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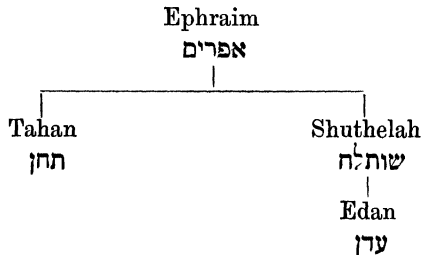
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## THE EPHRAIM GENEALOGY.

FOR a safe use of the work of the Chronicler, whether as a source of information about the current ideas and the prevailing tendencies of his time, or as a means of recovering traditions that may have left their mark in his book, any fresh light on the structure of his lists of names is of use. The following notes are largely hypothetical; but if that is borne in mind there will be no misunderstanding, and if they should not find acceptance they may suggest to some other worker a sounder theory.

1. *The Genealogy in P.*—In investigating the “genealogy” of Ephraim we are under the disadvantage of having no list in the Hebrew Gen. (xlvi) to compare with the lists in Num. xxvi and 1 Chron. vii. Although, however, the Hebrew is followed in this respect by the Syriac and the Samaritan (text and version), the LXX gives us an Ephraim list even in Genesis. Of course the list may have been simply interpolated from Numbers. It agrees exactly with the Numbers list in its selection of names (see tables on p. 154). Still in the *form* of the names the agreement is not so close, and the tendency of the changes is away from the Hebrew of Numbers<sup>1</sup>. The Genesis Greek forms agree in one point, however, with the Numbers Samaritan forms<sup>2</sup>. It is possible, therefore, that there were copies of the Hebrew, either of Genesis or of Numbers, containing an Ephraim list resembling that of the Greek Genesis. Practically, if we ignore the name inserted in Numbers between Shuthelah and Tahan (viz. Becher; see below, § 3), these lists agree in the following genealogy<sup>3</sup> :—



<sup>1</sup> Thus, to take Ⓞ<sup>A</sup> (with which Ⓞ<sup>L</sup> agrees in the points cited; Ⓞ<sup>B</sup> of course does not begin till after the passage), *σουταλα* (= שוחלה) becomes *σουταλααμ, ταναχ* (= תחן), *τααμ, εδαν* (= עדן, Targum and Sam. text and version עדן), *εδεμ*. That even the Greek of Numbers does not exactly represent our present Hebrew text will appear later (see § 1).

<sup>2</sup> *Τααμ* (Gen.) = תחם (Sam. in Num.) = תחן (MT in Num.).

<sup>3</sup> On Shuthelah's position in the genealogy see § 10.

2. *Genealogy in 1 Chron. vii. 20 ff.*—The genealogy in P being thus so meagre, the fullness of the list in 1 Chron. vii. 20 ff. seems to need some explanation<sup>1</sup>. Now, the attentive reader cannot fail to observe a remarkable recurrence of names (Shuthelah, twice; Tahath, twice; Elead[ah], twice). This has indeed been pointed out often; but closer inspection accentuates the phenomenon by removing names that do not recur, and by obliterating differences. We proceed to examine the list somewhat carefully in order, if possible, to obtain a clue to the method of its construction. On the assumption that the list must be accepted as it stands, various interpretations of the “genealogical” relations of the individual names are possible. It is very doubtful, however, whether the words “his son” after so many of the names belong to the earliest form of the list<sup>2</sup>. The most obvious step is to free the list of the accretions referred to above, which disguise its structure.

3. *Verse 20.*—To begin with, Bered in ver. 20 should probably be deleted: it is in fact omitted by  $\mathfrak{G}^B$ . No doubt  $\mathfrak{G}^{AL}$  have inserted it<sup>3</sup>, and it might be held that its absence from  $\mathfrak{G}^B$  was accidental: that the eye of the scribe passed from  $\theta\alpha\lambda\iota\theta$  of  $\Sigma\omega\theta\alpha\lambda\iota\theta$  to  $\theta\alpha\alpha\theta$ , causing the omission of  $\Theta\alpha\alpha\theta$  (Tahath, תתת) itself and the intervening Bered. In fact, that the absence of Tahath from  $\mathfrak{G}^B$  is to be accounted for thus is extremely probable. The error would be to all the more likely to occur, however, if Tahath followed immediately on Shuthelah, that is to say, if the scribe’s exemplar contained no Bered. Moreover, that there really was a text of the genealogy without the name Bered is proved by the parallel, Num. xxvi. 35, which also shows us whence the intruding name probably came. In Num. xxvi. 35  $\mathfrak{G}^{BAL}$  have no trace of Bered, and in MT, where Bered is represented

<sup>1</sup> This was felt even from the “apologetic” point of view: the generations between Ephraim and Joshua were too many when compared with those measuring the interval between Ephraim’s brother Manasseh and Zelophehad, the supposed contemporary of Nun. This led the late Bishop A. C. Hervey, half a century ago, to undertake a careful examination of 1 Chron. vii. 20 ff. from the point of view of its text (Lord Arthur Hervey, M.A., *The Genealogies of our Lord and Saviour Jesus Christ* [1853], pp. 361–365), with the result that he made several of the suggestions that are offered in the following paragraphs (which were written, however, before the present writer had come across Hervey’s book). Hervey, however, did not go far enough, and his point of view was very different from that of the present article.

<sup>2</sup> See below, p. 153, second note on the emended text.

<sup>3</sup>  $\mathfrak{G}^A$  Βαραδ. The PAAM of  $\mathfrak{G}^L$  may be a corruption of Bered: בור = ברר = ַּרְר = PAΔAN = PAAM.

by Becher<sup>1</sup>, Becher is probably an intruder that has strayed thither from the Benjamin list, which in Numbers lacks that name<sup>2</sup>. Moreover, in Gen. xlvi. 20, where  $\mathfrak{G}^{\text{BAL}}$  have (supplied?) the Ephraim genealogy missing in MT, it has used a text that knows nothing of Becher-Bered: there are only the three names, Shuthelah, Tahan, and (probably) Adan<sup>3</sup>—i. e. Laadan (without the initial L).

We are thus left, before the recurrences begin, with the following triplet: Shuthelah, Tahath (or equivalent), Eleadah (or equivalent);. The variations in the last two names will be considered later (§ 9); meanwhile we proceed to the remaining verses.

4. *Verses 21*.—In the last three words of ver. 20 and the first half of ver. 21 we have five names. Originally, however, they seem to have been three—the triplet repeated. This comes out most clearly in the text of  $\mathfrak{G}^{\text{L}}$ : Shuthelah (*σουθαλα*), Tahath (*θααθ*), Laad (*λαυδ*). Apparently Shuthelah was accidentally omitted in some text (represented now by  $\mathfrak{G}^{\text{B}}$ ), and then inserted between Tahath and Laad (in the text represented by MT and  $\mathfrak{G}^{\text{A}}$ ). Whence the other two names (Zebed and Ezer: the second and the fourth) of the five came is not so clear; they may be simply variants<sup>4</sup>: note, for example, the absence of “his son” after both Ezer and Elead, and the fact that these two names are in the Peshitta represented by one, Leazar (see below, § 7).

5. *Verses 25–27*.—Setting aside for the present the anecdote that begins with 21 b (below, § 7) we find the list of names continued in ver. 25, where, in the latter part of the verse, we read, “and Telah (ותלה), Tahan, and (in ver. 26) Ladan.” This is clearly the original triplet appearing a third time. The first letter of Shuthelah has simply exchanged places with the last of the preceding word, Resheph<sup>5</sup>. The list, then, appropriately ends (ver. 26) with “the prince of the

<sup>1</sup> The Peshitta has Becher even in 1 Chron. vii. 20.

<sup>2</sup> The matter may be explained thus: The Benjamin list in Num. xxvi. 38–40 omitted Becher because *בְּכָרִי* was read *בְּכָרִי*, as it actually stands in the present text of the list in 1 Chron. viii (ver. 1: see *J. Q. R.*, XI, p. 109). This omission of Becher from Num. xxvi. 38 (or its source) was detected, and the missing name was written on the margin of some copy. Thence it was inserted erroneously into ver. 35 (Ephraim) instead of ver. 38 (Benjamin). This misplaced Becher was then misread Bered by the Chronicler, or his source, or some copyist—probably a copyist, since Pesh. has Becher (see preceding note).

<sup>3</sup> For the Greek, see above, § 1, note.

<sup>4</sup> Zebed might be a variant of Ezer, and Ezer a variant of Elead (עֶזֶר and לֵיזָבֵד). Or Zebed might be a variant of Bered (see above): *בְּכָרִי* and *בְּכָרִי*.

<sup>5</sup> *רֶשֶׁף* שְׁוֹתֵלָה for *רֶשֶׁף* וְתֵלָה.

children of Ephraim" (Num. ii. 18; vii. 48), Elishama ben Ammihud, and (ver. 27) the great Ephraimite hero, Joshua ben Nun. Apart from this appendix, therefore, it contains nothing but the triplet Shuthelah, Tahan (?), Eleadah (?), given three times. This result is confirmed by the fact that the triplet is simply the genealogy given in the Hexateuch (see above, § 1).

6. *Verse 28 f.*—To this "genealogical" list are appended two geographical lists: in ver. 28 four of the Ephraimite border towns mentioned in Joshua, with the addition, probably, of Ai; and in ver. 29 five towns which *Manasseh* was *not able* to acquire (Josh. xvii. 11; Judges i. 27).

7. *The anecdote in verses 21 b-25.*—We must now return to the anecdote which we passed over in vers. 21 b-25 (first three words). The metamorphosis of the passage in the Peshitta suggests that the text suffered badly in some MSS., and an examination of the MT shows that the Hebrew that has reached us did not escape<sup>1</sup>. Kautzsch remarks on the peculiarity of the building of towns being ascribed to a "woman."

a. Sheera (שַׁעֲרָה), however, may be corrupt. The last word of ver. 23, "his house," may have been repeated accidentally and then misread "and his daughter" (בִּיתוֹ for וּבְתוּלוֹ). What follows, "Sheera and she built," may have been originally simply "who built<sup>2</sup>," the antecedent being of course the last name of the triplet, viz. Eleadah, or perhaps, as the variant in ver. 21 suggests, [El]eazar (so Pesh.)<sup>3</sup>, or Azar[ia]. It has, in fact, been suggested on other grounds<sup>4</sup> that Azariah was perhaps the real name of the prefect of Ephraim in the list in 1 Kings iv. 7 ff., and that he was of Beth-horon. If the Chronicler, or his source, read Kings thus, that would account for the mention of the two Beth-horons. It remains to account for Uzen She'era.

<sup>1</sup> In the Peshitta the story runs thus: Men of Gath, born in the land, came down to take their cattle. And their father Ephraim grieved many days, and his brothers came to comfort and console him. And he approached his wife, and she conceived and bare a son, and (*she*) called his name Beria, because it went ill *with her* in his house. And his daughter who was left (שַׁעֲרָה) at Beth-horon, lower and upper, and all those that were left (אֵת שַׁעֲרָה) did his daughter cure (Rephah); for she was a physician, and cured their towns. And she cured Laadan, the son of Ammihud, of the sons of Anon, the father of Hoshea.

<sup>2</sup> שַׁעֲרָה הָיָה אִשָּׁר בְּנָה having been accidentally transposed to אִשָּׁר הָיָה בְנָה and then corrupted to שַׁעֲרָה וְהָיָה.

<sup>3</sup> See above, § 4, end.

<sup>4</sup> Klostermann on 1 Kings iv. 8; cp. *Encyclopaedia Biblica*, art. "Ben-hur."

b. If Sheera has been rightly removed from the beginning of ver. 24, "the Uzzen of Sheera" at the end of the verse naturally falls under suspicion. Now Uzzen[sheera] is represented in  $\mathfrak{G}^L$  by  $\eta\rho[\sigma\alpha(\alpha)\delta\rho\alpha]$ , -, i. e. apparently "city (עיר)<sup>1</sup> of . . . ." If שֶׁעֵרָה has been conformed to the (corrupt) Sheera at the beginning of the verse, it may have been originally שֶׁרָה—i. e. סֶרַח or הֶרֶם—and Ir-heres might be either Timnath-heres itself, the putative resting-place of the great Ephraimite hero, or a place near it (such as that called Hī-ra-tā in a list on the temple at Karnak referring to Ramses II's Heta war: see *As. u. Eur.*, 165, n. 4).

c. The reversal of the transposition assumed to have occurred in ver. 25, which gave us Shuthelah for Telah (above, § 5), leaves us with Rephah (רֶפַח) and Reph (רֶפֶּח)—evidently duplicates. Perhaps the original name was Hopher, a town mentioned (by an exilic or post-exilic writer) between Tappuah (in Ephraim) and Aphek in a list in Joshua (xii. 17).

8. *Result.*—Our hypothetical result so far, therefore, is that the Ephraim genealogy, apart from the appendix (prince and hero), consists of three "sons," Shuthelah, . . . ?, and . . . ?, and the towns (the Beth-horons, Ir-heres, and Hopher) built by the third of them. All that remains is to consider which of the variants of the last two names to put in the blank spaces.

9. *Variants of Tahath and Eleadah.*—(a) As for the last of Ephraim's three sons, variously called Elead, Laadan, Eran, Zebed (?), Ezer, and (in Pesh.) Eleazar, we have seen (§ 7 *a*, end) that there is room for the suggestion that the last, Eleazar, or its equivalent Azariah, may be the earliest form.

(b) As for the son called Tahath in ver. 20, the last time the triplet occurs, MT has Tahan (תָּחַן) for Tahath (תַּחַת) and  $\mathfrak{G}^{BAL}$  agree<sup>2</sup>. In the parallel Num. xxvi. MT again has Tahan. In the LXX interpolation in Gen.,  $\mathfrak{G}^{ADL}$  virtually support this (τααμ)<sup>3</sup>. In Num.  $\mathfrak{G}^{BAL}$  support the consonants of Tahan but transpose to Tanah (Ταναχ). In the genealogy of the great Ephraimite deliverer, Samuel, in 1 Chron. vi. 11 [26], both in MT and in  $\mathfrak{G}^{BAL}$ <sup>4</sup> (να[α]θ), the form is Nahath, the name of an Edomite clan, "son of Reuel," in Gen. xxxvi. 13<sup>5</sup> = 1 Chron. i. 37<sup>6</sup> (= an Edomite prince in Gen. xxxvi. 17)<sup>7</sup>, and this, though it is corrupted into Tohu in 1 Sam. i. 1, and into Toh (תוּחַ) in || 1 Chron.

<sup>1</sup> Compare  $\eta\rho = (\iota) \epsilon\rho$  in 1 Chron. iv. 15,  $\mathfrak{G}^B$ .

<sup>2</sup>  $\mathfrak{G}^B \Theta\alpha\epsilon\nu$ ,  $\mathfrak{G}^L \Theta\alpha\alpha\nu$ ;  $\mathfrak{G}^A$  (in ver. 26)  $\kappa\alpha\theta\alpha\alpha\nu = \kappa\alpha\iota \Theta\alpha\alpha\nu$ .

<sup>3</sup> See above, § 1, note.

<sup>4</sup>  $\mathfrak{G}^B \kappa\alpha\iota\nu\alpha\theta = \kappa\alpha\iota \text{Naa}\theta$ .

<sup>5</sup> So  $\mathfrak{G}^D$  <sup>sl</sup> EL; and virtually  $\mathfrak{G}^A$ ,  $\text{Na}\chi\sigma\mu$ .

<sup>6</sup> So  $\mathfrak{G}^{AL}$ , and virtually  $\mathfrak{G}^B$ ,  $\text{Na}\chi\epsilon\varsigma$ .

<sup>7</sup> So  $\mathfrak{G}^{ADL}$ ,  $\mathfrak{G}^E \text{Na}\chi\sigma\rho$ .

vi. 19 [34]<sup>1</sup>, is partly supported by  $\mathfrak{G}^{BA}$  in the second occurrence of the triplet in 1 Chron. (vii. 20)<sup>2</sup>. Since Nahath means "descend"<sup>3</sup> we perhaps see what led to the insertion of the story of the Ephraimites who *descended* to lift the cattle of the men of Gath.

10. *Shuthelah*.—It is worth noting that of the three names to which we have reduced the Chronicler's genealogy, the last two, for which alone we have been able to find any possible point of contact elsewhere, may be regarded as on a different footing in P's list from the third. Shuthelah is (in Gen.) only a link between Ephraim and Eleadah (Ezer, &c.). Moreover, in view of the fact that among the towns mentioned as founded by this Eleadah (Azariah?) are the Beth-horons, and Ir-heres (?) the form of the name Shuthelah acquires an interest from its likeness to Eshtaol, Eshtemoa, and other southern place-names.

The various points that have been dealt with are taken account of in the following exhibition of the text: A, English; B, Hebrew; C, Notes; D, Genealogical Table.

#### PARTLY EMENDED TEXT OF 1 CHRON. VII. 20-27.

##### A. English.

20 (20) And the sons of Ephraim; Shuthelah [and Bered his son]<sup>1</sup>,  
and Tahath [his son]<sup>2</sup>, and Eleadah [his son]; and Shuthelah<sup>3</sup> [his  
21 son], and Tahath [his son], (21) [and Zebed his son]<sup>4</sup> [and Ezer]<sup>5</sup>  
and Elead.

... And there slew them the men of Gath who were born in the  
22 land<sup>6</sup> when they went down to take their cattle. (22) And Ephraim  
their father mourned many days, and his brothers went to comfort  
23 him. (23) And he went in unto his wife, and she conceived and bare  
a son, and he<sup>7</sup> called his name Beriah, because it<sup>8</sup> went evil with  
his house.

24 ((24) *He it was that built*<sup>9</sup> *Beth-horon the Upper and the Lower,*  
25 *and Ir-heres*<sup>10</sup>, (25) *and Hephher*<sup>11</sup> [his son] [and *Reph* . . .]<sup>12</sup>)  
26 Shuthelah<sup>13</sup> [his son], and Tahan [his son], and (26) Laadan [his  
27 son]; Ammihud<sup>14</sup> his son, Elishama his son; (27) Non<sup>14</sup> his son,  
Joshua his son.

<sup>1</sup> So also  $\mathfrak{G}^{BA}$ ; but  $\mathfrak{G}^L$  *Naath*.

<sup>2</sup>  $\mathfrak{G}^B$  *Noome*,  $\mathfrak{G}^A$  *Noμεε*; but  $\mathfrak{G}^L$  *θaaθ*.

<sup>3</sup> Compare in the Reuelite list (Gen. xxxvi. 13), referred to above, the names Nahath, Zerah, Shamma, Mizzeah = "Descend," "Arise," "There," "Hence" (noted by Kautzsch and Socin, *Die Genesis mit äusserer Unterscheidung der Quellschriften*<sup>2</sup>, note 178).

## B. Hebrew.

20	(20) ובני אפרים שותלח [וברד בנו] <sup>1</sup> ותחת [בנו] <sup>2</sup> ואלעדה [בנו]
21	21 ושותלח <sup>3</sup> [בנו] ותחת [בנו]: (21) [חבר בנו] <sup>4</sup> [ועזר] <sup>5</sup> ואלעד
22	22 . . . והרגום אנשי גת הנולדים בארץ <sup>6</sup> כי ירדו לקחת אתמקניהם: (22) ויהאבל
23	23 אפרים אביהם ימים רבים ויבאו אחיו לנחמו: (23) ויבא אליאשתו ותהר ותלד בן ויקרא <sup>7</sup> אתשמו בריעה כי ברעה היתה <sup>8</sup> בביתו:
24	24 (24) . . . הוא אשר בנה <sup>9</sup> את־בית־חורון התחתון ואת־העליון ואת
25	25 עירחרם <sup>10</sup> : (25) וחפר <sup>11</sup> [בנו] [ורף] <sup>12</sup> שותלח <sup>13</sup> [בנו] ותחן [בנו]
26	26 (26) לעדן [בנו] עמיהוד <sup>14</sup> בנו אלישמע בנו: (27) נון <sup>14</sup> בנו יהושע
27	27 בנו:

## C. Notes.

<sup>1</sup> A corruption of an interpolation (Becher, בכר): see above, § 3.

<sup>2</sup> בנו in verses 20, 21, 25, probably did not occur in the original form of the list (cp. the discussion of the Issachar genealogy in the *Orientalistische Literatur-Zeitung*, Oct., 1900).

<sup>3</sup> So in  $\mathcal{G}^L$ . In MT Shuthelah follows Zebed in ver. 21 (see § 4).

<sup>4</sup> Probably a variant: see § 4.

<sup>5</sup> עזר and אלעד are probably variants. On the question of the earliest form see § 9.

<sup>6</sup> The phrase is strange. It may be a gloss on אנשי גת, recalling the fact that the inhabitants of Gath in the days of the monarchy were not Israelites. In Gen. xviii. 5 Ephraim and Manasseh are called הנוולדים בארץ מצרים. Perhaps, however, the gloss in 1 Chron. is corrupt. הנוולדים might be from הערלים (the Philistines) or הגרולים (cp. הגרולים אשר ברץ 2 Sam. vii. 9).

<sup>7</sup> The Peshitta reads "she called" (ותקרא) to agree with its interpretation of היתה (see above, § 7, note).

<sup>8</sup> To be taken impersonally: "Things went." Peshitta refers the verb to אשתו (see preceding note).

<sup>9</sup> The subject being אלעד in ver. 21. MT ובתו שארה ותבן. For the emendation see above, § 7, a, note.

<sup>10</sup> MT ואזן שארה; see § 7, b.

<sup>11</sup> MT ורפח; see § 7, c.

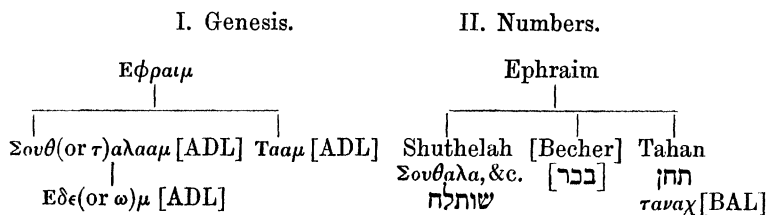
<sup>12</sup> MT ורשף; see § 7, c.

<sup>13</sup> MT ותלח; see § 5.

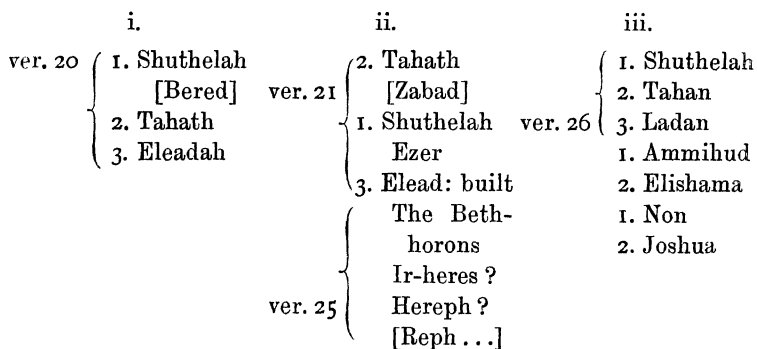
<sup>14</sup> Nothing is said elsewhere as to who was the father of Ammihud (Num. i. 10, &c.) or Nun (Ex. xxxiii. 11, &c.), here called Nōn.



D. *Ephraim Genealogy.*



III. Chronicles.



HOPE W. HOGG.