

HISTORY OF THE JEWS

By Josephus

Book One

CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.

FROM THE CREATION TO THE DEATH OF ISAAC.

CHAPTER ONE

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was Night, and the other he called Day: and he named the beginning of light, and the time of rest, The Evening and The Morning, and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put

off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.

Moreover, Moses, after the seventh day was over begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in

him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies one that is red, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called. But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue Issa; but the name of this woman was Eve, which signifies the mother of all living.

Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the

east, which the Greeks call Nile.

God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. But while all the living creatures had one language, at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why

he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and

suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way. And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place.

CHAPTER TWO

CONCERNING THE POSTERITY OF ADAM, AND THE TEN GENERATIONS FROM HIM TO THE DELUGE,

ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies a possession: the younger was Abel, which signifies sorrow. They had also daughters. Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following: - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was

very angry that Abel was preferred by God before him; and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was himself at a loss about his brother's disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother's guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which

is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in

matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before

they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.

CHAPTER THREE

CONCERNING THE FLOOD; AND AFTER WHAT MANNER NOAH WAS SAVED IN AN ARK, WITH HIS KINDRED, AND AFTERWARDS DWELT IN THE PLAIN OF SHINAR,

NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.

But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape: - That he should make an ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of

Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.

This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians Dios, but by the Hebrews Marchesuan: for so did they order their year in Egypt. But Moses appointed that · Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men.

For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived: nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-

five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. Now Mathusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives along together with their children and grandchildren; but let him have regard to their births only.

When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while. After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood,

he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) The Place of Descent; for the ark being saved in that place, its remains are shown there by the inhabitants to this day.

Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks

thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction: but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge; while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of 'his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days, and old age, which the

ancient people had arrived at before.

When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went

away.

Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berossus, who collected the Chaldean Monuments, and Mochus, and Hestieus, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit.

CHAPTER FOUR

CONCERNING THE TOWER OF BABYLON, AND THE CONFUSION OF TONGUES.

Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

Now it was Nimrod who excited them to such an

affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!

Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place

wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."

CHAPTER FIVE

AFTER WHAT MANNER THE POSTERITY OF NOAH SENT OUT COLONIES, AND INHABITED THE WHOLE EARTH.

AFTER this they were dispersed abroad, on account of their languages, and went out by colonies every where; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And

they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

CHAPTER SIX

HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

Now they were the grandchildren of Noah, in honor of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tansis, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians. Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes, by the Greeks; but from Javan, Ionia, and all the Grecians, are derived. Thobel founded the Thobelites, who are now called Iberes; and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which

may inform those that are able to understand, that so was the entire nation once called. Thiras also called those whom he ruled over Thirasians; but the Greeks changed the name into Thracians. And so many were the countries that had the children of Japhet for their inhabitants. Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians. So did Riphath found the Ripheans, now called Paphlagonians; and Thrugamma the Thrugrammeans, who, as the Greeks resolved, were named Phrygians. Of the three sons of Javan also, the son of Japhet, Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians. Tharsus to the Tharsians, for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the tau being by change put for the theta. Cethimus possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim. And so many nations have the children and grandchildren of Japhet possessed. Now when I have premised somewhat, which perhaps the Greeks do not know, I will return and explain what I have omitted; for such names are pronounced here after the manner of the Greeks, to please my readers; for our own country language does not so pronounce them: but the names in all cases are of one and the same ending; for the name we here pronounce Noeas, is there Noah, and in every case retains

the same termination.

The children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus; seizing upon all that was on its sea-coasts, and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire. For of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites. The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] called Egypt Mestre, and the Egyptians Mestrians. Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: there is also a river in the country of Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan. The children of these [four] were these: Sabas, who founded the Sabeans; Evilas, who founded the Evileans, who are called Getuli; Sabathes founded the Sabathens, they are now called by the Greeks Astaborans; Sabactas settled the Sabactens; and Ragmus the Ragmeans; and he had

two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans: but Nimrod, the son of Chus, staid and tyrannized at Babylon, as we have already informed you. Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know nothing of them besides their names; for the Ethiopic war which we shall describe hereafter, was the cause that those cities were overthrown. The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon

Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.

Noah, when, after the deluge, the earth was resettled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had

gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his prosperity: and when the rest of them escaped that curse, God inflicted it on the children of Canaan. But as to these matters, we shall speak more hereafter.

Shem, the third son of Noah, had five sons, who inhabited the land that began at Euphrates, and reached to the Indian Ocean. For Elam left behind him the Elamites, the ancestors of the Persians. Ashur lived at the city Nineve; and named his subjects Assyrians, who became the most fortunate nation, beyond others. Arphaxad named the Arphaxadites, who are now called Chaldeans. Aram had the Aramites, which the Greeks called Syrians; as Laud founded the Laudites, which are now called Lydians. Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Celesyria. Ul founded Armenia; and Gather the Bactrians; and Mesa the Mesaneans; it is now called Charax Spasini. Sala was the son of Arphaxad; and his son was Heber, from whom they originally called the Jews Hebrews. Heber begat Joetan and Phaleg: he was called Phaleg, because he was born at the dispersion of the nations to their several countries; for Phaleg among the Hebrews signifies division. Now Joetan,

one of the sons of Heber, had these sons, Elmodad, Saleph, Asermoth, Jera, Adoram, Aizel, Decla, Ebal, Abimael, Sabeus, Ophir, Euilat, and Jobab. These inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. And this shall suffice concerning the sons of Shem.

I will now treat of the Hebrews. The son of Phaleg, whose father was Heber, was Ragau; whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abraham, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. Now Terah hating Chaldea, on account of his mourning for Ilaran, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees,

diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban.

CHAPTER SEVEN

HOW ABRAM OUR FOREFATHER WENT OUT OF THE LAND OF THE CHALDEANS, AND LIVED IN THE LAND THEN CALLED CANAAN BUT NOW JUDEA.

Now Abram, having no son of his own, adopted Lot, his brother Haran's son, and his wife Sarai's brother; and he left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan, and therein he dwelt himself, and left it to his posterity. He was a person of great sagacity, both for understanding all things and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, That there was but one God, the Creator of the universe; and that, as to other [gods], if they contributed any thing to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was derived from

the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies, thus: - "If [said he] these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they make it plain, that in so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to Him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God.

Berosus mentions our father Abram without naming him, when he says thus: "In the tenth generation after the Flood, there was among the Chaldeans a man righteous and great, and skillful in the celestial science." But Hecatseus does more than barely mention him; for he composed, and left behind him, a book concerning him. And Nicolaus of Damascus, in the fourth book of his History, says thus: "Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans: but, after a long time, he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea, and this when his posterity were become a multitude; as to which posterity of his, we relate their history in another work. Now

the name of Abram is even still famous in the country of Damascus; and there is shown a village named from him, The Habitation of Abram."

CHAPTER EIGHT

THAT WHEN THERE WAS A FAMINE IN CANAAN, ABRAM WENT THENCE INTO EGYPT; AND AFTER HE HAD CONTINUED THERE A WHILE HE RETURNED BACK AGAIN.

NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife's great beauty, he contrived this device: - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife's beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of

the priests how he might be freed from these calamities, they told him that this his miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before.

For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abram conferred with each of them, and, confuting the reasonings they made use of, every one for their own practices, demonstrated that such reasonings were vain and void of truth: whereupon he was admired by them in those conferences as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.

As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter.

CHAPTER NINE

THE DESTRUCTION OF THE SODOMITES BY THE ASSYRIAN WALL.

AT this time, when the Assyrians had the dominion over Asia, the people of Sodom were in a flourishing condition, both as to riches and the number of their youth. There were five kings that managed the affairs of this county: Ballas, Barsas, Senabar, and Sumobor, with the king of Bela; and each king led on his own troops: and the Assyrians made war upon them; and, dividing their army into four parts, fought against them. Now every part of the army had its own commander; and when the battle was joined, the Assyrians were conquerors, and imposed a tribute on the kings of the Sodomites, who submitted to this slavery twelve years; and so long they continued to pay

their tribute: but on the thirteenth year they rebelled, and then the army of the Assyrians came upon them, under their commanders Amraphel, Arioch, Chodorlaomer, and Tidal. These kings had laid waste all Syria, and overthrown the offspring of the giants. And when they were come over against Sodom, they pitched their camp at the vale called the Slime Pits, for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that vale became the Lake Asphaltites, as it is called. However, concerning this lake we shall speak more presently. Now when the Sodomites joined battle with the Assyrians, and the fight was very obstinate, many of them were killed, and the rest were carried captive; among which captives was Lot, who had come to assist the Sodomites.

CHAPTER TEN

HOW ABRAM FOUGHT WITH THE ASSYRIANS, AND OVERCAME THEM, AND SAVED THE SODOMITE PRISONERS, AND TOOK FROM THE ASSYRIANS THE PREY THEY HAD GOTTEN.

WHEN, Abram heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians, near Dan, for that is the name of the other spring of Jordan; and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away. Abram pursued after them, till, on the second day,

he drove them in a body unto Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitude and the number of hands, but the alacrity and courage of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than three hundred and eighteen of his servants, and three of his friends: but all those that fled returned home ingloriously.

So Abram, when he had saved the captive Sodomites, who had been taken by the Assyrians, and Lot also, his kinsman, returned home in peace. Now the king of Sodom met him at a certain place, which they called The King's Dale, where Melchisedec, king of the city Salem, received him. That name signifies, the righteous king: and such he was, without dispute, insomuch that, on this account, he was made the priest of God: however, they afterward called Salem Jerusalem. Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift: but the king of Sodom desired Abram to take the prey, but entreated that he might have those men restored to him whom Abram had saved from the Assyrians, because they belonged to him. But Abram would not do so; nor would make any other advantage of that prey than what his servants had eaten; but still insisted that he should afford a part to his friends that had assisted him in the battle. The first of them was called Eschol, and then Enner, and Mambre.

And God commended his virtue, and said, Thou shalt not however lose the rewards thou hast deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me? - for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; insomuch that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this: - He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, and a turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities.

Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to be of good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the

gift of children. Accordingly Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to be born of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better hereafter; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted Heard of God, because God had heard his mother's prayer.

The forementioned son was born to Abram when he was eighty-six years old: but when he was ninety-nine, God appeared to him, and promised him that he should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged

him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the eighth day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram therefore gave thanks to God for these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day thirteen years of age, and he ninety-nine.

CHAPTER ELEVEN

HOW GOD OVERTHREW THE NATION OF THE SODOMITES, OUT OF HIS WRATH AGAINST THEM FOR THEIR SINS.

ABOUT this time the Sodomites grew proud, on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

When God had thus resolved concerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw three angels; and thinking them to be strangers, he rose up, and

saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was within, they said they would come again hereafter, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was ninety years of age, and her husband was a hundred. Then they concealed themselves no longer, but declared that they were angels of God; and that one of them was sent to inform them about the child, and two of the overthrow of Sodom.

When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but ten such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodness of Abraham. Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to

offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called Zoar, for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did,

that human kind might not utterly fail: and they bare sons; the son of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites.

CHAPTER TWELVE

CONCERNING ABIMELECH; AND CONCERNING ISMAEL THE SON OF ABRAHAM; AND CONCERNING THE ARABIANS, WHO WERE HIS POSTERITY.

ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and this out of fear: for he was afraid of Abimelech, the king of that country, who did also himself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when his physicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger's wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for his injury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person be once secure of his wife's

chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife's conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to make God propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply he wanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother's daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they coventanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, The Well of the Oath: and so it is named by the people of the country unto this day.

Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies Laughter. And indeed they so called him, because Sarah laughed when God said

that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was ninety years old, and Abraham a hundred; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the eighth day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the thirteenth year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and so to depart, and to take Necessity for her guide. But as soon as her necessary provisions failed, she found herself in an evil case; and

when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father.

