

- ⁹⁶ Variant ms for 'city of Persis'.
- ⁹⁷ So text which reads *emeris e* (for five days); see above Ch. 4, note 8.
- ⁹⁸ Source has the god Amon give him this advice in a nocturnal dream.
- ⁹⁹ Romance II,14.
- ¹⁰⁰ *Satrapan*.
- ¹⁰¹ Greek accusative form of Eumilos; author uses the accusative form either through the influence of his source or through the Greek-speaking Jewish tradition of rendering names in the accusative; cf. D. Flusser, "Author of the Book *Yosippon*," *Zion* 18, p. 109, note 3.
- ¹⁰² Greek has *epi ton Straggan potamon*; the river called Stanga. Here too the author uses the accusative form (see previous note). The author also adds the prefix 'I' as was customary in the *Talmud* which reflects demotic Greek usage.
- ¹⁰³ Not in sources.
- ¹⁰⁴ Following Romance II,14.
- ¹⁰⁵ Source does not identify provenance.
- ¹⁰⁶ Following Romance II,13.
- ¹⁰⁷ Romance II,14.
- ¹⁰⁸ Source has one stade.
- ¹⁰⁹ Source has 'to the gates of Persidos' (i.e., Persis); possibly the error was already in the author's ms; see above note 3.
- ¹¹⁰ Following the version in *Yosippon*.
- ¹¹¹ Renders *asthene echein ten psychychen*.
- ¹¹² Renders *meta thrasous*.
- ¹¹³ Scene follows Romance II,15.
- ¹¹⁴ Source has *daida* (a torch). This is vocalized in the text which means either the author or his Greek-speaking copyist vocalized this transliteration according to the medieval pronunciation since neither could translate this word; hence he added 'olive branch' following *Mishnah, Rosh ha-shanah* II,3 even though he did not understand the mishnaic usage.
- ¹¹⁵ See above note 9.
- ¹¹⁶ Not in sources.
- ¹¹⁷ Greek has *oligon*.
- ¹¹⁸ Romance II,16.
- ¹¹⁹ Romance II,16.
- ¹²⁰ Greek has *Boukephalon* but vocalized in Hebrew which indicates that the author's ms had *Boukaiphalon*. The horse was called *Boukephalos*, but was written in the accusative case; see above note 8.
- ¹²¹ Author translates the name literally: *bous kephalos*; see below Ch. 7.
- ¹²² Greek has *to allo plethos* which recalls the Hebrew *plitah*.
- ¹²³ Greek *erpase*.
- ¹²⁴ Romance II,17.
- ¹²⁵ Not in sources.

Constantinople printings have '*shilona* and these are *bene yonah*'. This then is a diminutive of the word *frosc* (frog), i.e., *froscein*. Apparently then we have a Lombard dialect which the author learned from his contemporary Italian. Since we cannot prove this, our identification is but a supposition.

- 158 Greek has *ho de arpasas auten kai dromaios tauten katesthien*.
- 159 Romance has 300 or 400.
- 160 Romance II,36.
- 161 Greek has *exeleipon oste me phaneisthai olos*.
- 162 The word for sap (*ziah*), is a Hebrew medical term in Asaf the Physician and Shabbetai Donnolo. Also it appears in Syriac, but there it renders the Greek *idros*. There is thus no indication whether the term *ziah* comes to the Hebrew via the Greek or Syriac.
- 163 Hebrew for Greek *strakten*.
- 164 Greek has *dakrya de eichon os Persiken strakten*.
- 165 Follows the Greek literally.
- 166 Follows the Greek literally.
- 167 Greek has *drakontes*.
- 168 Literal translation of the Greek.
- 169 Greek has *en hydati psychro pegaino*.
- 170 Greek has birds; the Syriac also has roosters and the Aramaic of the *Talmud* as well.
- 171 Romance II,37.
- 172 Source has six legs.
- 173 Renders Greek *eis ammode tina topon*.
- 174 Greek *onagros*; Hebrew *arod* from Job 39,5; Septuagint has *onos agrios*.
- 175 Source has 20 cubits.
- 176 Thus in the Armenian and Syriac translations.
- 177 Follows the Greek.
- 178 Greek has *ichthyophagoi*.
- 179 Renders Greek *hydna* and may reflect local dialect; see above Ch. 1, note 1 reference to Alexandros.
- 180 Source has 20.
- 181 Also in the Armenian translation.
- 182 Romance II,38.
- 183 Variation of the Greek: *ekouen lalias anthropon hellenikon dialekto lalounton*.
- 184 Plural in Greek.
- 185 Cf. Exodus 14,27.
- 186 Same number in Armenian translation.
- 187 Romance II,39.
- 188 Transliterates Greek *makaroi* meaning 'blessed'; cf. introduction. Flusser suggests this means 'spirits of the dead'.

- 189 This identification is based on the medieval legend that the angel of death has no effect on the descendents of Yonadav ben Rechab who are eternal; cf. L. Ginzberg, *The Legends of the Jews*, V, 95 and the source in Jeremiah 35,19.
- 190 As with the Armenian translation, so the Hebrew skips over the end of this chapter and the beginning of the next. Each follows a similar Greek ms which left out II,39 - II,40.
- 191 Romance II,40.
- 192 Follows Greek.
- 193 I.e., the Isles of the Blessed of Greek legend; this phrase is not in the versions of the Romance.
- 194 Renders Greek *Syntromos de genomenos Alexandros*.
- 195 Follows source.
- 196 Also in Armenian version.

Notes to Ch. 7

- 197 Romance III,2.
- 198 Romance III,3.
- 199 Renders *kai pleistous elephantas*; the Hebrew translator did not remember the Hebrew word for elephant, *pil*.
- 200 Source has 'who fought together with the Indians'.
- 201 Source has 'in the Praisikian city'.
- 202 Greek has *pos echei Alexandros*'; perhaps the writer's ms had *pos prattei Alexandros*.
- 203 Renders Greek *chalkeous andriantas*.
- 204 The translator or his ms unites two versions: *ta stomata* (mouths) and *ta somata* (bodies).
- 205 See above Ch. 5, note 27.
- 206 Romance III,4.
- 207 Renders Greek *upo ton boubona*.

Notes to Ch. 8

- 208 Romance III,5
- 209 Greek has *pros Oxydrakas*.
- 210 Greek accusative of *gymnosophistai* (naked sages).
- 211 Greek has *eis kalybas kai eis katagaia katamenontes*.
- 212 Greek has *meta grammaton*.
- 213 Greek has *ouden onese*.
- 214 Greek has *soi gar epetai polemein, emin de philosophein*.
- 215 Romance III,6.
- 216 Greek has *os poimnia probaton nemomena*.
- 217 Greek has *Taphous ouk echete*.
- 218 Renders Greek *chorema*.
- 219 'Poor' is not in any of the variants.

- 220 'Rich' is not in any of the variants.
 221 Greek has *panourgoteron*.
 222 Cf. I Esdras IV,40; *Yosippon* Ch. 6 (middle) last lines of Zerubabel's riddle.
 223 Greek has *thelazi de gyne proton didousa to paide ton euonymon maston*.
 224 Greek has *to tes arches skeptron*.
 225 Greek has *athanasian*.
 226 Greek has *Tauten ego ouk echo exousian*.
 227 From here to the end of Ch. 9 the text is from *Yosippon* since one page is lacking in the Parma ms.
 228 Greek has *tauta ek tes anothen pronoias dioikountai*.
 229 Permission and authority (notes 20 and 21) render the Hebrew *reshut*; Greek has here *ouk energeitai anthropos ei me ek tes anothen pronoias*.
 230 Greek has *k'ago de pausasthai thelo tou polemein, all' ouk ea me o tes gnomes mou despotes*.

Notes to Ch. 9

- 231 Romance III,17.
 232 Greek has *eis ten Prasiaken polin*.
 233 Greek has *euomen...thelyomorphous ichthyophagous anthropous*.
 234 Source actually has them speaking a barbarian language.
 235 Greek has *pany archaiou basileos taphos*.
 236 Greek has *katalipontes*.
 237 Hebrew *kanim*; Greek *kalamoi*.
 238 I.e., river horses; Hebrew drops the aspirate which is characteristic of spoken Greek. Greek Jews generally could not articulate h or het, and this is reflected in their transliterations of Greek.
 239 Variants have other figures.
 240 Greek has *skorpioi pechyaioi*.
 241 Greek has *kerastai* which the author took as an adjective.
 242 Greek has *rinokerontes*.
 243 See above Ch. 7, note 3.
 244 Hebrew *sheratzim* renders Greek *ta erpeta*.
 245 Source has 1000.
 246 Greek has *nykterides*.
 247 Greek has *nyktikorakes*.
 248 Greek has *eis ten Prasiakin gen*; author's ms was corrupt.
 249 Source has sixth hour.
 250 See above note 18.
 251 Greek has *echomen soi deixai ti paradoxan axion sou*.
 252 Renders Greek *anthropisti*.
 253 Greek accusative case; Shabbatai Donnolo also speaks of this in his *Book of Remedies*.

- 254 Hebrew *da'at* renders Greek *logismos*.
 255 *Yosippon* has here *mot mot emah hoshekh*. The text is corrupt in the Greek versions and their translations, including our author's. MS A has *mouthou emausai*; the Armenian translator's text had *mouthouam auousa*; our Hebrew translator's text likely had *mouthou ema ousa*. Ausfeld (Ch. 4, note 9), p. 94 suggests that the Greek perhaps rendered 'in the name of the gods of the sun and moon'.
 256 From this point we return to the Parma ms (see Ch. 8, note 19).

Notes to Ch. 10

- 257 Greek has *apo tes Prasiakes*.
 258 Romance III, 18.
 259 Greek has *gyne echousa kallos ypepephanon*.
 260 Author writes 'Amon rather than Amon since he was certain that there was a relationship between the Canaanite and the Egyptian god'.
 261 Greek has *presbeis*.
 262 Greek has *plinthous*.
 263 Greek has *Aithiopas anebous*.
 264 Source has ivory boxes.
 265 Greek has *pardaleis*.
 266 Greek has *rinokerates*.
 267 Greek has *kynes anthropophagoi*.
 268 Greek has *tauroi maximoi*.
 269 Greek has *odontes elephanton*; here the author remembers the Hebrew word for elephant (*pil*).
 270 Greek has *rabdoi ebeninai*.
 271 Author's gloss.
 272 Romance III, 19.
 273 Greek has *zographesai*.
 274 Greek has *en apokrypho topo*.
 275 Reflects author's contemporary dialect for Kandaules.
 276 Renders Greek *Ptolemaios*.
 277 Renders Greek *echon ta deuthera tes basileias*.
 278 Greek has *telesai mysterion para tas Amazonas* (to fulfill the holiday of the mystery with the Amazons); the author misunderstood *mysterion* as the Hebrew *sod* (secret) which resulted in his mistaken and unclear translation.
 279 Greek has *tyrannos* (biblical *seren*).
 280 Greek has *diadema*.
 281 Greek has *ten chlanida*.
 282 Source has *paraspistes* which the author understood as *presbeus pistis*; possibly because his ms was so corrupt.
 283 See note 25; the author skips over the story of the rescue of Kandavlis' wife by Alexander either through his error or because it was lacking in his ms.

- 284 Romance III,20.
 285 Greek has *pisteuson seauton emoi*.
 286 Romance III,20.
 287 Greek has *eis ta basileia* (to the queen's palace); the author errs.
 288 Here the source has *angelos*; see above note 25.
 289 Romance III,21.
 290 Source has *serike techne*.
 291 Greek has *klinteres de ounionon kai beryllon tas baseis echontas*; one version has *onyx*. See below text following note 48.
 292 Greek text was apparently quite corrupt.
 293 Greek has *ek porphyritou*.
 294 Greek has *elephantes*.
 295 Greek has *koitonas ex aeritou lithou*; author did not understand the Greek *aerites* (color of air) and transliterated word.
 296 Greek has *angelos Alexandrou*.
 297 Greek has *epiginoskeis ton seautou charaktera*.
 298 Greek has *o kathelon tropaia Medon kai Parthon*.
 299 Greek has *kai etrixe tous odontas*.
 300 Greek has *k'ago se phylaxo pros tous barbarous*; 'from the hand of' (*mi-yad*) added from *Yosippon*.
 301 Romance III,23.
 302 Greek has *lupsesai thelei ton Alexandron*.
 303 Greek has *kai ti soi ophelos*.
 304 See above text to note 11a; also cf. *Yosippon* Ch. 57.
 305 Greek has *ouden melel Alexandro*; the Hebrew translation undoubtedly preserves a local expression.
 306 Greek has *stephanon adamantinon polytalanton*.
 307 Greek has *kai thotaki di' ounionon kai beryllon*; see above note 33.
 308 Greek has *chlamyda...olopophyron dia chrysou*.
 309 Romance III,25.

Notes to Ch. 11

- 310 Romance III,25; Greek has *epi Amazonas*.
 311 Greek has 'across the river Amazonikon'.
 312 Follows Greek literally.
 313 Greek has *parthenoi enoploi*.
 314 Greek has *Dii kai Poseidoni*; author knew the term Zeus.
 315 Romance III,26.
 316 Greek has *chrysou mnas é(psilon)*.
 317 Greek has *didoamen soi exousian elthein*.
 318 Greek has *chrysou talata r(ho)*.
 319 Romance III,27.

- 320 Greek has *estheta de phorousin anthinen*; apparently the author's ms had *eugeneis* (nobles) instead of *anthinen* which he transliterated according to his local demotic dialect.
- 321 Romance III,28.
- 322 Greek has *epi ten Erythran thalassan*.
- 323 Author follows Greek literally.
- 324 Author's gloss to the Greek word.
- 325 Nominative case whereas the Greek is in the genitive case.
- 326 Author's gloss.
- 327 Source has 120 stades.
- 328 Greek has *smaragdos* (a precious stone of green color).
- 329 The term here is probably generic for 'dark', rather than 'ethnic'.
- 330 Xerxes who is Ahasuerus of the biblical Esther.
- 331 Greek has *kai alla spoudaia*.

Notes to Ch. 12

- 332 Romance III,31.
- 333 Greek *Ioullos*.
- 334 Greek has *os toxo peplegos*; Greek *toxon* refers to an Oriental bow which is two pieces of horn joined by a centerpiece (*pechos*); the image is of such a bow snapping the centerpiece back at the archer.
- 335 Romance III,34; Iphtolomaïos is Hebrew translation of Ptolemy.
- 336 Romance III,35.
- 337 Source has April.
- 338 Flusser's conjecture.
- 339 From this point the author uses unknown sources.
- 340 Accusative form for Hellas.
- 341 Author's gloss.
- 342 *Yevanim* is vocalized in text. This is a unique etymology for the name Patras which is also vocalized in the text. Benjamin of Tudela repeats this etymology from his text of *Yosippon*.
- 343 Greek has *o Lagou* (son of Logos).
- 344 Greek has *o Nikator*; author's text corrupt.
- 345 Greek accusative form.

Notes to Ch. 13

- 346 The following is based on an unknown Byzantine chronicle which relies ultimately on Eusebius.
- 347 Greek for 'conqueror of cities'.
- 348 Author's gloss based on his understanding of the word *polemos*.
- 349 Greek has *ten polin Samareon*.
- 350 Not in extant sources.
- 351 Pharos is the famous lighthouse in Alexandria.

- 352 Source has *tas Ioudaion graphas ek tes Hebraion phones eis ten Hellada metablethenai espoudase* (*Chronicon Paschale* 173a); author misunderstood the convoluted Greek and translated *eis ten Hellada metablethenai* as the following.
- 353 Source has translation done in Alexandria; see *Yosippon* Ch. 12. Hebrew spells (H)ellas with one 'l' and preserves the accusative case in Greek.
- 354 Source has 126th Olympiad; author did not understand this reckoning.
- 355 Not in extant sources; author uses *galut* (exile) for conquest.
- 356 I.e., Sicily; Syncellus 275d has *Hieron tyrannos Sikelias*.
- 357 Greek has *Syrakousai*.
- 358 Synkellos has *Oualerios hypateuon*; author's ms had *Oualerianos hypatos* (consul).
- 359 The translator left a space in his ms; above restored from Greek.
- 360 Source has *argyroun nomisma*.
- 361 Eusebius has 124th Olympiad.
- 362 Men of Carthage.
- 363 Follows source based on Eusebius; source perhaps from Anonymous, 40, 3: *Nikodemēs o Bythinon basileus ten polin epiktesas Nikomedeian phnomase*; perhaps there is here a hint to the city Bithynion (cf. A.H.M. Jones, *The Cities of the Eastern Roman Provinces*, p. 151).
- 364 Source has this in the 130th Olympiad.
- 365 Greek has *elabon*.
- 366 Source has 131st Olympiad.
- 367 Athens.
- 368 The Byzantine chronicle upon which the author relied merged the previous data on Antigonas Gonatas with the information on the founding of the city Antigonía (on the Orontes, cf. Synkellos 273c). The city mentioned in our translation may represent the original name of the site and might be conjectured as a corruption of something like *kalligonos*.
- 369 Source has 133rd Olympiad.
- 370 Eusebius writes of one Joseph ben Tubia. Either the Byzantine source or the author errs here by identifying this Joseph as Josephus Flavius. *Yosippon* further emphasizes this identification.
- 371 In Asia Minor.
- 372 This is Ben Sira; the author transliterates his source.
- 373 Source has 137th Olympiad; Markellos was a consul.
- 374 Perhaps this is a hint to his south Italian origin; see above Ch. 4, note 12. For this phraseology in a later Byzantine period, see Peter Charanis, "A Note on the Population and Cities of the Byzantine Empire in the Thirteenth Century," *The Joshua Starr Memorial Volume* (New York, 1953), pp. 135-48.
- 375 Eusebius lists this under the 142nd Olympiad.
- 376 Source has 151st Olympiad.

- 377 This belongs to Antiochus the Great and not to Epiphanes.
- 378 Not in sources. .
- 379 Not in sources.
- 380 Reference is to Antiochus Epiphanes' march to *Paras* (Persia). Author may have read *eretz plishtim* for source's *eretz ha-Partim*; possibly the Byzantine source already included this error.
- 381 Eusebius gives two dates: the slave war in Sicily began in the 161st Olympiad, and the slave revolt in Sicily was put down by Aquilius in the 171st Olympiad.
- 382 Who is this Lukhukulos? Eusebius (note 35) mentions Aquilius; perhaps the Byzantine chronicle intends L. Licinius Lucullus who was sent in 103 B.C.E. to put down the slave revolt in Sicily but did not know how to take advantage of his victory. Author's spelling is interesting.
- 383 Eusebius has the 165th Olympiad.
- 384 Hebrew for Hyrcanus; Greek Samaria.
- 385 Greek Sebasten in the accusative case.
- 386 Eusebius has the 165th Olympiad.
- 387 King Tigranes of Armenia; Heraclius in the sixth century had reorganized Byzantine Anatolia and created the Armeniakon theme (*pace* Theophanes the Confessor, but cf. *Armeniakon* in *The Oxford Dictionary of Byzantium*, I, p. 177). Perhaps the author is calling the kingdom by his contemporary name for the area.
- 388 Justinus (1, 3, 38) identifies her name as Cleopatra.
- 389 This is not Antiochus III the Great but rather Antiochus X Pius.
- 390 The Greek version of the chronicle had, no doubt, *mexri Palaistines*. The version in *Yosippon* glosses here: "called in Arabic Falastin." It is likely that these words were original to the text and the author of the Parma ms skipped them in error. Flusser suggests that this may shed light on the author's provenance in south Italy which neighbored on Arabophones.
- 391 This is inexact; Eusebius lists Lucullus' conquest of Armenia in the 176th Olympiad. *Yosippon* glosses after Armeni: 'these are Amalek'. This designation is still current among Turkish Sephardi Jews and the Jews of Georgia and eastern Galicia. *Yosippon*'s hostility to the Armenians may reflect Jewish reaction to the tenth century Byzantine persecution of the Jews attributed to the Armenian emperors.
- 392 The datum which the author found in the Byzantine chronicle is not in Eusebius. Pompeiopolis (here called *Pompeia*) is the city Soli in Cilicia which was renamed after its conqueror who took it after his defeat of the pirates in 67 or 66 (cf. *CAH*, p. 394) which was in the 176th Olympiad.
- 393 Eusebius writes that Pompey subdued all Hiberia in the 177th Olympiad. The author adds further data that corresponds to Eutropius VI, 14.
- 394 These are the Albani whom Eutropius also lists as conquered by Pompey during his eastern march toward Jerusalem. Kolosos may refer to Kolosai

- in Phrygia or perhaps one should correct to Colchis which is mentioned by Eutropius (VI,14).
- 395 Eusebius lists this under the 178th Olympiad; the Byzantine chronicle added a Roman perspective from an unknown source. This is not in Eusebius. Jerusalem was taken without a fight (Eutropius has 12,000 Jews die in the fighting and the rest allowed to surrender on terms) as is well known.
- 396 These words are lacking in the Parma ms but are preserved in *Yosippon's* version; the author skipped over them.
- 397 This word is not in Eusebius; there is no reason to assume from this that Pompey did not also take Aristobulus' family.
- 398 Also not in Eusebius. This information clarifies his captivity to be a result of his alliance with Mithridates king of Pontus.
- 399 This datum brings up the question of dating Aristobulus' alliance with Mithridates: a) the latter's father died in 75-74 and there was no reason for any alliance; b) in 68, however, Pompey threatened Pontus which would impel Mithridates to seek alliances. Therefore we should adjust the text to read 'after the death of his mother' as Flusser argued in his *Tarbiz* article (1957), pp. 18-19.
- 400 The word *galut* here means 'conquest'; the third *galut* was by Antiochus Epiphanes (above text to note 32).
- 401 Synkellos dates this in the year 5446 of the Byzantine era.
- 402 Eusebius has this under the 182nd Olympiad.
- 403 She was the daughter of King Ptolemy of Egypt, and the Byzantine chronicle confused her with Kleopatra I who was in fact the daughter of Antiochus the Seleucid king of Syria.
- 404 According to Eusebius, Cassius looted the temple in the 184th Olympiad.
- 405 This is not in Eusebius.
- 406 This is not in Eusebius.
- 407 Eusebius has this under the 184th Olympiad.
- 408 This is not in Eusebius.
- 409 Eusebius has this under the 171st Olympiad.
- 410 Synkellos (588) has the same date whereas Jerome has this in the 186th Olympiad. The story however follows the particulars in Synkellos.
- 411 Neither in Eusebius nor Synkellos; however, the information is substantially correct if we acknowledge that the author mistakenly read his source which contained *Gaios Kaisaros uios*. Augustus did order that Gaius, Caesar's son by Kleopatra, be killed.
- 412 According to Eusebius, 187th and 188th Olympiad.
- 413 Author's error; Cornelius Gallus was the first Roman governor over Egypt and he committed suicide when Augustus exiled him.
- 414 Not in sources; perhaps the chronicle suggested that he was recalled to Rome to give an account of his tenure in Egypt.

- 415 Not so in sources; perhaps this refers to the incorporation of Crete as a Roman province which happened about this time.
- 416 This is in Eusebius under the 187th Olympiad.
- 417 Eusebius has this in the 186th Olympiad.
- 418 Eusebius writes that Herod received his kingship from the Romans; the author was influenced by the exile of Archelous son of Herod to Vienna in Gaul.
- 419 The 190th Olympiad of Eusebius has "the rebelling Kantabroi were subdued."
- 420 This is not in Eusebius and is an addition to our knowledge. The Hebrew reflects possibly the following of the Byzantine chronicle: *te de rsb' olympiadi Tiberios o ton Romaion strategos Tauromenion kai Tyndarin okodomeson*. This source informs us of the establishment of Colonia Augusta by Tiberius, the Roman general, in two Sicilian cities: Taurominion and Tyndaris. This occurred in the 192nd Olympiad or 12-9 B.C.E. Cf. Flusser's article in *Tarbiz* (English summary).
- 421 Based on Eusebius under the 183rd Olympiad.
- 422 Synkellos (305) has *Epi toutou ta Romaika ekmase*; the Greek chronicle had apparently *apo toutou*.
- 423 Not in Eusebius.
- 424 The Parma ms does not preserve the end of the chronicle and has: 'here much is missing'. It continues with the section from Palladius which is below Ch. 14. The remainder of the chronicle has been taken from the version in *Yosippon*.
- 425 This is correct, cf. *Chronicon Pascale* 187c.
- 426 Cf. Eusebius 184th Olympiad.
- 427 Eusebius, 183rd Olympiad, has four years and seven months.
- 428 Jerome, who translated Eusebius' chronicle into Latin, has 56 years and six months under the 184th Olympiad. Both Synkellos and Malalas have 56 years.
- 429 Eusebius, 186th Olympiad.
- 430 Cf. Synkellos 314c; *Erodes ton Hierosolymon naon diploun anokodomesen*.
- 431 Eusebius, 109th Olympiad.
- 432 Accusative for Sebaste which is the Greek name for Samaria (Hebrew *Shomron*).
- 433 Eusebius speaks about the founding of Caesarea (which is not identified with Shomron-Sebaste) by Herod under the 192nd Olympiad. This mistake could have been made either by the Byzantine chronicle or the Hebrew translator or even the interpolator of this chronicle into *Yosippon*.

Notes to Ch. 14

- 434 The author leaves a space before these words to indicate that his ms was missing a considerable amount, both the end of the Byzantine chronicle

(see Ch. 13, note 76) and the beginning of Palladius' little text entitled: *Peri ton tes Indias ethnon kai ton Bragmanon*. The translation was made either from the Greek or from one of the Latin translations (cf. Flusser's *Tarbiz* article, pp. 5-6).

435 Ambrose's and the Bamberg translations have *ad eam transit*.

436 Greek *Bragmanoi* (Brahmans).

437 Greek *drakontes*; Latin *dracones*.

438 Both the Greek and Ambrose's translation have 70 cubits, but the Bamberg translation has 60 as in our text.

439 Greek *Thebaios*; Latin *Thebaeus*. I.e, Theban.

440 Cf. *Talmud Bavli*, *Tamid* 32b in an interesting version.

441 *Proverbs* 27,20.

442 *Isaiah* 40,29.



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