immediately precede, not follow it. The word is not, however, to be treated as a part of the following sentence; as is done, for example, by the Greek translation of Ezra 4^{11} in 1 Esdras. It occupies an independent position, like the Arabic phrase just compared. "Artaxerxes, king of kings, to Rehum and Shimshai and their companions, greeting. *And now* [*touching the purpose of this letter*]: — Your report has been carefully read," etc. This is also indicated by the unusual *pausal form* of the word, וכענת instead of וכען (cf. e.g. Ezra 4^{13}, where the latter word is used in the ordinary way), a form that is at once explained when this peculiar use is recognized.

It may be observed, finally, that this introductory וכענת in official documents is not without its parallels in the Old Testament, in the few cases where the form of a letter is given. Thus, 2 Kings 5^{6}: The king of Aram sent a letter to the king of Israel, saying, וְעַתָּה כבוא הספר הזה אליך הנה שלחתי ונו׳; "*And now:* — When this letter reaches thee, know that I have sent," etc. Here the ועתה is the exact equivalent of the corresponding word in the Ezra documents. So also 2 Kings 10^{2}: Jehu wrote letters to the officers in Samaria, saying, ועתה כבוא הספר הזה אליכם ונו׳; "*And now:* — When this reaches you," etc. We may perhaps also compare the first of the letters to the Jews in Egypt, prefixed to 2 Macc., where (1^{6}) *καὶ νῦν* begins the letter, after the long benediction joined to the address.

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2. The Missing Conclusion of Ezra 1.

The first chapter of Ezra terminates in a singularly abrupt way. The Chronicler has told us, in the first four verses, of the proclamation of King Cyrus; then in verses 5, 6, of how the 'chief men of the families' of the Jews prepared to obey it, and how they were encouraged and aided by all their brethren. The remaining verses of the chapter (vs.$^{7\text{-}11}$) tell how the king brought out the temple-vessels (which are described), and gave them into the hand of Sheshbazzar. *Here the narrative stops short;* and when it is taken up again, at the end of ch. 2, the Jews are already in Jerusalem. We are not told that the expedition formed, and set out; or who its leaders were. Nothing is said about any rejoicing among the people — either those who went up or those who stayed behind. There is no date given for this most important of all expeditions; and that, too,

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in a narrative where month and day of the month are rarely wanting. In the story of the similar expeditions described in Ezra-Neh.,[1] the king sends letters to his Syrian governors, as he would necessarily do; making provision for the safe conduct of the Jews to their destination. In the other cases, moreover, the Chronicler is careful to narrate how the king made further provision, more or less minute, for the building or enlarging of the temple, and for the maintenance of its worship. But in the present narrative, there is nothing of this nature. In Ezra 3^{8}, to be sure, we are told how cedar wood for the temple was brought from Lebanon, "*according to the commandment of King Cyrus*"; but there is no record, in the preceding, of this or any similar commandment.

Now *all* of these things are found — in the usual order, and even in the exact form of words regularly used by the Chronicler — in the 1 Esdras version, where they are appended to the story of the Three Young Men. This story, with its appended narrative, is well known as an interpolation in the 'apocryphal' Ezra. The fact is universally recognized, moreover, that it is *composite*. Thus, for example, Cornill, in the new (3d) edition of his *Einleitung*, remarks that the first six verses of 1 Esdr. 5 are plainly from another source than the preceding story, and are a translation from a Hebrew original. But it is equally plain that a part of the preceding chapter, 1 Esdr. 4, belongs with the beginning of ch. 5. What is more, no very careful scrutiny is needed to show that *a part of the Chronicler's narrative is to be found here.*[2] It is not a difficult matter to detach it from its surroundings. The analysis is rendered easy, both by the Chronicler's well-known characteristics as a writer, and also by the definite character of the story of the Three Young Men. Making the separation, and restoring the section to its proper place, the result is as follows:

Ezra 1 has told how the king, Cyrus, after making his proclama-

[1] Ezra 7^{6-26} Neb. 2^{7-9a}. For the proof that both of these passages were written by the Chronicler, see my *Comp. of Ezra-Neh.*

[2] The reason of its displacement from our Ezra is easy to see. The interpolated (Aramaic) story of the Three Young Men brought inexpressible confusion into the adjoining narrative, as any one can see who tries to read 1 Esdras. The only possible way to restore order was to remove this story bodily. But a portion of the Chronicler's narrative necessarily went with it; not only because of the interjected passages 1 Esdr. 4^{57-61} 5^{6a}; but also because the interpolator of the story *of king Darius* had been compelled to change the name 'Cyrus' in 5^{2} to 'Darius.' It was thus necessary to remove all that preceded the list of names.

tion, brought out the temple-vessels, and numbered them. The narrative then proceeds:[3]

And Cyrus the King sent letters to all the governors beyond the river; and letters to those in Lebanon, to bring cedar wood from Lebanon to Jerusalem, to build the city. And for the work of the house he ordered twenty talents to be given yearly, until it should be built; and that there should be given ten other talents yearly for the altar, to offer up whole burnt offerings day by day, according to the commandment. And [he commanded] that all those going up from Babylon to build the city should have freedom, both they and their children. And for all the priests that went up, he commanded to give the portions, and the priest's garments in which they minister. And to the Levites he ordered to give their portions, until the day when the house should be finished and Jerusalem should be builded. And he commanded that all those guarding the city should be given allotments and portions.

Then all the people blessed the God of their fathers, because he had given them a remnant and a residue, to go up and build Jerusalem and the house that is called by his name. And they exulted, with music and rejoicing, seven days.

After this, there were chosen to go up the chief men of the families, according to their tribes, with their wives and their sons and their daughters, and their menservants and their maidservants, and their cattle. And Cyrus sent with them a thousand horsemen until they should be brought to Jerusalem in peace; with musical instruments, drums, and cymbals. And all their brethren, exulting, sent them on their way, as they went up.

And these are the names of the men who went up, according to their tribes, by their genealogy.

Of the priests, the sons of Phineas, son of Aaron: *Jeshua*, son of Jozadak, son of Seriah. And there rose up[4] with him *Zerubbabel*, son of Shealtiel, of the house of David, of the family of Peres, of the tribe of Judah; in the second year of Cyrus King of Persia, in the month Nisan, on the first day of the month.

Then follows the second chapter of Ezra, giving the names of the rest of the company. There is every reason for believing that the Chronicler's narrative, as thus restored, is complete and in its original order. I hope to publish before long the result of further investigation, in connection with a more extended criticism of 1 Esdras and the text of Ezra.

[3] The following translation is based on an emended text. The reasons for the several emendations will be given in another place.

[4] The problematic 'Joachim' of 1 Esdr. 5[5] is the result of a misreading of ויקם.

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