

Chap. 1: Of the Assyrian Empire

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Ctesias & the ancient Greek & Latin writers who copy from him have made the Assyrian Empire as old as that Belus or Baal who was worshipped in all the east, & Belus as old as Noah's flood within 60 or 70 years, & tell us the names of all the kings of Assyria down from his feigned son Ninus to Sardanapalus the last king of that Monarchy. But the names of his kings except one or two have no affinity with the names of the Assyrians mentioned in scripture. For the Assyrians were usually named after their Gods Bel or Pul, Chaddon haddon, Adon or Adonis, Melech or Moloch, Assur, Nebo, Nergal, Merodach, as in these names Pul, Tiglath-pul-asser, Salmon-asser, Adra-melech, Shar-asser, Asser-haddon, Sardanapalus or Assar-adan-pul, Nabon-asser or Nebo-adon-asser, Bel-adan, Chinil-adan or Chen-el-adan, – Nebo-pul-asser, Nebu-chadon-asser, Neburaradan or Nebu-assar-adon, Nergal-asser, Nergal-shar-asser, – Labo-asser-dach, Shesheb-asser, Beltes-asser, Evil-merodach Shangar-nebo, Rabsaris or Rab-assar, Nebu-shasban. Such were the Assyrian names, but those in the Canon of Ctesias (except Sardanapalus, whose name he had met with in Herodotus) are of another sort. He makes Semiramis as old as the first Belus, but Herodotus tells us she was but five generations older then the mother of Labynitus. He represents that the city Ninus was founded by a man of the same name & Babylon by Semiramis, whereas Nimrod or Assur founded those & other cities without giving his own name to any of them. He makes the Assyrian Empire continue about 1360 years, whereas Herodotus tells us that it lasted but 500 years, & the numbers of Herodotus concerning those old times are all of them too long. He makes Nineveh destroyed by the Medes & Babylonians three hundred years before the reign of Astibares & Nebuchadnezzar who destroyed it, & sets down the names of seven or eight feigned kings of Media between the destruction of Nineveh & the reigns of Astibares & Nebuchadnezzar, as if the monarchy of the Medes erected upon the ruins of the Assyrian Monarchy had lasted 300 years, whereas it lasted but 72. And the true Monarchy of the Assyrians <2r> described in scripture, whose kings were Pul, Tiglathpulasar Salmonasser, Senacherib, Asserhaddon, &c. he mentions not, tho much nearer to his own times: which shews that he was ignorant of the Antiquities of the Assyrians. Yet something of truth there is in the bottom of some of his stories, as that Nineveh was destroyed by the Medes & Babylonians, that Sardanapalus was the last, or one of the last kings of Assyria, & that Astibares & Astyages were kings of the Medes; but he has made all things too ancient & out of vain glory taken too great a liberty in feigning names & stories to please his reader.

When the Jews were newly returned from the Babylonian Captivity, they confessed their sins in this – manner, Now therefore our God – – let not all the trouble seem little before thee which hath come upon us on our kings, on our Princes, & on our Priests & on our – Prophets & on our fathers & on all thy people since the time of the kings of Assyria unto this day. (Nehem. IX. 32) that is since the time of the kingdom of Assyria or since the rise of that Empire. And therefore the Assyrian Empire arose when the kings of Assyria began to – afflict the inhabitants of Palestine, which was in the days of Pul. He & his successors afflicted Israel & conquered the nations round about & upon the ruin of many small & ancient kingdoms erected their empire, conquering the Medes as well as other nations. But of those conquests Ctesias knew not a word; no not so much as the names of the conquerors, or that there was an Assyrian Empire now standing. For he supposes that the Medes reigned at this time & that the Assyrian Empire was at an end above 250 years before it began.

However we must allow that Nimrod founded a kingdom at Babylon & perhaps also in Assyria: & so Cham was king of all Afric & Iaphet of all Europe; but they left no standing kingdoms, it being the custome of every father to divide his territories amongst his sons Nor does it appear that the Kingdom of Nimrod was of any great extent if compared with the Empires which rose up afterwards, & after the days of Nimrod we hear no more of the Assyrians or of Nineveh or Babylon in scripture till the days of Ionah. In the time of the Iudges of Israel & reign of David we find Syria & Mesopotamia subject to kings of other cities (Iud. 3. 8. 2 Sam. 8 & 10.) The kingdoms of Israel, Moab, Ammon, Edom, Philistia, Sidon, Damascus & Hamath the great continued subject to other Lords till the reign of Pul & his successors, & so did the house of Eden (Amos. 1. 5 2 King. 19. 12.) & Haran or Carrhae (Gen. 12. 2 King. 19. 12) & Sepharvaim in Mesopotamia & Calneh neare Bagdad (Gen. X 10. Isa. X. 8 2 King XVII. 31 Sesac & Memnon were great conquerors in the east but in their histories there's not a word of an Assyrian there standing to oppose them They ruffled the – Eastern nations & put them in arms, which might make those nations apt to form themselves into bigger & more warlike bodies then before, & such a body Nineveh with its villages seems to have been in the days of Ionah. He prophesied when Israel was in affliction under the king of Syria & this was in the latter part of the reign of Jehoahaz & first part of the reign of Joas kings of Israel, & by consequence about 120 years before the captivity of the ten tribes. Nineveh was then a city of large extent but full of pastures for cattel so that it contained but about 120000 persons. It was returned from captivity (Amos 9.7) & was not yet grown so great & potent as not to be – <3r> terrified at the preaching of Ionah & to fear being invaded by its neighbours & ruined within 40 days. Its king was not yet called king of Assyria, but only^{a[1]} king of Nineveh, & his proclamation for a fast was not published in several nations nor in all Assyria but only in Nineveh & perhaps the villages thereof. But soon after when the dominion of Nineveh was established at home & exalted over all Assyria properly so called & this kingdom began to make war upon the neighbouring nations, its kings were no longer called kings of Nineveh but kings of Assyria.

Amos prophesied in the reign of Ieroboam the son of Joas king of Israel soon after Ieroboam had subdued the kingdoms of Damascus & Hamath, that is about 70 or 80 years before the captivity of the ten Tribes; & he thus reproves Israel for being lifted up by those conquests. ^[2] Ye which rejoyce in a thing of nought, which say, Have we not taken to us horns by our strength? But behold I will raise up against you a nation, O house of Israel saith the Lord, and they shall afflict you from the entering in of Hamath unto the river of the wilderness. God here threatens to raise up a nation against Israel, but what nation he names not. That he conceales till the Assyrians should appear & discover it. In the prophecies of Isaiah, Ieremiah, Ezekiel, Hosea, Micah, Nahum, – Zephany & Zechary, which were written after this monarchy grew up, its openly named upon all occasions, but in this of Amos not once, tho the captivity of Syria & Israel be the subject of the prophesy & that of Israel be often threatened. He only saith in general that Syria should go into captivity unto Kir, & that Israel notwithstanding her present greatness should go into captivity beyond Damascus, & that God would raise up a nation to afflict them, meaning that he would raise up above them from a lower condition a nation whom they yet feared not. For so the Hebrew word קִרְיָן signifies when applied to men, as in Amos 5. 2. 1 Sam. 2. 8. 2 Sam. 12. 11. Psal. 113. 7. Ier. 10. 20 & 50. 32. Hab. 1. 6. Zech. 11. 16. Amos mentions the Assyrians but once & it is only to tell us that they had been in captivity. ^[3] Have not I brought up Israel out of the land of Egypt & the Philistines from Caphtor & the Assyrians from Kir? They were therefore returned from captivity, & at the writing of this prophesy made no great figure in the world, but were to be raised up against Israel, & by consequence rose up in the days of Pul & his successors. For after Ieroboam had conquered Damascus & Hamath, his successor Menahem destroyed Tipsah with its territories upon Euphrates because in his expedition against Shallum who usurped the crown they opened not to him. And therefore Israel continued in its greatness till Pul (probably grown formidable by some victories) caused Menahem to buy his peace. Pul therefore reigning presently after the prophesy of Amos & being the first upon record who began to fulfill it, <4r> may justly be reckoned the first conqueror & founder of that Empire.

When Amos prophesied he threatened the Israelites with what had lately befallen other kingdoms. Pass ye, saith he, ^[4] to Calneh & see, & from thence go down to Hamath the great, then go down to Gath of the Philistines. Be they better then these kingdoms? But these cities were not yet vanquished by the Assyrians. Gath was newly vanquished by Vzziah king of Iudah (2 Chron. XXVI) & Hamath by Ieroboam king of Israel (2 King. XIV.) and while the Prophet in threatening Israel with the Assyrians instances in desolations made by other nations it argues that the Assyrians had not yet made any great progress in that vast career of victories which we read of a few years after. For about seven years after the captivity of the ten Tribes, when

Sennachrib warred in Syria he sent this message to the king of Iudah. ^[5] Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly, & shalt thou be delivered? Have the Gods of the nations delivered whom my fathers have destroyed, as Gozan & Haran & Rezeph & the children of Eden which were in Thalassar? Where is the king of Hamath & the king of Arpad & the king of the city of Sepharvaim, of Henah & Ivah? And Isaiah thus introduceth the king of Assyria boasting: ^[6] Are not my Princes altogether Kings? Is not Calno [or Calneh] as Carchemish? Is not Hamath as Arphad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the Idols, & whose graven Images did excell them of Ierusalem & of Samaria: shall I not as I have done unto Samaria & her Idols, so do to Ierusalem & her Idols? All this desolation is recited as fresh in memory to terrefy the Iews, & these kingdoms to shew the largeness of the conquests, are called all lands, that is, all round about Assyria. It was the manner of the kings of Assyria for preventing the rebellion of people newly conquered to captivate & transplant those of several conquered countries into one anothers lands, & intermix them variously. And thence it appears that ^[7] Halah & Habor & Hara & Gozan & the cities of the Medes into which Galilee & Samaria were transplanted ^[8] & Kir into which Damascus was transplanted & Babylon & Cuthor the Susanchites & Hamath & Ava & Sepharvaim & the Dinaites ^[9] & the Apharsathchites & the Tarpelites & the Apharsites & the Archevites & the Dehavites & the Elamites or Persians part of all which nations were led captive by Asserhaddon & his predecessors into Samaria, were all of them conquered not long before

In these conquests are involved on the west & south side of Assyria the kingdoms of Mesopotamia whose royal seats were Haran or Carrhæ & Carchemish or Circusium and <5r> Sepharvaim a City upon Euphrates between Babylon & Nineveh called Sipparæ by Berosus Abydenus & Polyhistor & Sipphara by Ptolemy, & the kingdoms of Syria seated at Samaria, Damascus, Gath, Hamath, Arpad & Rezeph a city placed by Ptolomy neare Thapsacus. On the south & south†east were Babylon & Calneh or Calno a city which was built by Nimrod where Baghdad now stands & gave the name of Chalonitis to a large region under its government, & Thalassar or Talathat a city placed by Ptolemy in Babylonia upon the common stream of Tigris & Euphrates, & the Archevites at Arecca or Erech a city built by Nimrod on the east side of Pasitigris between Apamia & the Persian gulph, & the Susanchites at Cuth or Susa the metropolis of Susiana. On the east were Elymais & some cities of the Medes & Kir a city & large region of Media between Elymais & Assyria (Isa. XXII. 6) called Kirene by the Chalde Paraphrast & Latin interpreter & Carine by Ptolomy. On the – north-east were Habor or Chaboras a mountanous region between Assyria & Media, & the Apharsachites or men of Arraphachitis a region placed by Ptolomy at the bottom of that mountain next Assyria. And on the north between Assryia & the Gordicean mountains was Halah or Chalach the metropolis of Calachene. And beyond these upon the Caspian sea was Gozan called Ganzania by Ptolomy. Thus did these new conquests extend every way from the very borders of Assyria & make up the great body of that Monarchy: so that well might the king of Assyria boast how his armies had destroyed all lands. ^[10] All these nations had till now their several Gods & each accounted his God the God of his own land & the defender thereof against the Gods of the neighbouring countries, & particularly against that of Assyria, & therefore they were never till now united under the Assyrian Monarchy: but being small kingdoms the king of Assyria now easily overflowed them. ^[11] Know ye not, saith Sennacherib to the Iews, what I & my fathers have done unto all the people of other lands? – – – for no God of any nation or kingdom was able to deliver his people out of mine hand & out of the hand of my fathers: how much less shall your God deliver you out of mine hand? He & his fathers therefore, Pul, Tiglathpulaser & Salmonasser, were great conquerors & with a current of victories had newly overflowed all nations round about Assyria & thereby set up this monarchy.

<6r>

< insertion from the top of f 5v >

Between the reigns of Ieroboam II & his son Zecharias there was a interregnum of about 10 or 12 years. And at that time Hosea 10. 3 the prophet Hosea mentions Iareb king of Assyria, Hosea 5. 13 & 10. 6, 7. And perhaps Iareb might be the first king of all Assyria; but the first who carried his victories beyond the bounds of Assyria seems to be Pul. He invaded Israel, but not in the land being bought off by Menahem –

< text from f 6r resumes >

Pul invaded Israel but stayed not in the land being bought off by Menahem for a thousand talents of silver. In his reign therefore the kingdom of Assyria was advanced on this side Tigris. He or his successor seems to

have conquered Haran & Carchemish & Rezeph & Calneh & Thalasser & all Chaldea & founded or enlarged the city of Babylon & left it under its proper kings. For the Æra of Nabonassar (the first king of Babylon alone) began about the time that Pul's reign ended: & Isaiah who lived and prophesied in the days of Pul & his successors, thus describes the founding of Babylon. Behold, saith he, the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness [that is for the Arabians]; they set up the towers thereof, they raised up the Palaces thereof. Isa. XXIII. 13.

Tiglathpilaser warred in Phœnicia & captivated Galile with the two Tribes & an half in the days of Pekah king of Israel, & placed them in Halath & Habor & Hara & at the river Gozan places lying in the western border of Media between Assyria & the Caspian sea (2 Kings. XV. 29. 1 Chron. V. 26) & about the fift or sixth year of Nabonassar he – came to the assistance of the king of Iudah against the – kings of Israel & Syria & overthrew the kingdom of Syria which had been seated at Damascus ever since the days of king David, & carried away the Syrians to Kir (a region of Media), as Amos had prophesied, & placed other nations in the region of Damascus (2 King. XV. 37, & XVI. 5, 9. Ioseph. Antiq. l. 9. c. 12) Whence it seems that the Medes were conquered before, & that the Empire of the Assyrians was now grown great. For the God of Israel stirred up the spirit of Pul king of Assyria & the spirit of Tiglathpilaser king of Assyria to make war 1 Chron. v. 26.

Salmanasser (called Enemesser by Tobit (Chap. I) invaded ^{a[12]} all Phœnicia, took the city Samaria, & captivated Israel, & placed them in ^{b[13]} Chalach & Chabor by the river Gozan & in the cities of the Medes & ^{c[14]} peopled Samaria with captives brought from Babylon & from Cytha or Susa † < insertion from the middle of f 5v > < text from f 6r resumes >

Sennacherib in the 14th year of Hezekiah anno Nabonass. 35 invaded Phœnicia & attempted Egypt & took several cities of Iudah; but laying siege to Ierusalem & Tirhakah king of Ethiopia & Egypt coming against him, he lost in one night 185000 men, as some say by a plague as others by being disarmed by mise or perhaps surprised by Tirhakah, & returning in hast to Nineveh was there slain soon after by two of his sons who fled into Armenia, & his son Assarhaddon succeeded him. At that time did Merodach-Baladan or Mardokempad king of Babylon send an Embassy to Hezekiah king of Iudah.

^[16] <7r>

<8r>

< insertion from the bottom of f 5v >

Assrhaddon corruptly called Sarchedon by Tobit, Assardan by the seventy, Sargon by Isaias & Asnapper by Ezra (Tob. 1. 21 Isa. 20. 1. Ezra 4. 2, 10) reunited the kingdom of Babylon to that of Nineveh in the year of Nabonassar 68, & then peopled Samaria with captives brought from Babylon & from Cutha or Susa, & from Ava or Iva, & from Hamath or Antioch, & from Sepharvaim or Sipphara upon Euphrates (2 King. 17. 24, 30, 31) & from Arrhaphachitiss & Aracca upon Tigris & from Elymais or Persia, & other places (Ezra 4. 9.) He also invaded Iudea, took Azot, carried Manasses captive to Babylon, & captivated also Egypt & Thebais & Ethiopia above Thebais, & by this way he seems to have put an end to the reign of the Ethiopians over Egypt.

And now the Assyrian Empire seems arrived at its greatnes & c < text from f 8r resumes > And now the Assyrian Empire seems arrived at its greatness being united under one Monarch & conteining Assyria, Media Apolloniatis, Susiana, Chaldæa, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia & part of Arabia, & reaching eastward into Elymais & Parœtacene. For Strabo reconns these two among the Provinces to which this Monarchy had given the name of Assyria & Herodotus makes Parœtracene a Province of the Medes. And if Chalach & Habor where Salmanasser placed part of the ten tribes be Colchos & Iberia (as some think,) we are also to add those Provinces with the two Armenias.

Asserhadon reigned three years over Egypt & Ethiopia (Isa. 20. 3, 4) & died in the year of Nabonassar 81. And then followed a revolt of several nations from the Assyrians. The Medes revolted first under Dejoces or Phraortes & built Ecbatone. Then the Syrians & others revolted & by the revolt of the Babylonians Manasses was set at liberty to return home, & fortified Ierusalem & put garrisons in all the fenced cities of Iudea against the Assyrians. And the Egyptians being also set at liberty, created twelve contemporary kings over

themselves. These kings reigned fifteen years & then one of them called Psammiticus conquered all the rest & reduced Egypt again into a Monarchy & built the last Portico of the Temple of Vulcan founded by Menes, but made Sais the seat of his kingdom. He died in the 131th year of Nabonassar & was succeeded by his son Pharaoh Nechao.

After the death of Asserhadon reigned at Babylon Saosduchinus, Chiniladon, Nabopolassar & Nebuchadnezzar, at Ecbatane Dejoces, Phraortes, Astyages, Cyaxces & Darius, & at Nineveh (after a King whose name is not remembered) I think Nebuchadonosor, Anacyndaraxis & Sardanapalus. For the history of Nebuchadonosor king of Assyria suits with these times. For Nebuchadonosor in the 12th year of his reign made war upon Arphanad king of the Medes & in that war was left alone by a defection of the auxiliary nations of Cilicia, Damascus, Syria, Phœnicia, Moab, Ammon, & Egypt, & without their help routed the army of the Medes & slew Arphaxad in the 17th year of his reign as is mentioned in the book of Iudeth. And Herodotus tells the same story of a king of Assyria who routed the Medes & slew their king whom he calls Phraortes, & saith that in the time of this war the Assyrians were left alone by the defection of the auxiliary nations, being otherwise in good <9r> condition. Arphaxad was therefore the Phraortes of Herodotus & by consequence was slain in or near the beginning of the reign of Iosia. For this war was made after Phœnicia, Moab, Ammon, & Egypt had been conquered & revolted (Iudeth 1. 7, 8, 9) & by consequence after the reign of Asserhadon who conquered them. It was made when the Jews were newly returned from captivity & the vessels & altar & temple were sanctified after the profanation (Iudeth IV. 3) that is, soon after Manasseh their king had been carried captive to Babylon by Asserhadon & upon the death of that king or some other change in the Assyrian Empire had been released with the Jews from that captivity & had repaired the altar & restored the sacrifices & worship of the temple, (2 Chron. XXXII. 11, 13, 16.)

After this war Nebuchadonosor king of Assyria in the 18th year of his reign sent his captain Olofernes with a great army to avenge himself on all the west country because they had disobeyed his commandment: & Olofernes went forth with an army of 12000 horse & 120000 foot of Assyrians Medes & Persians & reduced Cilicia & Mesopotamia & Syria & Damascus & part of Arabia & Ammon & Edom & Modian & then came against Iudæa. And this was done when the government was in the hands of the High Priest & Ancients of Israel (Iudeth IV. 8 & VII. 23) & by consequence when Iosiah was a child. In times of prosperity the children of Israel were apt to go after fals Gods, & in times of affliction to repent & return to the Lord. So Manasses a very wicked king being captivated by the Assyrians repented & being released from captivity restored the worship of the true God. And so when we are told that Iosiah in the eighth year of his reign, while he was yet young began to seek after the God of David his father (2 Chron. XXXIV. 3) & in the twelfth year of his reign began to purge Iudah & Ierusalem from Idolatry & to destroy the high places & groves & altars & Images of Baalim, we may understand that these acts of religion were occasioned by impending dangers & escapes from dangers. When Olofernes came against the western nations & spoiled them, then were the Jews terrified, & they fortified Iudea & cried unto God with great fervency & humbled themselves in sackcloth & put ashes on their heads & cried unto the God of Israel that he would not give their wives & their children & cities for a prey & the Temple for a profanation; & the High Priest, & all the Priests put on sackcloth & ashes & offered dayly burnt offerings with vows & free gifts of the people (Iudeth IV) & then began Iosiah to seek after the God of his father David. And after Iudeth had slain Olofernes, & the Assyrians were fled, & the Jews who pursued them were returned to Ierusalem, they worshipped the Lord & offered burnt offerings & free offerings & gifts & continued feasting before the sanctuary for the space of three months (Iudeth XVI. 18) & then did Iosiah purge Iudah & Ierusalem from Idolatry. Whence it seems to me that the 18th year of Nebuchadonosar fell in with the 8th of Iosiah.

At that time the Scythians under Madyas or Nedus invaded Media & ^[18] beat the Medes in battel & went thence towards Egypt, but were met in Phœnicia by Psammiticus & bought off, & returning reigned over a great part of Asia, but in the end of about 28 years were many of them slain in a feast by the Medes under the conduct of Cyaxeres just before the destruction of Nineveh, & the rest fled, I think, to their brethren in Parthia.

The next king of Assyria was Anacyndaraxis & after him reigned his son Sardanapalus the last king of Assyria. Callisthenes relates that there were two kings of Nineveh called Sardanapalus, one stout & valiant, the other soft & effeminate. The first without question <10r> was Assarhadon: for the name Sardanapalus is

Asser-hadon-pul. † < insertion from f 9v > † This is that Sardanapalus who, as^{a[19]} Clitarchus tells us, died of old age after he had lost the dominion of Syria. < text from f 10r resumes > The other built Tarsus & Anchiale in Cilicia, & was contemporary to Nabopolassar king of Babylon & to Astyages king of the Medes. For Nabopolassar married his son Nebuchadnezzar to Amyite the daughter of Astyages. And by this marriage having contracted affinity, they conspired against the Assyrians, & being old, their sons Nebuchadnezzar & Cyareres led the armies of the two nations against Nineveh, caused Sardanapalus to burn himself in his palace, destroyed the city & shared the kingdom of the Assyrians. This victory the Jews refer to the Chaldeans, the Greeks to the Medes, Tobit Polyhistor Iosephus & Ctesias to both. It gave a beginning to the great successes of Nebuchadnezzar & Cyaxeres & laid the foundation of the two collateral Empires of the Babylonians & Medes, these being branches of the Assyrian Empire. And thence the time of the fall of the Assyrian Empire is determined the conquerors being then in their youth. In the reign of Iosiah when Zephany prophesied, Nineveh & the kingdom of Assyria were standing, & their fall was prædicted by that Prophet. (Zeph. I. 1 & II. 13.) And in the end of his reign, Pharaoh Nechoh king of Egypt, the successor of Psammiticus, went up against the king of Assyria to the river Euphrates to fight against Carchemish or Cireusium, & in his way thither slew Iosiah (2 King. XXIII. 29. 2 Chron. XXXV. 20.) But in the third & fourth year of Iehojakim the successor of Iosiah, the two conquerors having taken Nineveh & finished their war in Assyria prosecuted the conquest westward & leading their victorious forces against the king of Egypt as an invader of their right of conquest, they beat him at Carchemish upon Euphrates, & took from him whatever he had newly taken from the Assyrians (2 King. XXIV. 7 Ier. XLVI. 2. Eupolemus apud Euseb. Præp. l. 9. c. 39.) And therefore we cannot err above a year if we refer the destruction of Nineveh & the fall of the Assyrian Empire to the second year of Iehojakim, Anno Nabonass. 140.

[1] a Ionah. 3. 6. 7.

[2] Amos. 6. 14.

[3] Amos. 8. 7.

[4] Amos. VI. 2

[5] 2 King. XIX. II.

[6] Isa. x. 8.

[7] 1 Chron. v. 26.

[8] 2 King. XVI 9 & XVII. 6

[9] 2 King. XVII. 24 Ezra. IV. 9.

[10] 2 King. XXVI. 29, 30, 31 & XXVII. 33, 34, 35. 2 Chron XXXII. 15.

[11] 2 Chron XXXII. 13.17.

[12] a Annales Tyrij; apud Iosephum l. 9. Antiq. c. ult.

[13] b 2 King. XVII. 6.

[14] c 2 King. XVIII. 24, 30, 31.

[15] d Ezra IV. 10.

[16] Canon Ptohm.

[17] a Sec Isa. 19.

[18] Herod. l. 1. Steph. in Παρθαῖοι

[19] a Apud Athenæum l. 12 prope medium.
