspect. 22. Azōr (or Iazer). Numbers 21:24; K. 12:1; L. 235:25. Textual variant for contemporary sites, Zazer (Latin). A confused text is probably responsible for this entry. The relation of this with Iazēr (K. 4:13) is unclear. For biblical Hazor see 20:1, a different site. Probably Ptolemy’s (V, 15,6) list of a Gazōros is the same town as K. 12:3 and K. 104:13. Josephus Antiquities. XII, 8, 1 has Jazōros or Jazorōs. A village eight miles west of Philadelphia is Kh sar (note 10 miles in K. 104: 13).

On Amman or Philadelphia see K. 16:15 below. In Hebrew Names, Jerome has 5 entries which could pertain, based on ”hearing” or ”helping” (82, 94, 125, 127, and 134). 23. Aroēr. Deuteronomy 3:12, 4:48; K. 12:5; L. 235:29. This polis is located on the brow of the Arnon

(K. 10:15) and probably still exists with its traditional name at 'Ara 'ir. Archaeological excavation shows it was weak in 4th Century A.D. The biblical information from Numbers 21:26, Deuteronomy 2:9 and Joshua 13:25 is summarized by Eusebius, with real additions. There are three or four biblical places with this same name. Jerome has three entries in Hebrew Names: "lightening or emptying of the watch or shell" (79), "cover of the guard or spread out the watch"(88) or "covered"(125). In this entry polis in Eusebius becomes one of the few instances where it is translated by oppidum in Latin (cf. 10:25 and Appendix I). This and next entry are out of order and suspect as late additions.

24. Astarōth. Deuteronomy 1:4; K. 12:11; L. 235:35. Astarōth occurs often in the Onomasticon (K. 6:4, K. 12:27, K. 112:3). Here the references in scripture are summarized (Joshua 12:4, 13:31). The Old Testament site is perhaps Tell 'ashtarah which is too far from Dera to fit the Onomasticon. But nine miles closer could be Tell el Yaduda or el Muzeirib. The "another" above refers to K. 6:4 and with no location is without any identification (cf. also K. 112:3). Astaroth and Edrai were the major cities of Bashan. Adraa is at der'at located by the Tabula Peutinger as 24 miles from Bostra (cf. K. 84:9) but 25 miles here. Valerian made Adraa a city in status. For Bostra see also K. 46:10. There was a bishop in Adra in the 4th and 5th centuries. Batanaia is the all-inclusive name for the territory which includes Trachonitis (K. 166:1) as well as the Gaulon (K. 64:6). Perhaps also it is to be identified with part of Itouraia (K. 110:26). The relationship of these with the several regions of Arabia is unclear. In Herod's time Dera was the east border of Batanaia, but it was in Nabatean or Syrian control in the 4th century.

In Interpretation of Hebrew Names "sheepfold or the spies act" (61). 25. Agrou skopia. Numbers 23:14; K. 12:16; L. 235:40. In one text the Latin adds "is" a mountain. This is not an original entry. Apparently Onomasticon identifies it with Phasgo (16:24), Phasga (168:28) and Pogor (168:25 cf. 170:13). The location is not readily fixed. The Hebrew and the Confraternity Translation suggest "hill of cursing" for the Greek "peak of the hewn." 26. Arabōth Mōab. Numbers 26:3; K. 12:20; L. 236:44. Textual variants: Iebous (Greek) and Esbon (Latin). The synonym used by Aquila and Symmachus are repeated in Procopius 992A. They are probably correct and so no confusion of this "place" arises with Ar Moab (K. 10:25). See below on Iordan (K. 104:20), Iericho (K. 104:25), Libias (K. 44:17 and K. 48:15), and Esbous (K. 84:1). For Phogor (cp. 168:25), this is probably a late addition to the text. 27. Araba. Deuteronomy 1:1; K. 12:25; L. 236:49.

See below K. 16:12 and K. 90:11. Hexaplatic information in this entry. Out of order and doubly suspect. In Interpretation of Hebrew Names Jerome has "west or evening" (86) and "fine" (89). 28. Astarōth (Ataroth). Numbers 32:34; K. 12:27; L. 236:51. Textual variants: Atarōth (Greek) and Astaroth (Latin). Probably this is not the same as K. 12:11 above. It is of Gad and not Manassē. Reference to Solomon is in I Chronicles 2:54. Only a generalized biblical location. The Peraia is always translated by Jerome as Transjordan. In Byzantine times Peraia was continuous with the region of Philadelphia (K. 104:14). In Interpretation of Hebrew Names "crowns" (79), "crown" (89). 29. Astarōth Sōphar (Ataroth Sofan). Num-

bers 32:35; K. 12:30; L. 236:54. Textual variant: Atroth (Latin). Possible two cities of Gad combined in this entry. So far appears three times in Interpretation of Hebrew Names: "his spy or trumpet" (72), "war trumpet" (85), "scattering of the lookouts or scattering of the spies or I will see the spies" (134).

30. Arad. Numbers 33:40, 34:4; K. 14:1; L. 236:55. Textual variants: Arama (Greek) and Arath, Arat (Latin). The Greek has confused Arad with the Addar of Hebrew. But Joshua 15:21 suggests this possibility in the LXX. One of rare entries with mileage given to two reference points. The double location (repeated by Procopius 1045C) identifies this with Tell el 'Arad about 20 miles south of Chebrōn but no Byzantine village there. Madaba Map location agrees with Eusebius: "Arad from which come the Aradites." The Bronze Age city is being excavated. A Judean temple and administrative center is there. Arad has Chaleolithic, Early Bronze, Iron, Persian and Hellenistic remains with a very slight Nabatean/Roman fortress. Eusebius' Arad is not this tell since it has an archaeological gap of 1st through 7th A.D. Malaatha is used for a reference by Eusebius (cf. 88:4, 108:3). It is in Idumea according to Josephus Antiquities, XVIII, 6, 2. It probably is the Moleatha of the Notitia Dignitatum (74:45) where there was a garrison. The name may persist in the tradition at Kh or Tell Milh (Malhata) where there is a Roman fort as well as some Middle Bronze, Iron and Hellenistic sherds. Perhaps the Byzantine village is to be found at el quseife which is 6 kilometers from Arad. Perhaps it is to be related to Molada (130:6). On "oppidum" cf. K. 10:25 and Appendix I.

Jerome in Interpretation of Hebrew Names has "descending" (62 and 78). 31. Asemōna. Numbers 34:4; K 14:4; L. 236:58. The Madaba Map quotes Eusebius for the southern limit of Palestine (Ioudaia) cf. Joshua 15:4, Ezekiel 47:134. It is probably Israeli Atzmon at 'Ain el Quseimeb (cp. K. 10:7). 32. Akrabbein (Acrabbi). Numbers 34:4; K. 14:7; L. 236:61. Eusebius has confused the southern border of Judah (Numbers 34:4) with a northern site. The Madaba Map follows Eusebius and locates it at a northern village site. Procopius 1048B records the first part of the Onomasticon referring to an eastern border. Biblical data is from Joshua 15:3 and Judges 1:36. Perhaps Eusebius is influenced by Josephus' Wars II, 20,4 and III, 3,5 and sees this as one of the Toparchies of Juda, perhaps Akrabattinē (cf. K. 86:25, K. 108:20, K. 156;30, K. 160:14). This northern site is 'aqrabeh, just nine miles southeast of Nablus.

But the southern border must be southwest of the Dead Sea, a boundary with Edom rather than with the Amorites. This may be the Ascent at Nagb-es-safi (cf. I Maccabees 5:3). Jerome in Interpretation of Hebrew Names has "of scorpions or fitting" (79) and "of scorpions" (89 and 98). 33. Asadadda (Asadada). Numbers 34:8; K. 14:13; L. 236:67. Textual variants: Asaradda (Greek) and Sadada (Latin, cf. K. 155:17). Simple border of Judah as in Ezekiel 47:13; cf. K. 154:19. Out of order and suspect. 34. Arad. Numbers 34:4; K. 14:14; L. 236:68. Textual variants: Arath and Arat (Latin). Part of this entry is missing in Vatican Manuscript. See above K. 14:1. 35. Asarēnan (Asarenam). Numbers 34:9; K. 14:16; L. 236:70. Textual variants: Asarēnan, Asaerēnan and Asserēnan (Greek). Simple border

listing. Same as next entry. 36. Aserna (Asernai). Numbers 34:10; K. 14:17; L. 236:71. Textual variant: Asernaei (Greek). Probably the same as the previous entry (cf. Ezekiel 47:13). Simple border listing.

37. Arbēla. Numbers 34:11; K. 14:18; L. 236:72. Textual variant see K. 46:6. Two sites: One in Transjordan and Decapolis (K. 80:16) region and the near the great plain of Megiddo. Pella is an important reference point in the Onomasticon (K. 22:25, K. 32:6, K. 80:17, K. 110:13). In 66-67 A.D. it was a refuge for Christians fleeing from Jerusalem (cf. Historia Ecclesiastica, iii, 5, 3). At this time it is a polis in Palestine. Formerly it was one of the independent Decapolis, probably at Kh Fahil, and later it was included with Syria. Arbela is a dependent village of Pella. It may be tell Abil or tabaqat fahl. Jerome has perhaps confused it with Ribla which may be at Irbid (cp. Betharbel, Hosea 10:14). The great plain southwest of the Sea of Galilee is called after the important city (oppidum) Legeōn. On oppidum cf. K. 10:25 and Appendix I. This is the plain of Jesreel (Josephus' Antiquities, V, 1, 22 and IV, 6, 1). From the time of Hadrian on Legeōn controlled the area from Galilee to Samaria. It was called Maximianopolis in the early 4th century but Eusebius never uses that name. It had Roman camps around it. Now called Lejjūn. There is also an Irbid southwest of Galilee with a synagogue and Roman-Byzantine sherds, but the distance does not fit Onomasticon. Quite possibly Arbela is 'Affule in Roman-Byzantine times.

Arebla in Interpretation of Hebrew Names is "a trap" (79). 38. Aulōn. Deuteronomy 1:1; K. 14:22; L. 236:75. Textual variant: Tiberias is missing in the Vatican Manuscript. Dubious entry. Aulon in Roman times came to be identified with the Jordan valley as reflected here in both Eusebius and Jerome. The description here, together with that of Jordan (K. 104:20) is fairly complete. The valley begins in Libanon (K. 122:27) and reaches south to Pharan (K. 166:12). Skythopolis is an important city, one of the cities of the Decapolis (K. 80:15), used frequently in the Onomasticon. The listing of all the others is confused but surely included Hippus, Gadara, Abila, Pella, Gerasa and Philadelphia. Skythopolis is identified with Bethshan at Tell al Husn (K. 54.8). It was the capital of Palestina Secunda in Byzantine times. Lake of Tiberias was in Hellenistic times the sea of Gennesaris and and in the New Testament Gennesaith (K. 58:12 and K. 120:2). Today it is the Sea of Galilee (K. 72:20).

For Ierichō see K. 104:25. Paneas is used as a referent often in the Onomasticon. A bishop came to Nicea from here. Baniyas today, at the source of the Jordan was also the site of Caesarea Phillippi, also listed as one of the Decapolis (Historia Ecclesiastica, vii, 17). In Tabula Peutinger it is 32 miles from Tyre. On the Dead Sea see K. 100:4. In Interpretation of Hebrew Names Jerome says, "Elan, oak or aulon of which we wrote more fully in the Book of Places" (83) and "Ailon which we spoke of under Aulon above (88)." 39. Amalēkitis (Amalecitis). Deuteronomy ?; K. 16:5; L. 237:84. This is probably the wilderness of Zin in the Old Testament (K. 152:18, cf. Numbers 13:29, 14:25; Josephus Antiquities III, 2, 1) includes the inhabitants of Petra and Gobolitis as the Amalakites. Not an original entry, but a gloss. In Interpretation of Hebrew Names "licking people" (61) "dull people or licking people" (74,161).

40. Araba. K. 16:1; Deuteronomy 1:7; L. 237:91. Textual variant: Safforinea (Latin). In Deuteronomy 1:7 it really refers to the plain as in K. 12:25. Eusebius reports on two villages by this same name. Ona is three miles west of Skythopolis or Bethshan (K. 16:2 and K. 54:8). Some suggest 'Arabūne but the distance is not great enough. Probably marks the place of the turn off from the main road. The second is a village dependent upon Diokaisareia which is Sepphōris (Saffuriya) in Josephus (Wars, II, 21, 7) and frequently used as a referent in the Onomasticon. Many Jews fled there in 71 and 135 A.D. Vespasion made Sepphōris into a municipality. A Roman garrison was there according to Notitia Dignitatum (73:28). Constantine built a church there (Epiphanes Ad Haer, I, 30, 11). The village may be located at 'arabet el battōf. It is distinct from K. 86:9 although the Vatican Manuscript has a gloss at that place which wrongly seems to equate them.

41. Amman. Deuteronomy 2:19; K. 16:15; L. 237:94. No doubt of this continuing identity (Deuteronomy 2:20). Jerome in Commentary on Nahum 3:8 writes, "Ammona which is now called Philadelphia." It also is one of the cities of the Decapolis (K. 80:16) and a bishop was present at the Council of Nicea. It is in the province of Arabia located by the Tabula Peutinger as 62 miles from Aeropolis (Rabbath Moab cf. K. 10:17). It is used as a referent in the Onomasticon. It is probably the same as Rabba Ammon. To Eusebius it was a most important city. He uses polis episēmos for only seven towns of his own time: Abela (K. 32:16), Adra (K. 84:8), Gaza (K. 62:26), Gerasa (K. 64:3), Damaskos (K. 76:4), Philadelphia and Askalon (K. 22:15). Amman/Philadelphia is also used to describe the region. In Interpretation of Hebrew Names "Amon, son of my people or people of my wall" (61, 78, and 90).

42. Argob. Deuteronomy 3:4; K. 16:18; L. 237:97. Og of Bashan (K. 44:9) had many cities according to Scripture. In I Kings 4:13 Argob is in the 6th district of Solomon. The Erga of Eusebius is not the same as that Argob. Fifteen miles West of Gerasa is er-rudjib, which may be Erga. Others more correctly suggest Arjan in the Wadi Yabis (cf. K. 94:26). Bashan is also Trachonitis (K. 166:1) in the Province of Arabia. Gerasa is one of the famous cities of Byzantine times (K. 64:3). See entry above. In Interpretation of Hebrew Names "height of cursing" (86 and109), "lofty cursing" (115). 43. Asēdōth. Deuteronomy 3:17; K. 16:22; L. 237:2. This is one of eleven entries in the Onomasticon which include an etymological notation not specified as from the Hexapla (cp. K. 12:17, K.18:21, etc.). 44. Abareim (Abarim). Deuteronomy 32:49; K. 16:24; L. 237:4. Textual variants: Easgan and Esbum (Latin).

As a "mountain" it is probably a late addition to the Greek list of place names. The relation of Phasgō to the Moab plain is more clearly indicated here. Eusebius was fascinated with Phasgō, Peor, Phogor, etc. (K. 12:17, K. 16:22, K. 168:28, etc.). It is probably present day Mt.Nebo or ras sijagla where a Byzantine church has been partially restored. The identity of the two made here by Eusebius is contested by scholars who would put Phasgō farther south (cf. Deuteronomy 34:1 and 32:49). In Interpretation of Hebrew Names "Abarim, is passing over, which in Greek is indicated by peran" (179). 45. Auōth Iaeir (Avothiair). Deuteronomy 3:14; K. 18:4; L. 237:10. Textual variant: Golam (Latin). The etymology "shoulder of Iaeir"

is not in the Vatican Manuscript. Out of order and suspect. Gōnias is mentioned only here and in K. 136:3 but Gauiōn and Gōlan are in K. 64:7f. and seem to be in the same area (cf. Basan 44:9 and Galaad 44:10; cp. Numbers 32:39, Deuteronomy 4:43; Joshua 13:30).

In Interpretation of Hebrew Names "gloria of the light or life of light" (86). JOSHUA (of Naue) 46. Antilibanos (Antilibanus). Joshua 1:4; K. 18:8; L. 237:14. This area is Eusebius' interpretation, perhaps from a faulty Greek text. The New Testament and most LXX texts have Libanon here. In I Chronicles 5:23 Mt. Hermon (K. 20:9) is in the lot of Manasseh. The placement of the tribal indication last suggests it is a later editor's addition. 47. Azēka (Azeca). Joshua 10:10; K. 18:10; L. 238:16. Azeka is important Old Testament city in Jouda (cf. Joshua 15:35). It is mentioned in the Lachich letters. The Old Testament site is fairly certain at Tell es-Zakariyeh. This village may be on the Maddba Map west of Sōebō. In the vicinity is the Byzantine town, perhaps at Kh el 'Alami. The Greek location literally means "halfway" to Jerusalem, but this is not precisely intended. Eleutheropolis is frequently used as a referent by Eusebius. In about 200 A.D. Septimus Severus gave it municipal status. It was a city on which a great many villages were dependent. It was one of the largest regions in Palestina Prima. In Tabula Peutinger and Ptolemy it is called Betogabri and is located 32 miles from Jerusalem. It suffered greatly under Diocletion about 303 A.D. A bisbop attended the Council of Nicea. It is the present Beit jibrin.

In Interpretation of Hebrew Names "Azeca, strength or crafty" (88). 48. Ailōm (Aialon). Joshua 10:12; K. 18:13; L. 238:19. Textual variant: aialun (Latin). Eusebius, followed by the Madaba Map, seems to be confused with Ailmōn (K. 28:l; cf. Joshua 21:18). This could be 'Almit, east of Tell el Ful or Kh Haiyan both near Rama (K. 144:14) and Gabaa (K. 70:10, 22). The location in reference to Bethel points to Kh el 'alja (cf. I Samuel 10:26, Judges 19:13) to the southeast. The Hebrew tradition by which Jerome corrects Eusebius is much more reasonable. It fits the biblical materials and is repeated by Jerome in Commentary on Ezekiel 42:22 and Ezekiel 42:22 and Epistle 108:3 (cf. Paula vi, PPT, I,51) This Alous was known by Eusebius (K. 30:27) as in the Nicopolis region. It must then be Jalo, east of 'Amwas on the road to Jerusalem. Ailōn in Interpretation of Hebrew Names is referred to the previous Aulonem (88) or, for Aialon "fields or valleys" (90).

49. Achōr. Joshua 7:24, 26; K. 18:17; L. 238:23. Note the error in the Greek where the name of Achan is turned into Achōr and the valley named after him (Hosea 2:15). Procopius and K. 84:18 have an entry under Emekachōr, i.e., "valley of Achōr." Procopius 1017 A writes, "Emekachōr is interpreted by Thedotion and Symmachos, valley of Achōr. Located north of Ierichō it is even now called this by those in the vicinity. Achōr means "perverted." Jerome's Epistle 108:13 and Paula VI, PPT 1, 12) writes "It would be quite lengthy if I would discuss the valley of Achor, i.e. commotion or uproar, where theft and greed were condemned." This is not a city, out of order, so suspect. It seems obvious that the name of the "place" was known in the fourth century, possibly near Gilgal (K. 84:21). The Wadi Nue 'ime fits Eusebius. In Interpretation of Hebrew Names "commotion or uproar" (89), "commotion or uproar or perverted" (120).

50. Asēdōth. Joshua 10:40; K. 18:21; L. 238:27. Cf. K. 16:22 above. This is one of six entries where ”another” or ”a second” is used for occurrences of the same name, probably indicating editing of several sources. 51. Asōr. Joshua 11:1; K. 20:1; L. 238:29. Ancient Hazor has been well excavated and the location attested at Tell el Qedah, but Eusebius does not locate it. Procopius 1048D reports, ”it alone Iēsous burned while besieging the other kings since it was the chief of the foreigners” (Joshua 11:10 also Joshua 90:9; cf. K. 30:22. The second Asōr (cf. Esōr K. 84:26) from Joshua 15:25 is near Askolon and probably dependent upon it. It may be present day jasur east of Asbdod (K. 20:18). Interpretation of Hebrew Names has ”arrow of light” (88 and102) and ”entrance hall” (109). 52. Aermōn. Joshua 11:3, 17; K. 20:6; L. 238:34. LXX also uses the term Baalermon. Vatican manuscript has Ailerthmōn.

Again a mountain gives its name to a region which was the frontier of Og and of the tribes. It is part of the Anti-libanas (K. 18:8) range. Also called Sanir (K. 20:10) or Sanior, and Sirjon (see below K. 20:9, cf. Judges 3:3). The snows of Hermon were famous for delicacies of ice in the course of history. The inhabitants of Beirut still bring snow, even snowmen on radiators of cars, down from the mountains in the summer. Even now it is at times called jebel el teld or ”mount of snow,” but mostly jebel esh sheikh. Tyrus (K. 162:15) is also called Sor. Interpretation of Hebrew Names ”banned wall” (88). 53. Alak (Aalac). Joshua 11:17; K. 20:7; L. 238:35. Textual variant: Ahalac (Latin). It is not in the New Testament. This entry is textually corrupt. In the Vatican Manuscript a new hand is recognized and several words have been added. Perhaps an attempt is made to use LXX and add Symmachus.

As noted previously, mountains, three of which are here in successive entries together, are suspect as not fitting the original purpose and limitations of the Onomasticon to place names. Interpretation of Hebrew Names ”my portion or slippery” (88). 54. Aermōn. Joshua 11:17; K. 20:9; L. 238:37. Textual variant: For Saniōr the Vatican Manuscript has Aniōr. This mountain (cf. K. 20:6 and K. 18:8) is given several names. The Phoenicians called it Sirjon. In Ugaritic it is ah-r-j-n and in Hittite Sarijana and perhaps indicates the Anti-libanos range. The Amorites called it Senir and the Assyrians Sanian. In LXX we find both Sanir and Saneir. Eusebius records some of these traditions (Deuteronomy 3:9; Joshua 12:1). Paganism was not extinct in the fourth century. Ruins of a temple at Banyas have been found. The information Eusebius records of this pagan cult is dependent upon an anonymous source, quite possibly only hearsay. This seems to be the purport of phasin, ”they say” or ”it is reported” (cf. the Latin dicitur). Paneas became an autonomous city at the death of Agrippa II and was called briefly Caesarea Philippi.

55. Anōb. Joshua 11:21; K. 20:15; L. 238:44. Textual variants: Bētoannab (Greek) and Bethoannaba (Latin). Eusebius’ reference here is to Bētoannaba which is as confusing as his reference to Anea (K. 26:8). Jerome attempts to correct Eusebius at Beit Nuba near Nikopolis but the Madaba Map follows Eusebius and identifies Anob with Bētoannaba to the East of Diospolis (K. 8:14). In the Roman post service, the horses were changed every four miles and the two authors have two locations. Eusebius probably identifies ’innaba as his Bētoannaba. Four miles is distance to turn off from the main road. Jerome seems to

intend Beit nūba for his Bēthannaba. Both sites have Roman-Byzantine ruins. The proper Old Testament site is Kh 'Anab. In Interpretation of Hebrew Names "my submissiveness" (88). 56. Asdōd. Joshua 11:22; K. 20:18; L. 238:47. Cf. below K. 22:11. Note "oppidum" in Latin (cf. K. 10:25 and Appendix II). 57. Ader. Joshua 12:14; K. 20:21; L. 238:50.

Possibly confused with K. 62:5 and K. 68:11. The letter G is noted as missing in the by Hebrew by Jerome (K. 63:4, cf. also K. 43:22). Interpretation of Hebrew Names "flock" (88). 58. Aphek (Afec). Joshua 12:18; K. 22:1; L. 238:52. Textual variant: Aphak (Greek). Eusebius has several references to Aphek (K. 22:19, K. 30:16, K. 34:11, cf. K. 26:15). No location is indicated in this entry. The three items listed together seem to be copied from a list of cities conquered by Iēsous. Probably for eight different towns in the Old Testament. Interpretation of Hebrew Names "surrounded or border" (89) "new madness or bounded" (102), "he surrounds or reaches to" (114). 59. Aksaph (Acsaf). Joshua 12:20; K. 22:3; L. 239:54. Textual variants: Achaselōth and Exalous (Greek) and Asapb, Asapat and Ascaph (Latin). Aksaph is wrongly connected with Chasalous and its real biblical location is in debate: et Tell, Tell Far, Tell Harbaj, Tell Keisan, Kh el musheirefeh are all preferred by some scholars to the homonymy KhIksa. However Kh Iksa may be Eusebius' Chasalous. It has Byzantine remains. (But see K.28:23).

Thabōr is a city on the mountain which is used by Eusebius as a referent. Located at jebel at-Tor (cf. K. 98:23). In Interpretation of Hebrew Names "limping or made, i.e. poiēsis (creation)" (89). 60. Akkarōn (Accaron). Joshua 13:3; K. 22:6; L. 239:57. Akkarōn is the Greek form of the name given to one of the five cities of the Philistines, Ekron (see next entry cf. K. 32:11, K. 62:22, K. 68.4). The Madaba Map puts Akkarōn near Iamnia (K. 106:20) on the road to Azōtus (K. 22:11). The map has the name repeated possibly for ancient and modern site with identical names in Greek. The Old Testament site seems to be at Kh Muqenna' a very large site with proper sherds. The name is reflected in 'Aqir which is a Byzantine to modern site and perhaps was the one which Eusebius had in mind. Jerome reports an obviously erroneous tradition which would locate it at Caesarea.

This is one of eleven towns reported to be inhabited by Jews in Eusebius' day (K. 26:9, K. 26:12, K. 86:18, K. 88:17, K. 98:26, K. 108:8, K. 78:6, K. 86:21, K. 92:21, K. 136:24 plus perhaps Nineveh (K. 136:2) cf. Appendix II. Interpretation of Hebrew Names "teaching of gloom or barrenness" (89) "flocks grazing or is pasture as the Greek has en poimniotrophiois (sheep feeders)" (123). 61. Azōtos (Azotus). Joshua 13:3; K. 22:11; L. 239:63. Textual variant: Askadōd (Greek). Note Latin transliteration Allefylous (cp. K. 68:24 and Azotes is the Greek of I Maccabees 4:15 etc. for this Philistine city, cf. the more general entry in K. 20:18 (Joshua 15:47, Judges 1:18). The continued use of the name probably accounts for the lack of any location being given here. After all it is one of the famous cities of his time as also is Askalōn (K. 22:15) and Gaza (K. 62:26). In K. 20:19 Eusebius uses polichnē but in K. 22:11 polis. He uses polichnē for only four other cities of his time: Iamneia (K. 106:20), Sebastē (K. 154:22), Gaza (K. 130:8) and Gabe (K. 70:8).

The Madaba Map has the two cities, one coastal and one inland. Reflecting the Greek of Eusebius it may be suggesting that in the 4th to 6th centuries the inland Ashdod was less important. The Tabula Peutinger locates Asdōd ten miles from Iamnia (K. 106:20) and twelve miles from Askalōn. Procopius 1024B retains the double names Asdōd and Azōtos. Josephus also reported on the double Azōtos. Jerome in Commentary on Isaiah 20:1 writes "Azotus," which is called Esdod by the Hebrews, is the most powerful of the five cities of Palestine." It was made a municipality by Vespasian. The other Philistine cities are in K. 22:6, K. 22:15, K. 62:22 and K. 68:4. The ancient Philistine site at 'eshdud is being excavated. The Roman-Byzantine settlement is strong and prosperous on the old site. The ancient sea port was at Tell Mor, but the Roman-Byzantine port is at Minet el caāa and it was of increasing importance in Eusebius' time.

In Interpretation of Hebrew Names "Azotii, i.e. Asdodi, fire of my uncle or burning"(89) "Azotus is called by the Hebrews Esdod and they have the same etymology, fire of the uncle" (143) "Ashdod destruction or violent movement or burning"(88). 62. Askalōn (Ascalon). Joshua 13:3; K. 22:15; L. 239:67. Askalōn is one of the "famous cities" in the Onomasticon and another of the five Philistine cities (see previous entry). According to Josephus Wars I,21, 11 Herod the Great rebuilt it. Jews were there from the first century on and a synagogue has been excavated from late Roman times. For a brief period a city Diocletianopolis was in the vicinity named after the Emperor. It may be the same town, but the Onomasticon makes no mention of it. A bishop from Askalōn was at the Council of Nicea. There is a large walled city on the Madaba Hap south of Azōtus (cf. Joshua 15:25, Judges 1:18)

As a city it is used as a referent by the Onomasticon. The Tabula Peutinger locates it 12 miles from Azōtus (K. 22:11) and 15 miles from Gaza (K. 62:22). Tell 'Ashalon is the site for all periods with the Roman and Byzantine city expanding off and around the mound. In Interpretation of Hebrew Names "weight or disreputable fire" (89) "disreputable fire or ignoble fire" (143). 63. Apheka (Afeca). Joshua 13:4; K. 22:19; L. 239:71. A number of Apheks are in the Onomasticon (cf. K. 22:1). This Apheka is one of three contemporary villages called "great" in the text (cf. Thamna 96:25 and Magdiel 130:21) but others are episēmos "famous" or "notable," megistai (splendid) rather than megalē (large). The location "near" or "in the vicinity of" is very inexact in the terms of our text. Sometimes it is made more exact by a second location which gives mileage. Hippos is a city of the Decapolis and is near present day Susita (Aramaic for the Greek?). The remains are primarily Qalat el Husn. A great Hellenistic-Roman and Byzantine site is there. Its region included dependent villages such as Apheka.

On the plateau east, the Sea of Galilee (K. 72:21) is the present day Fiq which suits the Onomasticon and is on the road between Damascus and Beisan. The change in its fortunes over a century may be indicated by the change to "large castle" in Jerome. Or it may merely be Jerome's Hebrew knowledge coming through since Hebrew aphek can be translated "fortress" (Appendix IX). Palestine may be East Jordan called Palastinē Secunda. 64. Algad (Agad). Joshua 13:5; K. 22:22; L. 239:74. Here as in many entries the Onomasticon

merely quotes the Bible. Perhaps this should be Baalgad as in MT (cf. K. 48:1). The LXX transliteration is used. 65. Aimath (Aemoth). Joshua 13:5; K. 22:23; L. 239:75. Textual variants: Aitham (Greek) and for "other" Amatha (Latin). Possibly three or four towns are involved in these lines. In the Peraia and located in relation to Pella (cf. K. 14:19), this Ammathous was a chief city in Herodian Peraia. It is probably Tell 'Ammata near Tell el Qos. This site has many Roman-Byzantine sherds. The Talmud identifies this with Saphon (K. 156:1) which may have been at Tell el Qos. There was probably a Roman garrison at this first Ammathous according to Notitia Dignitatum (73:33).

Near Gadara (K. 74:10) in the Bethshan valley there is a Tell el Hamah which may reflect Emmatha and possibly the city of Roubin. Better for Eusebius is nearby scheri 'at-el mensdire where there are springs, baths and extensive Roman establishments. Note how each of these first two are localized in a different manner. Jerome's addition is the present Syrian town of Hamath on the Orontes (cf. K. 36:10). The fourth town in Syria was the Northeast limit of David's kingdom as noted here from II Kings 14:25f. Its identity with Epiphania is repeated in K. 90:7 and in Jeromes' Commentary on Isaiah 10:5. But in the Commentary on Amos 6:2 he apparently sees that as the "little Emath" while the "great Emath is now called Antiochia." Possibly this Hamath also is in K. 88:30 below. 66. Ammon. Josua 13:10, 25; K. 24:1; L. 239:81. Cf. 16:15 above. 67. Adira. Joshua 15:3; K. 24:3; L. 239:83.

The broken section of the Madaba Map may include Addara near Diospolis (K. 8:14). The location of the biblical site is unknown as is the location of the "other" site. The best suggestion is Kh ed Deir for the region of Diospolis (cp. K. 80:11). Thamna (K. 96:24) on the southern border of Joudas is in the region also of Diospolis. It gives its name to the Thamnitikē southwest of Nablus. If Jerome is consistent, there is indication of a change in fortune for the worse in the century. 68. Akarka. Joshua 15:3; K. 24:6; L. 239:86. Textual variants: Akkarka and Akarkas (Greek). The text is unclear. It may be a confusion for Ekron, Akkarōn (K. 22:6). Or with the LXX it may be the Hebrew article transliterated. Near the steppe or desert could fit Karkaia (K. 116:18) a day beyond Petra, but that is inconsistent with the tribe of Jouda annotation. No identification is possible.

69. Achōr. Joshua 15:7; K. 24:8; L. 239:88. The last part of this entry is missing in the Vatican Manuscript. A Simple tribal listing. See K. 18:17 and K. 84:18. 70. Adommim. Joshua 15:7; K. 24:9; L. 239:89. Textual variants: Adonim and Addommim (Latin). There is a strong possibility that the Greek text is incomplete and that Jerome is not adding information to Eusebius. The first word is missing in the Vatican Manuscript. This is "deserted" or in ruins at the editor's time. It is also called "a place" but not a "deserted place" literally. This is the only use, however, of "deserted village" in the Onomasticon. Jerome in Epistle 108:12 (Paula PPT I,11) writes, "she passed by, (i.e. on the road from Jerusalem to Jerico), reflecting on the kindness of the Samaritan, that is of the shepherd who put the half dead man upon his own beast and brought him to the fold of the church and the place Adomim which is translated 'of blood' because much blood was shed there in the frequent inroads of robbers" (Luke 10:30ff.).

Maledommei means ”ascent of blood” and in Arabic Qal’at ed damm means almost the same thing, ”fort of blood”, while Tal’at ed damm would be identical in meaning. This spot is located just about half way to Jericho. The tradition of robbers, of the Good Samaritan is reinforced by the reddish limestone in the area. Popularly the Chan el Ahmar is pointed out, but the spot is really off the road farther, perhaps at Qal’at ed damm. The garrison in the area between Jerusalem and Jericho is reported elsewhere in Notitia Dignitatum (74:47-48). Baldi suggests that Jerome reflects the present scattered tradition. The ascent of blood seems to refer to the geographic position; the fort of blood to the Roman fort, and the supposed sites of the parable Chan el Hatrūn and of the Inn Chan el Ahmar. 71. Amam. Joshua 15:26; K. 24:12; L. 240:92. Textual variant: Amem (Greek).

A simple listing of the tribal allotment occurs frequently, especially in the Joshua entries. Jouda more frequently localized than other tribes suggesting the early source of Onomasticon was developed in Jewish times in Jerusalem. 72. Aser. Joshua 15:27; K. 24:12; L. 240:93. In Mt.Hezron and Hazor are equated and located on southern border of Judah (cp. K. 20:3 above). In Eusebius’ time it was a large village but location is uncertain. 73. Asarsoual (Asarsual). Joshua 15:28; K. 24:14; L. 240:95. Simple tribal listing. In Interpretation of Hebrew Names ”home of foxes” (90). 74. Ain. Joshua 15:32; K. 24:15; L. 240:96. Textual variants: Baithanin, Bēithanin, Bēthcnim (K. 94:20 Greek) and cf. ēnaim also. Located with two mileage markers from the terebinth (K. 76:1) and Chebron (K. 170:25) two well-used referents (cf. Josh 21:16). This Bēethanin is probably the same as Beit ’ainun, north of Hebron. This is probably the real location of either Bethalōth (K. 50:17) or Bēthenim (K. 94:20). In the MT it is quite probable that Ain was only a prefix to Rimmon (K. 144:11)

Interpretation of Hebrew Names ”eye or well” (89); ”well” (79); ”well or eye” (118); but ”interrogation” (88). 75. Asthaōl. Joshua 15:33; K. 24:18; L. 240:99. Asthō is not a proper identification for Asthaōl. At Asthō there may have been a Roman garrison (Notitia Dignitatum 73:35-36) but its remains are undefinable. A border town in the Onomasticon but not clearly located. 76. Asna. Joshua 15:35; K. 24:20; L. 240:1. Simple tribal listing (cf. K. 26:4). 77. Adolam (Adollam). Joshua 15:35; K. 24:21; L. 240:2. The size of this village seems in debate between Eusebius and Jerome or it changed in the century. It is dependent upon Eleutheropolis (K. 18:12) but is not on a major Roman road. In the MT it is in the Shephelah and probably located at Tell esh sheikh Madkur (cf. K. 84:22 and K. 140:20). The Vulgate has variants Adullam. Odullam and Odollam (cf. K. 84:22 where such a village is twelve miles east of Eleutheropolis) and K. 172:7 near Chasbi also in the region of Eleutheropolis) at Kh id el Minya south of Chasbi.

In Interpretation of Hebrew Names ”Adollamin, their society” (89) and Adollam also (106). 78. Adiathaim (Adithaim). Joshua 15:36; K. 24:23; L. 240:4. Textual variants: Adatha and Adiathaeim (Greek). In the Madaba Map we find Adlathim which now is Aditha, east of Diospolis. Adia does not appear as the name of the village near Gaza in the Greek texts. The Latin texts vary as to Adia a village or little village and Aditha around or near Diospolis. On the Tabula Peutinger there is an Addianim which may or may not be related to this entry.

Apparently Aditha is added here by confusion of sounds. This town in Eusebius and on the Madaba Map is northeast of Lydd at el Haditha (cf. I Maccabees 12:38 and Ezra 2:33). The original Adiathain is located at another el Haditeh, north of Yalu (Ajalōn). This may be stretched as a location "near Gaza" but probably, the first village Adia is unknown.

79. Adasa. Joshua 15:37; K. 26:1; L. 240:6. Textual variants: Gouphna, Gophna, Taphnōn, Gophnōn (Greek cf. K. 168:16, K. 74:2) and Gofnesem (Latin). The biblical reference is to a town in the Shephelah which is not clearly identified, but Kh el judeideh has been suggested. Eusebius has been confused and Jerome says so in clear fashion (cf. Josh 16:5 and Onomasticon K. 29:7). Probably the village Eusebius would locate for us is Kh 'Adaseh near Beth Horon referred to in I Maccabees 7:40. Gouphōn comes into the picture because of Josephus Wars I, I, 5-6 which connects Nicanor's retreat and fall with Gophonitikē. In Interpretation of Hebrew Names "Adasa, new" (89). 80. Ather. Joshua 15:42; K. 26:3; L. 240:8. Textual variants: Atherei, Ether and Acherei (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Athar, depreciating" (89). 81. Asan. Joshua 15:42; K. 26:4; L. 240:9. Textual variant: Theuasa (Greek). Latin omits "to the west."

Bethasan is a dependent village of Jerusalem. In MT it should be found in the Shephelah. This may be Adasa of I Maccabees 7:40. It is probably beit shenna near 'amwas. The Old Testament site is Kh 'Asan northwest of Beersheba. Perhaps Eusebius is locating here the Ashna of Joshua 15:23 which is only listed in the Onomasticon at K. 24:20. In Interpretation of Hebrew Names "Asam, smoke" (90) or "smoking" (102). 82. Asema. Joshua 15:43; K. 26:6; L. 240:11. A simple tribal listing. Possibly related to Iedna K. 106:15. 83. Achzeib (Agzif). Joshua 15:44; K. 26:7; L. 240:13. Textual variant: Azeib (Greek). A simple tribal listing. 84. Anab. Joshua 15:50; K. 26:8; L. 240:14. This entry is probably identical to K. 20:15. The Anab located by Eusebius in the territory of Eleutheropolis is appropriate. The reference to Annia is confusing (cf. Bethanatha K. 52:24). This is another of the villages inhabited by Jews, most of which are in southern Judah (K. 22:9). A neighboring town is all Christian (K. 26:14). This twin city has been identified with Kh Juweim el Jarbiya southwest of Hebron. The higher one to the east is Christian and the lower Jewish. Nine miles marks off from main road.

The Daroma is a region south of Judah and southwest of Edom. Daroma is one of the many Hebrew words for "South" [(cf. Negeb (K. 136:14) and Theman (K. 137:15)]. At least 15 towns are in the Daroma according to the Onomasticon (K. 26:12, 60:8, 68:19, 70:11, 78:21, 86:9, 86:21, 88:4, 88:18, 92:15, 98:27, 108:3, 108:10, 110:18, 120:22, 146:25, 156:12, 172:21). 85. Asthemō (Asthemof). Joshua 15:50; K. 26:11; L. 240:17. Textual variants: Ansoema, cp. Esthemo (K. 86:20), Esthama (K. 90:2) and Ansim for the contemporary site (Greek), Anem (Latin). Only Jerome notes this to be a Jewish village and probably it is es semu'a where remains of a synagogue have been found. It is near Anaia (K. 26:9) another Jewish village (cf. Note on K. 22:9). The Greek K. 86:20 notes it is a large Jewish village in the Daroma (Appendix II). In Interpretation of Hebrew Names "Esthamoe, woman of the womb" (93) and "Esthamma, passion" (93).

86. Aneim (Anim). Joshua 15:50; K. 26:13; L. 240:19. This entry is related to K. 26:8 above. This is the twin of the Jewish village which probably continued on the Old Testament site. This Christian village is new and upper Kh Juwein el Foqa also called Juwien esh-Shargiya. There are only three wholly Christian villages in the Onomasticon over against almost a dozen wholly Jewish ones listed (cf. K. 112:16 Kariatha). Very close in the west is Ietheira (K. 108:3). In Interpretation of Hebrew Names "Anem, circles or crowns or singing" (89). 87. Aphaka (Afeca). Joshua 15:53; K. 26:15; L. 240:22. A simple tribal listing, but one of the many related to Aphek in both the Old Testament and the Onomasticon (cf. K. 22:19). 88. Amata (Ammata). Joshua 15:54; K. 26:16; L. 240:23. Textual variants: Ammata (Greek), Ammeta (Latin) and Athmatha (Vulgate). A simple tribal listing. In Interpretation of Hebrew Names "Ammeta, light" (89).

89. Arebba. Joshua 15:60; K. 26:17; L. 240:24. Textual variant: Aremba for MT rabbah (Greek). A simple tribal listing. 90. Archiatarōth (Ataroth). Joshua 16:2; K. 26:18; L. 241:25. Textual variant: Ramam (Latin). The Greek calls this a biblical city, which the Latin text omits. The Latin gives a vague location while the Greek has none. The Greek combines this entry with the next as is done by the LXX. 91. Atarōth. Joshua 16:5; K. 26:19; L. 241:26. The Old Testament site is not clearly located by scholars. Some see the name as persisting near Bir Zeit in Kh 'Attarah. In Eusebius' time there were two Atarōths dependent on Jerusalem (K. 26:26, K. 112:6). The Onomasticon errs in locating it four miles north of Sebestē (K. 154:21) at 'attara. But the 4 miles marks the turn off from main road to the contemporary village there. This is one of the few places in the Greek text where the word miliōn is used for "mile." The usual word is "semeiōn" for "sign" indicating milestone or marker. In Latin the most frequent term for milestone is lapidus but occasionally miliarius is used. More infrequently milus and millus for 1000 paces or mile "between" or "from" a site. In K. 27:24 lapidus has a textual variant miliarius.

Sebastē is the Roman city of Samaria (K. 162:13, K. 154:21) and is used as a referent the Bible and Onomasticon. Dothaeim is also north of Sebastē (K. 76:13). 92. Adar. Joshua 16:5; K. 26:21; L. 241:28. A simple tribal listing. 93. Asēr. Joshua 17:10; K. 26:22; L. 241:29. See also Aser above (K. 24:13) in Judah. Many of the pilgrims located the home of Job fifteen miles from Nablus on the main road from the Jordan Valley (cf. PPT I, 18, 67) and it probably is the present tajasir. In the Onomasticon the home of Job is far away (K. 112:6, K. 142:3). 94. Atarōth. Joshua 18:13; K. 26:25; L. 241:32. The two villages are probably both called now Kh'attara, one near Bir Zeit (above K. 26:19) and the other east of Hizma dependent upon Jerusalem (K. 112:6). These may only be retaining the name and the Old Testament sites are to be located elsewhere.

95. Anathōth. Joshua 21:18; K. 26:27; L. 241:34. Jerome in Commentary on Jeremiah 11:21 agrees with the three miles given here. The Roman-Byzantine site for the home of Jeremiah was the present village of 'Anata. Josephus has it 20 stadia from Jerusalem (Antiquities X, 7, 3). There are more ancient remains but not as many at nearby Ras el Harrubeh which may be the Old Testament site. In Interpretation of Hebrew Names "Anathoth, obeying

or responding to signs" (90) and "response or responding to signs or obedience" (125). 96. Adar (Addar). Joshua 18:13; K. 26:30; L. 241:37. A simple tribal listing. This may be an addition if the previous entry is correct. In Interpretation of Hebrew Names "Adar, splendid or coverlet" (89). 97. Ailmōn (Aelomon). Joshua 21:18; K. 28:1; L. 241:38. Textual variant Ailōn (Greek). Cf. also K. 18:13. This is out of the biblical order. 98. Amekkasis (Amezcasis). Joshua 18:21; K. 28:2; L. 241:39.

Textual variant Amekasis (Greek). The Latin has proper MT translation of Amek or emek "valley" but the location is unknown. In Interpretation of Hebrew Names "Emeccasis, valley of breaking up" (93). 99. Aueim (Avim). Joshua 18:23; K. 28:3; L. n/a; Lacuna in Greek text. Not in Vatican Manuscript. A simple tribal listing. In Interpretation of Hebrew Names "Eneam, behold you or behold they are" (93). 100. Aphra. Joshua 18:23; K. 28:4; L. 241:40. Textual variant Effrem (Latin). The village Aiphraim fits this location. A textual variant has six for five miles. Madaba Map with "Ephron or Ephraia" may reflect Jerome's spelling. Seems that Eusebius has the correct location at et tayibe (cf. K. 86:1). For Ophra, Ephron, Ephraim and Aphra. Madaba map notes the New Testament event as in K. 90:18. A strong Maccabean city (I Maccabees 5:46). It was occupied by Vespasian (Antiquities IV, 9, 9). 101. Ammōenia (Ammoeniam). Joshua 18:24; K. 28:6; L. 241:42.

A simple tribal listing. Vulgate has Emona for MT Ammonah. In Interpretation of Hebrew Names "Ammona, his people" (90). 102. Aphnei (Afni). Joshua 18:24; K. 28:7; L. 241:43. Simple tribal listing, probably the same as the Gophna (jifna) of the pilgrims. Cf. K. 168:16. 103. Alph. Joshua 18:28; K. 28:8; L. n/a; Lacuna in Greek text. Simple tribal listing. Missing in the Latin text. 104. Arēm (Arim). Joshua 18:28; K. 28:9; L. 241:45. This is a Greek transliteration for "villages" in the MT. The Bēthariph near Diospolis (K. 8:14) may be dair tarif near Lydda and off the main road. The Greek has been emended here from the Latin text. In Interpretation of Hebrew Names "Eram, sublime life" (94). 105. Amsa. Joshua 18:26; K. 28:11; L. 241:47. Textual variant Ampsa (Latin). Simple tribal listing. Possibly out of order and suspect. 106. Asar. Joshua 19:3; K. 28:12; L. 241:48. Simple tribal listing.

107. Asan. Joshua 19:3; K. 28:13; L. 241:49. Textual variant Aaon (Latin). A simple tribal listing. In Interpretation of Hebrew Names "Asan, smoke" (90). 108. Amarchabob. Joshua 19:5; K. 28:14; L. 241:50. Textual variant Amarchabōn (Greek). A simple tribal listing. 109. Ain. Joshua 19:7; K. 28:15; L. 241:51. A simple tribal listing with editorial addition from the list of priestly cities. Thus a tribe could be given to two tribes as on the border. Loyalty may have shifted (cp. K. 50:1, 88:11, 98:22, 130:6, 144:11, etc.). 110. Asenna. Joshua 19:7; K. 28:16; L. 241:52. A simple tribal listing. 111. Ammathar. Joshua 19:13; K. 28:17; L. 241:53. Textual variant Amatha (Greek). Simple tribal listing. 112. Anoua (Anua). Joshua 19:13; K. 28:18; L. 241:54. Textual variants: Anoua apioutōn, Anouabōr kai and Anoua boreēthen. Josephus has Anouathon Borkaios (Wars III 3, 5). Vatican manuscript also has Anouan for Ailian an obvious scribal error. There is a variation of 5 miles between the Greek and Latin Text.

Location is unknown for the Roman-Byzantine site. 113. Anathōn. Joshua 19:14; K. 28:21; L. 241:57. Textual variants: Anathōth (Greek) and Annathon (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Ennathon, giving favor" (93). 114. Acheselōth (Achaseloth). Joshua 19:18; K. 28:22; L. 241:58. Textual variants: Achaseluth and (for contemporary site) Chaslus (Latin). Cf. K. 22:4 for similar location of Chaslous probably at iksal southeast of Nazareth (K. 138:24) which preserves part of the ancient name. Probably to be equated with Chaselath Thabor (K. 174:11). 115. Aiphraim (Aefraim). Joshua 19:19; K. 28:25; L. 241:61. Textual variant Afraim (Latin). The biblical site is unknown since et taiyebeh suggested by some is really Ophra (cf. K. 28:4 above). The Byzantine Aphraia is probably Kh Fareir northwest of Legeōn (K. 14:21) and properly measured in distance to turn off from main road. In Interpretation of Hebrew Names "Efraim, growing or fruitful" (81, cf. 65) "fertile or growth which we are not able to call Augentium, from growing." (142).

116. Anerth (Anereth). Joshua 19:19; K. 28:27; L. 242:64. A simple tribal listing. In Interpretation of Hebrew Names "Enarath, behold be takes hold" (93). 117. Aims (Aemes). Joshua 19:20; K. 28:28; L. 242:65. Textual variant Aim (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Ames, powerful" (90). 118. Achsaph (Achsaf). Joshua 19:25; K. 30:1; L. 242:66. Textual variant Achiam (Greek). Simple tribal listing (cf. K. 22:3). In Interpretation of Hebrew Names "Acsa, limping or dead" (89). 119. Alimelech. Joshua 19:26; K. 30:2; L. 242:67. Simple tribal listing (cf. K. 22:3). In Interpretation of Hebrew Names "Ekunekech, my god is king" (102). 120. Amod (Amath). Joshua 19:26; K. 30:3; L. 242:68. Textual variant in LXX Amad. Simple tribal listing. In Interpretation of Hebrew Names "Amath, these people" (90). 121. Abdōn. Joshua 19:28; K. 30:4; L. 242:69. Textual variants: Ardōn (Greek) and Dabbōn (LXX B). Simple tribal listing. The Latin has added from the list of Levitical cities and the Greek could be emended so, but such listings are a later editing.

In Interpretation of Hebrew Names "Abdo, his slave" (90) "Abdon, slave of the wall" (99). 122. Aneiēl (Aniel). Joshua 19:27; K. 30:5; L. 242:70. Textual variants: Aneir and Aniel (Greek). The Byzantine Baitoannaia (cf. K. 52:24) is 'Anin, off the road to Legeōn, east of Caesarea the mileage is mark for leaving main highway. It has nothing to do with the identity of the Old Testament site. In K. 70:8 a Gabe is 16 miles east of Caesarea but this is no problem since a quadrant is involved, not the same road. It is peculiar that an anonymous report on the healing qualities is recorded by an author from nearby Caesarea. Did Eusebius doubt the volcanic baths' power? Or is this indication of an editor? (Cp. K. 52:24.) In Interpretation of Hebrew Names "Enihel, god is my grace" (81). 123. Achran. Joshua 19:28; K. 30:8; L. 242:73. Simple tribal listing.

In Interpretation of Hebrew Names "Achran, he disturbed them" (78). 124. Ammōn. Joshua 19:28; K. 30:9; L. 242:74. Textual variant Amon (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Ammnon, people of the wall" (90). 125. Akchō (Accho). Joshua 19:30; K. 30:10; L. 242:75. Textual variant Akko (Greek). Procopius 1048A has "Agcho, it is now said to be Ptolemais." The identity is repeated by Jerome's Epistle 108:f. (cf. Paula

PPT I, 4) Tabula Peutinger has Ptolemais 32 miles from Tyre end 20 from Dor. There was a bishop from here at the Council of Nicea. The ancient city is east of the modern town of Acre. A whole complex of Roman roads led there. It is often used as a referent in the Onomasticon. It was a territory as described in Josephus Wars II, 10, 2. The reference to Israel's incomplete conquest is from Judges 1:31 (cf. below K. 30:12, 16).

In Interpretation of Hebrew Names "Accho, up to this or hook or his submissiveness" (98). 126. Achzeiph (Achzif). Joshua 19:29; K. 30:12; L. 242:77. The first portion of this entry is not in the Vatican manuscript but has been emended on the basis of the Latin. The mileage is also missing in Vatican. Vulgate variant has Achazib. All agree with Eusebius that Ekdippa was the same as Achzib (Josephus Wars I, 13, 4 (Itin. Bourd 19, 5). Many Roman-Byzantine-Arab artifacts found here. The distance is exact for ez zib which still reflects the same name. Some itineraries have 8 miles for Eusebius' 9. This reflects difference in counting: from center of city or first milestone from edge, etc. Israel's failure noted in Judges 1:31(cf. K. 30:10). 127. Amma. Joshua 19:30; K. 30:15; L. 242:79. Simple tribal listing. In Interpretation of Hebrew Names "Amma, his people" (90). 128. Aphek (Afec). Joshua 19:30; K. 30:16; L. 242:80.

Another of the many Apheks. Israel's failure in Judges 1:31 (cf. K. 30:10, 12). 129. Ademmei (Ademme). Joshua 19:33; K. 30:18; L. 242:82. Textual variants Armai (LXX) and Aderni (Syr.). Confusing Hebrew daleth and resh. Simple tribal listing. 130. Asedeim (Aseddim). Joshua 19:35; K. 30:19; L. 242:83. This is a name based on a LXX variant which has incorporated the Hebrew article into the transliteration. LXX also confused the Hebrew daleth and resh. The Vulgate Assedim appears. Onomasticon correct with d from Hebrew. Simple tribal listing. 131. Amath. Joshua 19:35; K. 30:20; L. 242:84. Textual variants: Amathi (Greek) and Ematha (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Amath, this people" (90). 132. Adami. Joshua 19:36; K. 30:21; L. 242:85. Simple tribal listing. 133. Asōr. Joshua 19:36; K. 30:22; L. 242:86. Simple tribal listing plus II Kings 15:29. Cp. K. 20:1 above. Possibly these five Nephtheim entries are from a late list added or else the following entry is an addition out of order.

134. Azanōth. Joshua 19:34; K. 30:24; L. 242:88. Textual variant Azananōth (Greek). Another of the villages dependent on Diokaesareia but Eusebius is not sure about the location. 135. Ailōn. Joshua 19:43; K. 30:26; L. 242:90. Textual variants: Ahialon and Ahilon (Latin). Eusebius seems to be confused here. Perhaps this is the Aialon of Jerome 19:16. Nikopolis is in the Valley of Aialon. In 220/1 A.D. Emaus was given the name Nikopolis (cf. K. 90:1.5). It was a famous city and a regional free city including both Aislon and Gezer (K. 66:21) in its territory. There was a bishop at the Council of Nicea from this chief city of the district. Jerome's Epistle 108 reports a church here. It is present day 'Amwas. Alous is the located at Yalu. JUDGES 136. Arad. Judges 1:16; K. 32:2; L. 242:94. Textual variant Arab (Greek). See above K. 14:1f. 137. Ared. Joshua Judges 7:1; K. 32:4; L. 242:96.

Rivers, wells, mountains are all suspect entries in the Onomasticon. This is also out of order in the biblical sequence of things and suspect for that second reason also (cf. K. 36:4,

54:21, 72:22, 116:23, 116:25, 118:11). 138. Arisōth. Judges 4:2; K. 32:5; L. 242:97. Textual variant Asiroth (Latin). Eusebius identifies erroneously this with Iabeia Galaad (cf. K. 110:11f). Iabis is located six miles from Pella (K. 14:19) in both entries and this points to vicinity of Tell el Maqlub, which is the Old Testament site. Byzantine site is Kh Isna exactly six miles from Pella. By Procopius' time (1049A) it was a village, no longer a great city. But Procopius has confused the distance - 20 miles from Pella and 60 from Gerasa. (The Greek of Procopius has been corrected from the Onomasticon to read six, but only in Latin is the text complete for Procopius on this item.). Perhaps a corrected distance would be six from Pella and 20 from Gerasa. Harosheth of Old Testament is not located by the Onomasticon.

139. Ares. Judges 8:13; K. 32:8; L. n/a; Lacuna in Greek Text. Text missing in Greek Vatican manuscript. There seems to be a confusion of the Greek and Hebrew biblical texts. 140. Aroueir (Aruir). Judges 11:33; K. 32:9; L. 243:00. Textual variant Arouei (Greek). The scene seems to be in Transjordan but the homecoming has confused Eusebius (cf. K. 12:5). The Greek, if not an error, points to the vicinity of er Ram, possibly Kh arajanj. If Jerome is followed, as many prefer to do in order to arrive closer to Mizpeh (K. 130:1), it must be located at Kh 'arūra. The 20 is in conjuction of main road north from Jerusalem. A branch goes west to Kh 'arūra. 141. Arima. Judges 9:41; K. 32:11; L. 243:2. A simple report of Scripture (cf. K. 144:27) 142. Aialon (Aialin). Judges 12:12; K. 32:12; L. 243:3. The judge of Israel (Judges 12:11) has a name which sounds almost the same as that of the clan. Probably Ailon or Elon would be proper for both. Biblical information only.

143. Abel of the vineyards. Judges 11:33; K. 32:14; L. 243:5. Textual variants: Abel (Greek) and Abila (Latin). The biblical site is located by Eusebius in the region of Philadelphia (K. 16:15) and seems to be in the vicinity of Na 'ur, perhaps even Na 'ur or Qom Yajus or else closer to Heshbon at Kh es Suq. The Greek text makes this very vague (cp. K. 10:28). Abela near Gadara (cf. K. 74:10) is the large town of the Decapolis (K. 80:16) which is to be located at Tell Abil. A few scholars would locate it at nearby Muqes. Abela of the Phoenicians is not identified as to size by Eusebius. Possibly following the Tabula Peutinger which has it 18 miles from Damascus (K. 76:4) it is possibly located at suk wadi barada on the way to Paneas (K. 16:4). In Eusebius' day Phoenicia was a distinct 'Roman province not to be confused with Palestine or Syria. This was true from about 194-381 A.D. According to Eusebius it includes Damascus, Abela, Byblos and Sidon with Tyro as its chief city.

KINGS 144. Armthem Seipha (Sofim). I Samuel 1:1; K. 32:21; L. 243:12. The New Testament identification (Matthew 21:51) here may be the first real work of the Christian author (whether Eusebius or not) who compiled and collected several Jewish and biblical lists (cp. K. 144:29). For Diospolis see K. 8:14 and Thamnitikē see K. 24:4. In 200 Diospolis took over the region earlier called Thamna. The Madaba Map has both names and follows Eusebius in identifying the two Old Testament and New Testament places but does not clearly follow Eusebius in the location. "Armathem or Arimathea" seems to be due north of Jerusalem near Nebi Samwil and Ramalla while Eusebius and other Christian traditions locate Arimathea at Rentis, northeast of Diospolis. Both the map and Eusebius seem to separate

these two names from Ramah (I Samuel 1:19 cf. K. 144:14). The Armathem in Greek reflects the transcription of the Hebrew article. Jerome writes in Epistle 108:8 (Paula PPT I, p. 4) "not far from it (Diospolis) is Arimathiam the little village of Joseph who buried the Lord" (cf. Luke 23:5). The Old Testament Rama of Samuel is uncertain.

In Interpretation of Hebrew Names "Armathaim, their height" (102). 145. Abenezer. I Samuel 4:1; K. 32:24; L. 243:15. This is a "place" and possibly textually suspect as well. Etymology (K. 56:6) plus a biblical reference and a vague location. Since the Survey of Western Palestine it has been suggested that Eusebius had in mind Deir Aban near Eleutheropolis (K. 18:12) but all agree that is not the Old Testament site. Bethsamys or Bēthsames (K. 54:11) is probably 'ain Shema near beit jibrin. 146. Aphesdomeim (Afesdomim). I Samuel 17:1; K. 34:1; L. 243:18. Textual variant Afesdommim (Latin). Biblical and Hexaplaric information only. 147. Anegb (Annegeb). I Samuel 20:41; K. 34:3; L. 243:20. Textual variant Aneka (Greek). The Greek text has again transliterated the Hebrew article. Two synonyms for the southern quadrant are used in the Greek and two in the Latin. Only Hexaplaric information (cp. K. 136:14, 137:16f.). 148. Arith. I Samuel 22:5; K. 34:4; L. 243:21.

The LXX is followed by our Greek text and makes this a city while in the New Testament we find "forest." It is a region west of Jerusalem. Eusebius' Arath which is not the forest may be perpetuated in Kh Hareish. In Interpretation of Hebrew Names "Arith, delay" (102). 149. Aialim. I Samuel 24:3; K. 34:6; L. 243:23. Textual variants: Aalim, Abialeim (Greek), Achia, Ala, Ahialim (Latin). The Onomasticon makes a proper name out of the MT phrase. Theodotion is more literal. Only Hexaplaric information. 150. Aendōr. I Samuel 29:1; K. 34:8; L. 243:25. Textual variant Iesrael (Greek). The LXX has this place name where the MT only has "fountain in Israel." It is in the vicinity of Mt.Thabor (K. 22:4, 98:23). The name is perpetuated at 'Andūr. Perhaps the same as Eddēr (K. 94:22) of Saul which is located near Nain and so also near Thabōr. 'Andūr has no ancient ruins and is not a tell. It has been suggested that nearby Kh es safsafeh is the place and it does have evidence of lengthy occupation.

In Interpretation of Hebrew Names "Aendor, eye or well of the generation" (102) and "Endor well of the generation" (93). 151. Aphek (Afec). I Samuel 29:1; K. 34:11; L. 243:28. Textual variant Apher (Greek). One of the many confused Apheks in Scripture and the Onomasticon. By inference this is said to be near the above Aendōr. Eusebius gives no location data which is not directly from the Bible. 152. Arma. I Samuel 30:26, 30; K. 34:13; L. 243:30. In Samuel there are a number of towns which are listed in the Onomasticon with no other information than the biblical reference to David's spoils (I Samuel 30:26f.). This may possibly be identical with K. 88:1 below. 153. Athach. I Samuel 30:26, 30; K. 34:14; L. n/a; Lacuna in Greek Text. Textual variant Athlac (Latin). This entry is missing in the Vatican manuscript. Only information is on the spoils as in the above Arma. LXX also has Athach for Ether (K. 88:3) in Joshua 15:42.

154. Amma. II Samuel 2:24; K. 34:15; L. 243:31. One of the entries where only the Scripture is quoted for location and identity. 155. Aeththam Adassai (Aethon Adasai). II Samuel 24:6;

K. 34:16; L. 243:32. Textual variant Arnmeiththa (Greek). Perhaps the same as Thaad in K. 100:19. Only Hexaplaric information. In Interpretation of Hebrew Names "Ammeta, light" (89) and "Adasa, new" (89). 156. Alōn Area Orna. II Samuel 24:16; K. 34:17; L. 243:33. Textual variant 'orion (Greek). This is not a place in the MT but refers to a person who is a Jebusite and is connected with Jerusalem. The identification of Eusebius is in the biblical passage Joshua 18:28 (cf. K. 106:7 below). 'Alōn and Area both are proper translations of MT "threshing floor." 157. Assour. I Kings 9:15; K. 34:18; L. 243:34. This item is out of order and may be an editorial addition. The Roman Ioudaia is indicated here rather than the Old Testament Jouda. If this is one of the cities Solomon built it is a textual variant for Hazōr (K. 20:1). This same annotation occurs in K. 90:9, 132:2 and 134:1, 3.

In Interpretation of Hebrew Names "Assur, directing or beauty or stepping or accusing" (60) and "Assur beauty or step" (78). 158. Abelmaelai (Abelmaula). I Kings 4:12; K. 34:20; L. 243:35. Textual variant Bethaula (Latin). Eusebius is not sure of the location of this village. He knows only two possibilities with similar sounds. Josephus' Antiquities VIII 13, 7 notes, "Elisha of the city of Abela" (cf. I Kings 19:16). This could be Beeleōn (K. 44:21) which is also the large village from which Elissaios came (K. 46:2) but that is nine miles from Esbus which would put it in the southeastern section of the Aulōn (K. 14:22). Bethmaela is 10 miles from Skythopolis (K. 16:2) but only Jerome has "south." Such a milestone has been reported at Tell Abu Sus. Other scholars would locate Eusebius' site near 'Ain el helweh or Tell Abu Sifri but the latter has no Roman-Byzabtine remains. The former has Roman-Byzantine remains but no clear evidence. Tell Abu Sus is Old Testament site, Kh es Sakut nearby is Byzantine.

Abelmea is perhaps in the other direction on the way west and up to Neapolis (K. 4:28) but only seen from the road. There are remains of a Roman bath, etc. near the source of the Wadi el Malih so perhaps 'ain malih is correct for this Eusebius site, but not for the Old Testament location. In Interpretation of Hebrew Names "Abimahel, my father from God" (61). 159. Auothiaeir (Avothiair). I Kings 4:13; K. 34:24; L. 244:39. Textual variant Auōthenaēr (Greek). Simple biblical summary. 160. Ailath. I Kings 9:26; K. 34:25; L. 244:40. Textual variant. Latin omits Ailas. The first part of the entry quotes the biblical text. Ailas probably refers to Ailam (K. 6:17 cp. K. 36:1 and K. 62:13). 161. Ailōth (Aeloth). II Kings 14:22; K. 34:27; L. 244:42. Textual variant Ailōn (Greek) Aloth (Latin). This is out of order and seems to be an editorial addition to the previous entry and the one in K. 36:1. It gives an additional item of biblical information.

162. Ainda (Aenda). I Kings 15:20; K. 34:28; L. 244:43. Textual variant Ain of Dan (Greek). The MT has only Dan. This biblical information is repeated in K. 148:15 also with the Greek of the LXX text which varies from the MT. 163. Asiōn Babai (Asiongaber). I Kings 22:49; K. 36:1; L. 244:44. Additional biblical information is given for the site on the Gulf of Aqabah. Eusebius seems to try to distinguish two sites nearby: Aisia (K. 62:15) and Alla (K. 6:17, 34:25, 62:16). The Bible does not distinguish too clearly between Ezion Geber and Elath (cf. II Chronicles 20:36). A bishop from Ailath at Nicea. Tell el Kheleifeh is

usually identified with Old Testament Ezion Geber after Glueck, but it has no ruins later than the Israelite captivity. Possible location may be Jirzere Farra'un. Aila-Aqabah-Elath has Nabatean, Roman, Byzantine, and Arab occupation. Another small settlement Aisia between the coast and the Old Testament site seems to be indicated in Eusebius. Modern Israeli Eilat is a new town.

In Interpretation of Hebrew Names "Esopmgaber, a wish or council of sorrow" (111). 164. Alae (Alle), Abor, Gozan. II Kings 17:6; K. 36:4; L. 244:47. Textual variant Abar (Latin). This is outside the geographical limits of the Holy Land. It is out of the proper biblical order. All rivers are suspect as additions to the text. In Interpretation of Hebrew Names "Abur, livid spot or wound" (114) and "Gozan their tone or their courage" (111). The next four entries are all late editorial additions to the test. 165. Abena (Abana). II Kings 5:12; K. 36:6; L. 244:49. Suspect on the same grounds as above - a river. In Interpretation of Hebrew Names "Abana, his stones" (114). 166. Aophsith (Aofsithe). II Kings 15:5; K. 36:7; L. 244:50. LXX variants of Aphphōsoth and Aophasōth, Hexaplaric elements. 167. Aian. II Kings 15:29; K. 36:8; L. 244:51. Vulgate has Ahion. Simple biblical report. 168. Aia. II Kings 17:24; K. 36:9; L. 244:52.

Vulgate has Ava. This and the next entry are probably beyond the geographical limits of the Holy Land in Syria (cf. K. 36:10 below and K. 174:17). In Interpretation of Hebrew Names "Aia, vulture" (105). 169. Ainath (Ameth). II Kings 17:24; K. 36:10; L. n/a; Lacuna in Greek Text. Textual variant Amech (Latin). Probably same as Aemath of K. 23:30. Part of these two successive entries K. 36:9 & 10 are missing from the Vatican manuscript. 170. Asimath (Asima). II Kings 17:30; K. 36:11; L. 244:53. One of the few uses of "oppidum" in Latin (cp. K. 10:25 and Appendix II). No such designation in Greek. There seems to be an error in the Vatican manuscript with Idoumaia and Ioudaia. 171. Arkem (Arcem). II Kings 17:30; K. 36:13; L. 244:55. The name is not in the New Testament but is from the LXX. On the basis of Josephus Antiquities IV, 4, 7 it has been identified with Petra "came to a place in Arabia which the Arabs have deemed their metropolis, formerly called Arce (Arkēn Greek) today named Petra" (K. 142:7, 144:7). Personal name in Numbers 31:8 may have influenced Josephus.

Palestine is here apparently used for the whole country since Petra would not fit the old Roman province of Palestine. If the later use of I, II and II Palestine is intended then of course we have evidence of later editing of the text. Usually when topography is given, some biblical history is also summarized. Other exceptions are in K. 124:20, 126:14, 126:19, 132:3, 140:4, 146:23, and 170:23. 172. Adramelech. II Kings 17:31; K. 36:15; L. 244:57. This obviously is not within the original purview of a book on place names! Other idols noted are Bel (K. 58:9 cf. K. 44:13), Molchom (K. 134:17), Nesarach (K. 138:19), Chamos (K. 174:22), and Remnan (K. 146:26). A Roman god is mentioned below in K. 36:26 (cf. K. 8:15 and Appendix II). In Interpretation of Hebrew Names "Adramelech, stola of the king or the comeliness of the king" (144). 173. Arōnieim (Aroniim). Isaiah 15:5; K. 36:17; L. 244:59.

Textual variants: Aōronaim (Greek), Arona (Greek A'); Arnomim, Armonum, Oronaim (Latin). The Vulgate has Oronaeum and Oronaim. The Moabite Stone has Hauranein. There was a Roman garrison nearby according to Notitia Dignitatum (81:18). In Interpretation of Hebrew Names "Oronaim, opening of the wall" (121). It is quite possible that all the prophets listings are a separate editorial addition or separate source. 174. Agalleim (Agallim). Isaiah 15:8; K. 36:19; L. 244:61. The first of the entry is missing in Vatican manuscript and is restored from the Latin. Another Latin variant is Agallim. The Byzantine ruin and name is found at rujm el jilimeh called Aegalim. This is at the proper distance from Areopolis (K. 10:13) but probably is not Old Testament site. 175. Aileim (Aelim). Isaiah 15:8; K. 36:22; L. 244:64. The Vulgate has "well of Elim" which is for the MT birelim. It has been equated with Dimon (Isaiah15:9) which may be the same Madōn (K. 126:26) but can hardly be Deimona of Jodda (K.73:16).

176. Arina (omitted in Latin) or also Ariel. Isaiah 15:9; K. 36:24; L. 244:66. In the MT text the word "lion" is used as noted in Interpretation of Hebrew Names "lion of God" (106 and 114). Jerome Epistle 108:9 (Paula PPT I, 6) has, "Woe to thee, city of Ariel, that is lion of God, once most strong, which David took by storm." In Commentary on Isaiah 29:1 Jerome writes, "Therefore Arihel, that is lion of God, once most strong is called Jerusalem, out it is preferred by others temple and altar of God which was in Jerusalem." His Commentary on Isaiah 15:1 is more apropos, "This metropolis, the city of Ar, which today is called Areopolis by the combination of Hebrew and Greek words, not as many think because it is the city of Ares, that is Mars" (cf. K. 10:13). Procopius 2097A follows this identification and calls it a great village. A number of entries have double names (cf. K. 25, 48:11, 58:3, 64:6, 76:1, 76:7, 90:10, 132:8, 160:19, etc.). Reference to idols is not uncommon (cf. 36:15 and Appendix)

177. Adama. Isaiah 15:9; K. 38:1; L. 244:70. Textual variant in Vatican manuscript where Theodotion is misplaced with Aquila and Symmachus. This is not a proper name in MT. Only Hexaplaric information given. 178. Agros (Ager). Isaiah 7:3; K. 38:2; L. 244:71. The fuller's field is referred to again in K. 102:16. This is one of several entries detailing Jerusalem areas. Out of order and suspect as later addition. 179. Asedek (Asedec). Isaiah 19:18; K. 38:4; L. n/a; Lacuna in Greek Text. Textual variant Asedech (Latin). The entry is missing in Vatican manuscript. Since it is out of the geographical limits of the Holy Land, it probably is not to be emended from the Latin. Jerome's Commentary on Isaiah19:18 also indicates the ambiguous etymology from either "clay" or "sun." Ostracine is out of the Tabula Peutinger 23 miles beyond Rinokoura (K. 148:3). Heliopolis is identified with ōn (K. 176:2). 180. Arphad (Arfad). Isaiah 36:19, 37:13; K. 38:7; L. 244:73.

Simple biblical summary. The additional notes are to Jeremiah 49:23 and II Kings 18:34. This kind of addenda could be a marginal gloss when it appears at the end of an entry. In Interpretation of Hebrew Names "Arpath, healing" (126) or "Arfath, healing or cure" (114). 181. Anaeougaua (Aneugaua). Isaiah 37:13; K. 38:9; L. 245:75. This is a Greek combination of two Hebrew names. Textual variants: Anathoysau and Ane and Gaye (Greek). These may be out of the geographical limit of the Holy Land. Jerome's Epistle (?)39:13 notes the

possibility that the ou refers to the Hebrew conjunctive wav. So also in his Commentary on Isaiah 37: 13 he says, "Ana and Aua which the LXX mixed up calling it Anauegaua with the conjunction and, that is wav, between two nations which in Hebrew are Ana and Aua." The added reference is to II Kings 18:34 as a gloss or later editing.

182. Armenia. Isaiah 37:38; K. 38:11; L. 245:77. Also outside the geographical limits of the Holy Land as is the first entry Ararat (K. 2:23). Sarasa is probably a scribal error written as a variant Arasa, but it could possibly be confused with a marginal gloss on Sharezer who killed Sennacherib and escaped to Armenia (Isaiah 37:38). 183. Asel (Asael). Zechariah 14:5; K. 38:12; L. 245:78. Textual variant Asaēl (Greek). In Commentary on Zechariah 14:5 Jerome writes, "The LXX transliterates Asael. Aquila puts the Hebrew word as Asel with a short letter e but Theodotion has a long." In Interpretation of Hebrew Names "Asahel, deed of God" (125). 184. Anamaēl (Anameel). Zechariah 14:10; K. 38:13; L. 245:79. The LXX has changed the N of Hebrew into an M (cf. Jeremiah 31:36). In Interpretation of Hebrew Names "Ananahel, grace of God." 185. Asademōth (Assaremoth). Jeremiah 31:40; K. 38:14; L. 245:80. Possible variant in Greek would agree with the Latin form.

Jerome's Commentary on Jeremiah 31:40 also notes Aquila's translation of Sademoth "suburban." This is probably not a proper name. In Interpretation of Hebrew Names "Asarmoth, entrance way of the dead." (61). 186. Aeniōth. Jeremiah 37:16; K. 38:16; L. 245:82. Simple entry with Aquila for evidence that this is not a proper name. LXX also translated the HebrewMT. 187. Alōth (Alaoth). Jeremiah 48:5; K. 38:17; L. 245:83. The Vatican manuscript does not have the notation on the MT Loyith. This name appears in K. 122:29 as Loyeitha (Vulgate Luit), but the location between Areopolis and Zoara is vague. 188. Aitham (Aethan). Jeremiah 49:19; K. 38:18; L. 245:84. Textual variant Aetham (Greek). Probably not a proper name. Hexaplaric information noted. THE GOSPELS 189. Akeldama (Aceldama). Matthew 27:8; K. 38:20; L. 245:86. The New Testament places are rather limited but may be the only major part of the work done by Eusebius himself after compiling and collating various Jewish lists. Later editors added other lists to the work.

Textual variants: Acheldema and Acheldemag (Latin). This is said to be the earliest non-biblical reference to this site. In K. 102:14 it is written Acheldamax. In the Madaba Map it is Akeldama following this Onomasticon entry. Jerome locates it south and Eusebius north of Jerusalem. The pilgrim text suggests southeast of Silwan and it is probably Deir Abu Tor near Hagg ed Dam which preserves the etymology. In Interpretation of Hebrew Names "Acheldemach, field of blood" (134, 143) which is a quote from Matthew. 190. Ainōn (Aenon). John 3:23; K. 40:1; L. 245:88. Textual variants: Aleim (Greek) and Salem (Latin). As in previous New Testament entry the first note after the place name is a quotation from the Gospel. It is not a city or town in the fourth century but only a "place" which is "near Saleim" (cf. K. 153:6). Ainon of Onomasticon is just north of Umm el 'umdan.

The Madaba map places the words "Ainōn which in near Salim" at a spring south of Skythopolis (K. 16:2) following Eusebius. This is probably along the main road to Ierichō. Possibly the spring is 'Ain el Deir. It should be near to Bethmaoula (K. 34:22) which is 10

miles South of Beisan. This all seems to place the tradition on the west bank of the Jordan, so some even suggest the waters of the Wadi Far'ah are intended. But the Madaba map also has on the east bank an Ainon, possibly pointing to the Wadi el Harrer cf. Bēthaabara for still another tradition (K. 58:13).

# SECTION B

GENESIS 191. Babel (Which is also) Babylon. Genesis 11:9; K. 40:7; L. 245:94. The first entry in "B" is quite outside the geographical limits of the Holy Land just as Ararat, the first entry in "A," and is therefore suspect. This is often true of first alphabetic entries. Probably a marginal addition. It has been noted before that occasionally Eusebius gives etymology. It is quite possible that all the non-biblical etymologies given are the result of an editor's work or the inclusion of marginal glosses by a copyist. In Interpretation of Hebrew Names this item is paralleled: "Babylon or Babel, confusion" (62). The simple summary of the biblical story is here recorded as in Ararat which likewise in turn is filled out from Josephus Antiquities I, 4, 3. The text in the Onomasticon is only slightly different from that used by Thackeray in the Loeb series "The place where they built is now called Babylon from the confusion of that primitive speech once intelligible to all, for the Hebrews call confusion 'Babel.' This tower and the confusion of the tongues of men are mentioned also by the Sybl in the following terms: 'When all men spoke a common language, certain of them built an exceeding high tower, thinking thereby to mount to heaven. But the gods sent winds against it and overturned the tower and gave to every man a peculiar language; whence it comes that the city was called Babylon'" (I p. 177f.). The Syriac text has still other minor variations.

Procopius 309B "Nebrōd was a giant hunter, one of the gods. Joseph tells the story of the contriving of the tower in the Antiquities." 192. Baithēl (Bethel). Genesis 12:8, K. 40:20; L. 245:9. Textual variant. Ulammaulus (Latin). The Syriac text seems to follow the Latin and adds weight perhaps to Klostermann's emendations. Jerome has the etymology of the name Baithēl as "house of God" (cf. Interpretation of Hebrew Names 62 and cf. below K. 43:7 as well as Epistle 108:13 and Paula PPT I, 12): "of Bethel, the house of God, in which Jacob, naked and poor slept upon the bare ground and placing under his head a stone, which in Zacharias 3:9 is said to have seven eyes in Isaiah 28:16 is called the stone of the corner, saw a ladder reaching to heaven above which the Lord leaned offering His hand to those who climbed and casting down those who were negligent."

As in this entry (cf. K. 43:6) Jerome in the Commentary on Hosea 4:15 notes the identity of Bethel and Bethaven: "it (Bethel) was first called 'house of God' but after the calves were placed there it is named Bethaven, i.e. house of folly or house of idols." However (K. 50:24)

suggests a separate location which Jerome denies in (51:24). The identity with Luza (K. 120:8) is also affirmed by Jerome's note (K. 43:3). Luza means "nut or almond" according to Interpretation of Hebrew Names (34). The Madaba Map makes this same identification: "loyza which is also Bethēl" located a bit farther east because of the crowding of the map at this point, but still beitin. This site has been excavated several times. Some still believe Bethel should be a shrine separated from a village of Louza. The biblical information is summarized from Genesis 28:19, Joshua 18:13, Judges 1:23, Joshua 18:22, also Joshua 7:2 and 12:16.

The peculiar word Oulamma (K. 140:15) is ridiculed by Jerome with his famous Hebrew knowledge (K. 41: 21). Also in Hebrew Questions he says, "it is absurd to think Hebrew ulam is the name of a city since ulam means 'former'" (34). Locating it near Aggai (K. 4:27) is of no help since neither the Onomasticon nor biblical site is certain today. Why no mention is made here of the church is curious. Jerome did note it in relation to Aggai (7:2). Incidentally the Church is not on the Madaba Map either. The church is located a mile east of beitin. The pilgrims all agree with the 12 miles from Jerusalem. Procopius 320A writes, "Baithēl which was earlier called Oulammoaus is at the 12th mile on the right going from Jerusalem to Neapolis. Also Louza, tribe of Beniamin." This means the path leading up from Ailias to Bethel leaves the main road at the 12th milestone. Curiously Procopius 1020A has what must be a scribal error, "Baithēl is located on the road going up from Ailias to Neopolis on the left of the road at the 12th mile from Ailias." All other itineraries agree with Paula on the 12 mile figure (PPT I 16, 19).

193. Bala. Genesis 14:2; K. 42:1; L. 246:13. Textual variants: Babla, Balak (LXX), Balaa (Latin), Zōora (Greek). The Madaba Map copies Eusebius with all three names listed: "Balak which is also Sēgōr or now Zoora" and picturing a fortress with palm trees. Zoora is also Soora (K. 15:19) and Zogera (K. 94:1) and is used at times as a referent in the Onomasticon (K. 112:19, 168:10 etc.). It is located on the Dead Sea (K. 100:4) where there was a garrison stationed in Notitia Dignitatum (73:26) and a colony of Jews. A bishop was known in the fourth century as the bishop of Sodom but he must have been from Zoar. At Kh Sheikh 'isa Byzantine remains may indicate the city with its nearby fort. This location southeast of the Dead Sea fits the early geographers and the concept of Moab identity (Isaiah 15:5 and Onomasticon 94:1 for Jerome 48:4). Ptolemy has it 35 miles from Petra, which seems to be an error.

On the Pentapolis of Sodom see K. 8:4 (Genesis 19:21). Jerome's etymological parallel is repeated in Hebrew Questions: indeed Segor means little which in the Syriac is Zoara. However, the Valley of Salt, where formerly they worked pits of bitumin, after the wrath of God and the sulphuric rain, became the Dead Sea which in Greek is called Iimnē asphaltitis (i.e. lake of Bitumin)" (117). In Interpretation of Hebrew Names "Bale, casting down or devouring: (62) cf. Hebrew Questions "Bale in the Hebrew is gulping or devouring" (17). 194. Belanos (Belanus). Genesis 35:8; K. 42:6; L. 246:18. Simple translation of Hebrew with biblical summary. Not properly a place name. 195. Barad. Genesis 16:14; K. 42:8;

L. 246:20. The latter part of this entry and the beginning of the next are missing in the Vatican manuscript by an obvious scribal error easily corrected by the Latin. The Syriac text agrees with the Latin.

Apparently quoting Genesis 16:14 the tradition of a well was perpetuated into the fourth century. There is a jebel Umm el Bared in the Negeb which perpetuates the name. Some would see the site at Bir Ma 'in. In Interpretation of Hebrew Names "Barad, hail" (62). 196. Bēthlehem. Genesis 35:19; K.42:10; L. 246:22. Textual variant Bethlem (Latin). There are two startling facts about this entry: 1 - The Greek text has none of the New Testament references. But the Syriac has an addition "city of David where our Savior was born, of the tribe of Judah." 2 - Neither Greek nor Latin mention the Church which was important spiritually and economically (also not mentioned for Jerusalem K. 106:1). But Eusebius knew of the building in Bethlehem (Laud. Const. ix and Vita Const. iii, 25, 43). The itinerary mentions "a basilica built by command of Constantine" (Itin. Bourd 25: 3, PPT I, 12). The Madaba Map shows a Basillica with the tomb of Rachel not far away.

The Onomasticon has no reference to Bethlehem's size. Josephus reports only on pre-exile Bethlehem. It may be of interest that Origen reports on a cave near Bethlem where Christ was born (Contra Celsum I, 51) which tradition Eusebius also knows (Laud. Const. ix and Vita Const. iii, 41. Jerome knows of this in his Epistle 46. Bethlehem is six miles from Jerusalem in the Onomasticon which agrees with the Bourdeaux Itinerary which notes: Bethlehem is off "to the left of the road" going to Hebron. The tradition of the tombs is overwhelming in the pilgrims. In addition to Tessai and David, they report that Ezechikel, Asaph and Solomon are also buried nearby. The reference to Archalaeus is unique. The town of Archalaeus is 12 miles from Ierichō in Tabula Peutinger but no strong tradition of burial recorded there. Perhaps refers to Herodium. The name Ephratha for Bēthleem region covers the Tomb of Rachel one or two miles away from Bēthleem itself (K. 82:12,K. 83:14, K 148:1, K. 172:4, cp LXX of Joshua 15:59a). Itin. Bourd. also has the two mile distance.

The tower of Ader is possibly equated by the Greek with Geder of Joshua (K. 68:11 but note Jerome on the absence of the guttural K. 63:3). The tower and the real tomb of Rachel most likely should be looked for north of Jerusalem toward Bethel. The tradition of Eusebius is maintained in Jerome's Epistle 108: 10 (Paula PPT I, 8) "Not far from there (Bethlehem) she descended to the tower of Ader, i.e. of the flock, near which Jacob fed his flocks and the shepherds watching at night were worthy to hear the Gloria." The mystery of the shepherds receiving the news before the event is noted by Jerome here and in Hebrew Questions (43). EXODUS 197. Beelsephōn (Beelrefon). Exodus 14:2; K. 44:2; L. 246:27. Textual variant "through the waters" is not in the Latin. Many of the stations are from a separate list and probably were not in the original Eusebius text since for the most part they are out of the geographical range of the Holy Land. Occasionally in the early writers this is the boundary of Palestine. Old Testament site probably Ras Baron.

In Interpretation of Hebrew Names ”Beelsefon, having hope” (74) and ”Beelsofon Ascent of hope” (79). NUMBERS AND DEUTERONOMY 198. Banēiakan (Baneiacan). Numbers 33:31f.; K. 44:5; L. 246:31. Simple entry of station but out of biblical order. 199. Banōth. Numbers 21:19, 20; K. 44:7; L. 246:33. Textual variant Babōth (Greek). In the Vatican manuscript the entry does not start on a new line but follows laou of the previous one. On Arnon cf. K. 10:25 (Josua 13:17) In Interpretation of Hebrew Names ”Banoth, in death or high” (79). 200. Basan. Numbers 21:33; K. 44:9; L. 246:35. Textual variants of substitute ”kingdom” for ”king” or add kingdom to king. The Latin addendum is confusing. Basan has not been mentioned ”above” as an entry, but in a similar type of reference (cp. K. 13:11and K. 18:4). It is Auoth Iaeir (K. 18:4) and also Machathi (K. 128:9). Only the Latin gives the etymology of Auoth. The biblical summary is from Deuteronomy 3:14, Numbers 32:33, and Joshua 13:30.

The region of Galaad (cf. K. 60:15f.) is here called Basanitē or Batanaia, regions of Transjordan. Basan usually is the area between the Jarmuk and a line between Hermon and Damascus. It is very similar to the Arabic Hauran. Galaad varies in size from all the hill country of Transjordan, to the territory of Manasseh, to that which is equal to Basan. Jerome in Commentary on Isaiah2:13 writes, ”The region of Basan is Arabia which Og who is called king of Basan ruled.” In the Onomasticon it includes Cerasa (K. 64:1) and possibly Nemra (K. 138:10). Galaad is the biblical name of the area of Basan. Batanaea is apparently the contemporary name for the village on the site of Basan (K. 64:8) from which the region is named (K. 138:7). 201. Beelphegōr (Baelfegor). Numbers 25:3; K. 44:12; L. 246:38. Another of the references to idols (cf. K. 36:15) in the Onomasticon which technically should be listing only place names (Appendix II). Jerome in Commentary on Hosea 9:10 also makes the identity, ”Beelphegor, idol of the Moabites, which we call Priapus” (cf. identity of Ariel K. 37:24). Priapus was the god of gardens and vineyards. It is probably, for our text, the same as Bethphogor (K. 48:3). The location of Mt.Phogō is in Moab (K. 168:25).

In Interpretation of Hebrew Names ”Behelfegor, bone having skin” (79) and ”Behelfegor, bone having skin or bone covered with skin” (86). 202. Baian (Baean). Numbers 32:3; K. 44:14; L. 246:40. Simple biblical summary, cp. K. 44:21. In Interpretation of Hebrew Names ”Baian, in wickedness” (79). 203. Bēthnamran (Bethamnaram). Numbers 32:36; K. 44:19; L. 246:42. Textual variants for the contemporary village Bēthnabran (Greek), Bethamnaris (Latin). This site has moved three times (see Introduction). Tell Nimrin retains the name and represents the Roman-Byzantine city. The Old Testament site is farther northeast up the wadi (cf. Bethnemra K. 48::6 and Nemra K. 138:10). Tell Nimrin is 5 miles from Tell er Rameh which is said to be Livias and was used frequently as a referent (K. 12:22, K. 16:126, K. 48:4, K. 48:17, and K. 168:26). The name was given to the restored Roman town in honor of Augustus’ wife (K. 49:13). In Jerome’s Commentary on Joel3:18 he places Livias (Iulias) at 6 miles from the Dead Sea. The change in name is reported by Josephus in Wars II, 13, 2 and IV, 7, 6. There was a bishop from here at Nicea. Livias may be Old Testament Bethharan (K. 48:13).

In Interpretation of Hebrew Names "Bethanamra, house of the panther or house of bitterness" (79). 204. Betharran. Across the Jordan. Numbers 32:36; K. 44:19; L. n/a; Lacuna in Greek Text. This item is missing in the Vatican manuscript. It seems also to be Bēetharam (K. 48:13) the first part of which is also missing in the Vatican manuscript. This is closely related to the previous entry and some see Livias as the site for Old Testament Betharran at Tell er Rameh but better at Tell Iktanu where more ancient remains are found. Rameh does preserve the ancient name. In Interpretation of Hebrew Names "Betharan, house of the ark or mountains or ascent of the ground" (79). 205. Beelmeōn. Numbers 32:38; K. 44:21; L. 246:45. Textual variant for contemporary village Baarau and Barum (Latin). Vulgate Baalmaon and Baalmeon. Probably identical with next entry Baal (K. 46:3). The Onomasticon confused this site with Abelmaelai (K. 34:21) of which Elissaios is also a native (I Kings 19:16). The city of Ma 'in southwest of Madela (K. 128:9) fits the location given from Esbous (84:1). It is close enough to the hot springs of hamman ez Zerqa Ma 'in which could be Baarou. The Madaba map has Baarou at this location following Eusebius. Another healing spring is reported at Balthainaia (K. 30:7). Some think Barēn (K. 112:17) is the same as Baaron.

Arabia (K. 10:17) is a frequent designation for this area. In Ptolemy's Arabia Petraia there is a town near Esbous and Madela called Magouza which could reflect the Old Testament name with G for the Hebrew guttural. In Interpretation of Hebrew Names "Bahalmeon, having little habitations" (79). 206. Baal. Numbers 32:38; K. 46:3; L. 247:50. The same as previous entry. Simple biblical information. In Interpretation of Hebrew Baal, having" (90) and "Baal, have judgement or superior or having a brawl" (100). 207. Bouthan (Buthan). Numbers 33:6; K. 46:4; L. 247:51. Textual variants: Atham and possibly ētham (Greek cf. K. 94:15) and Butham (Latin). Apparently both entries are transliteration for "in" which is the letter B in Hebrew then followed by an alef. (cp. Exodus 13:20). 208. Bēla. Numbers 34:11; K. 46:6; L. 247:53. Simple entry of biblical information. For Arbēla see K. 14:18 above. 209. Bosor. Deuteronomy 4:43; K. 46:8; L. 247:55.

The Onomasticon confuses the city of refuge Bezer (Joshua 20:8, 21:36) with the metropolis of Bostra (K. 12:14). This was a bishop's seat at the time of Council of Nicea. It was a metropolis of Arabia from the 2nd century and an important military post according to Notitia Dignitatum (81:21) as well as main transportation center. It is 25 miles east of Der 'a and is the modern Arabic Busra (cf. K. 166:3). It is in the Trachonites area (K. 112:22). The Edomite city (Isaiah 63:1) is probably to be located at the rich site Buseirah south of Taffilah. II Maccabees 12:8 notes Timotheus has a garrison there. It was not too significant in the fourth century but was very important in the Iron Age. In the Onomasticon Edom usually refers to the biblical area and era; Idoumaia to the Roman period; while Gaibalene or Gebalitikē to Eusebius' time (cf. K. 102:23).

In Interpretation of Hebrew Names "Bosor, in distress" (86). 210. Bēroth. Deuteronomy 10:6; K. 46:14; L. 247:61. This is not a contemporary village only a place. It is located in reference to Petra (K. 8:11, K. 142:7 etc.). This puts it on a mountain near the outlet of the

Wadi Musa perhaps at Biyar et Taiyibe. The mountain is also called ōr (K. 176:7). This is to be distinguished from the Bērōth (K. 48:9) near Babaōn (K. 66:11). In Interpretation of Hebrew Names "Beroth, wells" (86). JOSUE 211. Bounos. Joshua 5:3; K. 46:18; L. 247:65. The Latin translation is perhaps better than a Greek place name. Galgala (K. 64:24, cf. 64:18) is a complicated problem (Joshua 4:3) but it seems likely that Josephus and Eusebius identified the "hill" of Gilgal with Tell es Sultan which is two miles from New Testament or Roman Iericho (K.104:25). See K. 104:20 on the Jordan.

212. Bēthōrōn. Joshua 10:10; K. 46:21; L. 247:69. Summary of biblical information interrupted by a location. This order suggests several hands have been at work on the entry. The Levitical city (Joshua 21:22) is another addition by an editor. The Madaba map has Bēthōrōn following Eusebius on the road from Jerusalem to Diospolis (K. 8:14). Paula ascended from Emmaus along this road, "beholding Ajalon (K. 18:13) and Gabson (K. 66:11) on her right." She adds from Kings the fact also that Solomon founded the two cities, (Jerome's Epistle 108:8, PPT 1, 5) later destroyed by the fortunes of war (I Maccabees 3:16, Josephus Wars II, 5, 16). They are on the map as one of the stations for Roman couriers. The distance in the Onomasticon is appropriate for Beit Ur el Foqa and Beit Ur et Tahta twin towns which retain the sound of the old name. A milestone 14 from Aelia has been found half way between the two villages, the upper being nearer Jerusalem.

In Interpretation of Hebrew Names "Bethoron, house of wrath" (106) and "Betharan, house or wrath or house of mountain" (90). 213. Barnē. Joshua 10:41; K. 46:26; L. 247:74. Identified with the desert stretching south of Petra (K. 142:7) and more frequently Kadēs Barnē (K. 112:8). 214. Baalgad. Joshua 11:17; K. 48:1; L. 247:76. Textual variants. Baalgōd (Greek). Procopius 1024A has Balgad but otherwise quotes Eusebius. It is probably also Algad (K. 22:22). It is located only generally on the basis of biblical information (cf. Libanon (K. 122:27) and Hermon (K. 20:6). Some suggest this could be Baalbek. In Interpretation of Hebrew Names "Baalgad, he had equipment or man of arms or pirate or man of fortune" (90). 215. Bethphogor (Bethfogor). Joshua 13:20; K. 48:3; L. 247:78. The location of this place depends in Eusebius on Livias (K. 44:17 and K.48:15) and Phogōr (K. 16:4 and K. 168:25) which is only 6 miles from Livias. It is quite possible that Eusebius has in mind Kh Ajan Musa, but other scholars hold to Kh sheikh jayil, for the Old Testament site.

216. Bēthasimouth (Bethsimuth). Joshua 12:3; K. 48:6; L. 247:81. Textual variants: Bethaisimouth (Greek) and Bethsimouth (Greek and Syriac) reflect the occasional insertion of the Hebrew article between two elements when transcribed into Greek. It is Bēsimō in Josephus' Wars IV, 7, 6 and a "city" located near Iulias (Livias 44:17). In the Madaba map a palm tree is here but no name in the vicinity. The nearby sites of Tell el 'Azeimeh and Kh sweimeh are candidates for the biblical site. Sweimeh contains some reminiscence of the name and may be Isimouth (or Isemouth) of the Onomasticon while the Tell closer to the edge of the mountains may be the biblical site. In Interpretation of Hebrew Names "Bethaisimouth, desert home or home bringing death" (90). 217. Bērōth (Beeroth). Joshua 9:17, 18:25; K. 48:8; L. 247:83. A number of towns in the Onomasticon are related to

Gabaon (K. 66:11, cf. 172:15) but even its location at el jib is contested. Here Bērōth is near Jerusalem while Gabaon is usually located with respect to Bethel. Eusebius' biblical remark on Gabaon, however, is more political and economic than geographic.

Archaeologists and geographers have had a lively debate over Bērōth and Gabaon which was not ended with excavations of el-jib. The Madaba Map is inconclusive because it requires emendation. Only erouta is written. It could be for Berouta and northwest of Jerusalem could fit our entry. But it has also been related to Capheruta which is not in the Onomasticon. For some reason Jerome has a different road than Eusebius. Procopius 1020C follows the Greek text with a Bēthōr on the road to Nikopolis (K. 30:27) at the seventh milestone. Neither say from where, but it is usually assumed from Ailia since it is "near." Jerome has Neapolis (K. 4:18) either as a correction of the Greek or because his Greek manuscript was in error. The correction could be based on Josephus Wars II 5, 16. This Latin text is one of the few using "stone" for "mile." If the Neapolis road is intended the majority of scholars fix Jerome's Beroth at el bire which has carried that name at least since the Middle Ages but as far as archaeological remains are evident it cannot be the Old Testament site. More recently it has been suggested at Tell en Nasbeh which is often identified as the Old Testament Mizpeh, and closer to the 7 miles than el bire.

On the basis of Nikopolis in the Greek text many possibilities are suggested. Some scholars give up the puzzle. It must be in the vicinity of el jib. Pritchard has no objections to Roman-Byzantine Beroth at el jib, but feels the evidence that it is the Old Testament Gabaon is determinative. Others suggest Kh 'id and Nebi Samwil. A possible solution is that the Greek text does not locate Bērōth except as in the vicinity of Gabaon which then is properly located 7 miles from ("near") Jerusalem on the Nikopolis road at el-jib. 218. Botnia (Bothnim). Joshua 13:26; K. 48:11; L. 247:85. Textual variants: Botanin (LXX) and Bothnin (Latin). The location of Old Testament and Byzantine site is probably at Kh Batneh which has the proper sherds. The "also Poteein" is omitted in the Latin text. Variant is Botenein. 219. Bētharam. Joshua 13:27; K. 48:13; L. 247:87. The first part of this entry is missing in Vatican manuscript. Curiously so is its parallel Bētharran (K. 44:19). As in the note on Livias (K. 44:17) this is possibly at Tell er Rameh. Recent Iron Age pottery in the vicinity makes it possible that it could be the Old Testament site as well. But Tel Iktanu is still to be preferred.

220. Bethnema. Joshua 13:27; K. 48:16; L. 247:89. Textual variants: Bethramta and Bethramthit (Latin). See K. 44:16 and K. 138:10. 221. Bethagla. Joshua 15:6; K. 48:18; L. 248:91. Part of the beginning of this entry is missing in the Vatican manuscript. This is not to be confused with Bēthagla (K. 8:19) in the Jordan valley. One site which the Onomasticon equates with Bēthagla is the village Agla. It is 10 miles from Eleutheropolis (K. 18:12) probably at Kh 'Ajian. Text notes turn off from main Roman road. The second site closer to Gaza (K. 62:22) called Bethagla is probably Tell el 'Ajjul, considered by some to be old Gaza (K. 63:23) but probably Eusebius is wrong in both instances for the Old Testament site. This is one of the few entries where the Latin uses "milestone." The Madaba map has

a Bēthagidea which could have confused a Delta for a Lambda and seems to fit Tell el 'Ajjul south of Gaza.

In Interpretation of Hebrew Names "Bethaglan, house of their festivities" (91). 222. Bētharaba. Joshua 15:6; K 48:21; L. n/a; Lacuna in Greek Text. Not in the Greek Vatican manuscript. Simple tribal listing. In Interpretation of Hebrew Names "Betharaba, house of earth or evening" (91). 223. Baal. Joshua 15:9; K. 48:22; L. 248:94. The same as Kariathiareim (K. 114:23). In that latter entry it is nine miles instead of ten as here on the road to Diospolis (K. 8:14), at joryat al Inab. 224. Baala. Joshua 15:11; K. 48:25; L. 248:97. The alternative is not in the Latin text but occurs in some manuscript variants. Simple tribal listing. In Interpretation of Hebrew Names "Baala, it or above" (91). 225. Balōth. Joshua 15:24; K. 48:26; L. 248:98. Simple tribal listing. In Interpretation of Hebrew Names "Baaloth, on the ascent or ascents in the plural" (91). 226. Bethphalei (Bethfali). Joshua 15:27; K. 48:27; L. 248:99.

The alternative is not in the Latin text. LXX has Baithphaleth. Textual variant is Belphalei (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Bethafelet, house of health" (91). 227. Bērsabee. Joshua 15:28, 19:2; K. 50:1; L. 248:00. The Madaba Map, following the Onomasticon and the Old Testament (Genesis 21:32, 26:33) has its limits north and south expressed by Dan and Bērsabee. "Bersabee which is now Berossaba. The borders of Jordan extend this far to the south from Dan (K. 16:6) near Paneas (K. 16:14) which forms the border to the North." This is the limit of Palestine. The west is the sea and the east Damascus (K. 16:4), Bostra (K. 66:3), Petra (K. 142:7) and Ailath (K. 34:25). These limits for Eusebius and the Madaba map may come from Josephus' Wars I, 12, 1. The location twenty miles south of Chebron (K. 6:8) is repeated in Jerome's Epistle 103:32. This is about six miles short of the present Beersheba. The derivation of the name is reported in K. 166:20 which also notes it to be in the Geraritikē. The Geraritikē has wells (K. 166:21, 24; and K. 168:3).

Bersabee was an administrative headquarters of the Negev region. It is called a large village in Eusebius, with a garrison in Notitia Dignitatum (73:18). Ruins of the Roman fort have been found. In Questions on Genesis21:30 Jerome called it an "oppidum." A camp seems to be on the Madaba map about 20 miles from Chebrōn to the south. Jerome notes a political and military reason why a town could be allotted to two different tribes. In Interpretation of Hebrew Names "Bersabee, well of abundance and seven wells" (63) and "Bersabee, well of abundance" (63). 228. Balaam (Balam). Joshua 15:29; K. 50:13; L. 248:12. Simple tribal listing. See K. 48:25. 229. Baskōth (Bascath). Joshua 15:39, 19:2; K. 50:14; L. 248:13. Simple tribal listing. In Interpretation of Hebrew Names "Basecoth, soft fat or defecation" (91). 230. Bethdagōn. Joshua 15:41; K. 50:15; L. 248:14. Textual variant Bēdagōn and Kai paradagōn (Greek) a scribal error for the contemporary site.

On the Madaba Map is a Bēthodegana which could be the present Kh Dajun retaining part of the name and fitting Eusebius' location if the road runs from Ioppa (K.110:24) to Diospolis (K. 8:14) rather than from Iamnia (K. 106:20). It is off the Roman road. The Roman-

Byzantine site must be at Beit Dajun. The Greek kepara or kapher reflect the Hebrew kapher for "village" (cf. 52:21). In Interpretation of Hebrew Names "Bethdagan, house of wheat" (91). 231. Bēthalōth. Joshua 15:59; K. 50:17; L. 248:16. Simple tribal listing. This seems to be a scribal error for Bethanōth and is located near Chebrōn is Bethenim (K. 94:20). Out of order and suspect. In Interpretation of Hebrew Names "Bethanoth, house of prediction" (91). 232. Bēthphou (Bathaffu). Joshua 15:53; K. 50:18; L. 248:17. Textual variant Bethtaphou (Greek) follows the MT. This entry is about the same as Tapphou (K. 98:7) but may be mixing up two Old Testament sites. It is on the road to Egypt on the border of Palestine beyond Raphia (only mentioned here) but before Rinokoura (K. 148:3). The site is perhaps near Sheih Zuweiyd. Raphia is another change point on the Roman-Byzantine itineraries and is probably at Tell Rifah. The Madaba map has a Raphia to cover this point on the sea as well as an inland city. Just below it is the wording on the map "Border of Egypt and Palestine."

In Interpretation of Hebrew Names "Beththafue, house of apple tree not evil, but we understood a tree" (91). 233. Betharaba. Joshua 15:61; K. 50:21; L. 248:20. Hexaplaric information only. Vatican manuscript faulty in several spots here. In Interpretation of Hebrew Names "Betharaba, house of many or grand" (91). 234. Beesthara. Joshua 21:27; K. 50:22; L. 248:21. Summary of biblical information. On Basanite see K. 44:11. Out of order. 235. Bethaun. Joshua 18:12; K. 50:24; L. 249:23. Cf. the etymology and identification with Baithēl in K. 43:3. LXX has Baithōn. On Gai (K. 4:27). The identity of the two is not clearly accepted in K. 66:8 where Gai is near Bēthaun and Beithēl. Some suggest it is the enigmatic ruin of et Tell. If Eusebius knew a real location with late occupation it could be Tell Mirjam. For Machmas see K. 132:3. Jerome has confused the issue of location by adding Bethel (K. 51:23) but refers to the previous identification.

In Interpretation of Hebrew Names "Bethauen, home of futility" (90). 236. Baliloth. Joshua 18:17; K. 50:26; L. n/a; Lacuna in Greek Text. This entry is not in the Vatican manuscript. Simple tribal listing which has a G not a B in the MT and may be same as Galeilōoth of K. 70:17. 237. Bethsour (Bethaur). Joshua 15:58; K. 52:1; L. 249:25. Textual variants: Bedsour (Greek), Bethsor and Bethsoron (Latin). All the witnesses combine Philippos' well with Bethsour (Acts 8:38). In the Madaba map they are adjacent: "Bethsoura, the shrine of Philip where they say Candacē the eunuch was baptized." This follows the error of the Greek which confused the name of the queen with that of her eunuch. Jerome corrects this. The pilgrim texts note the well of Philip at Bethasora, fourteen miles from Bethleem (Itin. Bourd. and PTT I, 21). The road to Gaza went by the well. "From there she turned to the right through Bethsur and came to Escol" (Jerome's Epistle 108:11 (Paula PPT I, 9). It is the border of Juda and Edam.

The Madaba map and Eusebius point to the vicinity of modern Beit sur. Since Kh et Tabeiqah the Old Testament site has no Byzantine or Roman remains and was apparently abandoned in the second century before Christ, the Burj es Sur may be the Onomasticon's Bethsōrō. The well is 18 miles from Jerusalem. The Burj is to the west as Paula noted. The

"other" Bethsour is also linked with Iouda. The distance from Eleutheropolis (K. 18:12) is missing from the Vatican manuscript. This site is not identified but could be deir esh shur. In Interpretation of Hebrew Names "Bethsur, house of strength" (91). 238. Boon. Joshua 18:17; K. 52:6; L. 249:31. Simple tribal listing. 239. Bēthalōn. Joshua 18:19; K. 52:7; L. n/a; Lacuna in Greek Text. The first part of this entry is missing in the Greek Vatican manuscript. A variant is Betholon (Latin). Simple tribal listing plus Hexaplaric data. Not in MT of Hebrew.

240. Bēthagla (Bethalla). Joshua 18:19, 21; K. 52:8; L. 249:32. A simple tribal listing cf. K. 48:18, K. 8:11. 241. Bērōth. Joshua 18:25; K. 52:9; L. n/a; Lacuna in Greek Text. This entry is not in the Vatican manuscript. A simple tribal listing cf. K. 48:9. 242. Bola. Joshua 19:3; K. 52:10; L. 249:33. Textual variant Bala (Latin). Simple tribal listing cf. K.130:6. 243. Bathoul. Joshua 19:4; K. 52:11; L. 249:34. Simple tribal listing. In Interpretation of Hebrew Names "Bethula, virgin" (91). 244. Bēth. Joshua 19:5; K. 52:12; L. n/a; Lacuna in Greek Text. This entry is not in the Vatican manuscript. Variant Bethis (Latin). Simple tribal listing. 245. Baaleth. Joshua 19:8; K. 52: 13; L. 249:35. Simple tribal listing cf. K. 54:20. 246. Bērammōth. Joshua 19:8; K. 52:14; L. 249:36. The Greek has separated the previous entry and this one differently. At times the Beer is the suffix to Baaleth and at times prefix to Ramoth.

Simple tribal listing. In Interpretation of Hebrew Names "Beram, well of the heights" (91). 247. Bēthlabaōth. Joshua 19:6; K. 52:15; L. n/a; Lacuna in Greek Text. This entry is not in the Vatican manuscript and is out of order in the text. Simple tribal listing cf. K. 122:4. In Interpretation of Hebrew Names "Bethlebaoth, house of coming" (91). 248. Bethleem. Joshua 19:15; K. 52:16; L. 249:37. A simple tribal listing plus a note to distinguish it from the more renowned Bethleem of Iouda (K. 42:10). The note may be an addition. This other Bethleem according to Jerome's Commentary on Matthew 2: 5 is in Galilaea. 249. Bēthphasis (Bethfases). Joshua 19:21; K. 52:18; L. 249:39. Textual variant in Vatican manuscript has this listed for Iouda not Issachar. In Interpretation of Hebrew Names "Bethfese, house of the flowing mouth" (91). 250. Batnai (Batnae). Joshua 19:25; K. 52:19; L. 249:40. Textual variant for contemporary village Bebeten (Greek).

The site is really unknown despite many suggestions. Name recurs in Abtun southeast of Acre Ptolemais (K. 30:10) is Akehō and is a territory or a region. 251. Bēthdagōn. Joshua 19:27; K. 52:21; L. 249:42. Textual variants: Bēthphagōn (Greek) and Bethdago (Latin). Simple tribal listing cf. K. 50:15. Jerome gives a second reason why a site could be listed for two tribes (cf. K. 50:10f.). It could be a different town and in the Nablus area, either Ras ed Diyar or Shuweiha. 252. Bēthaemek (Bethemec). Joshua 19:27; K. 52:23; L. 249:44. Symmachus note plus late gloss on tribal history. 253. Bēthanatha (Bethana). Joshua 19:38; K. 52:24; L. 249:45. The text has confused several sites. But clearly 'anin is intended cf. K. 30:5, K. 26:9, 13. Note the caution on healing baths, almost a rumor. In Interpretation of Hebrew Names "Bethanath, house of humiliation or house of answering" (91). 254. Banē. Joshua 19:45; K. 54:1; L. 249:48.

Simple tribal listing that perhaps should be combined with the next into one entry. 255. Barakai (Barac). Joshua 19:45; K. 54:1; L. 249:49. Textual variant Bare (Latin) and in Greek for the contemporary site Barēka and Barba. LXX has Barak. Eusebius' identity of the Old Testament site errs, but he intended barqa near Ashdod. JUDGES 256. Bezek (Bezec). Judges 1:4; K. 54:5; L. 249:52. Two sites about a mile apart are clearly the Onomasticon's Bezek. One was a Roman road station. Perhaps Kh Ibziq and Kh Jebrish with good Roman and Byzantine sherds. But which of these has any Iron Age pottery needs study so the Old Testament site is elsewhere. Perhaps this site moved three times as did Nimrin (see Introduction). 257. Bēthsan. Joshua 1:27; K. 54:8; L. 249:55. This is a famous city of Palestine in the Jordan Valley (K. 16:2). The identity of Bethshan with Skythopolis is clearly made. It is used as a referent by the Onomasticon and has been well excavated at Tell el Husn, near Beisan revealing heavy third to sixth century occupation (see Appendices VII and VIII). There was a bishop present at the Council of Nicea. The road from Skythopolis to Neapolis (K. 4:28) was important to Eusebius (K. 26:23, K. 34:23, K. 54:7, K. 100:13 etc.). The eastern portion toward Damascus (K. 76:4) is not mentioned as frequently.

The etymology is added almost as a later gloss and without the usual formula (I Samuel 31:10 and I Kings 4:12). In Latin it is both urbs and oppidum (cf. K. 10:25 and Appendix I). 258. Bethsames. Joshua 1:33; K. 54:11; L. 249:59. In K. 32:26 it is Bethsamys (cf. 158:20) located at 'ain Shema. A garrison was located there according to Notitia Dignitatum (73:22). The 10 miles marks turn off from the main road. In Interpretation of Hebrew Names "Bethsames, house of the sun" (110). 259. Bathma (Bethnath). Judges 1:33; K. 54:11; L. 250:62. In LXX Baithanath. A simple biblical report. 260. Bethsames. Judges 1:33; K. 54:16; L. n/a; Lacuna in Greek Text. This entry is missing in Vatican manuscript by simple haplography. This is to be distinguished from the one above in K. 54:11. 261. Baalermōn. Judges 3:3; K. 54:18; L. 250:64. Simple biblical reference (cf. K. 20:9). Note Jerome's use of Allofylorum rather than translating to Filistine (see Appendix I).

262. Baleth (Baaleth). Judges 19:44; K. 54:20; L. 250:66. Textual variants: Baalōn and Gebeelan (LXX) and Baalech (Latin). Simple tribal listing which seems to be out of order (cf. K. 52:13). In Interpretation of Hebrew Names "Baaloth, on the heights or heights in the plural" (91). 263. Bethbēra. Judges 7:24; K. 54:21; L. 250:67. Etymology plus simple biblical note. Perhaps reference to the fords of the Jordan (cp. K. 54:26 below). 264. Bēthasetta. Joshua 7:22; K. 54:22; L. 250:68. Variants Betthasetta (LXX) Bethtasetta and Bethasepta (Latin). Simple biblical note. 265. Balanos (i.e., oak of) Sikimōn. Judges 9:6; K. 54:23; L. 250:69. This is the oak of Sychem (K. 150:1 and K.158:1) near Neopolis (K. 4:28) at Tell Balata. The grave of Joseph is still pointed out south of Balata. The Madaba map indicates the "shrine of Iosēph." Another oak is recorded in K. 42:6 and the terebinth in Sikimos in K. 164:11. Out of order, so this or next entry is suspect.

266. Borkonneim (Borconni). Judges 8:7, 16; K. 54:25; L. 250:71. Simple Hexaplatic information, repeated by Procopius 1069A. Not a place. 267. Bēra. Judges 9:21; K. 54:26; L. 250:73. The Onomasticon locates the Old Testament site in the wrong region. The Byzan-

tine Bera is probably Kh el Bireh near 'ain shems. Bera of Old Testament is in the area of Bethbera (K. 54:21 above). 268. Baalthamar. Judges 20:33, 16; K. 56:1; L. 250:75. Textual variant for the contemporary site Bethamari (Latin). Apparently the Onomasticon locates this near Tell el Ful a little village for Jerome which may be Ras et Tawel where there are Byzantine remains. Uncertain! In Interpretation of Hebrew Names "Baalthamar, having palms" (99). KINGS 269. Bēthchōr (Bethchur). I Samuel 7:11f.; K. 56:5; L. 250:79. Simple biblical notation. Onomasticon equates this with Ebenezer (I Samuel 7:12 and cf. K. 32:24 above). In Interpretation of Hebrew Names "Bethcar, house of lambs or house of lamb" (103).

270. Bama. I Samuel 9:12; K. 56:7; L. 250:81. Simple biblical note plus Hexaplaric information. The Aquila meaning is more exact than Jerome's Interpretation of Hebrew Names "Rama in which" (103). 271. Bōsēs. I Samuel 14:4; K. 56:10; L. 250:84. Simple biblical note. As is frequently the case Jerome refers to Hebrew Questions but nothing new is given there, suggesting this is not the Church Father's reference for more information but a marginal gloss cross-reference. In Interpretation of Hebrew Names "Boses it flourishes in it or precipitous" (103). 272. Basōr (Besor). I Samuel 30:9; K. 56:11; L. 250:85. Simple biblical note. There are several wadies or torrents listed in the present text of the Onomasticon which were probably not original with Eusebius. It is difficult to distinguish the two Greek words being used (cp. K. 92:10, K. 102:19, K. 116:23, 25, K. 118:11, K. 160:2. K. 168:15,20, K. 174:16 etc.).

In Interpretation of Hebrew Names "Bosori, announcement or flesh" (103). 273. Bōrasan. I Samuel 30:30; K. 56:12; L. 250:87. Textual Variant Bōsasan (Greek). Simple report on David's spoils (cf. K. 34:13). 274. Baoureim (Baurim). II Samuel 3:16; K. 56:13; L. 250:88. Simple biblical note. In Interpretation of Hebrew Names "Baurim, choices" (106). 275. Baalasōr. II Samuel 13:23; K. 56:15; L. 250:89. Simple biblical quotation. The Greek omits "sheep" and perhaps can be emended. In Interpretation of Hebrew Names "Balasor, having arrows of light or ascent of the hall" (106). 276. Bēthmacha. II Samuel 20:14; K. 56:17; L. n/a; Lacuna in Greek Text. This entry is missing in Vatican manuscript (cf. II Kings 15:29). The Latin suggests it is to be identified with Macham 8 miles from Eleutheropolis (K. 18:12) possibly at Kh Mekeuma. Not the Old Testament site. In Interpretation of Hebrew Names "Bethmacha, house of ground or of forum or of tax" (106).

277. Balth (Balaath). I Kings 9:18; K. 56:20; L. 250:91. LXX has Balath. Simple biblical note. 278. Baithsarisa (Bethsarisa). II Kings 4:42; K. 56:21; L. 250:92. Textual variant Baithsarisath (Greek). In the region of Diospolis (K. 8:14) is the Thamnitikē (K. 24:4). At the proper distance for turn off from main road is Kh Sirisiah and a bit farther on the Old Testament site at Kefr tilt, which retains the name. In Interpretation of Hebrew Names "Baalsalisa, having three" (114). 279. Baithaggan (Bethagan). II Kings 9:27; K. 56:24; L. 251:95. Simple biblical entry. Perhaps not a proper name. In Interpretation of Hebrew Names "'Bethagan, house of the garden." 280. Basekath (Bazeoath). II Kings 22:1; K. 56:25; L. n/a; Lacuna in Greek Text. This entry is not in the Greek Vatican manuscript and is out

of the proper order and therefore is suspect as a late intrusion. LXX has Basourōth but the spelling of Onomasticon is closer to MT.

281. Baithakath (Bethacath). II Kings 10:12; K. 56:26; L. 251:96. Textual variant Bazechath (Latin). The region of Samaria or the Samaritans is frequently mentioned in the Onomasticon. In this instance it said to be in the area of village dependent upon Samaria (K. 162:13). Legeōn is here called an "oppidum" in Latin (cf. K. 10:25 and Appendix). This village is located by reference to Legeōn (K. 14:21) and a similar sounding name is still to be heard at Beit Qad east of Jenin. It is probably not the Old Testament site. The Vulgate and other versions do not have a proper name here. It has "chamber of the shepherds" (cf. Hexaplaric data also with more detail in Latin). 282. Baithannē (Baenith). II Kings 17:30; K. 58:3; L. 251:99. The Latin gives only one form for this entry which appears in several variations in the Greek and LXX. A simple biblical fact is presented.

283. Bublos (Byblus). Ezekiel 27:9; K. 58:5; L. 251:1. This is almost out of the geographical limits of the Holy Land. It is the most northern identifiable site in the text. It is listed as a Phoenician city but it is unclear whether this refers to biblical or Byzantine terminology, probably the earlier. The Tabula Peutinger has it seven miles from Beirut and 206 from Aelia. The distances are not quite correct but the present well-excavated site seems to be intended. It is never used for any other purpose in the Onomasticon. The difference comes to the vicinity of Nahr Qelb. 284. Boubastos (Bubastus). Ezekiel 30:17; K. 58:7; L. 251:3. Textual variant Boubatos (Greek). This is out of the area of the Onomasticon's interest in the Holy Land. Perhaps most of the entries from the prophetic books are suspect as incidental addenda by a later editor. Other sites in Egypt are K. 80:11, K. 134:4, K. 148:3, K. 162:17, K. 164:23,24.

In Interpretation of Hebrew Names "Bubastus, mouth or lip of experience" (13). 285. Bōz. Jeremiah 25:23; K. 58:8; L. 251:4. Textual variant Bōzan (Greek). This is just on the edge of the limits of the Holy Land as defined by the Onomasticon. In Interpretation of Hebrew Names "Buz, despising or contempt" (126). 286. Bēl. Jeremiah 50:2; K. 58:9; L. 251:5. Another of the "idols" included by a later editor among the place names (cf. K. 36:15 and Appendix II). In Interpretation of Hebrew Names "Bel age" (126). THE GOSPELS 287. Bēthsaida. Matthew 11:21; K. 58:11; L. 251:7. Textual variants: Bethsaidan (Latin) and also Genesar and Genessareth (Latin). The location is given largely from the New Testament. In Joseph Wars II, 9, 1 and Antiquities XVIII, 2, 1 he notes it was later also called Ioulias after Augustus' daughter. Formerly only a village it seems to be raised in status. In the New Testament it is called both terms (Matthew 8:26 and John 1:44). Probably et Tell on northeast side of the Sea of Galilee with the port at Kh el 'Araj (cf. John 1:44).

Galilaia is the northern portion of the land west of the Jordan (K. 72:18). It includes the hill country above the great plain and is sometimes "upper" and "lower" in the LXX and Vulgate. In Onomasticon it includes Bēthsaida, Capharnaoum (K. 120:2), Nazareth (K. 138:24) and Chorazein (K. 174:23). Gennēsaritis is used only twice in the Onomasticon (cf. K. 120:2). The term Tiberias is preferred (cf. K. 16:1). In Interpretation of Hebrew Names "Bethsaida,

house of fruits or house of hunters" (135). 288. Bēthphagē (Bethfage). Matthew 21:1; K. 58:13; L. 251:9. The conclusion of this entry and the beginning of the next are missing in the Greek Vatican manuscript but properly supplied from the Latin. Traditionally this is located at Kefr et Tur where the Palm Sunday processions begin, coming down the Mt. of Olives (jebel et Tur) in Bible and Onomasticon as a referent (K. 58:16, K. 74:17, K. 118:19, K. 175:28). There was intense Roman-Byzantine occupation on the area from 2nd BC to 8th A.D. Eusebius describes the Mt. of Olives in other writings also as in Vita Const. iii, 41; Laud. Const. IX, 17 and Demonstratio Evangelica IV, 18, etc.

In Interpretation of Hebrew Names "Bethfage, house of the mouth of the valley or house of cheeks" (135). 289. Bēthania. Matthew 21:17; K. 58:15; L. 251:10. The continued identity of Bethany in the present Arabic el 'Azariyeh is uncontested. It is on the Mt. of Olives approximately two miles from Jerusalem. The present Arabic name is an approximation of the late Byzantine Lazarium. The church known by Jerome (K. 59:17), but not by Eusebius, has been excavated (Note on other churches K. 7:3). The older city is up the slope farther near the medieval tower. Paula (Migne, Patrologiae Graecae Cursus Completus 22, 888) following the Lord went from Bethany to Bethfage (K. 58:13). The later pilgrims point to both a church and a place of the tomb (John 11:1). 290. Bēthaabara (Bethabara). John 1:28; K. 58:18; L. 251:12. Textual variant Bethtabera (Latin).

This place is sometimes called the "other Bethany," or the "Bethany across the Jordan." The location is not precisely given, possibly because it was as well know as the previous New Testament villages to the authors. Origen probably began the written tradition of Bethaabara combining the crossing of the Israelites into the Promised Land and the baptism of John. Jerome and Eusebius follow this East bank tradition which by the time of the Madaba map had come to the present traditional location on the West bank near Bethagla (K. 8:19). Madaba map reads, "Bēthabara the place of St. John the Baptist." Origen in his Commentary on John writes, "But the place named Bethania is across the Jordan. It is said that a Bethabara is pointed out beside the bank of the Jordan where as it is reported John Baptized" (Migne, Patrologiae Graecae Cursus Completus, 14, 269). Perhaps Kh el Medesh near the Wadi Nimrin is the place. Some believe the Madaba map refers to two locations, but the influence of Origen and Eusebius is still seen. On the tradition of Ainon for place of Baptism see K. 40:1.

The "brothers" of course mean in general Christians, but it is unclear whether loutron refers to general bathing, liturgical renewals of baptism or the original baptism of each Christian. In spite of Constantine there are only three Christian "towns" in the Onomasticon: Anaia (K. 26:14, Ietheira (K. 108:3) and Kariatha (K. 112:16). 291. Bēzatha (Bethsaida). John 5:2; K. 58:21; L. 251:15. Textual variants: Bethesda (Latin), Josephus has Bezatha. Eusebius again follows Origen (Migne, Patrologiae Graecae Cursus Completus 14, 269) in his description of the twin pools and in the general location. The pools apparently gave their name to the quarter of the city. The Church of St. Ann is in the general area of the church on the Madaba map. This explanation is curious. Such explanations are not common in

the Onomasticon. In Eusebius only one of the twin pools is involved in the miracle. The pilgrims report similar happenings. "There are in Jerusalem two large pools at the north side of the temple, that is one upon the right hand and one upon the left where were made by Solomon; and further in the city are twin pools with five porticoes which are called Bethsaida. There persons who have been sick for many years are cured; the pools contain water which is red when it is disturbed" (Itin. Bourd. PPT 1, 20).

# SECTION G

GENESIS 292. Gaiōn (Geon). Genesis 2:13; K. 60:3; L. 251:24. This entry is out of the geographical range of the Holy Land as perceived in the Onomasticon just as entries appearing first in A and B sections also. This is a river which makes it doubly suspect. The information is dependent on Scripture and Josephus. ”Lastly (of the 4 rivers in Paradise) Geon which flows through Egypt means ’that which wells up to us from the opposite world’ and by the Greeks is called the Nile” (Antiquities I, 1, 3). For another such river see K. 82:7, K. 164:7, and K. 166:7). In Interpretation of Hebrew Names ”Geon, breast or broken off” (66). 293. Gomorra. Genesis 10:19; K. 60:5; L. 251:26. Biblical information on the Pentopolis of Sodom (K. 150:10). Jerome in Hebrew Questions seems to suggest the vicinity of the hot springs of Callirhoe (14). In Interpretation of Hebrew Names he notes that the Latin G is not here but rather a vowel should be used to begin these words (cf. his note on Gader (K. 63:4). ”Gomorra, fear of the people or sedition” (67).

294. Gerara. Genesis 20:1; K. 60:7; L. 251:28. Procopius 309C follows the first sentence almost exactly but shortened the remainder into ”a royal city of the Phylistiems located between the deserts of Sour and Kadēs.” The Madaba map also follows Eusebius ”Geraraonce a royal city of the Phylistia and the southern border of the Chananaia thence the salton Geraritikon.” Gerara is located from Eleutheropolis (K. 18:12) in the southwest area of Palestinē. A vignette on the Madaba map fits the legend and the Onomasticon’s information. The name is still to be found at Kh Um Jerrar but this is not the location for either the Old Testament site or that of the Onomasticon. The biblical site is possibly at Tell Abu Hureira. Eusebius does not say if he knows a village or city existing there in his day so he could have had this tell in mind. But if a Byzantine town is needed it may be Tell ash Shari’a on the wadi of the same name which is largely a Roman-Byzantine site.

The area was named for the city back in patriarchal times (Genesis 26:1). It is on the border of Chananite territory (Genesis 10:19). The Geraritikē is probably the same area south of the region of Eleutheropolis and west of the Daroma (K. 26:10) or Negeb (K. 136:14). It may be parallel to Barsama a military area. Later this was a bishop’s seat. Apparently Sur is the southern and western portion of the Sinai Peninsula (K. 152:6). Kades (K. 112:8) is central and eastern while that belonging to the Saracees is the northern caravan area which in Transjordan probably extended to the Syrian Desert (K. 118:21 and K. 124:10). The biblical

information is here summarized from I Samuel 15:7, Exodus 15:22, and Numbers 27:14. In Interpretation of Hebrew Names "Gerara, he saw a chewing of the cud or a garden wall" (66). 295. Galaad. Genesis 31:21; K. 60:15; L. 252:36.

Originally the area was just south of the Jabboq. In the widest use as in the Onomasticon it included all the Transjordanian territory ever claimed by ancient Israel. Procopius 1060B has, "Galaad is located back of Phoenikē and Arabia, linked with the Libanon and extending through the desert beyond the Iordan Peraia (to Petra?). Here Sēon the Amorite dwelled. It was received by the two half tribes. In Jeremia it says, "You are to me like the peak of Lebanon." There is also a mountain Galaad with a city set upon it which Galaad the son of Macheir, son of Manassē took from the Amorites." Jerome in Commentary on Ezekeil 14:18 writes, "Galaad, which is connected by hills with Mt. Leban fell by lot to Ruben and Gad and the half tribe of Manassē. It is back of Phoenice and Arabia. To this mountain Jacob came fleeing from Charran and was caught by Laban. Jeremia says of it, 'Galaad, you are to be the beginning of Libani.' Galaad the son of Machir, the son of Manassē took this from the Amorites." Jerome repeats this in Commentary on Jeremiah 22:6.

The hill country today includes a jebel jel'ad which is near Kh Jel 'ad, the probable town Eusebius had in mind. It has Roman-Byzantine sherds but the Old Testament site must be elsewhere. The biblical information is from Deuteronomy 3:16, Joshua 13:8.11, Jeremiah 22:6 and Numbers 32:39. Charran although out of the Onomasticon's area is discussed in K. 170:23. There is a Latin variant Charris. Mesopotamia is probably here used as the Roman province which includes Euphratēs (K. 82:7, Phathourra (K. 168:22) and the above Charran (K. 170:23). Arabia is confusing in the Onomasticon since it is not always the Roman province. Different editors may be using it differently. Libanon (K, 10:24), Iordan (K. 104:20) and Petra (K. 142:7). In Interpretation of Hebrew Names "Galaad, heap of evidence or migration of evidence" (67). 296. Gader. Genesis 35:21; K. 62:5; L. 252:45. Textual variant Adda (Syriac). A simple biblical report. Apparently in K. 68:11 the Onomasticon confuses this with the Canaanite royal city. The Tower or Migdal is in the Chebrōnrea (K. 43:23). In Hebrew Questions Jerome locates it near Bethleem (43). Jerome's text frequently makes note of transliteration problems from Hebrew to Greek and Latin.

297. Gethem (Gethaim). Genesis 36:35; K. 62:7; L. 252:47. Textual variants: Gethea (Greek), Gethhthaim, and Adda (LXX). Here Idumaia is identified with the Gebalēne (cf. K. 26:10 and K. 102:23). Gethem without the G in Hebrew is Avith but location still unknown. 298. Gesem. Genesis 45:10; K. 62:10; L. 252:50. Textual variant Gesen (Latin). This is also out of the geographical area of the Holy Land. In Interpretation of Hebrew Names ""Gesen, approaching flatteries or vicinity" (67). But, "If as in our codices the final M is written Gesem, which doesn't please me at all. it signifies fall land" (49). NUMBERS AND DEUTERONOMY 299. Gasiōn (Gaber). Numbers 33:35; K. 62:13; L. 252:53. Cf. K. 36:1. The Onomasticon has only a report on Asian not personal identification. Cf. the Latin variants Esaiam and Aialam and cf. also Deuteronomy 2:8. 300. Gai. Numbers 33:44; K.

62:17; L. 252:57. Gaia is called a city of Petra (K. 142:7) but lacks any other identification or location.

301. Gelmōn Deblathaeim (Gelmōn Deblathaim). Numbers 33:46; K. 62:19; L. 252:59. Biblical note on the station but a different formula from the usual. Also out of order. 302. Gadgad. Numbers 33:23; K. 62:20; L. 252:60. Another note on the station. Probably a confusion of Dibongad (K. 76:23) Numbers 33:46. 303. Gaza. Deuteronomy 2:23; K. 62:22; L. 252:62. Gaza has always been a significant or famous city of Palestine. It once formed the border of the Chanaanites (Genesis 10:19). It was one of the Philistine cities (K. 22:6, 11, 15 and K. 68:4). They (foreigners-Philistines usually) were not driven out by Israel (Joshua 15:47, Judges 1:18) The Madaba Map locates Gaza and describes it as a splendid town with columned streets and a basilica. Tabula Peutinger locates it 15 miles from Askalon (K. 22:15). It had suffered under Diocletian but had a bishop at Nicea (Historia Ecclesiastica VIII, 13, 5). The region of Gaza was important in the Onomasticon and the Roman road system (cf. Jerome's Epistle 108:11). The city is probably still ghazzeh.

The Greeks and after them, Jerome, seems to have distinguished another older Gaza. Jerome for some literalistic theological reasons does not expect such a splendid city to still exist after all the prophetic woes pronounced against it. Some suggest this old site was Bethaglaim (K. 48:19). In Interpretation of Hebrew Names "Gaza his strength" (66) and "Gaza strength, but probably one should know that the Hebrews do not have as the first letter a consonant, but the word begins with a vowel and is pronounced Aza" (87). 304. Gergasei (Gergasi). Deuteronomy 7:1; K. 64:1; L. 252:68. Textual variants: Gergesa (Greek) and Gargasi (Latin). This is equated with an important city in Arabia (Coele Syria) called Gerasa. Some falsely equate it with Gadara (K. 74:10). Both were cities of the Dekopolis (K. 80:16). The equation with Gerasa, probably modern Jerash, seems more correct than with the city Galaad (K. 62:2) since the Onomasticon locates it as near Galaad (Josh 12:5). This Gergasei is distinct in the Onomasticon from the New Testament site (K. 74:13) (cf. Mark 5:1).

Gerasa has been well excavated to become known as the "Pompeii of Palestine." According to the Onomasticon the Jabbok flowed between it and Philadelphia only four miles from Gerasa (K.102:22). Many villages depended on it in Roman-Byzantine times. In Interpretation of Hebrew Names "Gergesaeum, attached to the farm" (87). 305. Gadgada. Deuteronomy 10:7; K. 64:5; L. 253:73. A simple entry with no real identity or location (cp. Gadgad (K. 62:20)). Either this or the next entry out of order and suspect as late additions. 306. Gaulōn or Gōlan (Gōlam). Deuteronomy 4:43; K. 64:6; L. 253:75. The city gave its name to a region in Roman times, but is not used as such by the Onomasticon since it apparently overlaps the region Batauaia (K. 44:10). The city may possibly be located at Sahem el Jolan cf. Joshua 20:8. See previous entry. In Interpretation of Hebrew Names "Gaulon, his rolling about" (87).

307. Gaibal (Gebal). Deuteronomy 11:29; K. 64:9; L. 253:79. Textual variant Gebal (Greek). This and the following entry can be treated together. The Onomasticon begins by record-

ing the simple biblical information here. The generally accepted tradition is to follow the Samaritan tradition as given here. The two mountains are on either side of Neapolis (K. 4:28) and are Jebel es-Slamiyeh and Jebel et Tur. The Madaba Map reflects this tradition by having them near Shechem (K. 150:1) called Garizin and Gōbel. The pilgrims also recognize this identity. "At Neapolis is Mt.Agazaren where the Samaritans say Abraham brought the sacrifice. And to ascend up to the summit are 300 steps. At the foot of the mountain is located a place by the name of Shechem" (Itin. Bourd. PPT I, 18). Zeno and Justinian built churches on Garizein according to Procopius Buildings V, vii, 5-17. Excavation of this area is going on.

But Eusebius and Jerome prefer to follow an anti-Samaritan location. The Madaba map hesitates between the two opinions and so locates Gebal Garizeini near Ierichō (K. 104:25). The use of the LXX names in Ierichō region and the Aramaic in the Neapolis area may signify some preference. Since Josephus and the later Byzantines had the correct tradition, this rabbinic tradition must have developed in the late first and early second centuries. Procopius 905C is also confused: "This is situated at the Eastern part of Ierichō beyond Galgal" and he continues by denying the Samaritan tradition. Yet in 908A he seems to accept the Samaritan location and tradition. The two mountains near Jericho are probably those above Aqaba jabr sometimes called Tyros and Thrax. The Roman road to Jerusalem passed between them. In Interpretation of Hebrew Names "Gebal, ancient abyss or stone building" (87). 308. Garizein (Garizin). Deuteronomy 11:29; K. 64:16; L. 242.

See previous entry. In Interpretation of Hebrew Names "Garizin, division or stranger" (87). 309. Golgol or Galgal. Deuteronomy 11:30; K. 64:18; L. 253:88. Textual variants: Golgōn and Galgan (Greek). The argument of the previous two entries is continued here in Greek and developed by Jerome. A Galgal could be located near Neapolis on the basis of the text quoted (K. 66:7) but the Onomasticon uses the Galgala (K. 64:24) on the Jordan to move mountains. In Interpretation of Hebrew Names "Galgal, wheel or revelation" (87). 310. Gai. Deuteronomy 34:6; K. 64:21; L. 253:91. This is not a proper name. It is equated with Bēthphogōr (K. 48:3) with Beth translated "house" of Phogor (K. 168:7, 25). On the Madaba map there is "AIA" which could be related to Bethpeor. The general area could include the Gai near Petra as in K. 62:17 but it probably does not. The Gai of K. 66:8 is the same as Aggai (K. 4:27).

Here and in K. 70:1 it is better simply "valley." In Interpretation of Hebrew Names "Gai, chasm" (87). JOSUE 311. Galgala. Joshua 4:19; K. 64:24; L. 253:94. Textual variant. The distance is omitted in the Greek Vatican manuscript. Gilgal has been a problem for the Onomasticon's editors, pilgrims and modern scholars. "East of Jericho" is a biblical reference not a contemporary geographical one (cf. Joshua 5:11f., Joshua 15:7, I Samuel 7:16, Amos 5:5, II Kings 2:1, and 4:38 etc.). Even if it were being used the quadrant NE to SE could be involved. But the location two miles from Ierichō does not include direction or road. The Madaba map locates it slightly NE of Jericho and records "Galgala also dōdekalithon" (12 stones). Procopius 1009C records the etymology "wheel" and the location at second mile

from Ierichō. The 12 stones were said to be visible according to K. 46:20 and Procopius reaffirms this evidence. Paula only contemplated the "field" of Gilgal on her way from Jericho to the Jordan (PPT 1, 4 cf. Jerome's Epistle 108, 2).

Biblical Gilgal is not certain but the measurements of Josephus and Eusebius taken from tubul abu Aliviq (New Testament Jericho) suggest Tell es Sultan was the revered site of Gilgal, the "hill of foreskins" where stones were pointed out. The Galgala near Bethel could be the same- on the road to Bethel- or it could be one of sites in the hill country related to Garizein and Gaibal (cf. K. 64:18). 312. Gai. Joshua 7:2; K. 66:8; L. 253:2. Textual variants: Bēthaunōn (Greek) and Bethan (Latin). The same as Aggai (K. 4:27) probably already in the 4th century the tradition was settled on the ruined place et Tell. In this entry the identity of Bethayn with Baithēl is not made clear (K. 43:3 and Joshua 12:9). 313. Gabaon. Joshua 9:9ff.; K. 66:11; L. 253:6. The complications on Gabaon have been noted in discussion of Bērōth (K. 48:9). It is further complicated here by 4 miles west of Baithel (K. 40:20). Both the Latin of Jerome and Procopius 1020C accept this reading. This would make the Gabaon in Onomasticon near Ramallah. In the Onomasticon Gabaon, Rama, Galgala, Ailon and Aggai are near Baithēl (cf. Joshua 10:2, 18:25, 21:17; I Kings 3:4).

The Madaba map has a Gabaon at the location generally preferred for the Old Testament site el jib. In Interpretation of Hebrew Names "Gabaon, hill of walls" (94). 314. Gaibe (Gaba). Joshua 18:24; K. 66:17; L. 254:13. Textual variants: Gabaa (LXX), Gebe (Latin) and Gabe (Syriac). A simple biblical note (Joshua 21:7) but it is out of order. The last part has been emended from the Latin since it is missing in the Vatican manuscript along with the first part of the next entry. However, Hebrew, Greek and Latin names with G-B are all confused in parts of all the versions. 315. Gazer. Joshua 10:33; K. 64:19; L. 254:14. The first part of this entry is missing in Vatican manuscript along with the end of the above. A summary of biblical information from Joshua 21:21, I Kings 9:17, Joshua 16:10, and Judges 1:29. Josephus, Eusebius and the Madaba map seem to be confused about Gazara (K. 72:12), Gedour (K. 68:22) and this Gazer.

The Old Testament site is being excavated at Tell jezer. Seems to have ceased being important before the time of Constantine. But the direction of 4 miles north of Nikopolis (K. 30:27) cannot fit unless WNW is the quadrant. Some have corrected it to be west and then it would be about 5 miles from 'Amwas. In Interpretation of Hebrew Names "Gazer, mutilation or division" (94). 316. Goson. Joshua 10:41; K. 68:3; L. 254:19. Simple biblical notation. In Interpretation of Hebrew Names "Gosnam, next to him or located near" (94). 317. Geth. Joshua 11:22; K. 68:4; L. 254:20. Another of the Philistine cities (cf. K. 22:6, 11, 15; K. 62:22). Since "foreigners" has been used for 'Enakeim' this is one of the few places in the Onomasticon where it is clearly stated Phylistaioi were not driven out. Madaba map has "Geth now Gitta once one of the Satrapies." The Bible and the Onomasticon as well as the Amarna letters are confusing with several spellings of similar names (or of the same?) (cp. K. 48:28; K. 70:14; K. 72:2, 4 etc.). The Madaba map has combined Geth with Geththa (K. 72:2) in the vicinity of Ramle which may be at Tell Ras Abu Hamid.

The Onomasticon has 5 miles from Eleutheropolis which points northwest to Kh Dikrin (Dikkriya) others see it at Tell es Safi a bit farther away at 8 miles. This cannot be Canaanite or Philistine Gath (if they are the same?). The latest suggestions for Old Testament Gath are Tell en Najilah which has no Philistine remains and Tell esh sheri'a which does. Jerome's Commentary on Micah1:10 says, "Geth one of the five cities of Palestine a village on the border of Judaea. There is now a large hamlet on the road from Eleutherpolis to Gaza, home of Goliath the Gethite." This points to one of the many earlier candidates for Philistine Gath, Araq el Manshijeh (but see K. 160:9). In Interpretation of Hebrew Names "Geth, wine press" (94). 318. Gesoureim (Gesom). Joshua 12:5; K. 68:8; L. 254:24. Textual variants: Gegassi and Gergasi (Latin)(cf. K. 64:1 and K. 74:14). 319. Gader. Joshua 12:13; K. 68:11; L. 254:27.

Textual variant in Latin we find "torrentem" (wadi) for "tower." This unknown Canaanite city is equated by the Onomasticon with the Tower of Genesis 35:16, 22 (cf. K. 62:5). The Hebrew MT is itself questionable. 320. Gōein of Gelgel (Goim in Gelgel). Joshua 12:23; K. 68:13; L. 254:30. Textual variant Galgalis (Latin). Simple Hexaplaric information. See next entry. 321. Gelgel. Joshua 12:23; K. 68:14; L. 254:31. Textual variant Galboulis (Greek). This points to the road going north from Antipatris and is perhaps indicative of Jaljuliya which is about 5 miles north. Paula reports Antipatris "a small half ruined town" (PPT I, 4). It is on the road between Diospolis (K. 8:14) and Caesaria according to the Tabula Peutinger 12 miles from the former. Today this is Ras el 'ain. It was a station on the Roman courier route. It was redeveloped by Herod, and seems to have been less significant for our editors than it was in 4th century A. D.

322. Golathmaeim (Golathmaim). Joshua 15:19; K. 68:17; L. 254:34. The interpretation is missing in Vatican manuscript but properly emended from the Latin. This is a "place" but not a proper name. The etymology is from the translation of Symmachus. 323. Gadda. Joshua 15:27; K. 68:18; L. 254:35. Another border village of Judaea in the Daroma (K. 26:10). The Onomasticon equates it with an unidentifiable village which is nameless in the Engaddi region (cf. K. 86:16 and K. 96:9). 324. Gadeira (Gadera). Joshua 15:36; K. 68:20; L. 254:37. Textual variants for the contemporary village Gadara, Gedora (Latin). About 5 miles from the Terebinth (K. 6:8 and K. 76:1) is Kh Jedur which must be the site the Onomasticon's writer has in mind for Gidora but it is not Old Testament Gadeira, which is in the Jerusalem region, near Gezer and Latrun probably at Kh Jederah (see K. 68:22). In Interpretation of Hebrew Names "Gadera, his hedge" (94).

325. Gedour (Gedur). Joshua 15:58; K. 68:22; L. 254:39. Textual variants: Gedrous (Greek), Gahedur and Cedrus (Latin). This is often located at the same spot as the previous entry but not according to the Onomasticon which probably has Qatra in view. So Old Testament Gedour at Kh Jedur (K. 68: 20). The Madaba map conflates these sites after the Onomasticon and has "Gedour which is also Gidirtha" in the general vicinity of Gezer (K. 66:19). Perhaps Gazara (K. 72:13) and Gedrous have been confused with Gezer. This site fits the general distance given here but could also point to Abu Shusha. 326. Gabli. Joshua 13:5;

K. 68:24; L. 254:41. Textual variants: Gabbli and Gamblē (Greek). Note again rare use of transliteration of Allofylorum in Latin (cf. K. 23:14; see Appendix I). 327. Gisōn. Joshua 15:51; K. 68:25; L. 254:42. Simple tribal listing. 328. Gelōn. Joshua 15:51; K. 68:26; L. 254:43.

Simple tribal listing (cf. K. 172:24). 329. Gadērōth. Joshua 15:41; K. 68:27; L. n/a; Lacuna in Greek Text. Textual variant Geddōr (LXX) and Gederoth (Latin). This entry is missing in Vatican manuscript (cf. K. 68: 22). Out of order and suspect. 330. Gethemmōn. Joshua 21:25; K. 68:28; L. 255:44. This entry in Manassē is distinct from that of Dan (K. 70:14). In Interpretation of Hebrew Names "Gethremmon, high press or elevated press" (94). 331. Gai. Joshua 18:16; K. 70:1; L. 255:46. Simple etymology. See next entry. A number of wadies or ravines are listed in the present text but do not belong to the original manuscript (K. 168:15, 20 etc.). 332. Galennoum (Geennom). Joshua 18:16; K. 70:2; L. 255:47. Variant Enom (Latin). One of several detailed notes about Jerusalem. The etymology is from the Hebrew (cf. K. 170:8). The valley forms the border of Benjamin and Jouda. In Byzantine tradition as here, it is equated with the Kedron (K. 118:11 and K. 174:26).

333. Geththepher. Joshua 19:13; K. 70:5; L. 255:50. Textual variant Geththepha (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Gethhaafer, his press of ground or excavated" (94). 334. Gēephthael. Joshua 19:14; K. 70:6; L. 255:52. The name is missing in Vatican manuscript but supplied correctly from Latin (cp. K. 110:1). 335. Gabathōn. Joshua 19:14; K. 70:7; L. 255:53. The Onomasticon has added a number of items from the confused Old Testament Geba concordance. a) The Onomasticon identified Gabathon of Dan with the city (polichnē in Greek cp. K. 22:11) of Gabe near Kaisareia. This is probably in error. This Gabe is accurately located southeast of Mt.Karmel at present Jeba. b) A little farther located generally east in the Great Plain of Legeōn is the first Gabatha at Jebata (or Gevat) southwest of Nazareth. c) In the Daroma (K. 26:10) the Onomasticon has a Gabaa and Gabatha. Possibly these are double names for the same village (plural only in Latin). Perhaps this is same as Gabatha (K. 70:23) twelve miles from Eleutheropolis but this is toward Jerusalem and not in the Daroma. Possible near Ziph.

d) The Gabatha of Benjamin and Saoul (Joshua 18:28 and I Samuel 10:26) is located by our text and is not the Old Testament site Tell al Ful which had no Byzantine remains, but the nearby Jaba which is close to er-Ram and fits Jerome's location of Gabaa of Saul next to Rama (Commentary on Hosea 5:8). e) The Babathon of the heathen (I Kings 16:15) may be the region of Dor half-way between Kaisareia and Mt.Karmel. The Latin is confusing. In Interpretation of Hebrew Names "Gabathon, height or high press" (94). 336. Gethremmōn. Joshua 19:45; K. 70:14; L. 255:58. This is one of several instances where "another" is in its proper biblical order (Joshua 21:24). Usually in the Onomasticon "another" is out of order and suggests some late marginal gloss has been incorporated into our manuscripts (cf. K. 68:28 above). The confusion suggested it is equated with K. 72:3.

The contemporary city is hardly from Dan. There is a possibility the direction of the road has been reversed, but 12 miles is almost midway, so little is changed, possibly Ras abu Hamid.

If it is to be distinguished from the Madaba map site near Ramle, it could well be Tell es safi, long a candidate for Philistine Gath which is 8 Roman miles north of Eleutheropolis, but biblical Gethaemmon is located way north at Tell Jerishe. 337. Galeilōth (Galiloth). Joshua 22:10; K. 70:17; L. 255:61. Textual variants: Galiloth, Gaieiloth (Greek). Since the LXX transliterates the Hebrew for ”borders” it is listed here as a ”place” but not a contemporary village (cf. Josh 18:17). 338. Gaas. Joshua 24:30; K. 70:19; L. 255:63. A mountain and so properly not original in the Onomasticon’s text. There are several references to tombs. This Thamna (cf. K. 96:24) is northwest of Ramalla at Tibne. Paula viewed the ”tombs on Mt. Ephraim of Joshua, son of Naue and of Eliazar, son of Aron, the priest, one of whom is buried in Thamathsare on the north side of Mt. Gass and the other in Gabaa of Phinees” (PPT I, 12 and Jerome’s Epistle 108:13). On Thamathaare (cf. Thannathsara 100:1) Thamna is near Gouphna (K. 76:2 in Josephus Antiquities V, 1, 29.

339. Gabass (Gabath). Joshua 24:33; K. 70:22; L. 255:66. Textual variants: Gabaath (Greek) and Ambacuc (Latin). The tomb tradition of Paula is recorded in the note on the previous entry. This Gabatha may be the same as that in the Daroma (K. 70:10). But it is best at el jeba’ north of Eleutheropolis. For another tradition of the tomb of Ambakoym see K. 88:22 and K. 114:17. Probably the first and last parts of this entry refer to the Gabatha (K. 70:6) of Saul and Benjamin located by the Onomasticon and Paula as near er-Ram. Ephraim and Benjamin have also been confused (Joshua 18:24). 340. Gabaan (Gabaam). Joshua 21:17; K. 70:26; L. 255:70. This is either the above Gabatha of Saul or another Geba of Benjamin (cf. K. 70:7). ”In Gabas, a city destroyed even to the ground, she stayed for a short time remembering its sins and the concubine cut into pieces and the 300 men of the tribe of Benjamin reserved for the sake of the Apostle Paul” (Jerome’s Epistle 108:8; Paula PPT I, 5; cf. Judges 20:43). It is out of order and a late addition.

KINGS 341. Geththa. I Samuel 5:8; K. 72:2; L. 255:73. Textual variant for the second contemporary town Giththim (Latin). The biblical information on Gath is confused (cf. K. 68:4). There is debate whether Canaanite and Philistine Gath are identical or not. In the Onomasticon Giththam is equated with Geththa, but probably also with the previously discussed Geth (K. 70:14) or Gehtremmon (K. 68:20). The road between Antipatris (K. 68:15) and Iamnia (K. 106:21) is not very important in the Onomasticon so some have tried to emend to Antipatris to Ioppa (K. 110:24). If the text is correct then the Madaba map Gitta has followed that road and placed it near Ramle at Tell Ras Abu Hamid. If we emend the text and change the road it may be Saqya. The second Geththeim is not located. It may be related to Gethem (K. 62:7). 342. Gallei (Gallim). I Samuel 25:44; K. 72:5; L. 255:77.

A biblical note (Isaiah 10:30) and then a tradition of a similar sounding name Gallaia. This may be reflected in Jilya half way between Akkarōn (K. 22:6) and Eleutheropolis (K. 18:12) beyond the area of Benjamin and which has no relationship to the biblical site at Kh Kakul. In Interpretation of Hebrew Names ”Gallim, transmigration or revelations” (104). 343. Gelamsour (Gelamsur). I Samuel 27:8; K. 72:8; L. 255:80. Simple record of an enemy city. Jerome does not translate as usual and does not equate with Philistines but simply

transliterates. The entry is the result of a poor LXX transcription. 344. Gelboue (Gelbua). I Samuel 28:4; K. 72:9; L. 256:81. Textual variant Geboue (Greek). The mountain is not proper for Onomasticon. The village of Gelbous is probably Jelbun southwest of Beisan. The mountain is Jebel Fuqua but out text errs in the equations. In Interpretation of Hebrew Names "Gelboe, rolling about or running around or flowing heap" (104).

345. Geddour (Gedud). I Samuel 30:8; K. 72:11; L. 256:83. Textual variants: Geddar (Greek) and Gedur (Latin). Another transcription confusion from the LXX. Not properly a place name as the Hexaplaric notes show and therefore suspect. 346. Gazēra. II Samuel 5:25; K. 72:13; L. 256:85. Simple biblical note (cf 66:19). 347. Gessour (Gessur). II Samuel 15:8; K. 72:15; L. 256:87. In region of Syria. 348. Gilōn. II Samuel 15:12; K. 72:16; L. 256:88. Textual variant Achittophel (Greek). Simple biblical note. 349. Gob. II Samuel 21:19; K. 72:17; L. 256:89. Simple biblical note. 350. Gailaia (Gailaea). I Kings 9:11; K. 72:18; L. 256:90. Textual variants: Gennesar and Gennesareth (Latin). Summary of biblical information from Isaiah 9:1 and Job 20:7. On the lake see K. 58:12. The latter part of this entry seems to be an addenda after "another." 351. Geiōn (Gion). I Kings 1:33; K. 72:22; L. 256:95. Simple biblical note. Out of order and suspect late addition.

352. Gēr. II Kings 9:27; K. 72:23; L. 256:96. Simple biblical note with biblical location (cf. K. 56:26). The LXX has the Gur of MT transcribed as it is here. It also appears in variant form as Gair. Ieblaam (K. 108:24) is probably Tell bel 'ameh just south of Jenin. Only a "place" in the Onomasticon. In Interpretation of Hebrew Names "Gir, division or broken off" (111). 353. Geththachopher. II Kings 14:25; K. 72:25; L. 256:97. Textual variant Geththarchopher (Greek). Jerome in Commentary on Jonah writes "Geth which is in Ofer, about two miles from Saphorim which is Diocaesarea, is a not large hamlet on the way to Tiberias where his tomb is shown. There is another near Diospolis, i.e., Lyddat." This village is just east of Diocaesarea near Mash-had where a shrine is still shown. This is out of biblical order and a late addition. 354. Gaddei (Gaddi). II Kings 12:18; K. 72:26; L. 256:98.

Simple biblical note (cf. K. 68:18) with no location possible for either. But also see K. 86:16 Engaddi. 355. Gēmela. II Kings 14:7; K. 72:28; L. 256:00. Generalized biblical location in Edom (K. 102:23) with Hexaplaric information. 356. Gebein (Gebin). Isaiah 10:31; K. 74:1; L. 256:2. Onomasticon is confused with Geba (K. 70:7). The town falsely equated with Gebim is north of Jifneh , which is this Gouphna (cp. K. 26:2 and K. 168:16). This town is et tell on the Wadi el jib which preserves the Byzantine name. The biblical site was in vicinity of Mt.Scopus. In Interpretation of Hebrew Names "Gebim, cisterns" (121). 357. Gōzan. Isaiah 37:12; K. 74:3; L. 256:4. Textual variant Gōzath (Greek). This is outside the normal limits of the Holy Land. Probably an addition. In Interpretation of Hebrew Names "Gozan, their nut" (121). 358. Garēb. Jeremiah 31:39; K. 74:5; L. 256:6. Textual variant Garēy (Greek).

Simple biblical note. The next 3 entries and this are late additions. In Interpretation of Hebrew Names "Garab, scabs or many people" (127). 359. Gēbarōth (Gebarth). Jeremiah 41:17; K. 74:6; L. 256:7. Textual variant Gebaroth (Latin). Simple Hexaplaric information.

Not properly a place name. One of a series of late additions. 360. Gaimōd (Gemen or Gamon). Isaiah 60:6; K. 74:9; L. 256:8. Textual variants: Gaimōn or Gaimōl (Greek) and Gamen or Gamol (Latin). Simple reference to a dubious place. Only the Latin text has the double tradition of spelling (cf. K. 78:20 and K. 138:8). One of a series of late additions. 361. Gaipha (Gefa). Isaiah 60:6; K. 74:9; L. 256:8. The order of these last two entries is reversed in the Latin. This is also out of the territory of the Holy Land and is suspect as are many of the prophetic entries. Called a region (cp. K. 138:22) perhaps by interpretation in a marginal gloss.

THE GOSPELS 362. Gadara. Matthew 8:28; K. 74:10; L. 256:11. This is a city of the Decapolis (K. 80:16) which is generally located at Umm Qeis overlooking the Yarmuq. On the Tabula Peutinger it is 16 miles from Tiberias. It was a strong military city. A bishop was at the Council of Nicea. The hot baths of Amatha are not far away (K. 22:26). Origen in his Commentary on John 6:4 remarks about the renowned hot baths of Gadara (cf. K. 64:1 where it is confused with Gerasa). 363. Gergesa. Matthew 5:1; K. 74:13; L. 256:14. Textual variant Gergessa, Gerges (Latin). At this point we have a distinction made with Gerasa (K. 64:l). Procopius 349B follows Eusebius ”Gergasenes lived near Gadara. Now Gergesau the desert reaching Lake Tiberias.” This location is dependent upon Origen who in his Commentary on John 6:4 remarks ”The Gergasenes are from an old city near Lake Tiberias on a cliff extending down to the Lake. Nearby they show (the hill) of the pigs thrown down by the demons.” This probably is present Chorsia (el Kursi) on the East shore of the Sea above Hippos (K. 22:21).

364. Gethsimanē (Gethsimani). Matthew 26:36; K. 74:16; L. 257:18. Another site on the Mt. of Olives (cf. Bēthania (K. 58:15) and Bethphagē (K. 58:13)). The ”faithful” are the Christians who bath at Bethabara and here are called ”brothers” (K. 58:18). Helen planned a church there and Eusebius knew of it but only the Latin text (cf. Note on K. 7:3) reports the church (cf. Vita Const. iii, 43 and Demonstratio Evangelica vi, 18). In the itinerary it is across the Valley of Josafath (Itin. Bourd. PPT I, 25). The Madaba map has ”Geths” and the remainder must be emended. Perhaps two locations are involved: the betrayal spot and the place of prayer, one at the foot and another higher up. In Interpretation of Hebrew Names ”Gethsemani, valley of fatness” (136). 365. Golgotha. Matthew 27:33; K. 74:19; L. 257:21. The tradition of Golgotha has been of long standing. Some feel it was never lost sight of. The Itinerary notes ”on the left side is the little hill Golgotha” (PPT I, 22). This means a short distance from the ConstantinianChurch of the Holy Sepulchre. In Vita Const. iii, 25f., Eusebius describes the pagan temple to Venus on the site of the Holy Sepulchre and the subsequent work of Constantine. Curiously he does not speak of Golgotha. Here it is in the area north of Mt. Zion (K. 162:12) which is not clearly located in the Onomasticon, perhaps because the tradition continued strong to the 4th century A. D.

In Interpretation of Hebrew Names ”Golgotha, skulls” (136).

# SECTION D

GENESIS 366. Dasem. Genesis 10:12; K. 74:24; L. 257:25. The LXX has misread the MT with a D for an R (cp. K. 142:21). This is also outside the area of the Holy Land and so is doubly suspect, as are many first entries in these alphabetic sections. In Interpretation of Hebrew Names ”Dasem, bridle” (64). 367. Drus (Drys i.e., oak). Genesis 13:18; K. 76:1; L. 257:23. The emended reading of the Madaba map is ”drus mambre and terebinthos.” The first name is in black letters and the second in red, but no tradition that they were really separated. It is near Chebrōn (K. 6:8) on the map and also here in the Onomasticon. The pilgrims place it 8 miles from Bethsur (K. 52:1) and two miles from Chebrōn (Itin. Bourd. PPT I, 27). Constantine built a church there which Eusebius knew about (Vita Const. iii, 51) but only Jerome mentions it in the Onomasticon (K. 7:2). It is probably the excavated site of Ramet el Khalil. Mamre (K. 124:5) and the terebinth are frequently used for referents (K. 6:13, K. 24:16, K. 68:21 and K. 94:21).

368. Damaskos (Damascus). Genesis 15:2; K. 76:4; L. 257:30. This city is the limit of the Onomasticon on the east along with Bostra (K.46:10). Damaskos is one of the Dekapolis (K. 80:16). In Tabula Peutinger it is 56 miles from Caecarea Paneas. It was a seat of a bishop at the time of Council of Nicea. Later pilgrims locate Paul’s conversion as a few miles out of the city. In Interpretation of Hebrew Names (15:3) Jerome notes that Hebrew is quite different and lacks the idea of a proper name for a slave. 369. Dan. Genesis 14:14; K. 76:6; L. 257:18. The border of Joudaia went from Dan to Bērsaba (K. 50:1). It is in the general region of the sources of the Jordan (K. 104:20 and cf. Josephus’ Antiquities I, 10, etc.). Jerome calls one of the sources Dan and the other Ior close by (Interpretation of Hebrew Names 19). He also gives Greek etymology in an unusual way. The Syriac text and Procopius 333A have the little village of Dan 14 miles from Paneas on the road to Tyre which would be almost midway and so, much too far. In Commentary on Ezekiel 48:18, Jerome identifies Dan with Paneas (cp. K. 16:4).

The site is probably Tell el Qadi which preserves reminiscences of the meaning of the Hebrew Dan, namely ”judge.” In Interpretation of Hebrew Names ”Dan, judgment or judging” (64). 370. Danaba (Dannaba). Genesis 36:32; K. 76:9; L. 257:35. Part of this entry has been emended from the Latin since it is missing in the Vatican manuscript. The Old Testament site is not identified. The village of Dannea is probably Kh ed denn about the proper

distance north of Areopolis (K. 10:13). The other Danaba comes near Mt.Nebo (K. 136:6) but its location is uncertain. Silva speaks of a city of Job called Dennaba which is Carneas now (PPT I, 29). This may relate to Karnaea or Karnaeim (K. 112:3-4). In Interpretation of Hebrew Names "Dennaba, bringing judgment" (65). 371. Dōthaeim (Dothaim). Genesis 37:17; K. 76:13; L. 257:38. This well excavated site is on the Samaria to Jenin road at Tell Dothan. It has extensive Roman-Byzantine remains, it was junction for the road east to Merrous (K. 128:4).

For Sebaste-Samaria see K. 162:13. In Interpretation of Hebrew Names "Dothaim, food or his greens or successful rebellion" (65). NUMBERS AND DEUTERONOMY 372. Daibōn (Debon) or Dibon. Numbers 21:26f., 30; K. 76:17; L. 257:42. Textual variant Dabōn (Greek). Biblical information from Joshua 13:26, Isaiah 15:2, and Jeremiah 48:18. The Onomasticon does not equate the station of the Israelites with the Moabite Dibōn (K. 80:5). But no doubt the large village was Dhiban which has been excavated. Probably a garrison was there according to Notitia Dignitatum (81:27). But curiously it is not on the Tabula Peutinger. This is the only listing of this important town unless Dēbous (K. 104:12) is equated with Dibōn rather than Hesbous (K. 84:4). In Interpretation of Hebrew Names "Dibon, sufficient intelligence or abundant understanding" (80). 373. Daibōngad (Dabira). Numbers 33:45; K. 76:23; L. 257:48. Simple listing of station of Israel. This and next are late additions.

In Interpretation of Hebrew Names "Dibongad, intelligence is sufficient for the test" (80). 374. Dusmai Moab (Dysmae Moab i.e., to the west of Moab). Numbers 22:1ff.; K. 78:1; L. 257:49. Textual variants: Balaak (Greek) and Balaac (Latin). Not a place and out of order so this is quite suspect is a late editing or marginal gloss. The "plain" of Moab is northwest of the Dead Sea in the Aulōn (K. 14:22 and cf. Deuteronomy 31:9, 32:49, 34:1). JOSUE 375. Dabeira (Dabira). Joshua 10:38; K. 78:5; L. 257:53. The Onomasticon does not see a village near Chebrōn (see below K. 78:12). In the north another village is a dependent of Diokaisarea (K. 16:131) and reported near Mt.Thabōr (K. 98:23). It is another village of the Jews (cf. Note in K. 22:9 and Appendix II) but remains unidentified but possibly Daburyeh. In Interpretation of Hebrew Names "Dabir, speaking or speech or fearing the bear" (92).

376. Dor of Naphath (Nafeth). Joshua 11:2; K. 78:8; L. 258:56. The Tabula Peutinger locates it 8 miles from Kaisarea and 20 miles from Ptolemais. The directions and mileage are missing in the Vatican Greek manuscript of the Onomasticon but are properly emended from the Latin and from K. 136:16. Paula visited the ruins (Epistle 108:8). These are either the site of ancient Dor at Tantura or just north of it at Kh el burj where Iron Age and Hellenistic remains are evident (cf. Joshua 17:11). In Interpretation of Hebrew Names "Dor, generation" (92). 377. Dabeir (Dabir). Joshua 11:21; K. 78:12; L. 258:59. The city of letters is also Iabeir (K. 106:22 and cf. K. 78:18). Summary of biblical information with no Byzantine location (Joshua 15:15, 21: and Judges 1:11). The Old Testament site is contested for identification with Tell Beit Mirsim most preferred. 378. Dabeir (Dabir). Joshua 13:26; K. 78:15; L. 258:62.

Simple biblical notation. 379. Deimōna (Dimona). Joshua 15:22; K. 78:16; L. 258:63. Simple tribal listing. In Interpretation of Hebrew Names "Dimona, full count or high" (93). 380. Dalaan (Dadan). Joshua 15:38; K. 78:17; L. 258:64. Textual variant Daian (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Dalani, needy pauper" (93). 381. Denna. Joshua 15:49; K. 78:18; L. 258:65. Another form using the biblical equation with Dabir (cf. K. 78:12). In Interpretation of Hebrew Names "Dana, cause or his judgment" (93). 382. Dauid (Dauia). Joshua 15:49; K. 78:20; L. 258:67. Textual variants: Dad (Greek) and Dabuia and Dauhid (Latin). Here Jerome has two forms of the name and the Greek only one. Possibly also the same as the above Dabir as confused in the LXX. 383. Douma (Duma). Joshua 15:52; K. 78:21; L. 258:68. This is in the Daroma (K. 26:10) 17 miles from Eleutheropolis (K. 18:12) and probably located at Kh dumah ed deir, just north of dhahiriyeh which is southwest of Chebrōn (K. 6:8). In Jerome's Commentary on Isaiah21:14 he locates Idumaea to the south of Duma and locates the village 20 miles from Eleutheropolis. The 17 marks turn off from main road.

384. Damna. Joshua 19:13; K. 78:23; L. 258:70. Simple tribal listing plus Levitical addition. This and K. 78:25 may be late additions. On Levitical city see Joshua 21:35. In Interpretation of Hebrew Names "Domna, silence" (93). 385. Dabasthe (Dasbath). Joshua 19:11; K. 78:24; L. 258:71. Textual variants: Dabasse, Damasse (Greek) and Dabasthe (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Dabbasth, slope" (93). 386. Dabrath. Joshua 19:22; K. 78:25; L. 258:72. Simple tribal listing plus Levitical addition (cf. Joshua 21:28). In Interpretation of Hebrew Names "Dabrath, speech" (93). JUDGES 387. Drus. Judges 6:11; K. 80:2; L. 258:74. Not a legitimate entry for the place names, but see Oak of Mambre (K. 76:1) and terebinthos (K. 164:11) for similar items. Simple biblical information with no location. KINGS 388. Deibon (Dibon). Isaiah 15:2; K. 80:5; L. 258:77. Cf. K. 76:17. 389. Deseth. Isaiah 16:7; K. 80:7; L. 258:79. Textual variant Desek (Greek).

Simple Hexaplaric information. In Interpretation of Hebrew Names "Deseth, shoe or anointing" (120). 390. Dōdaneim (Dodanim). Isaiah 21:13; K. 80:8; L. 258:80. Textual variant Dodaneimi (Greek). This must be distinguished from Daidan of K. 80:14. Possibly ed dedan. In Interpretation of Hebrew Names "Dodanim, cousin" (120). 391. Darōm. Ezekiel 20:46; K. 80:10; L. 258:82. Hexaplaric information. One of the several words for the southern quadrant (cf. Daroma (K. 26:10), Negeb (K. 136:14) and Theman (K. 137:16). 392. Diospolis. Ezekiel 30:14; K. 80:11; L. 258:83. Outside the geographical limits of the Holy Land. Not to be confused with the Diospolis of the Palestinē (K. 8:14). On Egypt sites see K. 58:7. 393. Dadan. Jeremiah 25:23; K. 80:12; L. 258:84. Probably also outside the limits of the Holy Land. Both suspect. In Interpretation of Hebrew Names "Dedan, this judgment or such judgment" (126). 394. Deblathaeim (Deblathaim). Jeremiah 48:22; K. 80:13; L. 258:85.

Textual variant Debaōthaeim (Greek). Simple biblical location. 395. Daidan (Daedan). Jeremiah 49:8; K. 80:14; L. 258:86. Textual variants: Foeno (Latin) also Seno for Faeno. The mines are at Phainon (K. 114:3 and K. 168:8) near Petra (K. 142:7). The Onomasticon's site is uncertain. THE GOSPELS 396. Dekapolis (Decapolis). Matthew 4:25; K. 80:16; L.

258:89. Only three of the ten cities are named in this list. No complete list is in Josephus either but he lists Hippos (K. 22:21), Pella (K. 14:18), Gadara (K. 74:10) along with Dion and Skythopolis (K. 16:2). There are Twelve (sig.) cities that are usually accepted as part of the Dekapolis, but Ptolemy lists 18.

# SECTION E

GENESIS 397. Edem (Eden). Genesis 2:8; K. 80:20; L. 259:95. Outside the normal limits of the Holy Land just as each first entry in the previous alphabetic sections. The etymology is not introduced as Hexaplaric material, but is from Aquila. In Interpretation of Hebrew Names ”Eden, pleasure or delicacies or embellishments” (65). 398. Eueilat (Euila). Genesis 2:11f.; K. 80:22; L. 259:95. Textual variants: Euēlat (Greek) also Cepene and Cephene (Latin). Also outside the normal limits of the Holy Land (Genesis 10:29, 25:18). The Latin has Hebrew etymology as explanation of the Scriptural annotation. The quotation is from Josephus' Antiquities I, 6, 4 and is repeated in K. 150:15 and K. 176:15. Phisōn is also Pheisōn (K. 166:7). The Gaion (K. 60:3), Euphratēs (K. 82:7) and Tigris (K. 164:7) are also rivers outside the Holy Land. On Kophenos and Sērias see reference in K. 150:15. In Interpretation of Hebrew Names ”Evila, sorrowing or bringing forth” (65).

399. Euphrates. Genesis 2:14; K. 82:7; L. 259:4. River outside the Holy Land. See previous entry. For rivers of Eden see Note on K. 60:3. In Interpretation of Hebrew Names ”Euphrates, fertile or waxing” (65). 400. Ellasar. Genesis 14:1; K. 82:9; L. 259:6. Outside the Holy Land. Syriac had Telarsar. In Interpretation of Hebrew Names ”Ellasar, turning aside of God or his separating” (69). 401. Ephratha. Genesis 35:16, 19; K. 82:10; L. 259:6. Summary of biblical information from I Samuel 10:2, Genesis 48:7 and I Chronicles 2:50, 4:4. Ephratha on the Madaba map may be separated from Bēthleem (K. 42:10). But Eusebius may be identifying them here (cp. K. 172:5). The Tomb of Rachel is located differently in the Greek and Latin texts. The Syriac text and the Latin agree with ”tribe of Iuda” but Syriac omits Benjamim. Some doubt if Rachel died here rather than north near Ramah. In Interpretation of Hebrew Names ”Efratha, fruitfulness or dust” (65).

EXODUS 402. Eirōth (Iroth). Exodus 14:2; K. 82:16; L. 259:13. Outside the normal limits of the Onomasticon's Holy Land. Only a ”place” not even a station. NUMBERS AND DEUTERONOMY 403. Empurismos (Conflagration. i.e., empurismos). Numbers 11:3; K. 82:19; L. 259:16. Another ”place” rather than a station. The Latin does not have this as a proper name by transliteration of the Greek or Hebrew, but rather from a translation. 404. Enthaath (Inthaath). Numbers 33:26; K. 82:21; L. 259:18. Simple biblical notation. The b of Hebrew is translated (cf. K. 98:4). Out of order. Probably a gloss. 405. Ebrōna. Numbers 33:34; K. 82:22; L. 259:19. Simple biblical notation. In Interpretation of Hebrew Names

"Ebrona, going over or passage" (K. 81). Out of order. Late addition. 406. Emath. Numbers 13:22; K. 82:23; L. 259:20. Simple biblical notation. 407. Ermana (Errma). Numbers 14:45; K. 82:24; L. 259:21. Summary of biblical information, Deuteronomy 1:44. In Interpretation of Hebrew Names "Erma, his condemnation" (61).

408. Essebōn. Numbers 21:26; K. 84:1; L. 259:24. Summary of biblical information from Joshua 21:38, Isaiah 15:4, Jeremiah 48:2, Numbers 32:37, and Joshua 21:39. A frequent referent in the Onomasticon. An autonomous famous city in the Roman Province of Arabia from 106 A.D. on. Esbous now Hesban between Philadelphi (K. 16:15) and Madaba (K. 128:19). It had a bishop at Council of Nicea and is being excavated. In Interpretation of Hebrew Names "Esebon, thinking or girdle of the wall" (81). 409. Edraei (Edrai). Numbers 21:33; K. 84:7; L. 259:30. Eusebius seems to identify this with Adra (K. 12:13) west of Bostra (K. 46:10). It is 24 or 25 miles away. It is also 16 miles from Capitolias on Tabula Peutinger. In Interpretation of Hebrew Names "Edraim, descent of shepherds" (81). 410. Elealē. Numbers 32:3; K. 84:10; L. 260:33. Summary of biblical information from Numbers 32:37, Isaiah 15:4, and Jeremiah 48:34.

About one mile north of Esbous (K. 84:1) is a site of this large village and nearby Tell el 'Al. In Interpretation of Hebrew Names "Elale, to the height" (81). 411. Enna. Numbers 34:4; K. 84:14; L. 260:37. Simple biblical notation. 412. Erman. Deuteronomy 3:9; K. 84:15; L. 260:38. Cf. K. 20:9. JOSUE (of Naue) 413. Emekachōr. Joshua 7:26; K. 84:18; L. 260:41. Etymology plus location. Notes taken by Jerome of the problem of popular etymology (cf. K. 18:17). 414. Eglōm. Joshua 10:3, 12:12; K. 84:22; L. 260:45. Biblical information plus location. Greek and Latin disagreement on the distance (cf. K. 24:22 and K. 40:20). Ten is in agreement with K. 24:22 but that is probably not Old Testament Eglon. 415. Enemek (Inemec). Joshua 10:12; K. 84:25; L. 260:49. Hexaplaric information. Hebrew b is translated "in" or En (cf. K. 18:13). 416. Esōr (Esrom) also Asor. Joshua 11:1; K. 84:26; L. 260:50.

Simple biblical notation (Joshua 15:23 and cf. K. 20:1). 417. Enakeim (Enacim). Joshua 11:21; K. 84:28; L. 260:52. Probably a people and not a place as Jerome correctly indicates. 418. Ephrōn. Joshua 15:9; K. 86:1; L. 260:54. Textual variant. For north of Ailia the Vatican manuscript has "region of" Ailia. This appears in both the Bible and the Onomasticon with several similar names: e.g. Ephraim, Ophrah, Ephron, and Aphaerema. Probably the same as K. 28:4 which is five miles from Baithēl (K. 40:20) and to be found at et tayibeh. However, Baithēl is must less than 16 miles from Ailia. In K. 90:19 Eusebius' cross reference seems to distinguish this entry from Ephraim (K. 90:18). In the Ephraim New Testament entry (K. 90:18) it may be referring to the area or province around the village. 419. Edrai (Edre). Joshua 15:21; K. 86:3; L. 260:56. Simple tribal listing. In Interpretation of Hebrew Names "Edrai, a flood supports men" (81).

420. Ethnan. Joshua 15:23; K. 86:4; L. 260:57. Textual variants: Ethman (Greek), Ethnam and Ethna (Latin). Simple tribal listing. 421. Ebeziouthia. Joshua 15:28; K. 86:5; L. 260:58. Several Hexaplaric variants are not given. This Greek form apparently confuses the Hebrew conjunction before the Hebrew proper names which begins with a B. Simple tribal listing.

422. Euein (Euim). Joshua 15:29; K. 86:6; L. 260:59. Simple tribal listing. 423. Elthōlad (Elthōlath). Joshua 15:30; K. 86:7; L. n/a; Lacuna in Greek Text. Not in the Greek Vatican Manuscript. Latin variant Elolath. Simple tribal listing (cf. K. 98:22). In Interpretation of Hebrew Names "Eltholeth, to the birth" (93). 424. Ereb. Joshua 15:52; K. 86:8; L. 260:60. Textual variants: Erem (Greek), for the contemporary village Heremetitha and Eremetatha (Latin). Jerome gives the etymology for Daroma i.e. "south." It may be at Kh er-rabiyeh southwest of Chebrōn (K. 6:8). It must be distinguished from K. 16:13, but the Vatican manuscript has noted "this is in Galilee of the nations. Kadesh (for Kana?) of tribe of Nephthaleim, former priestly city."

425. Essan (Esan). Joshua 15:52; K. 86:10; L. 260:33. Simple tribal listing. Vulgate has Esaan. Possibly same as K. 164:16. 426. Eloul (Elul). Joshua 15:58; K. 86:11; L. n/a; Lacuna in Greek Text. This entry is not in the Greek. The Latin seems to point to the present Halhul just north of Chebrōn (K. 6:8). A Moslem memorial to the prophet Jonas is located there. Probably the Alouros or Alulos of Josephus Wars IV, 9, 6. 427. Eltheke. Joshua 15:59; K. 86:13; L. 260:63. The first part of this entry is missing in Greek but properly emended from the Latin. Textual variant for the contemporary village Theka (Greek). The Greek also lacks note about dependence on Ailia. Greek has 12 miles east and Latin has 9 miles south. It is almost due south at present Tequ but about 12 miles, so both entries seem to be confused even if quadrants are assumed. Latin reflects turn off from main road. Jerome's Commentary on Jeremiah 6 "A little village in the hills 12 miles from Jerusalem which we can still see. But in his introduction to Commentary on Amos, "a town (oppidum) six miles from Bethlehem to the south next to the desert." The Madaba map has Thekoya near Bethsur (K. 52:l). This is spelling of the contemporary site but not the Onomasticon's spelling for the biblical site (cf. K. 98:17).

This records another of several "tombs" or memorials in the Onomasticon. In Interpretation of Hebrew Names "Elthecem, he brought forth" (93). 428. Engaddi. Joshua 15:62; K. 86:16; L. 260:66. Textual variant Latin for the contemporary city- Engaddia, Engadila. Probably also in K. 68:18, K. 72:26, and K. 96:10. The Aulon is described in K. 14:22. This is another of the "large" villages noted by Eusebius (cf. Notes on 22:9; cp. Appendix II; K. 86:20 and K. 88:17). There are Persian, Roman and Byzantine ruins. Josephus' Antiquities IX, 1, 2 locates it 300 stadia from Jerusalem. Jerome in Commentary on Ezekiel 47:6 locates it on the Dead Sea where the Jordan enters. He also identifies it with Asasonthamar (8:6). It must be the present 'ain jidi. The notation on palms and balsams is also from Josephus where it is called a "city" (cf. I Samuel 24:1ff.). It has been excavated. In Interpretation of Hebrew Names "Engaddi, well of goat" (93).

429. Esthemō. Joshua 15:50; K. 86:20; L. 261:70. Textual variant Esthema (Greek). Cf. K. 26:11 and Job 21:19 Asthemō. 430. Emekraphaeim (Emecrafaim). Joshua 18:16; K. 86:22; L. 261:72. Simple tribal listing with Hexaplaric information. Emek for "valley" as Gai also several times in LXX and Onomasticon. 431. Edōmim (Edomia). Joshua 18:17; K. 86:24; L. 261:74. The first part of the entry is missing in the Greek Vatican manuscript. Textual

variants: Edomaia and Edumea (Latin). This is probably at ed Duma to the southeast. Note that K. 108:21 Ianō is also 12 miles east of Neapolis. Edouma is off main road from Akkrabbein. 432. Erma. Joshua 19:4; K. 88:1; L. 261:76. Simple biblical summary. Possibly same as K. 34:13. In Interpretation of Hebrew Names "Ermon, his condemnation" (93). 433. Ether. Joshua 19:7; K. 88:3; L. 261:78. Textual variants: Ieththira and Malatham (Latin) for contemporary sites. Madaba map has "Iethora which is Iethēra." Eusebius identifies Ether of Simeon with that of Iouda. It is possibly at Kh 'Attir. The Ietheira is probably found in K. 108:3 and K. 110:18. Malaatha is used as a referent in K. 14:3 and K. 108:3. It is south of Chebrōn (K. 6:8) in the Daroma (K. 86:8) at Tell Milh.

434. Eththa. Joshua 19:13; K. 88:5; L. 261:80. Simple tribal listing. LXX has confused the Hebrew here. 435. Elkath. Joshua 19:25; K. 88:6; L. 261:81. Textual variant Ethaē (Greek). Simple tribal listing plus added Levitical city of Job 21:31. Sometimes identified with Tell Harbij. 436. Elkōk (Icoc). Joshua 19:34; K. 88:7; L. 261:83. LXX has Ikak and Iakak. Simple tribal location from Scripture. 437. Edraei (Edrai). Joshua 19:37; K. 88:10; L. 261:86. Simple tribal listing (cf. K. 86:3 in Iouda). 438. Elthekō. Joshua 19:44; K. 88:11; L. 261:86. Simple tribal listing plus added Levitical city (cf. Joshua 21:23). 439. Esthaol. Joshua 19:41; K. 88:12; L. 261:87. Summary of biblical information of Judges 13:25. This and the previous entry are inverted in the Latin text. Latin is in the biblical order but both Latin and Greek are out of order for the next entries. In K. 106:10 it is located near Ierimouth. The 10 miles is too short for the distance to 'Ishwa, but may mark turn off from main road to a lesser road (cf. Saraa also 10 miles north (K. 156:15) and Iermochos (K. 106:24).

In Interpretation of Hebrew Names "Esthahol, pregnant with fire." (93). 440. Elba. Joshua 19:28; K. 88:15; L. 261:90. Simple biblical summary of Judges 1:31. Out of order. 441. Eremmōn. Joshua 19:7; K. 88:17; L. 261:92. Textual variant: Erembrōn (Greek). The direction "South in Daroma" is missing from Vatican manuscript. Another of the villages inhabited by Jews (cf. Note on K. 22:9; Appendix II; cp. K. 86:16). It is probably the same as Remma (K. 146:24). It is located at Umm er ramamin between Eleutheropolis (K. 18:12) and Bērsaba (50:11) about 15 1/2 miles away. Out of order. 442. Emmathdōr. Joshua 21:32; K. 88:19; L. 261:94. Textual variants: Emmachdōr (Greek) and Chamōth (LXX). Simple tribal listing plus added Levitical city. The Vatican manuscript Emmachdor may have confused this with Emekachōr (K. 84:18). 443. Emath. Judges 3:3; K. 88:00; L. 261:96. Another instance where "foreigners" is transliterated by Jerome rather than translated and identified as Filistines. Simple biblical location (cf. 122:10).

Possibly the same as K. 96:12; cf. 23:30 and K. 90:4. 444. Enlechi (Inlechi). Judges 15:16, 19; K. 88:21; L. 261:97. Textual variant in Lechi (Greek). Simple Hexaplaric data. The Greek has translated Hebrew B (cf. K. 122:16). Out of order. This and next entry are glosses. 445. Eniakebzēb (Inaczeb). Judges 7:25; K. 88:22; L. 261:99. Textual variants: Eniam and zēm. The LXX again has "in" for the Hebrew B and so "In Iakebzēb." Perhaps the same as K. 94:3 (see K. 88:21, a gloss). KINGS 446. Ergab. I Samuel 20:19; K. 88:24; L.

261:00. Biblical summary plus Hexaplaric data. 447. Echela. I Samuel 23:19; K. 88:26; L. 261:3. Textual variant Eccla (Latin) for contemporary village. A different tradition for the tomb at Gabatha (K. 70:22). The site must be Kh Kilah (cf. K. 114:15) where it is 8 miles compared with the 7 here, Keeila. 448. Elmōni. I Samuel 21:2; K. 90:1; L. 262:6.

Out of the biblical order. In Hebrew this means "such and such a place." Jerome repeats his philosophy for a translator rather than a corrector (cp. his preface 3:10f). 449. Esthama. I Samuel 30:26, 28; K. 90:2; L. 262:7. Textual variant Esthma (Greek). Simple biblical note on the spoils (cf. K. 34:13, 14). Probably the same as Asthemō (K. 26:11). 450. Elōth. II Kings 14:22; K. 90:3; L. 262:8. Simple biblical notation (cf. K. 6:16; K. 26:11; K. 36:1 and K. 62:13). 451. Emath. II Kings 14:25; K. 90:4; L. 262:9. These are all the same as Aemath (K. 23:30 and K. 88:20) the present Syriac Hamath (cf. K. 36:10). Jerome in Commentary on Amos 6:2 distinguishes "little Emath" which is Epiphania and "great Emath, which is now called Antiochia." Summary of biblical information from Isaiah 36:19; Zachariah 9:5; Ezekiel 47:16 and Amos 6:2. 452. Eser. II Kings 15:29; K. 90:9; L. 262:14.

Simple biblical notation. Same as K. 20:1, etc. In Interpretation of Hebrew Names "Eser, falsehood" (65). 453. Enacheim (Inachim) or Enbachein (Inbachim). Micah 1:10; K. 90:10; L. 262:15. Textual variant en bachein (Greek). Simple Hexaplaric information. Another instance of Greek en for Hebrew B. LXX has en Akeim. 454. Enaraba (Inaraba). II Samuel 2:29; K. 90:11; L. 262:17. Textual variant en araba (Greek). Out of order and again as previous entry Greek en for Hebrew B. Hexaplaric information only (cf. K. 12:25 and K. 16:12). 455. Elkese. Nahum 1:1; K. 90:12; L. 262:18. Vulgate has elcessaeus. In Jerome's Commentary on Nahum, Introduction, he knows a little village in Galilaea called Elcesi which has old ruins around it, but this site should be in Judaea. 456. Emakeim (Emacim). Jeremiah 49:4; K. 90:13; L. 262:19. Textual variants: Enakeim (Greek) and Enacim (Latin). Symmachus missing in Vatican manuscript. Simple Hexaplaric information. THE GOSPELS

457. Emmaous (Emmaus). Luke 24:13; K. 90:15; L. 262:28. The identification with Nikopolis (K. 30:26) at Amwas is clearly made here as well as in Jerome's Epistle 108:8 (Paula PPT I, 4). In the Epistle Jerome remarks ambiguously on a church consecrated at the house of Cleopha. A bishop was at the Council of Nicea. Since Jerome, sometimes adds such information to the Greek Onomasticon it is surprising that he does not do so here. "Emmaous" is not on the Madaba map but Nikopolis is. On the Tabula Peutinger it is 12 miles from Diospolis and 19 miles from Gophna. In Itin. Bourd. it is 10 miles from Diospolis and 22 from Jerusalem. The distance in Luke does not agree with this location since it is too near to Jerusalem. Some feel the New Testament text has been changed from 160 to 60 stadia (also 60 in the Vulgate). 458. Ephraim. John 11:54; K. 90:18; L. 262:24.

Cf. K. 28:4 and K. 86:1. The Madaba map has "Ephron and Ephraia, where the Lord went." Probably the Map and Eusebius have the village at Et-tayibeh in mind as the nearest village to the wilderness.

# SECTION Z

GENESIS 459. Zaphōeim (Zafoim). Genesis 36:43; K. 92:3; L. 262:28. Textual variant Zofoim (Latin). Simple biblical information plus general location. On Gabalenē see K. 10:62. NUMBERS AND DEUTERONOMY 460. Zoob. Numbers 21:14; K. 92:6; L. 262:31. Quotation from Scripture and a biblical location (cf. K. 81:22). In Interpretation of Hebrew Names "Zoob, gold" (85). 461. Zephrona. Numbers 34:9; K. 92:9; L. 262:34. Textual variant Idoumaia for Ioudaia (Greek). Simple border notation from Scripture. In Interpretation of Hebrew Names "Zeferuna, you saw this face, from mouth not from bone" (85). 462. Zared. Deuteronomy 2:13; K. 92:10; L. 262:35. The Madaba map has Zarea but the A must be an error for D. One of several ravines in the Onomasticon and of course suspect (cf. K. 168:20). JOSUE 463. Zeiph (Zif). Joshua 15:24; K. 92:12; L. 262:37. Textual variant Zit (Latin). Also in Greek Vatican manuscript this entry comes before the Jēshua division (cp. Below K. 92:15).

Simple tribal listing. In Interpretation of Hebrew Names "Zif, sprouting" (98). 464. Zanaoua (Zannoua). Joshua 15:56; K. 92:13; L. 262:38. Textual variant Zanaousa (Greek) for contemporary town Zannua (Latin). The village is dependent on Eleutheropolis (K. 18:12) and probably at Kh Zanu'a. The last part of this entry and the first part of the next entry are missing because of the scribal error of shifting his eyes to the second occurrence of Eleutheropolis. It is also out of order and may be a late addition. In Interpretation of Hebrew Names "Zanoe, he drove back or he threw yours back" (98). 465. Ziph. Joshua 15:55; K. 92:15; L. 263:40. Latin reverses the order of information in the Greek text. The distance is double that for tell Zif but it is more south than east of Hebron. It is southeast of Eleutheropolis (K. 18:12) and could be considered in the East Quadrant. Perhaps the text meant to give mileage from Chebrōn (K. 6:8) but the distance seems to be taken from Eleutheropolis (cf. I Samuel 23:14). It could refer to a second village with the same name in the Negev.

KINGS 466. Zeib (Zif). I Samuel 23:14; K. 92:19; L. 263:43. Cf. previous entry Ziph. Region or hill country nearby are intended (cf. I Samuel 26:2and I Chronicles 2:42. Karmelos (K. 118:5) is about 10 miles south of Chebrōn (K. 6:8). It is another village of the Jews (cf. Note on K. 22:9 and Appendix II). It is probably at Kh el Kamel, where Roman fort is found. 467. Zogera (Zogora). Jeremiah 48:34; K. 94:1; L. 263:48. One of the Pentapolis of Sodam (cf. K.

42:4). 468. Zēb. Jeremiah 49:4; K. 94:3; L. 263:51. The Mia of Josephus Antiquities XX, 1,1 and XIV, 8,1. An important battle took place in the area. The site Kh Zeiy is on the old Roman road near es Salt (cf. K. 88:22). In Interpretation of Hebrew Names ”Zeb, wolf” (101). 469. Zōeleth. I Kings 1:9; K. 94:5; L. 263:53. Out of order and not a true place name so suspect as an editorial addition or marginal gloss. The words ”spring of Rōgēl” are not in Greek Vatican manuscript (see Rōgēl K. 144:13).

In Interpretation of Hebrew Names ”Zoeleth, dragging or dragging forth” (103).

# SECTION E

GENESIS 470. Ēlath. Genesis 36:41; K. 94:9; L. 263:57. Possibly related to K. 6:16 and K. 90:3 but that is south southwest not east of Petra (K. 142:7). More probably Udruh which is east at the proper distance. In Interpretation of Hebrew Names "Elath, terebinth or trees" (87). 471. 'Erōōn (Eroum). Genesis 46:28f.; K. 94:11; L. 263:59. In Egypt and out of the Holy Land proper for the Onomasticon (see Note on K. 58:7). Out of order as well, so doubly suspect as late addition. In Interpretation of Hebrew Names "Eroon, i.e. heroum, in his form or of sorrowful watch" (68). 472. Elioupolis (Eliopolis, city of the sun). Genesis 41:45; K. 94:13; L. 263:61. In Egypt and out of the Holy Land proper for the Onomasticon (cf. K. 176:3; cf. Genesis 41:50 and Exodus 30:17. 473. Etham. Exodus 13:20; K. 94:15; L. 263:64. Textual variants: Ebuthan (Latin) and Buthan (Syriac).

Simple listing of station as Numbers 33:6 (cf. Onomasticon K. 46:4 above). In Interpretation of Hebrew Names "Etham, complete or respecting ships" (75). JOSUE 474. Ēngannim. Joshua 15:34; K. 94:18; L. 263:67. Textual variant Egannim (Latin). The long E is used here after the LXX. This is a faulty identification. Perhaps the Onomasticon had 'ain Sinjah north of Baithēl (K. 40:20) and Gophna (K. 26:2) in mind. In Interpretation of Hebrew Names "Engannim, well of gardens" (93). 475. Ēnaim. Joshua 15:34; K. 94:20; L. 263:68. Cf. K. 24:16 above. 476. Ēndōr. Joshua 17:11; K. 94:22; L. 263:70. Summary of biblical information of I Samuel 28:7 and Luke 7:11. The New Testament material must be a later addition here but is not in K. 34:8 (q. v.). Located close to Nain (K. 140:3). If this text is correct in Joshua, 'Andur is the location. 477. Ēnganni. Joshua 19:21; K. 94:25; L. 263:73.

Textual variant Eganni (Greek). The one city has only biblical information Joshua 21:29. The other is near Gerasa (K.64:2) perhaps near 'ain jenna or 'arjam (cf. K. 16:21). 478. Ēnada. Joshua 19:21; K. 94:28; L. 263:76. The distance puts Ēnadab at Beit Nettif if miles are measured as the road is here described. If coming the other way, the 10th milestone is from Jerusalem and points to location at 'Beit 'Itab. Neither have anything to do with the biblical site. The Madaba map has an "enetabe" between Diospolis (K. 8:14) and Iamneia (K. 22:10), but that is not this site. In Interpretation of Hebrew Names "Enadda, accurate well" (94). 479. Ēnasōr. Joshua 19:37; K. 96:1; L. 264:79. Cf. K. 84:26; K. 20:1 etc. LXX has "spring" but again the Onomasticon has Ēn. q.v. also Ain K. 24:15. 480. 'Ērakōn (Ereccon). Joshua 19:46; K. 96:3; L. 264:81. Simple tribal border listing.

The Greek perhaps has E for the MT definite article or conjunction wav. (cf. K. 110:10). JUDGES 481. ’Ētam. Judges 15:8; K. 96:5; L. 264:83. Textual variant Etham (Latin). Simple biblical information. In Interpretation of Hebrew Names ”Etam, their bird.” (100). KINGS 482. ’Ēla. I Samuel 17:2; K. 96:9; L. 264:86. Textual variant Ēlath (Greek). Simple Hexaplaric information. In Interpretation of Hebrew Names ”Ela, curse or self” (111). 483. Ēngaddi. I Kings 24:1; K. 96:9; L. 264:87. Cf. K. 86:16. 484. Ēmath. II Samuel 8:9; K. 96:12; L. 264:90. Another instance of transliteration by Latin of ”foreigners” (cf. K. 88:20 and Jeremiah 49:23). 485. Ēnan. Ezekiel 47:17, 19; K. 96:14; L. 264:92. Out of the Holy Land proper for the Onomasticon but part of the Promised Land boundary in Ezechiēl. The reference to Thamar is perhaps properly K. 8:6 with the same prefixed Hazar (cf. K. 14:16). For Thaiman see next entry (K. 96:18 and K. 102:7)

The city of Palm Trees is probably Palmyra (K. 100:21) northeast of Damascus (Latin variant has Palmetis). But Jericho also was called by this descriptive phrase (K. 104:25).

# SECTION TH

GENESIS 486. Thaiman (Theman). Genesis 36:11; K. 96:18; L. 264:96. Summary of biblical information of Job 2:11 and Genesis 25:15. The village Thafman may be in the same region as that of the princes of Edom (cf. K. 102:7). The distance of 25 miles brings us to Shobek which is 22 miles from Petra. Often thought to be at Tawilan but recent excavation has Iron through Hellenistic remains there and no Roman-Byzantine. The southern region in Hebrew is also called Daroma (K. 26:1); Negeb (K. 136:14) (see Jerome on K. 137:15 and Interpretation of Hebrew Names 44). If this is Thamana the garrison is verified by Notitia Dignitatum (74:46). In Tabula Peutinger Theman. Perhaps the 15 and 5 of the Greek and Latin texts respectively are both scribal errors. 487. Thamna. Genesis 38:12; K. 96:24; L. 264:3. Simple biblical note of Joshua 19:43 and 15:57 The Madaba map seems to be quoting Eusebius, "Thamna where Ioudas sheared his sheep." It is a village dependent on Diospolis (K. 8:14) and one of three villages called "great" (cf. Apbeka K. 22:20 and Magdiēl 130:21). The biblical site has been held to be Kh Tibnē bur some claim to find no Israelite remains so Tell Batashi has been suggested. Kh Tibnah which retains the name has Roman-Byzantine remains and is southeast, that is in the Southern Quadrant from Diospolis and could approximate the location on the crowded map. Others on basis of K. 8:13 and K. 24:5 suggest it is northeast of Diospolis near Remphis (K. 144:28) and Aenam (K. 9:11 etc. cp. K. 70:20 and K. 100:1). Three sites combined in one place.

In Interpretation of Hebrew Names "Thanna, forbidding or failing" (73). 488. Thamna. Genesis 36:40; K. 96:27; L. 264:6. Biblical summary of Genesis 36:12. "Another" is out of order and a late addition. Cf. Thaiman as a son of Esau in K. 96:19. DEUTERONOMY 489. Thophol (Thafol). Deuteronomy 1:1; K. 98:2; L. n/a; Lacuna in Greek Text. The next three entries are missing in the Vatican Manuscript. This is also the only place where the section heading records "Deuteronomy" by itself rather than all under Pentateuch, or under Numbers. Here entries from Numbers follow one from Deuteronomy and may all be an editorial insertion. Summary of biblical information and location. In Interpretation of Hebrew Names "Thofel, tastelessness" (88). 490. Thaath. Numbers 33:26f.; K. 98:4; L. n/a; Lacuna in Greek Text. Simple biblical list of station (cf. K. 82:21). Missing in Vatican manuscript. In Interpretation of Hebrew Names "Theeth, beneath" (85). 491. Thara. Numbers 33:27f.; K. 98:5; L. n/a; Lacuna in Greek Text.

Simple biblical list of station (cf. K. 82:21). Missing in Vatican manuscript. In Interpretation of Hebrew Names "Thare, investigation or pasture or worthlessness" (85). JOSUE 492. Thaphphou (Thaffu). Joshua 12:17; K. 98:7; L. 264:10. Simple biblical summary. Probably falsely equated with each other cf. Joshua 15:34 Cf. Bēthaphou K. 50:18. Variants Betthaffu and Bethaffu (Latin). In Interpretation of Hebrew Names "Thaffue, apple from a tree not from wickedness or open drum" (98). 493. Thanak (Thaanac). Joshua 12:21; K. 98:10; L. 264:14. Summary of biblical information of Joshua 17:11, 21:25. The Onomasticon's data agree with the biblical location of the important mound retaining its name Tell Ta'anak recently re-excavated. Byzantine city in the plain rather than on the tell (cf. K. 100:10) where it is three, not four, miles from Legeōn (K. 14:21). In Interpretation of Hebrew Names "Thaanach, answering or shallow" (98) and "Thanach, shallow or he answered you" (101) and "Thanach, "he answered you" (K. 113).

494. Thēnath. Joshua 16:6; K. 98:13; L. 265:16. The direction and the distance suggest Kh Ta'na which contains part of the old name. The upper ruin is not far enough to be Eusebius' site Thēna which is at Kh Ta'na et tahta where much Roman-Byzantine remains are found. The Old Testament site may be Kh Ta'aa el foqa. Whether this is related to Silo (K. 156:28) is unclear from Eusebius. In Interpretation of Hebrew Names "Thenath, fig tree" (98). In Vatican manuscript these two entries are conflated. Simple tribal listings (cp. K. 98:7 above). 495. Thaphphoue (Thaffue). Joshua 16:8, 17:8; K. 98:15; L. 265:19. Simple tribal listings (cp. K. 98:7 above). 496. Thaphphouth (Thaffuth). Joshua 17:8; K. 98:16; L. n/a; Lacuna in Greek Text. Simple tribal listings (cp. K. 98:7 above). 497. Thekō. Joshua 15:59; K. 98:17; L. 265:20. Cf. K. 86:13. It is out of order of biblical texts (cf. Amos 1:1).

498. Thersa. Joshua 12:24; K. 98:19; L. 265:23. Simple biblical notation. Order of several entries mixed up. In Interpretation of Hebrew Names "Thersa, pleasing which is what the Greeks call satisfying" (98). 499. Therama. Joshua 18:27; K. 98:21; L. 265:25. Simple tribal listing. 500. Thōlad. Joshua 15:30; K. 98:22; L. 265:26. Textual variant Thōdlad (Greek). Simple tribal listing (Joshua 19:4 and cf. K. 86:7 above). Perhaps out of order. 501. Thabōr. Joshua 19:22; K. 98:23; L. 265:27. This mountain is out of order so is suspect as a later editorial addition even if it were a town (cf. K. 118:8 and K. 150:14). All the traditions point to the same as Mt.Itabyrium in the Greek Fathers (110:20). Jerome in Commentary on Hosea 5:1 writes, "Thabor which the LXX interprets Itaburion" a mountain in the plain in Galilaea, "very round and high with all sides equal" (cf. Joshua 19:34). There is some evidence of a late fourth century church on Mt.Tabor. Procopius 1049A quotes our text accurately. Jerome's Epistle 108:13 (Paula Migne PL 22, 889) notes that Paula could see Aermon from here. There and in Epistle 108:13 (Paula, Migne PL 22:491) Jerome remarks on the tradition of the Transfiguration. But Eusebius and Origen are not yet sure which of the two mountains is the Mt. of Transfiguration.

For Diokaisareia see K. 16:13. In Interpretation of Hebrew Names "Thabor, coming light" (98). 502. Thalcha. Joshua 19:7; K. 98:26; L. 265:30. Simple tribal listing together with note on contemporary Jewish town (cf. Note on K. 22:9 and Appendix II) which fits the

evidence for Kh or Tell Khuweilife. In Jerome K. 99:27 one variant has "east" instead of "south," but quadrant is acceptable (cf. Sikelak, 156:1). For Eleutheropolis see K. 18:2. 503. Thamnathsara. Joshua 19:50; K. 100:1; L. 265:33. Summary of biblical information of Joshua 19:43. Probably equated with Thanna (K. 70:20) where the tomb is also mentioned (cf. K. 96:24).Paula remarks on "one who is buried in Thamnathsare on the north side of Mt. Gaas" in Jerome's Epistle 103:13 (PPT I, 12). Now identified with Tibne. In Interpretation of Hebrew Names "Thamnathsare, measure of a cover" (98) and "Thamnathares, enumeration of the sun" (101). 504. Thalassa. Joshua 18:19; K. 100:4; L. 265:36.

Out of order and not a place name but a sea and so suspect as late editorial addition. On Madaba map the three names all appear: Salt, Asphalt and Dead. In Jerome's Commentary on Ezekiel 47:6 "Bitter sea which in Greek is called AsphaltLake, i.e. pool of bitumen." Both lakes come at end of sections (cp. K. 172:12). On Zoara see K. 42:1 above. JUDGES 505. Thaanach. Judges 1:27; K. 100:7; L. 265:39. Cf. K. 98:10 above where the distance is 4 miles. Procopius 1061A quotes this entry here accurately except for the name Thennach (cp. Judges 5:19 and Joshua 21:25). 506. Thēbēs. Judges 9:50; K. 100:11; L. 265:44. Summary of biblical information of Judges 9:53. A village dependent upon Neapolis (K. 4:28). In Old Testament times a "city." This is an accurate location from milestones which have been found. It is at modern Tubas. In Interpretation of Hebrew Names "Thebes, a turning around or having an egg" (101) and "Thebes, they were in it or my deed" (109).

507. Thamnatha. Judges 14:1; K. 100:15; L. 265:49. Textual variant Thamnam (Latin) (see above K. 96:24 and K. 100:2). KINGS 508. Thēlamou land of (Thelamuge). II Samuel 3:12; K. 100:17; L. 265:51. Simple biblical notation with Hexaplaric information. A name only in LXX. 509. Thaad. II Samuel 24:6; K. 100:19; L. 265:53. Only a biblical location. A confused entry (cf. K. 34:16 above). 510. Thamsa. I Kings 4:24; K. 100:20; L. 266:54. Only a biblical location. 511. Thermōth. I Kings 9:18; K. 100:21; L. 266:55. Biblical notation and location only. This is probably Palmyra (cf. K. 96:15). 512. Tharseis (Tharsis). I Kings 10:22; K. 100:23; L. 266:57. This is out of the Holy Land proper (Ezekiel 27:25). Josephus Antiquities I, 6, 1 is interpreted in several of Jerome's commentaries as referring to Tarsus in Cilicia (cf. Commentary on Jeremiah 10:6 and Commentary on Isaiah2:16). The LXX interprets it as Carthage (cf. K. 119:12), In Epistle 37:2ff. Jerome repeats his argument used here.

513. Tharsa. I Kings 15:21; K. 102:3; L. 266:61. A confusion in LXX but here a simple biblical notation. In Interpretation of Hebrew Names "Thersa, pleasing" (113). 514. Thersila. II Kings 15:14; K. 102:4; L. 266:62. This is out of order and perhaps identical with K. 98:19 above as well as the previous entry K. 102:3 to which this may actually be a marginal gloss. It is located at Tsil northwest of Dera now in the Batanea (K. 44:11). The only contemporary Samaritan village reported in the text. 515. Thesba. I Kings 17:1; K. 102:6; L. 266:65. Simple biblical notation. Elijah is also referred to in K. 162:1 and K. 175:16. In Interpretation of Hebrew Names "Thesbi, capturing or revolving" (113). 516. Thaiman (Theman). Ezekiel 20:46; K. 102:7; L. 266:66. An accumulation of biblical information from Ezekiel 25:13; Isaiah 21:14; Jeremiah 49:7; Obadiah 9, and Genesis 36:11. One cannot help

wondering if these are editorial additions when they are so mixed up in order (cf. K.96: 18). Perhaps all Ezekiel references are late since many are out of biblical order in the text of the Onomasticon.

In Interpretation of Hebrew Names "Theman, south" (123). 517. Tharthak. II Kings 17:31; K. 102:11; L. 266:69. Textual variant Tharak (Greek). Simple biblical notation. In Interpretation of Hebrew Names "Tharthac, overthrown which is better in the Greek, upset" (118). 518. Thalasar. II Kings 19:12; K. 102:12; L. 266:70. Textual variant Thalassar (Latin). Syria does not occur often in the Onomasticon. It was a Roman province in 3rd and 4th centuries but it is not clear if that entity is intended here (cf. K. 72:15, K. 146:13 and K. 146:19). In Interpretation of Hebrew Names "Thalasar, first weight" (118). 519. Thogarma. Ezekiel 27:14; K. 102:13; L. 266:71. Textual variant Thourama (Greek). Simple biblical reference but also perhaps out of the Holy Land proper and possibly out of order. A suspect entry. In Interpretation of Hebrew Names "Thogorma, tearing away or a certain kind of people" (133). 520. Thapheth (Thafeth). Jeremiah 7:32; K. 102:14; L. 266:72.

Textual variants: Tapheth (Greek, K. 164:21) and for the other site Acheldema (Latin) and Acheldama (Latin cf. K. 38:20). The fuller's field in K. 38:2. In Jerome's Commentary on Jeremiah7:30 Topheth is the Valley of Ennom which is watered by the springs of Siloe. The name survived for a place or area in the valley southeast of Jerusalem. In Interpretation of Hebrew Names "Tof gehenna (cf. K. 70:2), or cover of eyes" (128).

# SECTION I

GENESIS 521. Iabōk (Iabōc). Genesis 32:23ff.; K. 102:19; L. 266:78. The distance is missing from the Vatican manuscript and several other confusions occur (Deuteronomy 3:16). This is a river and not properly a place name as the Onomasticon. Possibly also it is out of order. Just as the first entry under many alphabetic sections it is highly suspect as a late editorial addition. For Gerasa see K. 64:1. This tributary to the Jordan is the Zerqa. Syriac and Latin agree on the 4 mile distance. The Vatican manuscript added note that some think this is the territory of Job while others say the land of Job is Arabia (see next entry). In Interpretation of Hebrew Names "Iaboc, sand or wrestling" (68). 522. Idoumaia (Idumaea). Genesis 36:16; K. 102:23; L. 266:82. Possibly the annotation of the Vatican manuscript as noted in the previous entry is really a marginal gloss on this entry. Edom is frequently mentioned in the Onomasticon; Idoumaia, less frequently. Petra (K. 142:7) is used as a referent often. The Gebalēnē (K.8:10) approximates the area.

In Interpretation of Hebrew Names "Idumaea, red or earthy" (139). 523. Iather. Genesis 36:40; K. 104:1; L. 266:87. Textual variant Ietheth (Latin). Simple biblical notation. For Gabalenē see K. 8:10 as editor suggests. NUMBERS AND DEUTERONOMY 524. Iatabatha. Numbers 33:33; K. 104:4; L. 267:90. Textual variant Iegabath (Latin). Simple listing of station. This one is out of order suggesting an editor may have added the list of stations (cf. K. 104:23 also). In Interpretation of Hebrew Names "Etebatha, of goodness or he turned aside to come" (82). 525. Ianna. Numbers 21:20; K. 104:6; L. 267:91. Textual variant has Phasga (Greek) as also the Latin Fasga. Summary of biblical verse to give location. 526. Iessa (Iassa). Numbers 21:23; K. 104:9; L. 267:94. Textual variant Medaban (Latin). Summary of biblical notations from Isaia 15:1 and Jeremiah 48:21, 34 with a very generalized location perhaps on border of the two regions. Vulgate has Iasa, Iassa and Iaser. Perhaps Khel Lirr for the Onomasticon's site and nearby Kh Iskander or 'Aleiyan for Iron Age.

In Interpretation of Hebrew Names "Iassa, halved or make a charge" (82). 527. Iazēr. Numbers 21:32; K. 104:13; L. 267:98. Detailed location and summary of biblical information from Joshua 13:25, Isaiah 16:8, Jeremiah 48:32, and Joshua 21:37. Usually Perea (K. 12:28) is used for Transjordan not for the specific province. In K. 12:3 a Iazer is 8 rather than 10 miles from Philadelphia. The Latin omits the "of Palistinē." Did some editor, in his time, know that Perea should not be called Palestinē? Perhaps Onomasticon's location is at Kh

sar, but Kh jazzir is biblical site. Others see Tell 'areme as Eusebius' site. All are near present Nau 'r. 528. Iordanēs. Numbers 22:1; K. 104:20; L. 267:6. The rivers as noted before are all suspect in the Onomasticon but this one is in the proper order. The Jordan valley is the Aulon (K.14:22). In Interpretation of Hebrew Names "Iordania, their descent or their possession or seeing judgment" (140).

529. Ietabatha. Deuteronomy 10:7; K. 104:23; L. 267:9. Simple biblical notation (see K. 104:4). 530. 'Ierichō. Deuteronomy 32:49; K. 104:25; L. 267:10. Summary of biblical events including New Testament times (I Kings 16:34 and Matthew 20:29) with incidental archaeological concern. No locations are given. The New Testament data may be an original contribution of Eusebius or may be a still later editor. Procopius 905C says 52 miles to Neapolis. But in 1016A he quotes this entry exactly. The Madaba map follows Eusebius' spelling and location. In Tabula Peutinger it is 12 miles from Archaelaud (K. 45:1) and 32 miles to Neapolis (K. 4:28). A bishop was present at the Council of Nicea. The three cities are not clearly located or identified. The New Testament one was at Tell abu Aliyiq and spread out to the flats nearby and has been partially excavated. The later Byzantine was in the general location of present er-riha extending westward toward Aliyiq. Usually Tell es-sultan is called Old Testament Ierichō. But it has its archaeological problems in spite of being twice thoroughly excavated. Tell es-sultan is for Josephus and the Onomasticon not Jericho but Gilgal (K. 64:24). What the Onomasticon pointed out as Old Testament Ierichō is uncertain but perhaps no ruins. Paula however reports as did Josephus that after Joshua destroyed it, up to her time "nothing is to be seen of it except the place where the Ark of the Covenant stood and the 12 stones which the children of Israel brought out of the Jordan" (PPT I, 25). Obviously this refers to Gilgal as the near obliterated Ierichō. Only the site of Gilgal was seen. In the Onomasticon many sites are located in reference to the Roman-Byzantine Jericho region.

JOSUE 531. 'Ierousalēm. Joshua 10:1; K. 106:2; L. 267:18. Adonibezek is LXX form for Adonsedek. A summary of biblical information from Josua 15:63, Judges 1:21, 19:10, II Samuel 5:6, Genesis 14:18 and Joshua 18:28. Identification is made with Iebous (K. 106:7) and Salēm (K. 153: 4). It is also called 'Alōn Orna (K. 34:17). The Greek text on the later entry about Salēm is corrupt. Onomasticon mentions Ailia more frequently than any other name (see Appendices VII and VIII). It is not listed in this entry because it was still a contemporary name. In 135 A.D. Hadrian began the use of Ailia Kapitōlia. Paula writes "entered Jerusalem, the city of three names - Jebus, Salem, Jerusalem - which by Aelius, afterwards Hadrianus, was raised from its ruins and ashes into Ailia" (Jerome's Epistle 108:9 and PPT I, 5). The Madaba map has a recognizable vignette and the "Holy City Ierousalēm." No mention is made to Church (cf. Note on K. 7:13 and Appendix I) in this entry although Eusebius knows of them (Vita Const. III, 31ff.) as did Paula (PPT I, 6). Some think Eusebius' praise of Constantine sermon was delivered in the Church of the Holy Sepulchre.

Jerusalem or Ailia is often used as a referent in Eusebius and some details are given of its surroundings. In Interpretation of Hebrew Names "Iērusalem, vision of peace" (121). 532. Iebous. Joshua 18:28; K. 106:7; L. 267:23. Simple biblical quote to identify it with the above (K. 106:2). It is out of order and probably a gloss on the previous entry later incorporated by a scribe. 533. Iareim (Iarim). Joshua 9:17; K. 106:8; L. 267:24. Simple biblical notation (cf. K. 114:19 and K. 114:23). In Interpretation of Hebrew Names "Iarim, salt or of the woods" (94). 534. Ierimouth (Iarimuth). Joshua 12:11; K. 106:9; L. n/a; Lacuna in Greek Text. The first part of this entry and the end of the previous entry are missing in the Vatican manuscript. The distance is also corrupted with 7 appearing in the Vatican and 4 in the Latin. Some emend to 14 on the basis of Procopius 1020C [cf. K. 106:24 which locates an Iermochōs 10 miles away from Eleutheropolis (K. 18:12)]. If near Esthaol (K. 88:12) it is on the way to Nikopolis (K. 30:27) rather than Jerusalem and must be at least 7 miles since Eathaol is 10 miles from Eleutheropolis. The turn off from the main road may be indicated. Probably Kh Marmita, south of Ishwa is intended by the Onomasticon but it is not the Old Testament site which is probably Kh Yarmuk (cf. Joshua 15:35).

In Interpretation of Hebrew Names "Ieritnoth, fearing death or to the heights of death" (94). 535. Isimōth. Joshua 12:3; K. 106:11; L. 268:26. Biblical information with Hexaplaric data (cf. K. 48:6 and I Samuel 23:19). In Interpretation of Hebrew Names "Isimoth, he brought death" (82). 536. Iedna. Joshua 15:23; K. 106:15; L. 268:30. This may be out of order. About halfway between the two major referents is Idna, the site which the Onomasticon has in mind. 537. Iekkomam (Ieconam). Joshua 12:22; K. 106:17; L. 268:32. Simple biblical information (perhaps see K. 116:21). 538. Iaeir. Joshua 13:30; K. 106:19; L. 268:34. Simple tribal listing (cf. K. 18:4). In Interpretation of Hebrew Names "Iair, making clear" (94). 539. Iamneia (Iamnel). Joshua 15:11; K. 106:20; L. 268:35. Called a "polichne" and "oppidum" both relatively infrequent terms in the Onomasticon (K. 22:11, K. 10:25 and Appendix I and II). It was made into a municipality by Vespasian. Tabula Peutinger has it 10 miles from Azotus (K. 20:18) and 12 miles from Ioppē (K. 110:24). Its former name was Iabnēl and this name appears with Iamnia on the Madaba map at the generally agreed on location. There was a maritime Iamnia also but that is not the one intended here. A bishop was present at the Council of Nicea.

It is used as a referent in the Onomasticon (K. 22:10, K. 50:16 and K. 72:4). It is the present Iebna. In Interpretation of Hebrew Names "Iabnehel, building of God" (94). 540. Iabeir (Iabir). Joshua 15:15; K. 106:22; L. 268:37. Confused entry probably for Dabeir (K. 78:12). A similar confusion is in K. 78:2 Dayid. 541. Iagour (Iagur). Joshua 15:21; K. 106:23; L. n/a; Lacuna in Greek Text. This entry is missing in Vatican manuscript. Simple tribal listing. In Interpretation of Hebrew Names "Iagur, colony or stranger" (94). 542. Iermous (Iermus). Joshua 15:35; K. 106:24; L. 268:38. Just north of Beit Nettif is Kh Jarmuk which preserves part of the name and is about 10 miles from Eleutheropolis (K. 18:12) to the turn off from main road. It is probably to be distinguished from Ierimouth (K. 106:9) nearer to Nikopolis (K. 30:27). 543. Iechthaēl. Joshua 15:38; K. 106:26; L. 268:40.

Textual variants: Iechthael and Iethael (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Iecthahel, honor of God" (94). 544. Iephthan (Iecthan). Joshua 15:43; K. 106:27; L. 268:41. Simple tribal listing In Interpretation of Hebrew Names "Iepte, opening or uncovered" (94). 545. Iether. Joshua 15:48; K. 108:1; L. 268:42. Textual variant Malatham (Latin). Eusebius erroneously identifies this with Ether (K. 88:3) of Symeon (Joshua 21:14). Here the information is added that it is entirely Christian, one of two such in the south (K. 26:13). Kh 'Attir is probably this Christian town. Not on the main road (cf. K. 110:18), represented on the Madaba map as a small tower south of Gerara. For Malathen see K. 14:3 and Appendix II. 546. Ianoun (Ianum). Joshua 15:53; K. 108:5; L. 268:46. Textual variant Ianun (Latin). The strange addendum may be an editor's questioning the source. The biblical site is not clearly identifiable but near Kh Gile 'adi with Iron and Persian evidence. But Ianoua is perhaps el Yamun south of Taanach (K. 100:7) about 5 miles instead of 3 from Legeōn (K. 14:21) or Kh Niba with some Roman sherds. The 3 miles may be where one left the main road via Taanach.

In Interpretation of Hebrew Names "Ianum, sleeping" (94). 547. Iettan. Joshua 15:55; K. 108:8; L. 268:49. Textual variant Iethan (Latin). Another of the all Jewish towns of the fourth century (cf. Note on 22:9 and Appendix II). The localization points to the present Yatta 6 miles south of Chebrōn (K. 180:25). It is southeast of Eleutheropolis (K. 18:12) but within the Eastern quadrant (cf. Joshua 21:16). In Interpretation of Hebrew Names "Ietta, they will stretch out" (94). 548. Iezrael. Joshua 15:56; K. 108:11; L. n/a; Lacuna in Greek Text. This entry is missing in the Greek Vatican manuscript. Jerome's notation is obscure. What entry "above" is intended? Possibly 34:11? A marginal gloss? Simple tribal listing. In Interpretation of Hebrew Names "Iezrahel, seed of God" (95). 549. Iezrael. Joshua 17:16; K. 108:12; L. 268:52. Textual variant Efratae (Latin). This entry is out of order unless confused with the previous one from Iouda. The Greek Vatican manuscript perhaps conflated the two. In the Commentary on Hosea 1:5. Jerome identifies Jezraelem as near Maximianopolis which is Legeōn (K. 14:21). The plain or valley was named after this town. The Itin. Bourd. 1, 19 (PPT I, 17) locates it 10 miles from Maximianopolis and 12 miles from Skythopolis (K. 16:2). This points directly to Zir 'in (cf. Joshua 19:18 and I Chronicles 4:3).

550. Iekdaan. Joshua 15:56; K. 108:17; L. 268:57. Textual variant Iekdaad (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Iecdom, the people dwelled in" (95). 551. Iephlithi (Ierflethi). Joshua 16:3; K. 108:18; L. 268:58. Textual variant Iefleti (Latin). Simple tribal listing. 552. Iano. Joshua 16:6; K. 108:19; L. 268:59. Summary of biblical information (cf. II Kings 15:29). Very close to Akrabbein (K. 14:7) is modern Yanum which fits the location and retains the sound of the Onomasticon's place name. Just north is Kh Yanum with Roman-Byzantine remains. In Interpretation of Hebrew Names "Ianua, rest" (95). 553. Iamein (Iamin). Joshua 17:7; K. 108:22; L. 268:62. Hexaplaric information. In LXX this is a place name. In Interpretation of Hebrew Names "Iamin, right hand" (96). 554. Iasēb. Joshua 17:16; K. 108:23; L. 268:63. Hexaplaric information. Out of order and doubly suspect as a gloss. 555. Ieblaam. Joshua 17:11; K. 108:24; L. 268:64.

Textual variant Iebalam (Greek). Simple biblical notation (cp. K. 72:24). In Interpretation of Hebrew Names "Ieblaam, foolish people" (95). 556. Ierphēl. Joshua 18:27; K. 108:26; L. 268:66. Textual variant Ierdēl (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Ierfel, God sent forth" (95). 557. Ieknal. Joshua 19:11; K. 108:27; L. 269:67. Simple biblical notation (Joshua 21:34). In Interpretation of Hebrew Names "Iecnaam, possession of the people" (95). 558. Iapheth (Iafthie). Joshua 19:12; K. 108:29; L. 269:69. Iapheth is said to be the coastal port of Ioppē. Apparently it was sometimes confused with 'ēpha or Sykaminos around Mt.Karmēl. Neither 'ēpha nor Sykaminos are important to the Onomasticon but Ioppē is (cf. 110:24). In Joshua 19 an Iaphia in v.12 and an Iapho in v.46. The former is in Zebulōn and the latter in Dan. The Onomasticon conflates the two in this entry unless they switched loyalty in biblical times. Iaphia-Iapheth is falsely equated with Ioppēe. The identity of Iaphia and 'Epha are not made clear.

Four sites are involved. Iaphia of Zabulōn is not really localized in the Onomasticon. It is probably Yafe near Nazareth. Ioppē was a well known port and referent for the Onomasticon and needed no localization. Sykaminos is located near Mt.Karmēl identified with 'ēpha but Sykaminos is probably south of Mt.Karmēl, Tell es Samak and Epha is north and is ancient area of present day Haifa. Sykaminos is an "oppidum" in Latin (cp. K. 10:25 and Appendix I). Iapho which is probably Ioppē is not mentioned here or in the entry at K. 110:24. But Vespasian made Ioppē a municipality. In Interpretation of Hebrew Names "Iafie, open or exposed or surface" (95). 559. Iephthaēl. Joshua 19:14; K. 110:1; L. 269:72. Simple tribal listing (cf. K. 10:6). In Interpretation of Hebrew Names "Iafthehel, God reveals" (95). 560. Iadela. Joshua 19:15; K. 110:2; L. 269:73. Textual variant Ioudēla (Greek) Simple tribal listing. In Interpretation of Hebrew Names "Iedala, abuse of the hand" (95).

561. Iermoth. Joshua 19:21; K. 110:3; L. 269:74. Summary of biblical information from Joshua 21:29 and Hosea 5:8 (cf. K. 106:9). 562. Iamnēl (Iabnel). Joshua 19:33; K. 110:5; L. 269:76. Textual variant Iamel (Latin). Simple tribal listing (cp. K. 106:20). 563. Ierōn. Joshua 19:38; K. 110:6; L. 269:77. Textual variant Ierron (Greek). Simple tribal listing. In Interpretation of Hebrew Names "Ieraon, they will fear" (95). 564. Iethlan (Iethlam). Joshua 19:42; K. 110:7; L. 269:78. Jethela (Vulgate) Seilatha (LXX). Simple tribal listing. 565. Iēlōn. Joshua 19:43; K. 110:8; L. 269:79. Simple tribal listing. 566. Ioud (Iud). Joshua 19:45; K. 110:9; L. n/a; Lacuna in Greek Text. This entry missing in Greek Vatican Manuscript Simple tribal listing. 567. 'Ierakō (Ieracon). Joshua 19:46; K. 110:10; L. 269:80. Some take "waters" me (mai) as the first syllable of a proper name. Simple tribal listing. This may be the same as K. 96:3, but the Greek may have conflated or confused two Hebrew place names. LXX has "sea of Ierakōn with border near Ioppē." The words border and mountain are quite similar in Greek and Hebrew for mountain is har which could be found in MT harakkon.

In Interpretation of Hebrew Names "Ieracon, yellowish which Greeks call jaundiced" (95). 568. Iabeis Galaad. Judges 21:8; K. 110:11; L. 269:81. In K. 32:6 Iabis is a large city, but a village of Iabeis here. Procopius 1049A has the distance 20 from Pella (K. 14:19) and 60 from

Gerasa (K. 64:2) which are obviously wrong unless the milestones were taken from other referents than those now in our text. The name continues in the Wadi Yabis. Onomasticon seems to point to Kir Isna or nearby Deir el Halaweh, with the former a Roman-Byzantine site to be preferred. This is not necessarily the identification of the biblical site, which may be Tell Maqlub. In Interpretation of Hebrew Names "Iabes, dry or dryness" (100). KINGS 569. Iaar. I Samuel 14:25; K. 110:15; L. 269:86. The etymology is in the LXX. This is not a proper name in the MT. In Interpretation of Hebrew Names "Iaare, salt" (108).

570. 'Ieramēlei. I Samuel 30:29; K. 110:16; L. n/a; Lacuna in Greek Text. This entry is missing in Greek Vatican manuscript and out of order in Latin. Jerome transliterates rather than translates the "foreigners." In Interpretation of Hebrew Names "Ierameheli, God have mercy on me" (104). 571. Iether. I Samuel 30:26; K. 110:17; L. 269:87. Textual variants: Iethoeira (Greek) and Ieththira (Latin). Onomasticon identifies this with K. 88:3 and K. 108:2. 572. Iekmaan. I Kings 4:12; K. 110:19; L. 269:89. Simple biblical notation. 573. Itaburion. Joshua 5:1; K. 110:20; L. 269:90. Cf. K. 98:23. Thabor, perhaps out of order and suspect. 574. Iekthoēl. II Kings 14:7; K. 110:22; L. n/a; Lacuna in Greek Text. Interpretative biblical comment (cf. K. 142:7). In Interpretation of Hebrew Names "Ieethel, meeting God or help of God" (116). 575. Ietaba. II Kings 21:19; K. 110:23; L. n/a; Lacuna in Greek Text. Simple biblical notation. In Interpretation of Hebrew Names "Iothaba, sinning in him" (116).

576. Ioppē. Jonah 1:3; K. 110:24; L. 269:92. Madaba map notes this was the home of Jonah. So also does Paula (PTT I, 4) (cf. K. 108:30 and Joshua 19:46. No details regarded as necessary for a flourishing "oppidum" (cf. K. 10:25; K. 163:6 and Appendix I). In Interpretation of Hebrew Names "Ioppe, beauty" (124). THE GOSPELS 577. Itouraia, Also Trachonitis. Luke 3:1; K. 110:27; L. 269:93. This is the extreme northeast of the Onomasticon. On Trachonitis see K. 166:1. It is related to Basan (K. 44:9) and Batanaia (cf. K. 12:11). Arabia (K. 10:17) is the most frequently used of these geographical names but they are not clearly delineated in the Onomasticon, probably because the lists developed over several centuries of Jewish compilers, Eusebius and later editors and glossators. In the early fourth century there was an important town Maximianopolis not to be confused with the similarly named town in Jesreel.

In Interpretation of Hebrew Names "Ituraeae, mountainous; this in Syria" (140).

# SECTION K

GENESIS K. 112:2; L. n/a; Lacuna in Greek Text. In Greek the sub-division under this alphabetic section is ”Genesis” but in Latin it is more correct as ”Pentateuch.” 578. Karnaeim. Astaroth Karnaeim. Genesis 14:5; K. 112:3; L. 269:98. The large village in Batanaia is one of the two villages of K. 6:4. The probability is that it is Sheikh Sa’ad about 16 miles northwest of Dera near Tell ’ashtarah (K. 12:11). The home of Job is noted in K. 142:3 and such a tradition from pilgrim times continued into the 20th century at Sheikh Sa’ad (cf. K. 76:10) For Batanaia see K. 44:11. The second Karnaia (I Maccabees 5:27ff.) belonging to Ailia perhaps is Ataroth (K. 26:25). Nine miles marks the turn off from main road northwest toward Bethoron from Jerusalem. All these are to be distinguished from Ataroth of Ephraim (K. 26:19) near Bir Zeit. 579. Kadēs. Genesis 14:7; K. 112:7; L. 269:3.

Simple biblical notation. In Hebrew Questions Jerome says ”Cades is a place near Petra called the spring of judgment where God judged the people” (18). 580. Kadēa Barnē. Numbers 32:8; K. 112:8; L. 270:4. Textual variant city of Palestinē (Greek) instead of Arabia. This reflects again the uncertainty of editorial additions and of the use of Arabia in the Onomasticon (K. 110:27). Latin combines K. 112:7 and K. 112:8. Some confusion in order of this and the next three entries. A summary of biblical information from Numbers 21:1, 11; Numbers 27:14 and Genesis 14:7. A tomb tradition is here. No location is given other than near Petra (K. 142:7). Procopius repeats the entry in 332D and 1021D. It also is reaffirmed by Jerome in Commentary on Ezekiel 38:23(cf. K. 46:26). In Interpretation of Hebrew Names ”Cades, holy or change” (63); ”Cades, alteration or holy” (80); ”Cadesbarne, selected change or changeableness” (80).

581. Kenaz. Genesis 36:11; K. 112:13; L. 270:9. Simple biblical notation. In Hebrew Questions (44) Jerome equated Theman (K. 96:18), Cenaz, Amalec (K. 16:5) with Idumaia (K. 46:11). In Interpretation of Hebrew Names ”Cenez, jealous or his possession” (63). 582. Kariathaeim. Numbers 32:37; K. 112:14; L. 270:10. Textual variants: Kariathieim (Greek). For contemporary site Coroiath and Eoraiatat (Latin). Another wholly Christian town (cf. K. 26:14) is located west of Madaba and probably indicates Kh el Qureiyat which is near the hot springs of Barē (cf. K. 44:22). Mileage indicates turn off from main Roman highway. Must be distinct from Kariathiareim of Jerusalem (K. 14:23). In Interpretation of Hebrew Names ”Cariathaim, towns or their city (oppidum)” (80). 583. Kariatharbo. Genesis 23:2;

K. 112:18; L. 270:14. Textual variants: Kariathirbo (Greek) and Ceriath arbeae (Latin). Etymological information and identification with Chebrōn (K. 6:8 and K. 170:25). It is out of regular order and probably suspect as addition. See all three entries above.

584. Kanath. Numbers 32:42; K. 112:20; L. 270:15. Vatican manuscript is incomplete here. Textual variants: Cannatha and Chanatha (Latin). Summary of biblical information and generalized location. The village is probably el Kanawat and along with Damascus and Bostra forms the eastern limit of the Onomasticon. In Tabula Peutinger it is 20 Miles from Bostra. Onomasticon confused Nabo (Numbers 32:42) and Naboth (Numbers 32:3, 78 and K. 136:6, 9) and perhaps is too far northeast for the biblical site. The Syriac has this "near Petra" which is an attempted correction getting nearer to Kerak. In Interpretation of Hebrew Names "Canath, striving after or zealous" (80). 585. Kata ta Krusea (Catatachrysea, i.e. to gold). Deuteronomy 1:1; K. 114:1; L. 270:19. Vatican manuscript adds "Deuteronomy" division marker here. The LXX and Vulgate translate the biblical Dizahab. The area is located by the Onomasticon as near Phainon (K. 81:16 and K. 168:8) in the Arabah (K.12:25) somewhere near Aqabah (cf. Deuteronomy 1:5 and Numbers 33:42). Perhaps Umm el Dahab which retains the sound and etymology. The mines were worked in Roman-Byzantine times as well as earlier. Smelters also in later era.

586. Kadēmōth. Deuteronomy 2:26; K. 114:5; L. 270:23. Simple biblical summary (cf. K. 114:10 below). In Interpretation of Hebrew Names "Cademoth, beginning of death" (86). 587. Kariath. Joshua 9:17; K. 114:7; L. 270:25. Simple biblical summary (cf. K. 114:23, K. 48:9, K. 48:24, and K.172:15). And for Gabaon see K. 66:11. 588. Kades. Joshua 12:22; K. 114:8; L. 270:26. Simple biblical notation (cf. Joshua 15:3). 589. Kademoth. Joshua 13:18; K. 114:10; L. 270:28. Simple biblical notation (cf. K. 114:5). Here "another" is in the proper order. One of six only in the Onomasticon. All others are out of order. 590. Kedsōn. Joshua 21:37; K. 114:11; L. 270:29. Part of this entry missing in Vatican manuscript possibly by scribal homoioteleuton after Roubin. Gloss. JOSUE 591. Kapseēl. Joshua 15:21; K. 114:13; L. 270:31. Note "Iesoue" division here but four previous entries were from that book. Simple tribal listing. Possibly the same as K. 118:10.

592. Kina. Joshua 15:22; K. 114:14; L. 270:32. Simple tribal listing (cf. Tina (K. 164:14)). 593. Keeila. Joshua 15:44; K. 114:15; L. 270:33. Textual variant in Vatican manuscript 17 miles. Probably at Kh Qila today about 7 miles east of Eleutheropolis (K. 18:12) but 7 miles more properly a turn off. The tomb is also indicated as elsewhere (K. 70:24 and K. 88:27). This is also called Enkēla (K. 88:26). In Interpretation of Hebrew Names "Cena, throw a slingstone or arousing him or bearing oneself" (92). 594. Kariathbaal. Joshua 15:60; K. 114:19; L. 270:37. A simple biblical notation (cf. K. 106:8, K. 114:23 and K. 48:24). In Interpretation of Hebrew Names "Cariathbaal, he possessed cities or had possessed cities" (92). 595. Kana. Joshua 16:8; K. 114:20; L. 270:38. Simple tribal listing. A river (cf. K. 114:22). 596. Kabsaeim (Capsaim). Joshua 21:22; K. 114:21; L. n/a; Lacuna in Greek Text. Not in Vatican manuscript and out of order. Textual variant Camsaim (Latin).

Simple tribal listing. 597. Kane. Joshua 17:9; K. 114:22; L. 270:39. Simple tribal listing. A river (cf. K. 114:20). 598. Kariathiareim (Kariathbaal). Joshua 18:14; K. 114:23; L. 271:40. Summary of biblical items which are divided into two sections by a location indication. The additions after are perhaps from a later hand (Joshua 26:22, I Chronicles 2:50, Joshua 15:60, and Judges 10:4). Same as K. 114:19 above. Procopius 1024A agrees with the location and distance. In K. 48:24 however it is 12 miles not 9 as here (cf. K. 106:8 and K. 128:1). This location generally points to Qaryat al 'Inab area for the Byzantine site; possibly Deir el Azhar (cf. K. 116:20). In Interpretation of Hebrew Names "Cariathiarim, city or village of the woods" (91). 599. Kisōn (Kision). Joshua 19:20; K. 114:28; L. 271:46. Simple biblical notation (Joshua 21:28). In Interpretation of Hebrew Names "Cison, they drive against or their hardness or joy" (99).

600. Kartha. Joshua 21:34; K. 116:1; L. 271:47. Simple biblical notation, possibly out of order. In Interpretation of Hebrew Names "Cartham, complete a summons" (92). 601. Katta. Joshua 19:15; K. 116:2; L. 271:48. Textual variants: Kouta (Greek) and Cotta (Latin). Simple biblical notation, also possibly out of order. In Interpretation of Hebrew Names "Catath or Caath, bite or society" (92). 602. Kana. Joshua 19:28; K. 116:4; L. 271:50. Summary of biblical information including New Testament (John 21:1,2 and John1:48). Only a general location is given. The Latin text calls the contemporary town an "oppidum" (cp. K. 10:25 and Appendix I). The Onomasticon equates Kanah with Cana. Kanah of Asher should be near Aidōn and possibly is at Qanah 6-7 miles southeast of Tyre (K. 162:15). The New Testament site is quite older, being in Galilee. It is close to Nazareth (K. 138:24) and Kapharnaum (K. 120:2), according to Jerome's Epistle 108 (Migne PL 22, 889 and PPT I, 15). In Epistle 46 (Migne PL 22, 91) it is very near Nazareth. It is probably to be located at Kh Qana but could possibly be Kefr Kenna closer to Nazareth. A late 4th century church is there.

Some scholars think Jerome's note on greater and lesser refer to Kana rather than to Sidōn. If so, the greater is the New Testament site and the lesser the Old Testament site. However, the text hardly supports this opinion. 603. Kades (Cades). Joshua 19:37; K. 116:8; L. 271:53. Summary of biblical information (Joshua 21:32, Joshua 20:7 and II Kings 15:29). Procopius 1049A has the first part of the entry only. Kydissos probably also known as Cadasa is located southeast of Tyre (K. 162:15) and is still known as Qades in Upper Galilee, north of Safed. 604. Kartham. Joshua 21:32; K. 116:12; L. 271:57. Simple biblical notation. JUDGES 605. Ketrōn. Judges 1:30; K. 116:15; L. 271:60. Simple biblical notation. In Interpretation of Hebrew Names "Cetron, their darkness or incense" (99). 606. Karka (Carcar). Judges 8:10; K. 116:17; L. 271:62. Biblical summary plus location. No direction is given. If north, it is near Shobek but it could just as well refer to south or southeast area (cf. Kerak sound).

In Interpretation of Hebrew Names "Carcar, investigation" (99). 607. Kamōn. Judges 10:5; K. 116:20; L. 271:65. The identification by the Onomasticon is probably erroneous for the biblical site which should be in Transjordan. Kammona is near present Qamun which retains the sound of the name and is approximately 8 miles northwest of Legeōn (K. 14:21) and may be the Jokneam of the Old Testament for Iaeip (see K. 48:24 and K. 114:23). In

Interpretation of Hebrew Names ”Camon, unprofitable reappearance” (99). The next four entries are all out of order and are not really names of places so are suspect as later editorial or scribal additions. 608. Kisōn. Judges 4:7; K. 116:23; L. 271:69. Simple biblical summary for the Wadi (cf. K. 114:28). 609. Kadēmim (Cademi). Judges 5:21; K. 116:25; L. n/a; Lacuna in Greek Text. Procopius 1061B puts these two places together and notes the possible confusion of Kisōn and Kadēmim in the Sisara and Debbōra story.

610. Koilas of the Titans (i.e. valley of giants). Judges 1:19; K. 116:26; L. 271:71. Procopius 1125C suggests ”valley of the giants who are called Titans” (cf. II Samuel 5:18ff.). A gloss. 611. Klauthmōn. Judges 2:1; K. 118:1; L. 271:72. Etymological information not customary in the Onomasticon. This and the previous three entries are suspect on various grounds. KINGS 612. Keni. I Samuel 27:10; K. 118:4; L. 271:75. The order of entries in this entire section on ”Kingdoms” is confused. Here the Latin identifies the ”foreigners” as Pylistii. In Interpretation of Hebrew Names ”Ceni, my copper or my bereaved or passion” (80). 613. Karmēlos. I Samuel 25:2; K. 118:5; L. 271:76. In the Vatican manuscript this and the following item have been conflated. The village still retains its old name at Kermela 10 miles south (not east) of Chebrōn (K. 6:8). This direction in the Onomasticon is obviously an error since even the East quadrant which is sometimes intended in directions in the Onomasticon would not cover the road to Malatha. The ”South” is in the entry for Chermel (K. 172:20 and cf. K. 92:21). Near Zeif is the home of Nabal at Chermela. Chermala probably had been fortified by Herod along with Zelph. The garrison is reaffirmed by Notitia Dignitatum (72:6 and 73:20)(cp. Procopius 1020C). Chebrōn is an ”oppidum” in Latin (cf. K. 10:25 and Appendix I).

614. Karmēlos. Mountain. I Kings 18:42; K. 118:8; L. n/a; Lacuna in Greek Text. The confusion with the above is possible because most mountains are suspect entries in the Onomasticon. The Greek manuscript lacks the first two words. The Latin does not have this entry. Jerome in Commentary on Amos 1:2 sees two mountains: one the home of Nabal, the other near Ptolemais. He repeats this distinction in Commentary on Isaiah 29:17. The home of Nabal near Chebrōn (K. 6:8) is in the previous entry as well as K. 172:20. This item is one of the few entries in the Onomasticon giving borders of the Roman-Byzantine period. The northern boundary of the Province of Palestinē is marked by the mountain. 615. Kabseēl II Samuel 15:23; K. 118:10; L. 272:81. Simple biblical notation not in the Latin text. Perhaps same as K. 116:13. In Interpretation of Hebrew Names ”Cabseel, assembly of God” (107).

616. Kedrōn. I Samuel 15:23; K. 118:11; L. 272:82. Not originally a place name entry. The Latin adds New Testament John 18:1 note. Simple biblical location (cf. K. 174:26 and K. 70:2). In Interpretation of Hebrew Names ”Cedron, sadness or sorrow” (126). 617. Kurinē (Cyrene). II Kings 16:9; K. 118:13; L. 272:84. Probably outside the Onomasticon’s limits for Holy Land. In Interpretation of Hebrew Names ”Cyrene, heir” (144). 618. Kōa. I Kings 10:28; K. 118:15; L. 272:87. Textual variant Kōd (Greek). Not in MT, an LXX word. In Interpretation of Hebrew Names ”Caue, endurance or sound of trumpet” (110).

619. Karchēdon (i.e. Carthage). Isaiah 23:1; K. 118:16; L. 272:88. Probably outside of the Onomasticon's limits for Holy Land (Ezekiel 27:12 and cp. K. 100:25). The reference to Hebrew Tharseis is repeated by Jerome in Commentary on Isaiah 33:1 and Commentary on Ezekiel 37:12. The Latin makes the clear identification with Carthago.

In Interpretation of Hebrew Names "Carthaginis, investigation" (120). 620. Kollas Iōsaphat. Joel 13:2; K. 118:18; L. 272:89. Another detail of Jerusalem. The location given is the same as that for the Chebrōn (cf. K. 70:2, K. 118:11, and K. 174:26). In Interpretation of Hebrew Names Jerome adds nothing new. This is possibly only a marginal gloss in the Latin text. 621. Kedam. Ezekiel 25:4; K. 118:20; L. 272:91. Hexaplaric information. 622. Kēdar. Ezekiel 27:21; K. 118:21; L. 272:92. Summary of biblical information (Jeremiah 49:28, Isaiah 21:16 and Genesis 25:13) and a generalized location. The desert of Sarakēnē (K. 60:13) is related to the area of the Ishmaelites by Jerome in his Commentary on Jeremiah 2:10. In Interpretation of Hebrew Names "Cedar, sad or dark" (130). 623. Kariōth. Jeremiah 48:24, 41; K. 120:1; L. 272:95. Simple biblical notation. In Interpretation of Hebrew Names "Carioth, meeting of signs" (126). 624. Kapharnaoum. Matthew 4:13; K. 120:2; L. 272:96.

No special section in this listing for New Testament text. This is an "oppidum" in Jerome (see Appendix I). Localization is general because in Eusebius' time this city at Tell Hum was flourishing. It was two miles from Chōrazein (K. 174:25). There is debate as to whether the New Testament site was here. Paula and the pilgrims visited this site (Epistle 108; PPT I, 16; Epistle 46 and Migne PL 22, 491). Here ends our reading for the letter C i.e. the Greek Kappa the rest are under the letter Chi, which has aspiration in itself and of which there is very little use in Latin. At the end of this alphabetic section Jerome adds another of his linguistic notes differentiating Greek and Hebrew letters and pronunciation.

# SECTION L

GENESIS 625. Lasan. Genesis 10:19; K. 120:7; L. 272:1. Simple biblical location. Jerome in Hebrew Questions has ”Lece which is not Callirhoe where the hot water pours out and flows into the dead sea” (14). In Interpretation of Hebrew Names ”Lesa, in salt” (68). 626. Louza (Luza). Genesis 28:19; K. 120:8; L. 272:2. Textual variant Louzan (Greek). General directions for Baithel-Louza are correct (K. 40:20ff and cf. Joshua 18:13). The road described in opposite direction in K. 40:20. Site is east and off the main road. 627. Louza (Luza). Judges 1:23; K. 120:11; L. 272:5. This ”another” entry is out of order as frequently appears and seems to be a marginal gloss on the previous entry which has been incorporated into the text by a later scribe. The Onomasticon confuses a contemporary, continuing city with the above. The Greek has 9 miles and the Latin 3 miles from Neapolis (K. 4:28). The Latin is probably correct for Luza on Mt.Garisim still known as Kh al-loze. The 9 miles northeast may point to at talluza.

628. Lōtan. Genesis 36:20; K. 120:13; L. 272:7. Textual variant Lōtam (Greek). Possibly a name of a person has been confused with a place. In Interpretation of Hebrew Names ”Loyan, their chain or he was confined” (82). NUMBERS AND DEUTERONOMY 629. Lebōna. Numbers 33:20; K. 120:15; L. n/a; Lacuna in Greek Text. This and the next entry are missing in Vatican Greek manuscript. Simple listing of station. In Interpretation of Hebrew Names ”Lobna, white or shining white” (82). 630. Lobon. Deuteronomy 1:1; K. 120:16; L. n/a; Lacuna in Greek Text. This and the previous entry are missing in Vatican Greek manuscript. Simple biblical notation. 631. Lacheis. Joshua 10:3; K. 120:19; L. 272:9. Summary of biblical information (Isaiah 36:2, Jeremiah 34:7, Joshua 15:19). The Old Testament Lachish being re-excavated at Tell ed Duweir is not Lacheis as far as the Onomasticon indicates. The Old Testament site is about four and half miles, from Eleutheropolis (K. 18:12). Tell el Hesi (once identified as Old Testament Lachish) is almost twice the distance as here in the Onomasticon. A Byzantine site at Daweima is about 7 miles southeast and could be the one intended by Eusebius. Near Tell ed Duweir is an el Qubeibe which is more likely intended. Procopius 1020e repeats the Greek material here.

In Interpretation of Hebrew Names ”Lachis, it is march or man himself” (95). 632. Lebna. Joshua 10:29; K. 120:23; L. 273:13. Textual variant Leena (Greek). After the biblical summary (Joshua 15:42, Joshua 21:13 and Isaiah 37:8) only a generalized location is given. The

Old Testament may be Tell Judeidah or Tell es-Safi. The later is Saphitha for the Madaba map. Lobana is not on the map. Eusebius may see Tell Bernat. In Interpretation of Hebrew Names ”Lohna, dazzling white or tiles” (95). 633. Laserōn (Lasaran). Joshua 12:18; K. 122:1; L. 273:17. Simple biblical notation. 634. Lithos Boen. Joshua 15:6; K. 122:3; L. 273:19. Textual variant Boethou (Greek). The ”stone” has been translated into a proper name. 635. Labōth. Joshua 15:32; K. 122:4; L. 273:20. Textual variant Labōn (Greek). Simple tribal listing (cf. K. 52:15). In Interpretation of Hebrew Names ”Lebo, entrance or coming” (5). 636. Lamas. Joshua 15:40; K. 122:5; L. 273:21.

Simple tribal listing. In Interpretation of Hebrew Names ”Laamas, to iniquity” (95). 637. Labōth. Joshua 19:6; K. 122:6; L. 273:22. Textual variant Laboth (Latin). Simple tribal listing. 638. Labanath. Joshua 19:26; K. 122:7; L. 273:23. Simple tribal listing. 639. Lakoum. Joshua 19:33; K. 122:8; L. 273:24. Simple tribal listing. In Interpretation of Hebrew Names ”Lacum, to honor” (95). JUDGES 640. Labōemath. Judges 3:3; K. 122:10; L. 273:26. Textual variant Lamoemath (Greek). Hexaplaric information (cf. K. 88:20). Note order shift in these entries. 641. Lesem. Joshua 19:47; K. 122:11; L. 273:27. Simple biblical notation (cp. K. 76:6). Order confused. In Interpretation of Hebrew Names ”Lesem, to name” (95). 642. Louza. Judges 1:26; K. 122:12; L. 273:29. ”Another” is frequently suspect but if previous entries are confused this is one of the few in the proper biblical order (cf. K. 120:8, 11 and Baithēl K. 40:20). 643. Lechei. Judges 15:19; K. 122:16; L. 273:32.

Hexaplaric Information. The Latin lacks the first ”in jaw” but it may stand for Enlechi and is not a translation (cf. K. 88:21). 644. Laisa. Judges 18:27ff.; K. 122:17; L. 273:33. Textual variant Leisa (Greek). Summary of biblical information and geography (Judges 20:1, Isaiah 10:30. Old Testament Laisa probably Tell el Qadi. Perhaps refers to K. 122:11 and K. 76:6 (Tell Dan) or else to other references to Paneas and sources of the Jordan. In Interpretation of Hebrew Names ”Laisa, lion” (121). KINGS 645. Lemattara. I Samuel 20:20; K. 122:23; L. 273:38. Procopius 1108A has Lamattaran. Simple biblical notation and Hexaplaric information. Hebrew has become a proper name through transliteration (cf. K. 88:24). 646. Ladabar. II Samuel 9:4; K. 122:25; L. 273:40. Textual variants: Lakamer (Greek) and Memphybosthe and Miphiloseth (Latin). Simple biblical notation. 647. Lōdabar. II Samuel 17:27; K. 122:26; L. 273:41. Simple biblical notation. In Interpretation of Hebrew Names ”Lodabar, the word itself” (108).

648. Libanos. I Kings 5:9; K. 122:27; L. 273:42. A mountain, therefore a suspect entry (cf. K. 18:8). 649. Loueith (Luith). Isaiah 15:5; K. 122:28; L. 273:43. The location is very general. Some identify Loueitha near Mt.Nebo and others nearer Areoplis (K. 10:17). Perhaps still best at Kh Fas. In Interpretation of Hebrew Names ”Luith, jaw or cheek” (121).

# SECTION M

GENESIS 650. Manassē. Genesis 10:30; K. 124:3; L. 273:47. Simple biblical notation. Outside of Holy Land proper according to Onomasticon's limits. Procopius 312B says "Massē territory in India is called thus". In Interpretation of Hebrew Names "Mesa, infrequent water or from the Lord" (69). 651. Mambre. Genesis 13:18; K. 124:5; L. 273:49. Identified with Chebrōn (K. 170:25) and Arboc (K. 6:8) (cf. also Oak of Mamrē in K. 76:1). The "see above" interrupts the biblical information so the later notations after that are suspect (Genesis 14:13). In Interpretation of Hebrew Names "Mamre, division or clear" (69). 652. Madiam. Genesis 25:2; K. 124:8; L. 274:52. Textual variants: Cethura and Cettura (Latin). Greek lacks "near Arnon." Procopius 405A says, "City Madiam extends beyond the Arabian desert, formerly Pharan, to the east of the Red Sea. Whence the Madianites, the people of Madiam, son of Abraam and Chettoura as is clear. Iothor, the father-in-law of Mōuses was descended from Abraam and of the family of Madiam" (cf. Exodus 2:16 and Numbers 10:29). Josephus Antiquities II, 2, 1 reports a town of Madian situated by the Red San "named after one of Abraham's sons by Katura (cf. Jerome's Commentary on Isaiah 60: 6 "now Saba" is added by way of identification. Text does not really locate this city.

The second deserted city near the Arnonas (K. 10:15) and Areopolis (10:17) is perhaps el middin southeast of Kerak. In Interpretation of Hebrew Names "Madan, measuring or answering" (69). 653. Mōab. Genesis 36:35; K. 124:15; L. 274:59. Genealogical reference to Genesis 19:37. Moab is around Areopolis (10:17) which is also called Rabbath Moab (cf. K. 10:13 and K. 36:24). In Jerome's Commentary on Amos 2:1 "Moab or metropolis of the Moabites which is applied to the whole complete province." In his Commentary on Zephaniah 8 "Moab which is now called Areopolis." Probably the present town of Rabba. In Interpretation of Hebrew Names "Moab, from the father" (69). 654. Masrēka. Genesis 36:36; K. 124:18; L. 274:62. Textual variant Maasrēka (Greek). A personal name becomes a place name. Located in general Gebalēnē (K. 10:62). The name may be preserved in jebel mushraq. In Interpretation of Hebrew Names "Masreca, void tax or hissing or dragging" (69).

655. Mabsar. Genesis 36:42; K. 124:20; L. 274:63. Textual variant Masaris (Greek). A large village dependent upon Petra (K. 142:7) in the Gebalēnē (K. 8:10). This may be a bastardization of Bosor (K. 46:11) in Idumaea, not Bostra north toward Damascus. In Interpretation

of Hebrew Names ”Mabsar, fort” (69). 656. Magediēl. Genesis 36:43; K. 124:22; L. 274:65. A proper name of a person given to a place (cf. K. 124:18 above). In Interpretation of Hebrew Names ”Magdihel, from promise of God or tower of God or God makes me great” (69). EXODUS 657. Magdolos. Exodus 14:2; K. 124:25; L. 274:68. Vatican manuscript lacks the name at beginning of the entry. A station (cf. K. 44:2) with additional biblical information (Ezekiel 29:10, Jeremiah 44:1 and Jeremiah 46:14). Possibly two places are combined in this entry. For Soene see K. 162:16. In Interpretation of Hebrew Names ”Magdolon, how great or tower” (76).

658. Merra. Exodus 15:23ff.; K. 126:3; L. 274:73. Summary of biblical information after etymology. No location given. In Interpretation of Hebrew Names ”Mara or Merra, bitterness” (76). NUMBERS AND DEUTERONOMY 659. Mnemata epithumias. Numbers 11:34; K. 126:6; L. 274:76. The MT proper name has been translated into Greek and etymology given. Simple station listing. 660. Makēlōth. Numbers 33:25; K. 126:8; L. 274:78. Simple station listing. In Interpretation of Hebrew Names ”Maceloth, church” (82). 661. Mathekka. Numbers 33:28; K. 126:10; L. n/a; Lacuna in Greek Text. This entry is missing in Greek Vatican manuscript. Simple station listing. In Interpretation of Hebrew Names ”Mathca, sweetness or satiated” (82). 662. Masourouth. Numbers 33:30; K. 126:12; L. 274:80. Simple station listing. In Interpretation of Hebrew Names ”Maseroth, excluding or chains or succeeding or of discipline. In our codex we read Mazureth” (82). 663. Maththanem. Numbers 21:18; K. 126:14; L. 274:82. This entry is out of order and is therefore suspect.

The location is on the edge of the desert. Kh or Tell el Medeiyineh is approximately at this indicated location and would be the eastern outpost for Madaba (K. 128:19). In Interpretation of Hebrew Names ”Mathana, gift” (82). 664. Misōr. Deuteronomy 3:10; K. 126:16; L. 274:84. Simple biblical notation (cf. K. 128:17). In Interpretation of Hebrew Names ”Misor, straight or plain or field” (87). 665. Machanarath. Deuteronomy 3:7; K. 126:17; L. 274:85. Simple biblical notation. The MA may be the Hebrew ”from.” The LXX also has this form. 666. Madbaris. Deuteronomy 4:43; K. 126:18; L. 275:86. Textual variant Mambrēs (Greek). An etymological entry. 667. Misadai. Deuteronomy 10:6; K. 126:19; L. 275:87. Greek confused the Hebrew R for D. Onomasticon and LXX often make this error. Is this distinguished from K. 176:71? Bible and Onomasticon are not clear. In Interpretation of Hebrew Names ”Mosera, teaching or his instruction” (87). JOSUE 668. Makēda. Joshua 10:10; K. 126:22; L. 275:90.

Procopius 1021A includes this same location. Eusebius does not agree with the biblical information on location. He seems to locate it southeast at Kh Beit Maqdum off the main road. Some think the text should read ”North.” Tell es Safi is northwest at this distance and may be the ancient Makkedah. The Old Testament site is still unidentified with scholarly debate. In Interpretation of Hebrew Names ”Maceda, burning or east or antecedent, that is prior” (95). 669. Madōn. Joshua 11:1; K. 126:26; L. 275:94. Textual variant Modad (Greek) (cf. LXX Mōdōn). Simple biblical notation. In Interpretation of Hebrew Names ”Madon, contradiction or habitation” (95). 670. Massepha. Joshua 11:3; K. 128:1; L. 275:96. A

confused summary of biblical information (Joshua 15:38; I Samuel 7:1; Jeremiah 40:6 and Judges 20:1) seems to combine several different sites into this one entry (Judah, Galaad and Benjamin). It is quoted by Procopius 1024A (cf. K. 130:2 Masseba).

For Kariathiareim see K. 114:23.I In Interpretation of Hebrew Names "Masefa, watchtower" (95). 671. Merran. Joshua 11:7; K. 128:4; L. 275:99. The identity of this site is not known by the Onomasticon. Eusebius seems to be confused by the similar sound of Merrous (cf. Marous below K. 128:13). The distance is quoted exactly by Procopius 1021D. Probably just east of Dothan (K. 76:13) at Qasr Mahrun, in Sebaste Territory. Dothan is also "12 miles" so perhaps this was turn off to the east. In Interpretation of Hebrew Names "Marom, high or from height" (95). 672. Mastraiphōth Maim. Joshua 11:8; K. 128:7; L. 275:2. Hexaplaric information. Procopius 1021D notes others call it the water or sea of Massepha (cf. above K. 128:1). In Interpretation of Hebrew Names "Masarfoth, fire or from the tribulation of the platform" (96). 673. Machathi. Joshua 12:5; K. 128:9; L. 275:4. Simple biblical summary (Joshua 13:11, 13).

In Interpretation of Hebrew Names "Maachathi, cut belly or broken by me" (96). 674. Marōm. Joshua 12:20; K. 128:12; L. 275:7. Simple biblical notation. Perhaps "above" refers to K. 128:15. Most of this entry missing in Vatican manuscript. In Interpretation of Hebrew Names "Marom, another unpleasant or sadness" (96). 675. Maggedo. Joshua 12:21; K. 128:14; L. 275:9. Textual variant Magsddō (Greek). Simple biblical information. Jerome speaks of the plain of Megiddo in Epistle 103:8 (PPT I, 4). In his Commentary on Zachariah 12:11 he notes Hadadrimmon is in valley of Megiddo. Ancient Megiddo has been well excavated. No indication here is made of its connection with Legeōn (K. 14:21) or the Byzantine name Maximianopolis. Procopius also only summarizes biblical material without location (1048A and 1061A). In Interpretation of Hebrew Names "Mageddo, of his fruit or his disgrace" (96). 676. Misōr. Joshua 13:9, 16; K. 128:17; L. 275:11. Hexaplaric information plus biblical summary (Joshua 20:8 and 21:36). On Meddaba (cf. K. 128:19 and K. 126:16.

677. Meddaba. Joshua 13:9; K. 128:19; L. 275:13. An important referent for the Onomasticon. It is an autonomous city in the province of Arabia between Esebōn (K. 84:1) and Dibōn (K. 76:17). The Valley (K. 128:17) may be the plain from Meddaba to Dibōn. The famous Madaba map is here, recently cleaned and in part restored. There are vast ruins at Medaha. The source of the Madaba map may have been the sketch Eusebius claims to have prepared for this work plus of course the entries of this work itself (cf. K. 2:8 and Introduction). In Interpretation of Hebrew Names "Medab, hunger of water" (96) and "Madaba, nativity" (96). 678. Mēphaath. Joshua 13:18; K. 128:21; L. 275:15. Two sites combined here. One only a tribal listing. The other a similar sounding name in Transjordan. The second may be Mophath (K. 134:14). A garrison reported by Notitia Dignitatum (81:19) at a place called Mefa. This is near the Syrian or Arabian desert probably at Nefa'a northeast of Esebōn (K. 84:1) which in part preserves the name but it is not pre-Christian in date.

In Interpretation of Hebrew Names "Mefaath, motion of matter or from this time" (96 and 127). 679. Maspha. Joshua 13:26; K. 130:1; L. 275:18. Textual variants: Massēma (Greek)

and Messafa, Masafa, and Masfas (Latin). Three items are combined in one in Greek. A simple tribal listing (Josh 21:36). A contemporary town near Eleutheropolis (18:12) and another near Aelia (Joshua 15:38). Jerome corrects this to make one separate item of the last. The best identification is Kh Safiyeh just over a mile northeast of Eleutheropolis. The biblical Mizpeh is most complicated and perhaps led to the confusion in this entry as well as in K. 128:1. 680. Manaeim. Joshua 13:26; K. 130:4; L. 275:21. Textual variant Maanaim (Latin). Simple biblical summary with generalized location (Joshua 21:36). In Interpretation of Hebrew Names "Manaim, camps" (96). 681. Mōlada (Moladab). Joshua 15:26; K. 130:6; L. 275:23. Simple tribal listing (Joshua 19:2). Perhaps same as Malaatha (K. 14:3).

682. Medebēna (Medemena). Joshua 15:31; K. 130:7; L. 276:24. Textual variant kōmē (village) Noeis (Greek). Eusebius makes an identity here which is followed by the Madaba map: "Madebēna which is now Mēnois." He has probably confused two similar Hebrew names with the contemporary site (Isaiah 10:31). Madmannah is in the Negev northeast of Bērsaba and falsely equated with Menois. Madmenah is near Jerusalem but not clearly identified as yet. Menois is 11 miles southwest of Gaza just off the way to Raphia (K. 50:18). Probably it is at Kh Ma'in. It is possible that "near Gaza" reflects still a fourth site that increases the confusion of the Onomasticon perhaps pointing to Maiumas, the port of Gaza. At Menois the Notitia Dignitatum (73:19) reports a Roman garrison which is overlooked in our text. Called "oppidum" in the Latin (cf. K. 10:25 and Appendix I while Greek has Gaza polichne, a rare use (cf. K. 22:11 and Appendix II).

In Interpretation of Hebrew Names "Medabena, from burden" (96). 683. Magdala. Joshua 15:37; K. 130:9; L. 276:26. Simple tribal listing. In Interpretation of Hebrew Names "Magdalgad, tower of pirate or tower of armed" (96). 684. Marēsa. Joshua 15:44; K. 130:10; L. 276:27. The village no longer existed but ruins were identifiable in Eusebius' time just south of Eleutheropolis (K. 18:12) at Tell Sandahannah. No direction is given in the Onomasticon. Only five other villages are in ruins or deserted according to the Onomasticon. Near the Tell is Kh Mar'ash which retains the name. This town was destroyed in 40 B.C. and from then on the site which became Eleutheropolis began to be developed. In Interpretation of Hebrew Names "Maresa, from the head" (96). 685. Maōn. Joshua 15:55; K. 130:12; L. 276:29. Textual variant Manōn (Greek). Also by dittography from above K. 130:10 "it is now deserted" but could be correct information also (cf. K. 134:16).

The tribal entry has only a general localization. Possibly Tell or Kh Ma'in south of Chermēla (K. 92:20) and Chebrōn (K. 6:8). Perhaps border of Daroma (K. 26:10). In Interpretation of Hebrew Names "Maon, little habitation" (96). 686. Marōth. Joshua 15:59; K. 130:13; L. 276:31. Simple tribal listing. In Interpretation of Hebrew Names "Maaroth, canes" (96). 687. Maddei (Maddi). Joshua 15:61; K. 130:14; L. 276:32. Simple tribal listing. In Interpretation of Hebrew Names "Meddin, judgement" (96). 688. Maspha. Joshua 18:26; K. 130:15; L. 276:33. Simple tribal listing. Possibly out of order. 689. Machtrōth. Joshua 17:7; K. 130:16; L. 276:34. Textual variants in Greek sometimes ascribed to Zaboulōn or Beniamin. Simple tribal listing. 690. Marala. Joshua 19:11; K. 130:17; L. 276:35. Textual variants in

Greek sometimes ascribed to Manassē or Beniamin. Biblical information. In Interpretation of Hebrew Names ”Marala, bitter embarkation” (96). 691. Masan. Joshua 19:26; K. 130:18; L. 276:36. Tribal listing plus biblical information and location (Joshua 21:30).

692. Meeleph (Maeleb). Joshua 19:33; K. 130:20; L. 276:38. Textual variant Methlem (Greek). Simple tribal listing but the Greek confused the Hebrew M of ”from” with the proper name. In Interpretation of Hebrew Names ”Maalaf, from thousand or from teaching” (96). 693. Magdiel. Joshua 19:38; K. 130:21; L. 276:39. One of the few villages in the Onomasticon called ”Great” in the Greek text (K. 22:10 and K. 96:25). Did the size of the town change in the century between Eusebius and Jerome or is it all a matter of relativity? The location is in error. Some Greek texts have 9 miles but the Latin 5 miles is well attested in Greek also. At 5 miles is Kh Maliha which is Migdal Malha of the Talmud. Nine miles brings one slightly beyond Atlit where road could have turn off to mitilia. In Interpretation of Hebrew Names ”Magdalahel, tower of my God” (96).

JUDGES 694. Mosphetham (Mosfethaim). Joshua 5:16; K. 130:24; L. 276:42. Textual variants: Mosphethaim (Greek) and Mosfethain, Mosfetham (Latin). Hexaplaric information which is reflected in Procopius 1060A. 695. Mōre. Judges 7:1; K. 130:25; L. 276:43. Biblical information only. In Interpretation of Hebrew Names ”Mere, manifest or lightened or opening” (100). 696. Mannēth. Judges 11:33; K. 132:1; L. 276:44. Textual variants Mensēth (Greek), Manith (Latin). The geography in the biblical account itself is difficult to understand. The identity with Maanith by the Onomasticon is questionable since it is a battle area not a village. Some suggest Umm el Hanafish but the location is most uncertain especially since the Vulgate does not make the name that of a town but merely translates the Hebrew word. 697. Machmas. I Samuel 13:2; K. 132:3; L. 276:47. Textual variant Machma (Greek). Geographical identity made with present Mukhmas northwest of er-Ram. The distance given from Jerusalem is accurate for this identification.

In Interpretation of Hebrew Names ”Machemas, submission or misappropriated” (104). KINGS 698. Messab. I Samuel 14:1; K. 132:6; L. 276:50. Textual variant Greek adds Gaba of Saoul. Even though biblical information, Jerome calls this ”oppidum.” Here he is literally right since it is a fortified town. It is however difficult to consistently relate his use of ”oppidum to fortified city” or ”shrine with suburbs” in most other entries (cf. K. 10:25 and Appendix I). 699. Magdōn (Magrōn). I Samuel 14:2; K. 132:8; L. 276:51. Textual variant Magaōn in Greek after LXX. Simple biblical notation. In Interpretation of Hebrew Names ”Margeddon, holding on” (104). 700. Massēpha ”of Moab.” I Samuel 22:3; K. 132:9; L. 276:52. Simple biblical information. Another of the many biblical Mizpeh’s (cf. K. 128:1 and K. 130:1,15). 701. Masereth. I Samuel 23:14; K. 132:11; L. 276:54. Biblical information plus Hexaplaric. It is deserted in the 4th century according to the Latin. Greek may suggest biblical ”wilderness.”

702. Masbak. II Samuel 8:8; K. 132:13; L. 276:56. The MT is confused but the Greek again seems to have used the Hebrew M ”from” as part of the proper name. LXX has Masbach. 703. Mela (i.e.,) Gemela. II Samuel 8:13; K. 132:14; L. 276:57. Textual variants: Malagēmala,

Mala ē Gēmala (Greek), Latin has ”valley of salts.” Hexaplaric information only (cf. K. 72:28). 704. Maacha. II Samuel 10:6; K. 132:15; L. 276:58. Textual variant Malaka (Greek). The text is confused in MT and LXX. It seems as if a personal name has been made into a place name. 705. Mōdeeim. I Maccabees 2:1; K. 132:16; L. 276:59. Out of the order of the text. Madaba map has ”Mōdeeim which is now Mōditha home of the Makkabai” located east of Diospolis (K. 8:14). This location fits el Midjeh. The interest in graves is high in our text but possibly not with the original text of Eusebius. The Madaba map alternate name is a late Aramaic name for this most significant site.

706. Mapsar Turou. II Samuel 24:7; K. 132:18; L. 276:61. Textual variants are many and so are suggested emendations. Hexaplaric information. It is the Fort of Tyre (K. 162:15). 707. Masa. I Kings 2:35 and I Kings 9:15; K. 132:20; L. 277:63. Textual variants: Magaō and Magdō (Greek). Simple biblical notation. Difficult to relate this to Megiddo in its present form (cp. K. 128:14). Possibly relates to Hazor (K. 34:18 and K. 90:9). 708. Meebra. I Kings 4:12; K. 132:21; L. 277:64. Hexaplaric information. Perhaps emend to Meeber. A gloss. 709. Makes. I Kings 4:9; K. 132:22; L. 277:65. Simple biblical notation. In Interpretation of Hebrew Names ”Maces, from the end” (111). 710. Melō (Mello). I Kings 9:15; K. 134:1; L. 277:66. Textual variant Melo (Latin). Simple biblical notation plus Hexaplaric information. Perhaps related to similar Millo at Shechem as in Judges 9:6, 20. 711. Maidan. I Kings 9:15; K. 134:3; L. n/a; Lacuna in Greek Text.

Simple biblical notation (cf. K. 132:20). Maidan often used for the eastern country beyond the desert but not here. 712. Memphis. Hosea 9:6; K. 134:4; L. 277:67. Out of the proper Onomasticon’s limits of the Holy Land. Summary of biblical information (Ezekiel 30:13; Jeremiah 2:16 and Jeremiah 44:1). On Egyptian sites see K. 58:7. 713. Macha. Hosea 9:16; K. 134:6; L. 277:70. Hexaplaric information. Perhaps same as above. LXX text confused (cf. K. 164:24). 714. Milētos. Ezekiel 27:18; K. 134:7; L. 277:71. This is from the LXX only and is not MT. It is also outside the proper Onomasticon’s boundaries for the Holy Land and is therefore suspect as an entry from a later hand. 715. Maribōth. Ezekiel 48:28; K. 134:8; L. 277:72. Textual variant Marimōth (Greek) and Marimoth (Latin). Simple biblical notation plus Hexaplaric information. These are near Kadēs (K. 112:8). 716. Mōrathei (Morasthi). Micah 1:1; K. 134:10; L. 277:74.

The village is northeast of Eleutheropolis (K. 18:12) as in the Madaba map, but the Onomasticon ”east” means the quadrant and the road can be located in the eastern quadrant from Eleutheropolis. The map quotes Eusebius. The tomb was known in Jerome’s day and was visited by Paula (Epistle 108:14 and PPT I, 15). In Commentary on Micah Jerome notes ”Morasthia a little village near Eleutheropolis.” The Madaba map notes a church which was built later than the time of Eusebius. The Byzantine site Kh Umm el Basak is not the Old Testament site which is more likely at Tell el judeideh. This is distinct from Marēsa (K. 130:10). In Interpretation of Hebrew Names ”Morasthi, my heir” (123 and 127). 717. Masogam. Jeremiah 48:1; K. 134:12; L. 277:76. Taken from the New Testament Qere reading.

Not in LSX Simple biblical notation. 718. Misōr. Jeremiah 48:21; K. 134:13; L. n/a; Lacuna in Greek Text.

This and the next entry are missing in Greek Vatican manuscript. Simple biblical notation. 719. Mōphath. Jeremiah 48:21; K. 134:14; L. n/a; Lacuna in Greek Text. This and the previous entry are missing from Greek Vatican manuscript (cf. K. 128:21). Simple biblical notation. 720. Maōn. Jeremiah 48:23; K. 134:16; L. 277:78. Simple biblical notation (cp. K. 130:12). 721. Molchom. Jeremiah 49:1; K. 134:17; L. 277:79. Textual variants: Melchon and Melconi (Latin). Not an original entry. Other idols are also additions to the Onomasticon (see K. 36:15; K. 58:9; K. 138:19; K. 146:26 and Appendix II). 722. Magedan. Matthew 15:39; K. 134:18; L. 277:81. No Gospel section division indicated here. Textual variant Magaidanē (Greek). Summary of New Testament information. In the New Testament Magedan, Magdala and Dalmanoutha are all related. The Hebrew sound Migdol (K. 130:9) is suspected as background. In Matthew 15:39 there is a region of Magadan or Magdala. In Mark 8:10 it is a district of Dalmanutha located by the Onomasticon as near Gerasa (K. 64:2) but in New Testament times it seems to be in Galilea. The New Testament site is on the west side of the Sea at Mejdel. What site Eusebius had intended is unknown. This is one of three references to Mark in the Onomasticon (K. 64:4 and K. 74:13).

# SECTION N

GENESIS (Five Books of Moses) Greek has the subsection division for Genesis but Latin for five books of Moses. 723. Naid. Genesis 4:16; K. 134:23; L. 277:86. Textual variant Nain (Greek). Simple biblical notation plus Hexaplatic information. Procopius 253A and Jerome in Hebrew Questions (7) follow the etymology of the bible. In Interpretation of Hebrew Names "Naid, motion or fluctuation" (69). 724. Nineve. Genesis 10:11; K. 136:1; L. 277:88. Textual variants for the last line: Neneuen, Ninewen and Neuen (Latin). Outside the normal limits of the Holy Land for the Onomasticon. The second city, one of the Jews, is the only contemporary Jewish city called a polis in the Onomasticon (cf. Note on K. 22:9 and Appendix IX). This probably is nawa 36 miles from Capitolias in the pilgrim itineraries. The Gōnia is part of the Hauron but not clearly identified. In Hebrew Questions Jerome notes the derivation of the name Nineve and identifies it as Rooboth (K. 142:11).

In Interpretation of Hebrew Names "Ninive beauty or bud of beauty" (69). 725. Naaliēl. Numbers 21:19; K. 136:4; L. 277:91. Textual variant Naaniēl (Greek). Biblical location and station listing. 726. Nabau. Numbers 32:3; K. 136:6; L. 277:93. Textual variant. Syriac lacks "where Moses died." Suspected entry. Biblical summary (Deuteronomy 34:1) and location west of Esbous. The city of Naboth (K. 136:9) below is the 8 miles south. This could mean southwest since quadrants are involved. Agri specula (K. 12:16), Phasga (K. 168:28) and Phogōr (K. 168:7, 25) are names also in this general area. The Mt. of Siyahah with the Byzantine church fits the 6 miles distance. It could also be located at jebel Nebo. In Interpretation of Hebrew Names "Nabau, we will come or in conclusion" (83). 727. Nabōth (Nabo). Numbers 32:38; K. 136:9; L. 277:96. Textual variant Nabōr (Greek). Summary of biblical information (Deuteronomy 32:49; Isaiah 15:2; Jeremiah 48:1 and Numbers 32:42). The city is in a different quadrant and is 2 miles farther than the mountain above (K. 136:6). It is abandoned or in ruins by the time of Eusebius. The city is probably Kh Mehaiyet. It was rebuilt as a shrine after the time of Jerome.

728. Nageb. Numbers 34:3; K. 136:14; L. 278:10. Textual variant. Syriac lacks the Symmachus reference. The etymology and the Hexaplaric information. The equation of Hebrew' names with the Latin and Greek is difficult. In Vitruvius on Architecture I, vi, 12, 13 Auster and Meridia are the southern half quadrant. Africas is southwest and Eurus is southeast. No evidence that Jerome and Fuschius were this scientific. Any name could be

the entire quadrant from southwest through southeast or even from west-southwest and east-southeast. JOSUE 729. Naphethdor (Nafeddor). Joshua 11:2; K. 136:16; L. 278:3. Dor is located properly by the Onomasticon about 9 miles north of Caesarea. The emphasis in Latin suggests some change may have taken place in the fourth century since it is then deserted. An ”oppidum” (cf. K. 10:25 and Appendix I). Naphoth really means ”hilly region” rather than Maritine (cf. K. 78:8) In Interpretation of Hebrew Names ”Nafeddor, change of generations” (96).

730. Naphthō. Joshua 15:9; K. 136:18; L. 278:5. Textual variant Naphthae (Greek). Summary of biblical information and tribal listing (Joshua 18:15). In Interpretation of Hebrew Names ”Neptoe, of destruction or beguiling” (96). 731. Naam. Joshua 15:41; K. 136:20; L. 278:7. Simple tribal listing. In Interpretation of Hebrew Names ”Naama, comeliness” (112). 732. Nesib. Joshua 15:43; K. 136:21; L. 278:8. Textual variant Negib (Latin). The distance varies between Greek and Latin. The 7 miles brings the location to Kh Beit Nesib due east of Marisa off the main road. The 9 miles seems an error since it brings the location to Tricomias. In Interpretation of Hebrew Names ”Nasib, title or station” (96). 733. Nebpsan. Joshua 15:62; K. 136:23; L. 278:10. Simple tribal listing, In Interpretation of Hebrew Names ”Naabsan or Nabas, dried up (96). 734. Naaratha. Joshua 16:7; K. 136:24; L. 278:11. Textual variants: Narath, Naarta and Naurath (Latin). The location fits ’Ain Duq better than ’Aujah which may be Archalais and is too far away. Perhaps the synagogue a few miles from Duq is Noorath. It is another of the all Jewish cities of the Onomasticon (cf. Note on K. 22:9 and Appendix II). This site does not fit the Old Testament location archaeologically.

735. Napheth. Joshua 17:11; K. 138:1; L. 278:13. Simple tribal listing. The word Napheth (see K. 136:16) becomes a proper name. 736. Naalōl. Joshua 19:15; K. 138:2; L. 278:14. Summary of biblical information (Joshua 21:35 and cf. K. 138:6). In Interpretation of Hebrew Names ”Naalal, they praise” (96). 737. Nakeb. Joshua 19:33; K. 138:4; L. 278:16. Textual variant Nekem (cf. Annekem) (Greek). Simple tribal listing. JUDGES 738. Neala. Judges 1:30; K. 138:6; L. 278:18. The Greek is closer to the MT than the LXX. Perhaps entry is the same as K. 138:2 but falsely equated with a Transjordan Neeila, perhaps at Kh en Nile where the name is preserved. For Batandea see K. 144:11. In Interpretation of Hebrew Names ”Nahellel, praise, hymns” (101). 739. Nobba (Nabe or Nobba). Judges 8:11; K. 138:8; L. 278:20. Textual variant Nomba (Greek). Summary of biblical information confusing two sites (I Samuel 22:19). In Epistle 108:8 (PPT I, 4) Jerome notes the tomb of those killed near Beit Nuba.

In Interpretation of Hebrew Names ”Nobe, barking” (101). 740. Nemra. Joshua 13:27; K. 138:10; L. 278:22. This seems related to the earlier entries K. 44:16; K. 48:16 and possibly K.138:20). The location is vague and no evidence that the Onomasticon made an identification. The Batanaea usually does not include the valley. The large village maybe in the northern region at Nimra. This item is out of order. In Interpretation of Hebrew Names ”Namra, panther or bitterness” (183). 741. Naniōth. I Samuel 19:18; K. 138:13; L. 278:25. Summary of biblical information. In Interpretation of Hebrew Names ”Nuath, beauty” (104).

742. Nachōn. II Samuel 6:6; K. 138:14; L. 278:26. Hexaplaric information. At best a personal name is indicated. 743. Naphath. I Kings 4:11; K. 138:15; L. 278:27. Simple biblical notation. Confused again with ”region” (cf. K. 136:15 and K. 138:1). 744. Nērigel. II Kings 17:30; K. 138:16; L. 278:28. Simple biblical notation.

In Interpretation of Hebrew Names ”Nergal, lamp of the many” (117). 745. Nazeb. II Kings 17:31; K. 138:18; L. 278:30. Simple biblical notation. In Interpretation of Hebrew Names ”Nabaaz, he prophesied thus or futile session” (117). 746. Nasarach. II Kings 19:37; K. 138:19; L. 278:31. Textual variant Nesareth (Latin). Another idol not original to the Onomasticon (cf. K. 134:17; K. 146:26; K. 58:4; K. 36:15 and Appendix II). 747. Nebēreim (Nemerim). Isaiah 15:6; K. 138:20; L. 278:32. Textual variants: Memerein, Nebērein (Greek), Bennamerim (Latin) for contemporary site. Summary of biblical information (Jeremiah 43:34.). The wadi or waters of Nimrin. Perhaps related to K. 138:1; K. 44:16; and K. 48:16. Jerome in Commentary on Isaiah 15:6 locates it by the Dead Sea and calls it there an ”oppidum” (cf. K. 10:25 and Appendix I). Tell Nimrin is Bennamareim (see Introduction). 748. Nabeōth. Isaiah 60:7; K. 138:22; L. 278:35. Simple biblical notation. Perhaps out of limits of Holy Land. Region is an interpretation, perhaps from a marginal gloss (K. 74:9).

THE GOSPELS 749. Nazareth. Matthew 2:23; K. 138:24; L. 278:37. The Vatican manuscript does not have the ”Gospel” division marker before this entry. Textual variant for Christians in Latin is ”Nazorei.” In Historia Ecclesiastica I, 7, 14 Eusebius notes that after the fall of Jerusalem the relatives of Jesus scattered throughout the countryside. It was a Jewish town in the third century. In the 4th century a few shrines were built by Christians but the Jews were dominant. A city Helenopolis was located in the general region, named after Constantine’s mother, but it is never referred to in the Onomasticon any more than the two towns named after his sister Constantia. Origen didn’t know of it. No church was built here by Constantine. First reference to a church is 355 A. D. Paula visited it but no church noted there either (PPT I, 15). It was near Cana (K. 116:4) and Caphernaum (K. 120:2) on the itinerary of Paula. It is adequately located at en Nasireh which was in the region of Legeōn (K. 14:21).

In Interpretation of Hebrew Names ”Nazareth, flower or his slip or of cleanness or separate or guardian.” In Epistle 46 (Migne PE 22, 49) Jerome’s etymology has ”his flower.” 750. Naein (Naim). Luke 7:11; K. 140:3; L. 279:41. This name continues near Aendōr (K. 34:8). Region is not indicated. The location next is repeated by Jerome in Epistle 108:13 (PPT I, 14) Jerome in 141:4 calls it an ”oppidum” (cp. K. 10:25 and Appendix I). In Epistle 46 (Migne PL22:49) it can be seen from Thabōr. The distance in Greek 12 miles is erroneous if present Nein is involved. The Latin has 2 miles from Thabōr points to Nein. In Interpretation of Hebrew Names ”Naa, beauty” (111).

# SECTION X

JUDGES 751. Xil. Joshua 15:30; K. 140:8; L. 279:46. Vulgate has Cesil. Simple tribal listing (cf. K. 172:18).

# SECTION O

GENESIS 752. Orech. Genesis 10:10; K. 140:11; L. 279:49. Outside limits of the Holy Land and therefore suspect. Arach is identified in Hebrew Questions as Edessa (13). In Interpretation of Hebrew Names "Orech, length" (70). 753. Our of the Chaldees. Genesis 11:28; K. 140:12; L. 279:50. Also outside the limits of the Holy Land and therefore suspect. Josephus in Antiquities I, vi, 5 notes the sepulchre is still in Ur of the Chaldees. In Hebrew Questions Jerome notes "region of Chaldaea really is 'in Ur Casdim' in Hebrew and means fire of Chaldaea" (15). In Interpretation of Hebrew Names "Ur, fire or light" (77). 754. Oulammaous. Genesis 28:19; K. 140:15; L. 279:53. Textual variant Ulamma for the other site in Latin text. For the Baithēl-Louza equation see K. 40:20. For the other east of Nazareth there is 'Ulam which has Byzantine remains. The distance is incorrect and short. In Hebrew Questions Jerome notes "Ulam is not a name of a city, but means 'former'" (34).

755. Olibama. Genesis 36:14; K. 140:19; L. n/a; Lacuna in Greek Text. This entry is missing in the Greek Vatican manuscript. Simple biblical notation. In Interpretation of Hebrew Names "Olibama, my tabernacle somewhere, or high tabernacle" (70). 756. Odollam. Genesis 38:11; K. 140:20; L. 279:57. Cf. K. 84:22; K. 24:21 and Micah 1:25. In Interpretation of Hebrew Names "Odollamites, contesting somewhat or witness in water" (70). EXODUS 757. Othom (Othon). Exodus 13:20; K. 140:23; L. 279:60. Summary of biblical information on station. JOSUE 758. Opher. Joshua 12:17; K. 140:26; L. 279:63. Simple biblical notation. Could be Joshua 19:12 and so cf. K. 108:29, Epha. 759. Oolei. Joshua 19:25; K. 142:1; L. 279:65. Simple tribal listing. In Interpretation of Hebrew Names "Oli, weakness" (90). 760. Ophra. I Samuel 13:17; K. 142:2; L. 279:66. Simple biblical notation (cf. K. 29:4 and K. 86:1). [Here we read through O the short letter, later we record the long vowel.]

761. Ous. Job 1:1; K. 142:3; L. 279:67. Before this entry the Latin notes the end of the short O but this entry still follows, possibly an editor's edition. Summary of biblical information (Genesis 36: 28). Other references to Job are in K. 76:10 and K. 112:3.

# SECTION P

THE PENTATEUCH 762. Petra. Judges 1:36; K. 142:7; L. 279:71. No letter division in the Vatican Greek manuscript here. Procopius 1048B has Petra in Idumala (K. 102:23). On Tabula Peutinger it is 48 miles south of Theman (K. 96:18). It is an important referent for the Onomasticon and all the Roman road systems. It is also called Rekem (K. 144:7 and K. 36:13). Mt. Nor (K. 176:7) is nearby. The Nabatean influence lasted into the Roman period of the Onomasticon. Petra was one of the Nabatean cities given autonomy about 106 A.D. with the establishment of the Roman Province of Arabia. It was a great city in the 3rd and 4th centuries. The Christians of Petra were persecuted by Diocletian.

# SECTION R

THE PENTATEUCH 763. Roōbōth. Genesis 10:11; K. 142:11; L. 280:75. Outside the limits of Holy Land proper as so often the first entry in a new alphabetic section. In Hebrew Questions (13) Jerome believes this is the same as Nineve (K. 136:1) 764. Roōbōth. Genesis 36:37; K. 142:13; L. 280:77. Textual variant Assyrian for Idoumaien (Greek). This is probably the Rabath where the Notitia Dignitatum (73:27) locates a garrison. Jerome sees a large town but the Greek apparently only a garrison. Some scholars relate this to Areopolis and Rabbath Moab (K. 10:17). The Onomasticon is too vague to ascertain a location. Some suggest Kh Musrab. In Interpretation of Hebrew Names "Rooboth, bending or streets" (70). 765. Ramesse. Exodus 1:11; K. 142:15; L. 280:79. Outside the Holy Land proper (cf. Gen 47:11). 766. Roōb. Numbers 13:21; K. 142:18; L. 280:82. Summary of biblical event, location and added item Levitical city (K. 144:22 and Joshua 21:31. This is not an accurate identification. Two sites seem confused. Contemporary site is located four miles south of Scythopolis (K.16:2) may be at Tell es aa'ram or Sheik er rahab which has Roman-Byzantine sherds.

In Interpretation of Hebrew Names "Roob, streets or wide" (83). 767. Raphaka. Numbers 33:12; K. 142:21; L. 280:85. Station listing. The Greek confused Hebrew D with R. 768. Raphidim. Numbers 33:14; K. 142:22; L. 280:86. Summary of biblical information (Exodus 17:6f., 13). The Madaba Map has a "Raphidinn where Israel and Amalak fought." It is near Mt.Sinai (K. 154:1) or Paran (K. 166:12). In Interpretation of Hebrew Names "Rafidim, wide hands or good judgment or eye sight or his suffering" (77). 769. Ratima. Numbers 33:18; K. 144:1; L. 280:90. Simple listing of station. In Interpretation of Hebrew Names "Rathma, complete vision or juniper or sound." (83). 770. Remmen Prares. Numbers 33:19; K. 144:2; L. n/a; Lacuna in Greek Text. Simple listing of station. In Interpretation of Hebrew Names "Remmonfares, very bad division or high division" (83). 771. Ressa. Numbers 33:21; K. 144:3; L. n/a; Lacuna in Greek Text. Simple listing of station.

In Interpretation of Hebrew Names "Recsa, bridle" (83). 772. Ramōth. Deuteronomy 4:43; K. 144:4; L. 280:91. Summary of biblical information (Joshua 13:26 and 21:37). The Latin has east for the Greek west. The Syriac agrees with the Greek in this entry while usually it follows the Latin text. The ruin of biblical site, Tell er Rumeith could fit the Onomasticon, especially if this is the same as (K. 146:4) where it is located near Iabbok (K. 102:19). There

is little Roman evidence. Better Roman site at Kh jal'ad. In Interpretation of Hebrew Names "Ramoth, high sign or he say death or height" (87). 773. Rekem. Numbers 31:8; K. 144:7; L. 280:94. Identity and summary of biblical information (Joshua 13:21; Numbers 31:8; cf. K. 142:7 and K.36:13, for Petra, named Rekim by Josephus). In Interpretation of Hebrew Names "Recem, variety or painting" (83). JOSUE 774. Remmōn. Joshua 15:32; K. 144:11; L. 280:98.

The Madaba map follows Eusebius and has a Remmōn northeast of Jerusalem. This is an error for the Old Testament border town (Joshua 19:7). The name for the Onomasticon's site continues today at Rammun 3 1/2 miles east of Bethel (K. 40:20) which is 12 miles south of et-taiyibeh. This fits the 15 miles of the Onomasticon and may be the biblical Rimmon of Benjamin. In Interpretation of Hebrew Names "Remmon, heights" (97). 775. Rōgēl. Joshua 18:16; K. 144:13; L. 280:00. A spring and so not a proper entry for the Onomasticon. Near Zōeleth according to K. 94:6. In Interpretation of Hebrew Names "Rogal, foot or bearing down" (97). 776. Rama. Joshua 18:25; K. 144:14; L. 280:01. In Commentary on Hosea 5:8 Jerome reconfirms this location. Not a city of Saul (cf. Isaiah 10:24). On the Madaba map Rama is a bit farther north because of crowding. It is near Gabaon (K. 66:11) and Michmas (K. 132:3) and probably the name continues in er-Ram. The "opposite" Baithel is from the biblical text and doesn't contradict the Jerusalem location (cf. Jeremiah 31:15).

In Interpretation of Hebrew Names "Rama, high" (97). 777. Rekēm. Joshua 18:27; K. 144:16; L. 280:03. Simple tribal listing. In Interpretation of Hebrew Names "Recem, variety or of death" (97). 778. Remmōn. Joshua 19:13; K. 144:17; L. 280:04. Biblical information and tribal listing. Probably related to K. 144:11. 779. Rabbōth. Joshua 19:20; K. 144:19; L. n/a; Lacuna in Greek Text. Textual variants: Raboth and Rabooth (Latin). This entry is missing in the Greek Vatican manuscript. No identity is made here. Robbo or Rebbo is only vaguely located in the region of Eleutheropolis (K. 18:12). About 7 miles northeast is Kh Ribba, not on a Roman road, which retains the name. Perhaps same as K. 26:17. In Interpretation of Hebrew Names "Rabboth, many" (97). 780. Rethōm. Joshua 19:21; K. 144:21; L. 280:06. The first part of this entry is missing from the Greek Vatican manuscript. Simple tribal listing. 781. Roōb. Joshua 19:28; K. 144:22; L. 280:07.

The last part of this entry is missing from the Greek Vatican manuscript. Summary of biblical information (Joshua 21:131, possibly Tell Birah). In Interpretation of Hebrew Names "Roob, widely" (97). 782. Rama. Joshua 19:29; K. 144:23; L. 280:08. First part of the entry is missing from the Greek Vatican manuscript. Summary of biblical information. 783. Rama. Joshua 19:36; K. 144:25; L. 280:09. Simple tribal listing. Jerome notes that K. 144:14, 23 and 25 are all similar and explains them on the differences in the Hebrew alphabet. [Some of the names of the villages are assigned to different tribes because with us we see only one name to pronounce, when among the Hebrews they are written with various letters.] 784. Rekkath. Joshua 19:35; K. 144:26; L. n/a; Lacuna in Greek Text. This entry is missing from the Greek Vatican manuscript. Simple tribal listing. In Interpretation of Hebrew Names "Raccath, jaw bones or cheeks" (97).

785. Rouma (Arima also). Judges 9:41; K. 144:27; L. 281:10. Textual variant for contemporary site Remfthis (Latin). The identity of this Rouma is given as present day Rentia and equated with Arimathaia (cf. K. 32:21) by Eusebius and Jerome but the Old Testament Arumah (K. 32:11) is probably Kh el-'Urmeh. In Interpretation of Hebrew Names "Ruma, high" (117). KINGS 786. Remmōth. I Samuel 30:26f.; K. 146:2; L. 281:14. Simple biblical notation on "spoils." 787. Rachel. I Samuel 30:26, 29; K. 146:3; L. 281:15. Simple biblical notation on "spoils." In Interpretation of Hebrew Names "Rachal, negotiation but Rachel, truly means sheep or God seeing" (104). 788. Remmōth Galaad. I Kings 4:13; K. 146:4; L. 281:16. Textual variants: Remmōd (Greek) and Iakōb (Greek and Latin) for wadi name (cf. K. 144:4). This may be Tell er Rumeith. A gloss. In Interpretation of Hebrew Names "Ramoth, vision of death" (112). 789. Rabbath. II Samuel 12:26; K. 146:6; L. 281:18.

Textual variant Rabba (Greek). This identity of Rabbath Amman with Philadelphia is made by Jerome in Commentary on Ezekiel21:18 (cf. Jeremiah 49:2; cp. K. 12:1 and K. 16:15 above). 790. Raōs (Roos). II Samuel 15:32; K. 146:8; L. 281:20. Simple biblical notation plus Hexaplaric information. Not a proper name. 791. Rogellein. II Samuel 17:27; K. 146:9; L. 281:21. Simple biblical notation. In Interpretation of Hebrew Names "Ragalim, feet" (108). 792. Raphaein (Raphaeim). II Samuel 23:13; K. 146:11; L. 281:22. Latin transliterates "foreigners" rather than translate or identify them. Biblical information and geography. 793. Remman. I Kings 15:17; K. 146:13; L. 281:24. Textual variant Remmam (Latin). Biblical information and geography. Not clear if Syria is the Roman province or not (cf. K. 146:19). 794. Reth. I Kings 15:20; K. 146:15; L. 281:25. Simple biblical notation. This text is corrupt in the LXX (cf. K. 34:28). 795. Rathem. I Kings 19:4; K. 146:16; L. 281:26.

Textual variant Remth (Greek). Hexaplaric information. This and the next entry are late additions. 796. Remmōn. Isaiah 15:9; K. 146:17; L. 281:27. Simple biblical notation. MT has Hebrew D which is confused in the Greek here with the Hebrew R (see above). 797. Raseph. Isaiah 37:12; K. 146:19; L. 281:28. Simple biblical notation (cp. K. 146:13 and K. 146:20). In Interpretation of Hebrew Names "'Rasef, pavement" (121). 798. Rapheth. Isaiah 37:12; K. 146:20; L. 281:29. Textual variant Rapheph (Greek). Possibly the same as above K. 146:19. Syria and Assyria are occasionally equated. 799. Rebla. II Kings 23:33; K. 146:22; L. 281:31. Textual variant Rebas (Greek). Summary of biblical information (cf. K. 146:27). This may be out of order or else all the prophetic entries are later addition. For Aimath see K. 22:23. In Interpretation of Hebrew Names "Rablai, this many or many" (117). 800. Remma. Amos 4:3; K. 146:14; L. 281:33.

Textual variants Remona (Greek) and Emous (Latin). A mountain and not properly original to Onomasticon's list. It is also out of order if the other King's entries are correct. Hexaplaric information indicating another error in Greek transcription. "In Daroma" is perhaps same as Eremmo in K. 88:17 at Umm er ramamin. Idols of Damascus refer to II Kings 5:18, "house of Rimmon" (Appendix II). 801. Reblatha. II Kings 25:6; K. 146:27; L. 281:36. Outside of the Holy Land limits of the Onomasticon. Latin adds a contemporary

identification. In Interpretation of Hebrew Names ”Roblath, many of you or multitude” (117). 802. Ramade (Ramale). Zechariah 14:10; K. 146:28; L. 281:37. Textual variant Rabede (Greek). Hexaplaric information plus an irrelevant remark on Jeremiah 31:15 and Matthew 2:18. The Madaba map quotes the Greek text ”Rama a voice heard in Rama.” It is located just west of Bethleheem (K. 42:10) about at the present Rachel’s tomb tradition (PPT I, 26 Itin. Bourd. The confusion is all Christian (cf. K. 82:10 and K. 172:5).

803. Rinokoroura. Isaiah 27:12; K. 148:3; L. 281:40. The border or river of Egypt in MT. One of the few additions from LXX noted in Onomasticon by Jerome as such. Procopius 1025B has ”Wadi of Aigyptos is said to be the Romokorouros. Together in the Madaba map are the borders of Aegyptos and Palaistinē, Rinokoroura.” Jerome locates Ostracine in the same area (K. 39:9). In Tabula Peutinger Ostraciana is 24 miles and Rinocura 34 miles from Rafia (K. 50:19). The Madaba map has followed Josephus Wars IV, ii, 5 here. Probably el ’arish today. For other sites in Egypt see note on K. 58:7.

# SECTION S

[What we have said in the book on Interpretation of Hebrew Names, even now in the heading of the letter S we see that among the Hebrews there are three S's: Samech, Sade and Sin. Yet these are pronounced as one sound among the Greek and Latin which in the Hebrew language are differentiated. So it is that each name appears to us to sound differently, and further each has another letter. Not only from one but from three letters places and cities and villages are described.] 804. K. 148.4 The Latin again inserts remarks about the difference in the alphabets. The three S's in Hebrew are all under one section in Greek and Latin. GENESIS 805. Sidōn. Genesis 10:15; K. 148:6; L. 281:43. Summary of biblical information Judges 1:31. This city is not located but occasionally is used as a referent. Jerome here translated "foreigners" of the Greek text into "enemy."

806. Sennaar. Genesis 11:2f.; K. 148:11; L. This entry is out of the Holy Land proper (Genesis 10:11). It includes a quotation from Josephus Antiquities I, 4, 3 after a simple biblical summary. Procopius 312B has the same information but calls it a "city" as well as a "plain." In Interpretation of Hebrew Names "Sennaar, knocking out teeth, or their stink" (71). 807. Suchem (Sikima) (Salēm). Genesis 12:6; K. 150:1; L. 282:55. This is a much worked over entry. A simple biblical summary (Genesis 33:18) and traditional location is followed by additions from scripture including an additional town (Judges 9:45; I Kings 12:25; I Chronicles 7:28; Genesis 33:19 and Joshua 20:7). Procopius 320A practically quotes the original two items: "Suchem and Sikima and Sēlon in the suburbs of Neapolis." Madaba map also follows Eusebius and separates "Suchem and Sikima and Salēm" from "Neapolis." Sychar (K. 164:1) seems to be to the left and Jacob's well to the right on the map. An entry on Salēm is incomplete in the Greek text at K. 152:4. The church at Jacob's well is seen on the Madaba map and affirmed by Jerome (K. 165:3). That entry does not say, however, that the well is at Sychar but around Neapolis. Paula "passed through Sichem, not as most travellers spell it, Sichar, which now is named Neapolis and entered the church built upon the side of Mt. Gerizim round about Jacob's well" (Epistle 108: 13 and PPT I, 13).

In the time of Eusebius and Jerome the traditional site of Shechem was "a deserted place." It seems correct to point this to the well-excavated site of Tell Balata in the pass between Ebal and Garizim east-southeast of Nablus. The pilgrims followed Eusebius and locate the tomb of Joseph in Shechem (not in Neapolis) and about a mile from it they locate Sechar (Itin.

Bourd. and PPT I, 18). The oak of Sikimon and the tomb of Joseph are located in the suburbs of Neapolis in K. 54:23 also. Not until much later does the Christian tradition identify Neapolis with Shechem. The terebinth of Sikimon (K. 164:11) is located near Neapolis. In Genesis 33:18 Shalem is not identified with Shechem itself but is "a city of Shechem." Eusebius seems to make this identification. The present village of Salim has many Roman-Byzantine remains with some earlier artifacts as well. A late 4th century church has been discovered near the well of Jacob.

For the other Suchem see the confusion in K. 158:1 below. In Interpretation of Hebrew Names "Sichem, of the shoulder or labor" (71). 808. Sennaar. Genesis 14:1; K. 150:8; L. 282:63. Simple biblical notation (cf. K. 148:11). 809. Sodoma. Genesis 14:2; K. 150:10; L. 282:65. The chief city of the Pentopolis with only biblical location. In Interpretation of Hebrew Names "Sodoma, silent beast or blindness or their likeness" 71). 810. Sebōeim. Genesis 14:2; K. 150:12; L. 282:67. Simple biblical notation. In Interpretation of Hebrew Names "Seboim, of the roes or of damages or his place on the sea or place of the sea" (71). 811. Sōpheira. Genesis 10:30; K. 150:14; L. 282:69. This entry is outside the proper limits of the Holy Land and out of order. Josephus Antiquities I, 6, 4 plus summary of the biblical information (I Kings 10:11 and cf. K. 160:20 below). This same quotation from Josephus appears in K. 82:2 and K. 176:14. Josephus' Antiquities VII, 6, 4 had, "These (ships) Solomon ordered to sail along with his own stewards to the land anciently called Sopheir but not the land of gold; it belongs to India."

In Interpretation of Hebrew Names "Sefar, story or book" (71). 812. Soora. Genesis 14:2; K. 150:19; L. 282:74. Simple biblical notation (cf. K. 42:4; K. 94:2 and K. 152:8. In Interpretation of Hebrew Names we find "Segor, which is called Zoara in the Syrian language" (17). This is repeated in Procopius 373B. 813. Sauē. Genesis 14:5; K. 150:21; L. 282:76. Simple biblical notation. In Interpretation of Hebrew Names "Sau or Saube, worthy or high" (72). 814. Sēeir. Genesis 14:6; K. 150:23; L. 282:78. Procopius 332C quotes the entry entirely which in part depends on Josephus' Antiquities 1, 20, 3. Jerome in Commentary on Obadiah 1 repeats the etymology and the location. This is a summary of biblical information (Genesis 32:1, 14:6, 25:25, 27:11 and Isaiah 21:11) and no specific location. In Interpretation of Hebrew Names "Seir, covered with hair or hairy" (72). 815. Salēm. Genesis 14:18; K. 152:4; L. 282:84.

The beginning of this entry is only a revision of K. 150:1. The use of Salēm as identical to Shechem seems to be the result of the LXX text for Joshua 24:1, 25. There the LXX has Sēlō. Procopius 333A has the Greek of Eusebius word for word and then continues following Jerome. Another village west of Ailia is unidentifiable, perhaps Kh Selma preserves the name, but perhaps represents the Josephus' tradition that Jebus, Salem and Jerousalem are all one place. In Hebrew Questions Jerome says "Salem is the name of the king of Jerusalem which was formerly called Salem" (19). Salumias is located 8 miles south (direction not given in the text) of Scythopolis (K. 16:2) at Umm el 'umdan or on the Jordan at Tell Rijba where there is a Sheik Salim nearby. This could be the tradition of Salem-

Aenon (K. 40:1). In Jerome's Epistle 73:7 he attaches the tradition of Melchizedek to this site called an "oppidum" (see Appendix I), where the ruins were shown (Migne PL 22, 680). The archaeological remains are not decisive.

The Salim which belongs to Shechem is perhaps in the plain about 4 miles east of Shechem at present Salim. But Eusebius does not make a distinction here (cp. Judith 4:4). This is probably because LXX and Syriac identify Salem and Shechem as above in K. 150:1 and the first part of this entry. In Interpretation of Hebrew Names "Salem, peace or returning" (72). 816. Sour. Genesis 16:7; K. 152:6; L. n/a; Lacuna in Greek Text. The Greek text is lost. The Greek of Procopius 352D says, "The desert of Sour extends opposite Egypt where the Hebrews came when about to cross the Red Sea, as Exodus says." In Hebrew Questions (20) Jerome notes the Way of Sur "leads through the desert to Egypt." For Kades see K. 112:7, 8. Jerome seems to be correcting Eusebius on the basis of scripture. 817. Sēgōr. Genesis 19:22; K. 152:8; L. n/a; Lacuna in Greek Text.

The first part of the Greek is lost (Isaiah 15:5). No real place is pointed here. In Hebrew Questions (23) Jerome writes, "Segor which is frequently earth and more frequently destroyed, was first called Bale and later Salissa" (cf. K. 150:19; K. 42:4 and K. 94:2). In Interpretation of Hebrew Names "Segor, poor. It is the same as Seor above" (72). 818. Skēnai (Scenae). Genesis 33:17; K. 152:13; L. 283:87. Simple biblical notation. EXODUS 819. Sokchōth. Exodus 12:37; K. 152:16; L. 283:90. Simple biblical notation. In Interpretation of Hebrew Names "Socchoth, tabernacle" (77). 820. Sin. Exodus 16:1; K. 152:18; L. 283:93. Summary of biblical information (Exodus 17:1, 19:1 and Numbers 33:36). LXX and MT texts disagree as noted in the Onomasticon. Probably this extends from Red Sea to Sinai. On the Madaba map the desert of Sin is also: "the place of Manna and quails." NUMBERS AND DEUTERONOMY 821. Selmona. Numbers 33:41; K. 154:5; L. 283:00.

Last part of this entry is missing in Greek Vatican manuscript. A Simple listing of station. In Interpretation of Hebrew Names "Salmona, shade of the part or he reckoned the shade or his image" (85). 822. Saphar. Numbers 33:23; K. 154:7; L. n/a; Lacuna in Greek Text. First part of this entry is missing in Greek Vatican manuscript. Simple listing of station. 823. Sattein (Sattim). Numbers 25:1; K. 154:9; L. 283:01. Summary of biblical information and geography (Numbers 25:3 and Joshua 2:1) On Phogōr see K. 18:1 and K. 168:25. This and the next entry seem to be late editorial additions. In Interpretation of Hebrew Names "Settim, thorns" (84). 824. Sabama. Numbers 32:3, 38; K. 154:12; L. 283:04. Textual variant Saba (Greek). Summary of biblical information (Joshua 13:19 and Isaiah 16:8. In Interpretation of Hebrew Names "Sabama, turning around of someone, or lift on him or lifted high" (85). 825. Selcha. Deuteronomy 3:10; K. 154:15; L. 283:07.

Simple biblical notation. 826. Senna. Numbers 34:4; K. 154:16; L. 283:08. A border listing (Joshua 15:3). The mileage in the two texts is different. This could be the result of the older Jewish text locating from Roman Jericho (K. 104:25) and Jerome's from er-riha. The Magdalsenna is hardly in Ioudaia with this location. On the Madaba map east of Archelais is a small unlabeled town which could be Magdalsenna but cannot be the Zin of Numbers

(cf. K. 84:14) but could be identified with Sennaah of Ezra. This is possibly located now at Kh el Beiyudat. In Interpretation of Hebrew Names "Senna, wished or his teeth" (85). 827. Sephama. Numbers 34:10; K. 154:18; L. 283:10. Textual variant Sephema (Greek). Simple biblical listing. In Interpretation of Hebrew Names "Safan, life or hair on the upper lip which the Greeks call a moustache" (85). 828. Sadada. Numbers 34:8; K. 154:19; L. n/a; Lacuna in Greek Text.

Not in the Greek Vatican manuscript. Simple tribal listing. In Interpretation of Hebrew Names "from his tile" (85). JOSUE 829. Somerōn. Joshua 12:20; K. 154:21; L. 283:12. A biblical note and identification followed by additional biblical information probably added by a later hand (I Kings 16:24). Onomasticon recognizes a region of Sebastē called polichnē (cf. K. 22:11; Appendix II), Samaria was called Sebastē in honor of Augustus (Epistle 108:13, Migne PL 22, 889; PPT I, 13 and cf. K. 162:13). Herod had much to do with its redevelopment. Jerome notes the graves of Obadiah, Elisha, and St. John the Baptist are traditionally located here (Epistle 46; Migne PL 22, 491 and Commentary on Obadia Migne PL 25, 1099 etc.). In this entry only the Latin text notes the relics of John. Also called an "oppidum" (cf. K. 10:25 and Appendix I). A bishop was present from here at the Council of Nicea.

In Interpretation of Hebrew Names "Semronmaron, custodian of the bitter walls" (97). 830. Sēeira. Joshua 11:17; K. 156:1; L. 283:17. Simple biblical notation. 831. Selcha. Joshua 13:11; K. 156:2; L. 283:18. Simple biblical notation. 832. Siōr. Joshua 15:54; K. 154:21; L. 283:19. Two sites are involved in this entry. Sior is from the Onomasticon perhaps located at Siler north-northeast of Chebrōn (K. 6:8) on the border of Eleutheropolis and Aelia regions. In Interpretation of Hebrew Names "Sior, very small or disturbed" (97). 833. Saorth. Joshua 13:19; K. 156:5; L. 283:21. Textual variants: Saor (Greek) and Saorh (Latin). Simple tribal listing and biblical location. In Interpretation of Hebrew Names "Sarth, chains or his narrowness" (97). 834. Sachoth. Joshua 13:27; K. 156:6; L. n/a; Lacuna in Greek Text. This entry is not in the Greek Vatican manuscript. Simple tribal listing and biblical location. 835. Saphōn. Joshua 13:27; K. 156:7; L. 283:22. Simple tribal listing and biblical location.

836. Sachōron. Joshua 15:11; K. 156:8; L. 284:23. Textual variant Sachorona (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Sechrona, intoxicated or tabernacle" (97). 837. Sama (Samen). Joshua 15:26; K. 156:9; L. n/a; Lacuna in Greek Text. This entry is not in the Greek Vatican manuscript. Simple tribal listing. In Interpretation of Hebrew Names "Seme, hearing" (97). 838. Soual. Joshua 15:28; K. 156:10; L. 284:24. Double tribal listing. In Interpretation of Hebrew Names "Sualim, foxes" (97). 839. Sikelag (Secelec). Joshua 15:31; K. 156:11; L. 284:25. Textual variant Sicelec (Latin). Summary of biblical information (I Samuel 27:6; Joshua 19:5 and cp. Thalcha 98:26). In Interpretation of Hebrew Names "Sicileq, clearing a tight voice or pouring forth the sixth part" (97). 840. Sansana. Joshua 15:31; K. 156:31; L. 284:27. Simple tribal listing. In Interpretation of

Hebrew Names "Senesanna, bearing a bramble or holding" (97). 841. Saleei. Joshua 15:32; K. 156:14; L. 284:28.

Simple tribal listing. In Interpretation of Hebrew Names "Saloim, comings forth or emissions" (97). 842. Saraa. Joshua 15:33; K. 156:15; L. 284:29. Textual variant Sarda (Greek). Tribal listing of Joshua 19:41 (cf. K. 160:4). Esthaol (K. 88:2) is also 10 miles north of Eleutheropolis (K. 18:12). The distance is somewhat short for both Eathaol and Saraa unless it marks turn off from the main road to lesser road. They are near each other about 14-15 miles north. Today at sar'a southeast of Nicopolis (K. 30:27). In Interpretation of Hebrew Names "Saraa, hornets or shortness of evil" (97). 843. Sokchō. Joshua 15:35; K. 156:18; L. 284:32. Twin villages. The Madaba Map has only one Sōchō on the edge of the valley. They are a few miles west-southwest of Bait Nettif at Kh Abbad and Kh Shuweikeh. The sound of the name may survive in the second, where there are late remains.

In Interpretation of Hebrew Names "Socha, little tabernacle or shady arbor" (97). 844. Saraein. Joshua 15:36; K. 156:21; L. 284:35. Simple tribal listing. In Interpretation of Hebrew Names "Saarim, doors" (97). 845. Sennaan (Senam). Joshua 15:37; K. 156:22; L. 284:36. Textual variant Senna (Latin). Simple tribal listing. In Interpretation of Hebrew Names "Sanam, abundant or their departure" (97). 846. Sapheir. Joshua 15:48; K. 156:23; L. 284:37. This is not located along any main road and does not seem to be the Sapharea of the Madaba map. It is best located at Sawafir 10 miles northeast of Ascalōn (K. 22:15) on the road to Eleutheropolis (K. 18:12). Perhaps on the border. 847. Sokchō. Joshua 15:48; K. 156:25; L. 284:39. Textual variant Socho (Latin). Cf. II Kings 17:30 and cp. K. 156:18 above. 848. Skacha. Joshua 15:61; K. 156:27; L. 284:41. Textual variants: Sakcho (Greek) and Scaca and Scatha (Latin). Simple tribal listing.

849. Selo. Joshua 16:6; K. 156:28; L. 284:42. Two biblical items (Genesis 38:5) separated by a location. The distance varies by two miles between Latin and Greek. In the Madaba map "Silo where the ark was" following Eusebius. The present Kh Seilun is over 12 miles from Neapolis (K. 4:28). But turn off from the main road is at 12 milestone. Paula saw a destroyed altar there (Epistle 108:13, PPT I, 13). Perhaps the 10 miles of Jerome locates Akkrabein. 850. Suchem (Sechem). Joshua 17:7; K. 158:1; L. 284:46. Mansseh and Ephraim both hold biblical Shechem. K. 150:7 seems to distinguish Joshua 20:7, Joshua 21:21 from the area around Neapolis. Yet this entry has been corrected and the same site is the Ephraim city of refuge and the Manasseh city with the tomb of Joseph. No location is given here other than reference back to K. 150:1 which is probably a marginal gloss.

851. Sama. Joshua 18:17; K. 158:4; L. 284:49. Textual variant "spring of Sam" (Greek). Biblical and Hexaplaric information. In Interpretation of Hebrew Names "Sames, sun" (97). 852. Semreim. Joshua 18:22; K. 158:5; L. 284:50. Textual variants: Sereim (Greek) and Semeri (Latin). Simple tribal listing. 853. Sela. Joshua 18:28; K. 158:6; L. 284:51. Simple tribal listing. In Interpretation of Hebrew Names "Sela, bear from, to bear, not from breadth" (97). 854. Sabe (Sabēe). Joshua 19:2; K. 158:7; L. 284:52. Simple tribal listing. In Interpretation of Hebrew Names "Sabe, seven or seven times" (97). 855. Sarith (Sarid).

Joshua 19:10; K. 158:8; L. 284:53. Textual variant Sarith (Latin). Simple tribal border. In Interpretation of Hebrew Names "Sarith, remains" (97). 856. Sams. Joshua 19:12; K. 158:9; L. 284:54. Textual variants: Sam (Greek) and Samis, Samus (Latin). Hexaplaric information. 857. Semerōn. Joshua 19:15; K. 158:10; L. 284:55. Simple tribal listing. 858. Sounēm (Sunem). Joshua 19:18; K. 158:11; L. 284:56.

Textual variant Soubēn (Greek). Perhaps the tradition confuses this with the Shulamite of Canticles. It is at Sulem about 3 miles south of Naim (K. 140:3) and correctly located 5 miles from Thabor. In Interpretation of Hebrew Names "Sonim, scarlet colored" (97). 859. Sion (Seon or Soen). Joshua 19:19; K. 158:13; L. 284:58. Vague location may point to 'ajun esh sha'en, but it could be the same as the previous location. Jerome alone gives an alternate. A' has Seian. In Interpretation of Hebrew Names "Seon, his seeds" (97). 860. Sasima. Joshua 19:22; K. 158:15; L. 284:60. Simple border listing. In Interpretation of Hebrew Names "Sassim, going out he stayed" (97). 861. Sior. Joshua 19:26; K. 158:16; L. 284:61. Simple tribal listing. 862. Sennanein. Joshua 19:33; K. 158:17; L. 284:62. Textual variant Sennanim (Latin). Biblical notation and tribal listing. A corrupt LXX test wherein two Hebrew names in the MT become coalesced into one.

863. Sorek (Sorec). Joshua 19:41; K. 158:18; L. 285:63. Summary of biblical information and geography (Judges 13:25 and cf. K. 88:12). This form is from the MT not from the LXX (cf. K. 160:2). 864. Sames. Joshua 19:41; K. 158:20; L. 285:65. Textual variant Samer (Greek). Cf. K. 54:11 and K. 32:26. 865. Salabein (Salabeim). Joshua 19:41; K. 158:21; L. 285:66. Salaba is only vaguely located, perhaps Onomasticon points to site (not the Old Testament site) at Kh Selhab north of Tubas (cf. K. 100:11). In Interpretation of Hebrew Names "Salabin, growing intelligence" (91). 866. Sepheth. Judges 1:17; K. 158:23; L. 285:68. Textual variants: Sephet, Seth and Sapeth (Latin). Simple biblical notation. In Interpretation of Hebrew Names "Safeth, watchtower" (101). JUDGES 867. Seirōtha. Judges 3:26; K. 158:25; L. 285:70. Textual variants: Ahod, Aioth and Ahud (Latin). Simple biblical notation (cf. K. 156:1 related to Mt.Se'ir) In Interpretation of Hebrew Names "Sairath, she goat" (101).

868. Sour Oreb. Judges 7:25; K. 158:27; L. 285:72. Textual variant. A' is lacking in Vatican Greek manuscript. Hexaplaric information. In Interpretation of Hebrew Names "Suroreb, rock of the raven" (101). 869. Selmon. Judges 9:48; K. 158:28; L. 285:73. Simple biblical notation. This is not Shechem but Sikima near Haifa (K. 108: 30). It is probably located at Tell es Samak. In Interpretation of Hebrew Names "Salmana, preventing shade or shade of movements" (101) and "Salma, feeling or perfect or peace making" (101). 870. Sephina. Judges 12:1; K. 160:1; L. 285:75. Hexaplaric information. 871. Sōrēch. Judges 16:4; K. 160:2; L. 285:76. Identified with Cafarsorech northwest of Saraa (K. 56:15) possibly Eusebius points to Kh Surik (not the Old Testament site) Judges 13:2, 25. It is not on a Roman road. In Interpretation of Hebrew Names "Sorec, best choice" (101). KINGS 872. Sōpheim. I Samuel 1:1; K. 160:6; L. 285:80. Textual variants: Armathe and Armathaim (Latin).

Simple biblical location. In Interpretation of Hebrew Names ”Sofim, watchtower or crag.” (105). 873. Salisa. I Samuel 9:4; K. 160:7; L. 285:81. Simple biblical notation. In Interpretation of Hebrew Names ”Salisa, third” (105). 874. Senna. I Samuel 14:4; K. 160:8; L. 285:82. Textual variant Sanna (Latin). This entry and part of the next are missing in the Greek Vatican manuscript. As a rock it does not belong to the place names. It is also out of proper order and doubly suspect (cf. K. 94:5). In Interpretation of Hebrew Names ”Sena, borne or narrowness or good” (105). 875. Saaleim. I Samuel 9:4; K. 160:11; L. n/a; Lacuna in Greek Text. The first part of this entry and the previous one are missing in the Greek Vatican manuscript (cp. K. 156:14). Probably Kh Shaikha 7 miles due west of Eleutheropolis (K. 18:12). Some scholars see it on the road at Araq el Manshiya but Eusebius’ location seems to be off the road (cf. K. 68:4).

In Interpretation of Hebrew Names ”Salim, foxes but better written Sualim” (105). 876. Seiph (Sthif). I Samuel 9:5; K. 160:11; L. 285:84. Textual variant Seim (Greek). Simple biblical notation. In Interpretation of Hebrew Names ”Suf, watchtower or pouring forth” (105). 877. Sabeim. I Samuel 13:18; K. 160:12; L. 285:85. Simple biblical notation. 878. Sōnam. I Samuel 28:4; K. 160:13; L. 285:86. Cf. K. 158:11 and K. 158:13. Perhaps also Salim east of Nablus is intended, in the Akrabattinē (I Kings 1:3 and Song of Solomon 6:12). It could be sanur north of Samaria as well. Neither site is the Old Testament location. In Interpretation of Hebrew Names ”Sonaim, scarlet colored or his standing.” 879. Saphamōth. I Samuel 30:28; K. 160:15; L. 285:89. Textual variant Sophamoth (Latin). Simple biblical notation. In Interpretation of Hebrew Names ”Safathmoth, lip of death.” (105). 880. Seeira. II Samuel 3:26; K. 160:16; L. 285:90. Simple biblical notation.

881. Souba. II Samuel 8:3; K. 160:17; L. 285:91. Simple biblical notation. In Interpretation of Hebrew Names ”Soba, divided from cutting, not from following” (105). 882. Sarthan. I Kings 4:12; K. 160:18; L. 285:92. Simple biblical notation. In Interpretation of Hebrew Names ”Sarthan, their tribulation or demolition or limitation ” (112). 883. Sōpheira (Soupheir). I Kings 9:28 and I Kings 10:11; K. 160:19; L. 285:93. Textual variant Sophira (Latin). This variant name is a LXX error. Out of the Holy Land proper (cf. K. 150:14 and K. 176:13). 884. Serōra. I Kings 11:26; K. 160:21; L. 285:95. Textual variant Serora (Latin). Simple biblical notation. 885. Saba. I Kings 10:1; K. 160:22; L. 285:96. This entry is out of the Limits of the Holy Land and out of order as well, so is quite suspect. In Josephus Antiquities II, 10, 2 we have ”Saba, the capital of the Ethiopian realm which Cambyses later called Meroe after the name of his sister.”

In Interpretation of Hebrew Names ”Saba, captured” (112). 886. Sela. II Kings 12:21; K. 160:25; L. 285:99. Simple biblical notation. LXX has Gaalad or Gaalla for the MT ”to Silla.” In Interpretation of Hebrew Names ”Sela, always” (117). 887. Sephpharouem (Saffaruaim). II Kings 17:24; K. 160:26; L. 285:00. Simple biblical notation (Isaiah 36:19). In Interpretation of Hebrew Names ”Safaruahim, books or letters” (118). 888. Sademoth. II Kings 23:4; K. 160:28; L. 286:03. Simple biblical notation. In Interpretation of Hebrew Names ”Sademoth, ploughed land or region” (118). 889. Sarepta. I Kings 17:9; K. 162:1; L. 286:04.

This item is perhaps out of order. This is the only site between Tyre (K. 162:15) and Sidon (K. 148:6) mentioned in the Onomasticon. Jerome adds it is on the main highway. Tabula Peutinger locates it 9 miles from Sidon and 12 from Tyre. The Pilgrims note it is on the coast also 9 miles from Sidon (Paula PPT I, 4 and Itin. Bourd.18:22). It is the present Sarafand (MT, cf. Luke 4:26 not noted in our text). In Latin ”oppidulum” used only here, the diminutive is ”oppidum” (cf. K. 10:25 and Appendix I).

890. Sarōn. Isaiah 33:9; K. 162:3; L. 286:06. Part of this entry is missing in the Vatican manuscript. Ioppa is an ”oppidum” in Jerome here (cf. K. 111:25; cp. K. 10:25 and Appendix I). In Jerome’s Commentary on Isaiah 33:7 and elsewhere he describes the plain of Sharon as near Ioppa and Lidda. This may describe the limits of the plain. The added notation is more precise for biblical Sharon. The first Saronas is connected with Aphek and Endor (K. 34:11) of the Esdraelon plain, northeast of Tabor toward the Sea of Galilee, perhaps named after a town Saruna but not the biblical site. In Interpretation of Hebrew Names ”Saron, first wall or gloomy singing” (122). 891. Sephela. Isaiah 32:19; K. 162:7; L. 286:09. ”Another” as the above plain. In Jerome’s Commentary on Obadiah 19 he describes this area of Diospolis (K. 8:14) to Nicopolis (K. 30:27) but notes, as in Onomasticon that others see it as near Eleutheropolis (K. 18:12). The Onomasticon locates it between Eleutheropolis and Ioppa (K. 110:24 and cp. I Maccabees 12:38).

892. Sennaar. Micah 1:11; K. 162:10; L. 286:12. Textual variants: Sennaan (Greek) and Sennam (Latin). Hexaplatic information and references (cp. K. 156:22). 893. Sedrach. Zechariah 9:1; K. 162:11; L. 286:13. Simple biblical notation. LXX has confused the Hebrew of MT here. 894. Siōn. Zechariah 9:9; K. 162:12; L. 286:14. Mountain and simple biblical location. One of the details of Jerusalem but no real location given. In Jerome’s Commentary on Isaiah1:21 he says, ”Sion is the mountain on which the city of Jerusalem was founded.” 895. Samareia (Samaria). Ezekiel 16:46; K. 162:13; L. 286:15. Samaria is Sebaste and gives its name to the territory (cf. K. 154:21). 896. Sor (Tyre). Ezekiel 26:2; K. 162:15; L. 286:17. Simple biblical summary (Joshua 19:35). The Onomasticon uses ”metropolis” only rarely for Tyre and Jerusalem. Difficult to know if this is in reference to biblical or contemporary times. Tyre was the capital of the Roman province of Phoenicia north of Karmel and Palaistinē. It was 73 miles between Caesarea and Tyre according to Itin. Bourd. (PPT I, 17). Tabula Peutinger has 12 miles from Sarepta, 24 from Sidon and 32 from Ptolmais. It is presently called Sur (perhaps cf. K. 164:17).

897. Soēne. Ezekiel 29:11; K. 162:16; L. 286:19. This is outside the proper limits of the Holy Land. This is one of the most distant Egyptian cities mentioned (cp. K. 126: 1). Hebrew has migdol. Eusebius follows the LXX here. For other sites in Egypt see note on K. 58: 1. In Interpretation of Hebrew Names ”Soene, his circle or expected” (130). 898. Sais. Ezekiel 30:15; K. 162:17; L. 286:20. This is outside the proper limits of the Holy Land. Greek text is corrupt. The Madaba map has ”Sais.” In Interpretation of Hebrew Names ”Sais, proof” (132). 899. Sadala. Ezekiel 47:15; K. 162:18; L. 286:21. Simple biblical notation of border. Name follows Qere vocalization. In Interpretation of Hebrew Names ”Sadada, has the same

meaning as Sela" (132, cf. 97 also cf. K. 158: 6). 900. Sabareim. Ezekiel 47:16; K. 162:19; L. 286:23. Simple biblical notation and geography. In Interpretation of Hebrew Names "Sabarim, to go around the mountains" (132).

901. Salisa. Jeremiah 48:34; K. 162:21; L. 286:25. Hexaplaric information. 902. Suchar. John 4:5; K. 164:1; L. 286:26. This is not related to Shechem (K. 150:1) by this text. Yet it is east of Neapolis (K. 4:28) near the field of Jacob and the well where the Samaritan came. In this entry the well seems to be near or to belong to the village from which the woman came. Jerome notes a church is now built at the well (cf. Note on K. 7:13). Paula sees Sychar as near the well but one mile from Shechem (Epistle 108:13 and PTT I, 18).The Madaba map is unclear, "Sychar now Sychchōra" is usually separated from "Where the well of Jacob is" as well as from "the tomb of Joseph." None of these is equated with Shechem. The oak of Sikimon and the tomb of Joseph however are connected in K. 54:23. The well and church tradition has remained constant since the 4th century (Latin text). Shechem is clearly Balata although later pilgrims identified it with Neapolis. Sychar is the small village of Samaritans which clustered around the well a bit south of Balata. The name Sychar has been preserved perhaps in present 'Askar at the foot of Mt.Ebal.

The reality of a Sychar was already questioned by Jerome. He notes that Sicima was called Sychem in Hebrew but the Gospel of John through an error wrote Sychar (Migne PL 23, 1055). In Epistle 108:13 he also remarks on this error and equates Sychem with Neapolis (Migne PL 22, 888). Many scholars favor this argument: Sychar is a copyist's error or alternate form for Sychem in the New Testament. This would mean between the well and Balata were located the Samaritan inhabitants of Sychem. The fact that no Roman remains are found on Tell Balata does not preclude the existence of a small village around the well and under the present village of Balata. After the 4 century the village north of Sychem was pointed out as Sychar. It is a Byzantine settlement. In Interpretation of Hebrew Names "Sichar, conclusion or twig. However in error for Sichem, which means shoulder, Schar was written." (142).

# SECTION T

GENESIS 903. Tigris. Genesis 2:14; K. 164:7; L. 286:32. A river and outside the Holy Land limits proper. Also as often in the first entry to a new alphabetic section this is suspect. The rivers of Paradise are all in the Onomasticon (see note on K. 60:3). Josephus Antiquities I, 1, 3 says, "The Euphrates and Tigris end in the Red Sea" apparently meaning the Red Sea includes both gulfs. "Tigris Diglath expressing at once its narrowness and its rapidity" (Ibid.). 904. Terebinthos in Sikemon. Genesis 35:4; K. 164:11; L. 286:36. Textual variant Tereminthos (Greek). Sikemos and other idols (see Appendix II). Simple biblical notation (cf. the oak K. 54:23). Is it possible that terebinthos or balanos may relate to the Matzevoth? On Sykem see K. 150:1 and K. 158:1. JOSUE 905. Tina. Joshua 15:22; K. 164:14; L. 287:39. Simple tribal listing (cp. K. 114:14). 906. Telem. Joshua 15:24; K. 164:15; L. 287:40.

Simple tribal listing. In Interpretation of Hebrew Names "Talam, their dew or moistened with dew" (97). 907. Tessem. Joshua 15:52; K. 164:16; L. 287:41. Simple tribal listing (cp. K. 16:10. Here the guttural is expressed in Greek). 908. Turos. Joshua 19:35; K. 164:17; L. 287:42. Simple tribal listing (cp. K. 162:15). In Interpretation of Hebrew Names "Tyrus which is called Sor in Hebrew and interpreted tribulation or difficulty or strength" (97). JUDGES 909. Tabath. Judges 7:22; K. 164:19; L. 287:44. Textual variant Tabam (Greek). Simple biblical notation. In Interpretation of Hebrew Names "Tabath, good" (101). 910. Tōb. Judges 11:3; K. 164:20; L. 287:45. Simple biblical notation. 911. Tapheth (Tofeth). II Kings 23:10; K. 164:21; L. 287:46. Simple biblical summary with generalized location (cf. K. 102:14). In Interpretation of Hebrew Names "Thof, protection of the face or gehenna" (118). 912. Tanis. Isaiah 19:11; K. 164:23; L. 287:48. Located outside the proper limits of the Holy Land.

Here the Madaba map has "Tania" the only site in the delta of Egypt mentioned in the Onomasticon. On other sites in Egypt see K. 58:7. In Interpretation of Hebrew Names "Tanis, commanding humility" (122). 913. Taphnas. Hosea 9:6; K. 164:24; L. 287:49. Located outside the proper limits of the Holy Land. Summary of biblical references as Ezekiel 30:14, 18 and Jeremiah 43:7. In the Greek a confused text (cf. K. 134: 6). On other sites in Egypt see K. 58:7. THE GOSPELS 914. Trachonitis territory or Itouraia. Luke 3:1; K. 166:1; L. 287:53. Cp. 110:27. The limits are clear. Bostra was probably the border in Herod's time. Eusebius equates the two regions but they are not really identical. Philip did not control up

to Damascus. Josephus called the region south of Damascus Trachōn, roughly equivalent to the basalt desert.

# SECTION PH

GENESIS TH 915. Jerome notes that in the Latin text the TH is followed next as in Hebrew and Latin alphabet. In Greek they are already included earlier in the alphabet. PH 916. Pheisōn (Fison). Genesis 2:11; K. 166:7; L. 287:59. A river outside the limits of Holy Land proper and again suspect as the first entry in alphabetic section. Again Josephus and the Bible are the simple sources for the entry inserted by a late editor. In Antiquities I, 1, 3 ”one of these (four rivers) Phison, a name meaning multitude, runs toward India and falls into the sea, being called by the Greeks Ganges.” In Interpretation of Hebrew Names Jerome repeats this identity of Fison with Ganges (4). On rivers of Eden see note on K. 60:3. In Interpretation of Hebrew Names ”Pison, mouth of an orphan or change of mouth” (66). 917. Pharan. Genesis 14:6; K. 166:12; L. 287:64.

Summary of biblical information separated by location (Numbers 10:12 and Genesis 21:21, 14:6). Several different hands have been at work adding to this text. Procopius 332D repeats the first part of this entry. It is three days from Bluth or Aqabah (K. 6:17). It is south of the Roman province of Arabia. In Jerome’s Commentary on Habakkuk 3:3 he says it is near Mt.Sina. Probably generally from Aqabah to Suez. In Interpretation of Hebrew Names ”Faran, their courage” (66). 918. Pulistieim. Genesis 21:34; K. 166:18; L. 287:71. The city is Askalōn (K. 22:15) and the territory around it. Does Eusebius mean Philistine coastal area of the five cities or does he mean Palaistinē the Roman province? Probably here it is the former although in the Onomasticon the usage is quite irregular. Jerome at times translated Greek ”foreigners” with Filistine (K. 7:15, K. 21:2, K. 33:25 and K.119:3) but more frequently with the Greek transliteration Allofylus, but most often as translated into ”foreigners” or ”enemy” (see Appendix I).

In Interpretation of Hebrew Names ”Filistiim, double ruins” (66). 919. Phrear. Genesis 21:31; K. 166:20; L. 287:73. A series of wells all of which are additions to the text. Not all the wells of the Bible are inserted by this later scribe into the Onomasticon. Usually only a biblical notation and no attempt at specific location is made. The Greek is transliterated above and the Latin is translated. Here identical with Bērosoba (K. 50:1) in the Geraritikē (K. 60:7). Confused entry. In Hebrew Questions21:30 these two are equated, perpetuating an obvious error. 920. Phrear. Genesis 24:62; K. 166:22; L. 287:75. Simple biblical notation. 921. Phrear. Genesis 26:20f.; K. 166:23; L. 288:76. Berdan has the etymology given. It is in

the Geraritikē (K. 60:7 and cf. K. 166:20 above). In the Vulgate the well is called Calumnia. The location is uncertain, perhaps barade. 922. Phrear. Genesis 26:33; K. 168:1; L. 288:78.

Summary of biblical information and a general statement on the many wells in southwest Palaistinē. This may also be around Bēroeaba (K. 50:1 and cf. K. 166:20). Some early Christians confused this with Askalon possibly here. 923. Phanouēl. Genesis 32:30; K. 168:4; L. 288:83. The Greek text is corrupt here. Biblical summary of Genesis 32:24, 28. The location here is not specific, but location on the Iabok (K. 102:19). In Interpretation of Hebrew Names "Fanuhel, face of God" (66). 924. Phogōr (Fogo). Genesis 36:39; K. 168:7; L. 288:84. Simple biblical notation and geography (cp. K. 48:3 and K. 168:25). 925. Phinōn. Genesis 36:41; K. 168:8; L. 288:86. Summary of biblical information for two locations. Phainon is probably present day Fenan. In K. 80:15 it is 4 miles from Daidan. On these mines see K. 114:1ff. Roman fort remains are nearby, Jerome reports on labor supply. This may be quite distinct from the station on the desert (Numbers 33:42).

In Interpretation of Hebrew Names "Fiennon, their mouths or mastered faces" (66). EXODUS 926. Phithōm. Exodus 1:11; K. 168:12; L. 288:89. This entry is out of the limits of the Holy Land proper. Simple biblical notation. NUMBERS AND DEUTERONOMY 927. Pharagx. Numbers 13:24f.; K. 168:15; L. 288:92. Several wadies or ravines are listed in this section (cf. Deuteronomy 1:25). Most of them are not in the Latin. Not all of the wadies of the Bible are in the Onomasticon. Just as the wells above, so the wadies are suspect as being of a later hand. On Gouphna see Gophna (K. 26:2 and K. 74:2) here wrongly equated with Eshkal. The text seems to hint of a doubt in the unknown source which makes the spies come so far North. Fifteen miles from Jerusalem is Jifna on the Nablus road. It is 16 miles on the Tabula Peutinger and 20 from Neapolis. On the Madaba map it crowds Baithēl (K. 28:5) but "Gophna" is generally located as here (cf. Joshua 18:24).

928. Phin. Numbers 33:42; K. 168:19; L. 288:96. Simple listing of station. 929. Pharagx Zare. Numbers 21:12; K. 168:20; L. 288:97. Not in the Latin text. Another wadi or ravine (cf. K. 92:10). Simple biblical notation. 930. Phear. Numbers 21:16; K. 168:21; L. 288:98. Not in the Latin text. A well. Simple biblical notation. 931. Phathoura. Numbers 22:5; K. 168:22; L. 288:99. This entry is outside the limits of the Holy Land. But the "another" not in the Roman province of Mesopotamia or biblical Mesopotamis is Kh Furt about 5 miles southwest of Eleutheropolis (K. 18:12) off the main road. In Interpretation of Hebrew Names "Fethora, exploring mouth or mouthful of light or mouth of the turtle dove." (81). 932. Phogōr (Bēthphogōr). Numbers 33:28; K. 168:25; L. 288:03. Textual variants: Phephphogōr (Greek) and Fara (Latin). Greek dittography from K. 168:24. The city Bethphogōr, Mt.Phogōr and another village Phogōr are all combined in this entry. It is in Moab (K. 12:23; K. 44:13 and K. 64:22). Bethphogor see K. 48:3. The cities of Phogōr and Phogō (K. 168:7 and K. 170:13) are probably one and the same in the Scriptures. The mountain as located here is related to Phasga (K. 16:23; K. 18:3 and K. 168:28) and Nebo (K. 136:6). Dannaba also is near Mt.Phogōr (K. 76:9) as Sattein (K. 154:10). Bēthphogōr is on this mountain (cf. Deuteronomy 3:28, 4:46).

The one near Bethlehem is based on the LXX of Joshua 15:59 and probably located at Kh Fajjar or Beit Fajjar southwest of Tekoa (K. 98:17). In Interpretation of Hebrew Names "Faqur, skin of the mouth or he opened" (81). 933. Phasga. Deuteronomy 3:17; K. 168:26; L. 288:05. Summary of biblical information and Hexaplaric data. The city and mountain are related to Phogōr (K. 168:25) and to Nebo (K. 136:6). The equation of Phasga and Phogōr is made also in K. 18:3. The etymology of Phasgō for cliff or cutting is also in K. 16:24 (cf. K. 12:17). In Interpretation of Hebrew Names "Fasga, cut off or hewn or mouth selected" (87). JUDGES 934. Phanouel. I Kings 12:25; K. 170:2; L. n/a; Lacuna in Greek Text. This entry missing in the Greek Vatican manuscript. Simple biblical notation (I Chronicles 4:4). 935. Phanouēl. Judges 8:8, 17; K. 170:3; L. 288:09. Textual variants: Hor and Cham (Latin).

Summary of biblical information (cf. K. 168:4). In Interpretation of Hebrew Names "Fanuhel, face of God" (100). 936. Phraathōn. Judges 12:13ff.; K. 170:5; L. n/a; Lacuna in Greek Text. This entry is missing in the Greek Vatican manuscript. Simple biblical notation and geography. KINGS 937. Pharagx Ennom. Judges 15:8; K. 170:8; L. 288:12. A ravine and suspect as later addition (cf. K. 70:2; K. 164:21 and K. 102:14). The more recent name is also reported here. 938. Phelmoni Almoni. I Samuel 21:2; K. 170:11; L. 289:15. Hexaplaric information. This is not a Hebrew proper name in MT. A vague statement of a king's right to assign his underlings where and how he sees fit. 939. Phogō. I Chronicles 1:50; K. 170:13; L. 289:17. Textual variants: Phobō (Greek) and Fogor (Latin). Simple biblical notation (cf. K. 168:7). 940. Pharphar. II Kings 5:12; K. 170:14; L. 289:18. A River and therefore suspect.

Simple biblical geography. In Interpretation of Hebrew Names "Farfar, digging or scattering or moles" (115). 941. Phathori. Ezekiel 29:14; K. 170:15; L. 289:19. Textual variants: Fatore, Fature and Fathure (Latin). Cf. Jeremiah 44:15.

# SECTION X

GENESIS 942. Chalannē. Genesis 10:10; K. 170:19; L. 289:23. Again the first entry in an alphabetic section is outside the Holy Land proper and suspect as a late addition (Isaiah 10:9 and cf. K. 174:8 below). Summary of biblical information and geography (cf. K. 148:11) Sennaar and K. 40:7 Babel. In Hebrew Questions Jerome notes Chalaane was called later Seleucia after the name of the king and is also to be known as Ktēsiphōn (13). In Interpretation of Hebrew Names "Chalanne, future completion or all of us." (63). 943. Chalak. Genesis 10:11; K. 170:21; L. 289:25. Outside the proper limits of the Holy Land. Simple biblical notation. In Interpretation of Hebrew Names "Chalech, as if green" (63). 944. Charran. Genesis 11:31; K. 170:23; L. 289:27. Outside the proper limits of the Holy Land. Probably still retains the name. In Interpretation of Hebrew Names "Charran, hole or wrath or his digging" (64).

945. Chebrōn. Genesis 13:18; K. 170:25; L. 289:29. Summary of biblical information (Genesis 23:2; Numbers 13:23 and Joshua 14:15 also cf. Arbō (K. 6:8 as well as K. 76:1)). In Interpretation of Hebrew Names "Chebron, united or enchanted or everlasting sight" (64). 946. Chōba. Genesis 14:15; K. 172:1; L. 289:32. Textual variants: Choba and the town Coba (Latin). This is the only mention of the Ebionites in the Onomasticon. This is probably not a correct identification of the biblical site. The name is continued in at least three locations from Byzantine times. Probably Greek text pointed to today's kokaba southwest of Damascus. In Interpretation of Hebrew Names "Choba, condemnation" (64). 947. Chabratha. Genesis 35:16; K. 172:4; L. 289:35. The Hexaplaric information is supplemented with the late tradition of Rachel's tomb near Bethlehem (K. 42:10 and cf. K. 146:28). In Ephata (K. 82:10) the tomb is located near a Hippodrome. In Hebrew Questions (54) Jerome notes Chabratha is not a proper name.

In Interpretation of Hebrew Names "Chabratha, as if chosen or heavy" (64). 948. Chasbi. Genesis 38:5; K. 172:6; L. 289:37. Textual variants: dollōm (Greek) and Adollam (Latin). Possible located in the region of Eleutheropolis (K. 8:12) about 10 miles northeast at 'Ain el Kazbeh. No indication it was a ruin in the earlier Greek text (cf. Adullam K. 24:21). In the Hexapla (not noted here) Aquila translated this word and Jerome in Hebrew Questions (46) writes 'Chasbi therefore is not the name of a place, but is a lie." In Interpretation of Hebrew Names "Chazbi, a lie" (64). NUMBERS AND DEUTERONOMY 949. Chōrēb.

Deuteronomy 1:2; K. 172:9; L. 289:40. Outside the limits of the Holy Land proper. The Onomasticon separates this from Mt.Sinai but Jerome believes Sinai and Horeb are names for the same mountain. 950. Charada. Numbers 33:24; K. 172:11; L. 289:43. Simple listing of station. 951. Chenereth. Numbers 34:11; K. 172:12; L. 289:44.

A summary of biblical information (Joshua 19:35) with added identification with Tiberias. At the death of Agrippa II Tiberias became an autonomous city. Called "oppidum" in Latin (K. 10:25 and Appendix I). This is not an exact equation since Tiberias is quite far south of the location of Chennereth, Gennesaret at Tell el 'Oreimeh. No location is given in the Greek. In Interpretation of Hebrew Names "Chenneroth, sign of lutes or as if lamps" (80). JOSUE 952. Chepheira. Joshua 9:17; K. 172:15; L. 289:46. Textual variants: Chepherra (Greek) and Cheffira (Latin). Simple biblical summary (Joshua 18:26). In Interpretation of Hebrew Names "Chifara, his whelp or scattered hands or atonement" (92). 953. Chasalōn. Joshua 15:10; K. 172:16; L. 289:47. Textual variant Chalasōn (Greek). A large village with nothing but the biblical location written here. Perhaps this is Kasla southwest of Jerusalem near Esthaol (K. 88:12). In Interpretation of Hebrew Names "Cheslon, their revelation" (92).

954. Chsil. Joshua 15:30; K. 172:18; L. 289:49. Textual variant Choilē (Greek). Simple tribal listing (cf. K. 140:8). 955. Chaphtheis. Joshua 15:40; K. 172:19; L. 290:50. Textual variant Chasthis (Latin). Simple tribal listing. 956. Chermel. Joshua 15:35; K. 172:20; L. 290:51. Chermel is now south of Chebrōn (cf. K. 118:5 and I Samuel 25:2). Notitia Dignitatum 73:20 confirms the garrison (cf. Procopius 1020C). In Interpretation of Hebrew Names "Chermel, softly or delicate or knowing the circumstances" (92). 957. Chabōn. Joshua 15:40; K. 172:23; L. 290:54. In Latin this appears before Chermel (K. 173:25). Simple tribal listing. 958. Cheilōn. Joshua 15:51; K. 172:24; L. 290:55. Simple tribal listing. 959. Chephrei. Joshua 18:26; K. 174:1; L. 290:56. Simple tribal listing. 960. Cheselath Thabor. Joshua 19:12; K. 174:2; L. 290:57. Cf. below K. 174:11 and Chsalous K. 28:22. In Interpretation of Hebrew Names "Chsiloth, foolish signs" (92). KINGS 961. Chettieim. Judges 1:26; K. 174:4; L. 290:59.

This entry is not in the Holy Land limits proper to the Onomasticon. Procopius 1047A follows the Latin here. But see K. 122:14 for possible relationship to Bethelarea. In Interpretation of Hebrew Names "Chetim. raging or dreading or marked" (99). 962. Charrei. II Samuel 20:14; K. 174:6; L. 290:61. Simple biblical notation. The CH in Greek seems to be for the Hebrew guttural, following the LXX. 963. Chomarreim. II Kings 23:5; K. 174:7; L. 290:62. Textual variant Chōmarrei (Greek). Simple biblical notation. In Interpretation of Hebrew Names "Chomarim, keepers of the temple" (115). 964. Chalannē. Isaiah 10:9; K. 174:8; L. 290:63. Outside the limits of the Holy Land proper as in Onomasticon (cf. K. 170:19). In Interpretation of Hebrew Names "Chalanne, all" (115). 965. Charran. Isaiah 37:12; K. 174:10; L. n/a; Lacuna in Greek Text. Textual variant Charan (Latin). Outside the limits of the Holy Land proper (cf. K. 170:18).

966. Chaselath tou Thabōr. Joshua 19:12; K. 174:11; L. 290:64. Textual variant Chaselous (Greek) cf. K. 174:2 and K. 28:22. 967. Chōbal. I Kings 9:13; K. 174:13; L. 290:66. Textual

variant Chōbar (Greek). Simple tribal border (cf. Joshua 19:27). 968. Chalab. Judges 1:31; K. 174:14; L. 290:67. Textual variants: Chalobter and Chalath (Latin). Simple biblical notation. 969. Chorra. I Kings 17:3; K. 174:16; L. 290:69. Simple biblical notation and geography. LXX has Chorrath for the Wadi. In Interpretation of Hebrew Names ”Charith, division or knowing” (110). 970. Chōtha. II Kings 17:24; K. 174:17; L. 290:70. Outside the limits of the Holy Land proper (cf. K. 36:9, 10) for other regions of Assyria. 971. Chōbar. Ezekiel 1:1; K. 174:18; L. 290:71. A River and also outside the limits of the Holy Land proper and so doubly suspect as later addition. Simple biblical notation and geography. In Interpretation of Hebrew Names ”Chobar, heaviness or heavy or near choice” (130).

972. Charchamus. Jeremiah 46:2; K. 174:19; L. 290:72. Outside the limits of the Holy Land proper. In Interpretation of Hebrew Names ”Charchamos, group of sheep or recognize as if twigs” (126). 973. Chamōam. Jeremiah 41:17; K. 174:20; L. 290:73. Textual variant Chamoar (Greek). Simple biblical notation and geography. In Interpretation of Hebrew Names ”Chamoan, his likeness” (126). 974. Chelōn (Elōn). Jeremiah 48:21; K. 174:21; L. 290:74. Textual variant Aealon (Latin) (cf. K. 176:20). Simple biblical notation. 975. Chamōs. Jeremiah 48:7; K. 174:22; L. 290:75. Another idol. It is out of order and suspect double. For other idols see K. 36:15; K. 44:13; K. 58:9; K. 134:17; K. 138:19; K. 146:26 etc. and Appendix II). In Interpretation of Hebrew Names ”Chamos, assembly” (126). 976. Chōrazein. Matthew 11:21; K. 174:23; L. 290:77. No Gospel section is indicated by division here. One Latin manuscript does have it. Textual variant has 12 miles for two.

Two miles from Kapernaoun (K. 120:2) north of the lake are the ruins of Kh Kerazeh which preserves the name. Deserted in the time of Eusebius and Jerome. Jerome in Commentary on Isaiah puts Tiberias, Bethsaida, Capharnaum and Chorazin all along the shore. Called ”oppidum” in Latin (K. 10:25 and Appendix I). A synagogue of early 2nd or 3rd century testifies of the rapid decline, it was rebuilt in the 5th century A. D. In Interpretation of Hebrew Names ”Chorazaim, this my mystery” (135). 977. Cheimarrous Kedrōn. John 18:1; K. 174:26; L. 290:80. A wadi in Jerusalem (cf. K. 70:2 and K. 118:11).

# SECTION O

PENTATEUCH 978. ōn. Exodus 1:11; K. 176:3; L. 290:84. Outside the limits of the Holy Land. Along with Soēnē one of the most southern cities mentioned in the Onomasticon. Summary of biblical information (Genesis 41:25). The form of the name is from the LXX. It is not in the MT. There is some debate therefore on its construction (cf. K. 94:13). In Interpretation of Hebrew Names ”On, work or sorrow” (77). 979. ōr. Numbers 20:22, 28; K. 176:7; L. 291:88. Mt. near Petra (K. 142:7). Cf. K. 126:19 and K. 46:14 for Aaron’s death. See K. 150:23 for Mt. Seir. Josephus Antiquities IV, 4, 7 tells of Aaron’s death up on the mountain range that encloses Petra. In Interpretation of Hebrew Names ”Or, passionate” (77) and ”Or, light” (83). 980. ōbōth. Numbers 21:10; K. 176:9; L. 291:91. Simple listing of station. JOSUE and KINGS 981. Osa. Joshua 19:29; K. 176:11; L. 291:93.

Simple tribal listing. Only here are Joshua and Kings combined as a section heading. In Interpretation of Hebrew Names ”Osa, hope” (96). 982. Oram. Joshua 19:38; K. 176:12; L. 291:94. Simple tribal listing. 983. Opheir. I Kings 9:28; K. 176:13; L. 291:95. Outside of the Holy Land proper (cf. Genesis 10:29). This quotation of Josephus Antiquities I, 6, 4 is repeated in K. 82:2 and K. 150:14. Probably the same site as in K. 160:19 after the LXX. In Interpretation of Hebrew Names ”Ofir, weakening” (112). 984. ōn. Hosea 10:5; K. 176:18; L. 291:00. Textual variants: Aun and Auna (Greek). Probably the same as Bēthaun (K. 50:24) an epithet possibly for Baithēl (K. 40:20 cf. Joshua 21:15). Hexaplaric information on the meaning. In Interpretation of Hebrew Names ”On, useless or sorrow or labor or injustice” (122). 985. ōlō. Joshua 21:15; K. 176:20; L. 291:02. Simple biblical notation (cp. K. 174:21).

986. ōronaeim. Jeremiah 48:34; K. 176:21; L. 291:03. Textual variants: Oranaim and Ornaim (Latin). Simple biblical notation and geography. In Interpretation of Hebrew Names ”Oronaim, opening of the wall” (128). This text was transcribed by Noel Wolf, 2005. All material on this page is in the public domain - copy freely.

# Introduction

**CONCERNING THE PLACE NAMES IN SACRED SCRIPTURE.**
[Translated by C. Umhau Wolf] Preface by Eusebius Latin preface by Jerome Alpha Genesis Exodus Numbers and Deuteronomy Joshua Judges Kings The Gospels Beta Genesis Exodus Numbers and Deuteronomy Joshua Judges Kings The Gospels Gamma Genesis Numbers and Deuteronomy Joshua Kings The Gospels Delta Genesis Numbers and Deuteronomy Joshua Judges Kings The Gospels Epsilon Genesis Exodus Numbers and Deuteronomy Joshua (of Naue) Kings The Gospels Zeta Genesis Numbers and Deuteronomy Joshua Kings Eta Genesis Joshua Judges Kings Theta Genesis Deuteronomy Joshua Judges Kings Iota Genesis Numbers and Deuteronomy Joshua Kings The Gospels Kappa Genesis Joshua Judges Kings Lambda Genesis Numbers and Deuteronomy Joshua Judges Kings Mu Genesis Exodus Numbers and Deuteronomy Joshua Judges Kings Nu Genesis Joshua Judges Kings The Gospels Xi Joshua Omicron Genesis Exodus Joshua Pi The Pentateuch Rho The Pentateuch Joshua Kings Sigma Genesis Exodus Numbers and Deuteronomy Joshua Judges Kings Tau Genesis Joshua Judges The Gospels

Phi Genesis Exodus Numbers and Deuteronomy Judges Kings Chi Genesis Numbers and Deuteronomy Joshua Kings Omega The Pentateuch Joshua and Kings

**CONCERNING THE PLACE NAMES IN SACRED SCRIPTURE — by Eusebius of Pamphilia, Bishop of Caesaria Palestine**
As a kind of preface to the work proposed by you, O Paulinus, holy man of God, I have previously presented the subjects suggested. First I translated into the Greek language the names of the nations throughout the world which have Hebrew names in the sacred Scriptures. Then on the basis of the whole Bible I composed a map of ancient Judea and defined the allotments of the twelve tribes within it. Furthermore, using the ”blueprint” as it were, provided by Scripture, I sketched a representation of their ancient and renowned capital, i.e., Jerusalem, and of its temple with appended notes of its areas. Now, in this work and in accordance with those things previously prepared for the usefulness of the completed project, I continue your proposal and set forth the names of the cities and villages mentioned in the Sacred Scriptures in their native language, of what sort of territory they were, and whether our contemporaries call them by the same name as the ancients or otherwise. I

shall gather the materials sought from all of the inspired Scripture, but for easy reference I shall organize in alphabetic order each of the citations scattered among the readings.

**Latin Preface by Jerome**

Eusebius who received his cognomen from the sainted martyr Pampilius had already written the following: 1) The Ten books of the Church History 2) The Canons of the Times (which we rendered into Latin) 3) Names of the various Nations (in which he explained how these were formally spoken among the Hebrews and are now spoken) 4) Description of the land of Judea and the lots of the separate tribes 5) Also a Plan of Jerusalem and its temple with a most succinct description Finally he worked on this little book and gathered together for us from the Holy Scriptures almost all the names of cities, mountains, rivers, villages and other places indicating if they still exist, are unchanged or are in part corrupted. And so we have translated the study of this remarkable man according to the order of the alphabet in Greek. We have left unchanged those proper records we have not seen, but have changed a few.

As formerly in the preface to The Canons of the Times, I debated whether I should be only a translator or an author of a new work. Especially because someone hardly instructed in the language dared to translate this same book into the Latin language which is not really Latin. The wise reader will quickly discover the ignorance of him by comparison with what we have translated. Even though I do not claim for myself eminence, nevertheless I believe I can surpass those who are farmers.

# SECTION A

GENESIS Ararat, Armenia.1 Scripture says that the ark came to rest (after the deluge) in the mountains of Ararat. It is asserted that the remains of the ark are still shown on the mountains of Armenia. Jeremiah also mentions Ararat in his vision against Babylon. In the first book of the Antiquities of the Jews Josephus likewise sets forth the story of the place. Upon the testimony of non-scriptural witnesses he derives this information: ”Noah, thus learning that the earth was delivered from the flood, waited yet seven days, and then let the animals out of the ark, went forth himself with his family, sacrificed to God and feasted with his household. The Armenians call that spot the Landing-Place, for it was there that the ark came safe to land, and they show the relics of it to this day. This flood and the ark are mentioned by all who have written histories of the barbarians. Among these is Berosus the Chaldean who in his description of the events of the flood writes somewhere as follows: ’It is said, moreover, that a portion of the vessel still survives in Armenia on the mountains of the Cordyaeans, and that persons carry off pieces of the bitumen, which they use as talismans.’ These matters are also mentioned by Hieronymus the Egyptian, author of the ancient history of Phoenicia, by Mnaseas and by many others. Nicolas of Damascus in his 96 book relates the story as follows: ’There is above the country of Minyas in Armenia a great mountain called Baris, where, as the story goes, many refugees found safety at the time of the flood, and one man, transported upon an ark, grounded upon the summit, and of the timber were for long preserved; this might well be the same man of whom Moses, the Jewish legislator wrote.’”

Achad.2 City of King Nebrod in Babylon. [According to the Hebrews this is said to be the Mesopotamia city which today is called Nisibis. It was once besieged and captured by Lucullus the Roman consul and within a few years was given over by Emperor Iovianus to the Persians.] Aggai (Ai).3 To the west of Bethel. They are not far distant from one another. Bethel is now located on the left side of the road going from Neapolis to Jerusalem at about the 12th milestone from Jerusalem. Bethel even now exists. [A church has also been built there where Jacob slept on the way to Mesopotamia whence this place was given the name Bethel which means ”house of God”. But for Aggai, a deserted place, there are shown only ruins. This is also called in Scripture Gai. [It should be remarked that there is no letter G in Hebrew but it was called Ai, written with the letter called by them Ain.]

Astarōth Karnaein.4 Territory of the giants situated above (on the ridge). Sodom which Chodollagomor captured (destroyed). Today there are two towns (forts) of this name in Batabia or Beloloun the cities of Adara and Abila, about nine miles apart. Arbō. [Arboc.5 In our codex written corruptly as Arboc, Arbo is the reading in the Hebrew. That means ”four” since this is where the three patriarchs Abraham, Isaac and Jacob along with the ”great Adam” are buried. So in the book of Josue. Perhaps some suppose this tradition that he was buried in the location of Calgary.] ”That is, Hebron” now a large town which was formerly a metropolis of the foreigners where giants dwelled. Afterwards the capital of David. It was allotted to the tribe of Juda and was a Levitical city and one of the cities of refuge. It is twenty-two miles south of Jerusalem. The oak of Abraham [which is also Mamrē, was pointed out up to the time of Constantine, emperor of Rome] and his tomb are seen there [a church has been constructed there by us]. The terebinth where angels were entertained by Abraham is openly revered by the people (in the vicinity as a religious place). Formerly it was called Arbo but later Hebron after Hebron one of the sons of Caleb according to Paralipomenon.

Ailam (Ailath).6 Is situated at the extremity of Palestine between the southern desert and the Red Sea where cargo was transported by ship from both Egypt and India. A detachment of the Tenth Roman Legion is stationed there. Properly called Aila today (it was formerly pronounced Ailath) from whence the ancient people the Ailamites whose king was Chodollagomor [who is mentioned in the Acts of the Apostles]. Another Ailam of the foreigners (of Palestine) is noted in Kings. Adama.7 One of the five cities of Sodom which was destroyed with the others. Asasan Thamar (Asasonthamar).8 Where the Amorrites dwelled whom Chodollagomor destroyed is located near the wilderness of Cades. It is said there is a village Tharmara (a fortThamara) one day journey from Mapsis on the road from Hebron to Ailam. Today there is a garrison (Roman fort) of soldiers there.” Aloua (Allus).9 Region of the princes of Edom (the Edomite) which is now in the Gebalene near the city of Petra.

Ainan (Aenam).10 ”On the road to Thamna.” Now Ainan is a deserted place near Thamna which today is a large populous town situated between Jerusalem and Diospolis. There is a spring near the place said to be Ainan beside which an idol used to be worshiped by the inhabitants. [There is a spring at the above mentioned place Aena whence Aenan, that is ”spring” gets its name, where a strange, large idol is revered by the inhabitants. But the Hebrews declare that Aenan does not designate a place but a crossroad where a clear prospect is required to choose one road from another.] [Ailōn Atad (Areaatad).11 ”Which is beyond the Jordan” where they mourned Jacob. The place is three miles from Jericho and two from the Jordan. It is now called Bethagla which is interpreted ”place of circling” because there (according to custom) they were circling in lamentation over Jacob.]

EXODUS Ailim (Aelim).12 ”Where there were twelve springs of water and seventy palm trees.” A station of the children of Israel on the desert (to which Moses came after crossing the Red Sea). [Ailous (Aelim).13 Station of the children of Israel in the desert (in the desert where the children of Israel made camp).] NUMBERS AND DEUTERONOMY Aserōth.14

Part of the desert where ”Mariam and Aaron spoke against Moses.” Once the Avvim dwelt in Aseroth as far as (the city) Gaza. [But rather this is not called Aseroth but Aserim in Hebrew.] Asemōna.15 Station of the children of Israel in the desert. Aētharim.16 For Aquila and Symmachus (interpreted) ”road of the spies.” There ”the Canaanite who lived in the Negreb” (south) came and fought the Israelite in the desert. Aiē or Achelgai.17 Symmachus (interpreted) ”on the hills.” It is said to be ”fronting Moab” (now) Areopolis, ”on the east.” Arnōn.18 [A high cliff] ”which extends from the territory of the Amorrites” situated between ”Moab and the Amorrites” it is also the ”border of Moab.” Which is Areopolis in Arabic. Today a place called Arnon is pointed out by the nearby inhabitants extending north to Areopolis. Units of soldiers are spread out there to guard it because of the dangers in that place (soldiers from many forts are spread out because of the many bloody and formidable invasions). Once Sehon, king of the Amorrites, took it from the Moabites. (Once this belonged to the Moabites but Sehon, king of the Amorrites, waged war against it and took it.) Afterwards it was given to the children of Israel who took possession of the territory beyond the Jordan reaching from the Arnon to Mt.Hermon and Lebanon. (The territory of the children of Israel beyond the Jordan beginning at the Arnon extends up to Mt.Hermon and Lebanon.)

Ar.19 Place (or city) on the Arnon which according to the Septuagint LXX (hereafter LXX) [the Septuagint interprets with a long vowel] Er. Aēsimōn.20 Place in the desert [in short this word itself signifies arid land or desert]. Abelsattein (Abelsattim).21 Place in the desert ”to the west of Moab” (south). Azōr (Iazer).22 ”Boundary of the children of Ammon” (border city of Ammon) which is called Philadelphia now. It along with Philadelphia delimits the region of the Amorrites. There is eight miles (about) from Philadelphia a village Azer (Iazer) remaining today. Aroēr.23 ”It is on the edge of the Wadi Arnon.” A city of Moab which the Emin, an ancient people, once possessed, which the children of Lot, that is those from Moab, seized [and overthrew the former inhabitants]. It is today pointed out perched on the brow of the mountain where the torrent flows through the gorge (abruptly) to the Dead Sea. Aroer was given by lot to the tribe of Gad and is said to be ”toward” (opposite) ”Rabba.”

Astarōth.24 The ancient city of Og [king of Basan] where giants dwelled. It was given to the tribe of Manasse. It is located in the Batanea six miles from Adraa a city of Arabia. Adraa is twenty-five miles from Bostra. Note also the previous Astaroth Karaein. Agrou Skopia.25 (Lookout). Mountain of Moab to which Balac [son of Sepphor] brought Balaam ”on the peak of cursing” overlooking the Dead Sea. It is still pointed out not far from the Arnon. (Diviner to curse against Israel above the precipice which because it falls quite strongly is called ”cleft” and impinges over the Dead Sea not far from the Arnon.) Arabōth Mōab.26 Where the people were numbered a second time. Aquila ”on the plain of Moab.” Symmachus ”on the field of Moab.” ”It is on the Jordan opposite Jericho.” A place is pointed out now near Mt.Phogor which is located on the road from Livias to Hesebon of Arabia opposite Jericho.

Araba. Aquila 27 ”In the plain.” Symmachus ”in the field.” Theodotion ”in the west.” Symmachus also once ”uncultivatable.” Astarōth (Ataroth).28 Ancient city of the Amorrites in

Peraia [across the Jordan] which was given by lot to the tribe of Gad. Adtaroth is also the name of the son of Salma or Salomon according to Paralipomenon. Astarōth Sōphar (Ataroth Sofan).29 This is also a city of the tribe of Gad. Arad.30 City of the Amorrites near the desert of Cades. There is now (shown) a village four miles from Malaatha, and twenty from Hebron. Tribe of Juda. Asemōna.31 A city in the desert south of Judaea. It determines the border between Egypt and the sea [and the lot of] the tribe of Juda. Note another [Asemōna above], a camp [of the children of Israel]. Akrabbein (Acrabbi).32 Eastern boundary of Judaea. Tribe of Juda. There is a large village nine miles east of Neapolis on the road descending via the so-called Akrabattine toward the Jordan at Jericho. The Akrabbein is said to be also the region of the Amorrites from which according to Judges "the tribe of Nephthali did not drive out" the heathen.

Asadadda (Asadada).33 Northern boundary of Judaea. [Arad.34 This is also a boundary of Judaea], twenty miles south of Hebron. Note another above. Asarēnan (Asarenam).35 Northern boundary of Judaea. Aserna (Asernai).36 This is also a boundary of Judaea. Arbēla.37 Eastern boundary of Judaea. There is a village of Arbela across the Jordan in the region of Pella, a city of Palestine. Another Arbela lies in the Great Plain nine mile north from Legeon. Aulōn.38 [Not Greek as one might think since this is a Hebrew word] The Great long plain is still called the Aulon. It is bordered on both sides by mountains [and is very long] extending from Lebanon to the desert of Pharan. In the Aulon [that is the valley plain] is the famous city [Tiberias] and nearby the lake, Scythopolis, Jericho and the Dead Sea and their surrounding regions. The Jordan flows through the midst of the whole region (which river) arising from the springs near Paneas and disappearing into the Dead Sea.

Amalēkitis (Amalecitis).39 Territory in the desert to the south of Judaea beyond the city called Petra going toward Aila. The Scripture emphasizes this, "Amalek lived in the region of the Negeb (south)." From this region other Canaanites came and fought the children of Israel in the desert. The same Scripture testifies "The Amalecites and Canaanites are living in the valley." Araba.40 [Aquila "plain." Symmachus] "field." Note above also. There is a village called Araba in the district of Diocaesarea [which was formerly called Safforinia] and another about three miles west of Scythopolis. Amman.41 This is now Philadelphia, a famous city of Arabia. "The Raphaim formerly lived" there. The sons of Lot drove out the inhabitants who lived there in Amman before them. Argob.42 Territory of the kingdom of Og [king of Basan] above the Jordan which was taken [by lot] by the half tribe of Manasse. There is even now a village called Erga near Gerash, a city of Arabia, fifteen miles to the west. It is interpreted by Symmachus "outskirts."

Asēdōth.43 City of the Amorrites which was given [by lot] to the tribe of Ruben. It is called Asedoth Phasga which is "hewn in rock" (in our tongue "cut away"). Abareim (Abarim).44 The mountain on which Moses died. It is said to be "Mt.Nebo which is in the land of Moab facing Jericho "beyond the Jordan on the summit of Phasga." The very same names are pointed out when one goes from Livias to Hesebon near Mt.Phogor itself which still bears that name, from which the territory is also even now called Phasga. Auōth Iaeir (Avoth-

iair).45 [Which is interpreted "home of Iair."] It is in Basan (where there are sixty villages in Mt.Galaad). There is a village Iaeir in the mountains of Galaad which was taken (by lot) by the half tribe of Manasse. It is now in the place called Gonia (Golan) in the (region of) Batanaea. JOSHUE Antilibanos (Antilibanus).46 What is beyond the Lebanon to the East toward (near) region of Damascus (is called Antilibanus). Tribe of Manasse (which the tribe of Manasse received by lot).

Azēka (Azeca).47 City of the Chanaanites to which Josue pursued the five kings. It was given to the tribe of Juda. There is even now a village called Azeka between Eleutheropolis and Jerusalem. Ailōm (Aialon).48 Ravine. Where "the moon" stood when Josue prayed, near the village which is even today called Aialon, three miles from Bethel to the east. It is near Gabaa and Rama, cities of Saul. [The Hebrews assert the town of Aialon to be near Nicopolis in the second mile on the road to Jerusalem.] Achōr.49 The valley called Achor [in Hebrew emecachor which means valley of confusion or violence because of the confusion or violence in Israel] where they stoned Achor (Achan), who stole what was under ban from whom Achor is named. It lies north of Jericho and is even now the name by those nearby [by the inhabitants. Mentioned by Osee the prophet.] Asēdōth.50 This is another city [not that which has the same name above] which Josue fought, killing its king.

Asōr.51 City of King Jabin which Josue burned because it was alone "chief of all the kingdoms of the foreigners (Philistines)." There is even now another village called Asor in the eastern region of Ascalon. Give [by lot] to the tribe of Juda. Scripture also knows the new Asor [calling it so to distinguish it from the old]. Aermōn.52 Territory of the Hevites captured by Josue. [The Hebrews properly as the reading indicates, affirm that Mt. Hermon is near Paneas which was once held by the Hevites and the Amorrites, from where in summer delicacies of snow are brought down now to Tyre.] Alak (Aalac).53Aquila "division of the mountain." Symmachus "smooth mountain" [that is clear or slippery]. A mountain above Paneas. Aermōn.54 Mountain of the Amorrites [which is reported] the Phoenicians called Sanior and the Amorrites called it "This Sanir." They say it is the mountain even now called Mt. Hermon which is revered as a shrine by the gentiles (on its summit is a wonderful temple where the people worship) opposite (near) Paneas and Lebanon. To the east is the boundary of the inheritance of the children of Israel beyond the Jordan (extends) from Mt.Hermon to the Wadi Arnon.

Anōb.55 A city which Josue fought. There is even now a village near Diospolis, four miles to the east called Betoannaba. [Others however affirm it located eight miles from there and is called Bethannaba.] Asdōd.56 Which is also (now called) Azotus. The Enacim remained in it (giants as they were called). Today it is a famous city of Palestine. It was in the lot of the tribe of Juda. Ader.57 A city which Josue fought, killing its king. Aphek (Afec).58 A city which Josue also fought, killing its king. Aksaph (Acsaf).59 This king Josue also fought. It is reported there is a village (called) Chasalous in the plain below Mt.Thabor eight miles from Diocaesarea. Akkarōn (Accaron).60 (In) tribe of Dan [or as I determine in the tribe of Juda]. "It is counted among the Chanaanites." One city of the five satrapies of the heathen

(Palestine) which was also allotted to the tribe of Judah. But they did not possess it since they did not destroy the heathen (never were able to expel the original inhabitants from it). There is also a large village of Jews called Accaron between Azotus and Iamnia to the east. [Some believe Accaron to be the Tower of Strato afterwards called Caesarea.]

Azōtos (Azotus).61 Which is called (above) Asdod. The (not ignoble) city of Palestine still remains. Formerly one of the five satraps of the heathen which was also allotted to Juda, but they did not possess it because they did not destroy the heathen (were not able to expel the original inhabitants). Askalōn (Ascalon).62 A renowned city of Palestine. Formerly one of the five satrapies (of the heathen) which was allotted to Judah but they did not possess it because they did not destroy the heathen (were not able to overcome its inhabitants). Apheka (Afeca).63 Boundary "of the Amorrites" beyond the Jordan which was given to the tribe of Ruben. There is now a large village (castle) called Aphec near Hippos a city of Palestine. Algad (Agad).64 (Located) "at (the foot of) Mt.Hermon." Aimath (Aemoth).65 City of the valley was given to Ruben. They say there is now a village Amathous in the lower Peraea (beyond the Jordan), south of Pella. Another village near Gadaranis (named) Emmath where there is hot water (where hot water flows forth) for hot baths. In Kings it is said, "from the entrance of Emath unto the sea of the Arabia" (that is wilderness) which is the Dead Sea. [I have however discovered upon investigation a city of Coele Syria called Aemath which is now called Epifania in the Greek tongue.]

Ammon.66 Beyond the Jordan. City of the tribe of Gad. It is Amman or Philadelphia, a famous city of Arabia. Adira.67 (In) the tribe of Juda near the desert. There is another village in the region of Diospolis near Thamnitike which region itself is called after the village Thamna. Akarka.68 Symmachus "the ground." A village near the desert. Tribe of Juda. Achōr.69 (In) the [tribe of Juda. Note also above. Adommim].70 (Lot of) the tribe of Juda. (Once) a little village, now deserted. The place is called Maledamim on the road going down from Jerusalem to Jericho. A garrison is there. [In Greek "the ascent of blood." The Latin also calls it the ascent of red or redness for the blood of those so often poured out by the soldiers. It is also on the boundary of the tribes of Juda and Benjamin. A fort of soldiers is located there to help travelers. This is the place of the wounded and bloodied of which the Lord speaks in the Parable of the one going down from Jerusalem to Jericho.]

Amam.71 (In) the tribe of Juda. Aser.72 (In) the tribe of Juda. There is now a large village called Aser on the road from Azotus to Ascalon. Asarsoual (Asarsual).73 (In) the tribe of Juda. Ain.74 (In) the tribe of Juda. (City) set aside for priests. There is now a village called Bethanin two miles from the terebinth (that is the tent of Abraham) and four from Hebron. Asthaōl.75 (In) the tribe of Juda. There is (remains today) now a (little) village called Astha between Azotus and Ascalon. Asna.76 (In) the tribe of Juda. Adolam (Adollam).77 (In) the tribe of Juda. A large (not small) village (called by that name) is now ten miles east of Eleutheropolis. Adiathaim (Adithaim).78 (In the lot of) the tribe of Juda. It is reported that there is a village Adia near Gaza and another Adatha near Diospolis to the east. Adasa.79 (In) the tribe of Juda. There is now even a village near Gophna. [But I wonder how Gufna

region can possibly be in the tribe of Juda. Evidently it should be as again in the Book of Josue I is given to the lot of Ephraim.]

Ather.80 (In) the tribe of Juda. Asan.81 (In) the tribe of Juda. There is now also a village called Bethasan in the region of Jerusalem sixteen miles (in the fifteenth) to the west. Asema.82 (In) the tribe of Juda. Achzeib (Agzif).83 (In) the tribe of Juda. Anab.84 (In) the tribe of Juda. It is even now in the in the boundary of Eleutheropolis. Also another large village of the Jews called Ania in the Daroma nine miles south Hebron. Asthemō (Asthemof).85 (In) the tribe of Juda. This village (of the Jews) is also in the Daroma north of Aneon. Aneim (Anim).86 (In) the tribe of Juda. Another Anaia near the former (of which we spoke above) now happens to be wholly Christian (all its inhabitants are Christians) to the east of the first. Aphaka (Afeca).87 (In) the tribe of Juda. Amata (Ammata).88 (In) the tribe of Juda. Arebba.89 (In) the tribe of Juda.

Archiatarōth (Ataroth).90 City of the tribe of Joseph [near Rama in the tribe of Joseph]. Atarōth.91 (City of) the tribe of Ephraim. There is now also a village Ataros four miles north of Sebaste (it is said). Adar.92 City of the tribe of Ephraim. Asēr.93 City of the tribe of Manasse. There is also now (pointed out) a village called thus on the road (descending) from Neapolis to Scythopolis in the fifteenth mile near the main highway. Atarōth.94 City of the lot (tribe) of Benjamin. There are now two Ataroths near Jerusalem. Anathōth.95 City or the lot of Benjamin. Set aside for priests near Jerusalem at the third milestone. The home of Jeremia the prophet. Adar (Addar).96 City of the lot of Benjamin. Ailmōn (Aelomon).97 City or lot (tribe) of Benjamin. Set aside for priests. Amekkasis (Amez-casis).98 City or lot of Benjamin [that is valley of Casis in tribe of Benjamin].

[Aueim (Avim).99 (In tribe of) lot of Benjamin.] Aphra.100 (In tribe of) lot of Benjamin. There is also even now a village Aphra (in of Bethel) five miles to the east. Ammōenia (Ammoeniam).101 (In the tribe of) lot of Benjamin. Aphnei (Afni).102 (In tribe of) lot of Benjamin. Alph.103 Lot of Benjamin. (This entry is missing in Latin.) Arēm (Arim).104 (In tribe of) lot of Benjamin. It in now a village near Diospolis called Bethariph. Amsa.105 (In tribe of) lot of Benjamin. Asar.106 (In tribe of) lot of Simeon. Anan.107 (In tribe of) lot of Simeon. Amarchabob.108 (In tribe of) lot of Simeon. Ain.109 (In tribe of) lot of Juda or Simeon. Priestly city. Asenna.110 (In tribe of) lot of Simeon. Ammathar.111 (In tribe of) lot of Zabulon. Anoua (Anua).112 (In tribe of) lot of Zabulon. There is another village Anoua on the road from Neapolis to Jerusalem at the fifteenth (tenth) milestone.

Anathōn.113 (In the tribe of) lot of Zabulon. Acheselōth (Achaseloth).114 City of (tribe of) lot of Issachar. They say there is a village (called) Chaalous in the plain by Mt.Tabor eight miles east of Diocaesarea (as we said above). Aiphraim (Aefraim).115 City of (tribe of) lot of Issachar. There is a village Aphraia called Aphraia six miles north of Legeōn. Anerth (Anereth).116 (In) lot of (tribe of) Issachar. Aims (Aemes).117 (In) lot of (tribe of) Issachar. Achsaph (Achsaf).118 (In tribe of) lot of Aser. Alimelech.119Lot of Aser. Amod (Amath).120 (In tribe of) lot of Aser. Abdōn.121 (In tribe of) lot of Aser. [City separated to Levites.] Aneiēl (Aniel).122 (In tribe of) lot of Aser. There is a village (named) Baitonnaia, fifteen miles east

of Caesarea, lying in the mountains were there are said to be healing baths. Achran.123 (In tribe of) city of Aser. Armmōn.124 (In tribe of) lot of Aser.

Akchō (Accho).125 It is now called Ptolemais. Lot of Aser where Aser ”did not destroy” the heathen (drive out the former inhabitants). [Achzeiph (Achzif).126 (In tribe of) lot of Aser, from which they did not destroy the heathen] (in which the foreigners remained). It is Ekdippa, nine miles from Ptolemais, on the road to Tyre. Amma.Lot of Aser. Aphek (Afec).128 Lot of Aser from which they did not destroy the heathen (in which the early inhabitants remained). Ademmei (Ademme).129 (In tribe of) lot of Nephthali. Asedeim (Aseddim).130 (In tribe of) lot of Nephthali. Amath.131 (In tribe of) lot of Nephthali. Adami.132 (In tribe of) lot of Nephthali. Asōr.Lot of Nephthali. (It is written) the King of Assyria also destroyed this. Azanōth.134 Boundary of Nephthali. (Now there is also) a village in the plain in the region of Diocaesarea. Ailōn.135 City of the lot of Dan. Separated to the Levites. A village of Alon is near Nicopolis. Before ”Ailon” Origen (Septuagint) interprets ”where there were bears.”

JUDGES Arad.136 City where ”the children of Iothor (omitted pr. n.), of Iobab father-in-law of Moses” dwelled in the midst of Israel. Ared.137 Spring beside which Gadeon camped. Arisōth.138 City of Sisara, general of Jabin. Tabis is now a great city (village) beyond the Jordan six miles from the city of Pella on the road to Geresh. [Ares.139 Ascet of Hares. Aquila ”thicket.” Symmachus ”mountain.”] Aroueir (Aruir).140 Where Jephte fought. It is a village in the mountains six miles north of Jerusalem. Arima.141 Where Abimelech was crowned. Aialon (Aialin).142 City ”in the land of Zabulon.” Home of Elon the judge of Israel. Abel.143 Of the vineyards. Where Jephte fought. Land of the children of Amman. There is even now a village Abela, a fertile vineyard, (to be seen in the seventh) six miles from Philadelphia. Also another famous wine producing city called Abela is twelve miles east of Gadara. And there is (still) a third Abela of the Phoenicians (in Phoenicia) between Damascus and Paneas.

KINGS Armthem Seipha (Sofim).144 City of Elcana and Samuel. It is situated (in the region of Thamna) near Diospolis. The home of Joseph who was from Arimathea in the Gospels. Abenezer.145 A stone of help (hearing or of help). Place where ”the heathen carried away the ark of the covenant” between Jerusalem and Ascalon near the village of Bethaamas. Aphesdomeim (Afesdomim).146 Where Saul fought. Aquila (interprets) ”on the boundary of Dommein.” Anegb (Annegeb).Aquila ”south.” Symmachus ”south.” Arith.148 Where David dwelled. There is a village (named) Arath west of Jerusalem. Aialim.Aquila (translates) ”of the deer.” Theodotion ”the stones of the deer.” Aendōr.150 (Which is ”in Jezrahel” where the children of Israel prepared for battle. There is now a large town Endor four miles south of Mt.Thabor. Aphek (Afec).151 Near Endor of Jezrahel where the war broke out against Saul. Arma.152 Where David sent some of ”the spoils.” Athach.153 Where David sent some of the ”spoils.”

Amma.154 ”By the wilderness road of Gabaon.” Aeththam Adassai (Aethon Adasai).155 (Which for Symmachus is (interpreted) ”the lower road.” Alōn Area Orna.156 This is

Jerusalem. Assour.157 City in Judaea which Solomon built. Abelmaelai (Abelmaula).158 One of the capital cities of Solomon. Home of Eliseus (the prophet). There is now a village called Bethmaela (Bethmaula) in the Aulon [of which we have spoken above], ten miles from Scythopolis (to the south). There is also a (little village Abelmea seen on the road from (between) Neapolis to (and) Scythopolis. Auothiaeir (Avothiair).159 One of the capital cities of Solomon. Ailath.160 "On the shore of the red sea in the land of Edom." Note above Ailas also. Ailōth (Aeloth).161 Azarias built this. Ainda (Aenda).162 Asa (the king) fought against this (and overthrew it). Asiōn Babai (Asiongaber).163 (Which is also Asion Gaber. There the ships of Josaphat were broken (the fleet was destroyed). It is said to be Aisla (Essia) quite near Aila beside the Red Sea.

Alae (Alle), Abor, Gozan.164 (Names) of rivers in the territory of the Medes on whose mountains Israel was resettled (was led away captive). Abena (Abana).165 River of Damascus. Aophsith (Aofsithe).166 Or Aphousoth which Aquila (understands) "in freedom." Aian.167 The "king of Assyria" captured this. Aia.168 [Place in the territory of Assyria. Ainath] (Ameth).169 Territory of Assyria. Asimath (Asima).170 [City in the land of Judaea which] those from Aimath (Emath) built there. Arkem (Arcem).171 According to Josephus this is Petra the famous city of Palestine. Adramelech.172 Assyrian idol. The same as Anemelech (Latin omits this phrase) [which the Samaritans worshiped] which were the gods of the Samaritans. Arōnieim (Aroniim).173 A road (according to) Isaia. Aquila Oronaim, Symmachus Aranneim. In the vision "against the Moabs." [Agalleim (Agallim).174 Isaia (also mentions this) in his vision "against the Moabites."] There is now the village Aigalleim (Aegalim) eight miles south of Areopolis. Aileim (Aelim).175 Well of Deimmon (Dimon). [This place is also recorded in] Isaia in the vision "against the Moabites."

Arina (omitted in Latin) or also Ariel.176Aquila and Symmachus "lion of God." It is asserted that this is (the same as) Areopolis since the inhabitants of Areopolis still call their idol Ariel worshiping Ares (that is Mars) from whom the city (supposedly) is named. [It seems to be, however, that as a consequence of the prophetic text Ariel signifies allegorically Jerusalem or the temple itself, and that is the lion of God who bears the rule strongly and powerfully. Concerning this I speak more fully in the book Hebrew Questions.] Adama.177 (In Isaia). Aquila and Symmachus "ground," Theodotion (interprets) "land." Agros (Ager).178 Of the fullers. According to Isaia. The place is pointed out now in the suburbs of Jerusalem. [Asedek (Asedec).179 Isaia the prophet predicts the future of this place in Egypt. Remember, however, that in Hebrew this name should be written Aares which is dryness and some interpret "'in the sun," but others translate "in the clay" probably designating either Heliopolis or Ostracinas. But these disputed matters are discussed more fully in the book Hebrew Questions.]

Arphad (Arfad).180 City of Damascus against which the King of Assyria fought. (as it is written) in Isaia, Jeremia and Kings. Anaeougaua (Aneugaua).181 In Isaia. Aquila [Ane and Gaua]. Symmachus "rouse up" and "humiliate." [Perhaps the U syllable in the middle of the word should be interpreted as the conjunction "and."] Also in Kings (we read

about this also in Kings). Armenia.182 (In) Isaia (Which is) Ararat. Sarasa (Latin omits). Asel (Asael).183 Zachariah mentions this. Anamaēl (Anameel).184 Tower of Jerusalem [as written in the book of] Zachariah. Asademōth (Assaremoth).185 In Jeremia. In Hebrew "of Sademoth" (is written). Aquila "the suburbs." Aeniōth.186 In Jeremia. Aquila "work-shop" (or shop). Alōth (Alaoth).187 In Jeremia. (For which) in Hebrew Louith (Luith is written). Aitham (Aethan).188 In Jeremia. (Which) Aquila (interprets) "firm" ("powerful"). Symmachus "ancient." THE GOSPELS Akeldama (Aceldama).189 "Field of blood." in the Gospels. It is even now pointed out on the north (south side) of Mt. Zion in Jerusalem.

Ainōn (Aenon).190 "Near Saleim" (Salim), where John baptized according to the Gospel of John. The place is pointed out even now eight miles south of Scythopolis near Salalm (Salim) and the Jordan.

# SECTION B

GENESIS Babel (Which is also) Babylon.191 Interpreted ”confusion.” It was the city of Nemrod, king of the giants. Where the tongues of those who designed the tower were confused, whose chief, Josephus affirms, had been Nimrod. He also is a witness to the story about the tower which the Greek Sibylline taught, saying. ”The place in which they built the tower” is now called Babylon because of the obvious confusion of their first language. The Hebrews called that confusion Babel. [Because of the confusion of the speech of those who were building the most high tower with all zeal since the Hebrews call confusion Babel.] Concerning this tower and the dialects of man the Sibylline also recalls writing thus. All mankind had one language but some built a high tower so they might climb up to heaven by it. The gods sending winds overturned the tower and gave to each his own (peculiar and unique) language. And so because of this the city is called Babylon.”

Baithēl (Bethel).192 It is now a village twelve miles from Jerusalem to the right of the road going to Neapolis. It was formerly called Oulamma and also Luza. It was given to (the lot of) the tribe of Benjamin, near Bethaven and Gai. Josue also fought there killing the king. [Further, since some hold Ulammaus to be the old form following the error of the Greek volume, they err greatly. Surely the word is Hebrew and they appear to have confused the name of the city with Ulam meaning ”first,” i.e., former, while Luza really means ”almond.” So properly Bethel was first called Luza. Neither this nor Bathaun should be looked for in another city since the Hebrews reckoned them to be Bethel. But from the time of Jeroboam, son of Nabat, made there the Golden calves and the ten tribes worshiped there, it has been called Betraun, i.e., ”House of God.” But we have spoken of this fully in the book Hebrew Questions.]

Bala.193 ”That is Sigor (Segor) It is now called Zoora (Zoara), the only one [of the five cities] of the territory of Sodom [cursed by Lot] which escaped. It is now inhabited (remains still) in the vicinity of the Dead Sea. A garrison of (Roman) soldiers is (stationed) there (a peculiar people crowd in there.) The Balsam and the date palm in the land surrounding it proves the ancient fertility of the place. [Nothing is wrong because Segor is said to be Zoara, for they are the same word for ”very little” or ”little.” It is Segor in Hebrew and Zoara in Syriac. Bala however is interpreted ”swallowed.” On this we have spoken fully in the book: Hebrew Questions.] Belanos (Belanus).194 ”Mourning” (i.e., oak) under which Rebecca’s nurse died

and was buried. Barad.195 ”Between Cades and Barad the well of Agar is even now pointed out. Bēthlehem.196 [City of David. In the lot of the] tribe of Juda (in which our Lord and Savior was born.] It is six miles south of Jerusalem near the road descending to Hebron. There the tombs of Jesse and David are pointed out. [One mile farther. near the tower of Ader, which means ”tower of the flock,” is where the shepherds heard prophetically of the Lord’s birth before it happened. Also near this same Bethlehem is pointed out the tomb of one of the kings of Judaea, Archalaeus, which is reached first on a narrow path diverting from the main highway to our cell.] Also called Bēthleem is the son of Efratha, (i.e. of Mary) according to Paralipomenon (book it is fully spoken. Read the story well!).

EXODUS Beelsephōn (Beelrefon).197 Station of the children of Israel near the desert going out of Egypt through the waters, near the Red Sea. NUMBERS AND DEUTERONOMY Banēiakan (Baneiacan).198 Station on the desert in the journey of the people (children of Israel). Bamōth.199 City of the Amorrites near the Jordan in the region of the Arnon which the sons of Ruben took. Basan.200 [Of which is written above] ”Og, king of Basan.” This is also the Maachathites who are called Aouth Iaeir (that is resident Iair). And the (half-) tribe of Manasse received it (by lot). Located in the Galaad, it is the region of the Basanites which is now called Batanaia. Beelphegōr (Baelfegor).201 (Which is interpreted ”idol of shame.” It is the idol of Moab which is Baal on Mt.Phogor [which the Latins call Priapus. This is fully discussed in the book Hebrew Questions]. Baian (Baean).202 City of the Amorrites which the sons of Ruben took.

Bēthnamran (Bethamnaram).203 Across the Jordan. Which the tribe of Gad built. There is even now a village Bethnampris five miles north of Livias. [Betharran.204 Across the Jordan. Which the tribe of Gad built.] Beelmeōn.205 Across the Jordan. Which the sons of Ruben built. There is a large village near the hot waters of Baara [where the water springs freely from the earth] called Beelmaous of Arabia, located nine miles from Hesebon. Eliseus the prophet came from here. Baal.206 Across the Jordan. City of the sons of Ruben. Bouthan (Buthan).207 Station of the children of Israel in the desert which is also (called) Aitham (Aetham). Bēla.208 Eastern boundary of Judaea. Note also the above (named) Arbela. Bosor.209 ”In the desert,” ”across the Jordan,” (given in the lot to) ”the tribe of Ruben,” ”east of Jericho,” a priestly city of refuge. This is Bostra a metropolis of Arabia. There is also another Bosor, city of Esau, now in the hills of Idumea which Isaia mentions saying, ”Who is this coming from Edom? The one in red garments from Bosor?”

Bēroth.210 ”Of the sons of Jakeim (Iacim).” Place in the desert where Aaron died. It is pointed out (still today) ten miles from Petra on the summit of the mountain. JOSUE Bounos.211 (That is hill) of foreskins. Place at Galgal where Josue circumcised the people (of Israel). At the second mile from Jericho is pointed out even now (today) the stones which were brought up out of the Jordan (as scripture records). Bēthōrōn.212 To where the (enemy) kings were pursued by Josue. Given (in lot) to the sons of Joseph, that is Ephraim. There are two villages twelve miles from Jerusalem on the road to Nicopolis, [of which the near] one called [Bethoron the Lower] set apart for the Levites. Barnē.213 This is Cades

Barne, on the desert which extends up to the city of Petra. Baalgad.214 In the plain ”of the Lebanon at the foot of Mt.Hermon. Josua also captured this.

Bethphogor (Bethfogor).215 Across the Jordan. City of the sons of Ruben near Mt.Phogor, opposite Jericho, six miles above Livias. Bēthasimouth (Bethsimuth).216 Place of (home of) Isimouth. [There is even now (up to today a village Ismouth] opposite Jericho, ten miles to the south near the Dead Sea. Bērōth (Beeroth).217 At the foot (the hill) Gabaon. There is now (pointed out today) a village near Jerusalem on the road to Nicopolis (Neapolis) at the seventh milestone. Botnia (Bothnim).218 Also Poteein (Latin omits). Across the Jordan, a city of the tribe of Gad. There is even now (today) a place called by this same name. [Bētharam.219 City of the tribe of Gad near the Jordan,] which (is called) according to the Assyrians (Syrians) Bethramphtha. It is now called Livias [so named by Herod in honor of Augustus]. Bethnema.220 Across the Jordan. City (of the tribe) of Gad near Livias. [Bethagla.221 Tribe of Juda.] There is now a village called Agla ten miles from Eleutheropolis on the road to Gaza. Also another (maritime) Bethagla by the sea eight miles (from Gaza).

Bētharaba.222 (In) the tribe of Juda.] Baal.223 ”This is Carlatihjarim, city of Iarim,” (i.e., town of the forest or as some think city of Iarim) tribe of Juda. There is a village Cariathiareim (today) on the road descending from Jerusalem to Diospolis at the tenth milestone. Baala.224 Also Bala (not in Latin). (In) tribe of Juda. Balōth.225 (In) tribe of Juda. Bethphalei (Bethfali).226 Also Bethelei (not in Latin). (In) tribe of Juda. Bērsabee.227 (In) tribe of Juda or Simeon. There is now a large village twenty miles south of Hebron in which a garrison of (Roman) soldiers is stationed. Here the territory of Judaea begins extending up to Dan near Paneas. Bersabee is interpreted ”well of the oath” because there Abraham and Isaac swore (a pact of alliance) with Abimelech. It is not necessary to move the cities reported in Juda which are also found in Simeon and/or Benjamin. For since the tribe of Juda excelled in war it is likely that through a successful action, in the final description of the territory it was given a share of the inheritance allotted to the other tribes. Scripture indicates quite clearly that Simeon lived in the midst of Juda. [Once the men of the tribe of Juda were most warlike, strong and numerous, dominating all as the chief tribe and so therefore the lots of other tribes are occasionally reported as bound to it. Scripture also teaches quite clearly that Simeon dwelled in the mist of the tribe of Juda.]

Balaam (Balam).228 (In) tribe of Juda. Baskōth (Bascath).229 (In) tribe of Juda. Bethdagōn.230 (In) tribe of Juda. There is now (still today) a large village Keparadagōn (Caferdago) [pointed out] between Diosopolis and Iamnia. Bēthalōth.231 (In) tribe of Juda. Bēthphou (Bathaffu).232 (In) tribe of Juda. A village fourteen miles beyond Raphia on the road to Egypt. It is the border of Palestine. Betharaba.233 Symmachus ”near the uninhabitable” [translates ”in the place which is near the uninhabitable,” meaning desert.] Beesthara.234 (In) tribe of Manasse. Separated to the Levites ”in the Basanite” (region). Bethaun.235 (In) tribe of Benjamin. Near Gai and Bethel, opposite Machmas, [which some regard to be the same as Bethel as said above]. [Baliloth.236 (In) tribe of Benjamin.]

Bethsour (Bethaur).237 (In) tribe of Juda or Benjamin. There is now a village Bēthsōrō at the twentieth milestone on the road going from Jerusalem to Hebron. (Near) there is also pointed out a spring coming out of the hill where it is said the eunuch Candaces was baptized by Philipp. (There is a spring arises at the foot of the hill and bubbles forth, and is swallowed by the ground.) There is also another Bethsour (in) the tribe of Juda one mile (a thousand paces) from Eleutheropolis.

Boon.238 (In) tribe of Benjamin. [Bēthalōn.239 (In) tribe of Benjamin.] Symmachus (interprets) "in the field." Bēthagla (Bethalla).240 (In) tribe of Benjamin. [Bērōth.241 (In) tribe of Benjamin.] Bola.242 (In) lot of (tribe of) Simeon. Bathoul.243 (In) lot of (tribe of) Simeon. [Bēth.244 (In) lot of (tribe of) Simeon.] Baaleth.245 (In) lot of (tribe or) Simeon. Bērammōth.246 (In) lot of (tribe of) Simeon. [Bēthlabaōth.247 (In) lot of (tribe of) Simeon.] Bethleem.248 (In) lot of (tribe of Zabulon. There is another one of Juda. (Distinct from the other named Bethleem of Juda.) Bēthphasis (Bethfases).249 (In) tribe of Issachar. Batnai (Batnae).250 (In) tribe of Aser. Now a village called Bethbeten (about) eight miles east of Ptolemais. Bēthdagōn.251 Linking up "with Zabulon." Lot of Issachar. (Place where the two tribes Zebulon and Issachar have common borders.) Bēthaemek (Bethemec).252 Symmachus (interprets) "of the valley" (place of the valley). Lot of Aser. Bēthanatha (Bethana).253 (In) tribe of Nephthali. There is a village (named) Batanaia fifteen miles from Caesarea in which there are said to be healing baths. Note also (under the name) Anaia above.

Banē.254 (In) tribe of Dan. Barakai (Barac).255 (In) tribe of Dan. There is even now [a little] village (called) Barka (Bareca) near Azotos. JUDGES Bezek (Bezec).256 City of (king) Adonibezek. There are now two villages (named) Bezek near each other seventeen miles from Neapolis on the road to Scythopolis (descending to). Bēthsan.257 The tribe of Manasse "did not destroy" the heathen of this city (were not able to expel the original inhabitants). It is (now called) Scythopolis, a famous Palestinian city. The Scriptures call it also the house of San, which (in our language is interpreted "enemy") is "house of enmity." Bethsames.258 Priestly city of (in) tribe of Benjamin. It is even now (today pointed out about) ten miles east of Eleutheropolis toward Nicopolis. Bathma (Bethnath).259 (In) lot of (the tribe of) Nephthali. They did not destroy the heathen here. (But the tribe of Nephthali could not expel the former inhabitants from here.)

[Bethsames.260 Another one.] (The former inhabitants remained here.) Baalermōn.261 Mountain near Lebanon in the territory of the heathen (Allofylus). Baleth (Baaleth).262 (In) lot of (tribe of) Dan. Bethbēra.263 (Interpreted house of) water (or well) which Gideon seized (by warlike expedition). Bēthasetta.264 Where Madian fled (turned in flight). Balanos (i.e., oak of) Sikimōn.265 Where Abimelech reigned. It is pointed out (up to today) in the suburbs of Neapolis toward the tomb of Joseph. Borkonneim (Borconni).266Aquila "blackthorn" Symmachus (interpreted) "prickly plant." Bēra.267 Where Joatham stood when he fled from Abimelech. The village (Bera) is eight miles north of Eleutheropolis. Baalthamar.268 Near Gaba. Where the children of Israel prepared for war against the tribe of' Benjamin. This

place (little town) is also (even today) called Beththamar (as noted above). KINGS Bēthchōr (Bethchur).269 Where (up to this place) the people pursued closely (the fleeing) "heathen." It is also called "the s tone of help."

Bama.270 Where Saul ate with Samuel when he was about to be anointed king. Aquila translates for Bama "hill." Bōsēs.271 Name of a rock. [About which we speak in the book Hebrew Questions.] Basōr (Besor).272 Wadi to which David came. Bōrasan.273 Where (place to which) David sent some of "the spoils." Baoureim (Baurim).274 Where (place to which) her weeping husband followed Michol, Saul's daughter. Baalasōr.275 "Near Ehraim" where "(the sheep) of Absalom" were shorn. [Bēthmacha.276 (Here Joab followed the fleeing Seba and afterwards, we read, it was taken by the Assyrian king. There is now a village called) Machamim] (in the eighth mile going up from Eleutheropolis to Jerusalem). Balth (Balaath).277 City which Solomon built. Baithsarisa (Bethsarisa).278 Where the man came to (the prophet) Eliseus (with his gifts). It is in the boundary of (a village of) Diospolis fifteen miles to the north in the Thamnitica. Baithaggan (Bethagan).279 Road through which (we read) Ochozias fled.

[Basekath (Bazeoath).280 Ancient city of Judaea.] Baithakath (Bethacath).281 (Village of Samaria) to which Jehu went. There is a village of Samaria (located not more than) fifteen Miles from (the city of) Legeōn in the great plain. Aquila (interprets) "house of bending" Symmachus "separated house." [This is because of the narrow and low entrance of such a separated house and because one is not able to stand up on entering.] Baithannē (Baenith).282 Also Bainith. The Samaritans (who were brought from) Babylon built this. Bublos (Byblus).283 City of the Phoenicians. In Ezechiel. For this the Hebrews have Gobel. Boubastos (Bubastus).284 City of Egypt in Ezechiel. Bōz.285 In the land of Kedar. In Jeremia (as Jeremia writes). Bēl.286 Idol of Babylon. THE GOSPELS Bēthsaida.287 City of "Andrew and Peter" and Philipp (the apostles). Located in Galilee on (near) the Lake of Gennesareth. Bēthphagē (Bethfage).288 (Little) village on the Mt. of Olives where the Lord Jesus came.

Bēthania.289 Village two miles from Jerusalem on the slope of the Mt. of Olives where the Christ (Savior) raised Lazarus. The place (tomb) of Lazarus is pointed out even now [where a church has been constructed.] Bēthaabara (Bethabara).290 "Where John was baptizing" (the penitent) "across the Jordan." The place is pointed out where many of the brothers even now consider it an honor to wash. (Where today many of the brothers, the believers, desiring a renewal of life are baptized in the Depths.) Bēzatha (Bethsaida).291 Pool in Jerusalem which is (called probatike and interpreted by us) "sheep." Once it had five porticos. There are now pointed out twin pools, of which one is filled by the rain water (winter rains) and the other it appears that the water becomes miraculously red, as they say, bearing the traces of the sacrificial victims formerly washed in it. So it is called the sheep after the sacrifice. (Red like blood which in itself is seen as a sign of old. The sacrificial victims were brought unbound by the priests into the bath, whence it received its name.)

# SECTION G

GENESIS Gaiōn (Geon).292 The Nile according to the Egyptians, arising out of Paradise and encircling ”all of Ethiopia.” Gomorra.293 One of the five cities of Sodom (which divine punishment) destroyed at the same time as the rest. Gerara.294 The Geraritike is now called after this, (the region) beyond the Daroma. Twenty-five miles south of Eleutheropolis. It is the old southern boundary of the Chanaanites and a royal city of the Philistines (metropolis of Palestine). It is located, as Scripture affirms, ”between Cades and Sur” (i.e., between) two deserts. The one adjoins Egypt whence the people came having come through the (straits of the) Red Sea. The other (true) Cades extends up to the desert of the Saracens. Galaad.295 Mountain to which Jacob went fleeing from Laban, a full ”seven days” journey from Haran. It is situated back of Phoenicia and Arabia, connected with (the hills of) Lebanon, extending through the desert as far as Petra beyond the Jordan. There Sehon the Amorrite dwelled. It (the above mentioned mountain) was given by lot to the sons of Ruben and [Gad and the half-tribe of Menasse. In Jeremia it is said], ”Galaad, [you are to me] like the peak of Lebanon.” There is also a city Galaad set on the mountain with the same name. ”The descendants of Machir son of Manasse” took Galaad from the Amorrites.

Gader.296 Tower where Jacob dwelled and Ruben violated the bed (of his father). [Since the letter G is absent in Hebrew it is written Ader.] Gethem (Gethaim).297 According to the Hebrew, Aueith (Auith). City of Adad, the fourth to rule the land of Edom in Idumaea now called Gebalene. Gesem.298 District in Egypt in which Jacob dwelled with his sons. NUMBERS AND DEUTERONOMY Gasiōn (Gaber).299 Station of the children of Israel in the desert as it is in Numbers and in Deuteronomy. It is the city of Esau. It is thought to be Asian (Essiam) near the Red Sea and Aila. Gai.300 Station of the children of Israel in the desert. There is even now (said to be) a city Gaia (of Palestine) near (the city of) Petra. Gelmōn Deblathaeim (Gelmōn Deblathaim).301 Station (i.e., halting place of the children of Israel) in the desert. Gadgad.302 Mountain in the desert. Station of the children of Israel. (Where the children of Israel made camp.)

Gaza.303 City of the Avvim in which the Caphthorim dwelled who destroyed the Avvim (the former inhabitants). The ancient boundary of the Chanaanites with Egypt. It was allotted to the tribe of Juda but they did not possess it and did not expel the heathen from it. [The Enacim, i.e., giants, of the Allofylus remained most strong.] It remains even now a famous

city of Palestine. [It is still to be inquired after since the prophet said Gaza would be an everlasting mound in the future. The solution is: the place of the ancient city hardly shows traces of foundations, yet that which is now seen was in a place different from the one which was destroyed.] Gergasei (Gergasi).304 Located on the Jordan near the city of the Galaad (City of Transjordan near tribe Mt.Galaad) which the tribe of Manasse received. It is said to be Gerash the famous city of Arabia. Some affirm it to be Gadara. But the Gospel mentions the Gerassenes (Gergessenes).

Gadgada.305 Where "there is a torrent of water" a place in the desert. Gaulōn or Gōlan (Gōlam).306 (In) the tribe of Manasse. A priestly city of refuge "in the Basanitide." Now a great city (large village) called Golan in the Batanaia. The city and the district have the same name. (From this name the whole region is also named.) Gaibal (Gebal).307 Mountain in the Promised Land where Moses commanded an altar to be built (at the command of Moses an alter was built). They say (there are) two neighboring mountains facing each other located at (near) Jericho, one of which (is said) to be Garizin, the other Gaibal. But the Samaritans erroneously point out two others near Neapolis (argue for two mountains near Neapolis but they err greatly) since the great distance of one from the other there shows that they are not able to hear one another when calling out from one (hear the voices calling out in turn blessing or cursing as Scripture records).

Garizein (Garizin).308 Mountain where those calling out the blessing (curse) stood. Read the above mentioned Gaibal (Gebal). Golgol or Galgal.309 The Scriptures teach this is near Mt.Garisein and Mt.Gaibal. The place of Galgal is in the Jericho region (near Jericho). [Therefore the Samaritans err who would point out Mt.Gairsin and Mt.Gebal near Neapolis which Scripture testifies are near Galgal.] Gai.310 "In the land of Moab." Ravine of Moab. "Near the house of Phogor" where Moses is buried. JOSUE Galgala.311 This is the above mentioned Golgol, "to the east" of old Jericho going toward the Jordan. There Josue circled with the people and made "the Passover" using wheat for the first time after the cessation of the manna. (In this place) He set up stones from (carried from the bed of) "the Jordan." The tent of witness remained there. Given by lot to the tribe of Juda. The deserted place is pointed out [two miles from Jericho which the people] today worship as holy (some men of that region hold in holy awe). Another Galgala is found (is looked for) around (near) Bethel.

Gai.312 It is near Bethaun and Bethel. Josue attacked it killing its king. It is now deserted. (Now only a ruined place is shown.) The Amorrites from the Jordan formerly inhabited it. Gabaon.313 From whence came the Gabaonites in order to make supplication to Josue. It was (once) a great metropolis and capital (royal city) of the Hevites which was given by lot to (tribe of) Benjamin. There is even now a village called the same (pointed out) near Bethel, four miles to the west on the road to Rama. (It lies near Rama and Remmon.) Set aside for Levites near Remmaa. Here Solomon while he was sacrificing (animals) was found worthy of an oracle from God. Gaibe (Gaba).314 Lot of Benjamin. [City set aside for Levites. Gazer.315 (In) lot of (tribe of) Ephraim.] (City) set aside for Levites. Josue attacked it killing its king. (Later) Solomon built it up. Now called Gazara, a village four

miles north of Nicopolis. (Quite obvious) the tribe of Ephraim did not capture it from the heathen (were not able to expel from it the foreigners).

Goson.316 Josue also attacked this. Geth.317 (In which the giants) The heathen (called) Enacim and the Philistines not being driven out remained here. There is (pointed out) even now a village (in the fifth mile) on the road from Eleutheropolis to Diospolis five miles from Eleutheropolis. Gesoureim (Gesom).318 City of the heathen. This is the same as Gargasei in the Basanitide from which the children of Israel did not drive out the Gesoureim (were not strong enough to drive out). Gader.319 Josue conquered (killed) its king. (We read that) Jacob "pitched his tent beyond the tower of Gadar." Gōein of Gelgel (Goim in Gelgel).320Aquila and Symmachus (interpret) "of nations of Gelgel." Gelgel.321 Josue also took this. Even now (is shown) a village (hamlet) called Galgoulis (Galgulis) six miles north of Antipatris. Golathmaeim (Golathmaim).322 A place which is interpreted "possessing water." Gadda.323 (In) tribe of Juda. There is now a village on "the border of the Daroma to the east above (overlooking) the Dead Sea.

Gadeira (Gadera).324 (In) tribe of Juda. There is now a village (hamlet called) Gidora (Gadora) in the district of (city of) Jerusalem around the terebinth. Gedour (Gedur).325 (In) tribe of Juda. There is now a large village (called) Gedrous (Geddrus) ten miles from Diospolis on the road to Eleutheropolis. Gabli.326 Land of the heathen (Allofylus). Gisōn.327 (In) tribe of Juda. Gelōn.328 (In) tribe of Juda. Gadērōth.329 (In) tribe of Juda. Gethemmōn.330 (In) tribe of Manasse. City separated to the Levites. Gai.331 Ravine (valley or gorge). Galennoum (Geennom).332 Which is interpreted ravine of Ennoum. This is said to be (thought) Geenna. (Given by) lot of tribe of Benjamin. It is close to the wall of Jerusalem to the East. [More fully discussed in the book Hebrew Questions.] Geththepher.333 Lot of (in tribe of) Zabulon. Gēephthael.334 Ravine (i.e., valley) Ephthael. Lot of (in tribe of) Zabulon. Gabathōn.335Lot or (in tribe of) Dan. City separated to the Levites. There is a city called Gabe sixteen miles from Caesarea and another village Gabatha on the boundary of Diocaesarea near the great plain of Legeon. And there are villages Gabaa and Gabatha in the eastern region of the Daroma. Another Gabatha, lot (tribe of) of Benjamin where Saul's home was. Still another Gabathon of the heathen as noted in Kings [near Bethlehem in the tribe of Juda].

Gethremmōn.336 Another. (Another city in tribe of) lot of Dan. Separated to the Levites. There is now a large village twelve miles from Diospolis on the road to Eleutheropolis. Galeilōth (Galiloth).337 Place by (near) the Jordan where the sons of Ruben set up an altar (to God). (In) tribe of Benjamin. Gaas.338 Mountain (in the tribe of Ephaim) where Josue was buried north of it. His (the) monument (of Josue son of Nun) is now pointed out near the village of Thamna. Gabass (Gabath).339Mountain of Ephraim (Latin omits). City of Phineas son of Eleazar, where Eleazar was buried. There is a village Gabatha twelve miles from Eleutheropolis where the monument of Habacuc is pointed out. (In) tribe of Benjamin. Gabaan (Gabaam).340 As far as this place (here) Benjamin (the tribe of Benjamin) fought (was fought against) as it is in Judges. KINGS Geththa.341 The ark (of the covenant) was

brought here from Azotos. Now it is a large village which is called Giththam on the road between Antipatris and Iamnia. There is also another Geththeim (Geththim).

Gallei (Gallim).342 Home of Phalti, who after David fled got Michol ”David’s (his) wife.” Mentioned both here and in Isaia. They say there is a village called Gallaia (Gallaa) near Accaron. Gelamsour (Gelamsur).343 Territory of the heathen (Allofylus). Gelboue (Gelbua).344 Mountain of the heathen six miles from Scythopolis on which there is a (large) village called Gelbous (Gelbus). Geddour (Gedud).345 Whence David went down. Aquila ”Marauder” (i.e., lightly equipped or armed). Symmachus ”armed band.” Gazēra.346 Where David struck down ”the heathen.” Also note Gazer previously (above). Gessour (Gessur).347 Territory of the heathen in Syria. Gilōn.348 Home of Achitophel. Gob.349 Where a battle was fought. Gailaia (Gailaea).350 There are two Galilees. One of these is Galilee of the nations located in the region of Tyre where Solomon gave ”twenty cities to Hiram.” (In) lot of (the tribe of) Nephthali. The other is near Tiberias and its lake (the Lake of Gennesareth) lot of (in tribe of) Zabulon.

Geiōn (Gion).351 Where Solomon was anointed (king). Gēr.352 Where Jehu (king of Israel) struck down Ochozias (king of Juda) ”Near Jeblaam.” Geththachopher.353 Home of Jona the prophet. Gaddei (Gaddi).354 Hazael (king of Damascus) defeated it. Note also Gadda above. Gēmela.355Territory of Edam (Idumaeans). Aquila and Symmachus (interpret) ”ravine of salt.” Gebein (Gebin).356 Isaia mentions this. There is now a village Geba five miles from Gouphnis (Gufnis) on the road to Neapolis. Gōzan.357 In the territory of Hamath (Emath). Isaia mentions this. It is in the region (borders of) the Damascanes. Garēb.358 Hill near Jerusalem. In Jeremia (As Jeremia writes). Gēbarōth (Gebarth).359Aquila ”in defenses.” Symmachus ”in the community” in Jeremia. (Symmachus correctly read Jeremia ”in the farm-estate.”) Gaimōd (Gemen or Gamon).360 Territory of Moab (Moabites) according to Isaia. Gaipha (Gefa).361 (Name of a) territory. In Isaia (as is written in Isaia). THE GOSPELS Gadara.362 City beyond the Jordan opposite Scythopolis and Tiberias (situated) to the east in the mountains at the foot of which baths of hot water are located (at whose foot hot water flows out and baths are built over it).

Gergesa.363 Where the Lord (Savior) heated the demoniacs (restored those vexed with demons to sanity). Now (today) a village is pointed out on the mountains near Lake Tiberias where the swine were condemned (cast down) to death. Noted also above. Gethsimanē (Gethsimani).364 Place where the Christ (the Savior) prayed before the passion. It is located at (the foot of) the Mt. of Olives where even now the faithful fervently utter prayers (where now a church has been built over it). Golgotha.365 ”Place of the skull” (Calvary) where the Christ (the Savior) was crucified [for the salvation of all]. It is pointed out (today) in Jerusalem north of Mt.Zion.

# SECTION D

GENESIS Dasem.366 Great Assyrian city which Assur built ”between Nineve and Chalach.” Drus (Drys i.e., oak).367 Mambre near Hebron, where there is a [very old and of many years] terebinth even now [up to the time of my childhood and the reign of Emperor Constantine] pointed out. There (under which) Abraham pitched his tent. It is also venerated by the people (just as perhaps it also is dedicated to an extraordinary power). Damaskos (Damascus).368 Famous Phoenician city. So also the son of Abraham’s steward is called ”Masek.” [It is the same name by which Masec the son of Abraham’s steward is called. Further ”Masec” is fully discussed in the book Hebrew Questions I must merely fulfill the role of translator and determine why the servant of Abraham was named Masec.] Dan.369 The village called that (up to today) is four miles from Petra on the road toward Tyre. This is also the border of (promised to) Judaea (on the north) from whence the Jordan arises [bursts forth and receives its name. Ior is Hebrew for reithron, i.e., stream. or river].

Danaba (Dannaba).370 City of Balac son of Beor, king of Edom. After him Iob became king [it seems to me a long time after]. There is now a village Dannea (Dannaia) eight miles from Areopolis on the road to the Arnon and another Danaba (Dannaba) on Mt.Phogor seven miles from Hesebon. Dōthaeim (Dothaim).371 Where Joseph found his brothers grazing (cattle). It remains (is shown up to today) in the region of Sabaste about twelve miles to the north. NUMBERS AND DEUTERONOMY Daibōn (Debon) or Dibon.372 Station of the children of Israel in the desert. There is another very large village even now near the Arnon which once was the possession of the eons of Moab and then the children of Israel took it from Sehon the Amorrite. (Afterwards Sehon the Amorrite held it by right of conquest. but the children of Israel captured it and held it so in the partition it came to the tribe of Gag.) Also given to the tribe of Gad. Isaia mentions it in the vision ”against the Moabites (Moab).” Isaia mentions it.

Daibōngad (Dabira).373 Station of the children of Israel. Dusmai Moab (Dysmae Moab i.e., to the west of Moab).374 ”Along the Jordan opposite Jericho” where Balac ”king of Moab” and ”the elders of Madian” deceived (cheated with the plot) Israel. There Moses also wrote Deuteronomy. JOSUE Dabeira (Dabira).375 (City given to (in tribe of) Dan whose king Josue killed. There is another Jewish village on Mt.Thabor in the region of Diocaesarea. Dor of Naphath (Nafeth).376 Symmachus (translates) ”by the sea” (maritime). Dora near

Caesarea Palestine [at the ninth milestone on the road to Tyre. Now deserted.] (Given in lot to) the tribe of Manasee did not possess it since they did not destroy the heathen. (They were not able to possess it since the former inhabitants remained in it.) Dabeir (Dabir).377 (In) the tribe of Juda. Called "city of letters" which Gothoniel Caleb's brother seized [or as some say the son of Caleb's brother] killing the Enacim in it. Given (separated to) to the priests.

Dabeir (Dabir).378 Above the Jordan. City of the Amorrites. Deimōna (Dimona).379 (In) tribe of Juda. Dalaan (Dadan).380 (In) tribe of Juda. Denna.381 (In) tribe of Juda. It is also (as Dabir) the city or letters. Dauid (Dauia).382 (In) tribe of Juda. Douma (Duma).383 (In) the tribe of Juda. Now a large village in the Deroma (to the south) in the region of Eleutheropolis at the seventeenth milestone. Damna.384 (In) tribe of Zabulon. City separated to the Levites. Dabasthe (Dasbath).385 (In) tribe of Zabulon. Dabrath.386 (In) tribe of Issacher. City separated to the Levites. JUDGES Drus.387 (i.e., oak) which is "in Ephratha." In lot (tribe) of Manasse. Home of Gedeon. [We have spoken on this in the book Hebrew Questions, how Ephratha is now thought to be found in the tribe of Manasse.] KINGS Deibon (Dibon).388 (Of which we spoke above.) Isaia mentions this in the vision "Against the Moabites" (Moab).

Deseth.389Aquila (translates) "house wall" Symmachus "city wall." Dōdaneim (Dodanim).390 Isaia (writes of this) in the vision on Arabia. It is also near Areopolis. Darōm.391 Symmachus (changes to) "in the south." In Ezechiel. (Ezechiel mentions it.) Diospolis.392 City of Egypt. In Ezechiel. (As Ezechiel writes.) Dadan.393 In the land of Cedar according to Jeremia. Deblathaeim (Deblathaim).394 In the land of Moab according to Jeremia. Daidan (Daedan).395 In the (territory) or Idumaea according to Jeremia (as Jeremia writes). Located four miles north of Phainon (of the mines of Phainon). THE GOSPELS Dekapolis (Decapolis).396 (As we read) in the Gospels. It is located in Persea, Hippos, Pella and Gadara. (It is in the territory of the ten Transjordanian cities around Hippos, Pella and Gadara.)

# SECTION E

GENESIS Edem (Eden).397 The place to the east of the paradise of God. Interpreted ”delight” (Translated pleasure or delight). Eueilat (Euila).398 ”Where there is gold” [Where there is found purest gold which in Hebrew is called Zaab] and ”ruby” and ”emerald” (and most precious jewels, stones and emeralds). The Phison flowing from Paradise encircles it. According to the Greeks it is the Ganges ”flowing from India” (which we call Ganges), changing its name). One of the descendants of Noe is called Eueilat (Euila) who, Josephus tells, ”dwelled with his brothers, who were from the river Kophenos (Cofene), in parts of India and region of Syria (in the region of India and even to the place called Ieria).” Ismael it is said (written) lived on the desert of Euila which (Holy) Scriptures affirm to be the desert of Sour (sur) ”opposite Egypt” and extending to the midst (Latin omits) of the land of Assyria.

Euphrates.399River of Mesopotamia coming forth (rising) from Paradise. [Further Salustius a reliable author asserts, however, the source of the Tigris and Euphrates to be proven in Armenia, from which we perceive something also about Paradise and its rivers must be known.] Ellasar.400 City of King Arioch. Ephratha.401 Region of Bethlehem the City of David in which the Christ was born. Tribe of Benjamin. [It is also however in the tribe of Juda, apparently wrongly ascribed to the tribe of Benjamin.] There ”on the way” Rachel is buried, (Near the road where Rachel is buried) at the fourth (fifth) milestone from Jerusalem in the place called (by the Septuagint) the Hippodrome. The monument is pointed out even now. (Latin omits this sentence.) Also the father of Bethlehem was called Ephratha according to Paralipomenon. (We read also of Efratha in the book of Paralipomenon as noted above.) EXODUS Eirōth (Iroth).402 Place in the desert at which they (the children of Israel) arrived from Egypt after coming through the Red Sea.

NUMBERS AND DEUTERONOMY Empurismos (Conflagration. i.e., empurismos).403 Place on the desert where those speaking against God were burned up. (Where some of those people were consumed by fire.) Enthaath (Inthaath).404 Station of the children of Israel in the desert. Ebrōna.405 Station of the people (children of Israel) in the desert. Emath.406 Where the spies with Josue came through. (Spies Josue sent.) Ermana (Errma).407 Where some of the people were defeated by the Chanaanites and Amalecites. The Chanaanites (who) are called Amorrites in Deuteronomy. Essebōn.408 ”City of Sehon” the Amorrite ”in the land of Galaad” who took up arms against the king of Moab (and took

possession of it from the Moabites by right or war). Isaia mentions this in the vision of the Moabites (against Moab) and also Jeremia. Further it is now called Esbous (Esbus) a famous city of Arabia situated in the mountains opposite Jericho, twenty miles from the Jordan. Given to the tribe of Ruben. Separated to the Levites.

Edraei (Edrai).409 Whence the gigantic (and powerful) Og, king of Basan, (was killed and all his people (struck down). Now there is Adra a famous city of Arabia, twenty-four miles from Bostra. Elealē.410 City of the Amorrites in Galaad which was given to the tribe of Ruben. Isaia also mentions it in his vision of the Moabites (against Moab). Also noted in Jeremia. There is now a large village preserved (is shown) not more than one (in the first) mile from Esbous (Esbus). Enna.411 Which is located near the desert of Cades. Erman.412Mt. Hermon which "the Phoenicians" called Sanior. Note also above. JOSUE (of Naue) Emekachōr.413 Which means valley of Achor (i.e., tumult or confusion) where Achar (Achan) the condemned thief was stoned, from whom it derives its name. The place is even now pointed out near Jericho beside (not far from) Galgala. [It is quite wrong to think the Valley of Achor is named for the name of the one atoned, for he is called Achan, not Achor or Achar.]

Eglōm.414 Also Odollam. Whose king (named) Dabeir Josue struck down. (In) tribe of Juda. Even now there is a (very) large village ten (twelve) miles east of Eleutheropolis. Note above also (of which we have spoken above). Enemek (Inemec).415Aquila and Symmachus (translate) "in the valley." Esōr (Esrom) also Asor.416 (In) tribe of Juda near the desert. Note above also (of which we have spoken above). Enakeim (Enacim).417 Josue destroyed "the Enacim (giants) from the mountains (of the region) of Hebron." [But it seems to be that Enacim is not the name at a place but of the inhabitants.] Ephrōn.418 (In) tribe of Juda. There is now a (very) large village (named) Ephraim (Efraea) twenty miles north of Jerusalem. Edrai (Edre).419 (In) tribe of Juda. Ethnan.420 (In) tribe of Juda. Ebeziouthia.421 (In) tribe of Juda. Euein (Euim).422 (In) tribe of Juda. Elthōlad (Elthōlath).423 (In) the tribe of Juda. Ereb.424 (In) tribe of Juda. Eremintha now a village in the Daroma. (Today a village in the Daroma, i.e., to the south, is called Eremiththa.)

Essan (Esan).425 (In) tribe of Juda. Eloul (Elul).426 (In) tribe of Juda. [Is a village today in the region belonging to Jerusalem named Alula near Hebron.] Eltheke.427 (In) tribe of Juda. Now is Thekoua (Thecua) a village twelve (nine) miles east (south) of Jerusalem. Home of Amos the prophet whose tomb is pointed out there even now. Engaddi.428 (In) tribe of Juda. Where David fled (hid) in the wilderness of Jericho in the Aulon (which is a district of the plain of which we spoke above). A large Jewish village Engaddi is now located near the Dead Sea where there are balsams. Note also above Gaddi (Latin omits). [Of whose vineyards Solomon speaks.] Esthemō.429 Priestly city. It is now a large Jewish village of the region of Eleutheropolis in the Daroma. Emekraphaeim (Emecrafaim).430Aquila and Symmachus "in the valley of Raphaeim." Lot or (in tribe of) [Benjamin. Edōmim (Edomia).] 431 Lot of (in tribe of) Benjamin. There is now (shown) a village Edouma in the Akkrabattine twelve miles east [of Neapolis].

Erma.432 Josue also took this and killed its king. Given by lot to Simeon and (or) Juda. Ether.433Lot or Simeon. It is now (named) Ietheira a large village in the interior of the Daroma close to Malatha. Eththa.434 Lot of (in tribe of) Simeon. Elkath.435 Lot of (in tribe of) Aser. City separated to Levites. Elkōk (Icoc).436Lot of Nephthali. (On the border of three tribes. i.e.,) joining "Zabulon on the south and Aser" by the sea (west) and "Juda to the east." Edraei (Edrai).437 Lot of (in tribe of) Naphthali. Elthekō.438 Lot of (in tribe of) Dan. Separated to the Levites. Esthaol.439 Lot of (in tribe of) Dan. Where Samson died. It is even now (shown) ten miles north of Eleutheropolis on the road to Nicopolis. Elba.440 Lot of (in tribe of) Aser. Aser did not drive out the heathen. (They did not stop to drive out the former inhabitants.)

Eremmōn.441 A (very) large Jewish village sixteen miles south of Eleutheropolis in the Daroma. Emmathdōr.442 Lot of (in tribe of) Nephthali. Separated to the Levites. Emath.443 Boundary of the heathen (Allofylis) in the region of Daroma. Enlechi (Inlechi).444 Aquila (interprets) "jaw." Eniakebzēb (Inaczeb).445 Symmachus (translates) "in the valley of Zeb." KINGS Ergab.446 Where Jonathan (son of Saul) "shot the arrows" (the place he accurately aimed the arrows he was using). Aquila (interprets) "to the stones" Symmachus "stone." Also elsewhere Symmachus (says) "for this perimeter." Echela.447 Where David hid. Now (properly) called Enkela (Eccela), a village) seven miles from Eleutheropolis. The tomb of the prophet Habacuc is pointed out nearby. Elmōni.448 A place. Which is interpreted by Aquila and Theodotion "here or there." [As we are able to say this or that. However let the diligent reader recognize what in principle any part of this book can only touch briefly, I do not agree with all that I pass on, but defer to the Greek authority since I have disputed more fully on this in the book Hebrew Questions.]

Esthama.449 When (place to which) David sent. Elōth.450 Azarias the king built this. Emath.451 In Isaia. A city of Damascus which the king of Assyria besieged. Also Zacharia and Ezechiel also mention it. But in Amos (it is written) Emath Rebba (Rabba) which is (signifies to us) Emath the great. Note also above (We spoke of this also above). Perhaps (it seems to us) it is Epiphaneia near Emesēs (where even today Syrians say it thus). Eser.452 City which Solomon built. Enacheim (Inachim) or Enbachein (Inbachim).453 In Michea (Micheas the prophet also mentions it). Aquila and Symmachus (translate) "in weeping." Enaraba (Inaraba).454Aquila (translates) "in level ground" (or plain). Symmachus "in the field." Elkese.455 Home of Nahum (the prophet, also called) the Elkesite. Emakeim (Emacim).456Aquila and Symmachus (translate) "valleys." THE GOSPELS Emmaous (Emmaus).457 Home of Cleopas who is mentioned in the Gospel of Luke. It is now Nicopolis a famous city of Palestine.

Ephraim.458 "Near the desert" where the Christ (the Lord Jesus) came "with his disciples." Note also the above Ephron (We have spoken of this also above under Efron).

# SECTION Z

GENESIS (These above words are mostly to be read with the shortened letter E accordingly we read with a long vowel what in Greek is called Eta.) Zaphōeim (Zafoim).459 Territory of the princes of Edom now in the region (called) Gebalene. NUMBERS AND DEUTERONOMY Zoob.460 "As It is said in the book, The Ward of the Lord burned Zoob and the torrents of Arnon." City of the Amorrites located on the Arnon. Zephrona.461 Northern boundary of Judaea. Zared.462 Ravine Zared in the midst of the desert. JOSUE Zeiph (Zif).463 (In) tribe of Juda. Zanaoua (Zannoua).464 (In) tribe of Juda. Now (today) there is a village [called Zanoua] in the boundary of Eleutheropolis on the road to Jerusalem. Ziph.465 Tribe of Juda (Latin omits). A village now (up to the present day) is in the Daroma on the boundary of Eleutheropolis near Chebron at the eighth mile to the East. There David hid.

KINGS Zeib (Zif).466 "Dry mountain" of Zeib (rough mountain or foggy or cloudy near Zif), in which David lived near Chumalba, which is called (in scriptures) Karmelos. This is name given today to a village of Jews. Home of Nabal the Camelite. One of the descendants of Caleb is said to be Zeib (Zif) according to Paralipomenon. Zogera (Zogora).467 In Jeremia. City of Moab. It is now called Zoora or Sigor (Segor), one of the five cities of Sodom. Zēb.468 In Jeremia City of Amman. There is now (shown) a village Zia fifteen miles west of Philadelphia. Zōeleth.469 (Name of) a stone called this on which Adonias sacrificed "near the spring Rogel."

# SECTION E

GENESIS Ēlath.470 Territory of the princes of Edom and a city of Esau ten miles east of Petra. ’Erōōn (Eroum).471 City in Egypt where Joseph met his father (Jacob). Elioupolis (Eliopolis, city of the sun).472 City in Egypt which the Hebrews called On, of which it is said Potiphar was priest. Also noted in Ezechiel. Etham.473 Station of the children of Israel in the desert. Also (called) Bouthan (Buthan). JOSUE Ēngannim.474 (In) tribe of Juda. It is now (a village) near Bethel. Ēnaim.475 (In) tribe of Juda. There is now a village Bethenim near the terebinth. Ēndōr.476 (In) tribe of Manasse. Home of the witch [the priestess of oracle who was consulted by Saul king of Israel]. Also note the above Aendōor, which is near (the city of) Nain where (in whose gates) the Christ (the Savior) raised up the son of the widow. It is also near Scythopolis. Ēnganni.477 (In tribe of) lot of Issachar. City separated to the Levites. Another village Ēnganna is said to be around Cerasa in Perea (across the Jordan).

Ēnada.478 (In tribe of) lot of Issachar. There is now another village Ēnadab about ten miles from Eleutheropolis on the road to Jerusalem. Ēnasōr.479 (In tribe of) lot of Nephthali. Note also Asor above. ’Ērakōn (Ereccon).480 Boundary or the tribe of Dan near Joppa. JUDGES ’Ētam.481 Where Samson dwelled ”in the cave Etam” beside the wadi. KINGS ’Ēla.482 (We read) valley Ēla (which) Aquila and Theodotion (interpret) ”valley of the oak.” Ēngaddi.483 Desert where David hid. Note above Engaddi (in) tribe of Juda located west of the Dead Sea. Ēmath.484Territory of the heathen. According to Jeremia, a city of Damascus. Ēnan.485 ”Border of Damascus” according to Ezechiel, (to the East ”from Thaiman and the city of the palm trees,” which according to the others (other Interpreters taught it is) Thamar.

# SECTION TH

GENESIS Thaiman (Theman).486 Territory of the princes of Edom in the (land of) the Gebalitikes named from Thaiman the son of Eliphaz the son of Esau. It is even now a village Thaiman about fifteen (five) miles from Petra. (A garrison of Roman) soldiers are (is) stationed there. Home of Eliphaz the king of the Thaimanites. One of the children born to Israel is (called) Thaiman. (It is understood that) all the southern region is called thus (Theman in Hebrew) for Thaiman is to be interpreted "south." Thamna.487 Where Juda sheared his sheep. A (very) large village remains (is shown) in the boundary of Diospolis midway to Jerusalem. (In) tribe of Dan or Juda. Thamna.488 Another city of the princes of Edom. Also "the concubine of Eliphaz son of Esau who bore Amalec to him" from whom the Amalecites. DEUTERONOMY [Thophol (Thafol).489 Place in the desert "beyond the Jordan" where Moses wrote Deuteronomy. Opposite Jericho.

Thaath.490 Station of the children of Israel. Thara.491 Station of the children of Israel.] JOSUE Thaphphou (Thaffu).492 City which Josue besieged and captured (killed) its king. It was given to the tribe of Juda. Noted also above Bethaphou (Bothafu) on border of Palestine and Egypt. Thanak (Thaanac).493 City which Josue besieged and captured (killed) its king. It was given to the tribe of Manasse. Separated to the Levites. Now it (there is a village of this name in the fourth mile) is four miles from Legeon. Thēnath.494 (In) tribe of Joseph. There is today a village Thena ten miles east of Neapolis on the way down to the Jordan. Thaphphoue (Thaffue).495 (In) tribe of Joseph. Thaphphouth (Thaffuth).496 (In) tribe of Manasse. Thekō.497 Now (a village) Thekōe is (shown) near the desert of Ailias, home of Amos the prophet. Formerly a city of refuse (Latin omits last phrase). Thersa.498 Josue took this along with its king.

Therama.499 (In) tribe of Benjamin. Thōlad.500 (In) tribe of Juda or Simeon. Thabōr.501 Border of Zebulon. There is a (high and wonderfully rounded) mountain near (in the middle) of the plain (of Galilee) ten miles East of Diocaesarea. It is also the border of the tribes of Issachar and Nephthali. Thalcha.502 (In) tribe of Simeon. Now a large village of Jews called Thala (Thella about) sixteen miles from Eleutheropolis in the Daroma (to the south). Thamnathsara.503 City of Josue son of Nun located "in the mountain." It is Thamna noted also above in which even now there sepulchre of Josue is pointed out. (In) tribe of Dan. Thalassa.504 The salt (sea) also called Dead and Asphalt (i.e., bitumin) between Jericho

and Zoora. JUDGES Thaanach.505 The tribe of Manasse did not possess it since they did not expel the heathen from it. Here Debora fought Sisara. Also separated to the Levites. It is now a large village three miles from Legeon.

Thēbēs.506 City which Abimelech was fighting. From the tower "a woman threw a piece of the millstone on his head" (and he was killed). There is now in the district of Neopolis a village called Thebes at the thirteenth milestone on the road to Scythopolis. Thamnatha.507 Note also Thamna above. (In) tribe of Dan. KINGS Thēlamou land of (Thelamuge).508 (Place) to which "Abner sent to David." Aquilla (interprets this word) "immediately" Symmachus "for himself." Thaad.509 Near Galaad. Thamsa.510 Border of Solomon's kingdom. Thermōth.511 City which Solomon built "in the desert" (of which we make further mention in the book Hebrew Questions). Tharseis (Tharsis).512 Where gold from (brought to) Solomon. According to Josephus (Josephus thinks) Tarsos is Cilicia. According to Ezechiel Charchedon but according to the Hexapla the Hebrews hold Tarseis to be located at Karchedon. Others claim it is India. [Ezechiel the prophet perceives it to be Carthage since according to the interpretation of the Hexapla where we read Carthage the Hebrew has written Tharsis. Some others suggest even India. We wrote of this indeed in the Epistle to Marcellus as is fully discussed in the in the book Hebrew Questions.]

Tharsa.513 Home of Aseph (Asa) king of Israel. Thersila.514 Home of Manaeim. There is now a village of Samaritans called Tharaila in the Batanaia. Thesba.515 Home of Elias, (the prophet) the Tishbite. Thaiman (Theman).516 According to Ezechiel a city of Idumea. Isaiah also (mentions it) in the (his) vision against Arabia. Noted also in Jeremiah. The city of Esau is also reported in the book of Abdia. One of the sons of Esau is also called Thaiman. Noted also above. Tharthak.517 The Hevites founded this in the land of Judea. Thalasar.518Territory of Syria. Thogarma.519 (We read) in Ezechiel. Thapheth (Thafeth).520 (We read) in Jeremia of the altar of Tapheth. In the suburbs of Jerusalem there is even now pointed out a place called this near the fuller's pool end of the field of Acheldamach.

# SECTION I

GENESIS Iabōk (Iabōc).521 River of the ravine where after Jacob crossed it, he struggled with the apparition and so his name was changed to Israel. It flows between Amman, that is Philadelphia, and Gerasa at the fourth mile and then goes down and joins the Jordan (mixes finally with the waters of the Jordan). Idoumaia (Idumaea.).522Territory of Esau after whose similar name it is named. Others call it Edom. It is around Petra (now) called the Gebalene. Iather.523 Territory of the princes of Edom in this same Gebalene (of which we spoke above). NUMBERS AND DEUTERONOMY Iatabatha.524 Station of the children of Israel in the desert. Ianna.525 "Which is in the plain of Moab looking from the summit of the cleft (under the cliff of Phasga, i.e., cut out) (toward) the desert." Beside the Arnon. Iessa (Iassa).526 Where Sedon king of the Ammorites was fought. Isaiah also mentions this in the vision "Against the Moabites." Also noted in Jeremia. It is now pointed out between Madaba and Dibon.

Iazēr.527 City of the Ammorites ten miles west at Philadelphia in the Perea of Palestine beyond the Jordan. It was made the boundary of the tribe of Gad (Latin omits this sentence), "reaching to Aroer which is opposite Rabba." Also Jeremia. It was separated to the Levites. Fifteen miles from Essebon and from it a great river flows forth to fall into the Jordan (bursts forth and is received by the Jordan). Iordanēs.528 River dividing Judaea and Arabia and the Aulim (of which we spoke above) next to the Dead Sea. It runs through Jericho and is lost in the Dead Sea. (After many twists it joins the Dead Sea near Jericho and disappears.) Ietabatha.529 "Wadies of water" place in the desert. 'Ierichō.530 City which Josue razed (after crossing the Jordan) and captured (killed) its king. Afterwards Ozan from Bethel, from the tribe of Ephraim restored it. Here our Lord Jesus the Christ (our Lord and Savior) came and revealed himself as worthy of honor. It was also destroyed at the siege of Jerusalem (by the Romans) because of the faithlessness (perfidy) of the inhabitants. It was rebuilt a third time and the city is now pointed out (which city remains today). Of the two former cities there is even now some evidence remaining. (Remains of both older cities are pointed out up to the present day.)

JOSUE 'Ierousalēm.531 Adonibezek ruled this and afterward the Jebusites from whom it was called Iebus. (Much later) David destroyed it and made it the metropolis of (all the providence) of Judaea. Because of this it was the place for the temple [the expenses

of the structure were neglected by the sons of Solomon]. In Genesis it is Salem which Melchizedec ruled (according to Josephus). Given by lot to the tribe of Benjamin. Iebous.532 "This is Jerusalem." Iareim (Iarim).533 City [of the Gabaonites. Ierimouth (Iarimuth).534 "City] which Josue took. Tribe of Juda. Four miles from Eleutheropolis near the village of Esthaol. Isimōth.535 Where David hid. Noted above as Bēthsimouth by mistake. But in the first Book of Kings Aquila (interprets) for iessemos "disappear." Symmachus correctly has "desert." Iedna.536 At the sixth milestone from Eleutheropolis on the road to Hebron. Iekkomam (Ieconam).537 City of Carmel which Josue besieged and captured (killed) its king.

Iaeir.538 City of the tribe of Manasse. Iamneia (Iamnel).539 (In tribe of) city of Juda. It is now a city of Palestine Jamneia between Diospolis and Azotos. Iabeir (Iabir).540 City of letters. Tribe of Juda. [Iagour (Iagur).541 (In) tribe of Juda.] Iermous (Iermus).542 (In) tribe of Juda. There is now a village Iermochos ten miles from Eleutheropolis on the way to Jerusalem. Iechthaēl.543 (In) tribe of Juda. Iephthan (Iecthan).544 (In) tribe of Juda. Iether.545 (In) tribe of Juda. Priestly city. There is also now a (very) large village (named) Ietheria twenty miles from Eleutheropolis in the (interior of) Daroma near Malathōn. All its inhabitants are Christian. Noted also above. Ianoun (Ianum).546 (In) tribe of Juda. A village Ianoua is now three miles south of Legeōn. But this does not appear to be the explanation (as written). Iettan.547 (In) tribe of Juda. Priestly city. It is a (very) large village of the Jews now eighteen miles south of Eleutheropolis in the Daroma.

[Iezrael.548 (In) tribe of Juda. But not the same as above.] Iezrael.549 (In) tribe of Manasse. Another. There is even now a most famous (very great) village Esdraela in the great plain located between Scythopolis and Legeon. Also the border or Issachar. One of the posterity of Ephratha was called Iezrael according to Paralipomenon. Iekdaan.550 (In) tribe of Juda. Iephlithi (Ierflethi).551 (In) tribe of Joseph. Iano.552 (In) tribe of Ephraim. The king of Assyria took this. There is even now a village Ianō in the (region of) Akrabattine, twelve miles East of Neapolis. Iamein (Iamin).553 (Which) Aquila and Symmachus (interpret) "right hand." Iasēb.554Aquila and Symmachus "the inhabitants." (For which the Hebrews read "the inhabitants.") Ieblaam.555 (In) tribe of Mannase from which they did not drive out the heathen. Ierphēl.556 (In) tribe of Benjamin. Ieknal.557 Lot of Zabulon (in tribe of). City separated to Levites. Iapheth (Iafthie).558 (In) tribe of Zabulon on the east. Also called Joppe. (Now Joppe is called the ascent of Iafo). The maritime village (city above the sea called) Symmachus on the way from Caesarea to Ptolemais near the Mt.Carmel is said to be Epha.

Iephthaēl.559 (In tribe of) Lot of Zabulon. Iadela.560 (In tribe of) lot of Zabulon. Iermoth.561 (In tribe of) lot of Issachar. City separated for priests. (Probably also) another Iermouth (above). Hosea (the prophet) mentioned it. Iamnēl (Iabnel).562 (In tribe of) lot of Nephthali. Ierōn.563 (In tribe of) lot of Nephthali. Iethlan (Iethlam).564 (In tribe of) lot of Dan. Iēlōn.565 (In tribe of) lot of Dan. [Ioud (Iud).566 (In tribe of) Dan.] 'Ierakō (Ieracon).567 Water of (tribe of) lot of Dan. Iabeis Galaad.568 The children of Israel fought

here. There is now a village beyond the Jordan located on the mountains six miles from the city of Pella on the road to Gerasa. KINGS Iaar.569 Salt. Where there was an apiary. [’Ieramēlei.570 Territory of the heathen.] Iether.571 To which David sent. There is now a village (named) Ietheira in the Daroma. Noted also above. Iekmaan.572 City of the chief of Solomon.

Itaburion.573Aquila and Symmachus (translated) ”Thabor.” In Oseo. (It is also Mt. Thabor.) Located in the Great plain east of Legeon. Iekthoēl.574 (Name of) Petra in the book of Kings. Ietaba.575 Ancient city of Judaea. Ioppē.576 City of Palestine which is now on the coast. (in tribe of) (maritime) lot of Dan. THE GOSPELS Itouraia, Also Trachonitis.577 Territory which Philip ruled as tetrarch according to the Gospels. There territory extended into the desert (of Arabia) (Latin omits) near Bostra of Arabia (Latin omits) is said to be the Trachonitis.

# SECTION K

GENESIS Karnaeim. Astaroth Karnaeim.578 There is now a large village of Arabia (in a corner of the Batanea) which is called Karnaia beyond the (river) Jordan. There according to tradition the house of Job is pointed out. There is also another village called Karnaia in the region (nine miles from) of Jerusalem. Kadēs.579 Where the spring "of judgment" was. Kadēa Barnē.580 The desert which extends to (the city of) Petra a city or Arabia. There Mariam went up and died, and there the doubting Moses struck the rock to give water to the thirsty people. The tomb of Mariam herself is pointed out there even now. There also Chodollagomor beat the chiefs of the Amalakites. Kenaz.581 Territory or the princes of Edom. Kariathaeim.582 City which "the sons or Ruben" built. There is now a (flourishing) wholly Christian village called Kariatha (Coraiatha), near Mēdaba, city of Arabia, ten miles west toward (the place called) Barē.

Kariatharbo.583 "That is Hebron" noted also above. (i.e., the village of the four which is Hebron of which we spoke above.) Kanath.584 Village of Arabia [called Manatha] even now, [which Nobe took] and named Naboth. Given to tribe of Manasse. It is located even now in the Trachoitis near Bostra. Kata ta Krusea (Catatachrysea, i.e., to gold).585 Mountain which is full of gold dust on the desert eleven days distant from Mt.Choreb beside which Moses wrote Deuteronomy. It is said that (formerly) the mountain (full) of gold veins was near the copper mines in Phainon (which in our tine were still working. Kadēmōth.586 Desert from which Moses sent the elders (ambassadors) "to Sohon" [king of the Amorrites]. Kariath.587 City (village) which was under the metropolis of Gabaon. Kades.588 City which Josue besieged, killing its king. Given (in lot) to tribe of Juda. Kademoth.589 (Another) city of the sons of Ruben.

[Kedsōn.590 (In) tribe of Ruben.] (City) separated to Levites. JOSUE Kapseēl.591 (In) tribe of Juda. Kina.592 (In) tribe of Juda. Keeila.593 (In) tribe of Juda. Where David once lived. Even now a village Kela (nearly) eight miles east of Eleutheropolis on the road to Hebron. The Tomb of Habacuc the prophet is pointed out there. Kariathbaal.594 This is the city Iareim. Tribe of Juda. Kana.595 (In) tribe of Ephraim. [Kabsaeim (Capsaim).596 (In) tribe of Ephraim.] Kane.597 (In) tribe of Manasse. Kariathiareim (Kariathbaal).598 Or city Iareim (of salt). One of the (cities of the Gabaonites. (Belonging to) tribe of Juda between Jerusalem and Diospolis. Located on the road nine miles from Jerusalem. The

home of Uria the prophet whom Ioakim killed in Jerusalem according to Jeremia. The son of Sobal is called Cariathiareim according to Paralipomenon. Kisōn (Kision).599 (In tribe of) lot of Issachar. City separated to the Levites. Kartha.600 (In tribe of) city of Zabulon separated to Levites.

Katta.601 (In tribe of) lot of Zabulon. City separated to Levites. Kana.602 Near Sidōn the Great (to distinguish it from the other, the less). Lot of (tribe of) Aser. There (it was in Cana) our Lord and God (Savior) Jesus Christ changed the water into wine. Home of Nathanael (judged a true Israelite as the Savior testified). It is (today a city) in Galilee of the Nations. Kades (Cades).603Lot of Naphthali. Priestly city formerly city of refuge "in Galilee in the mountains of Nephthali." The king of Assyria took it. It is now (called) Kudissos, twenty miles from Tyro near Paneas. Kartham.604 City (in) of tribe of Nephthali, separated to Levites. JUDGES Ketrōn.605 (In tribe of) Zabulon "did not drive out the heathen" (in which the former inhabitants remained). Karka (Carcar).606 Home of "Zebee and Salmana" whom Gedeon killed. There is now a Fort Karkaria one day journey from the city of Petra.

Kamōn.607 City of Iaeir where the judge of Israel was buried. There is now a village Kammōna in the great plain six miles north of Legeon on the road to Ptolemais. Kisōn.608 Wadi near Mt.Thabōr where Sisara was fought. Kadēmim (Cademi).609 Wadi where Debora fought. Koilas of the Titans (i.e., valley of giants).610 Against whom David fought. Klauthmōn.611 Territory of lamentation (i.e., place of weeping) a place so called (receiving its name from lamentation). KINGS Kēni.612 Territory of the heathen (Philistines). Karmēlos.613 Home of Nabal. A village called Chermala which is interpreted Karmelos is now ten miles east of Hebron. A (Roman) garrison is located there. [Karmēlos. Mountain.]614 On the Phoenician sea and dividing Palestine from Phoenicia. Where Elias lived. (Entry not in Latin.) Kabseēl.615 Home of Banaias son of Ioda. (Entry not in Latin.) Kedrōn.616 Wadi or ravine of Kedron near Jerusalem. (To the east, the Gospel of John mentions it.)

Kurinē (Cyrene).617 (On the border of Egypt) where the Assyrian king sent away the Damascenes. Kōa.618 Near Egypt. Karchēdon (i.e., Carthage).619 Isaia in vision of Tyre and also Ezechiel. In the Hebrew it is Tharsis [of this we have spoken fully in the book Hebrew Questions]. Kollas Iōsaphat.620 (Coelas, i.e., valley) located between Jerusalem and the Mt. of Olives. [We read in the prophet Joel.] Kedam.621 In Ezechiel. Aquila and Symmachus (interpret) "east." Kēdar.622 In Ezechiel. "Princes of Kedar." Also in Jeremia and Isaia in the "vision of Arabia." It is in the territory of the Saracans (desert). The son of Ismael, son of Abraham (Latin omits phrase) is (named) Kedar. Kariōth.623 In territory of Moab according to Jeremia. Kapharnaoum.624 By the Lake of Gennesaret. It is now a village (city) in the Galilee of the nations, (located) "on the border of Zebulon and Naphthali." [Here ends our reading for the letter C i.e., the Greek Kappa the rest are under the letter Chi, which has aspiration in itself and of which there is very little use in Latin.]

# SECTION L

GENESIS Lasan.625 Border of the Chanaanites with the Sodomites. Louza (Luza).626 Jacob renamed this Bethel. This village, inhabited even now, is on the left of the road going to Jerusalem from Neapolis. Given to tribe of Benjamin. Louza (Luza).627 Another. Given to the sons of Joseph. Near Suchem (Sychem) nine (three) miles from Neapolis. Lōtan.628 City of the princes of Edom. NUMBERS AND DEUTERONOMY [Lebōna.629 Station of the children of Israel in the desert. Lobon.630 Place on the desert "'Beyond the Jordan" where Moses read Deuteronomy. JOSUE] Lacheis.631 This also Josue besieged and captured (killed) its king. Isaiah (and Jeremia) also mention(s) this. There is even now a village seven miles south of Eleutheropolis toward the Daroma. Noted also in Jeremia. (In) tribe of Juda. Lebna.632 Josue also besieged this and captured (killed) its king. Given to the tribe of Juda. Priestly city. There now is a village called Lobana in the area of Eleutheropolis. Isaia noted it also.

Laserōn (Lasaran).633 Josue also besieged this and captured (killed) its king. Lithos Boen.634 "In sons of Ruben." Border of the tribe of Juda. Labōth.635 (In) tribe of Juda. Lamas.636 (In) tribe of Juda. Labōth.637 (In tribe of) lot of Simeon. Labanath.638 (In tribe of) lot of Aser. Lakoum.639 Border of Nephthali. JUDGES Labōemath.640 (For which) Aquila (interprets) "entrance of Emath." Lesem.641 This "the sons of Dan" besieged and called it Dan. Louza.642 Another near Baithel located in the land of the Hethites. The one left from Bethel founded it as it is told in Judges. Lechei.643 (For which) Aquila and Symmachus (interpret) "in the jaw." Laisa.644 The sons of Dan took this which was some distance from (near) Sidon and called it Dan. It was the northern border [of Judaea which reached from Dan to Beersheba]. Isaia also mentions it. Noted above near Paneados from whence the Jordan (river) originates.

KINGS Lemattara.645 Where Jonathan shot "the arrow" (dart). Aquila "to the mark." Symmachus "to the set place." Ladabar.646 Where Memphibosthe was. Lōdabar.647 Home of Machir. Libanos.648 Conspicuous (very high) mountain of Phoenicia. Loueith (Luith).649 Isaia mentions this. There is a village (today) between Areopolis and Zoora called Loueitha.

# SECTION M

GENESIS Manassē.650Territory of India where the sons of Jectan the son of Eber dwelled. Mambre.651 That is Hebron. The tomb of both of the sons of Abraham is located there. (Tomb of Abraham, Isaac and Jacob is located there.) Noted also above. One of the companions of Abraham is also called Mambre. Madiam.652 City of one of the sons of Abraham and Cetura. Located beyond Arabia to the south in the desert of the Saracens, to the east of the Red Sea whence it was called Madiani and now is called (the territory of) Madian. Scripture calls the daughter of Iobab [Moses' father-in-law] daughter of Madian. There is a second city named thus near Arnon and Areopolis, the ruins of which are pointed out. Mōab.653 (Called) from Moab the son of Lot. City of Arabia which is now (called) Areopolis. Noted also above. The territory is also called Moab, but its city is (rightly called) Habbath Moab (i.e., The Great of Moab).

Masrēka.654 City of the king of Edom near the Gebalene. Mabsar.655 This large village (called) Mabsara remains even now in the Gebalene dependent upon Petra. Magediēl.656 It also belonged to one of the princes of Edom in the Gebalene. EXODUS Magdolos.657 Station on the journey of Israel (coming out of) from Egypt, where they stopped before (crossing) the Red Sea. Also noted in Ezechiel: From Magdolos to Syene. According to Jeremia here those Jews [fleeing the impending destruction by Babylonians] dwelled with Jeremia in Egypt. Merra.658 (Which means) "bitter." Place on the desert where the available water was bitter. Moses sweetened it by throwing in a wood. NUMBERS AND DEUTERONOMY Mnemata epithumias.659 (Memoriae, i.e., graves) of lust. Station of the children of Israel in the desert where they were destroyed because of the meat (where while eating the meat the wrath of God rose upon them). Makēlōth.660 Station of the children of Israel in the desert.

[Mathekka.661 Station of the children of Israel in the desert.] Masourouth.662 Station of the children of Israel in the desert. Maththanem.663 Now called Maschana. Located on the Arnon (about) twelve miles east of Madaba. Misōr.664 City of Og king of Basan. [However Misor means flat place or plain.] Machanarath.665 Border of Amman which is also Philadelphia. Madbaris.666 According to the Hebrews the desert is so called. [What we call the desert the Hebrews call Madbarim.] Misadai.667 "Of the sons of Iakeim." Place on the desert where Aaron died. JOSUE Makēda.668 Where Josue shut up five kings in the cave, which kings he also killed along with the king of Makeda. Given to tribe of Juda.

Now it is eight miles east of Eleutheropolis. Madōn.669 City where Iobab ruled (was king) and against whom Josue fought. Massepha.670 (In) tribe of Juda. There Jephthae dwelled. Near Kariathiareim in which the ark was once kept and where Samuel judged the people. Jeremia also notes it.

Merran.671 It is the water where they prepared for war. Now there is a village (named) Merrous twelve miles from Sebaste near Dothaeim. Mastraiphōth Maim.672 (Which for) Aquila "Mastaiphoth water." Symmachus "Mastraiphōth sea" (is interpreted). Machathi.673 City of the Ammorites beyond the Jordan and near Mt.Hermon from which the children of Israel did not expel the Machathites (were not able to expel). Marōm.674 [Josue also besieged this and captured (killed) its king. Note above Marous. Maggedo.675] Josue also besieged this and captured (killed) its king. Given to tribe of Manasse who (never) did not possess it since they did not drive out the heathen (former inhabitants). Misōr.676 (For which) Aquila and Symmachus (interpret) "level plain." City of tribe of Ruben. Separated to Levites in the Gebalene. Meddaba.677 City now in the mist of Arabia which in even now called Medaba near Essebon. (A city of Arabia today which retains its ancient name near Esebon.)

Mēphaath.678 (In) tribe of Benjamin. Another is beyond the Jordan where a garrison of (Roman) soldiers is stationed, near the desert. Maspha.679 (In) tribe of Gad. Separated to Levites. There is another Masseba (Masfa) on the northern border of Eleutheropolis. (There is still another of the tribe of Juda on the way to Jerusalem. Manaeim.680 (In) tribe of Gad. Separated to Levites in the Galaaditide. Mōlada (Moladab).681 (In) tribe of Juda or Simeon. Medebēna (Medemena).682 (In) tribe of Juda. It is now Menoeis (a city) near the city of Gaza. Noted in Isaia. Magdala.683 (In) tribe of Juda. Marēsa.684 (In) tribe of Juda. It is now deserted at the second milestone from Eleutheropolis. (Its ruins are now only two miles from Eleutheropolis.) Maōn.685 (In) tribe of Juda. East of the Daroma. Marōth.686 (In) tribe of Juda. Maddei (Maddi).687 (In) tribe of Juda. Maspha.688 (In) tribe of Benjamin. Machtrōth.689 (In) tribe of Manassa.

Marala.690 Ascent of Zebulon. Tribe of Manasse (Latin omits phrase). Masan.691 (In) tribe of Aser. Near Carmel at the sea. City separated to Levites. Meeleph (Maeleb).692 Border of Nephthai. Magdiel.693 (In tribe of) lot of Nephthai. It is now a large (small) village five mile from Dor on the road to Ptolemais. JUDGES Mosphetham (Mosfethaim).694 (For which) Aquila (interprets) "of the lot." Symmachus "midpoint" (of the vicinity). Mōre.695 Name of a hill. (More fully discussed in the book Hebrew Questions.) Mannēth.696 Where Japhte fought. There is now (shown) a village Maanith four miles from Esbon on the road to Philadelphia. Machmas.697 There is now a large village in the region of Jerusalem called Machamas (retaining the old name) at the ninth mile near hamlet of Rama. KINGS Messab.698 "Of the heathen" (enemy city) near Gaba (Gabaa). Magdōn (Magrōn).699 Where Saul stayed. Massēpha "of Moab."700 Where David came fleeing from Saul (fleeing to avoid Saul's hatred).

Masereth.701 Desert now deserted where David stayed. (Which) Aquila (interprets) "in fortress" Symmachus "in place of refuge," Theodotion "in the caves." Masbak.702 City of the

heathen (enemy), king Adrazar. Mela (i.e.) Gemela.703 (Which) Aquila and Symmachus (translate) ”valley of salt.” (We spoke of this above.) Maacha.704 Territory of king of Gesour. Mōdeeim.705 Village near Diospolis. Home of the Maccabees where their tomb is pointed out even now. (Indeed it is amazing that their remains are shown in Antioch, but our author is to be believed.) Mapsar Turou.706Aquila ”wall of Tyre.” Symmachus ”fortification of Tyre.” Masa.707 City which Solomon built. Meebra.708 (For which) Aquila (translates) ”from across.” Symmachus ”from opposite” (i.e., across or opposite). Makes.709 City of one of the chiefs of Solomon. Melō (Mello).710 City which Solomon built. (Further) Symmachus and Theodotion (translate) ”completion.” (This also is more fully discussed in the book Hebrew Questions.) Maidan.711 City which Solomon built.

Memphis.712 In Osee. City of Egypt. (Osee, Ezechiel, Jeremia the prophets mention this.) Also in Ezechiel. In Jeremia those Jews (who fled Jerusalem) with Jeremia went to Memphis. Macha.713 In Osee. (For which) Aquila and Symmachus (translate) ”the desire.” Milētos.714 City of Asia. Noted in Ezechiel. Maribōth.715 (Which Ezechiel mentions saying) ”to the waters of Maribeth,” Ezechiel. Aquila ”litigation.” Symmachus ”controversy.” Mōrathei (Morasthi).716 Home of Michea the prophet. (It is a village) east of Eleutheropolis. Masogam.717Territory of Moab according to Jeremia. [Misōr.718Territory of Moab according to Jeremia (near Jeremia). Mōphath.719Territory of Moab according to Jeremia.] Noted above Mēphaath. Maōn.Territory of Moab according to Jeremia (near Jeremia). Molchom.721 Idol of Ammon according to Jeremia (as Jeremia writes). Magedan.722 The Christ went to the region of Magedan according to Matthew and Mark also mentions Magedan. Now (the region called) Magedanē is around Gerasa.

# SECTION N

GENESIS (Five Books of Moses) Naid.723 Land where Cain dwelled. (Properly) interpreted ”restlessness,” (i.e., in motion or fluctuation). Nineve.724 City of Assyria which Assur built going from the land of Sammaar. There is now (another) city of Jews called Nineve near the Gonias (corner) of Arabia. Naaliēl.725 Near the Arnon. A station of the children of Israel. Nabau.726 (Which the Hebrews called Nebō.) Mountain above the Jordan opposite Jericho on the land Moab. There Moses died. It is pointed out even now about six miles west of Esbon (opposite the east region of Esbon). Nabōth (Nabo).727 City of the sons of Ruben in the territory of Galaad. Noted also by Isaia in the vision ”against the Moabites” and in Jeremia. There is also (a certain) man named Nabau who was of Kanath and this city was named from that Naboth. Nabau is now shown deserted eight miles south of (the city of) Hesbon.

Nageb.728 The South (is called Nageb) according to the Hebrews. Symmachus (interprets) ”south.” [It should be known that this area among the Hebrew tribes is called Nageb, Theman, and Darom, which we are able to translate as south. (Latin uses four synonyms for south quadrant; austrum (south), adricum (southwest), meridiem (south), eurum (southeast).] JOSUE Naphethdor (Nafeddor).729 Symmachus (interprets) ”Dora on the coast” (maritime). It is nine miles from Kaisareia. (Dor is today a deserted city in the ninth mile on the road from Caesarea to Ptolemaise.) Naphthō.730 A spring of water is so called. Tribe of Benjamin. Naam.731 City of the tribe of Juda. Nesib.732 (In) tribe of Juda. There is a Nasib (which is now called Nasibi) nine (seven) miles from Eleutheropolis on the road to Hebron. Nebpsan.733 (In) tribe of Juda. Naaratha.734 (In) tribe of Ephraim. There is now a village of Jews Noorath five miles from Jericho.

Napheth.735 (In) tribe of Manasse. Naalōl.736 (In tribe of) lot of Zabulon. City separated to Levites. Nakeb.737 (In tribe of) lot of Nephthali. JUDGES Neala.738 From here the heathen ”were not driven out” by Zabulon (Zabulon could not expel). Located in the Batanaca is (a village named) Neeila (Neila). Nobba (Nabe or Nobba).739 To which Gedeon went up. City separated to the priests which (afterwards we read) Saul [in a rage] destroyed. Nemra.740 City of (tribe of) Ruben in land of Galaad. There is now a large village Namara in the (region or the) Batanaea. KINGS Naniōth.741 (Place) ”in Rama.” City where David dwelled. (We spoke of this in the book Hebrew Questions.) Nachōn.742 ”Threshing floor of

Nachōn" which Aquila (interprets) "threshing floor prepared." Naphath.743 The city of one of the chiefs of Solomon. Nērigel.744 The Samaritans from Babylon (who had been brought from Babylon) built this in (the region of) Judaea.

Nazeb.745 The Hevites built this in (the land of) Judaea. Nasarach.746 Idol of Assyria. Nebēreim (Nemerim).747 Isaia (mentions this) in the vision "against the Moabites." Also Jeremia. It is now (a village called) Bennamareim north of Zoora. Nabeōth.748 Territory in Isaia. THE GOSPELS Nazareth.749 Whence the Christ was called a Nazorite (Our Lord and Savior was called). Formerly (as a taunt were called) the Nazarenes are now the Christians. It is even now in Galilee (a village) opposite Legeōn fifteen miles to the east near Mt.Thabor (named Nazara). Naein (Naim).750 Village (city) in which the son of the widow was raised from the dead (The Lord raised). It is today twelve (two) miles south of (Mount) Thabor near Aendor.

# SECTION X

JOSHUE Xil.751 (In) tribe of Juda.

# SECTION O

GENESIS Orech.752 City of King Nebrod (Nemrod) in Babylon. Our of the Chaldees.753 Where ”Arran died” the brother of Abraham. Where also Josephus reports his tomb is even ”now pointed out.” [Of this also we have looked into and have spoken in the book Hebrew Questions.] Oulammaous.754 The Hebrew has Louza. This is called also both Louza and Bethel. Noted above. There is (shown) another Oullama twelve miles east of Diocaesarea. [Olibama.755 City of the princes of Edom.] Odollam.756 Noted above also. Isaia mentions it. EXODUS Othom (Othon).757 The second station where those (the children of Israel) coming from Egypt came from Sokchōth ”near the desert.” JOSUE Opher.758 Josue besieged this and captures (killed) its king. Oolei.759 City (in tribe of) of lot of Aser. Ophra.760 Orad Ophra up to (the land of) Saul. [Here we read through O the short letter, later we record the long vowel.] Ous.761 Home of Job. In the territory of Ausitide. One of the sons of Esau is also called thus. [Of which we spoke in the book Hebrew Questions.]

# SECTION P

THE PENTATEUCH Petra.762 City in the land of Edom in Arabia which is called Iechthoel. This is also called Rekem by the Assyrians (Syrians).

# SECTION R

THE PENTATEUCH Roōbōth.763 City of Assyria which Assur built going from the land of Sennaar. [Of this also we have spoken fully in the book Hebrew Questions.] Roōbōth.764 Another City which is "by the river" which was the home of the king of Idumea. Now there is a fortress in the Gebalene (and a large village called by this name). Ramesse.765 City which the children of Israel built in Egypt. The whole territory was formerly called this. In it Jacob dwelled with his children. Roōb.766 Through which came (crossed) the spies with Josue (son of Nun). There is a village (today called) Roōb four miles from Scythopolis. Separated to the Levites. Raphaka.767 Station of the children of Israel in the desert. Raphidim.768 Place in the desert beside Mt.Horeb where the water flowed "from the rock" in Mt.Horeb. The place is called "Temptation." There Josue also fought Amalek near Pharan. Ratima.769 Station of the children of Israel in the desert.

Remmen Phares.770 Station of the children of Israel. Ressa.771 Station of the children of Israel. Ramōth.772 City (in) the tribe of Gad. Priestly and refuge, in the (land of) Galaaditide. It is now (a village) fifteen miles west (against the east) of Philadelphia. Rekem.773 It is also Petra, city of Arabia, "whose ruler Rocom the children of Israel killed. It is said he was also king of Madiam. JOSUE Remmōn.774 (In) tribe of Simeon or Juda. Now Remmōn is a village near Jerusalem, fifteen miles to the north. Rōgēl.775 Spring is called this. In lot (tribe) of Benjamin. Rama.776 (In) tribe of Benjamin. City of Saul. Seven (six) miles north of Jerusalem opposite Bethel. Jeremia mentioned it. Rekēm.777 (In) tribe of Benjamin. Remmōn.778 Rock Remmon. (In tribe of) lot of Simeon or Zabulon. [Rabbōth.779 (In tribe of) lot of Issachar. There is now another village Robbo in the region of Eleutheropolis to the east.

Rethōm.780] (In tribe of) lot of Issachar. Roōb.781 (In tribe of) lot of Aser. [City separated to the Levites. Rama.782 (In tribe of) lot of Aser.] "Up to the fortress city of Tyre." Rama.783 (In tribe of) lot of Nephthali. [Some of the names of the villages are assigned to different tribes because with us we see only one name to pronounce, when among the Hebrews they are written with various letters.] [Rekkath.784 (In tribe of); lot of Nephthali.] Rouma (Arima also).785 Where "Abimelech sat" as in Judges. Now it is called Remphis (Remthis) in the region of Diospolis which is called by many Arimathaia. KINGS Remmōth.786 Where David sent "the spoils." Rachel.787 Where David sent "the spoils." Remmōth Galaad.788

Now there is a village in Perea (beside the Jordan) beside the river Jobok. Noted also above. Rabbath.789 City of the king of Ammon which is (now) Philadelphia. Jeremia also mentions it.

Raōs (Roos).790 David came here (crossed through). Aquila and Symmachus (interpret) "the top" (the vault). Rogellein.791 Home of Bersellein the Galladi. Raphaein (Raphaeim).792 Valley of the heathen (Allofylus). North of Jerusalem. Remman.793 City of the king of Syria near Damascus. Reth.794 Asa conquered this. Rathem.795 (Which for) Aquilla (is interpreted) "juniper tree" and Symmachus "shelter" (shady place). Remmōn.796 Isaia (mentioned this) in the vision "Against the Moabites." Raseph.797 City of Syria. Rapheth.798 City "in the territory of Thaimon" (Theman) of Assyria. In Isaia (it is written). Rebla.799 In the land of Aimath where (victorious) Pharaoh led away Ioachaz (to Egypt). Remma.800 Mountain in Isaia. (For which Aquila (interprets) "Mt.Ermona" (Emmona), Symmachus "in Armenia." There is a village Remmous (Remmus) in Daroma. (Further) in the (book) of Kings Remman is the home of the idol of the Damascenes. Reblatha.801 Territory (or city) of Babylon (which they now call Antioch). Ramade (Ramale).802 (For which) Aquila (interprets) "be lifted up." (Written) in Zacharia. There is also (another place) Rama of Benjamin (in the tribe of) around Bethlehem where "a voice is heard in Rama." (Of this we have fully spoken in the book Hebrew Questions.)

Rinokoroura.803 Isaia. City of Egypt. [You should know that this word is not found in the Hebrew books but has been added by the translators of the Septuagint at the noted place.]

# SECTION S

[What we have said in the book on Interpretation of Hebrew Names, even now in the heading of the letter S we see that among the Hebrews there are three S's: Samech, Sade and Sin. Yet these are pronounced as one sound among the Greek and Latin which in the Hebrew language are differentiated. So it is that each name appears to us to sound differently, and further each has another letter. Not only from one but from three letters places and cities and villages are described.] 804 GENESIS Sidōn.805 Famous Phoenician city. Formerly the northern boundary of the Chanaanites. Later of Judaea. Given by lot (to tribe of Aser) of Israel. Tribe of Aser fought to possess it but the tribe of Aser' "did not drive out the heathen" (were not able to drive out the enemy) Scripture affirms. Sennaar.806 Plain of Babylon where the Tower was built. From which "Assur went out and built Nineve." Josephus mentions it saying in the first book of Antiquities, "And as concerning the plain called Senaar in the region of Babylon, Hestiaeus speaks as follows, 'Now the priests who escaped took the sacred vessels of Zeus Enyalius (war like) and came to Sanaar in Babylonia.'"

Suchem (Sikima) (Salēm).807 City of Jacob now deserted. The place is pointed out in the suburb of Neapolis. There (near) the tomb of Joseph is pointed out near by. Abimelech came down on it (Latin omits phrase) "And sowed it with salt" as in (the book of) Judges. (Afterwards) Jeroboam rebuilt it according to Kings. Located on the border of the (tribe of) lot of Ephraim. One of the sons of Emmōr is called Suchem from which the place is called. There is also another Suchem in the mountain of Ephraim, a city of refuge. Sennaar.808 Home of Amarphal who fought against (the king of) Sodom. Sodoma.809 City of wicked men which was completely destroyed (divine fire consumed) near the Dead Sea. Sebōeim.810 City of the wicked near Sodom which was completely destroyed (disappeared in eternal ashes). Sōpheira.811 "Mountain of the East" in India. The sons of Iektan son of Eber dwelled near it as Josephus affirms, "Those from the river Kōphēn inhabited parts of India and of the adjacent country of Sēria." Here also the ships of Solomon carried cargo for three years' journey.

Soora.812 City near Sodom also called Sigor and Zoora. (Of which we spoke above.) Sauē.813 Ancient city in which the Ammorites dwelled beyond Sodom, which Chodollagomar destroyed. Sēeir.814 Mountain of the land of Edom where Easu dwelled in the (region of) Gebalene. It is named after him for he was fully covered with hair (he was hairy and

bristly) and ”being covered with hair” is the interpretation of Sēeir. (Seeir means hairy and so gets its name.) Scripture also says that before Esau, the Chorraites dwelled in the place called Seeir and were destroyed by Chodollagomor. Isaia also mentioned Seeir in the vision ”of the Idumeans.” Salēm.815 City of Sikimōn as Scripture affirms. Another village [is shown up to the present day near Jerusalem, to the west, by this same name. In the eighth mile toward Scythopolis in the plain there is a village Salumias. Josephus affirms the true Salem to be that in which Melchisedec ruled which later is called Solyma and finally gets the name Jerusalem.]

Sour.816 [Where the angel came to Sarai’s maid Agar between Kades and Barad. The desert of Sur extends up to the Red Sea which goes around the border of Egypt. Further Kades is the desert beyond the city Petra. But Scripture notes the desert of Kades extends beyond Egypt to which the Hebrews first came after crossing the Red Sea.] Sēgōr.817 [Which is also Sala and Zoara, one of the five cities of Sodom. By the prayer of Lot was saved from fire.] Up to now it is still pointed out, Isaia mentions it in the vision ”Against the Moabites.” (As we have spoken above.) Skēnai (Scenae).818 (i.e., tabernacle.) Where Jacob dwelled after coming from Mesopotamia. [Which in the Hebrew language is called Socchoth.] EXODUS Sokchōth.819 First station of the children of Israel in the desert before (crossing) the Red Sea (after) coming out of Egypt. Sin.820 Desert extending between the Red Sea and the desert of Sina. From Sin they came into Raphidin, from there ”into the desert of Sina” near Mt.Sina where Moses received (the tables of) the law. This desert the Hebrew Scriptures call Kades, but this is not in (the interpretation of) the Septuagint.

NUMBERS AND DEUTERONOMY Selmona.821 Station [of the children of Israel in the desert. Saphar.822Mt.Saphar. Station] of the children of Israel in the desert. Sattein (Sattim).823 Where ”the degraded people fornicated with the daughters of Moab” near Mt.Phagōr. From here Josue sent those to spy out Jericho. Sabama.824 City of Moab in (land of) Galaad which the tribe of Ruben received. Isaia also mentions this in the vision ”Against the Moabites.” Selcha.825 City of King Og in the (region of) the Basanitide. Senna.826 Border of Judaea which is now (a hamlet) Magdalsenna [which means tower of Sena] eight (seven) miles north of Jericho. Sephama.827 Border of Judaea to the east. [Sadada.828 Border of Judaea.] JOSUE Somerōn.829 Josue besieged this and captured (killed) its king. This is said to be (now called) Sebaste now a city of Palestine (where relics of Saint John the Baptist are kept). It is said in Kings that Zambri, king of Israel, bought ”the Mountain of Semeron from one Semel” and he built on it (its top) a city and named it Sameron after Semel (from the name of its owner he called it Serneron).

Sēeira.830 Josue also besieged this. Selcha.831 City in the Basanitide. Siōr.832 Which was opposite Egypt. There is (today shown) a village Sior between Jerusalem and Eleutheropolis. (In) tribe of Juda. [Of which there is full discussion in the book Hebrew Questions.] Saorth.833 (In) tribe of Ruben, above the Jordan. [Sachoth.834 (In) tribe of Gad, above the Jordan.] Saphōn.835 (In) tribe of Gad, above the Jordan. Sachōron.836 (In) tribe of Juda. [Sama (Samen).837 (In) tribe of Juda.] Soual.838 (In) tribe of Juda or Simeon. Sikelag

(Secelec).839 Agchous (Anchus) (king of the heathen) gave this over to (the people) of David. Tribe of (lot of) Juda or Simeon in the Daroma. Sansana.840 (In) tribe of Juda. Saleei.841 (In) the tribe of Juda. Saraa.842 Village in the boundary of Eleutheropolis, (about) ten miles north on the road to Nicopolis. (In) tribe of Dan or Juda. Sokchō.843 (Today there are) two villages nine miles from Eleutheropolis on the road (highway) to Jerusalem. The upper (one in the Mountains) and the lower (the other in the plain) are named Sokchōth. (In) tribe of Juda.

Saraein.844 (In) tribe of Juda. Sennaan (Senam).845 (In) tribe of Juda. Sapheir.846 Village in the mountains which is (located) between Eleutheropolis and Askalon. (In) tribe of Juda. Sokchō.847 Noted also above Sokcho (is spoken of also above). It is said (also) the Samaritans from Babylon (who were brought from Babylon) founded it (the village). Skacha.848 (In) tribe of Juda. Selo.849 (In) tribe of Ephraim. In this the ark (of the testament and the tabernacle of the Lord remained) was first kept up to the time of Samuel. It is twelve (ten) miles from Neapolis in the Akrabattine. One of the sons of the patriarch Juda was called Selon (we read). Suchem (Sechem).850 (In) tribe of Manasse. City of priests and refuge in the Mountains of Ephraim where the bones of Joseph are buried. Noted also above Suchem (of which we spoke above). Sama.851 (i.e.,) Spring of Sama. (Sames) (in) tribe of Benjamin. (For which) Aquila (interprets) "spring or the sun."

Semreim.852 (In) tribe of Benjamin. Sela.853 (In) tribe of Benjamin. Sabe (Sabēe).854 (In) tribe of Simeon. Sarith (Sarid).855 Border of Zabulon. Sams.856 (For which) Symmachus and Theodotion (interpret) "sun." Semerōn.857Lot or (in tribe of) Zabulon. Sounēm (Sunem).858 Lot of (in tribe of) Issachar. There now is a village Soulēm (shown) five miles south of Mt.Thabor. Sion (Seon or Soen).859 Lot of (in tribe of) Issachar. Now (there is shown a village) is beside Mt.Thabor. Sasima.860 Border of Issachar. Sior.861 Lot of (in tribe of) Aser. Sennanein.862 Oak. (Belonging to) border of Naphthali. Sorek (Sorec).863 Lot of (in tribe of) Dan. Samson was there (we read) near Esthaol [of which we have spoken above]. Sames.864 Lot of (in tribe of) Dan. Noted above. [Which was mentioned above under the name of] Bethsamus. Salabein (Salabeim).865 Lot of (in tribe of) Dan. But there is now another (large) village (shown) in the border of Sebastē called Salaba.

Sepheth.866 (Place) of the Chanaanites. JUDGES Seirōtha.867 Where Aod fled (the judge fled). Noted above also Seeira (we spoke about above). Sour Oreb.868 (Which) Aquila (interprets) "Rook of Oreb." Selmon.869 Mountain on which Abimelech went fighting Sikima. Sephina.870 (Which for) Aquila and Symmachus (is interpreted) "north." Sōrēch.871 (Name of) wadi. Home of Balila wife of Samson. It is (today) the village called Sōrēch (Cafarsorch) north of Eleutheropolis near (the hamlet) Saraa the home of Samson. KINGS Sōpheim.872 In Mt. Ephraim (in neighborhood) of Armathaim. Salisa.873 Through which Saul went. [Senna.874 Name or a rook. Saaleim.875 (Village) through which Saul went.] A village of the region of Eleutheropolis seven miles to the west. Seiph (Sthif).876 Where Saul met Samuel. Sabeim.877 Where Saul fought. Sōnam.878 Home of the [woman] Somanite. There is a village (today) called Sanim on the border of Sabastē in the Akrabattinē.

Saphamōth.879 Where David sent. Seeira.880 (Name of) well (at which) Joab turned away (back) Abner (the chief of the army).

Souba.881 Whose king David defeated. Sarthan.882 Below (at the foot of) Iezrael. Sōpheira (Soupheir).883 Where Solomon's ships went. Noted above (of which we spoke above). Mountain in the east (region) of India. Serōra.884 City on the way to Edom. Saba.885 Royal city of the Aithiopians which Josephus affirms Cambuse (the queen) named Meroen from the name or her own sister. Sela.886 Where Joas was beaten. Sephpharouem (Saffaruaim).887 From here the Assyrians moved to another place (transmigrating) to live in Samaria, from whom (arose the beginnings of the) are the Samaritan nation. Isaia mentions it. Sademoth.888 Where Josias (the king) burned (the images of) the idols. Sarepta.889 Famous village (little city) of Sidon (Sidonians on the highway) where Elias (once) "dwelled. Sarōn.890 (Which) Isaia (mentions saying), "Sarōn became a swamp" and the territory from Mt.Thabor to Lake Tiberias is now called Sarōnas. There is another Saronas, the region from Caesarea to Joppa. (All the land from Caesarea Palestine to the city of Joppa is called Saronas.)

Sephela.891 (As written) in Isaia. (For which) Aquila (interprets) "plain," Symmachus "valley." Even now it is called Sephela. It is all the region (fields and plains) around Eleutheropolis to the north and the west. Sennaar.892 In Micheae. (For which) Aquila (interprets) "Sannaan," Symmachus "flourishing" (fertile). (Michea the prophet mentions this.) Sedrach.893 Land or Damascus. (We read) in Zacharia. Siōn.894 Mountain (in the city) of Jerusalem. Samareia (Samaria).895 Royal city of Israel. Now (it is called) Sebastē. Also the region around it. [Receives its name from that city.] Sor (Tyre).896 Phoenician metropolis. Lot of (in tribe of) Naphthali. Soēne.897 City of Thebes. In Ezechiel (as Ezechiel writes). Sais.898 City of Egypt. [Ezechiel mentions it. District of Saites also.] Sadala.899 Border of Judaea as in Ezechiel (as Ezechiel writes). Sabareim.900 "On the border between Damascus and Aimath" as in Ezechiel (as Ezechiel writes). Salisa.901 (For which) Aquila (interprets) "three years." As in Jeremia. (Jeremia mentions this.)

Suchar.902 Before Neapolis near the field which Jacob gave to Joseph his son. In it the Christ (our Savior) according to John conversed with the Samaritan (woman) at the well. It is even now pointed out (where a church is now built).

# SECTION T

GENESIS Tigris.903 The river going out east from Paradise, according to Scripture, ”over against Assyria” (after many turns) flowing ”into the Red Sea” as Josephus affirms. It is called by the nickname Tigris because of the violence resembling that of the like-named animal. (Properly called by this name because the excessively swift current is like the quickness of the animal.) Terebinthos in Sikemon.904 Under which Jacob hid ”strange gods” (idols) near Neapolis. JOSUE Tina.905 (In) tribe of Juda. Telem.906 (In) tribe of Juda. Tessem.907 (In) tribe of Juda. Turos.908 (In) tribe of Nephthali. JUDGES Tabath.909 Where they fought against the Midianites. Tōb.910 Land where Jephte dwelled. Tapheth (Tofeth).911 ”In the valley of the sons of Ennom” where the people committed idolatry (worshiped pagan idols), (is a place) in the suburbs of Jerusalem. Tanis.912 City of Egypt. (As) in Isaia and Ezechiel. Taphnas.913 City of Egypt. In Osee and Ezechiel and Jeremia. There the Jews who fled to Egypt with Jeremia [for fear of the Babylonians] dwelled.

THE GOSPELS Trachonitis territory or Itouraia.914 Of which Philip was tetrarch according to the Gospel of Luke. Noted above (we spoke of it above). It is extending from Bostra in the southern desert up to Damascus. (Beyond Bostra city of Arabia in the southern desert almost up to Damascus.) [We read this with the simple letter but truly that which follows is not from Teth but from Tau, i.e., for which the Greek Theta is written we must read with aspiration.] Note: in the Latin Manuscripts TH now follows.915

# SECTION PH

GENESIS Pheisōn (Fison).916 Interpreted ”multitude.” It is the river the Greeks (we) called (call) Ganges which flowing from Paradise to (going through the regions at) India flows out into the sea. (Scripture) also said it encircles ”all the land of Hevila where gold and rubies and (precious) emeralds (are produced).” Pharan.917 (Now) a city beyond Arabia adjoining the desert of the Saracens [who wander in the desert] through which the children or Israel went moving (camp) from Sinai. Located (we say) beyond Arabia on the south, three days journey to the east of Aila (in the desert Pharan) where Scripture affirms Ismael dwelled, whence the Ishmaelites [who are not the Saracens]. It is said (we read) also that (king) Chodollagomor cut to pieces those in ”Pharan which is in the desert.” Pulistieim.918 Now called Askalon and the famous territory of Palestine around it. Phrear.919 (Well) of the oath. Which Abraham dug where he swore an oath. It is now called Bērosaba in the (region) of the Geraritike (of which we spoke above).

Phrear.920 (Well) of vision. On the desert where Isaak dwelled. Phrear.921 (Well) of judgments. Up to the present time there is a village in the Geraritike called (by name) Berdan (which means in Latin ”well of judgments”). Phrear.922 (Well) of Oath. Where Isaac and Abimelech swore. It is called the city of Isaac. There are also many other and different wells in (Holy) Scripture which are even now pointed out in the (region of) Geraritike and near Askalon. Phanouēl.923 Where after an all-night of wrestling Jacob’s (Jacob merited the name Israel) name was changed to Israel near the Wadi Iabok, which in Hebrew is called [Fanuel, i.e., ”face of God” because he saw god there]. Phogōr (Fogo).924 City of (king) Adad in the (region of) Geralitike. Phinōn.925 Station of the children of Israel in the desert, which was (one of) a city of the princes of Edom. It is Phainon where there are copper mines between the city of Petra and Zoara. [Now a village Phainon in the desert where copper is mined by condemned prisoners between the city of Petra and Zoara of which we spoke above.]

EXODUS Phithōm.926 City in Egypt which the children of Israel built. NUMBERS AND DEUTERONOMY Pharagx.927 Botrous. Ravine of the cluster where the spies got fruit as proof of the land. It is said to be Gophna interpreted ”vine” fifteen miles from Jerusalem on the road going up to Neapolis. The report they swear is true. (This entry is not in the Latin) Phin.928 Station of the children of Israel in the desert. Pharagx Zare.929 Ravine Zared.

Section of the desert. (This entry is not in the Latin.) Phear.930 Well in the desert. Where the people were. (This entry is not in the Latin.) Phathoura.931 City beyond Mesopotamia where Balaam (the soothsayer) came from. Located near Eleutheropolis there is another village (named Phathoura) on the road to Gaza. Phogōr (Bēthphogōr).932 Mountain in Moab to which (king) Balak led Balaam (the Soothsayer). Located above the place now called Libiados (Livias). There is another (village) Phogōr near Bethlehem (which is now called Faora).

Phasga.933 City of the Amorrites. It is also a mountain to the east of Phasga. Aquila (interprets) ”tomb” (quarry) and the Septuagint ”of the tomb” (in a quarried place). JUDGES [Phanouel.934 City which Jeroboam built.] Phanouēl.935 Tower which Gedeon destroyed. One of the sons of ōr is called Phanouēl. [Phraathōn.936 Home of Abdon judge of Israel ”in the mountain of Amalek.”] KINGS Pharagx Ennom.937 Ravine Ennon. Ge Ennom in Hebrew. Therefore some affirm this to be Gebenna near Jerusalem. It is said to be the name of the Ravine of Josephat. (This entry is not in the Latin.) Phelmoni Almoni.938Aquila ”so and so” or ”a certain.” Symmachus ”such a place.” Theodotion ”to a certain (place)” Elmoni (of which there is a full discussion in the book Hebrew Questions). Phogō.939 City of the king of Edom. Pharphar.940River of Damascus. Phathori.941Territory of Egypt as in Ezechiel and Jeremia where the Jews (having fled) dwelled.

# SECTION X

GENESIS Chalannē.942 City of King Nebrod (Nemrod) in Babylon. Noted in Isaia (saying) ”Chalanne where the tower was built.” Chalak.943 City of Assyria which Assur built coming from the land of Sennaar. Charran.944 There is even now in Mesopotamia (beyond Edessa) a city called Karra. [Where the Roman soldiers were defeated and Grassus, their leader, was captured.] Chebrōn.945 Formerly called Arbok. (Arbe for which the Greek wrongly has Arbok.) Founded seven years before Tanis of Egypt. Noted above and described. Was the royal city of the Enakim. [Who we must believe were strong and gigantic.] Chōba.946 ”It is left (north) of Damascus.” There is a village Choba now in that region where Hebrews believing on the Christ [and keeping all the commandments of the Torah] are called Ebionites. [Against such doctrines Paul the apostle wrote to the Galatians.] Chabratha.947Aquila (interprets) ”by the road” (i.e., near the road) going to Ephratha of Bethleem where Rachel died bearing Benjamin. [We have seen this word above and we spoke of it in the book Hebrew Questions.]

Chasbi.948 Where the wife of Juda bore a son. A deserted place (ruin) is now pointed out in the region of Eleutheropolis near Odollam. [This is fully discussed in the book Hebrew Questions.] NUMBERS AND DEUTERONOMY Chōrēb.949Mountain of God in the territory of Moab. Near Mt.Sinai beyond Arabia in the desert [Where the mountain and the desert or the Saracens called Faran meet. It seems to me that the two names are for the same mountain which is now called Sinai and now Choreb.] Charada.950 Station of the children of Israel. Chenereth.951 Sea. Border of Judaea. Lot of (tribe of) Nephthali. [But the town which later in honor of Tiberius Caesar, Herod the King of Judaea restored and called Tiberias first bore this name.] JOSUE Chepheira.952 City (village) of Gabaōn (of the city of Gabaon). (In) tribe of Benjamin. Chasalōn.953 Tribe of Benjamin on the border of Jerusalem. A (very) large village.

Chsil.954 (In) tribe of Juda. Chaphtheis.955 (In) tribe of Juda. Chermel.956 Tribe of Juda. Large city Chermel in the Daroma (Latin omits these two phrases). Home of Nabal (the Canaanite). Near Chebrōn (of which we spoke above) to the south. A guard of soldiers is stationed there. (Latin omits the last two sentences.) Chabōn.957 (In) tribe of Juda. Cheilōn.958 (In) tribe of Juda. Chephrei.959 (In) tribe of Benjamin. Cheselath Thabor.960 Lot of (in tribe of) Zabulon. KINGS Chettieim.961 Land of the Chittites or (is said to be)

Cyprus. Whence the city Louza was founded. (There is also now a city of Cyprus called Cititium.) Charrei.962 (To this place) where Joab pursued Sabee (who was stirring up a revolution). Chomarreim.963 Where Josias put to flames (burned) the idols (images). Chalannē.964 "Where the tower was built" according to Isaia. Noted above (as we spoke above). Charran.965 City of Assyria around Thaiman (region) according to Isaia.

Chaselath tou Thabōr.966 Border of Zabulon. Noted above Chessalous (we spoke of it above under the name Chsalus). Chōbal.967 Border of Aser. Chalab.968 "Aser did not drive out" the heathen (former inhabitants) from here. Chorra.969 Wadi across the Jordan [in which Elias hid in the region of the same river]. Chōtha.970Territory of Assyria. Chōbar.971River of Assyria as in Ezechiel. Charchamus.972 City beside the river Euphrates. Chamōam.973 Village near Bethlehem. Chelōn (Elōn).974 City of Moab as in Jeremia. Chamōs.975 Idol of Moab. Chōrazein.976 Village (city) of Galilee over which the Christ suffered [wept and wailed at unbelief] according to the Gospel. Now deserted two miles from Capharnaoum. Cheimarrous Kedrōn.977 (i.e., Wadi) before Jerusalem (of which we spoke above between the Mt. of Olives and Jerusalem) where the Christ (Lord and Savior) was handed over as the Gospel of John affirms.

# SECTION O

THE PENTATEUCH ōn.978 ”Which is Heliopolis” (i.e., city of the sun) city in Egypt. The children of Israel built this according to the interpretation of the Septuagint. But more correctly the Hebrew (books) did not hold this since it existed (was built) before the coming of the children of Israel (before Jacob came into Egypt). (Petefrem) the father of Asennek was priest here. ōr.979 Mountain on which Aaron died near the city of Petra. There is now pointed out the rock which flowed for Moses (which Moses struck and gave water to the people). ōbōth.980 Station of the children of Israel in the desert. JOSUE and KINGS Osa.981 (In tribe of) lot of Aser. Oram.982 (In tribe of) lot of Nephthali. Opheir.983 Where gold was brought by Solomon as (we read) in (the book of) Kings. One of the descendants of Eber was named Oupheir whose sons (coming) ”from the river Kōphenos in inhabited India and the nearby Syrias” (from the river Kophene dwelled in the region of India called Ieria) according to Josephus. (I believe) this region is properly named from him.

Ôn.984 City of Samaria. The Hebrew had (written) Aun. Aquila and Symmachus (interpret) ”useless.” Theodotion ”unjust.” ōlō.985 City of priests. ōronaeim.986 City of Moab in Jeremia (as Jeremia has written). This text was transcribed by Noel Wolf, 2005. All material on this page is in the public domain - copy freely.

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