NOTICES OF THE JEWS

BY

The Classic Writers of Antiquity:

BEING

A COLLECTION OF FACTS AND OPINIONS FROM THE WORKS
OF ANCIENT HEATHEN AUTHORS PREVIOUS TO A.D. 500.

BY JOHN GILL,

Translator of Olshausen's Commentary on St. John, an Abridged Edition of D'Aubigné's
History of the Reformation, Hovel's Life of Count Zinzendorf, &c.

London:
LONGMANS, GREEN, READER, AND DYER.
1870.
LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.
I dedicate this little work

to

my long-tried friend,

Christian David Ginsburg, LL.D. (Glasg.)

in token of the truest esteem.
PREFACE.

The object of the following Essay being literary, and not theological, only such comments have been made upon the texts introduced as seemed required on the ground of historical fairness.

It was found impossible to make a perfectly distinctive classification of extracts, but it is hoped that the one which has been adopted, and which proceeds according to the subject-matter rather than the order of time, will prove sufficient for its purpose.

The quotations from the Greek and Latin writers are presented in a translated form, for the convenience of general English readers.

The author acknowledges his obligation to Meier's Judaica. He had not met with it until his own work was far advanced, but it rendered good service in directing his attention to two or three passages which had escaped his previous research.

17, CEDARS ROAD, CLAPHAM COMMON,
December, 1870.
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**PART III.**
"When the King of Egypt gave the province of Goshen, on the East of the Lower Nile, to the family of Jacob, he scarcely thought that it would eventually be inhabited by two millions of the patriarch's descendants. Hence, no doubt, the district he assigned to them was not very large, though the gift would have been liberal enough had it been intended for only a hundredth part of that number. But as the size of their abode did not increase in proportion to their numbers, the advent of each new generation forced them more closely together, until they became so crowded that cleanliness was impossible, and contagious disorders—the infallible consequences of such a condition—naturally spread among them. In this manner the first seeds were sown of that evil which is still peculiar to them; but at that time the results must have been rapid to a fearful degree. That most horrible plague, the leprosy, attacked them, and
passed from parents to children, slowly poisoning the sources of life and the powers of reproduction.

"Thus an accidental evil originated an hereditary one which centuries failed to eradicate. How common this evil was, may be inferred from the numerous precautions which the Lawgiver instituted against it; and the unanimous testimony of Manetho, Diodorus Siculus, Tacitus, Lysimachus, Strabo, and many others, who knew scarcely any thing of the Hebrews besides this national leprosy, prove how general and profound was the impression it made upon the Egyptians.

"The leprosy, then, was a natural consequence of the crowded state in which they lived; while the wretched food that was doled out to them, and their bad treatment generally, induced fresh causes of the malady. They who had formerly been hated as shepherds, and avoided as strangers, were now shunned and detested as an infected people. Thus a deep feeling of repugnance was added to that fear and dislike which the Egyptians had always cherished against them. Their enemies considered no inhumanity too cruel to be practised upon a people who were so distinctly branded by the wrath of the gods, and they did not hesitate to rob them of the most sacred rights of man."

Such is the cool style in which a great German poet bemires the early history of a race, whose literature

1 Schiller's Die Sendung Mosis (The Mission of Moses).
was a source of instruction to the whole civilized world, when some of the European races who have derived their highest wisdom from the learning of the Hebrews were savages roaming over the wilds of Scandinavia, or waylaying unlucky voyagers on the Northern seas.

Had this strange story been a creation of Schiller's fancy, it would have done no credit to his genius; but it is as an historian and a philosopher that he gives it wing, and hence his heedlessness is unpardonable. He is the more to be condemned also, because, while he professes to set forth his authorities, he neglects to say that the only place where it is likely that he could have been at the trouble of tracing them is in a work of Josephus, who quotes the oft-told calumny only to refute it.

But what are these wonderful testimonies on which Schiller relies with such unquestioning credulity?

Let us turn in the first place to Manetho, and

* Manetho, an Egyptian priest and a native of Sebennytus, lived in the reign of Ptolemy I. He was the first Egyptian to write a history of his country in Greek. Illustrations of his historical existence are found on Egyptian monuments. The object of his work on the History of Egypt, of which fragments only are preserved, was both theological and historical. Some portions are preserved in Plutarch, De Iside et Osiride. Vid. Moralia, cc. ix., xxviii., xlix., lxii., lxxiii. His other writings were a treatise, entitled Καθολική, on the Sacred Incense of the Egyptians, mentioned by Suidas and Plutarch; and Τῶν φυσικῶν ἔγγραφῶν, explaining the Egyptian doctrines concerning the gods, the laws of morality, the world, &c. Among other works which have been erroneously ascribed to him, is Sotheos, or the Dog-star,
examine two of his fragments preserved by Josephus, in his masterly treatise against Apion 3.

In the piece headed, "Of the Shepherd Kings," Manetho says, "We formerly had a king whose name was Timans. In his time it came to pass. I know not how, that God was displeased with us, and there came up from the East, in a strange manner, men of an ignoble which is a forgery, as is also the Latin letter of dedication, addressed Ptolemeo Philadelpho regi magno Augusto, mentioned by Synceillus, ed. Bonn, 1829, p. 73. Mr. Gliddon, the American lecturer on Egypt, makes a slip in bringing forward this letter as a genuine Manethonian document. Vid. G. R. Gliddon's Ancient Egypt, p. 37. New York, 1843.

* Contra Ap., Lib. I c. 14, 15. Apion, an Egyptian Professor at Rome, in the reign of Tiberius, had attacked the Jews in his work on "Egyptian Antiquities." He also headed the deputation from the inhabitants of Alexandria to Caligula, against the Jews, and provoked the Emperor against them by reminding him that they had refused to erect statues to him, or to swear by his sacred name. The first book of Josephus's reply is more strictly a refutation of earlier Egyptian writers. Seneca, Epis. 88, and Gellius, Noct. Att., 5, 14, speak of Apion as a man of learning, but given to contention about trifles, full of prejudice, and puffed up with vanity; and his saying that every one mentioned in his works would be immortalized is a pretty clear proof that their estimate of his character was not at all uncharitable. Suidas says he was called Μόξος, probably in allusion to his zeal as a student. He wrote—

1. On Homer, referred to by Eustathius, &c.
2. On Egypt, mentioned by Eusebius, Gellius, and Pliny.
3. Against the Jews (Euseb.).
4. In praise of Alexander the Great (Gellius).
5. Histories of other Countries, &c.

A digest of the controversy between him and Josephus will be found in the Appendix to this Essay.
race, who had the confidence to invade our country, and easily subdued it by their power without a battle. And when they had our rulers in their hands, they burnt our cities, and demolished the temples of the gods, and inflicted every kind of barbarity upon the inhabitants, slaying some, and reducing the wives and children of others to a state of slavery. At length they made one of themselves king, whose name was Salatis; he lived at Memphis, and rendered both the upper and lower regions of Egypt tributary, and stationed garrisons in places which were best adapted for that purpose. But he directed his attention principally to the security of the eastern frontier; for he regarded with suspicion the increasing power of the Assyrians, who, he foresaw, would one day undertake an invasion of the kingdom, and observing in the Saite Nome, upon the east of the Bubastile Channel, a city, which from some ancient theological reference was called Avaris, and finding it admirably adapted to his purpose, he rebuilt it, and strongly fortified it with walls, and garrisoned it with a force of two hundred and fifty thousand men, completely armed. To this city Salatis repaired in summer time, to collect his tribute and pay his troops, and to exercise his soldiers in order to strike terror into foreigners.

"And Salatis died after a reign of nineteen years. After him reigned another king, who was called Beon, forty-four years; and he was succeeded by Apachnas, who reigned thirty-six years and seven months; after
him reigned Apophis, sixty-one years, and Janias fifty years and one month: after all these reigned Assis forty-nine years and two months. These six were the first rulers amongst them; and during the period of their dynasty, they made war upon the Egyptians with the hope of exterminating the whole race. All this nation was styled Hycsos, that is, the Shepherd Kings; for the first syllable, Hyc, in the sacred dialect, denotes a King, and Sos signifies a Shepherd, but this only according to the vulgar tongue; and of these is compounded the term Hycsos. Some say they were Arabians. This people, who were thus denominated Shepherd Kings, and their descendants, retained possession of Egypt during the period of five hundred and eleven years.”

Manetho then relates that the king of Thebais, and of the other provinces of Egypt, made an insurrection against the shepherds, and that a long and mighty war was carried on between them, till the shepherds were overcome by a king called Alisphragmuthosis, who drove them out of the other parts of Egypt, and hemmed them up in a place containing about 10,000 acres, which was called Avaris. All this tract, Manetho says, the shepherds surrounded with a vast and strong wall, that they might retain all their property and their prey within a hold of strength.

“And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered
the place with a body of 480,000 men; but at the moment when he despaired of reducing them by siege, they agreed to an arrangement that they should leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. According to this stipulation, they departed from Egypt with all their families and effects, in number not less than 240,000, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who then had dominion over Asia, they built a city, in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.”

In another book of the Egyptian histories, Manetho says, that “this people, who are called shepherds in the Sacred Books, were also styled captives.” And again:—

“After the departure of this nation of shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died; after him his son, Chebron, took the government into his hands for thirteen years; after him reigned Amenophis for twenty years and seven months; then his sister Amesses twenty-one years and nine months; she was succeeded by Mephres, who reigned twelve years and nine months; after him Mephramothusis, twenty-five years and ten months; then Themosis reigned nine years and eight months,” and so on. Manetho carries forward the list of
Egyptian sovereigns, until he comes to "his fictitious king," as Josephus calls him, Amenophis, of whom he says:—

"This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had desired to do before him, and he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the Divine nature, both in his wisdom and knowledge of futurity; and Amenophis returned him answer, that it was in his power to behold the gods, if he would clear the whole country of the lepers and other impure people that abounded in it.

"Well pleased with this information, the king gathered together out of Egypt all that laboured under any defect in body, to the number of 80,000, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them, and be separated from the rest of the Egyptians. "And," he adds, "there were among them some learned priests, who were affected with leprosy. And Amenophis, the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if it should appear that violence had been offered them, added this also in a prophetic spirit, that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings, however, he dared not communicate to the king, but left in
writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed."

After which, Josephus says, he thus writes word for word: "When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the shepherds, and he granted them their desire. Now this city, according to the ancient theology, was Typho's city.

"But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient to him in all things. Osarsiph then, in the first place, enacted this law: that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in veneration, but sacrifice and slay them all; and that they should connect themselves with none but such as were of that confederacy. When he had made such laws as these, and many others of a tendency directly in opposition to the customs of the Egyptians, he gave orders that they should employ the multitude in rebuilding the walls about the city, and hold themselves in readiness for war with Amenophis, the King. He then took into his counsels some others of the priests and polluted persons, and
sent ambassadors to the city called Jerusalem, to the shepherds who had been expelled by Tethmosis; and he informed them of the position of his affairs, and requested them to come up unanimously to his assistance in this war against Egypt. He also promised, in the first place, to reinstate them in their ancient city and country, Avaris, and provide a plentiful maintenance for their host, and fight for them as occasion might require; and assured them that he would easily reduce the country under their dominion. The shepherds received the message with the greatest joy, and quickly mustered, to the number of 200,000 men, and came up to Avaris.

"Now Amenophis, the king of Egypt, when he was informed of their invasion, was in great consternation, remembering the prophecy of Amenophis, the son of Papis. And he assembled the armies of the Egyptians; and having consulted with the leaders, he commanded the sacred animals to be brought to him, especially those which were held in more particular veneration in the temples; and he forthwith charged the priests to conceal the images of their gods with the utmost care. Moreover, he placed his son Sethos, who was also called Ramesses from his father Ramesses, being then but five years old, under the protection of a faithful adherent, and marched with the rest of the Egyptians, being 300,000 warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods,
but returned, and came again to Memphis, where he took Apis and other sacred animals he had sent for, and retreated immediately into Ethiopia, together with all his army and all the multitude of the Egyptians; for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitude that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning, during the predestined thirteen years.

"Moreover, he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to King Amenophis.

"In the meantime, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their horrible wickedness believed that their joint sway was more execrable than that which the shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed two images of the gods, and wasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice those animals, they cast them naked out of the country. It is said also that the priest who ordained their polity and laws was born at Heliopolis, and his
name was Osarsiph, from Osiris, the god of Heliopolis; but when he went over to these people his name was changed, and he was called Moyses."

Manetho further says, "After this, Amenophis returned from Ethiopia with a great force, and Rampses also his son with other forces, and encountering the shepherds and the unclean people they defeated them, and slew multitudes of them, and pursued them to the bounds of Syria."

Hengstenberg, in the Appendix to his work on Egypt, accounts for the scandals against the Jews by the wrath of the Egyptians at finding the Jews better treated than themselves by the Greeks in Alexandria. He asks how we can trust one who claims to have lived under Ptolemy Philadelphus, and to be an Egyptian High Priest, and who yet assures us that the original sources of his information were derived from columns which have proved to be fabulous, and his secondary ones from a Greek translation made even before the flood, and laid up in the archives of the Temple.

Whilst no excuse can be urged for Schiller, in setting off his "Mission of Moses with Egyptian fables standing in direct opposition to the Scripture narrative, from which he himself took all his after facts to make up the life of Moses, Hengstenberg is too hard upon " the learned priest of Sebennytus," as Manetho is justly styled by Bunsen 4.

4 Vid. Manetho the Sebennyte, and his Successors, in Egypt's Place in Universal History, 1867, p. 68, ss.
Admitting this fragment to be Manetho’s, though probability is strongly on the side of Böckh, who denies its authenticity, because its chronology contradicts the text of Manetho given by Africanus, it

⁵ Vid. August Böckh’s remarks on the Fifteenth and Seventeenth Dynasties: *Manetho und die Hundssternperiode*, Berlin, 1845, p. 220, ss. Böckh speaks of Manetho as “no contemptible historian;” and the best Egyptologists, such as Wilkinson and Birch, support this view; for his mistake as to the Jewish Exodus very little affects his general trustworthiness when he writes of strictly Egyptian matters, in reference to which he had the strongest reasons for care and accuracy; and there remains, after all, the question whether he has not been corrupted and falsified by later hands. Mr. Gliddon, indeed (*loc. cit.*), not only says that Manetho is confirmed to his Sixteenth Dynasty by the sculptures, and that every fresh discovery in hieroglyphics adds new confirmatory light, but he maintains that Manetho had, as his sources, the sacred inscriptions on the columns of Hermes, and the books of Thoth-trismegistus, the celebrated library of Alexandria, the papyri of the sacerdotal order, the sculptures on temples, and the genealogical tablets, some of which have come down to us. But Mr. Gliddon, in true American style, also says that “authorities contemporary with the decline of the Pharaonic glory, enumerated after the Persian Conquest, b.c. 525, above 20,000 volumes in constant, universal, and popular use among the inabitants of Egypt, the productions of a Suphis, Athothis, Necho, and Petosiris—all Egyptian Pharaohs—no less than of priests and other philosophers, who lived, nearly all of them, ages before Moses. And he considers that Moses must have been thoroughly acquainted with the Egyptian hieroglyphics. The same author makes the following remark:—“Synceillus, a poor authority, says that Joseph was Prime Minister to Apophis, a Shepherd King; but it is clear from Rossellini’s explanation of Gen. xlvi. 32, 34, and xlvii. 3—6, that the king then on the throne of Memphis was a Shepherd King who had arrogated to himself the Egyptian royal title of Ph-Ra, the Sun, the original word for our Pharaoh.
was an easy thing for the court historian of Ptolemy to fall into the error of supposing that the leprosy, which was common in Egypt, originated with the captive Israelites; and it was not unnatural that, without going to the trouble of any very careful research, he should adopt the popular tradition which transferred the disgrace from the shoulders of his own countrymen.

Even if he had access to the Pentateuch, it was not likely that he would believe the miraculous history of the Exodus, much less endorse it. Indeed, it is very questionable whether he would have given it a thought; while, on the other hand, the tale of the leprosy served to explain the departure of the captives in a plausible and convenient way. Manetho could not anticipate the currency to which the Mosaic books would attain, or that they would ever possess sufficient authority to be accepted as a contradiction of his statements; as the disease in question was known to have raged in Egypt, his readers would readily connect it, as he probably did in his own mind, specially with the Jewish people; and while the Egyptians, who were extremely jealous of the Jews, would enjoy this hit at their rivals, Ptolemy himself would no doubt think it an excellent joke.

Exod. i. 8 marks the expulsion of the Hyksos invaders, and the return of the Egyptian Monarchy to Memphis and Thebes, under the Eighteenth Dynasty, about 1600 to 1800 B.C.” He also observes, “It is probable that the kings (Gen. xiv.) from whom Abraham rescued Lot were Hyksos.”
We are too apt to pronounce judgment upon writers of such high antiquity, as if they had had the materials at command which centuries of critical labour have now stored up, and which render it almost a crime for a modern historiographer to be imposed upon by traditional falsehood. But at a period when written history was nearly unknown, and those who attempted to recover any thing from the all-devouring past had little to help them beyond hearsay and their own imagination, it is not wonderful if, when works professing an historical character are sifted, we often find a very large predominance of myth, with but a slight modicum of truth at the bottom; and we have the more reason to be grateful for that severely simple Record of the old ages which stands out from all others as accomplished under the guidance of the Omniscient.

Schiller rather naively says that the authors to whom he refers "knew scarcely any thing about the Israelites besides their leprosy." If it be true that the early Egyptian writers knew nothing but this about a people of such a marvellous history as Moses himself has transmitted to us, they are little entitled to the honour of being appealed to as authorities; and Schiller would have done better if he had begun with the Book of Exodus, which he finds of such great service in the subsequent parts of his essay. The aim of that book is to show that the Israelites were "brought out" of Egypt by the special intervention of Divine power. This fact, which has been celebrated ever
since, year by year, in the Feast of the Passover, forms the foundation of all their history from that time forward; and it is of the utmost importance, as indicating their Divine appointment to a most peculiar direct connexion with God, and a grand religious work resulting therefrom. Schiller, however, wishing to eliminate the whole of the supernatural from this great episode in human existence, not only falls back upon a fiction but is guilty of a gratuitous insult, and he would take from the people whom God chose to distinguish with His favour the entire significance of their whole career.

"After Manetho," Josephus says, "I wish to examine Chaeremon§, who professes to have composed a history of Egypt. He gives the same name as Manetho to the king Amenophis and his son Ramesses, and says as follows: 'Isis appeared to Amenophis in his dreams, rebuking him that her temple should have been overthrown in war. Upon which Phritiphantes, the sacred scribe, told him, that if he would clear Egypt of all polluted persons he would be delivered from these terrors. He therefore collected 250,000 unclean persons, and drove them out. Their leaders

§ Chaeremon, who was keeper of the library of the Serapeum, compiled a Hieroglyphical Dictionary, fragments of which, thanks to the industry of the Byzantine monk Tzetzes, have reached the present time.—Introduction to the Study of the Egyptian Hieroglyphics, by Samuel Birch, 1857. Chaeremon was contemporary with Apion.
were two scribes called Moyses and Joseph; the Egyptian names were, that of Moyses, Tisithen; and that of Joseph, Peteseph. They bent their way towards Pelusium, where they met with 380,000 men left there by Amenophis, whom he would not suffer to come into Egypt. With these they made a treaty, and invaded Egypt. But Amenophis waited not to oppose their incursion, but fled into Ethiopia, leaving his wife pregnant; and she concealed herself in a cavern, where she brought forth a child, and named him Messenes, who, when he arrived at manhood, drove out the Jews into Syria, being about 20,000, and recalled his father Amenophis from Ethiopia?.

It will be observed, as Josephus points out, that while Manetho traces the expulsion of the Israelites to the king's desire for a sight of the gods, Chaeremon founds the whole story upon a dream sent by Isis to Amenophis, and states that Phritiphantes, not Amenophis, was the chief actor in the movement. In the numbers, too, they are completely at variance, Manetho counting 80,000 exiles, and Chaeremon putting up the score to 250,000. Then again, Chaeremon represents Joseph as a companion of Moses, whereas he died 170 years before Moses was born; and while Manetho describes Ramesses, the son of Amenophis, as assisting his father in the war, Chaeremon states that he was born in a cave after his father's death.

Joseph. op. cit., Lib. I. c. 32.
The next author specially criticized by Josephus is Lysimachus, of Alexandria, whose date is given by Meier (in his *Judaica*: Jena, 1832) approximately as B.C. 400. Josephus gives the following extract, probably from his *Egyptiaca*:

"In the reign of Bocchoris, king of Egypt, the Jewish people, being infected with leprosy, scurvy, and sundry other diseases, took shelter in the temple, where they begged for food; and in consequence of the vast number of persons who were seized with the complaint, a scarcity arose in Egypt. Upon this, Bocchoris, the king of the Egyptians, sent persons to inquire of the oracle of Ammon respecting the sterility; and the gods directed him to cleanse the temples of all polluted and impious men, and to cast them out into the desert, but to drown those who were affected with leprosy and scurvy, inasmuch as their existence was displeasing to the Sun; and then to purify the temples; upon which the land would recover its fertility. When Bocchoris had received the oracle, he assembled the priests, and attendants of the altars, and commanded them to gather together all the unclean persons, and deliver them over to the soldiers, who were to lead them forth into the desert; but to wrap the lepers in sheets of lead, and cast them into the sea.

"After they had drowned those afflicted with leprosy

and scurvy, they collected the rest, and left them to perish in the desert. But they took counsel among themselves, and when night came on, lighted up fires and torches to defend themselves, and fasted all the next night to propitiate the gods to save them.

"On the following day, a certain man called Moýses counselled them to persevere in following one direct way, till they should arrive at habitable places, and enjoined them to hold no friendly communication with men, neither to follow those things which men esteemed good, but such as were considered evil; and to overthrow the temples and altars of the gods as often as they should meet with them.

"When they had assented to these proposals they continued their journey through the desert, acting upon these rules; and after suffering hardships they at length reached a habitable country, where, having inflicted every kind of injury upon the inhabitants, plundering and burning the temples, they came at length to the land which is now called Judaea, and founded a city, and settled there. This city was named Hierosyla, from their disposition*. But in after times, when they acquired strength, to obliterate the reproach they changed its name, and called the city Hierosloma, and themselves Hierosolymites."

Lysimachus, then, though he seems to gloat over the subject of the leprosy, differs from both Manetho

* To rob temples.
and Chaeremon in essential particulars; for he places the departure from Egypt in the time of Bocchoris instead of Amenophis, takes no notice of the dream sent to Moses, but says the Jews consulted the oracle of Ammon, and, as if his predecessors had not stigmatized the Jews sufficiently, tells us that the first name of their metropolis was chosen to memorialize their love of sacrilege, so that they themselves took pains to perpetuate the memory of their own crimes!

Another of Schiller's guides is Diodorus Siculus, who lived under Julius Caesar and Augustus. Let us take an extract from him:

"There having arisen, in former days, a pestiferous disease in Egypt, the multitude attributed the cause of the evil to the Deity; for a very great concourse of foreigners of every nation then dwelt in Egypt, who were addicted to strange rites in their worship, so that in consequence the due honours of the gods fell into disuse. Whence the native inhabitants inferred that unless they removed them, there would never be an end of their distresses. Foreigners, therefore, being immediately expelled, the most illustrious and able of them, after experiencing many troubles, came into Greece, as some say, and other places, under the conduct of celebrated leaders, of whom the most renowned were Danaus and Cadmus. But the greater part of the

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people were banished into the country which is now called Judaea, situated not far distant from Egypt, being in those times entirely desert. The leader of this colony was Moses, as he is called, a man very remarkable for his great wisdom and valour. When he had taken possession of the land he founded, among other cities, that which is called Jerusalem, which is now very celebrated. There also he built a temple, which is held by them in the utmost veneration. He then taught the worship of the gods and sacred observances. He also gave laws to the commonwealth, reduced it to regular order, and divided the people into twelve tribes, because he considered this the most perfect number, and corresponding with the number of months that make up the year. But he would not permit any image or statue of the gods to be set up, for he believed that a human form was not fitting to God, but that this heaven which everywhere surrounds the earth is God alone, and has all things in command. He established sacrificial rites and a manner of living very different from the customs of other peoples, and through his own banishment he introduced an unsocial mode of life, hostile to strangers. He selected the men of the best appearance, and most capable of standing before the whole people, when formed into one body, that he might appoint them priests. To these he assigned the duty of constantly frequenting the temple and carrying on the worship of God and sacrifices. He also caused them to preside as judges when
matters of high importance were the subject of dispute, and made it a part of their office to see that the laws and customs were faithfully observed. Hence it is said that the Jews never had a king; the power was always committed to the priest, who was most distinguished for intelligence and virtue. They salute this man as High Priest\textsuperscript{11}, and regard him as the messenger of the commands of God\textsuperscript{12}; they say he communicates, in the public assemblies and other meetings, what has been imparted to him; and the Jews are so obsequious with regard to this that they immediately fall down on the earth before the High Priest, while he is performing the office of interpreter. At length their laws were prefaced with the announcement: \textit{Oti Môxex ákotôsax to\tau\theot tâde legei toîs iot-\daioiîs}—\textquoteleft Moses, having heard God, says thus to the Jews.\textquoteright The lawgiver also took great interest and showed remarkable sagacity with regard to military matters, and urged the young men to exercise themselves in courage, fortitude, and constancy under all vexations. He also made expeditions against neighbouring races, and transferred the conquered land in large gifts to his own people as their hereditary possession, so distributing it that private persons should share alike, while the priests should receive larger portions, in order that, having an ample sufficiency of worldly goods, they might give themselves assiduously, and without

\textsuperscript{11} Τοῦτον προσαγορεῖσιν ἀρχιερέα.

\textsuperscript{12} Τὰ παραγγελλόμενα.
distraction, to the service of God. Private individuals were not permitted to sell their own portions lest a few rich persons, by buying up the property of others should push out the poorer class, and so thin the population. He made it a point that the inhabitants should pay special attention to the bringing up of families, and as little children are maintained at a small cost the race of the Jews always prospered in numbers. In reference to marriages and the burial of the dead, he laid down many laws different from what is customary with others. Under the sway of the subsequent rulers, in the fourth Persian hegemony, and that of the Macedonians which overturned it, many of the ancestral customs of the Jews were destroyed by foreign admixture."

It is easy to see how the idea of the connexion between the Hyksos and the Jews arose in the minds of the Egyptian historians. Their own records informed

Although the Jews became corrupted and idolatrous, by mingling with other peoples, there is not the slightest reason to believe that they ever changed their own national rites or customs in any material point. Wesseling, in a Latin note on this passage, observes that what Diodorus means by the fourth Persian hegemony is not at all clear, and that Zornius, in his Prolegom. Hecat. Abd., somewhat unceremoniously rejects the whole of this eclogue as spurious, and belonging to Hecataeus the Milesian. Wesseling, however, conjectures that Photius, who preserved this fragment, and made Diodorus say, "Ἐκαταλός δ Μιλήσιος ταύτα ἱστορηκέν, was in error, and confounded Hecataeus Milesius with Hecataeus of Abdera, who was a contemporary of Alexander the Great and Ptolemy."
them that in former days a body of shepherds had invaded Egypt; they also knew that the Jews had once dwelt in Egypt as a pastoral people, and had migrated from that land to Palestine. They probably knew nothing about Jacob, for his coming was not an event of sufficient importance to excite much public attention.

On the other hand, they well knew that “pestiferous disease” had been common in their country, and from these few threads of fact it was no difficult matter to weave a story which was so well suited to their purpose, and proved so entertaining to Schiller.

This view is advocated by Frankel, in his *Monatschrift für Geschichte und Wissenschaft des Judenthums*, October, 1851; and, to say the least, it is more feasible than the theory that Moses, who was honest enough to tell posterity of his own failings, both suppressed the truth and fabricated a tissue of lies concerning his people.

But, passing by the question how an assembly of lepers had spirit enough to raise a rebellion and frighten away the Egyptian king to Ethiopia, and to say nothing of the fact that the sanitary laws of Moses were evidently drawn up as precautions only, and that there is not a hint in the Mosaic account of any general prevalence of such a complaint among the Israelites; let Diodorus himself be fairly interpreted, and it will be seen that he gives no support to the invention of Manetho. He simply states that “a pes-
tiferous disease arose in Egypt." There is not a word about leprosy, or about a disease, whatever it was, peculiar to the Jews. Nay, according to him, the Jews were driven out not because they were leprous, but because it was supposed that the "strange rites" to which they were addicted had awakened the wrath of Egypt's gods. This, therefore, so far from implying uncleanness on the part of the Jews, is simply a testimony to their maintenance of a worship which was inconsistent with Egyptian ideas. What that worship was we know, and therefore the words of this pagan writer, if they are of any historic value at all, must be accepted as an indirect proof that the Jews faithfully adhered to their monotheistic religion when they were little better than slaves in an idolatrous land.

Putting side by side with this passage from Diodorus the assertion of his contemporary Cicero\(^\text{14}\) that the

\(^{14}\) Pro L. Flacco, c. xxviii. Cicero evidently despised the services of the Temple, which were too simple for the taste of a Roman as compared with the gorgeous and elaborate paraphernalia of a polytheistic system. He says, "While Jerusalem was flourishing, and while the Jews were in a peaceful state, the religious observances of that people were very much at variance with the splendour of this empire, and the dignity of our name, and the institutions of our ancestors." While the Romans had a vast assemblage of gods, the Jews had only one God; and this naturally gave the Jewish worship a character of crudeness and baldness to the Roman mind. Here, therefore, is another testimony to the firmness of the Jews in upholding monotheism. But Cicero betrays a still stronger motive for disliking the Jewish institutions, when he says, "And they are more odious to us now, because that nation has shown by arms what were its feelings towards our
religion of the Jews was "barbarous superstition," and the opinion of Tacitus\textsuperscript{16}, that its laws were "hostile to men, and calculated to inspire the Jew with hatred and opposition to the rest of mankind," it is obvious that Diodorus\textsuperscript{16} and Cicero drew from the same source, and that Tacitus borrowed, almost word for word, from the Greek of the Sicilian.

It will not be inappropriate to close this brief examination of Diodorus with an extract from the very temperate strictures of the Jewish scholar to whom reference has already been made\textsuperscript{17}.

"No other time," he observes, "than that of the second temple is suited to the location of armies on the boundaries, and the prophetic office of the High Priest is evidently an echo of the speaking by Urim and Thummim (Numb. xxvii. 21), which could only be placed in the time of the first temple, as may be seen from Josephus, and as the Talmud (Joma. 21-6) expressly states. Falling to the earth, and kneeling before the High Priest has no foundation, either in the time of the first or of the second temple. Diodorus may possibly have been deceived by the fact that, on the day of atonement, at the prayer of the High Priest, the congregation in the temple-hall fell on their knees supremacy." It was the determined resistance of the Jews to the domination of Caesar that awoke the hatred of the Roman.

\textsuperscript{16} Tacit., Histor. V.

\textsuperscript{16} Mr. Gliddon, Otia Aegyptiaca, Lond. 1849, p. 38, calls Diodorus "the clumsy plagiarist."

\textsuperscript{17} Monatschrift für G. und W. des Judenthums, 1856.
(Joma. vi. 2). What he says as to larger possessions being given to the priests is contrary to truth as to either time, the priests having had no land (Numb. xviii. 20). But the account breathes no animosity, for the narrator had not drawn it from those Syrian streams. He lived at a time when they were not flowing."

The only remaining author named by Schiller as one of those who "knew scarcely anything about the Jews besides this leprosy," is Strabo the geographer, whose labours united the old era with the Christian times.

His account is as follows (Lib. XVI. c. 35. ss.) :—

"An Egyptian priest named Moses, who possessed a portion of the country called the Lower Egypt, being dissatisfied with the established institutions there, left it, and came to Judaea, with a large body of people who stood in awe of the Divinity. He declared and taught that the Egyptians and Africans entertained erroneous sentiments in representing the Divinity under the likeness of wild beasts and cattle of the field; that the Greeks also were in error in making images of their gods after the human form. For God, he said, may be this one thing which encompasses us all, and land and sea, which we call heaven, and the universe, and the nature of things. Who, then, of any understanding would venture to form an image of this, resembling

18 Τιμώντες τὸν θείον.

19 Εἴη γὰρ ἐν τούτῳ μόνον Θεὸς τὸ περιέχων ἡμᾶς ἀπανταὶ καὶ γῆν καὶ θάλασσαν ὡς καλοῦμεν οὐρανὸν καὶ κόσμον καὶ τὴν τῶν ὄντων φύσιν.
any thing with which we are conversant? On the contrary, we ought not to carve any images, but to set apart some sacred ground and shrine worthy of the Deity, and to worship Him without any similitude. He taught that those who made fortunate dreams were to be permitted to sleep in the temple, where they might dream both for themselves and others, that those who practised temperance and justice might expect good, or some gift or sign from the God from time to time, and that others were to expect nothing.

"By such doctrine as this Moses persuaded not a few right-minded persons, and led them forth to the place where Jerusalem now stands. He easily obtained possession of it, as the spot was not such as to excite jealousy, or one for which there could be any fierce contention; for it is rocky, and, although well supplied with water, it is surrounded by a barren and waterless territory. The space within (the city) is sixty stadia, with rock underneath the surface.

"Instead of arms, he taught that their defence was in their sacred things and the Divinity, for whom he was desirous of finding a settled place, promising to the people to deliver such a kind of worship and religion as should not burden with great expense those who adopted it, nor trouble them with instances of possession by the Deity "*, nor other absurd practices.

"Moses having thus obtained their good opinion,

* Θεόφορίας.
established no ordinary kind of government. All the nations around willingly united themselves to him, allured by his discourses, and the things he held out to them.""

C. 37. "His successors continued for some time to keep the same course, doing justly and worshipping God with sincerity. Afterwards superstitious persons were appointed to the priesthood, and then tyrants. From superstition arose abstinence from flesh, from the eating of which it is now their custom to refrain, circumcision, . . .", and other practices which the people observe,

"Tyrannical government produced robbery; for those who rebelled plundered both their own and the neighbouring countries. Those also who shared in the government seized upon the property of others, and ravaged a large part of Syria and of Phoenicia.

"Respect, however, was paid to the Acropolis; it was not abhorred as the seat of tyranny, but honoured and venerated as a temple."

While it is evident that Strabo had read Diodorus and adopted his representation of the Jewish theology, it is equally plain that either he did not understand the Sicilian as attributing the plague of leprosy to the

21 Τὰ προτεινομένα.
22 Καὶ ἐκτομαί. Vide also c. 4, s. 9, where Strabo ascribes the same custom to the Creophagi, a tribe inhabiting a district near the harbour of Antiphilus, in the Arabian Gulf. αἱ γυναῖκες Ἰουδαῖοι ἑκτετμημέναι.
23 See further, quotation in p. 96 of this Essay.
Jews, or if he did, he rejected the tradition as unworthy of belief, for he says nothing about it. How therefore Schiller could drag him in as a party to the calumnia is inexplicable, except on the ground that he did not take pains to consult Strabo with his own eyes, and perhaps he thought, as too many have done, that there was no sin in vilifying the Jews.

So much for the authors actually named by Schiller.

But what of the "many others" who, according to him, join in the same strain as Manetho and his disciples?

Going back to pre-Augustan literature, we find not a syllable about the leprosy in Dius⁴, or in the Chaldean Berosus, who describes the destruction of Jerusalem by Nebuchadnezzar, or in Hermippus, from whom we learn that Pythagoras imported Jewish and Thracian opinions into his system, or in the writings of Theophrast (born B.C. 372), who gives an explanation of the Jewish oath Corban, or in Herodotus (born about B.C. 480), from whom we shall

⁴ Dius tells us, in his History of the Phoenicians, about Solomon and Hiram exchanging riddles, and relates how it was agreed between the two royal correspondents that whichever failed to solve a riddle sent him should pay a fine; how Hiram at first came in for heavy damages to Solomon, till at last Abdenon, a man of Tyre, came to the rescue, found the solution, and proposed others which so completely puzzled the Jewish monarch that he was obliged to refund a large portion of his gains. The same anecdote is given from Menander by Theophilus Antioch., Ad Autoly. III. 2. Vid. Vossius, De Hist. Graec. Lib. III.
give a quotation hereafter; nor is there any thing of the sort in the rough lines of Choenilus,—a contemporary of Herodotus—which Josephus uses to illustrate the bad animus of the Greeks against the Jews. After describing the other portions of the army of Xerxes, in his expedition against Greece, the old poet adds:

"At last there passed by a people wonderful to look upon, sending forth from their mouths the Phoenician tongue. They dwell in the Solymian Mountains, near a broad lake. They have grimy heads, shaved all round, and the skin of their foreheads is like the skin of horses dried in a chimney."

25 See p. 61.
26 Joseph., op. cit., Lib. I. c. 22.
Whiston thinks that Choenilus could not mean the Solymi in Pisidia, because (1) these were not "a strange people," but heathen idolaters like the rest of the army of Xerxes; (2) it is hardly possible that they should have spoken the Phoenician tongue, which the Jews undoubtedly did; (3) their lake was neither large in comparison with the Dead Sea of the Jews, nor near the Solymian Mountains; (4) the Pisidian Solymi were not so considerable a people or so likely to be desired by Xerxes for his army; (5) this uncomplimentary language is quite of a piece with the reproaches constantly hurled against the Jews. Whiston, however, in his translation, uses the term "nasty horseheads," which the Greek of Choenilus hardly justifies. The text, as given in Havercamp's edition, runs thus:

Τῷ δὲ ὤπιθεν διέβανε γένος θαυμαστὸν ἰδέσθαι,
Γλώσσαν μὲν Φοίνικαν ἀπὸ στομάτων ἄφιέτες.
Ωκέτε ἐν Σολύμωι ὄρει πλάτη ἐνί λίμνῃ,
Αἰχμάλωι κορυφῆς, προχοκούρδες αὐτάρ ὤπεθεν
'Ἰππὼν δαρτὰ πρόσωπ' ἐφόροιν ἵκληκότα καπνῷ.  [The
It is most likely that Choerilus here refers, not to inhabitants of Palestine, but to the Lycian Solymi, who figure in the Sixth Book of Homer’s Iliad (line 184) as fighting with Bellerophon when he was banished by King Praetus, and that the Solymian hills of Choerilus are those named in the Odyssey (Book V. line 282), where Homer says

"Mighty Neptune returning from Ethiopia, beheld him from afar, from the mountains of the Solymi."

But even if the Solymi of Lycia and Pisidia were of Semitic descent, as Rawlinson suggests (and this

The Latin version of Dindorf (Paris, 1845), who does not differ in any thing material from the text of Havercamp, is,—

Exin miranda specie gens castra sequita est,
Phoenicum ignoto quae voces ederet ore.
Haec Solymos habitans montes stagnum prope vastum,
circumtonsa comis, squalenti vertice, equini
exuvias capitis duratas igne gerebat.

Whiston makes a slight error in speaking (reason, No. 4) as though the people in question formed a part of the army. The text says, τὸν ὅτι Αλθότων, ἀνών κρέων Ειννοίθων
Τηλόθεν ἐκ Σολύμων ὑπὲρν ἔθεν.

These mountains are also mentioned by Herodotus, Lib. I., c. 173, and Strabo, Geog., Lib. I., pp. 39, 59, 60. See also Pindar, Olym., Ode xiii. ver. 129, καὶ Σολύμων ἔστεθεν.

"Colonel Leake conjectures that this broad lake was that of Egerdir. (Geograph. Journal, xii. p. 165.) Strabo regards both the Milyans and Cabalians as Solymi, and considers that a people of this name had once held the heights of Taurus, from Lycia to Pisidia. That the Pisidians were Solymi is asserted by Pliny (v. 2) and Stephen (ad voc. Pisidia). The same people left their
would account for their speaking the Phoenician language), so that the picture drawn by Choerilus could be identified with the Israelites, it conveys no hint of such a horrid national affliction as Manetho afterwards ascribed to them. Choerilus, so far from representing the wanderers who went into Greece with Xerxes as victims of a destructive hereditary disease, places before us, with some exaggeration, it is true, a band of sunburnt, weatherbeaten men, who came from tending their flocks night and day on the lonely hills, or lived a nomadic life where the chances of gain happened to lead them. Volunteers such as these might be useful to a military host. But a warrior who encumbered his forces with creatures known to carry within them a loathsome poison would be simply an idiot, and Xerxes was not this.

Here, therefore, we may dismiss the subject of the leprosy, which doubtless had its home, not in Goshen, but in the lower lands of Egypt, and especially on the Delta, where the sunbeams pouring their heat on the half-fluid plains left by the receding Nile, naturally charged the air with seeds of pestilence 30.


30 “Alpinis could not help acknowledging that the leprosy was most common in Egypt, and under certain conditions arose there of itself. Kircher and Knold, Mead, Cartheuser, Montesquieu,
But the classic pages of antiquity furnish information, more or less confirmatory of the Mosaic writings, on other points in Jewish history; and we propose to examine some of these in their chronological order.

and Chicoynneu, considered that it was brought forth in Egypt by local causes. The same opinion was shared by the medical men who followed the French army to Egypt, under Napoleon Buonaparte, in the year 1798. R. Desgenette, Histoire Médicale de l'Armée d'Orient: 2nd Ed., Paris, 1830; J. Larrey, Relation Historique et Chirurgical de l'Expédition de l'Armée d'Orient en Egypte et en Syrie: Paris, 1803; J. F. X. Pugnet, Mémoires sur les Fièvres de Mauvais Caractère du Levant et des Antilles: Lyons et Paris, 1804; Ludwig Frank, De Peste, Dysenteria, et Ophthalmia Aegyptiaca: Vienna, 1820; and Savaresi, all declared the leprosy to be an endemic disease peculiar to the soil of Egypt. And this view was confirmed by the results of the commission sent to Egypt by the French Government in 1828, for the exclusive purpose of inquiring into the causes of the leprosy."—Die Pest des Orients, by Dr. C. J. Lorinser: Berlin, 1837. The chief opponent of this view was Dr. Enrico di Wolmar, who published a treatise on the subject in 1827, and maintained that the disease originated in Constantinople. But Lorinser considers that Enrico's judgment was warped by prejudice against the Commission, which occasioned him great annoyance.
II.

THE ORIGIN, RITES, CUSTOMS, AND PECULIARITIES OF THE JEWS.

Polemo, a Platonic philosopher, who died about B.C. 273, author of Funeral Orations for two generals who fell at Marathon, and of lost historical works, is thus cited by Africanus in the Praeparatio Evangelica of Eusebius, Lib. 10: "Some of the Greeks also relate that Moses flourished in those times. Polemo, in the 1st book of his 'Grecian Histories,' says, 'In the reign of Apis, the son of Pharoneus, a portion of the Egyptian army deserted from Egypt, and took up their habitation in that part of Syria which is called Palestine, not far from Arabia.' These were the very men who went out with Moses."

Berosus (B.C. 261—246), the Chaldean astronomer and philosopher, of whose works only fragments remain, preserved by Josephus, Syncellus, and some of the Christian fathers, adopts the Scripture narrative of the Deluge, calls Moses "the legislator of the Jews."
and narrates the conquest of Jerusalem as well as of Egypt by Nebuchadnezzar, who was sent, as he states, by his father, Nabonassar, on this expedition, in consequence of a revolt against his authority. He also depicts the ruin of the Temple, the seventy years' desolation of the holy city, and the placing of the Jews, as colonies, in various parts of Babylonia.

Clearchus, a peripatetic and a disciple of Aristotle, in his book On Sleep, reports his master as saying, in conversation with another of his pupils, that the Jews sprang from the Indian philosophers, that they were called by the Indians Calami, but afterwards took the name of the country (Judaea), whither they fled. Aristotle also gave an account of one whom he knew as coming from Celesyria, and who was remarkable for his abstemious mode of living. This man, Aristotle said,

This versatile writer is very frequently quoted by Athenaeus. He wrote many works, among which may be named his Biographies; a Commentary on Plato's Timaeus; an Encomium, and another work, on Plato; and Treatises On Flattery, on Education, on Friendships, on Riddles, on Paintings, on the Torpedo, on Water Animals, on Sand Wastes, and On Sleep. He also produced Love Stories, and a work on Anatomy. The authenticity of the Essay On Sleep has been called in question, though Clemens Alexandrinus (Stromata, I. 15) refers to it. Athenaeus (Deipnosophistarum, Lib. IV. c. 45) quotes an extract from the Second Book of the “Lives of Clearchus,” in which the Peripatetic teaches that souls are confined in bodies by way of penalty, and that the gods have ordained that any who escape before they (the gods) are pleased to liberate them, shall fall into worse evils; and that, therefore, we should guard our life with care till old age, persuaded that that liberation will come to pass according to the will of the gods.
conversed with him and other philosophers, testing their skill, and "giving them more information than he derived from them."

Hecataeus of Abdera, a philosopher and statesman, in the time of King Alexander, and patronized by Ptolemy, the son of Lagus, twice speaks of Hezekiah (whom Josephus styles a High Priest), and notices the influence he enjoyed among his people, his power as an orator, his skill in the management of public affairs, and his having all the habitations of his countrymen, and every particular about their national polity written down with great exactitude. He observes that all the Jewish priests took tithes of the products of the earth, and that there were not more than 1500 of them at most. He also comments, with evident appreciation, on the resolute way in which they carry out their religious views in spite of the most cruel persecutions; and he instances the fact that though they assisted the Macedonians to destroy the old (heathen) temples and altars, when required to help in rebuilding them they endured severe losses rather than comply.

The description which Hecataeus gives of the Jewish metropolis is interesting and graphic:—

"There are many strong places," he says, "in the country of Judaea; but there is one strong city, about fifty furlongs in circumference, inhabited by 120,000 men, or thereabouts; they call it Jerusalem. There is about the middle of the city a stone wall, 500 feet long, and 100 cubits broad, with double cloisters;
within this is a square altar, not made of hewn stone, but composed of white stones gathered together, having each side twenty cubits long, and its altitude ten cubits. Close by this is a large edifice containing an altar, and a candlestick, both of gold, and two talents in weight; and over these a light that is never extinguished by day or by night. There is no image or any thing, nor are there any donations in it; nothing whatever is planted there, neither grove nor any thing of that sort. The priests remain there nights and days performing certain purifications, and not drinking the least drop of wine while they are in the Temple."

Hecataeus relates an amusing episode which occurred when he was travelling. Among the guides who conducted the party in which he once journeyed to the Red Sea was a Jewish horseman, called Mosollam, a man of great courage and physical strength, and universally admitted to be the cleverest of archers. On one occasion, when the road was full of people, an augur was observing an augury by a bird, and required every one to stand still. Mosollam asked why they stopped. The augur at once pointed to the bird that he was watching, and told him that if the bird stayed where it was, they must halt; if it rose and flew onwards, they should proceed on their march; and if it flew backwards, they must retrace their steps. Mosollam made no reply, but drew his bow, shot at the bird, hit it, and killed it. The augur was of course
indignant, and began to hurl his imprecations upon the Jew. "But why," said Mosollam, "are you so mad as to take this most unfortunate bird into your hands? How can this bird, which had not foresight enough to save itself, give us any true information respecting our marches? Could it have known what was future it would not have come to this place, but would have been afraid lest Mosollam should shoot at it, and kill it."

Another ancient Greek quoted by Josephus is Agatharchides, who testifies to the strictness with which the Jews kept their Sabbaths, though he does it in the spirit of ridicule.

"There is a people," he writes, "called Jews, who dwell in a city, the strongest of all other cities, which the inhabitants call Jerusalem, and they are accustomed to rest on every seventh day. At these times they make

Agatharchides, when young, was secretary and reader to Heracles Lembus, who, according to Suidas, Vol. i. p. 879, lived in the reign of Ptolemy VI. This king died B.C. 146. Agatharchides was afterwards guardian to one of the Egyptian kings during his minority. He was the author of geographical pieces, besides an historical treatise on Asia, Europe, the Erythraean Sea, and the Troglodytae, in whose country he says the camelopard was found, and one on Intercourse with Friends. We are dependent on Josephus alone for the subjoined fragment, as it is not noticed by Athenaeus, although he quotes several other passages from Agatharchides, or by Lucian, who also cites him. Fabricius (Bibliotheca Graeca, Vol. iii. p. 32, ed. G. C. Harles, Hamburg, 1783) conjectures that Josephus found this paragraph in the Ἱερεὶς Ἀγαθαρχίδης, from which Photius makes a number of interesting extracts in his Cod. cexiii.
no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places, and pray till evening. Now it came to pass that when Ptolemy, the son of Lagus, came into this city with his army, these men, in observing this mad custom of theirs, instead of guarding the city, suffered their country to submit itself to a bitter lord; and their law was openly proved to have commanded a foolish practice. This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law, when, in such uncertainty of human reasonings, they are at a loss what they should do."

Even Apollonius Molon, who taught rhetoric at Rome in the first century B.C., and on whom Josephus makes a powerful attack for his opposition to the Jews, bears witness at least to the distinct and decided position taken by Moses and his compatriots with reference to religion. He calls Moses "a deceiver, because he declared that his laws were given by God;" and he complains of the Jews because "their God is so different from the gods of other peoples." He considers their idea of God "chimerical and unsubstantial," and accuses them of hostility to other men.

A pagan accustomed to many gods, and gods with material forms, looking upon a puritan people, who had been taught to revere an invisible Spirit, and to maintain a strictly monotheistic system in the face of a whole idolatrous world, would naturally feel that, to
him, there was a vagueness, if not unreality, in their doctrines and their worship, with which he could have no sympathy; and until he could be trained to contemplate the spiritual apart from the corporeal, and to shake off the habit of multiplying deities by all the objects that he saw and heard, it was hardly probable that he would regard the Jewish custom of praying to the Unseen otherwise than as whimsical and absurd.

In a fragment of Lib. xxxiv., preserved by Photius\textsuperscript{33}, Diodorus says, "When King Antiochus\textsuperscript{34} besieged Jerusalem, the Jews withstood him until all the means of life failed. Then they saw that they must treat with him for the cessation of hostilities, and they sent ambassadors, the greater part of whom were friends of the king. Hence they advised him to destroy the city by violence, and to exterminate the Jewish race, for they alone had no intercourse with other nations and regarded all as foes; and they added that it was well known how their ancestors had been hunted out of Egypt by the gods as impious and execrable; how, being leprous\textsuperscript{35}, they were, for the sake of purity, driven over the frontiers as so many accursed exiles,

\textsuperscript{33} Migne's \textit{Patrologiae Cursus}, Tom. ciii. p. 1390.

\textsuperscript{34} This Antiochus, who succeeded Antiochus Epiphanes, and is called by Josephus (\textit{Antiq.} xiii. 8) Ἐστεβήζε, the Pious, warred against John Hyrcanus, and at last besieged him in Jerusalem.

\textsuperscript{35} It is to be observed that Diodorus only mentions this as a tradition repeated to King Antiochus by the ambassadors who were his own friends, and Diodorus refrains from giving any support to it.
and how they at once seized the neighbouring places, formed the nation of the Jews, and bequeathed to them (their posterity) hatred against men. Hence they have laws altogether different from others: they do not eat with another people at a common table, and are in no way well disposed towards others. They also reminded him of the hatred of his ancestors to this people. When Antiochus Epiphanes, after conquering the Jews, went into the inner sanctuary of God, into which it was not permitted to any but the High Priest to enter, he found there a stone statue of a man with a long beard, holding a book in his hand, and sitting on an ass. He took this to be an image of Moses, who built the city, founded this nation, and ordained for these Jews misanthropic and illegal customs. But he himself (Antiochus) desiring to make an assault upon this hostility to all other nations, endeavoured to do away with these laws which Moses had established. Therefore he offered to the statue of the Founder, and on the altar of God standing under the open heaven, a huge pig, and sprinkled them with the blood, and, cooking the flesh, commanded that their holy books and those which contained the inhospitable laws, should be defaced and

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65 Συντησαμένος δὲ τῷ τῶν Ἰουδαίων ἐθνὸς παραδόσιμον ποιήσαι τὸ μῶσος τὸ πρὸς τοὺς ἀνθρώπους.
66 Τὸν ἄδυτον τοῦ θεοῦ σηκὼν.
67 Πρὸς δὲ τούτους νομοθετήσαντος τὰ μισανθρωπα καὶ παράνομα θη τοῖς Ἰουδαίοις.
68 Τῷ ἱπαίθῳ βωμῷ τοῦ θεοῦ.
blotted (with the broth), and that the fire, said by them to be ever burning, should be extinguished; and he forced the High Priests and other Jews to eat the pig's flesh. The friends of Antiochus, narrating these things, strongly incited him to destroy the whole city, or at any rate to abolish the laws (of the Jews), and to make them change their customs. But the king, who was of a magnanimous and mild disposition, after imposing a tribute, removing the wall from Jerusalem, and taking hostages, absolved the Jews from the charge brought against them."

Photius adds to his eclogue from Book xl., which we have already quoted, a note condemnatory of Diodorus, for falseness in many things which he states, and for omitting things which he ought to have stated.

Cicero, B.C. 100, characterizes the Jews and Syrians as "nations born to slavery;" and when Flaccus was accused of rapine and oppression in the province of Asia, partly on the ground that he had not only prohibited the Jews from taking out of his province

40 Josephus mentions the magnanimity of this king, and his sending offerings to Jerusalem for the Feast of Tabernacles, and contrasts it with the conduct of Antiochus Epiphanes, which has just been described.

41 Οὗτο μὲν κάνταιθά φησι περὶ τῶν παρὰ Ἰουδαίων ἑθῶν τε καὶ νομίμων, καὶ αὐτῶν ἑκείνων τῆς ἐξ Ἀλγάπτου ἀπαλλαγῆς καὶ τοῦ θεοῦ Μωυσέως, ἰεωδολογῶν τὰ πλείστα, καὶ διερχόμενος πρὸς τοὺς ἐλέγχους πάλιν δὲν κατεψυχάτο τῆς ἀληθείας, ἀναχώρησεν ἐκ τῆς μεθοδευσάμενος, εἰς ἕτερον καὶ νῦν ἀναφέρει τῶν εἰρημένων τὴν παραστορίαν, ἐπάγει γάρ. Περὶ μὲν τῶν Ἰουδαίων Ἐκκαῖος ὁ Μιλήσιος ταῦτα ἱστόρηκεν.

42 Orat de Provinciis Consularibus, c. 5.
the gold which they annually collected throughout the empire for the Temple in Jerusalem, but had seized it all and sent it to Rome, Cicero defended him in the following terms:—

"Next comes that charge about the Jewish gold . . . . As gold, under the disguise of belonging to the Jews, was usually exported every year from Italy and all the provinces to Jerusalem, Flaccus issued an edict making it unlawful to carry gold out of Asia. Who is there, judges, that cannot in truth praise this? On several occasions before I was consul, and again during my consulship, the Senate pronounced its most serious decision against the propriety of exporting gold; and, moreover, to make a stand against this barbarous superstition, and in the interests of the commonwealth to treat with disdain the rabble of the Jews, who sometimes show violence in the assemblies, was an act of supreme dignity.

"It may be argued, that when Cnaeus Pompey took Jerusalem, he did not avail himself of his power as a conqueror to touch a single thing in that shrine.

"In the first place I reply, that in this instance, as in many others, he acted like a wise man, leaving no opportunity for a word to be said against him in a city so given to suspicion and evil-speaking (as Jerusalem). For I do not imagine that the religion of men who were both Jews and enemies was any obstacle to that most illustrious of generals, but that he was restrained

"Orat. pro Flacco, c. xxviii."
by (his own) delicacy. Where, then, is the guilt? . . . . Every city, O Loelius, has its own religion; and we have ours. While Jerusalem kept its ground, and the Jews were in a peaceful state, their religious rites were repugnant to the splendour of this Empire, the weight of our name, and the institutions of our ancestors; but they are more so now, because that race has shown by arms what are its feelings with regard to our supremacy; and how far it was dear to the immortal gods we have learnt from the fact that it has been conquered, let out to hire, and enslaved.”

In his *Epistle to Atticus*, Lib. II. 9, Cicero jokingly calls Pompey *Hierosolymarius*, in allusion to the captive inhabitants of Jerusalem.

Horace, 65 B.C., at the end of the Satire⁴¹ in which he defends the liberty of a poet, claims the privilege of amusing himself with his papers, and threatens that if this indulgence is not granted, he will assemble a whole company of poets, “like proselyting Jews,” to help him in converting his opponent. The allusion evidently points to the great activity of the Jews of that age in making converts to their faith, and even if they did not act thus from a purely missionary spirit, it was but natural that they should endeavour by this means to diminish the influence of their oppressors.

In Satire 5 of the same Book, he uses the well-

"*Serm.*, Lib. I. 4 ; Ver. 143 :—

*Ac veluti te*

*Judaei cogemus in hanc concedere turbam.*
known expression of contempt, Credat Judaeus Apella; according to the interpretation of Porphyry: "Let the circumcised Jew believe it." There was a freedman, Fabius Gallius, who owned the name of Apella, and Horace seems to have availed himself of its etymological meaning to frame a joke against the Jews.

With a similar allusion in the 9th Satire of the same Book he represents his friend Fuscus Aristius as meeting him in the street and having something to communicate, but hesitating to do so because it was a day of high solemnity with the Jews.

Fuscus remarks, "This is the thirtieth Sabbath." Would you affront the circumcised Jews?" Horace answers, "I have no scruple of conscience about that." "But," rejoins Fuscus, "I have: I am a bit weaker; one of the many."

It is apparent from this verse, that in the days of

"Ver. 69. Vin' tu curtis Judaeis oppedere? Taking the Sabbath as representing a week, and supposing the calculation to start from the beginning of the Jewish year, it is supposed by some scholars that the time alluded to by Horace is the festive season of the Passover; others translate tricesima Sabbata, "the new moon;" and others consider it to be synonymous with Sabbath, because, according to Scaliger, the Jews observed the thirtieth day of each month as a Sabbath. Macleane looks upon the phrase merely as an "extemporaneous invention," and considers the point to consist in there being in Rome superstitious people, who were terrified by the curses which the Jews denounced against transgressors of the Sabbath. Ovid mentions the Sabbath under this form (Rem. Amor. 219-20. Nec pluvias vites: nec te peregrina morentur Sabbata. "Never mind the rain, and don't stay for the Sabbaths of the strangers."
Horace it was no uncommon thing for Gentiles to respect the sacred days of the Jews.

Ovid, born about twenty years later than Horace, refers to the Jewish Sabbath in his Art of Love, and advises that a lover should pay his court to a young girl on such a day as this, and not on her birthday, or at certain other times when she is likely to be much absorbed in other things. "You must pay great respect," he says, "to her birthday." Magna superstition tibi sit natalis amicae.

Augustine says of Seneca (born at the opening of the Christian era), "This man censures, among other things, even the sacred observances (sacramenta) of the Jews, and especially their Sabbaths, affirming that there is no use in such an institution. By taking out every seventh day they lose almost a seventh part of their own life in inactivity, and many matters which are urgent at the same time suffer from not being attended to."

Seneca, however, bears his testimony to the moral power of this "most outrageous nation," as he styles it; for he regards the universal adoption of their custom as an instance in which "the conquered have given laws to their conquerors." And then, as if he

"Augustine, De Civitate Dei, Lib. VII. c. 2.
"Ibid., c. 36. Quum interim usque eo sceleratissimae gentis consuetudo-convaluit ut per omnes jam terras recepta sit, victi victoribus leges dederunt. . . . Ili tamen causas ritus sui noverunt, et major pars populi facit, quod our facial, ignorat.
had paid them too great a compliment, he adds, "Still they are in the dark as to the principles upon which their own ceremonial is founded, and the greater part of the people do that for which they can assign no reason."

Martial, one of the wits of the same century, characterizes the Jew by his national mark, ⁵⁰ hits at his anxiety to conceal it ⁵¹, and points a contemptuous joke at the poor Jew-boy brought up by his mother to begging ⁵².

So again, Persius, a poet of vastly greater refinement, though belonging to the same period, from whose fine Satire VI. we are tempted to give a full extract. The argument is, that whatever are the varied pursuits of different minds, he who is under the influence of any overwhelming passion cannot be accounted a free agent. A slave, like Dama, is a slave still, if governed by passion, though liberated by his master; like a dog that has broken his chain, but drags it after him. Thus Persius challenges his reader:—

"Say, is it yours, by wisdom's steady rays,
To walk secure through life's entangled maze?"

⁵⁰ Epig., Lib. VII. 30. In Caeliam.
         Nec recutitorum fugis inguina Judaearum.
⁵¹ Ibid., 35. Ad Lecaniam.
         Sed meus, ut de me taceam, Lecania, servus,
         Judaeum nulla sub cute pondus habet.
⁵² Epig., XII. 57. Ad Saurusum.
         Nec turba cessat entheata Bellonae,
         Nec fasciato naufragus loquax truncos,
         A mater doctus nec rogare Judaean,
         Nec sulfuratae lippus institor mercis.
Yours to discern the specious from the true,
And where the gilt conceals the brass from view?
Speak, can you mark, with some appropriate sign,
What to pursue, and what, in turn, decline?
Does moderation all your wishes guide,
And temperance at your cheerful board preside?
Do friends your love experience? are your stores
Now dealt with closed, and now with open doors,
As fit occasion calls?

Can you restrain
The eager appetite of sordid gain,
Nor feel, when in the mire a doit you note,
Mercurial spittle gurgle in your throat?

If you can say, and truly, 'these are mine,'
And 'this I can'—suffice it, I decline
All further question; you are wise and free,
No less by Jove's than by the law's decree.
But if, good Marcus, you who form'd so late
One of our batch, of our enslaved estate,
Beneath a specious outside, still retain
The foul contagion of your ancient strain;
If the sly fox still burrow in some part,
Some secret corner of your tainted heart,
I straight retract the freedom which I gave,
And hold your Dama still, and still a slave!

And is he,
This master of himself, this truly free,
Who marks the dazzling lure ambition spreads,
And headlong follows where the meteor leads?

'Watch the nice hour, and on the scrambling tribes
Pour, without stint, your mercenary bribes,
Vetches and pulse; that, many a year gone by,
Greybeards, as basking in the sun they lie,
May boast how much your floral games surpass'd,
In cost and splendour, those they witness'd last!
A glorious motive! and on Herod’s day,
When every room is deck’d in meet array,
And lamps along the greasy window’s spread,
Profuse of flowers, gross, oily vapours shed;
When the vast tunny’s tail in pickle swims,
And the crude must foams o’er the pitcher’s brims;
You mutter secret prayers, by fear devised,
And dread the Sabbaths of the circumcised."

**Nicolaus Damascenus**, who lived in the time of Augustus, and interposed with Herod on behalf of the persecuted Jews in Ionia, is quoted by Eusebius (Praep. Ev. 9) as follows:—“Abram was king of Damascus, and he came thither as a stranger with an army from that part of the country which is situated above Babylon of the Chaldeans; but after a short time he again emigrated from this region with his people, and transferred his habitation to the land which was then called Cananaea, but now Judaea, together with all the multitude which had increased with him, of whose history I shall give an account in another book. The name of

"**Metrical Version** by the late Wm. Gifford, Esq. “The great favour shown by Julius Caesar to the Herods gave enormous influence to this royal family, so much so that Herod’s birthday was celebrated with all the solemnities of a Sabbath. Doorposts and fronts of houses were covered with branches and flowers, amongst which violets were conspicuous, and lighted lamps were suspended at a very early hour from the windows, as well as from the trees near the house. The sordid poverty of the Jews is as much the butt of ridicule here as their superstition. The lamps are greasy, the fish of the coarsest kind; and the worst part only, the tail, is cooked, in the commonest earthenware.—**Note by Rev. Evan Lewis, M.A.**
Abram is well known even to this day in Damascus, and a village is pointed out which is still called the House of Abram.""

Ptolemaeus Mendesius lived under the first Roman Emperors, and related the Acts of the Egyptian kings. Clemens (quoted by Eusebius, *Praep. Ev.*) refers to him as his authority for the statement that Amosis, who lived about the same time as Inachus the Argive, overthrew the city Avaris.

Annaeus Lucanus, born a.d. 38, who wrote a history in verse of the civil wars between Pompey and Julius Caesar, probably intended to mark the invisibility of the God whom the Jews worship, when he

54 Eupolemus, a Greek historian previous to the Christian era, says that "in the tenth generation, in the city Camarina of Babylonia, which some call the city of Urie, and which signifies a city of the Chaldeans, the thirteenth in descent lived Abraham, of a noble race, and superior to all others in wisdom, of whom they relate that he was the inventor of astrology and the Chaldaean magic, and that on account of his eminent piety he was esteemed by God. It is further said that under the directions of God he removed and lived in Phoenicia, and there taught the Phoenicians the motions of the sun and moon and all other things, for which reason he was held in great reverence by their king."—Vid. *Ancient Fragments*, by Isaac Preston Cory, Esq.: W. Pickering, Lond. 1832, p. 59. Those who wish to see how far the Semitic monotheism impressed itself upon the ancient heathen theologies will find this work an interesting and valuable study. Eupolemus wrote several works on the history of the Jews, one of which (περὶ τῶν ἐν τῇ Ἰουδαϊκῇ βασιλείᾳ) is mentioned by Clement Alex. (*Strom.* I. p. 146, 148,) and another (περὶ τῆς Ἡλίου) is referred to by Josephus (c. *Apion.* i. 23). Dr. Smith (*Class. Dict.*) thinks the supposition that Eupolemus was a Jew is contradicted by the manner in which Josephus speaks of him.
said, "The Cappadocians pay homage to my standards, and Judaea is devoted to the worship of an uncertain God, as is also the gentle Sophene."

Petronius, date uncertain, but not later than Hadrian, condenses into a few lines allusions to the Jewish abstinence from swine's flesh (which, however, he construes into a deification of the pig); the spiritual character of the Jewish worship; for the Jew," he says, "calls unto Heaven's ears;" and the fact that though the Jew took pains to hide his national distinction, yet, even when removed from his people, he never abolished the fasting Sabbaths.

Tacitus, born as the reign of Tiberius Claudius was closing, (Histor., Lib. V.,) appears to have been struck with the contrast between the Roman and the Jewish sacra. He commits the same error as Apion, in stating that an ass was consecrated in the Temple at Jerusalem, and, like Apion, is guilty of inconsistency with himself. He remarks, however, that the ox, which the Jews slew, was worshipped in Egypt as the god Apis, thus confirming the Egyptians in their undesigned attesta-

**Pharsal., Lib. II. l. 592-3.**

Cappadoces mea signa timent, et

Incerti Judaeæ Dei, mollisque Sophene.

The term incertus is perhaps used in allusion to the fact that Pompey found no image of any deity in the Temple. Possibly the Greeks had this same god in their minds when they erected the monument, of which Paul speaks, in Athens (Acts xvii. 23).

**Catal., p. 683, ed. Burm.**

Judaeus licet et porcinum numen adorat,
tion to the steadfastness of the Jews in their own religious views, and to their courageous disregard of the prejudices even of their Egyptian masters. He also calls attention to their frequent fasts, their use of leaven, their seventh day, &c.

"It is said that the Jews escaped from the island of Crete, at the time when Saturn was driven from his throne by the violence of Jupiter, and that they settled in the extreme parts of Libya. A memorial of this fact is supposed to be found in their name. It is argued that Ida is a well-known mountain in Crete; that the inhabitants of the country around it were Idaeans, and that their name grew into the term Iudaean. Some say that in the reign of Isis, the population overflowing throughout Egypt was relieved by emigration into the neighbouring countries, under the conduct of Hierosolymus and Judah. Many consider them to be the progeny of the æthiopians, who were impelled by fear, and by the hatred manifested against them, to change their settlements in the reign of King Cepheus; while it is sometimes asserted that they are a heterogeneous band from Assyria—a race without a country—who made themselves masters of a portion of Egypt, and subsequently occupied cities of their own in the Hebrew territories, and the parts

Et coeli summas adducet auriculas,
Ni tamen et ferro succiderit inguinis oram,
Et nisi nodatum solverit arte caput,
Exentus populo, Graiam migrabit ad urbem,
Et non jejuna Sabbata lege premet.
bordering on Syria. Others, ascribing to the Jews an illustrious origin, say that the Solymi, a nation celebrated in the poetry of Homer, called the city which they built Hierosolyma, from their own name."

C. 3. "A large number of authors agree in the statement, that a pestilential disease, which disfigured the body in a loathsome manner, having shown itself all over Egypt, Bocchoris, the king, repaired to the oracle of Jupiter Hammon in quest of a remedy, and that he was directed to purify his kingdom, and carry away that race of men to other lands, as being odious to the gods; that a mass of people, who had been accordingly searched out and collected together, were left to their fate in an open desert, and that when the rest had lost all heart and stood bathed in tears, Moses, one of the exiles, advised them not to look for any aid from gods or men, as they were forsaken of both, but to trust themselves to him as a Heaven-commissioned guide, who had been the first to aid them in shaking off the troubles they had already encountered. They assented, and commenced a venturous journey, not knowing whither they went. But nothing distressed them so much as want of water; and now they lay stretched upon the plains, ready to perish, when a herd of wild asses, returning from pasture, went up a rock shaded by a grove. Moses followed them, and forming a conjecture from the herbage that grew upon the ground, opened copious springs of water. This was a relief; and pursuing their journey for six days without
intermission, on the seventh—having expelled the natives—they took possession of a country, where they built their city and dedicated their temple.”

C. 4. “To secure the allegiance of the people in time to come, Moses gave them a new form of worship opposed to all others in use among men; and, consequently, whatever the Romans hold sacred, the Jews treat as profane, and what we deem unlawful, they permit. They have consecrated in their temple a figure of the animal through whose guidance they slaked their thirst, and were enabled to terminate their wanderings. With the sacrifice of a lamb, as if in contempt of Jupiter Hammon, they also sacrifice the ox, worshipped by the Egyptians as the god Apis. They abstain from the flesh of swine in memory of the disgrace and ruin formerly brought upon them by a disease of the skin to which that animal is subject. A long famine, with which in former times they were afflicted, is still commemorated by frequent fastings; and the Jewish bread, made without leaven, is a standing evidence of their seizure of corn. They say that they instituted a rest on the seventh day, because that day brought them rest from their toils; but afterwards, charmed with the pleasures of idleness, they devoted the seventh year also to sloth. Others allege that this is an honour rendered to Saturn, either because the principles of their religious system were handed down by the Idaeans, who, we are informed, were expelled from their country with Saturn, and became the
founders of the nation; or else because of the seven stars by which men are governed, the star of Saturn moves in the highest orbit, and exercises the greatest influence; and most of the heavenly bodies complete their effects and courses by the number seven. These rites and ceremonies, however introduced, have the support of antiquity; but the institutions which have prevailed among them are tainted with low cunning, for the scum and refuse of our nations, renouncing the religion of their country, were in the habit of bringing gifts and offerings to Jerusalem—hence the wealth and growth of Jewish power; and also because among themselves they keep inviolate faith, and are always ready to show compassion to one another, while they cherish bitter enmity against all others. They eat and lodge with one another only; and though a people most prone to sensuality, they have no intercourse with women of other nations. Among themselves no restraints are imposed. That they may be known by a distinctive mark, they have established the practice of circumcision. All who embrace their faith submit to the same operation; and the first thing instilled into the proselytes is to despise their own gods, to abjure their country, and to set at nought parents, children, and brothers. They show concern, however, for the increase of their population, for it is forbidden to put any of their brethren to death; and the souls of such as die in battle, or by the hand of the executioner, are thought to be immortal; hence,
their desire of having children and contempt of death. They follow the Egyptian custom, and burn the bodies of the dead rather than bury them; and they also agree with that people in their attention to the departed, as well as in their belief with regard to the infernal regions, but are opposed to them in their notions about things celestial. The Egyptians worship various animals and images; the Jews acknowledge one God only, and conceive of Him by the mind alone, condemning, as impious, all who, with perishable materials, form images in the human shape to represent God. That Being, they say, is above all, and everlasting, neither susceptible of change nor subject to decay; consequently, they allow no resemblance of Him in their cities, much less in their temples. They do not give such honour as this to their kings, or to the Caesars. But because their priests performed in concert with the pipe and timbrels, and were crowned with ivy, and a golden vine was found in the temple, some have supposed that Bacchus, the conqueror of the East, was the object of their adoration; but the Jewish institutions have no conformity whatever to the rites of Bacchus, for Bacchus ordained festive and jocund rites, whereas the usages of the Jews are dull and repulsive."

Juvenal, whose works bring us to the close of the first century, records the fact, that in his days the place where Numa used to meet his mistress⁷,

⁷ Sat. III. 13, ss.

_Hic ubi nocturnae Numa constituebat amicae,  [Nunc._
and where there was a grove with a sacred fountain and a shrine, had been let out to the Jews, who were so poor that the only furniture they possessed was a basket and a bed of hay; but that every tree was ordered to pay rent to the people, and the Camoenæ (the prophetic deities of the wood), having been cast out, the place had become a haunt of beggars. He also bestows a contemptuous notice upon their

\[ Nunc sacri fontis nemus et delubra locantur \]
\[ Judaeis: quorum Cphinus foenumque suppellex. \]
\[ Omnis enim populo mercedem pendere jussa est. \]
\[ Arbor, et ejectis mendicat sylva Camoenis. \]

“The grove where Numa is said to have met his mistress and teacher Ægeria was close to the Porta Capena (Plutarch, Num. c. 13). It had a fountain in it (Liv. I. 21). Numa was said to have built a shrine there, and to have dedicated the whole to the Camoenæ, of whom Ægeria was one. The wood and fountain of Ægeria, in the valley of Aricia, about fifteen miles from Rome, are connected with a different legend, and must not be confounded with those under the walls of Rome. It appears that the Jews, on payment of a certain rent, were allowed to inhabit this place when they were forbidden the city, as they were during the reign of Domitian. They were not allowed to trade, and were driven it appears, to beg.”—Juvenal. et Pers. Sat. Maclean, 2nd ed., Note, p. 46.

Line 96. He describes an encounter with a drunken Roman “gentleman,” who meets him on his way home at night, comes right in front of him, and, among other questions, asks him, “Where do you hang out? In what Proseucha may I expect to find you?” “The Proseucha was a place erected for the purposes of worship where there was no synagogue, outside the walls of a city, by a stream, or the seaside, for the benefit of ablution. It was used like the synagogue three times a day, for reading the law and prayer. Reference seems to be made to it, Acts xvi. 13, Luke vi. 12.” Maclean, loc. cit.
"Barbarus Agrippa," their Sabbaths, and the indulgence they show to swine in permitting them to reach a good old age; and he pictures an old Jewess, interpretress of the laws of the Solymi, priestess of the tree, and the trusty go-between messenger of highest

Sat. VI. 157—160.

. . . . . hunc dedit olim
Barbarus incestae, dedit hunc Agrippa sorori,
Observant ubi festa meropede Sabbata reges,
Et vetus indulget senibus clementia porcis.

Ibid. 542, ss.

. . . . . Cophino foeneque relictio,
Arcanam Judaea tremens mendicat in aurem
Interpres legum Solymarum et magna sacerdos
Arboris ac summi fida internuntia coeli;
Implet et illa manum, sed parcius: aere minuto,
Qualiacunque voles Judaei somnia vendunt.

Meier (Judaica, p. 52), says that the Jews of Rome used to pass the night with their families under some tree in the sacred grove, and in the morning go into the city to beg. He explains the expression, Magna sacerdos arboris, as an allusion to the Jewish custom of tying their beasts of burden at night to the trees nearest the city, and sleeping there previous to performing their prophetic office; but Maclean's Note on Sat. III. 15, 16. furnishes the better elucidation:—"Cophinus is the word used by the sacred writers for baskets in the accounts of the miracles of the loaves and fishes, and from these it is inferred that it was the general practice of the Jews when travelling to carry about with them small baskets for their daily food. See Bengel, on Matt. xiv. 9. The impostor here introduced is an old palesied Jewess whispering in the woman's ear something from the laws of Moses, especially those which related to the Sabbath, with which it appears the superstitious were easily frightened. The priestess gets a fee, but not so large as the priest. Probably the Jews traded upon the dream-interpretations of Joseph and Daniel, and
heaven, as having crept from her bed of hay to pursue her vocation, and, with a trembling voice, accosting with her entreaties the private ear of a woman of fashion, who crosses her hand with money, though the gift is small, for the Jews will sell you any dreams you like for a trifling coin.

And in his satire on the force of education⁶⁰, he tells us that “certain persons happening to have a father who is afraid of breaking the Sabbath, worship nothing but the clouds and the deity of heaven, and they believe there is very little difference between human flesh and the flesh of swine from which they have been taught to abstain. The next thing they do is to practise circumcision. But though they adhere to the Jewish fashion in their eating, and carefully keep every precept handed down by Moses in his secret volume, not even showing the way to a traveller unless he follows their religion, or guiding any but the made people believe it was a gift of their tribe. Selling dreams is to sell interpretations, to make them whatever may be desired.”

⁶⁰ Sat. XIV. 96, ss.

Quidam sortiti metuentem Sabbatae patrem,
Nil praeter nubes, et coeli numen adorant;
Nec diutare putant humana carne suillam,
Qua pater abstimuit; mox et praeputiae ponunt.
Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcumque volumine Moses;
Non monstrare vias eadem nisi sacra coleti:
Quae situm ad fontem solos deducere verpos.
Sed pater in causa, cui septima quaeque fuit lux,
Ignava, et partem vitas non attigit ullam.
circumcised to a fountain if they can help it, yet they generally treat the Roman laws with indifference." Juvenal had not studied Solomon, or he would have taken the wise king's interpretation of the law,—viz. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink,"—as a more authoritative exposition of Jewish morality, than the corrupt practices into which the people had degenerated in Imperial Rome. "But the fault," Juvenal says, "was the father's, with whom every seventh day was one of idleness, on which he did not touch a single duty of life."

Herodotus (Lib. II. c. 104) says, "... the Colchians, the Egyptians and the Ethiopians, are the only nations who have practised circumcision from the earliest times, and the Syrians of Palestine themselves confess that they learnt the custom of the Egyptians; and the Syrians who dwell about the rivers Thermodon and Parthenius, as well as their neighbours the Macronians, say, that they have recently adopted it from the Colchians." Rawlinson, in a note on this passage

\[^1\] considers that the term "Palestine Syrians" was used by Herodotus as including, but not as limited to the Jews, and he points out that Herodotus may be excused for supposing that the Jews borrowed circumcision from the Egyptians, since they did not practise it as a regular and universal custom till after they left Egypt, which, he says, is proved by the new generation in

the wilderness not being circumcised till their arrival on the plains of Jericho (Josh. v. 5, 7), though it had been adopted by the Patriarchs and their families from the time of Abraham. But he observes: "Herodotus is justified in calling the Jews Syrians, as they were comprehended geographically under that name, and they were ordered to speak and say before the Lord God: 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a great nation' (Deut. xxvi. 5)."

Lib. III. c. 5. "... the country from Phoenicia to the borders of the city Cadytis" belongs to the people called the Palestine Syrians; from Cadytis, which it appears to me is a city almost as large as Sardis, the marts upon the coast till you reach Jenysus are the Arabian king's; after Jenysus the Syrians again come in, and extend to Lake Serbônis, near the place where Mount Casius juts into the sea." Lib. VII., c. 89, in describing the Persian navy, he continues, "The triremes amounted in all to 1207, and were furnished by the following nations, (1) the Phoenicians, with the Syrians of Palestine, furnished three hundred vessels, the crews of which were thus accoutred: upon their heads they wore helmets made nearly in the Grecian manner; about their bodies they had breast-plates of

**Rawlinson explains this to be Gaza, and he says Jenysus is not Khan Yoones, "the resting-place of Jonas," as some have thought, but a place much nearer Egypt.**
linen; they carried shields without rims; and were armed with javelins. This nation, according to their own account, dwelt anciently upon the Erythraean Sea, but crossing thence, fixed themselves on the sea-coast of Syria, where they still inhabit. This part of Syria, and all the region extending from hence to Egypt, is known by the name of Palestine."

Plutarch, contemporary with the Emperor Nero, in his *Moralia*, Sympos. Lib. iv. Quaest. 5, gives the following among the discussions between his philosophers in one of their convivial meetings. "After these observations had been made and some were preparing to take the opposite side, Callistratus, interrupting them, asked what they thought of the saying about the Jews—that they abstain from the flesh which it is most proper to eat. 'It appears to me,' said Polycrates, 'that it is wonderfully well said. But I very much doubt whether it is on account of the honour and reverence in which they hold swine, or whether it is not out of abomination, that they refrain from eating them; for the things they say about it themselves are like fables; unless, perhaps, they have some good reasons which they do not disclose. 'I think,' said Callistratus, 'that the creature is held in a certain honour by the men, and although it is an ugly, ill-favoured thing, I do not see that it is any more repulsive than the beetle, the griffin, the crocodile, or the

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cat, which are worshipped, some in one place and some in another, by Egyptian priests, as most holy. But some say they abstain from and reverence the pig because he was the first to cut up the earth in furrows with his snout, and so to show the form of the plough-share the word which signifies pig being thence applied as the name also of the plough. The Egyptians, however who cultivate the soft lowlands do not generally need the plough; for as the Nile recedes after having inundated the fields, they follow it and drive pigs on to the soil, and follow with the seed. It is not so surprising that there are people who abstain from pig's flesh on this account, since among savage races other animals are held in greater honour for worse reasons, or even for absurd ones.” The speaker then instances the mole deified by the Egyptians because it is blind, and darkness is more ancient than light, and because it brings forth mice in the fifth generation at the new moon, and its liver decreases as the moon wanes; and the lion is dedicated to the sun because it is the only four-footed beast with crooked claws whose young are not blind, because it sleeps very lightly, its eyes glistening when it is asleep. “And,“ he continues, “they make waterspouts to fountains in the form of lion's heads, because the Nile pours a fresh flood upon the fields when the sun passes through the sign of Leo. They say that the black stork which

"i.e., which signifies both pig and plough."
they call *Ibis*, when it leaves the shell weighs two drachms, or as much as the heart of a new-born infant, and if its two legs and its beak are stretched out it forms an equilateral triangle. Then, the Pythagoreans worship the white cock, and abstain from certain fish, especially the barble, and the nettle-fish. The followers of Zoroaster worshipped above all things on earth the hedge-hog, and hated water-mice; and said that he would render the most acceptable service to the gods and would be most happy himself who should kill most of them. This makes me think that if the Jews had abominated swine they would have killed them as the Magi killed mice; but they were forbidden to do so, or to eat the flesh; and it is probable that as they worshipped the ass, because in ancient times, when there was a great drought, it showed them the way to a fountain, so they reverenced the pig because it showed them how to till and sow the land. It is true there are those who say that they similarly abstain from the hare, detesting it as impure and polluted."

"That is not correct," answers Lamprias, "for they abstain from eating hare on account of its similarity to the ass, which they revere mysteriously and significantly, the colour in both being of the same kind, and both having long, large ears, and large, bright eyes; but it appears that the Jews abominate swine's flesh because barbarians especially abhor leprosy and other diseases of the skin, which they think the flesh of this animal is apt to produce."
Lamprias then goes on to give physiological reasons for this belief, such as the uncleanly habits of the pig, and the leprous appearance of certain parts of its body, indicating internal disease, which must necessarily impart a bad quality to the flesh, "for there is not another beast that takes such pleasure in dirt, &c. &c. And furthermore it is said that the eyes of swine are so bent and fixed downward, that they can see nothing above, and cannot so much as look up to the sky unless they are thrown on their backs with their feet upward, so that the balls of their eyes are turned quite contrary to their natural direction; and although as a general rule this creature is always crying or grunting, yet, if the feet are turned upward as before said, it will be perfectly silent with amazement at seeing the face of heaven, which it is not accustomed to do; and so it is thought that for fear of some greater harm it ceases to make a noise. Now,—if we may introduce into our discourse an instance of poetic fables,—it is said that fair Adonis was killed by a wild boar, and Adonis is thought to be no other than Bacchus himself, which opinion derives support from many identical ceremonial and sacrificial rites in the worship offered to each god; also some believe that Adonis was the favourite loved by Bacchus." The speaker having prolonged this digression, and quoted a verse from the poet Phanocles, the main subject is resumed by Symmachus, who expresses his astonishment that Lamprias should mix up the tutelar god of his country
with the secret ceremonies of the Hebrews. "Let Lamprias alone," interposes Meragenes; "I am an Athenian, and I tell you decidedly that he (the Hebrew God) and Bacchus are both one. But most of the arguments and conjectures which prove this are of such a kind that they must not be uttered or taught except to those who are professed members of the confraternity of Bacchus in our country; but what we are not forbidden to speak among friends, and especially at our convivial table when we are enjoying the gifts of this god, if it pleases the company I am ready to communicate." As they all wished and requested him to do so, he continued: "In the first place, the season of their principal feast and their entire mode of conducting it is perfectly suited to Bacchus; for what they call their fast they celebrate in the very midst of the vintage, at which time they bring out tables and spread them with all kinds of fruit, and sit under their tents or booths made chiefly of vine branches and ivy twisted together. The day before this they call the Feast of Tabernacles; a few days after they celebrate another feast, not under a fig-tree, but openly, and directly in the name of Bacchus. There is a third solemnity among them named Kratesphoria (Κρατεσφορία), or the carrying of vine-branches, and Thyrsothoria (Θυρσοθορία) on which latter they carry javelins dressed with ivy, and so enter their temple; but what they do within it we know not. Probably they there perform certain Bacchanalian
rites, for they use little trumpets to invoke their God, such as the Argives have in their Bacchanalia. Then others follow, playing upon harps and lutes, and these they call in their language Levites, a term derived from (Δυστικός), Lysius, Bacchus, or rather from Evius (Εὐιος). It seems to me that their festivals of the Sabbaths are not altogether opposed to Bacchus. There are many who to this day call the priests of Bacchus Sabbi, and they make use of this term when they perform their orgies and mysteries to the god. It is also used by Demosthenes, and by Menander; and it would not be inappropriate if this term (Sabbath) should be applied to the turbulent and intemperate assemblies of the priests of Bacchus, for even the Jews themselves bear witness that in the solemnization of their Sabbath, they invite one another to eat and drink plenteously, unless any thing of a serious nature prevents, and then they usually drink their wine neat.

"It may be said that these arguments are mere conjectures, but the practices of the priesthood afford a strong proof that the analogy holds good; for in the first place when their high priest shows himself publicly in the festivals he walks first with a mitre on his head, clad in a garment of stag-skin richly embroidered with gold, and a long robe down to his feet which are hidden in buskins; besides which, a number of little bells hang about the border and skirt of his robe, tinkling as he walks, just as they use bells in our nocturnal ceremonies,"* and they call the brazen vessels

* Ed. F. Dübner, Paris, 1841, τὰ νυχτέλια. Xyland gives τὰ νυ
nurses of God; and a Thyrsus (a staff ornamented with vine leaves and ivy twined together) and timbrels are carried aloft before him. All which things are appropriate to no other god but Bacchus. Moreover, they never use honey in any of their sacred ceremonies, for it is thought that it spoils wine if mingled with it; and yet this was the liquid which they used in ancient times as a libation, and they drank of it until they were drunk. Before the vine was known, and even to these days those barbarous nations who abstain from wine use a certain drink made of honey, correcting its excessive sweetness with roots of a sharp and rough flavour. The Greeks present these Nephalia and Melisponda (sober offerings compounded with honey), as if the natural property of honey was an antidote to wine. It is no feeble argument for the identity of Bacchus with the God worshipped by the Jews, that among the many punishments employed among them the most shameful and ignominious is to be forbidden to drink wine so long as the judge, who has the power of imposing the penalty, thinks proper to appoint,

τελεία. "The Chaldeans call the god (Dionysus or Bacchus) Iao in the Phoenician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the seven poles, that is, the Demiurgus. Lyd. de Mens, MS. 83, Tay. J. P. Cory, op. cit., p. 57. This quotation is from Mr. Taylor’s Collection of Chaldean Oracles, Class. Journ. No. 22. Joannes Laurentius, or Lydus, was born at Philadelphia in the ancient Lydia, A.D. 490. His Πεπλα μνήμεων is an historical commentary on the Roman Calendar, and forms one of three great works which he wrote in his old age. Vid. Dr. Smith’s Classical Dict. ad voc.
and those who are thus punished . . ." (The rest of this Book has been lost.)

In the *Apophthegmata*, however, Plutarch says, "When Antiochus was besieging Jerusalem, the Jews asked him to allow them a respite of seven days to celebrate their principal feast; and he not only granted their request, but also went up to the gates in state, taking with him bulls with gilded horns, and a large quantity of spice for incense, and having delivered to the priests their own victim, returned to his camp. The Jews being astonished at this, surrendered immediately after the festive days expired."

Apuleius, born at Madaura in Africa, in the reign of Hadrian, Lib. I. c. 6, uses the expression *Judeos superstitosos*, the adjective *superstitiosus*, as every Latin scholar knows, not necessarily meaning superstitious, in the sense in which that word is ordinarily used, but *scrupulous*, *excessive*, or *over-nice*; and therefore Apuleius probably used it simply in reference to the extreme care with which the Jews attended to their religious duties; and (line 540) he reckons Moses among the Magi.

Celsus is quoted by Origen, who wrote a refutation of his attack upon Christianity, as having said (*Contra Celsum, Lib. I. c. 21*)", that "Moses obtained the name of Divine from the doctrina (or system of opinions) which he had received from wise nations and learned men."

" Ed. Xyland, p. 184.
C. 28. "Celsius continues: These men who were shepherds of goats and sheep, following their leader Moses, were deceived by his tricks, which he suited to their rustic capacity, into the belief that there was one God."

C. 26. "Celsius says that they (the Jews) render worship to angels, and devote themselves to magic arts, the leader of which was Moses."

Lib. III. c. 5. "Celsius, thinking that the Jews left Egypt because they disturbed the Republic with seditious risings, and showed contempt for the established religion, says that they suffered the same things from the followers of Jesus as the Egyptians had suffered from themselves (the Jews), and that in both cases the cause was their seditious effort to bring about innovation."

Lib. IV. 31. "He says that the Jews were fugitive slaves who left Egypt, and that they were never distinguished by any good deeds, in any place or in any number."

C. 33. "He says, that in endeavouring to trace their own origin from the first family of jugglers and wanderers, they bring up in evidence obscure, ambiguous, and perverted statements from the darkness of the past, and interpret them in a crude and clumsy manner; although on this subject, for many ages past, there has been no difference of opinion."

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" Καὶ ἀμφότεροι αὐτοῖς γεγονέναι τῆς καινοτομίας τὸ στασιάζειν πρὸς τὸ κοινόν.

" Απὸ πρῶτης στοράς γοήτων καὶ πλάνων ἀνθρώπων."
Lib. V. c. 6., Origen speaks of the wonder expressed by Celsius that the Jews, although they worshipped heaven and the angels in it, did not worship the parts of heaven, such as the sun, moon, and "other stars, fixed as well as wandering?”, and in chapters 43—50 mentions, as other points in which Celsius attacked them, their always keeping to the same religion, their not offering better sacrifices or more sincere worship than other nations—such as the Persians, who slay victims to Jupiter on the loftiest hills,—and their practice of circumcision and abstinence from the flesh of swine, though Celsius is kind enough to consider that in adopting these customs, they were imposed upon by Moses.

Justin, a.d. 165, chronicled the exploits of Philip of Macedonia. In his Philippicae, Lib. XXXVI. c. 1, he mentions the conquest of the Jews by Antiochus, and notices their strength previous to that period, as proved by the fact that after they recovered their freedom from Demetrius, they never suffered another Macedonian king to reign over them, but made use of their own leaderships, and harassed Syria with serious wars.

In chapter 2, he traces the origin of the Jews to Damascus, and says that after Damascus, who gave his name to that city, Azelus, Adores, Abraham, and Israel were monarchs in succession, but that the happy arrival of ten sons made Israel more renowned than

10 Kai τοῖς ἄλλους ἀστέρας, ἀπλανέσ τε καὶ πλανήτας.
his predecessors. Hence he divided the people into ten Kingdoms, which he gave to his sons, all of whom he called Jews from Judah, who died after the division; ordered that the memory of Judah should be held in reverence; and divided his portion among the other sons. The youngest of these was seized by his brothers and secretly sold to foreign traders who carried him into Egypt, where, by his quick comprehension he learned the arts of magic, and he soon became dear to the king himself. He was extremely sagacious with regard to prodigies, and was the first to institute the interpretation of dreams, and there was nothing pertaining to Divine or human law that he did not know; so that he even foresaw the barrenness of the land many years before, and all Egypt would have perished of hunger but that by his advice, the king had ordered the corn to be laid up for many years. Such were his practical measures, and of such a kind; that not only man but God seemed to respond to them. His son was Moses, who not only inherited his father's wisdom, but had the additional advantage of personal beauty.

Justin then repeats the old story of the expulsion in consequence of the leprosy, and says that Moses stole the sacred vessels of the Egyptians, and that the Egyptians tried to recover them, but were driven back to their homes by tempestuous weather. "Moses on his way to his former country, Damascena, took possession of Mount Sinai, having reached it with his people after a weary journey through the desert and a fast of seven
days. On his arrival he set apart the seventh day, called the Sabbath according to the custom of the nation for all time, to be observed as a fast, because that day had brought their wandering and their hunger to an end. And remembering how they had been driven out of Egypt for fear of their contaminating others, they were careful not to have any communication with strangers, lest the inhabitants should conceive a dislike against them for the same reason; and this which was at first only a precautionary measure arising out of the circumstances of the time, by degrees became converted into a rule and religious duty. Next after Moses, his son Aruas, priest of the Egyptian mysteries, was made king, and ever afterwards it was a custom with the Jews to combine the office of priest and king in the person of the men in whom justice and piety were mingled in the highest degree.”

It is obvious that Justin had an imperfect and confused knowledge of Mosaic history, and that he strung his few facts together in the best way he could, here and there, however, throwing in a theory of his own, which by no means added to the value of his narrative.

Passing on to the third century, we find Philostratus in his Life of Apollonius Tyanaeus (Lib. V. 11), remarking that the Jews not only kept aloof from the Romans, but from all men; that they would neither eat, drink, nor pray with other men, and were farther apart from their neighbours than Susa was from Bactria, or even from India.
Claudius Claudianus, the last of the Latin Classic poets, belonging to the end of the fourth, and the beginning of the fifth century, mentions the Jews twice. In his _Carmen in Eutropium_, Lib. I. line 20, he associates the Cilicians, Jews, and Sophenians as coming westward to trade; and line 357 we find the phrase—

"India, which is painted on Jewish veils".

Suetonius, born a few years after the death of Nero,

"One of the speakers, in the poem, solemnly asks whether it is right to be imposed upon by falsehoods, just because they are dressed up in some appearance of mystery or monstrosity; and after instancing such fabled impossibilities as flying tortoises, vultures with horns, streams running up to mountain-tops, the sun rising in the west instead of the east, crops of corn growing on the sea, dolphins wandering about in woods, and men joined to snails, he winds up the list of prodigies by reference to "India, which is represented on Jewish veils." India being to the Romans quite a land of mystery, it is extremely probable that the wildest things which the imagination of the artist could conceive, as a decoration for curtains and screens, would pass muster as having their prototypes in that part of the world.

But the reading _Judaicus_ has been much disputed. Some prefer _Lydii_, others _Babyloniacis_. Others even read _Attalicis_ = superbus, and others _Niliaci_ for _Ægyptiis_ or _Alexandrinis_, as Plautus says; _Alexandrina belluata, conchylia_ tapetia_. Vid. ed. P. Burman. Secund. Note in loc. Claverius adopted _Indiam_ instead of India. N. L. Artaud, in a note to his edition, rejects the passage as spurious. But as Pliny, _H. N._, _xxxv._ § 32, mentions that the Romans derived their colours, made of riverslime and of the blood of dragons and elephants, from India; and, § 33, notices the order which Nero gave for a colossal image of himself, 120 feet high, to be painted on canvas, we learn both that the art of painting on woven fabrics was in practice then, and that India supplied the colours. It is, therefore, not unlikely that, with the colours, subjects for painting, many of
which took place A.D. 68, gives some scattered notices of the Jews in his Lives of the Emperors.

As an illustration of the abstemiousness of Octavian, he transcribes the following from one of that Emperor’s letters (Octav., c. 76):—“Not even a Jew, my dear Tiberius, fasts on his Sabbaths?” as strictly as I have done to-day. While in my bath, after the first hour of the night, I ate a couple of berries before my anointing began.” In c. 93, however, he exhibits Augustus in another light:—“While he paid the most reverential respect to those foreign religious rites which were supported by ancient prescription, he treated all others with perfect scorn. For after his initiation in Athens, when he was trying a question in Rome concerning the privileges of the priests of the Attican Ceres, and certain of the more secret rites were brought before him in evidence, he dismissed his council, and cleared the court, and heard the case alone; whereas when making his progress in Egypt, he not only refused to go an inch out of his way to see Apis, but he praised his grandson Caius because

which would be grotesque and even monstrous, were imported to Rome, and some of the wealthier Jews may have adorned the hangings in front of their rooms in this way. Considering, however, the general poverty of the Jews in Rome, the presumptive evidence is rather in favour of the theory that Claudian refers to the manufacture of veils by the Jews.

Both Suetonius and Justin are in error when they represent the Jews as fasting on the Sabbath, and they probably confounded this day with the ordinary weekly fast of the Friday preparatory to the Sabbath.
when passing through Judaea, he did not go to worship in Jerusalem.’’

Suetonius states of Tiberius (Tiber., c. 36) ‘‘that he suppressed foreign religious rites, Egyptian as well as Jewish, and compelled those who followed the latter superstition to burn their religious vestments together with their sacred vessels and implements; and he sent off the Jewish youths, under pretence of military service’’ to provinces where the climate was more severe, and turned the rest of that nation with their proselytes out of the city under pain of perpetual slavery if they did not obey his order.’’

Claudius, too, adopted the same policy. (Claud. c. 25.) ‘‘He expelled from Rome all the Jews, who, at the instigation of one Chrestus, were always making disturbances.’’

With regard to Nero, however, and the Jews, Suetonius only observes (Nero., c. 40) that ‘‘when the world forsook him, some of the Astrologers flattered him with the hope of the Eastern Empire, some actually mentioned Jerusalem in so many words, but they all declared he would regain his former fortune.’’

Lucius Annaeus Florus flourished in the reigns of Trajan and Hadrian. Although he wrote an Epitome of Roman Affairs, from b.c. 1230, to a.d. 10, he

‘‘Per speciem sacramenti. Josephus says four thousand were despatched to Sardinia. Martial says, ‘‘Cum mors venerit in medio Tibure, Sardinia est.’’ ‘‘When death comes into the very midst of the Tiber, that is Sardinia.’’
was so ignorant even of Roman History, that while boasting of Rome, he entirely overlooks the great public actions of Cicero. No wonder therefore that he also displayed his want of accuracy in writing about the Jews. In speaking of Pompey's conquests, *Rerum Rom. Epit.*, Lib. III. c. v. i. 30, he observes: "The Jews tried to defend Jerusalem, but he entered this city also, and there he saw that grand secret of the irreligious race exposed under, as it were, a golden sky," and being called upon to judge between the brothers who were quarrelling for the kingdom, he ordered Hyrcanus to take it, and when Aristobulus renewed the strife, he put him in chains."

Pomponius Mela, the first of the Romans to write on Geography, flourishing probably under the reign of the Emperor Claudius, says, *De Situ Orbis* 75, Lib. I. c. xii., "Syria occupies the coast and a considerable

74 *Et vidit illud grande inopiae gentis arcanum patens sub aureo uti coelo*. Strabo and Josephus speak of this curiosity as having been presented to Pompey by Aristobulus, son of Alexander, before he came to Jerusalem, when, as Josephus states, emissaries were sent to him from all parts of Syria, Egypt, and Judæa. Strabo describes it as a golden ornament, representing a garden with vines, and valued at 500 talents. *Uti* is supposed by some to be a corruption from *vitem*. Graevius suggested *sub aureo uti velo*, "under a veil as it were golden," taking the expression as possibly referring to the veil which covered the Holy of Holies. The golden garden or vine was afterwards dedicated to the temple of Jupiter Capitolinus, in Rome, with the inscription of Alexander Magnus, king of the Jews. Florus may have mistaken the ark described by Josephus for this.

75 Ed. Reinoldii, Eton. 1820.
breadth of the interior, and has received various names from different persons; for it is called Coele, and Mesopotamia, and Damascene, and Adiabene, and Babylonia, and Judaea, and Comagene, and Sophene. It is Palestine where it touches Arabia on one side, and Phoenicia on the other; and where it joins Cilicia it is Antioch; formerly, and for a long time powerful, but most powerful by far when Semiramis held it under his sway. In Palestine there is a vast fortified city called Gaza (the Persian word for treasury), and its name was derived thence, because when Cambyses invaded Egypt, he stored his war provisions and money in this place. Ascalon is equally large. Joppa is said to have been built before the flood, and the inhabitants affirm that Cepheus reigned there, because certain ancient altars retain his mark, and that of his brother Phineus, with very great religious ceremony, and among the things celebrated in verses and fables, they show the famous footsteps of Andromeda preserved by Perseus, and the enormous bones of a marine animal."

Ammianus Marcellinus, a soldier-historian of the fourth century, and one of a sect who thought they had an intermediate standing-place between Paganism and Christianity, but as Mosheim thinks, a real Pagan—gave the history of Rome from the accession of Nerva, where Suetonius ends, to the death of Valens.

Lib. XIV. he states that Pompey, after the capture of Jerusalem, formed it into a kind of province, the
government of which he delegated to a rector; and in Lib. XXII. he adds, that when "Julian passed Palestine on his way to invade Egypt, he lost all patience with the disgusting, noisy Jews."

The bitterest and most abusive of all writers on the idiosyncrasies of the Jews, is Rutilius Numatianus, A.D. 400. In a poetic effusion*, directed against their unsocial habits, their great frugality, their practice of circumcision, and their Sabbaths, which he says "are the essence of folly, and freeze the soul," he declares that they complain of having their trees touched, or a drop of water taken from their tanks; that in return the Romans visited on them all the sufferings they deserved; that their own heart is colder still than their religious rites; that they condemn every seventh day to despicable drowsiness, as if it were the image of a weary and worn-out God; that other insane practices go on in this lying slave-cage of Judaea, which he believes even some boys would not credit; and then he winds up with the wish that Judaea had never been conquered in the wars of Pompey, or under the empire of Titus, for though the excrescence has been cut off, the virus creeps through the veins, and the conquered nation overcomes its conquerors.

The concluding words of this scurrilous Roman serve to remind us that several passages in the literature of the distant past remain to be considered, which, however, will necessitate some retrogression from the chronological period at which we have arrived.

* Rutilius, Itinerar., I. v. 381 ss.
III.

NOTICES GEOGRAPHICAL AND MILITARY.

Manetho, in his account of the Twenty-Sixth Egyptian Dynasty, introduces Nechao, the 5th of the Saite kings, as taking Jerusalem and carrying Joachaz the king captive to Egypt; and he says that the remainder of the Jews fled to Vaphris, the 7th of the same dynasty, when Jerusalem was taken by the Assyrians. 78

78 Vid. J. P. Cory, op. cit., p. 241, where this quotation is given from Dindorf's text of Africanus. Mr. Cory also gives (pp. 61, 63) two fragments, quoted by Eusebius (Chron., pp. 39, 44), from Alexander Polyhistor, a Greek historian, grammarian, and philosopher (born about B.C. 85), in the first of which he refers to "the historical writings of the Hebrews," as stating that a king of the Chaldaeans named Phulus (Phul) invaded the country of the Jews; and in the second he states that "Nabucodrossorus came with a mighty army, and led the Jews and Phoenicians and Syrians into captivity." But Mr. Cory thinks these fragments are probably extracts from Berosus. Vid. p. 59. In a catalogue furnished by Scaliger from a chronology compiled "ab homine barbaro inepto Hellenismi et Latinitatis imperitissimo,"—possibly (Cory suggests) a mutilated copy of Castor's Canon,—mention is made of Ozias, king of Judah.
Polybius, B.C. 200 (Histor., Lib. V. c. 70), in speaking of Philoteria, describes it as "near the lake through which the river called Jordan passes to the plains near Scythopolis;" and he shows the value of these cities, and the country around them, when they were subjugated by Antiochus, as affording abundant supplies to his army; and in the remains of his 16th Book he refers to Scopas, Ptolemy's general, who "rushed into the interior of the country and conquered the nation of the Jews in the winter".

Livy, born B.C. 58, writes (Histor., Lib. LVII. 38), "Antiochus, elated by success, although he had received assistance from the Jews, sent his general Cindeboeus to invade them, but with varying fortune so long as the chief of the nation lived. But after he was put to death by the craft of his son-in-law (he was called Ptolemaeus, and was son of Abubus), Antiochus saw that there was a hope of subduing this most obstinate race, and he came into Judaea with a vast army." Livy then goes on to say that Joannes ordered the useless multitude to be driven out of the city, and that Antiochus neither received them nor put them to death, but left them to die of starvation while with their faces turned towards Jerusalem and entreating help from their compatriots. The feast of tabernacles, however, which is observed by the Jews every year with scrupulous attention to all its

"Ορμήσας εἰς τοὺς ἀνω τόπους, κατεστέψατο ἐν τῷ χειμῶν τὸ τῶν Ἰουδαίων έθνος."
details (accurata religione), coming on, the hearts of their co-religionists were touched; and they addressed the following words to Antiochus: "The God whom we worship, King Antiochus, when He gave laws to our ancestors,—the laws which we use to this day,—set apart three festive periods in every year; one of which called by us the feast of tabernacles is close at hand, and we do the best we can, in whatever circumstances God has vouchsafed to us to keep it with becoming solemnity. But that all things may be done regularly and in order, we need about seven days of quiet and rest." They then tell him that no harm would accru to his cause, for he is endeavouring to starve them out, and if they duly observe the feast in question they will consume all the more provisions through the joyfulness of this feast. After this they remind him that their law-giver was more ancient than all the gods of the Greeks, as the most learned men have shown, and hence the respect which has been paid to their rites by the kings of other nations. Cyrus, they state, the founder of the Persian empire, when their city had been burned by the Assyrians, ordered the temple to be set up, and he returned the sacred vessels, which had formerly been carried off, with many other most beautiful gifts. After that, through the good offices of Darius, who succeeded Cambyses in the throne, the building of the temple was completed, and Alexander the Great, and the kings of Egypt, and every man of distinguished excellence, paid it the more hearty and serious reverence.
"In this same temple," they add, "are seen the gifts which have been presented at different times by your own kindred, the two Demetrii, your father, your brother. But your grandsire, Antiochus the Great, showed his respect for the temple by the unparalleled honours and privileges which he conferred upon it, and which our own rulers could scarcely have been expected to surpass. What now shall we say of thee? For neither this army encamped around our walls, nor the fear inspired by the blows of so many thousands of engines brought up against us, will destroy the memory of that time when we readily gave our assistance against a common foe, and were called friends and allies. But if you bear in mind the ancient treaty between us, or your spirit is touched with any religious feeling, grant us a respite which, while it will be no injury to yourself, will be most acceptable to us because of our religious obligations, and if for no other reason, at least for the honour of that God, whom we permit to be worshipped in our temple by every one who chooses to do so, as the Founder of all things, because He is the King and Father alike of all nations." Antiochus admiring their zeal, not only granted their request, but gave them oxen with gilded horns for sacrifice; himself carried to the gates of their city gold and silver cups with all sorts of perfumes; and more than this, he gave his own soldiers a feast in honour of the Jerusalem God.

"The Jews were greatly subdued by his kindness, more than they could have been by any arms. They
gave him the name of Pius, and promised to be faithful to him if permitted to live by their own laws. They thus made peace, but they asked a garrison to prevent their rites from being polluted by their coming in contact with other peoples.

"Their country is bounded on the east by Arabia, on the south by Egypt, on the west are Phoenicia and the sea. Their territories run far north towards Syria. The natives are robust and hardy. Rain is seldom seen; the soil is rich, and its productions similar to those of our own; and besides these it grows palms and the balm-tree. The palms are lofty and beautiful. The balm-tree is of moderate size; and as the branches successively swell, if you apply the force of iron the veins shrink, but they may be made to discharge by a fragment of a stone or by a shell; the fluid is used as a medicine. The principal mountain which this country rears aloft is Libanus, which, wonderful to say, in a climate intensely hot, is kept cool by its shady groves, and affords a secure retreat from snows. From this mountain the river Jordan springs, and receives its supply of waters. The stream does not discharge itself into the sea; it runs into two different lakes without mixing with them, and is absorbed into a third. The last of these lakes is of immense circuit, resembling a sea, but more nauseous in taste, and by the offensiveness of its odour pestiferous to the neighbourhood. The wind does not stir its surface, nor can fish or water-fowl endure it. The equivocal waters sustain things thrown upon them,
as if they rested upon a solid material; those who are able to swim and those who are not are equally upborne. At a stated season of the year the lake throws up bitumen; and experience, the mother of all the arts, has taught the way to gather it. It is a liquid substance, naturally of a black hue, and if vinegar is sprinkled upon it, it floats on the surface in a condensed mass, which those whose business it is lay hold of with the hand and draw it to the deck of the vessel; and then it continues to flow in of itself, and loads the vessel till you cut it off. Nor could you cut it off with brass or iron. It shrinks from the touch of blood."

"Such is the account given by ancient authors; but persons acquainted with the country record that waving masses of bitumen are driven along and drawn ashore by the hand; and, when dried by the vapour from the land, or the heat of the sun, they are cut asunder, like wood or stone, by wedges, or the stroke of the hatchet."

C. 40. "When Judaea openly became subject to a tyrannical government, the first person who exchanged the title of priest for that of king was Alexander. His sons were Hyrcanus and Aristobulus. While they were disputing the succession to the kingdom, Pompey came upon them, put an end to their power,

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78 Fugit cruorem vestemque infectam sanguine quo feminae per menses exsolvuntur.

79 According to Josephus, it was Aristobulus, the successor of Johannes Hyrcanus, who first took the title of King, B.C. 107; and Aristobulus was succeeded by Alexander Jannaeus.

80 These are Hyrcanus II. and Aristobulus II.
and destroyed their fortresses, first taking Jerusalem itself by storm. It was a stronghold situated on a rock, well fortified and well supplied with water within, but outside completely parched with drought. A ditch was cut in the rock, 60 feet deep and 250 feet wide. On the temple-wall were built towers, constructed of the materials procured when the ditch was excavated. It is said that the city was taken, by waiting for the fast-day on which the Jews were accustomed to abstain from all work. Pompey, availing himself of this, filled up the ditch, and threw bridges over it. He gave orders to raze all the walls to the ground, and he destroyed, as far as he could, the haunts of the robbers and the treasure-holds of the tyrants. Two of these strong places, Threx and Taurus, were situated in the passes leading to Jericho. Others were Alexandrium, Hyrcanium, Machaerus, Lysias, and those about Philadelphia, and Scythopolis, near Galilee."

We now recur to Tacitus, Histor., Lib. V. c. 7. He remarks, "At a small distance from the lake are plains which tradition says were formerly a fruitful country, and occupied by populous cities, but were destroyed by thunderbolts. It is said traces of these still remain, and that the soil itself, burnt up as it were with fire, has lost the power of bringing forth fruit; for all things, whether spontaneously produced or planted by the hand of man, whether they grow to the blade only or develope the flower, according to the rule of their

b.c. 63.
species become blackened, shrivelled, and crumble to dust. For my part, as I would admit that cities once famous have been destroyed by fire from heaven, so I believe that the earth is infected by the exhalation from the lake, that the superincumbent air is poisoned, and that, therefore, the young plants which should have furnished autumn fruits wither away, the soil and the atmosphere near them being alike unwholesome. The river Belus glides along in the Jewish sea; sands are collected near its mouth, mixed with nitre and fused into glass. The shore is of moderate extent, and affords an exhaustless supply to those who turn it up.”

C. 8. “A great portion of Judaea consists of scattered villages, and there are also towns. Jerusalem is the capital of the nation, and contains a temple of immense wealth. The city is within the first fortifications you meet; in the next, the royal palace; and in the inmost enclosure, the temple. A Jew is not admitted beyond the portal of this edifice; all except the priests are excluded from the threshold. While the Assyrians, and after them the Medes and Persians, were masters of the East, the Jews were deemed the vilest of all the nations they held in subjection. After the establishment of the Macedonian power, King Antiochus, having formed a plan to abolish their superstition and introduce the manners and institutions of Greece, was prevented by a war with the Parthians from reforming this execrable nation, for Arsaces had then revolted; after that, when the Macedonians had become en-
fiebled, the Parthian state being yet in its infancy, and
the Romans at a distance, the Jews seized the oppor-
tunity to erect a monarchy of their own. Their kings
were soon deposed by the caprice of the people; but
having recovered the throne by force of arms, and
having dared to drive citizens into exile, to demolish
cities, to kill brothers, wives, and parents, and other
cruelties usual with kings, they encouraged the super-
stition because they assumed the dignity of the priest-
hood as a support of their power."

C. 9. "Pompey was the first Roman that subdued the
Jews, and by right of conquest entered their temple.
Then referred it became generally known that the
habitation was unoccupied, and the sanctuary empty,
there being no representation of the Deity. The walls
of Jerusalem were levelled to the ground, but the
temple remained. In our civil war, which soon fol-
lowed, when the eastern provinces fell to the lot of
Mark Antony, Pacorus, the Parthian king, made himself
master of Judaea, but was put to death by P. Ventidius,
and the Parthians retired beyond the Euphrates. The
Jews, however, were reduced to obedience by Caius
Sosius, and the kingdom given to Herod by Mark
Antony was enlarged by Augustus. On the death of
Herod, a man of the name of Simon, without waiting
for the authority of the emperor, seized the sovereignty.
He, however, was punished for his ambition by Quin-
tilius Varus, the governor of Syria; and the nation,
reduced to submission, was divided into three portions
between the sons of Herod. During the reign of Tiberius things were quiet. Afterwards, being ordered by Caligula to place his statue in the temple, the Jews, rather than submit, had recourse to arms. This commotion was brought to an end by the death of Caligula. The Jewish king being either dead or reduced to a very limited power, Claudius committed the province of Judaea to Roman knights, or freemen. One of these, Antonius Felix, exercised the prerogative of a king with the spirit of a slave, rioting in cruelty and licentiousness. He married Drusilla, the grand-daughter of Antony and Cleopatra, that he might be grandson-in-law of Antony, who was grandfather to Claudius."

C. 10. "The patience, however, of the Jews held out to the time of Cassius Florus, the procurator. Under him a war broke out. Cestius Gallus, the governor of Syria, with a view to crush the revolt, fought several battles, but most of them were unsuccessful. After his death,

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** In his *Annals*, Lib. II. 42, Tacitus states that the provinces of Syria and Judaea entreated Tiberius to make an abatement of the tribute which they had to pay; and (c. 43) that at the instance of this emperor, the provinces beyond the sea were decreed to Germanicus, with authority wherever he went, superior to that which others obtained by lot, or by the will of the prince. C. 85, he adds, that measures were taken for sweeping away the religious ceremonies of the Egyptians and the Jews; and a decree of the Senate was passed, that 4000 descendants of freedmen, who had been contaminated with that superstition, and who were old enough to carry arms, should be despatched to Sardinia, to put down the practice of robbery in that island, and if the bad climate killed them it would be a small loss. The rest were to leave Italy by a certain day, unless they gave up their profane rites.
which happened either by destiny or through vexation, Vespasian, who was sent by Nero, succeeded to the command. His personal renown and good fortune, added to the circumstance that he was served by excellent officers, enabled him in two summer campaigns to overrun the whole country, and to make himself master of all the cities except Jerusalem. The following year, which was devoted to civil war, passed in tranquillity so far as the Jews were concerned. But when peace was restored to Italy, foreign affairs again became the cause of trouble. Increasing indignation was felt because the Jews were the only nation that had not submitted. At the same time it was thought best for Titus to remain with the army, in case of any unforeseen occurrences or casualties that might arise under the new reign. Accordingly he encamped under the

**Hist., II. c. 4.** "Vespasian had nearly finished the Jewish war; nothing then remained but the siege of Jerusalem, a tedious and laborious process; the difficulty arising not so much from the resources which the city contained, as from the steepness of the hill and the obstinate character of the superstition."

**Hist., V. c. 1.** "At the beginning of the same year, Titus was appointed by his father to complete the conquest of Judaea. This young general had earned high distinction in the campaign which he and his father had shared together, and at this time his fame had reached such a pitch that the provinces and armies vied with each other as to who should show him the greatest devotion. But, that he might attain still higher glory, he was ever early at his post, dressed in splendid armour, calling forth kindly attentions by his own affability, and often mingling with the common soldiers in their works or on the march, though he never sacrificed one whit of his dignity as a commander. He had"
walls of Jerusalem, as we have already mentioned, and displayed his legions in the face of the enemy.

C. 11. “The Jews formed in line of battle under the very walls, intending, if successful, to push forward; and, if driven back, to secure a safe retreat. The cavalry, with the light-armed cohorts sent against them, fought with doubtful success. The enemy soon gave way, and on the following days engaged in frequent skirmishes before the gates, till, after repeated losses, they were obliged to retire within the walls. The Romans now resolved to carry the place by storm. To wait till the enemy was starved was not worthy of Romans; and while some demanded the post of danger from valorous motives, others did so in the spirit of daring and in the hope of reward. Titus himself, too, had visions of Rome, with its wealth and pleasures, which he could not realize till Jerusalem should fall. But the city, naturally difficult of approach on account of its the charge of three legions in Judaea, the 5th, the 10th, and the 15th, veteran soldiers, who had served under Vespasian; and these were joined by the 12th from Syria, and the 22nd from Alexandria. He was also attended by twenty cohorts of the allies, and eight squadrons of horse, by the two kings, Agrippa and Sohemus (king, of Sophene), and auxiliaries from Antiochus. Besides which he had a strong band of men (Arabs) animated by the hatred towards the Jews which usually subsists between neighbouring tribes—a multitude, every one of whom had been drawn from Rome and Italy by the hope of being the first to win the good graces of the prince. With this force arranged in order of battle Titus entered the enemy’s country, sent scouts before him to make careful observations; and keeping ready for action, he encamped near Jerusalem.”
elevated position, was strengthened by fortifications and earthworks, which would have been sufficient to protect even places on a level plain; for two hills, which rose to a prodigious height were shut in by walls so constructed as to project in some places in sharp angles; in others, to curve inwards, and thus to expose the flanks of the besiegers to the weapons of those who defended the citadel. The extremities of the cliff were rugged and precipitous, and towers were reared where the rock had been made available to a height of sixty feet, and on the lower ground to a hundred and twenty—a work which looks equally stupendous whether the beholder is near or far away. Within the walls other fortifications encircled the royal residence, foremost among which was the Tower of Antonia, so called by Herod in honour of Mark Antony."

C. 12. "The temple itself was a kind of citadel with walls of its own, more massive and built with greater care than the rest; the very porticoes that surrounded it forming a noble defence. It had a perennial fountain, caverns hollowed out underground, and basins and tanks as reservoirs of rain-water. The founders of the city foresaw that the institutions and customs of a nation which differed so widely from the rest of mankind would lead to frequent wars. Hence every provision was made against a siege, however protracted; and their fears as well as their practical experience had taught them many lessons at the time of the successful assault made by Pompey. Besides which, the venality
of the Claudian times had enabled them to purchase the right of fortification, and accordingly they had built walls in time of peace with an eye to war; and then their numbers were increased by a great influx of people and by the overthrow of other cities, for the most insurrectionary spirits of all countries had made Jerusalem their refuge, and increased the disorders of the times. There were three armies, and the same number of generals. The outer and most extensive fortification was guarded by Simon, who was also called Bargioras; the middle precinct, by John; and the temple, by Eleazar. John and Simon had the advantage in the number of men; Eleazar, in situation. But battles, plots, and incendiary fires occurred among themselves, and a large quantity of grain was destroyed by burning, till John having despatched a band of men, under pretense of offering a sacrifice, to cut off Eleazar and his forces, obtained possession of the temple. Thus the state became divided into two parties, until, on the approach of the Romans, war without produced harmony within."

C. 18. "Prodigies had come to pass, which a race given up to superstition but opposed to religion, did not consider it lawful to expiate either by victories or by vows. Embattled hosts were seen mustering in the heavens with burnished armour, and the temple was suddenly lit up with flashes of lightning. All in a moment the temple-gates were flung open, and a voice of superhuman power announced that 'the gods were going
forth,' while at the time there was a tremendous movement, as of persons taking their departure.

"But few thought that these were signs of impending evil; many believed the ancient books of the priests contained a prophecy that at that very time the Eastern power would triumph, and they who went forth from Judaea would be masters of the world. This prediction had reference to Vespasian and Titus. But the common people, following the common course of human passion, and interpreting this grand destiny as their own, were not converted to sober ways even by adversity. We are told that the number of the besieged, of every age, and of both sexes, amounted to six hundred thousand. Arms were provided for all who were capable of bearing them, and more than could be expected out of that number had the courage to do so. The women were as determined as the men; and they felt that should they be compelled to leave the home of their fathers, they would have reason to fear life more than death. Such was the city and the race against which Titus Caesar resolved to operate with mounds and covered batteries, since the nature of the locality did not admit of sudden assault. The legions had their respective duties assigned them, and fighting was deferred until every thing was ready which ancient precedent or modern invention had authorized for capturing cities."

Strabo, to whose work we have already referred, includes within the boundaries of Syria, Commagene, and the Seleucis of Syria, as it is called; Coelo-Syria;
on the coast, Phoenicia; and in the interior, Judaea. "Some writers," he observes, "divide the whole of Syria among the Coelo-Syrians, Syrians, and Phoenicians, and say that with these four other nations are intermingled, viz., Jews, Idumaeans, Gazaeans, and Azotians, some of whom are husbandmen, as the Syrians and Coelo-Syrians, and others merchants, as the Phoenicians." He then proceeds to describe various parts of Palestine, beginning with Joppa, "where the coast of Egypt which at first stretches towards the east, makes a remarkable bend towards the north. In this place, according to some writers, Andromeda was exposed to the sea-monster. It stands on a good elevation, and is said to command a view of Jerusalem, the capital of the Jews, who, when they descended to the sea, used this place as a naval arsenal. But the arsenals of robbers are the haunts of robbers. Carmel, and the forest belonged to the Jews. The district was so populous that the neighbouring village of Iamnia, and the settlements around, could furnish forty thousand soldiers."

Having then noticed the tradition that the Jews sprang from an Egyptian ancestry, and stated that the Idumaeans being driven from their own country by sedition, came over to the Jews and adopted their national customs, Strabo proceeds, § 34:—

"Jericho is a plain encompassed by a mountainous

district which slopes towards it somewhat in the manner of a theatre. Here is the Phoenicon (or palm plantation) which contains various other trees of the cultivated kind, and producing excellent fruit; but its chief production is the palm-tree. It is 100 stadia in length; the whole is watered with streams, an filled with dwellings. Here also is a palm, and the garden of the balsamum. The latter is a shrub with an aromatic smell resembling the cytisus and the terminthus. Incisions are made in the bark, and vessels are placed beneath to receive the sap, which is like oily milk. After it is collected in vessels it becomes solid. It is an excellent remedy for headache, incipient suffusion of the eyes, and dimness of sight. It bears therefore a high price, especially as it is produced in no other place. This is the case also with the Phoenicon which alone contains the caryotes palm, if we except the Babylonian plain, and the country above it towards the east. A large revenue is derived from the palms and balsam; xylobalsamum is also used as a perfume."

§ 42. "The Lake Sirbonis is of great extent. Some say that it is 1000 stadia in circumference. It stretches along the coast to the distance of a little more than 200 stadia. It is deep, and the water is exceeding heavy, so that no person can dive into it, if any one wades into it up to the waist and attempts to move forward, he is immediately lifted out of the water. It abounds with asphaltus, which rises, not however
at any regular seasons, in bubbles like boiling water, from the middle of the deepest part. The surface is convex, and presents the appearance of a hillock. Together with the asphaltus there ascends a great quantity of sooty vapour, not perceptible to the eye, which tarnishes copper, silver, and every thing bright, even gold. The neighbouring people know by the tarnishing of their vessels that the asphaltus is beginning to rise, and they prepare to collect it by means of rafts composed of reeds. The asphaltus is a clod of earth liquified by heat, the air forces it to the surface, where it spreads itself. It is again changed into so firm and solid a mass by cold water, such as the water of the lake, that it requires cutting or chopping (for use). It floats upon the water, which, as I have described, does not admit of diving or immersion, but lifts up the person who goes into it. Those who go on rafts for the asphaltus cut it in pieces, and take away as much as they are able to carry."

§ 43. "Such are the phenomena. But Posidonius says that the people being addicted to magic, and practising incantations, (by these means) consolidate the asphaltus, pouring upon it urine and other fetid fluids, and then cut it into pieces. Incantations cannot be the cause, but perhaps urine may have some peculiar power (in effecting the consolidation) in the same manner that chrysocolla is formed in the bladders of persons who labour under the disease of the stone, and in the urine of children. It is natural for
these phenomena to take place in the middle of the lake, because the source of the fire is in the centre, and the greater part of the asphaltus comes from thence. The bubbling up, however, of the asphaltus is irregular, because the motion of the fire, like that of many other vapours, has no order perceptible to observers. There are also phenomena of this kind at Apollonia in Epirus.”

§ 44. “Many other proofs are produced to show that this country is full of fire. Near Moasada are to be seen rugged rocks, bearing the marks of fire; fissures in many places; a soil like ashes; pitch falling in drops from the rocks; rivers boiling up, and emitting a fetid odour to a great distance; dwellings in every direction overthrown; whence we are inclined to believe the common tradition of the natives, that thirteen cities once existed there, the capital of which was Sodom, but that a circuit of about sixty stadia around it escaped uninjured; shocks of earthquakes however, eruptions of flames, and hot-springs, containing asphalt and sulphur, caused the lake to burst its bounds, and the rocks took fire, and some of the cities were swallowed up, others were abandoned by such of the inhabitants as could not make their escape. But Eratosthenes asserts, on the contrary, that the country was once a lake, and that the greater part of it was uncovered by the water discharging itself through a breach, as was the case in Thessaly.”

§ 45. “In the Gadaris, also, there is a lake of
noxious water; if beasts drink it, they lose their hair, hoofs, and horns. At the place called Tarichea, the lake supplies the best fish for curing. On its banks grew trees bearing fruit like the apple. The Egyptians use the asphaltus for embalming the bodies of the dead."

§ 46. "Pompey curtailed the territory which had been forcibly appropriated by the Jews, and assigned to Hyrcanus the priesthood. Some time afterwards Herod, of the same family, and a native of the country, having surreptitiously obtained the priesthood, distinguished himself so much above his predecessors, particularly in his intercourse, both civil and political, with the Romans, that he received the title and authority of King, first from Anthony and afterwards from Augustus Cæsar. He put to death some of his sons, on the pretext of their having conspired against him; other sons he left at his death to succeed him, and assigned to each portions of his kingdom. Caesar bestowed marks of honour upon the sons of Herod, also on his sister Salome, and on her daughter Berenice. The sons were unfortunate, and were publicly accused. One of them died in exile among the Galatae Allobroges, whose country was assigned for his abode. The others, by great interest and solicitation, but with difficulty, obtained leave to return to their own country, each with his tetrarchy restored to him."

* The Salting-Station on the Lake of Gennesaret.
Lib. XVII. c. 1, § 15. He adds that "the Egyptians, to augment the revenue, applied to the byblus or papyrus a method which the Jews practised on the palm-tree, especially the caryotic, and on the balsam," which was to extract the juice for its sugar. See Lib. XVI. c. 2, 41. Pliny, XIII. 12.

Pliny, born A.D. 25, in his Natural History, gives a description of Judaea and the countries immediately contiguous to it, which it is interesting to compare with that of Strabo, who died the same year that Pliny was born.

Lib. V. c. (13.) 12. "Next on the coast lies Syria, formerly a most extensive country, and marked off into distinct parts by several different names; for the district which joins Arabia, was called Palaestina, and then came Judaea, Coele, and Phoenice. The interior was called Damascena, and beyond that, further to the south, Babylonia. The region between the Euphrates and the Tigris bore the name of Mesopotamia, that beyond Taurus Sophene, and that on this side of the same chain Commagene. Beyond Armenia was the country of Adiabene, formerly Assyria, and on the boundary of Cilicia, Antiochia. The length of the country from Cilicia to Arabia is 470 miles, and its breadth from Seleucia Pieria to Zeugma, a town on the Euphrates, 175. Dividing the country more minutely, some maintain that Phoenice is surrounded by

Syria, and that the maritime coast of Syria, of which Idumaea and Judaea form a part, comes first; after that Phoenice, and then Syria. The whole expanse of water that washes these shores is called the Phoenician Sea. To the Phoenician people belongs the glory of having invented letters, and of having discovered the sciences of astronomy, navigation, and the art of war."

C. 14. "On leaving Pelusium we come to the camp of Chabria, Mount Casius, the temple of Jupiter Casius, and the tower of Pompeius Magnus. Ostracin, at a distance of sixty-five miles from Pelusium, is the frontier town of Arabia."

C. 13. "Then come Idumaea and Palestina, at the point where the Lake Sirbo becomes visible. This lake, which some writers have given as 150 miles in circumference, is placed by Herodotus at the foot of Mount Casius; it is now a piece of standing water of very moderate size. The towns are Rhinocolura, and farther inland, Rhaphea, Gaza, and, inland Anthedon, and beyond that is Mount Angaris.

"Proceeding along the coast we reach the region of Samaria; Ascalo, a free town, Azotus, the two Jamniae, one of them in the interior; and Joppe, a city of the Phoenicians, which, it is said existed before the deluge. It is situated on the slope of a hill, and in front of it lies a rock, upon which they point out the traces of the chains of Andromeda. Here the fabulous goddess Ceto is worshipped. Next comes Apollonia, and then
the tower of Strato, also called Caesarea, built by King Herod, but now the colony known as Prima Flavia, established by the Emperor Vespasian: this place is the frontier town of Palestine, at a distance of 189 miles from the confines of Arabia; after which comes Phoenice. In the interior of Samaria are the towns of Neapolis, formerly called Mamortha, Sebaste, situated on a mountain, and, on a still more lofty one, Gamula."

C. 15 (14). "Beyond Idumæa and Samaria, Judæa extends far and wide. That part of it which adjoins Syria is called Gălīlee, while that which is nearest to Arabia and Egypt bears the name Peraea. The latter is lined in different directions with rugged mountains, and is separated from the rest of Judæa by the river Jordan. The remaining part of Judæa is divided into ten Toparchis namely, Hiericus, covered with groves of palm-trees, and watered by numerous springs, Emmaus, Lydda, Joppa, Aorabatena, Gophna, Thamma, Bethlephetheine, Orina, in which formerly stood Hierosolyma, by far the most famous city, not only of Judæa but of the East, and Herodium, with a celebrated town of that name.

C. (15). "The river Jordan rises from the spring of Pārias, which has given its name to Caesarea, of which we shall speak hereafter. This is a delightful stream, and as far as the nature of the localities permit, it lingers and winds about, making itself accessible to

** Caesarea was also called by this name.
the inhabitants of the district, until it moves onwards, as if with great reluctance, towards the gloomy Asphaltites, in which it is finally absorbed and its admired waters are lost in the pestilential lake. Hence, as soon as the valleys afforded the opportunity, it discharged itself into a lake which many writers call Genesara, sixteen miles in length and six wide, and skirted by the pleasant towns of Julias and Hippo on the East, Tarichea (a name which some apply to the lake itself), on the south, and on the west by Tiberias, so conducive to health on account of its hot springs.

C. (16). "Asphaltites produces nothing whatever except bitumen, to which, indeed, it owes its name. The bodies of animals will not sink in its waters, and even those of bulls and camels float in it. It is more than a hundred miles long, and at its greatest breadth twenty-five wide, at its smallest six. Arabia of the Nomades faces it on the east, and Machaerus on the south, at one time, next to Hierosolyma, the most strongly-fortified place in Judaea. On the same side, lies Callirrhoe, a warm spring, remarkable for its medicinal qualities, and which, by its name, indicates the celebrity its waters have gained.

C. (17). "Lying on the west of Asphaltites, and sufficiently distant to escape its noxious exhalations, are the Esseni, a people that live apart from the world, and marvellous beyond all others throughout the whole earth, for they have no women among them; they have renounced all sexual desire; they have no money; the
palm-trees are their only companions. Day after day, however, their numbers are largely recruited by multitudes of strangers that resort to them, driven thither to adopt their usages, by the storms of fortune and by weariness of life. Hence the marvellous fact that this community lives on through thousands of ages, though not a single birth takes place within it; so fruitful a source of population to them is the weariness of life experienced by others. South of this people was formerly the town of Engadda, second only to Hierosolyma in the fertility of its soil and its groves of palm-trees; now, like it, it is a heap of ashes. Next we come to Masada, a fortress on a rock, not far from Lake Asphaltites. Thus much concerning Judaea.

Lib. XIII. c. 9. "There are numerous kinds of dates also, of a drier nature, which are long and slender, and sometimes of a curved shape. Those of this sort which we consecrate to the worship of the gods are called 'Chydaeî' by the Jews, a nation remarkable for the contempt in which they hold the divinities."

Lib. XXX. c. 2. "There is another sect, also, of adepts in the magic art, who derive their origin from Moses, Jannes, and Lotapen, Jews by birth, but many thousand years after Zoroaster; and as much more recent, again, is the branch of magic cultivated in Cyprus. In the time, too, of Alexander the Great, this profession received no small accession to its credit from the influence of a second Osthanes, who had the
honour of accompanying that prince in his expeditions, and who, evidently, beyond all doubt, travelled over every part of the world."

Lib. XXXI. c. 44. "Another kind of drink is made from fish without scales, assigned for use in superstitious observances which enjoin strict chastity, and even in the sacred rites of the Jews."

Dion Cassius, born about A.D. 155, in his History of Rome, extending from the landing of Æneas to A.D. 229, speaking of Palestine when visited by Pompey, says (Lib. XXXVI. c. 15, ed. Leonclavii, Hanov. 1606, p. 36 ss.), "It was then under the government of two brothers, Hyrcanus and Aristobulus, who were quarrelling about the office of high priest to their god (whoever he is), for with them this distinction and the regal authority went together. Pompey reduced Hyrcanus immediately without a battle. But Aristobulus entrenched himself in a fortress, and would not give way, so he was forced to accept terms of peace. As, however, he would not pay any money or deliver up the citadel, Pompey put him in chains, and he conquered the rest without much difficulty. But he found the assault of Jerusalem a troublesome affair. Being received by the partisans of Hyrcanus, he easily obtained

the city, but the temple, which was occupied by men of the other party, cost him great labour to take. It was situated on a lofty hill, and fortified by its own walls; and it would not have been captured if its defenders had marked every day alike. But because they ceased from their operations on the days of Chronos (Lat. Saturn), when they never do any work, they gave the Romans an opportunity to break down the wall. Thus on Saturn's day, making no resistance, they came into the power of their enemies. All their treasures were then plundered, the kingdom was given to Hyrcanus, and Aristobulus was carried off.”

Dion then proceeds to acknowledge his ignorance as to the origin of this people, but observes that, though the Romans diminished their numbers, they have greatly increased; that no laws can extirpate them, and that their customs are quite different from those of other nations; for, besides their peculiar way of living, they do not adore any of the ordinary deities. They acknowledge but one god, whom they worship with the utmost attention. There was never any image in Jerusalem, as they believe their god to be ineffable and invisible. Their religious worship surpasses that of all other nations. They have built their god a temple of the grandest proportions and the most exquisite beauty, though it was open and without roof, and they have devoted to him the day called

90 Ἀρχιτον καὶ ἄσιδη.
Saturn's. While they do many singular things on this day, they abstain from all work. Dion closes his description by remarking that, "who this god is, when he thus began to be worshipped, or to what degree they reverence him, it is no part of this history to inquire."

But in Lib. XXXIX. and XL. pp. 117, 161, he records the escape of Aristobulus from Rome, through the influence of Caesar, his being sent under arrest to Pompey, for making disturbances in Palestine, and the subsequent capture of the country from Antigonus by Ventidius, Antony's general, who imposed a tribute upon the Jews, but excited his master's jealousy by his success.

Lib. XLVIII. p. 372. Pacorus, who had become governor of the other parts of Syria, marches into Palestine, deposes Hyrcanus, who had been invested with power by the Romans, and puts his own brother Aristobulus in his place.

Lib. XLIX. p. 405. Antony gives the governorship of Syria and Cilicia to Sossius, who lays siege to Jerusalem. In the contest which followed, the Jews made the Romans pay dearly for their triumph, inflicting on their conquerors far greater sufferings than they themselves endured; "for," Dion says, in parenthesis, "when once the anger of the Jew boils up, it is most bitter;" and then follows a brief but vivid picture of the conquest, first of those who defended the temple, and then of the rest, with the earnest manner
in which they all begged that as it was the day called Saturn’s, when the time for their religious services came round, they might be allowed to perform their ceremonies in due order, and their going up to the temple for that purpose. Antony now gave the kingdom to “a certain Herod,” and having stretched Antigonus on a cross and scourged him, a thing never done before to any other king by the Romans, he put him to death.

We then have notices, Lib. LIII. p. 526, of the tetrarchy of one Zenodorus being given, by Augustus, to Herod; and, LV. p. 567, of “Herod the Palestinian” being accused by his brothers, and sent back over the Alps.

Lib. LX. p. 670, Dion says Rome became so crowded with Jews, that it was difficult to expel them without tumult, and even Claudius did not drive them away, though he would not permit those who lived according to their own laws to hold meetings; while “Agrippa Palaestinus” received consular honours for the services he had rendered to the Romans, and his brother Herod is not only made Praetor, but invested with a government, and they are both commanded to appear in the Senate, that they may receive thanks in the Grecian manner.

Lib. LXVI. (Excerpt. Xiphil.) “Meantime Titus, having charge of the Jewish war, took Jerusalem, set fire to the temple, who considered that it was not death but victory, safety, and good fortune to perish with their
temple. Among many of their chiefs who were taken prisoners, one was distinguished, namely Baalphoros, and he was led in triumph, and put to death. Accordingly Jerusalem fell on Saturn’s day, which the Jews still hold to be specially sacred.”

Lib. LXVI. (Excerpt. Theodosii). “Titus being charged with the conduct of the war against the Jews, endeavoured at first to conciliate them by messages and certain promises. But when they could not be won over he resorted to arms. The early battles resulted in equal fortune to both sides, but subsequently Titus gained the upper hand and laid siege to Jerusalem. The city was defended by a threefold circle of walls, including the fortification of the temple. The Romans therefore constructed earthworks against the walls, moved up their engines, and placing bands of soldiers so as to meet those who rushed out, they stopped them and drove them back with slings and other weapons. For the enemy had a great multitude of men furnished by certain barbarian kings, besides Jews some of whom came from various districts of their own land, and others secretly sent to the assistance of Jerusalem by those who had adopted their laws and rites not only in this country where the Roman sway prevailed, but in places beyond the Euphrates; all these helped to increase the vehemence with which weapons and stones were showered down from above either by hand or with the machines, whenever there was an opportunity by night or by day;
they made sallies from the city, threw fire upon their foes from their whirling engines, by which many were killed, tunnelled down the earth, and carried it within their fortifications, drew away some of the Roman battering-rams by flinging ropes upon them, picked off others with grappling hooks, and turned the strokes of others with thick planks fitted together, covered with iron and let down in front of the wall. While the Romans suffered greatly for want of water, and were glad to get it even in a fetid state or from a long distance, the Jews conducted it from its sources by subterranean channels, and so secured a plentiful supply. And the besieged even used these same passages which connected the city with places in the country lying very widely apart, to issue out and harass the straggling Romans when they might be in quest of water. Titus stopped up all these subways; but while this was being done large numbers of his men were wounded and many killed. Titus himself was struck on the left shoulder by a stone, and his hand was much weakened in consequence. After a time, however, the Romans mounted the outer wall, placed their camp between the ramparts, and then attacked the second one, though with little success. For when all the besieged were assembled on this one defence, they found it easier to protect themselves, since they could pour forth a complete circle of artillery. Again therefore Titus, speaking through his heralds, offered them pardon, but they were as immovable as before. Whenever
any of them were taken prisoners or deserted, they poisoned the water drunk by the Romans, and if they met any of the besiegers alone, they slew them. In consequence of this Titus refused to admit any more of them to his camp.

"Meanwhile some of the Romans who were disheartened by the threatening appearance of affairs, not an unfrequent occurrence in long sieges, and who began to think there was some truth in the common saying that the city was impregnable, went over to the besieged."

Lib. LXVII. (Excerpt. Xiphil. p. 766). "In those times the road from Sinuessa to Puteoli was paved. In the same year Domitian put to death, among many others, Fabius Clemens, consul, though he was a relative of his own, having married his kinswoman, Flavia Domitilla. Fabius and his wife were both accused of impiety, and on the same ground many who went over to the customs of the Jews paid heavy penalties, some of them being put to death, and others deprived of their property."

Lib. LXVIII. (Excerpt. Xiphil. p. 786). "Meanwhile the Jews living in the neighbourhood of Cyrene under the leadership of a certain man named Andrew, put to death Romans and Greeks alike; ate their flesh, tore out their bowels, smeared themselves with their blood, and dressed up in their skins. They sawed many of them in two, from the top of the head downwards, flung many to wild beasts, and forced many to fight with each other,
so that no less than two hundred and twenty thousand men perished. A similar destruction of life was carried on, under the generalship of Artemio, in Egypt, and Cyprus, where two hundred and forty thousand fell. In fact no one could venture to land on the island of Cyprus, even though driven thither by stress of weather, without running the risk of being killed. But the Jews were vanquished by some of the Roman commanders, and especially by Lucius, who was commissioned by Trajan.”

Lib.LXIX. p. 792. “Hadrian, after seeing the mysteries in Greece, visited Judaea and Egypt, and atoned to the memory of Pompey, in reference to whom he is said to have remarked, that ‘the man in whose honour so many temples were built was scarcely allowed a grave.’ He had, after the fall of Jerusalem, named the city Ælia Capitolina, and built a temple to Jupiter, where the temple of God had stood, but this led to a war of vast proportions and long continuance, for the Jews became enraged at the influx of foreign people with foreign religious rites into their city. When Hadrian had made a progress in Egypt and returned to Syria, he thought it was time to quell the insurrection, but meanwhile the Jews, who had been compelled by the Romans to manufacture arms, took those which were rejected as imperfect, and applied them to their own use; and when they thought Hadrian was a long distance off, they rose in open rebellion. At first they did not dare to expose themselves to the
Romans, but seized upon convenient places in their own locality, and fortified them with mines and walls, so that in case of necessity they might afford them a refuge; into these hiding-places they conducted shafts for the admission of air and light. The Romans at first took no notice of these proceedings, but when they found that all Judaea was in commotion, and the whole of the Jews were rising and holding meetings, and that they were doing injury in various ways, both secretly and openly to the Romans, that many other races were joining them, for the love of gain, and that almost every part of the world was beginning to take part in the movement, Hadrian sent against them all the best generals he had, and among the rest Julius Severus, who had had the government of Britain. Severus did not venture to meet the enemy in open war, as he knew their vast numbers and their desperate feeling, but attacking one here and another there with a large body of soldiers and tribunes, prevented them from moving about, and he so crushed the spirits of those who were thus shut up, though in comparative safety, that few of them even attempted escape, and he destroyed fifty of their strongest citadels, and nine hundred and eighty-five of their finest and most beautiful villages. Five hundred and eighty thousand men fell in skirmishes and battles, besides a countless multitude who were starved, fell victims to disease, or were burnt to death; so that almost the whole of Judaea became a desert. This calamity had been portended before the
war commenced by the fact that the statue of Solomon, which they held in the utmost veneration, had fallen to pieces of its own accord, and that many wolves and hyenas had come howling and shrieking into their cities. A great number of Romans also fell in the war, and consequently when Hadrian wrote to the senate, he did not make use of the exordium which Roman generals were wont to employ:—If you and your children are well, all is right, my army and myself are well."}

In surveying the fragments of Jewish History thus collated, an impartial reader can hardly fail to notice the unanimity with which heathen writers of ancient times describe the religious isolation of that people, their invincible attachment to the simple ceremonies of their heaven-appointed ritual, and the unity and spirituality of the Being whom they adored.

The worst crimes charged against them with any truth are poverty, which is no disgrace, and bitter anger, for which they had bitter cause. Doubtless, many of them were no better than the rest of mankind, but their general standard of morality put to shame both the cultured Greeks and the mighty Romans; while their history, written even by hostile pens, forms a powerful argument for the truth of those monotheistic principles which they so fearlessly upheld.

91 Ἐν αὐτοίς τε καὶ οἱ παῖδες ἡμῶν ἔγιναντες, ἐκ δὲ ἔχων ἐγὼ καὶ τὰ στρατεύματα ἔγινομεν.
APPENDIX.

Apion professes to have heard from the ancient men of Egypt, that “Moses, being a priest of Heliopolis, considered himself obliged to follow the customs of his forefathers, and offered his prayers in the open air towards the city walls, but that he reduced them all to be directed towards the sun-rising, which was agreeable to the situation of Heliopolis; that he set up pillars, instead of gnomons, under which was represented a cavity like that of a boat, and the shadow that fell from their tops fell down upon that cavity, that it might go round in the other” (Whiston’s Translation.) And he further states,—

1. That Moses led the blind and lame Jews out of Egypt in the seventh year of the First Olympiad, the year in which, according to him, Carthage was built. 2. That the name Sabbath arose from the circumstance that the Jews were obliged to rest after pursuing their journey for six days, because they were afflicted with a painful and disabling complaint, which the Egyptians called Sabbatosis. 3. That the Jews reached Judaea from Sinai in six days, having remained in the desert forty days, while Moses was on the Mount. 4. That “they came out of Syria and inhabited near the tempestuous sea, and were in the neighbourhood of the dashing of the waves.” 5. He blames them for their war
against Ptolemy Physco, on this ground, as well as because they do not worship the Egyptian gods, or erect statues to the Roman emperors, and objects to their being called citizens of Alexandria. 6. He accuses them of putting up an ass's head in their holy place; of annually catching a Greek, and fattening him up for sacrifice, tasting his entrails, and swearing eternal enmity to the Greeks; of being so frightened, in the course of a war with the Idaeamans, by a cunning fellow from Dora, who promised to deliver Apollo, the god of Dora, into their hands if they would go with him to their temple, and dressed himself up in a framework, with three rows of lamps suspended from it; that they allowed him to go into the sacred edifice, and take away the golden ass's head; of swearing by God, the Maker of heaven, earth, and sea, to bear no good-will to any foreigner, especially to Egyptians; of having no just laws of their own, and not worshipping God as they ought, but being in subjection sometimes to one nation and sometimes to another; their city undergoing several calamities, while Alexandria in past ages retained its independence; of having produced "no wonderful men, not any inventors of arts, or any eminent for wisdom." He also reproaches them for sacrificing animals, and abstaining from swine's flesh, and ridicules their rite of circumcision.

To the statement about the dial, Josephus replies that Moses gave no orders for any representation to be set up in the tabernacle; and that Solomon, in erecting the temple, carefully avoided all such needless decoration. The other items in this medley of detraction he answers as follows: 1. Apion is quite out in his chronology, for Carthage was not built till one hundred and fifty years after the days of Solomon, who lived six hundred and twelve years after the exodus. 2. If the Jews had suffered as Apion says they did, they could not have journeyed for six days, or even for a single day. The derivation of the Hebrew word Sabbath, from the EgyptianSabbo,
absurd, for Sabbath, in Hebrew, means rest; while, according to Apion himself, Sabbo has a very different signification. 3. How could they tarry forty days in a desert place, where there was no water, and at the same time pass over all the country between that and Judaea in six days? (Here, however, Josephus seems to create a difficulty where it does not exist, and he overlooks the scripture statements Exod. xxiv. 18; xxxii. 1—6). 4. Their living near the sea is no reproach, for it is usually the best part to dwell in; and if they had won it by arms so much the more credit was due to their valour; the fact, however, being that Alexander gave it them, when they gained equal privileges with the Macedonians. What would Apion have said if they had taken up their abode in the Necropolis, instead of hard by the palace? Apion must be either wicked or ignorant to overlook the records which describe the privileges given to the Jews by Alexander and his successor, as also by Julius Caesar. 5. Their taking the name of Alexandrians is only in accordance with the general practice of colonists, and if the principle is wrong, Apion ought to abstain from calling himself an Alexandrian, because he was born in the heart of Egypt. This would be consistent with the Roman law, which forbids Egyptians to enjoy the privileges of any Roman city. Ptolemy, in conferring citizenship upon the Jews, acted in the same way as Alexander, who, as Hecataeus says, “honoured our nation to such a degree that, for the equity and the fidelity which the Jews exhibited to him, he permitted them to hold the country of Samaria free from tribute.” The immunities and distinctions accorded to the Jews, and the honour done them by the translation of their sacred books in Alexandria were the hard-earned results of their good conduct and ability. Onias led his army against Physco because, on the death of his brother Philometer, he came from Cyrene to eject Cleopatra from the throne; and the interposition of the Jews, by bringing about terms of agree-
ment, freed the Alexandrians from the miseries of civil war. For this they surely deserved gratitude instead of calumnia-
tion; and indeed the divine approval of the course they took
was marked by their marvellous deliverance from Physco’s
elephants, as well as by the ghost which the invader saw,
forbidding him to injure the Jews, and by the intercession of
his own concubine, who entreated him not to perpetrate such
wickedness. If Apion had turned his ire against the dissolute
Cleopatra, he would have written more to the purpose. If the
Egyptians differ from one another, and even fight about their
religion, need they be surprised to find others differing from
them, and maintaining their own opinions? The authors of
sedition were not the Jews, but the Egyptians. The city had
been peaceful enough, and the Jews unmolested under the
Greeks and Maccedonians; but as the number of the Egyptians
increased “the times grew confused.” Instead of abusing the
Jews for not raising statues to the emperors, Apion ought to
have commended the magnanimity and modesty of the Romans
for not requiring them to pay a kind of homage which is
forbidden in their law. 6. Had the Jews set up an ass’s
head, it would have been no more contemptible than some of
the creatures, such as the goat, which the Egyptians deify.
But the statement is simply a lie, which Apion would not have
told unless he had either an ass’s heart or a dog’s impudence.
When the Romans took possession of the temple, nothing of
the sort was discovered; through all their misfortunes the
Jews have adhered to the laws which prohibit such idolatry.
How could all the Jews be collected together for such a sacri-
fice as Apion describes? how could so many thousands taste
the entrails of one man? and why did not King Antiochus,
who is said by Apion to have discovered a man under the
fattening process, carry him back to his own country, and thus
win the love of the Jews, in place of the hatred they bore him?
The known Jewish laws for the preservation of perfect purity
in religious worship (witness the exact regulations with this object in reference to all the temple-rites) show that the whole story about this human sacrifice is a fabrication of which any one pretending to write history ought to be ashamed. There is no such city as Dora in Idumea, and therefore Apion’s hero who frightened the Jews must be a myth. If the Jews are to be reproached for not having gods like those of other nations, how were they so easily persuaded to receive Apollo? and how was it that this mysterious person from Dora in time of war met no one on his way, and found the gates of Jerusalem unguarded? He must have been a strong man to open the lofty, massive doors of the temple, which required twenty men to move them; and if he took away the ass’s head, did he return it again, or did Apion put it back for Antiochus to find it? The Jews are remote from the Greeks, and have no enmity against them. Such an oath was never heard of till Apion composed it. An Egyptian should be the last man to find fault with the Jews for their subjection to other peoples. In all past ages they have never had one day of freedom, even from their own lords; and have not the noblest nations, such as the Athenians and Lacedaemonians, suffered great reverses? What of the temples of Ephesus, Delphi, and ten thousand others which have been burnt down? As to the lack of wonderful men, Josephus says the answer may be found in “the Antiquities,” and that the most wonderful thing Apion has done is to mention himself among the eminent citizens of Alexandria. Animal sacrifices are not peculiar to the Jews, and the custom of slaying animals is much better than the Egyptian superstition which turns them into gods. The Jews practise circumcision as a duty in obedience to their laws, but Apion was obliged to submit to it in consequence of a loathsome disease, though the operation left him none the better, and he died in torment.