

BARING-GOULD SABINE

**LEGENDS OF THE  
PATRIARCHS AND  
PROPHETS**

Sabine Baring-Gould

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Patriarchs and Prophets**

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# S. Baring-Gould

## Legends of the Patriarchs and Prophets / And Other Old Testament Characters from Various Sources

### PREFACE

An incredible number of legends exists connected with the personages whose history is given in the Old Testament. The collection now presented to the public must by no means be considered as exhaustive. The compiler has been obliged to limit himself as to the number, it being quite impossible to insert all. He trusts that few of peculiar interest have been omitted.

The Mussulman traditions are nearly all derived from the Talmudic writers, just as the history of Christ in the Koran is taken from the Apocryphal Gospels. The Koran follows the “Sepher Hajaschar” (Book of the Just) far more closely than the canonical Scriptures; and the “Sepher Hajaschar” is a storehouse of the Rabbinic tradition on the subject of the Patriarchs from Adam to Joshua.

The Jewish traditions are of various value. Some can be traced to their origin without fail. One class is derived from Persia, as, for instance, those of Asmodeus, the name of the demon being taken, along with his story, from Iranian sources. Another class springs from the Cabbalists, who, by permutation of the letters of a name, formed the nuclei, so to speak, from which legends spread.

Another class, again, is due to the Rabbinic commentators, who, unable to allow for poetical periphrasis, insisted on literal interpretations, and then coined fables to explain them. Thus the saying of David, “*Thou hast heard me from among the horns of the unicorns,*” which signified that David was assisted by God in trouble, was taken quite literally by the Rabbis, and a story was invented to explain it.

Another class, again, is no doubt due to the exaggeration of Oriental imagery, just as that previously mentioned is due to the deficiency of the poetic fancy in certain Rabbis. Thus, imagination and defect of imagination, each contributed to add to the store.

But when we have swept all these classes aside, there remains a residuum, small, no doubt, of genuine tradition. To this class, if I am not mistaken, belong the account of Lamech and his wives, and the story of the sacrifice of Isaac. In the latter instance, the type comes out far clearer in the Talmudic tradition than in the canonical Scriptures; and this can hardly have been the result of Jewish interpolation, knowing, as they did, that Christians pointed triumphantly to this type.

With regard to Jewish traditions, it is unfortunate that both Eisenmenger and Bartolocci, who collected many of them, were so prejudiced, so moved with violent animosity against the Rabbinic writers, that they preserved only the grotesque, absurd, and indecent legends, and wholly passed over those – and there are many of them – which are redolent of poetry, and which contain an element of truth.

A certain curious interest attaches to these legends – at least, I think so; and, should they find favor with the public, this volume will be followed by another series on the legends connected with the New Testament characters.

The author is not aware of any existing collection of these legends, except that of M. Colin de Plancy, “*Legendes de l’Ancien Testament,*” Paris, 1861; but he has found this work of little or no use to him in composing his volume, as M. de Plancy gives no reference to authorities; and also, because

nearly the whole of the contents are taken from D'Herbelot's "Bibliothèque Orientale" and Migne's "Dictionnaire des Apocryphes."

It will be necessary to add a few words on certain works largely quoted in the following pages.

1. Dr. G. Weil's "Biblische Legende der Muselmänner," Frankfurt a. M., 1845, is derived from three Arabic MS. works – "*Chamis*," by Husein Ibn Mohammed Ibn Alhasan Addiarbekri; "*Dsachirat Alulun wanatidjat Alfuhum*," by Ahmed Ibn zein Alabidin Albekri; and "*Kissat Alanbija*," by Mohammed Ibn Ahmed Alkissai.

2. The Chronicle of Abou-djafar Mohammed Tabari was translated into Persian by Abou Ali Mohammed Belami, who added sundry traditions circulating in Persia; and has been rendered into French, in part, by M. Hermann Zolenberg, for the Oriental Translation Fund, Paris, 1867.

3. The "Sepher Hajaschar," or Book of Jasher (Yaschar), is quoted from the translation by Le Chevalier P. L. B. Drach, inserted in Migne's "Dictionnaire des Apocryphes."

4. Eisenmenger, "Neuentdektes Judenthum," 2 vols. 8vo, Königsburg, 1711, contains a great many Rabbinic traditions collected from sources inaccessible to most persons.

5. Bartolucci, "Bibliotheca Magna Rabbinica," 4 vols. fol., Rome, 1675-93, is a very valuable storehouse of information, but sadly disfigured by prejudice.

# I

## THE FALL OF THE ANGELS

In the beginning, before the creation of heaven and earth, God made the angels; free intelligences and free wills; out of His love He made them, that they might be eternally happy. And that their happiness might be complete, He gave them the perfection of a created nature; that is, He gave them freedom.

But happiness is only attained by the free will agreeing in its freedom to accord with the will of God. Some of the angels by an act of free will obeyed the will of God, and in such obedience found perfect happiness; other angels by an act of free will rebelled against the will of God, and in such disobedience found misery.

Such is the catholic theory of the fall of the angels.

Historically, it is represented as a war in heaven. “*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.*”<sup>1</sup> The reason of the revolt was that Satan desired to be as great as God. “*Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.*”<sup>2</sup>

The war ended in the fall of Satan and those whom he had led into apostasy; and to this fall are referred the words of Christ, “*I saw Satan like lightning fall from heaven.*”<sup>3</sup>

Fabricius, in his collections of the apocryphal writings of the Old Testament, has preserved the song of triumph which the Archangel Michael sang on obtaining the victory. This is a portion of it: —

“Glory to our God! Praise to His holy Name! He is our God; glory be to Him! He is our Lord! His be the triumph! He has stretched forth His right hand; He has manifested His power, He has cast down our adversaries. They are mad who resist Him; they are accursed who depart from His commandments! He knoweth all things, and cannot err. His will is sovereignly just, and all that He wills is good, all that He advises is holy. Supreme Intelligence cannot be deceived; Perfect Being cannot will what is evil. Nothing is above that which is supreme, nothing is better than that which is perfect. None is worthy beside Him but him whom He has made worthy. He must be loved above all things and adored as the eternal King. You have abandoned your God, you have revolted against Him, you have desired to be gods; you have fallen from your high estates, you have gone down like a fallen stone. Acknowledge that God is great, that His works are perfect, and that His judgments are just. Glory be to God through ages of ages, praises of joy for all His works!” This song of the Archangel is said to have been revealed to S. Amadeus.<sup>4</sup>

According to the Talmudists, Satan, whose proper name is Sammael, was one of the Seraphim, with six wings.<sup>5</sup> He was not driven out of heaven till after he had led Adam and Eve into sin; then Sammael and his host were precipitated out of the place of bliss, with God’s curse to weigh them down. In the struggle between Michael and Sammael, the falling Seraph caught the wings of Michael

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<sup>1</sup> Rev. xii. 7-9.

<sup>2</sup> Isaiah xiv. 13, 14.

<sup>3</sup> Luke x. 18.

<sup>4</sup> Fabricius (J. A.), *Codex Pseudepigraphus Vet. Test.* Hamb., 1722, p. 21.

<sup>5</sup> *Jalkut Rubeni*, 3, sub. tit. Sammael.

and tried to drag him down with him, but God saved him, whence Michael derives his name (the Rescued). This is what the Rabbi Bechai says in his commentary on the Five Books of Moses.<sup>6</sup>

According to a Talmudic authority, the apostate angels having fallen in a heap, God laid his little finger on them and consumed them.<sup>7</sup>

Sammael was the regent of the planet Mars, and this he rules still, and therefore it is that those born under the influence of that star are lovers of war and given to strife.<sup>8</sup>

He was chief among the angels of God, and now he is prince among devils.<sup>9</sup> His name is derived from Simmé, which means to blind and deceive. He stands on the *left* side of men. He goes by various names; such as the Old Serpent, the Unclean Spirit, Satan, Leviathan, and sometimes also Asael. In his fall he spat in his hatred against God, and his spittle stained the moon, and thus it is that the moon has on it spots.

After his fall, Satan took to himself four wives, Lilith and Naama the daughter of Lamech and sister of Tubal-cain, Igereth and Machalath. Each became the mother of a great host of devils, and each rules with her host over a season of the year; and at the change of seasons there is a great gathering of devils about their mothers. Lilith is followed by four hundred and seventy-eight legions of devils, for that number is comprised in her name (לילית – 478). According to some, Lilith is identical with Eve. She rules over Damascus, Naama over Tyre, Igereth over Malta and Rhodes, and Machalath over Crete.<sup>10</sup>

Many traditions date the existence of angels and demons from a remote period before the creation of the world, but some connect the fall of Satan and his host with the creation of man.

Abou-Djafar-Mohammed Tabari says that when God made Adam, He bade all the angels worship him as their king and superior, as says the Koran, “All the angels adored Adam” (xv. 30), but that Satan or Eblis answered God, “I will not adore Adam, for he is made of earth and I of fire, therefore I am better than he” (vii. II), and that God thereupon cursed Eblis and gave him the form of a devil, because of his pride, vain confidence, and disobedience.<sup>11</sup>

Abulfeda says, “After God had made man He thus addressed the angels. ‘When I have breathed a portion of my spirit into him, bow before him and adore.’ After He had inspired Adam with His spirit, all the angels of every degree adored him, except Eblis; he, through pride and envy, scorned to do this, and disobeyed God. Then God cursed him, and he cut him off from all hope in divine mercy, and He called him Scheithanan redjiman (Satan devoted to misery), and He cast him out who had been before an angel of the earth, and keeper of terrestrial things, and a guardian of Paradise.”<sup>12</sup>

But the general opinion seems to have been that the fall of the angels preceded the creation of man. Ibn-Ezra dates it on the second day of creation, others on the first day when God “*divided the light from the darkness.*” Manasseh Ben Israel says that God has placed the devils in the clouds, that they might torment the wicked with thunder and lightnings, and showers of hail and tempests of wind, and that this took place on the second day, when the firmaments were divided.

As the fall of Satan took place through his aspiration to be God, so it is closely connected with the origin of idolatry and false worship; for now that Satan is cast out of heaven, he still seeks to exalt himself into the place of God, and therefore leads men from the worship of the true God into demonolatry. Thus the gods of the heathens were regarded by the first Christians as devils aspiring to receive that worship from men on earth which they sought and failed to obtain in heaven. Thus St.

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<sup>6</sup> Fol. 139, col. 1: see Eisenmenger, i. p. 831.

<sup>7</sup> Jalkut Rubeni, in Eisenmenger, i. p. 307.

<sup>8</sup> Eisenmenger, i. p. 104.

<sup>9</sup> Ibid., i. p. 820.

<sup>10</sup> Ibid., ii. 416, 420, 421.

<sup>11</sup> Chronique de Tabari. Paris, 1867, i. c. xxvii.

<sup>12</sup> Abulfeda, Hist. Ante-Islamica. Lipsiæ, 1831, p. 13.

Paul tells the Corinthians that “*the Gentiles sacrifice to devils.*”<sup>13</sup> The temptation of Christ can only be fully understood when we bear in mind that pride and craving for worship is the prime source of Satan’s actions. “*All these will I give thee,*” he said to Christ, “*if Thou wilt fall down and worship me.*” It was a second attempt of Satan to set himself above the Most High.

Among the heathen, traditions of the Angelic apostasy and war have remained.

The Indian story is as follows: —

At the head of the apostate spirits is Mahisasura, or the great Asur; he and those who followed him were once good, but before the creation of the world they refused obedience to Brahma, wherefore they were cast down by the assistance of Schiva into the abyss of Onderah.<sup>14</sup> Mahisasura is also represented as the great serpent Vrita, against which Indra fought, and which after a desperate struggle he overcame.

The Persian tradition is that Ahriman, the chief of the rebels, is not by nature evil. He was not created evil by the Eternal One, but he became evil by revolting against his will; and the ancient books of the Parsees assert that at the last day Ahriman will return to obedience, and having been purified by fire, will regain the place among the heavenly beings which he lost. In this war the Izeds fought against the Divs, headed by Ahriman, and flung the conquered into Douzahk or hell.

The Norse story is that Loki, the spirit of evil, is one of the gods, and sat with them at their table till he declared himself their enemy, when he with his vile progeny, the wolf and the serpent, were cast out. The wolf is bound, Thor constrains the serpent, and Loki is chained under the mountains, and a serpent distils poison on his breast; when he tosses in agony, the earth quakes.

In Egypt, Typhon was brother of Osiris, but he revolted against him.

Maximus of Tyre, and Apollonius of Rhodes, following Orpheus, speak of the war of the gods against the angels who rebelled under their chief Ophion, or the Serpent, and Pherecydes, according to Origen, sang of this event as having taken place in pre-historic times; so that the knowledge of it could only have reached man by revelation. He described the two armies face to face, — one commanded by Saturn, the supreme Creator; the other by Ophioneus, the old Dragon, and the defeat of the latter and its expulsion from the realms of bliss to Ogenos, the regions of annihilation.<sup>15</sup> The story of the Titans is connected with this. They were the sons of Uranus (heaven) and Ge (earth), and dwelt originally in heaven, whence they are called Uranidæ. They were twelve in number. Uranus threw out of heaven his other sons, the Hecatoncheires and the Cyclopes, and precipitated them into Tartarus. Whereupon Ge persuaded her sons, the Titans, to rise up against their father, and liberate their brethren. They did as their mother bade them, deposed Uranus, and placed on his throne their brother Cronus, who immediately re-imprisoned the Cyclopes. But Zeus with his brothers fought against the reigning Titans, cast them out of heaven, and enthroned himself on the seat of Cronus; and the Titans he enchained in the abyss under Tartarus.

This is simply the same story told over twice, and formed into a dynasty. Chronos Titan is the same as the Arabic Scheitan, the Erse Teitin, the Time-god, and the Biblical Satan, or Lucifer, the Son of the Morning.

Amongst the Battas of Sumatra exists a myth to this effect: Batara Guru, the supreme God, from whose daughter Putiarla Buran all mankind are descended, cast the mountain Bakkara out of heaven upon the head of the serpent, his foe, and made the home of his son Layanga-layaad-mandi on the top of this mountain. From this summit the son descended that he might bind the hands or feet of the serpent, as it shook its head and made the earth rock.

Connected with the fall of Satan is his lameness. The devil is represented in art and in legion as limping on one foot; this was occasioned by his having broken his leg in his fall.

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<sup>13</sup> 1 Cor. x. 20.

<sup>14</sup> Majer, *Mythologische Lexicon*, Th. i. p. 231.

<sup>15</sup> Orig. *adv. Cels.* vi. 42.

Hephaestus, who pursued Athene and attempted to outrage divine Wisdom, was precipitated from heaven into the fire-island Lemnos, and was lamed thereby. Hermes cut the hamstring out of Typhon, therewith to string his lyre. The Norse god Loki lusted after Freya, and was lamed therefor. Wieland the smith (Völundr), who ventured to do violence to Beodohild, was lamed, and was known thereby. Phaethon, daring to drive his father's chariot of the sun, was cast out and thrown to earth.

The natives of the Caroline Islands relate that one of the inferior gods, named Merogrog, was driven by the other gods out of heaven, and he took with him a spark of fire which he gave to men.<sup>16</sup> This myth resembles that of Prometheus, "the contriver, full of gall and bitterness, who sinned against the gods by bestowing their honors on creatures of a day, the thief of fire," as Hermes calls him. He reappears as Tohil among the Quiches, the giver of fire, hated, yet adored.

The Northern Californians say that the supreme God once created invisible spirits, of whom one portion revolted against him, headed by a spirit named War or Touparan, and that the Great Spirit having overcome him, drove him from the plains of heaven, and confined him along with his comrades in a cavern, where he is guarded by whales.<sup>17</sup>

The Egyptian Typhon, already alluded to, did not belong to Egypt alone, but also to Phœnicia and Asia Minor, and thence the story passed into Greece, where it took root, and has been preserved to us as the attack of the hundred-headed dragon against the heaven-god Zeus. Typhon desired to obtain supremacy over gods and men, and, in order to win for himself this sovereignty, he fought against the gods; but he was defeated, bound, and precipitated into Tartarus, or, according to another version, was buried under the flaming mountains.

According to a tradition of the Salivas, a people of New Granada, a serpent slew the nations, descended from God, who inhabited the region of the Orinoco, but a son of the God Puru fought him and overcame him, and bade him depart with his curse, and never to enter his house again, and, say these Salivas, from the flesh of the serpent sprang the Caribees, their great foes, as maggots from putrid meat.<sup>18</sup>

But these stories might be infinitely extended. How far they refer to a tradition common to the human race, and how far they relate to the strife between summer and winter, sun and storm-cloud, I do not pretend to decide. It is one of those vexed questions which it is impossible to determine.

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<sup>16</sup> *Lettres Edifiantes*, viii. p. 420.

<sup>17</sup> *Bibliothèque Univ. de Genève*, 1827; D'Anselme, i. p. 228.

<sup>18</sup> *Hist. Naturelle de l'Orinoque*, par Tos. Gumilla. Avignon, 1751, t. i. p. 172.

## II ADAM

### 1. THE CREATION OF MAN

Certain of the angels having fallen, God made men, that they might take their vacated places.

According to the most authoritative Mussulman traditions, Adam was created on Friday afternoon at the Assr-hour, or about three o'clock. The four archangels – Gabriel, Michael, Israfiel, and Asrael – were required to bring earth from the four quarters of the world, that therefrom God might fashion man. His head and breast were made of clay from Mecca and Medina, from the spot where later were the Holy Kaaba and the tomb of Mohammed. Although still lifeless, his beauty amazed the angels who had flocked to the gates of Paradise. But Eblis, envious of the beauty of Adam's as yet inanimate form, said to the angels: "How can you admire a creature made of earth? From such material nothing but fragility and feebleness can come." However, most of the angels praised God for what he had done.

The body of Adam was so great, that if he stood up his head would reach into the seventh heaven. But he was not as yet endowed with a living soul. The soul had been made a thousand years before, and had been steeped all that while in the sea of light which flowed from Allah. God now ordered the soul to enter the body. It showed some indisposition to obey; thereupon God exclaimed: "Quicken Adam against your will, and, as a penalty for your disobedience, you shall leave the body sorely against your will." Then God blew the spirit against Adam with such force that it entered his nose, and ran up into his head, and as soon as it reached his eyes Adam opened them, and saw the throne of God with the inscription upon it: "There is no God but God, and Mohammed is His prophet." Then the soul ran into his ears, and Adam heard the song of the angels; thereupon his tongue was unloosed, for by this time the soul had reached it, and he said, "Praise be to Thee, my Creator, one and only!" And God answered him: "For this purpose are you made. You and your successors must pray to me, and you will find mercy and loving-kindness at my hands." Then the soul penetrated all the members, reaching last of all the feet of Adam, which receiving strength, he sprang up, and stood upon the earth. But when he stood upright he was obliged to close his eyes, for the light of God's throne shining directly into them blinded them. "What light is this?" he asked, as he covered his eyes with one hand, and indicated the throne with the other. "It is the light of a prophet," God answered, "who will spring from thee in later ages. By mine honor I swear, for him alone have I created the world. In heaven he bears the name of the much lauded, and on earth he will be called Mohammed. Through him all men will be led out of error into the way of truth."

God then called all created animals before Adam, and told him their names and their natures. Then He called up all the angels, and bade them bow before Adam, the man whom He had made. Israfiel obeyed first, and God gave to him in recompense the custody of the Book of Fate; the other angels obeyed in order; only Eblis refused, in the pride of his heart, saying, "Why shall I, who am made of fire, bend before him who is made of earth?" Therefore he was cast out of the angel choirs, and was forbidden admission through the gates of Paradise. Adam also was led out of Paradise, and he preached to the angels, who stood before him in ten thousand ranks, a sermon on the power, majesty, and goodness of God, and he showed such learning and knowledge – for he could name each beast in seventy languages – that the angels were amazed at his knowledge, which excelled their own.

As a reward for having preached this sermon, God sent Adam a bunch of grapes out of Paradise by the hands of Gabriel.<sup>19</sup>

In the Midrash, the Rabbinical story is as follows: “When God wished to make man, He consulted with the angels, and said to them, We will make a man in our image. Then they said, What is man, that you regard him, and what is his nature? He answered, His knowledge excels yours. Then He placed all kinds of beasts before them, wild beasts and fowls of the air, and asked them their names, but they knew them not. And after Adam was made, He led them before him, and He asked Adam their names, and he replied at once, This is an ox, that is an ass, this is a horse, that is a camel, and so forth.”<sup>20</sup>

The story told by Tabari is somewhat different.

When God would make Adam, He ordered Gabriel to bring Him a handful of every sort of clay, black, white, red, yellow, blue, and every other kind.<sup>21</sup> Gabriel went to the middle of the earth to the place where now is Kaaba. He wished to stoop and take the clay, but the earth said to him, “O Gabriel, what doest thou?” And Gabriel answered, “I am fetching a little clay, dust, and stone, that thereof God may make a Lord for thee.” Then the earth swore by God, “Thou shalt take of me neither clay nor dust nor stone; what if of the creatures made from me some should arise who would do evil upon the earth, and shed innocent blood?” Gabriel withdrew, respecting the oath, and took no earth; and he said to God, “Thou knowest what the earth said to me.”

Then God sent Michael and bade him fetch a little mud. But when Michael arrived, the earth swore the same oath.

And Michael respected the oath and withdrew.

Then God sent Azrael, the angel of death. He came, and the earth swore the same oath; but he did not retire, but answered and said, “I must obey the command of God in spite of thine oath.”

And the angel of death stooped, and took from forty ells below the earth clay of every sort, as we have said, and therefrom God made Adam.

No one in the world had seen a form like that of Adam. Hâreth or Satan went to look at him. Adam had lain stretched in the same place for the space of about forty years. No one thought of him or knew what sort of a thing he was. Hâreth coming up to him, saw him stretched from east to west, of huge size and as dry as dry palm leaves. Then Hâreth pushed Adam, and the dry earth rattled. Hâreth was astonished. He examined the form more attentively, and he found that it was hollow. Then he went to the mouth and crept in at it, and crept out again and let the angels know the doubt that was in his breast, for he said, “This creature is nothing, its inside is empty, and a hollow thing can easily be broken. Now that God has made him, He has given him the empire of the world, but I will fight against him and drive him from the earth as I drove out the Jins. What is your advice?”

The angels answered, “O Hâreth, if we overcame the Jins it was in obedience to God’s command. Now that God has created this thing, if He orders us to submit to it, we must do so.” Now when Hâreth saw that the angels thought otherwise, he changed his discourse and said, “You speak the truth, I agree with you, but I wanted to prove you.”

When God gave the soul to Adam, it entered his throat and passed down into his bosom and belly, and wherever it passed, the earth, the clay, the dust, and the black mud became bones, nerves, veins, flesh, skin, and the like. And when his soul entered his head, Adam sneezed, and said, “Praise be to God.” And when he turned his head, he saw Paradise and all its delights; and when the soul entered his belly, he wanted to eat, so he tried to rise and get some food, but the soul had not yet reached his extremities, which were as yet mere clay, so Gabriel said: “O Adam, don’t be in a hurry.”<sup>22</sup> Then

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<sup>19</sup> Weil, *Biblische Legenden der Muselmänner*. Frankfurt, 1845, pp. 12-16.

<sup>20</sup> Geiger, *Was hat Mohammed aus d. Judenthum aufgenommen?* p. 99.

<sup>21</sup> So also Abulfeda, *Hist. Ante-Islamica*, ed. Fleischer. Lipsiæ, 1831 p. 13.

<sup>22</sup> Tabari, i. c. xxvi.

follows the story of Eblis refusing to adore Adam. According to another version of the Mussulman story, the soul showed such repugnance to enter the body, that the angel Gabriel took a flageolet, and sitting down near the head of the inanimate Adam, played such exquisite melodies that the soul descended to listen, and in a moment of ecstasy entered the feet, which began immediately to move. Thereupon the soul was given command by Allah not to leave the body again till special permission was given it by the Most High.<sup>23</sup>

In the Talmud we are told that the Rabbi Meir says that the dust from which Adam was made was gathered from all parts of the earth: the Rabbi Hoshea says that the body of the first man was made of dust from Babel; the head, of earth from the land of Israel, and the rest of his limbs from the soil of other countries: but the Rabbi Acha adds that his hinder quarters were fashioned out of clay from Acre.<sup>24</sup> When Adam was made, some of the dust remained over; of that God made locusts.<sup>25</sup>

A Rabbinical tale is to this effect. God was interrupted by the Sabbath in the midst of creating fauns and satyrs, after He had made man, and was obliged to postpone their completion till the Sunday, consequently these creatures are misshapen. A Talmudic account of the way in which were spent the hours of the day in which Adam was made, is sufficiently curious.

At the first hour, God gathered the dust of the earth; in the second, He formed the embryo; in the third, the limbs were extended; in the fourth, the soul was given; at the fifth hour Adam stood upright; at the sixth, Adam named the animals. Having done this, God asked him, “And I, what is my name?”

Adam replied – “Jehovah.”

At the seventh hour, Adam married Eve; at the eighth, Cain and his sister were born; at the ninth, they were forbidden to eat of the tree; at the tenth hour Adam fell; at the eleventh he was banished from Eden; and at the twelfth, he felt the sweat and pain of toil.<sup>26</sup>

In the Apocryphal Little Genesis, we are told that Adam did not disobey God till the expiration of the seventh year, and that he was not punished till forty-five days after. It adds, that before the Fall, Adam conversed familiarly with the animals, but that by the Fall they lost the faculty of speech.

God, say the Rabbis, made Adam so tall that his head touched the sky; and the tree of life, planted in the midst of the garden of Eden, was so broad at the base that it would take a good walker five years to march round it, and Adam’s proportions accorded with those of the tree. The angels murmured, and told God that there were two sovereigns, one in heaven and one on earth. Thereupon God placed his hand on the head of Adam and reduced him to a thousand cubits.<sup>27</sup>

To the question, How big was Adam? the Talmud replies, He was made so tall that he stood with his head in heaven, till God pressed him down at the Fall. Rabbi Jehuda says, that as he lay stretched on the earth he covered it completely;<sup>28</sup> but the book *Sepher Gilgulim* says (fol. 20, col. 4), that when he was made, his head and throat were in Paradise, and his body in the earth. To judge how long he was, says the same book, understand that his body stretched from one end of the earth to the other, and it takes a man five hundred years to walk that distance.<sup>29</sup> And when Adam was created, all the beasts of earth fell down before him and desired to worship him, but he said to them, “You have come to worship me, but come and let us clothe ourselves with power and glory, and let us take Him to be king over us who has created us; for a people chooses a king, but the king does not appoint himself monarch arbitrarily.” Therefore Adam chose God to be king of all the world, and

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<sup>23</sup> Colin de Plancy, p. 55.

<sup>24</sup> Eisenmenger, *Neuentdecktes Judenthum*. Königsberg, 1711, i. pp. 364-5.

<sup>25</sup> Bochart, *Hierozoica*, p. 2, l. 8, fol. 486.

<sup>26</sup> Tract Sanhedrim, f. 38.

<sup>27</sup> *Jalkut Schimoni*, f. 6.

<sup>28</sup> Tract Hagida, f. 12.

<sup>29</sup> Eisenmenger, i. p. 367.

the beasts, fowls, and fishes gladly consented thereto.<sup>30</sup> But the sun, seeing Adam, was filled with fear and became dark; and the angels quaked and were dismayed, and prayed to God to remove from them this mighty being whom He had made. Then God cast a deep sleep on Adam, and the sun and the angels looked on him lying helpless in his slumber, and they plucked up courage and feared him no more. The book *Sepher Chasidim*, however, says, that the angels seeing Adam so great and with his face shining above the brightness of the sun, bowed before him, and said, “Holy, holy, holy!” Whereupon God cast a sleep upon him and cut off great pieces of his flesh to reduce him to smaller proportions. And when Adam woke he saw bits of flesh strewed all round him, like shavings in a carpenter’s shop, and he exclaimed, “O God! how hast Thou robbed me?” but God answered, “Take these gobbets of flesh and carry them into all lands and drop them everywhere, and strew dust on them; and wherever they are laid, that land will I give to thy posterity to inherit.”<sup>31</sup>

Many are the origins attributed to man in the various creeds of ancient and modern heathendom. Sometimes he is spoken of as having been made out of water, but more generally it is of earth that he has been made, or from which he has been spontaneously born. The Peruvians believed that the world was peopled by four men and four women, brothers and sisters, who emerged from the caves near Cuzco. Among the North American Indians the earth is regarded as the universal mother. Men came into existence in her womb, and crept out of it by climbing up the roots of the trees which hung from the vault in which they were conceived and matured; or, mounting a deer, the animal brought them into daylight; or, groping in darkness, they tore their way out with their nails.<sup>32</sup>

The Egyptian philosophers pretended that man was made of the mud of the Nile.<sup>33</sup> In Aristophanes,<sup>34</sup> man is spoken of as *πλάσματα πηλοῦ*. Among some of the Chinese it is believed that man was thus formed: – “The book *Fong-zen-tong* says: When the earth and heaven were made, there was not as yet man or peoples. Then Niu-hoa moulded yellow earth, and of that made man. That is the true origin of men.”<sup>35</sup>

And the ancient Chaldeans supposed man was made by the mixing of the blood of Belus with the soil.<sup>36</sup>

## 2. THE PRE-ADAMITES

In 1655, Isaac de la Peyreire, a converted Jew, published a curious treatise on the Pre-Adamites. Arguing upon Romans v. 12-14, he contended that there were two creations of man; that recorded in the first chapter of Genesis and that described in the second chapter being distinct. The first race he supposed to have peopled the whole world, but that it was bad, and therefore Adam had been created with a spiritual soul, and that from Adam the Jewish race was descended, whereas the Gentile nations issued from the loins of the Pre-Adamites. Consequently the original sin of Adam weighed only on his descendants, and Peyreire supposed that it was his race alone which perished, with the exception of Noah and his family, in the Deluge, which Peyreire contends was partial. This book was condemned and burnt in Paris by the hands of the executioner, and the author, who had taken refuge in Brussels, was there condemned by the ecclesiastical authorities. He appealed to Rome, whither he journeyed, and he was received with favor by Alexander VII., before whom he abjured Calvinism, which he had professed.

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<sup>30</sup> *Ibid.*, 368.

<sup>31</sup> Eisenmenger, i. p. 369.

<sup>32</sup> Müller, *Amerikanische Urreligionen*; Basle, 1855. Atherne Jones, *North American Traditions*, i. p. 210, etc. Heckewelder’s *Indian Nations*, etc.

<sup>33</sup> Fourmont *Anciens Peuples*, i. lib. ii. p. 10.

<sup>34</sup> Aves, 666.

<sup>35</sup> *Mémoires des Chinois*, i. p. 105.

<sup>36</sup> Berosus, in Cory’s *Ancient Fragments*, p. 26.

He died at the age of 82, at Aubervilliers, near Paris, and Moreri wrote the following epigrammatic epitaph for him: —

“La Peyrère ici gît, ce bon Israélite,  
Huguenot, catholique, enfin pré-Adamite.  
Quatre religions lui plurent à la fois;  
Et son indifférence était si peu commune,  
Qu’après quatre-vingts ans qu’il eut à faire un choix,  
Le bon homme partit et n’en choisit aucune.”

The Oriental book Huschenk-Nameh gives a fuller history of the Pre-Adamites. Before Adam was created, says this book, there were in the isle Muscham, one of the Maldives, men with flat heads, and for this reason they were called by the Persians, Nim-ser. They were governed by a king named Dambac.

When Adam, expelled the earthly Paradise, established himself in the Isle of Ceylon, the flat-heads submitted to him. After his death they guarded his tomb by day, and the lions relieved guard by night, to protect his body against the Divs.

### III EVE.<sup>37</sup>

That man was created double, *i. e.* both male and female, is and has been a common opinion. One Rabbinical interpretation of the text, “And God created man in His own image, male-female created He them,” is that Adam and Eve were formed back to back, united at the shoulders, and were hewn asunder with a hatchet; but of this more presently. The Rabbis say that when Eve had to be drawn out of the side of Adam she was not extracted by the head, lest she should be vain; nor by the eyes, lest they should be wanton; nor by the mouth, lest she should be given to gossiping; nor by the ears, lest she should be an eavesdropper; nor by the hands, lest she should be meddling; nor by the feet, lest she should be a gadabout; nor by the heart, lest she should be jealous; but she was drawn forth by the side: yet, notwithstanding all these precautions, she has every fault specially guarded against.<sup>38</sup>

They also say that, for the marriage-feast of Adam and Eve, God made a table of precious stone, and each gem was a hundred ells long and sixty ells wide, and the table was covered with costly dishes.<sup>39</sup>

The Mussulman tradition is, that Adam having eaten the bunch of grapes given him as a reward for having preached to the angels, fell asleep; and whilst he slept, God took from his left side a woman whom He called Hava, because she was extracted from one living (Hai), and He laid her beside Adam. She resembled him exactly, except that her features were more delicate, her hair longer and divided into seven hundred locks, her form more slender, her eyes softer, and her voice sweeter than Adam’s. In the mean time Adam had been dreaming that a wife had been given to him; and when he woke, great was his delight to find his dream turned into a reality. He put forth his hand to take that of Hava, but she withdrew hers, answering his words of love with, “God is my master, and I cannot give my hand to thee without His permission; and, moreover, it is not proper for a man to take a wife without making her a wedding present.”

Adam thereupon sent the angel Gabriel to ask God’s permission to take to him Hava as his wife. Gabriel returned with the answer that she had been created to be his helpmate, and that he was to treat her with gentleness and love. For a present he must pray twenty times for Mohammed and for the prophets, who, in due season, were to be born of him. Ridhwan, the porter of Paradise, then brought to Adam the winged horse Meimun, and to Eve a light-footed she-camel. Gabriel helped them to mount and led them into Paradise, where they were greeted by all the angels and beasts with the words: “Hail, father and mother of Mohammed!”

In the midst of Paradise was a green silk tent spread for them, supported on gold pillars, and in the tent was a throne upon which Adam and Hava were seated. Then they were bathed in one of the rivers of Paradise and brought before the presence of God, who bade them dwell in Paradise. “I have prepared you this garden for your home; in it you shall be protected from cold and heat, from hunger and thirst. Enjoy all that meets your eye, only of one fruit taste not. Beware how you break my command, and arm yourself against the subtlety of your foe, Eblis; he envies you, and stands by you seeking to destroy you, for through you was he cast out.”<sup>40</sup>

Tabari says that Adam was brought single into Paradise, through which he roamed eating from the fruit trees, and a deep sleep fell upon him, during which Eve was created from his left side. And

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<sup>37</sup> It is unfortunate that I have already written on the myths relating to the formation of Eve in “Curiosities of Olden Times.” I would therefore have omitted a chapter which must repeat what has been already published, but that by so doing I should leave this work imperfect. However, there is much in this chapter which was not in the article referred to.

<sup>38</sup> Rabboth, fol. 20 b.

<sup>39</sup> Eisenmenger, i. 830.

<sup>40</sup> Weil, pp. 17, 18.

when Adam opened his eyes, he saw her, and asked her who she was, and she replied, "I am thy wife; God created me out of thee and for thee, that thy heart might find repose." The angels said to Adam: "What thing is this? What is her name? Why is she made?" Adam replied, "This is Eve." Adam remained five hundred years in Paradise. It was on a Friday that Adam entered Eden.<sup>41</sup>

The inhabitants of Madagascar have a strange myth touching the origin of woman. They say that the first man was created of the dust of the earth, and was placed in a garden, where he was subject to none of the ills which now affect mortality; he was also free from all bodily appetites, and though surrounded by delicious fruit and limpid streams, yet felt no desire to taste of the fruit or to quaff the water. The Creator had, moreover, strictly forbidden him either to eat or to drink. The great enemy, however, came to him, and painted to him in glowing colors the sweetness of the apple, the lusciousness of the date, and the succulence of the orange.

In vain: the first man remembered the command laid upon him by his Maker. Then the fiend assumed the appearance of an effulgent spirit, and pretended to be a messenger from Heaven commanding him to eat and drink. The man at once obeyed. Shortly after, a pimple appeared on his leg; the spot enlarged to a tumor, which increased in size and caused him considerable annoyance. At the end of six months it burst, and there emerged from the limb a beautiful girl.

The father of all living was sorely perplexed what to make of his acquisition, when a messenger from heaven appeared, and told him to let her run about the garden till she was of a marriageable age, and then to take her to himself as his wife. He obeyed. He called her Bahouna, and she became the mother of all races of men.

The notion of the first man having been of both sexes till the separation, was very common. He was said to have been male on the right side and female on the left, and that one half of him was removed to constitute Eve, but that the complete man consists of both sexes.

Eugubinus among Christian commentators, the Rabbis Samuel, Manasseh Ben-Israel, and Maimonides among the Jews, have given the weight of their opinion to support this interpretation. The Rabbi Jeremiah Ben-Eleazer, on the authority of the text "*Thou hast fashioned me behind and before*" (Ps. cxxxix. 4), argued that Adam had two faces, one male and the other female, and that he was of both sexes.<sup>42</sup>

The Rabbi Samuel Ben-Nahaman held that the first man was created double, with a woman at his back, and that God cut them apart.<sup>43</sup> "Adam," said other Rabbis, "had two faces and one tail, and from the beginning he was both male and female, male on one side, female on the other; but afterwards the parts were separated."<sup>44</sup>

The Talmudists assert that God cut off Adam's tail and thereof formed Eve.<sup>45</sup>

With this latter fable agrees the ludicrous myth of the Kikapoo Indians, related in my "Curiosities of Olden Times."

In Aristophanes' speech in the Symposium of Plato, a myth is given, that in the beginning there was a race of men of which every member was double, having two heads, four legs and four arms, and each of both sexes. This race, says he, was filled with pride, and it attempted to scale heaven. The Gods desired at once to reduce their might and punish their temerity, but did not wish to destroy the human race; consequently at the advice of Zeus, each androgyne was hewn assunder, so as to leave to each half two arms and a pair of legs, one head and a single sex.

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<sup>41</sup> Tabari, i. c. xxvi.

<sup>42</sup> Talmud, Tract. Berachoth, f. 61; Bartolucci Bibl. Rabbin., iv. p. 66.

<sup>43</sup> Bartolucci, Bibl. Rabbin., iv. p. 67.

<sup>44</sup> Bartolucci, Bibl. Rabbin., iii. p. 395.

<sup>45</sup> Ibid., p. 396; Eisenmenger, t. i. p. 365.

An Indian tradition is to this effect. Whilst Brahma the creator was engaged in the production of beings, he saw Kaya (body) divide itself into two parts, of which each part was of a different sex, and thence sprang the whole human race.<sup>46</sup>

According to another much more explicit version, Viradi, the first man, finding his solitude intolerable, fell into the deepest sorrow; and, yearning for a companion, his nature developed into two sexes united in one. Then he separated into two individuals, but found in that separation unhappiness, for he was conscious of his imperfection; then he reunited the existence of the two portions and was happy, and from that reunion the world was peopled.<sup>47</sup>

In Persia, Meschia and Meschiane, the first man and the first woman, were said to have formed originally but one body; but they were cut apart, and from this voluntary reunion all men are sprung.<sup>48</sup>

The idea so prevalent that man without woman, or woman without man, is an imperfect being, was the cause of the great repugnance with which the Jews and other nations of the East regarded celibacy. The Rabbi Eliezer, commenting on the text “He called their name Adam” (Gen. v. 2), laid down that he who has not a wife is not a man, for man is the recomposition of male and female into one.<sup>49</sup>

Bramah, says an Indian legend, being charged with the production of the human race, felt himself a prey to violent pains, till his sides opened, and from one flank emerged a boy and from the other a girl. In China, the story is told that the Goddess Amida sweated male children out of her right arm-pit, and female children from her left arm-pit, and these children peopled the earth.<sup>50</sup>

Vishnu, according to an Indian fable, gave birth to Dharma by his right side, and to Adharma by his left side, and through Adharma death entered the world.<sup>51</sup> Another story is to the effect, that the right arm of Vena gave birth to Pritu, the master of the earth, and the left arm to the Virgin Archis, who became the bride of Pritu.<sup>52</sup>

Pygmalion, says the classic story, which is really a Phœnician myth of creation, made woman of marble or ivory, and Aphrodite, in answer to his prayers, endowed the statue with life. “Often does Pygmalion apply his hands to the work. One while he addresses it in soft terms, at another he brings it presents that are agreeable to maidens, as shells and smooth pebbles, and little birds, and flowers of a thousand hues, and lilies, and painted balls, and tears of the Heliades, that have distilled from the trees. He decks her limbs, too, with clothing, and puts a long necklace on her neck. Smooth pendants hang from her ears, and bows from her breast. All things are becoming to her.”<sup>53</sup>

But Hesiod gives a widely different account of the creation of woman. According to him, she was sent in mockery by Zeus to be a scourge to man: —

“The Sire who rules the earth and sways the pole  
Had spoken; laughter filled his secret soul:  
He bade the crippled god his hest obey,  
And mould with tempering water plastic clay;  
With human nerve and human voice invest  
The limbs elastic, and the breathing breast;  
Fair as the blooming goddesses above,  
A virgin likeness with the looks of love.

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<sup>46</sup> Bhagavat, iii. 12, 51.

<sup>47</sup> Colebrooke Miscell. Essays, p. i. 64.

<sup>48</sup> Bundehesch, p. 377.

<sup>49</sup> Bartolucci, Bibl. Rabbin., iv. p. 463.

<sup>50</sup> Mendez Pinto, Voyages, ii. p. 178.

<sup>51</sup> Bhagavat, iii. 12, 25.

<sup>52</sup> Ibid., iv. 15, 27.

<sup>53</sup> Ovid, Metamorph., x. 7.

He bade Minerva teach the skill that sheds  
A thousand colors in the glittering threads;  
He called the magic of love's golden queen  
To breathe around a witchery of mien,  
And eager passion's never-sated flame,  
And cares of dress that prey upon the frame;  
Bade Hermes last endue, with craft refined  
Of treacherous manners, and a shameless mind."<sup>54</sup>

That Eve was Adam's second wife was a common Rabbinic speculation; certain of the commentators on Genesis having adopted this view to account for the double account of the creation of woman in the sacred text, – first in Genesis i. 27, and secondly in Genesis ii. 18; and they say that Adam's first wife was named Lilith, but she was expelled from Eden, and after her expulsion Eve was created.

Abraham Ecchellensis gives the following account of Lilith, and her doings: – “There are some who do not regard spectres as simple devils, but suppose them to be of a mixed nature, part demoniacal, part human, and to have had their origin from Lilith, Adam's first wife, by Eblis, the prince of the devils. This fable has been transmitted to the Arabs from Jewish sources, by some converts of Mahomet from Cabbalism and Rabbinism, who have transferred all the Jewish fooleries to the Arabs. They gave to Adam a wife, formed of clay, along with Adam, and called her Lilith; resting on the Scripture, *'male and female created He them:'*<sup>55</sup> but when this woman, on account of her simultaneous creation with him, became proud and a vexation to her husband, God expelled her from Paradise, and then said, *'It is not good that the man should be alone; I will make him a help meet for him.'*<sup>56</sup> And this they confirm by the words of Adam when he saw the woman fashioned from his rib, *'This is now bone of my bone, and flesh of my flesh,'*<sup>57</sup> which is as much as to say, Now God has given me a wife and companion, suitable to me, taken from my bone and flesh, but the other wife he gave me was not of my bone and flesh, and therefore was not a suitable companion and wife for me.

“But Lilith, after she was expelled from Paradise, is said to have married the Devil, by whom she had children, who are called Jins. These were endued with six qualities, of which they share three with men, and three with devils. Like men, they generate in their own likeness, eat food, and die. Like devils, they are winged, and they fly where they list with great velocity; they are invisible, and they can pass through solid substances without injuring them. This race of Jins is supposed to be less noxious to men, and indeed to live in some familiarity and friendship with them, as in part sharers of their nature. The author of the history and acts of Alexander of Macedon relates, that in a certain region of India, on certain hours of the day, the young Jins assume a human form, and appear openly and play games with the native children of human parents quite familiarly.”<sup>58</sup>

It must not be supposed that women, as they are now, are at all comparable to Eve in her pristine beauty; on this point the Talmud says: “All women in respect of Sarah are like monkeys in respect of men. But Sarah can no more be compared to Eve than can a monkey be compared with a man. In like manner it may be said, if any comparison could be drawn between Eve and Adam, she stood to him in the same relation of beauty as does a monkey to a man; but if you were to compare Adam with God, Adam would be the monkey, and God the man.”<sup>59</sup>

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<sup>54</sup> Hesiod, Works and Days, 61-79.

<sup>55</sup> Gen. i. 27.

<sup>56</sup> Ibid., ii. 18.

<sup>57</sup> Ibid., 23.

<sup>58</sup> Abraham Ecchellensis, Hist. Arabum, p. 268.

<sup>59</sup> Talmud, Tract. Bava Bathra.

Literary ladies may point to the primal mother as the first authoress; for a Gospel of Eve existed in the times of S. Epiphanius, who mentions it as being in repute among the Gnostics.<sup>60</sup> And the Mussulmans attribute to her a volume of Prophecies which were written at her dictation by the Angel Raphael.<sup>61</sup>

All ladies will be glad to learn that there is a tradition, Manichean, it is true, and anathematized by S. Clement, which nevertheless contains a large element of truth; it is to this effect, that Adam, when made, was like a beast, coarse, rude, and inanimate, but that from Eve he received his upright position, his polish, and his spirituality.<sup>62</sup>

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<sup>60</sup> S. Epiphan. Hæres., xxvi.

<sup>61</sup> Tho. Bangius, Cœlum Orientis, p. 103.

<sup>62</sup> S. Clementi Recog., c. iv.

## IV THE FALL OF MAN

What was the tree of which our first parents were forbidden to eat? In Midrash, f. 7, the Rabbi Mayer says it was a wheat-tree; the Rabbi Jehuda, that it was a grape-vine; the Rabbi Aba, that it was a Paradise-apple; the Rabbi Josse, that it was a fig-tree: therefore it was that, when driven out of Paradise, they used its leaves for a covering.

The Persian story, adopted by the Arabs, is that the forbidden fruit was wheat, and that it grew on a tree whose trunk resembled gold and its branches silver. Each branch bore five shining ears, and each ear contained five grains as big as the eggs of an ostrich, as fragrant as musk, and as sweet as honey. The people of Southern America suppose it was the banana, whose fibres form the cross, and they say that thus, in it, Adam discovered the mystery of the Redemption. The inhabitants of the island of St. Vincent think it was the tobacco plant. But, according to an Iroquois legend, the great mother of the human race lost heaven for a pot of bears' grease.<sup>63</sup> The story is as follows: – The first men living alone were,

“By the viewless winds,  
Blown with resistless violence round about  
The pendant world.”

Fearing the extinction of their race, and having learnt that a woman dwelt somewhere in the heavens, they deputed one of their number to seek her out. This messenger of mankind was borne to the skies on the wings of assembled birds; and then watched at the foot of a tree till the woman came forth to draw water from a neighboring well. On her approach he addressed her, offered her bears' fat, and then seduced her. The Deity perceiving her shame, in his anger thrust her out of heaven. The tortoise received her on his back; and from the depths of the sea the fish brought clay, and thus gradually built up an island on which the universal mother brought forth her first twins.

According to the traditions of the Lamaic faith, the first men lived to the age of sixty thousand years.<sup>64</sup> They were invisibly nourished, and were able to raise themselves at will to the heavens. In this age of the world the transmigration of souls was universal, – all men were twice born; and in this age it was that the thousand gods settled themselves in heaven. In an unlucky hour the earth produced a honey-sweet substance: one of the men lusted after it, tasted and gave to his companions; the consequence was, that the men lost the power of rising from off the earth, their size, and their wisdom, and were obliged to satisfy themselves with food produced by the soil.

The Nepaul account of the beginning of sin is as follows: “Originally,” says one of the Tantras, “the earth was uninhabited. In those times the inhabitants of Abhaswara, one of the heavenly mansions, used frequently to visit the earth, and thence speedily return. It happened at length that when a few of these beings, who though half male, half female, through the innocence of their minds had never noticed their distinction of sex, came as usual to the earth, Adi Buddha suddenly created in them so violent a longing to eat, that they ate some of the earth, which had the taste of almonds; and by eating it they lost their power of flying back to heaven, and so they remained on the earth. They were now constrained to eat the fruits of the earth for sustenance.”<sup>65</sup>

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<sup>63</sup> Lafitau, *Mœurs des Sauvages Américaines*, i. p. 93.

<sup>64</sup> Pallas, *Reise*, i. p. 334.

<sup>65</sup> Hodgson, *Buddhism*, p. 63.

According to the Cinghalese, the Brahmas inhabited the higher regions of the air, where they enjoyed perfect happiness. “But it came to pass that one of them beholding the earth said to himself, What thing is this? and with one of his fingers having touched the earth, he put it to the tip of his tongue, and perceived the same to be deliciously sweet; from that time all the Brahmas ate of the sweet earth for the space of sixty thousand years. In the mean time, having coveted in their hearts the enjoyment of this earth, they began to say to one another, This part is mine and that is thine; and so fixing boundaries to their respective shares, divided the earth between them. On account of the Brahmas having been guilty of covetousness, the earth lost its sweetness, and then brought forth a kind of mushroom,” which the Brahmas also coveted and divided, and of which they were also deprived; and thus they proceeded from food to food, till their nature was changed, and from spirits they became men, imbibed wicked ideas, and lost their ancient glory.<sup>66</sup>

According to the Chinese, man is part spirit, part animal. The spirit follows the laws of Heaven, as a disciple his master; the animal, on the other hand, is the slave of sense. At his origin, man obeyed the heavens; his first state was one of innocence and happiness; he knew neither disease nor death; he was by instinct wholly good and spiritual. But the immoderate desire to be wise, or, according to Lao-tsee, to eat, was the ruin of mankind.<sup>67</sup>

According to the Persian faith, the father of man had heaven for his destiny, but he must be humble of heart, pure of thought, of word and of deed, not invoking the Divs: and such in the beginning were the thoughts and acts of our first parents.

First they said, “it is Ormuzd (God) who has given the water, the earth, the trees, and the beasts of the field, and the stars, the moon, the sun, and all things pure.” But Ahriman (Satan) arose, and rushed upon their thoughts and said to them, “It is Ahriman who has given these things to you.” Thus Ahriman deceived them, and to the end will deceive. To this lie they gave credence and became Darvands, and their souls were condemned till the great resurrection of the body. During thirty days they feasted and covered themselves with black garments. After thirty days they went to the chase; and they found a white goat, and with their lips they drew off her milk, and drank her milk and were glad. “We have tasted nothing like to this milk,” said our first parents, Meschia and Meschiane; “the milk we have drunk was pleasant to the taste,” but it was an evil thing to their bodies.

“Then the Div, the liar, grown more bold, presented himself a second time, and brought with him fruit of which they ate; and of a hundred excellences they before possessed, they now retained not one. And after thirty days and nights they found a white and fat sheep, and they cut off its left ear; and they fired a tree, and with their breath raised the fire to a flame; and they burned part of the branches of that tree, then of the tree khorma, and afterwards of the myrtle; and they roasted the sheep, and divided it into three portions: and of the two which they did not eat, one was carried to heaven by the bird Kehrkas.

“Afterwards they feasted on the flesh of a dog, and they clothed themselves in its skin. They gave themselves up to the chase, and with the furs of wild beasts they covered their bodies.

“And Meschia and Meschiane digged a hole in the earth, and they found iron, and the iron they beat with a stone; and they made for themselves an axe, and they struck at the roots of a tree, and they felled the tree and arranged its branches into a hut; and to God they gave no thanks; and the Divs took heart.

“And Meschia and Meschiane became enemies, and struck and wounded each other and separated; then from out of the place of darkness the chief of the Divs was heard to cry aloud: O man, worship the Divs! And the Div of Hate sat upon his throne. And Meschia approached and drew milk

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<sup>66</sup> Upham, *Sacred Books of Ceylon*, iii. 156.

<sup>67</sup> *Mémoires Chinois*, i. p. 107.

from the bull, and sprinkled it towards the north, and the Divs became strong. But during fifty winters, Meschia and Meschiane lived apart; and after that time they met, and Meschiane bare twins.”<sup>68</sup>

The story told by the Mussulmans is as follows: —

Adam and Eve lived for five hundred years in Paradise before they ate of the tree and fell; for Eblis was outside, and could not enter the gates to deceive them.

For five hundred years Eblis sought admission, but the angel Ridhwan warned him off with his flaming sword.

One day the peacock came through the gates of Paradise. This bird, with the feathers of emeralds and pearls, was not only the most beautiful creature God had made, but it had also been endowed with a sweet and clear voice, wherewith it daily sang the praises of God in the highways of Eden.

This beautiful bird, thought Eblis, when he saw it, is surely vain, and will listen to the voice of flattery.

Thereupon he addressed it as a stranger, beyond the hearing of Ridhwan. “Most beautiful of all birds, do you belong to the denizens of Paradise?”

“Certainly,” answered the peacock. “And who are you who look from side to side in fear and trembling?”

“I belong to the Cherubim who praise God night and day, and I have slipped out of their ranks without being observed, that I might take a glimpse of the Paradise, God has prepared for the saints. Will you hide me under your feathers, and show me the garden?”

“How shall I do that which may draw down on me God’s disfavor?” asked the peacock.

“Magnificent creature! take me with you. I will teach you three words which will save you from sickness, old age, and death.”

“Must then the dwellers in Paradise die?”

“All, without exception, who know not these three words.”

“Is this the truth?”

“By God the Almighty it is so.”

The peacock believed the oath, for it could not suppose that a creature would swear a false oath by its Creator. But, as it feared that Ridhwan would search it on its return through the gates, it hesitated to take Eblis with it, but promised to send the cunning serpent out, who would certainly devise a means of introducing Eblis into the garden.

The serpent was formerly queen of all creatures. She had a head like rubies, and eyes like emeralds. Her height was that of a camel, and the most beautiful colors adorned her skin, and her hair and face were those of a beautiful maiden. She was fragrant as musk and amber; her food was saffron; sweet hymns of praise were uttered by her melodious tongues; she slept by the waters of the heavenly river Kaulhar; she had been created a thousand years before man, and was Eve’s favorite companion.

This beautiful and wise creature, thought the peacock, will desire more even than myself to possess perpetual youth and health, and will gladly admit the cherub for the sake of hearing the three words. The bird was not mistaken; as soon as it had told the story, the serpent exclaimed: “What! shall I grow old and die? Shall my beautiful face become wrinkled, my eyes close, and my body dissolve into dust? Never! rather will I brave Ridhwan’s anger and introduce the cherub.”

The serpent accordingly glided out of the gates of Paradise, and bade Eblis tell her what he had told the peacock.

“How shall I bring you unobserved into Paradise?” asked the serpent.

“I will make myself so small that I can sit in the nick between your front teeth,” answered the fallen angel.<sup>69</sup>

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<sup>68</sup> Bundehesch in Windischmann: Zoroastrische Studien. Berlin, 1863, p. 82; and tr. A. du Perron, ii. pp. 77-80.

<sup>69</sup> So also Abulfeda, Hist. Ante-Islamica, p. 13.

“But how then can I answer when Ridhwan addresses me?”

“Fear not. I will whisper holy names, at which Ridhwan will keep silence.”

The serpent thereupon opened her mouth, Eblis flew in and seated himself between her teeth, and by so doing poisoned them for all eternity.

When she had passed Ridhwan in security, the serpent opened her mouth and asked Eblis to take her with him to the highest heaven, where she might behold the majesty of God.

Eblis answered that he was not ready to leave yet, but that he desired to speak to Adam out of her mouth, and to this she consented, fearing Ridhwan, and greatly desiring to hear and learn the three salutary words. Having reached Eve’s tent, Eblis uttered a deep sigh – it was the first that had been heard in Eden, and it was caused by envy.

“Why are you so disquieted, gentle serpent?” asked Eve.

“I am troubled for Adam’s future,” answered the evil spirit, affecting the voice of the serpent.

“What! have we not all that can be desired in this garden of God?”

“That is true; but the noblest fruit of the garden, the only one securing to you perfect happiness, is denied to your lips.”

“Have we not abundance of fruit of every color and flavor – only one is forbidden?”

“And if you knew why that one is forbidden, you would find little pleasure in tasting the others.”

“Do you know?”

“I do, and for that reason am I so cast down. This fruit alone gives eternal youth and health, whereas all the others give weakness, disease, old age and death, which is the cessation of life with all its joys.”

“Why, dearest serpent, did you never tell me this before? Whence know you these things?”

“An angel told me this as I lay under the forbidden tree.”

“I must also see him,” said Eve, leaving her tent and going towards the tree.

At this moment Eblis flew out of the serpent’s mouth, and stood in human form beneath the tree.

“Who art thou, wondrous being, the like of whom I have not seen before?” asked Eve.

“I am a man who have become an angel.”

“And how didst thou become an angel?”

“By eating of this fruit,” answered the tempter, – “this fruit which is denied us through the envy of God. I dared to break His command as I grew old and feeble, and my eyes waxed dim, my ears dull, and my teeth fell out, so that I could neither speak plainly nor enjoy my food; my hands shook, my feet tottered, my head was bent upon my breast, my back was bowed, and I became so hideous that all the beasts of the garden fled from me in fear. Then I sighed for death, and hoping to find it in the fruit of this tree, I ate, and lo! instantly I was young again; though a thousand years had elapsed since I was made, they had fled with all their traces, and I enjoy perpetual health and youth and beauty.”

“Do you speak the truth?” asked Eve.

“I swear by God who made me.”

Eve believed this oath, and broke a branch from the wheat-tree.

Before the Fall, wheat grew to a tree with leaves like emeralds. The ears were red as rubies and the grains white as snow, sweet as honey, and fragrant as musk. Eve ate one of the grains and found it more delicious than any thing she had hitherto tasted, so she gave a second grain to Adam. Adam resisted at first, according to some authorities for a whole hour, but an hour in Paradise was eighty years of our earthly reckoning. But when he saw that Eve remained well and cheerful, he yielded to her persuasions, and ate of the second grain which Eve had offered him daily, three times a day, during the hour of eighty years. Thereupon all Adam’s heaven-given raiment fell from him, his crown slipped off his head, his rings dropped from his fingers, his silken garments glided like water from his shoulders, and he and Eve were naked and unadorned, and their fallen garments reproached them

with the words, “Great is your misfortune; long will be your sorrows; we were created to adorn those who serve God; farewell till the resurrection!”

The throne recoiled from them and exclaimed, “Depart from me, ye disobedient ones!” The horse Meimun, which Adam sought to mount, plunged and refused to allow him to touch it, saying, “How hast thou kept God’s covenant?” All the inhabitants of Paradise turned their backs on the pair, and prayed God to remove the man and the woman from the midst of them.

God himself addressed Adam with a voice of thunder, saying, “Did not I forbid thee to touch of this fruit, and caution thee against the subtlety of thy foe, Eblis?” Adam and Eve tried to fly these reproaches, but the branches of the tree Talh caught Adam, and Eve entangled herself in her long hair.

“From the wrath of God there is no escape,” cried a voice from the tree Talh; “obey the commandment of God.”

“Depart from Paradise,” then spake God, “thou Adam, thy wife, and the animals which led you into sin. The earth shall be your abode; in the sweat of thy brow shalt thou find food; the produce of earth shall cause envy and contention; Eve (Hava) shall be afflicted with a variety of strange affections, and shall bring forth offspring in pain. The peacock shall lose its melodious voice, and the serpent its feet; dark and noisome shall be the den in which the serpent shall dwell, dust shall be its meat, and its destruction shall be a meritorious work. Eblis shall be cast into the torments of hell.”

Our parents were then driven out of Paradise, and one leaf alone was given to each, wherewith to hide their nakedness. Adam was expelled through the gate of Repentance, that he might know that through it alone could Paradise be regained; Eve was banished through the gate of grace; the peacock and the serpent through that of Wrath, and Eblis through the gate of Damnation. Adam fell into the island Serendib (Ceylon), Eve at Jedda, the Serpent into the desert of Sahara, the Peacock into Persia, and Eblis into the river Eila.<sup>70</sup>

Tabari says that when the forbidden wheat had entered the belly of Adam and Eve, all the skin came off, except from the ends of the fingers. Now this skin had been pink and horny, so that they had been invulnerable in Paradise, and they were left naked and with a tender skin which could easily be lacerated; but as often as Adam and Eve looked on their fingernails, they remembered what skin they had worn in Eden.<sup>71</sup>

Tabari also says that four trees pitying the shame of Adam and Eve, the Peacock, and the Serpent, in being driven naked out of Paradise, bowed their branches and gave each a leaf.

Certain Rabbis say that Adam ate only on compulsion, that he refused, but Eve “took of the tree,” – that is, broke a branch and “gave it him,” with the stick.

According to the Talmudic book, Emek Hammelech (f. 23, col. 3), Eve, on eating the fruit, felt in herself the poison of Jezer hara, or Original sin, and resolved that Adam should not be without it also; she made him eat and then forced the fruit on the animals, that they might all, without exception, fall under the same condemnation, and become subject to death. But the bird Chol – that is, the Phoenix – would not be deceived, but flew away and would not eat. And now the Phoenix, says the Rabbi Joden after the Rabbi Simeon, lives a thousand years, then shrivels up till it is the size of an egg, and then from himself he emerges young and beautiful again.

We have seen what are the Asiatic myths relating to Adam and Eve; let us now turn to Africa. In Egypt it was related that Osiris lived with Isis his sister and wife in Nysa, or Paradise, which was situated in Arabia. This Paradise was an island, surrounded by the stream Triton, but it was also a steep mountain that could only be reached on one side. It was adorned with beautiful flowers and trees laden with pleasant fruits, watered by sweet streams, and in it dwelt the deathless ones.

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<sup>70</sup> Weil, pp. 19-28.

<sup>71</sup> Tabari, i. p. 80.

There Osiris found the vine, and Isis the wheat, to become the food and drink of men. There they built a golden temple, and lived in supreme happiness till the desire came on Osiris to discover the water of Immortality, in seeking which he left Nysa, and was in the end slain by Typhon.<sup>72</sup>

The following is a very curious negro tradition, taken down by Dr. Tutschek from a native in Tumale, near the centre of Africa.

Til (God) made men and bade them live together in peace and happiness, labor five days, and keep the sixth as a festival. They were forbidden to hurt the beasts or reptiles. They themselves were deathless, but the animals suffered death. The frog was accursed by God, because when He was making the animals it hopped over his foot. Then God ordered the men to build mountains: they did so, but they soon forgot God's commands, killed the beasts and quarrelled with one another. Wherefore Til (God) sent fire and destroyed them, but saved one of the race, named Musikdegen, alive. Then Til began to re-create beings. He stood before a wood and called, Ombo Abnatum Dgu! and there came out a gazelle and licked His feet. So He said, stand up, Gazelle! and when it stood up, its beast-form disappeared, and it was a beautiful maiden, and He called her Mariam. He blessed her, and she bore four children, a white pair and a black pair. When they were grown up, God ordered them to marry, the white together and the black together. In Dai, the story goes that Til cut out both Mariam's knee-caps, and of each He made a pair of children. Those which were white He sent north; those which were black He gave possession of the land where they were born.

God then made the animals subject to death, but the men He made were immortal. But the new created men became disobedient, as had the first creatures; and the frog complained to Him of His injustice in having made the harmless animals subject to death, but guilty man deathless. "Thou art right," answered Til, and He cast on the men He had made, old age, sickness, and death.<sup>73</sup>

The Fantis relate that they are not in the same condition as that in which they were made, for their first parents had been placed in a lofty and more suitable country, but God drove them into an inferior habitation, that they might learn humility. On the Gold Coast the reason of the Fall is said to have been that the first men were offered the choice of gold or of wisdom, and they chose the former.<sup>74</sup>

In Ashantee the story is thus told. In the beginning, God created three white and three black men and women, and gave them the choice between good and evil. A great calabash was placed on the earth, as also a sealed paper, and God gave the black men the first choice. They took the calabash, thinking it contained every thing, and in it were only a lump of gold, a bar of iron, and some other metals. The white men took the sealed paper, in which they learned every thing. So God left the black men in the bush and took the white men to the sea, and He taught them how to build ships and go into another land. This fall from God caused the black men to worship the subsidiary Fetishes instead of Him.<sup>75</sup>

In Greenland "the first man is said to have been Kallak. He came out of the earth, but his wife issued from his thumb, and from them all generations of men have sprung. To him many attribute the origin of all things. The woman brought death into the world, in that she said, Let us die to make room for our successors."<sup>76</sup>

The tradition of the Dog-rib Indians near the Polar Sea, as related by Sir J. Franklin in his account of his expedition of 1825-27, is that the first man was called Tschäpiwih. He found the earth filled with abundance of all good things. He begat children and he gave to them two sorts of fruit, one white and the other black, and he bade them eat the white, but eschew the black. And having given

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<sup>72</sup> Diod. Sicul., 14 et seq.

<sup>73</sup> Ausland für Nov. 4, 1847.

<sup>74</sup> W. Smith, Nouveau Voyage de Guinée. Paris, 1751, ii. p. 176.

<sup>75</sup> Bowdler, Mission from Cape Coast to Ashantee. London, 1819, p. 344.

<sup>76</sup> Cranz, Historie von Grönland. Leipzig, 1770, i. p. 262.

them this command, he left them and went a long journey to fetch the sun to enlighten the world. During his absence they ate only of the white fruit, and then the father made a second journey to fetch the moon, leaving them well provided with fruit. But after a while they forgot his command, and consumed the black fruit. On his return he was angry, and cursed the ground that it should thenceforth produce only the black fruit, and that with it should come in sickness and death.

Dr. Hunter, in his “Memoirs of Captivity amongst the Indians,” says that the Delawares believe that in the beginning the Red men had short tails, but they blasphemed the Great Spirit, and in punishment for their sin their tails were cut off and transformed into women, to be their perpetual worry. The same story is told by Mr. Atherne Jones, as heard by him among the Kikapoos.

The ancient Mexicans had a myth of Xolotl, making out of a man’s bone the primeval mother in the heavenly Paradise; and he called the woman he had made Cihuacouhatl, which means “The woman with the serpent,” or Quilatzli, which means “The woman of our flesh.” She was the mother of twins, and is represented in a Mexican hieroglyph as speaking with the serpent, whilst behind her stand the twins, whose different characters are represented by different colors, one of whom is represented slaying the other.<sup>77</sup> Xolotl, who made her out of a bone, was cast out of heaven and became the first man. That the Mexicans had other traditions, now lost, touching this matter is probable, for they had a form of baptism for children in which they prayed that those baptized might be washed from “the original sin committed before the founding of the world.” And this had to do, in all probability, with a legend akin to that of the Iroquois, who told of the primeval mother falling, and then of the earth being built up to receive her, when precipitated out of heaven.

The Caribs of South America relate that Luoguo, the first man and god, created the earth and the sea, and made the earth as fair as the beautiful garden in the heaven where dwell the gods. Luoguo dwelt among the men he had made for some while. He drew the men out of his navel and out of his thigh which he cut open. One of the first men was Racumon, who was transformed into a great serpent with a human head, and he lived twined round a great Cabatas tree and ate of its fruit, and gave to those who passed by. Then the Caribs lived to a great age, and never waxed old or died. Afterwards they found a garden planted with manioc, and on that they fed. But they became wicked, and a flood came and swept them away.<sup>78</sup>

In the South Sea Islands we find other traditions of the Fall. In Alea, one of the Caroline Islands, the tale runs thus: —

“The sister of Eliulap the first man, who was also a god, felt herself in labor, so she descended to earth and there brought forth three children. To her astonishment she found the earth barren; therefore by her mighty word, she clothed it with herbage and peopled it with beasts and birds. And the world became very beautiful, and her sons were happy and did not feel sickness or death, but at the close of every month fell into a slumber from which they awoke renewed in strength and beauty. But Erigeres, the bad spirit, envied this happiness, so he came to the world and introduced into it pain, age, and death.”<sup>79</sup>

With the Jewish additions to the story given in Genesis, we shall conclude.

The godless Sammael had made an alliance with all the chiefs of his hosts against the Lord, because that the holy and ever blessed Lord had said to Adam and Eve, “*Have dominion over the fish of the sea,*” etc.; and he said, “How can I make man to sin and drive him out?” Then he went down to earth with all his host, and he sought for a companion like to himself; he chose the serpent, which was in size like a camel, and he seated himself on its back and rode up to the woman, and said to her, “*Hath God said, Ye shall not eat of every tree of the garden?*” And he thought, “I will ask more presently.” Then she answered, “He has only forbidden me the fruit of the Tree of Knowledge which

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<sup>77</sup> Humboldt, *Pittoreske Ansichten d. Cordilleren*; Plate xiii. and explanation, ii. pp. 41, 42.

<sup>78</sup> De la Borde, *Reise zu den Caraïben*. Nürnberg. 1782, i. pp. 380-5.

<sup>79</sup> *Allg. Hist. der Reisen*, xviii. p. 395.

is in the midst of the garden. And He said, 'In the day thou touchest it thou shalt die.'" She added two words; God did not say any thing to her about touching it, and she spoke of the fruit, whereas God said the Tree.

Then the godless one, Sammael, went up to the tree and touched it. But the tree cried out, "*Let not the foot of pride come against me, and let not the hand of the ungodly cast me down! Touch me not, thou godless one!*"

Then Sammael called to the woman, and said, "See, I have touched the tree and am not dead. Do you also touch it and try." But when Eve drew near to the tree she saw the Angel of Death waiting sword in hand, and she said in her heart, "Perhaps I am to die, and then God will create another wife for Adam; that shall not be, he must die too." So she gave him of the fruit. And when he took it and bit, his teeth were blunted, and thus it is that the back teeth of men are no longer sharp.<sup>80</sup>

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<sup>80</sup> Eisenmenger, i. pp. 827-9.

## V ADAM AND EVE AFTER THE FALL

When Adam reached the earth, the Eagle said to the Whale, with whom it had hitherto lived in the closest intimacy, "Now we must part, for there is no safety for us animals since man has come amongst us. The deepest abysses of ocean must be thy refuge, and thou must protect thyself with cunning from the great foe who has entered the earth. I must soar high above the clouds, and there find a place of escape from him who is destined to be my pursuer till death."<sup>81</sup>

According to certain cabbalistic Rabbis, Adam, when cast out of Eden, was precipitated into Gehenna, but he escaped therefrom to earth, by repeating and pronouncing properly the mystic word Laverererereri.<sup>82</sup> In the Talmud it is related that when Adam heard the words of God, "*Thou shalt eat the herb of the field*" (Gen. iii. 18), he trembled in all his limbs, and exclaimed, "O Lord of all the world! I and my beast, the Ass, shall have to eat out of the same manger!" But God said to him, because he trembled, "Thou shalt eat bread in the sweat of thy brow."<sup>83</sup>

Learned Rabbis assert that the angel Raphael had instructed Adam in all kinds of knowledge out of a book, and this book contained mighty mysteries which the highest angels could not fathom, and knew not; and before the Fall the angels used to assemble in crowds, and listen to Adam instructing them in hidden wisdom. In that book were seventy-two parts and six hundred and seventy writings, and all this was known; but from the middle of the book to the end were the one thousand five hundred hidden secrets of Wisdom, and these Adam began to reveal to the angels till he was arrested by the angel Haddarniel. This book Adam preserved and read in daily; but when he had sinned, it fled out of his hands and flew away, and he went into the river Gihon up to his neck, and the water washed the glory wherewith he had shone in Paradise from off his body. But God was merciful, and He restored to him the book by the hands of Raphael, and he left it to his son Seth, and Enoch and Abraham read in this book.<sup>84</sup>

Along with the book Adam retained the rod which God had created at the close of the Sabbath, between sun and sun; *i. e.* between nightfall and daybreak, so says the Rabbi Levi. Adam left it to Enoch, and Enoch gave it to Noah, and Noah gave it to Shem, and Shem to Abraham, and Abraham delivered it to Isaac, and Isaac gave it to Jacob; Jacob brought the staff with him to Egypt, and gave it to his son Joseph. Now when Joseph died, his house was plundered by the Egyptians, and all his effects were taken into Pharaoh's house. Jethro was a mighty magician, and when he saw the staff of Adam and read the writing thereon, he went forth into Edom and planted it in his garden. And Jethro would allow none to touch it; but when he saw Moses he said, "This is he who will deliver Israel out of Egypt." Wherefore he gave him his daughter Zipporah and the staff. But the book Midrash Vajoscha relates this rather differently, in the words of Moses himself: "After I had become great I went out, and seeing an Egyptian ill-treat a Hebrew man of my brethren, I slew him and buried him in the sand. But when Pharaoh heard this he sought to slay me, and brought a sharp sword the like of which was not in the world; and therewith I was ten times smitten on my neck. But the Holy God wrought a miracle, for my neck became as hard as a marble pillar, so that the sword had no power over me. And I was forty years old when I fled out of Egypt; and I came to Jethro's house and stood by the well and found Zipporah his daughter; and when I saw her, I was pleased with her, and asked her to marry me. Then she related to me her father's custom, and it was this. 'My father proves every suitor

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<sup>81</sup> Weil, p. 28.

<sup>82</sup> Basnage, *Histoire des Juifs*. La Haye, iii. p. 391.

<sup>83</sup> Tract. Avod., f. 1. col. 3; also Tract. Pesachim, f. 118, col. 1.

<sup>84</sup> Eisenmenger, i. pp. 376, 377.

for my hand by a tree which is in his garden; and when he comes to the tree, the tree clasps him in its branches.' Then I asked her where such a tree was, and she answered me, 'This is the staff which God created on the eve of the Sabbath, which was handed down from Adam to Joseph; but Jethro saw the staff at the plundering of Joseph's house, and he took it away with him from Pharaoh's palace and brought it here. This is the staff on which is cut the Schem hammphorasch and the ten plagues that are in store for Egypt, and these are indicated by ten letters on the staff, and they stand thus: *dam*, blood; *zephardeim*, frogs; *kinnim*, lice; *arof*, various insects; *defer*, murrain; *schechim*, blain; *barad*, hail; *arbeh*, locusts; *choschech*, darkness; and *bechor*, first born: – these will be the plagues of Egypt. This staff was for many days and years in my father's house, till he one day took it in his hand and stuck it into the earth in the garden; and then it sprouted and bloomed and brought forth almonds, and when he saw that, he proved every one who sought one of his daughters by that tree.'" These are the words of the Book Midrash Vajoscha, and thereby may be seen that the staff of Adam was of almond wood; but Yalkut Chadasch, under the title "Adam," says that the staff was of the wood of the Tree of the Knowledge of Good and Evil.<sup>85</sup>

When Adam and Eve were driven out of the garden, says the Talmud, they wandered disconsolate over the face of the earth. And the sun began to decline, and they looked with fear at the diminution of the light, and felt a horror like death steal over their hearts.

And the light of heaven grew paler, and the wretched ones clasped one another in an agony of despair.

Then all grew dark.

And the luckless ones fell on the earth, silent, and thought that God had withdrawn from them the light for ever; and they spent the night in tears.

But a beam of light began to rise over the eastern hills, after many hours of darkness, and the clouds blushed crimson, and the golden sun came back, and dried the tears of Adam and Eve; and then they greeted it with cries of gladness, and said, "*Heaviness may endure for a night, but joy cometh in the morning*"; this is a law that God has laid upon nature."<sup>86</sup>

Among the Manichean myths prevalent among the Albigenses, was one preserved to us by the troubadour Pierre de-Saint-Cloud. When Adam was driven out of Paradise, God in mercy gave him a miraculous rod, which possessed creative powers, so that he had only to strike the sea with it and it would forthwith produce the beast he might require.

Adam struck the sea, and there rose from it the sheep; then Eve took the staff and smote the water, and from it sprang the wolf, which fell on the sheep and carried it off into the wood. Then Adam took back the staff, and with it called forth the dog to hunt the wolf and recover the sheep.

According to the Mussulman tradition, Adam's beard grew after he had fallen, and it was the result of his excessive grief and penitence: how this affected his chin is not explained, the fact only is thus boldly stated. He was sorely abashed at his beard, but a voice from heaven called to him, saying, "The beard is man's ornament on earth; it distinguishes him from the feeble woman." Adam shed so many tears that all birds and beasts drank of them, and flowing into the earth they produced the fragrant plants and gum-bearing trees, for they were still endued with the strength and virtue of the food of Paradise.

But the tears of Eve were transformed into pearls where they dribbled into the sea, and into beautiful flowers where they sank into the soil.

Both wailed so loud that Eve's cry reached Adam on the West wind, and Adam's cry was borne to Eve on the wings of the East wind. And when Eve heard the well-known voice she clasped her hands above her head, and women to this day thus testify their sorrow; and Adam, when the voice of the weeping of Eve sounded in his ears, put his right hand beneath his beard, – thus do men to this

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<sup>85</sup> Eisenmenger, i. pp. 377-80.

<sup>86</sup> Talmud, Avoda Sara, fol. 8 a, and in Levy, Parabeln, p. 300.

day give evidence of their mourning. And the tears pouring out of Adam's eyes formed the two rivers Tigris and Euphrates. All nature wept with him; every bird and beast hastened to him to mingle their tears with his, but the locust was the first to arrive, for it was made of the superfluous earth which had been gathered for the creation of Adam. There are seven thousand kinds of locusts or grasshoppers, of all colors and sizes, up to the dimensions of an eagle; and they have a king to whom God addresses His commands when He would punish a rebellious nation such as that of Egypt. The black character imprinted on the locust's wing is Hebrew, and it signifies, "God is One; He overcometh the mighty; the locusts are a portion of His army which He sends against the wicked." As all nature thus wailed and lamented, from the invisible insect to the angel who upholds the world, God sent Gabriel with the words which were in after-time to save Jonah in the whale's belly, "There is no God but Thou; pardon me for Mohammed's sake, that great and last prophet, whose name is engraved on Thy throne."

When Adam had uttered these words with penitent heart, the gates of heaven opened, and Gabriel cried out, "God has accepted thy penitence, Adam! pray to him alone, He will give thee what thou desirest, even the return to Paradise, after a certain time."

Adam prayed, "Lord, protect me from the further malice of my enemy Eblis."

"Speak the word, There is no God but God; that wounds him like a poisoned arrow."

"Lord, will not the meat and drink provided by this earth lead me into sin?"

"Drink water, and eat only clean beasts which have been slain in the name of Allah, and build mosques where you dwell, so will Eblis have no power over you."

"But if he torment me at night with evil thoughts and dreams?"

"Then rise from thy couch and pray."

"Lord, how shall I be able to distinguish between good and evil?"

"My guidance will be with thee; and two angels will dwell in thy heart, who shall warn thee against evil and encourage thee to good."

"Lord, assure me Thy grace against sin."

"That can only be obtained by good works. But this I promise thee, evil shall be punished one-fold, good shall be rewarded tenfold."

In the meanwhile the angel Michael had been sent to Eve to announce to her God's mercy. When Eve saw him, she exclaimed, "O great and almighty Archangel of God, with what weapon shall I, poor frail creature, fight against sin?"

"God," answered the Angel, "has given me for thee, the most potent weapon of modesty; that, as man is armed with faith, so mayest thou be armed with shamefacedness, therewith to conquer thy passions."

"And what will protect me against the strength of man, so much more robust and vigorous than I, in mind and in body?"

"Love and compassion," answered Michael. "I have placed these in the deepest recesses of his heart, as mighty advocates within him to plead for thee."

"And will God give me no further gift?"

"For the pangs of maternity thou shalt feel, this shall be thine, death in child-bearing shall be reckoned in heaven as a death of martyrdom."<sup>87</sup>

Eblis, seeing the mercy shown to Adam and Eve, ventured to entreat God's grace for himself, and obtained that he should not be enchained in the place of torment till the day of the general Resurrection, and that he should exercise sovereignty over the wicked and all those who should reject God's word in this life.

"And where shall I dwell till the consummation of all things?" he asked of Allah.

"In ruined buildings, and in tombs, and in dens and caves of the mountains."

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<sup>87</sup> It is a popular superstition among the lower orders in England that a woman who dies in childbirth, even if she be unmarried, cannot be lost.

“And what shall be my nourishment?”

“All beasts slain in the name of false gods and idols.”

“And how shall I slake my thirst?”

“In wine and other spirituous liquors.”

“And how shall I occupy myself in hours of idleness?”

“In music, dancing, and song.”

“What is the word of my sentence?”

“The curse of God till the Judgment-day.”

“And how shall I fight against those men who have received Thy revelation, and are protected by the two angels?”

“Thy offspring shall be more numerous than theirs: to every man born into this world, there will be born seven evil spirits, who, however, will be powerless to injure true Believers.”

God then made a covenant with Adam’s successors; He rubbed Adam’s back, and lo! from out of his back crawled all generations of men that were to be born, about the size of ants, and they ranged themselves on the left and on the right. At the head of those on the right stood Mohammed, then the other prophets and the faithful, distinguished from those on the left by their white and dazzling splendor. Those on the left were headed by Kabil (Cain).

God then acquainted Adam with the names and fate of all his posterity; and when the recital arrived at David, to whom God had allotted only thirty years, Adam asked God, “How many years are accorded to me?”

Allah replied, “One thousand.”

Then said Adam, “I make a present to David of seventy years out of my life.” God consented; and knowing the shortness of Adam’s memory, at all events in matters concerning himself inconveniently, He made the angels bring a formal document of resignation engrossed on parchment, and required Adam to subscribe thereto his name, and Michael and Gabriel to countersign it as witnesses.

A very similar tradition was held by the Jews, for in Midrash Jalkut (fol. 12) it is said: God showed Adam all future generations of men, with their captains, learned and literary men. Then he saw that David was provided with only three hours of life, and he said, “Lord and Creator of the world, is this unalterable?” “Such was my first intention,” was the reply.

“How many years have I to live?”

“A thousand.”

“And is there such a thing known in heaven as making presents?”

“Most certainly.”

“Then I present seventy years of my life to David.”

And what did Adam next perform? He drew up a legal document of transfer, and sealed it with his own seal, and God and Metatron did likewise.

To return to the Mussulman legend.

When all the posterity of Adam were assembled, God exclaimed to them, “Acknowledge that I am the only God, and that Mohammed is my prophet.” The company on the right eagerly made this acknowledgment; those, however, on the left long hesitated, – some said only the former portion of the sentence, and others did not open their mouths.

“The disobedient,” said Allah to Adam, “shall, if they remain obstinate, be cast into hell, but the true believers shall be received into Paradise.”

“So be it,” replied Adam. And thus shall it be at the end of the world.

After the covenant, Allah rubbed Adam’s back once more, and all his little posterity retreated into it again.

When now God withdrew His presence from Adam’s sight for the remainder of our first parents’ life, Adam uttered such a loud and bitter cry that the whole earth quaked.

The All-merciful was filled with compassion, and bade him follow a cloud which would conduct him to a spot where he would be directly opposite His throne, and there he was to build a temple.

“Go about this temple,” said Allah, “and I am as near to you as the angels who surround my throne.” Adam, who was still the size that God had created him, easily strode from Ceylon to Mecca after the cloud, which stood over the place where he was to build. On Mount Arafa, near Mecca, to his great delight, he found Eve again, and from this circumstance the mountain takes its name (from Arafa, to recognize, to know again). They both began to build, and erected a temple having four doors – one was called Adam’s door, another Abraham’s door, the third Ishmael’s door, and the fourth Mohammed’s door. The plan of the temple was furnished by Gabriel, who also contributed a precious stone, but this stone afterwards, through the sin of men, turned black. This black stone is the most sacred Kaaba, and it was originally an angel, whose duty it had been to guard the Wheat-Tree of the knowledge of good and evil, and to warn off Adam should he approach it. But though his inattention the design of God was frustrated, and in punishment he was transformed into a stone, and he will not be released from his transformation till the Last Day.

Gabriel taught Adam also all the ceremonies of the great pilgrimage.

Adam now returned with his wife to India, and lived there till he died, but every year he made a pilgrimage to Mecca, till he lost his primitive size, and retained only the height of sixty eels.

The cause of his diminution in height was his horror and dismay at the murder of Abel, which made him shrink into himself, and he was never afterwards able to stretch himself out again to his pristine dimensions.<sup>88</sup>

The Book of the Penitence of Adam is a curious apocryphal work of Syriac origin; I give an outline of its contents.

God planted, on the third day, the Terrestrial Paradise; it is bounded on the east by the ocean in which, at the Last Day, the elect will wash away all those sins which have not as yet been purged away by repentance.

On leaving this garden of delights, Adam turned to take of it one last look. He saw that the Tree which had caused his fall was cursed and had withered away.

He was much surprised when night overtook him, for in Paradise he had not known darkness. As he went along his way, shedding tears, he overtook the serpent gliding over the ground, and licking the dust. That serpent he had last seen on four feet, very beautiful, with the hair of a young maiden, enamelled with brilliant colors. Now it was vile, hideous, and grovelling. The beasts which, before the Fall, had coveted its society, fled from it now with loathing.

Filled with rage at the sight of Adam and Eve, to whom it attributed its present degradation, the serpent flew at them and prostrated them. Thereupon God removed from it its sole remaining possession – the gift of speech, and it was left only its hiss of rage and shame.

Adam soon felt exhaustion, heat, fear and pain; – afflictions he had not known in Eden. As the shadows of night fell, an intense horror overwhelmed the guilty pair; they trembled in every limb and cried to God. The Almighty, in compassion, consoled them by announcing to them that day would return after twelve hours of night. They were relieved by this promise, and they spent the first night in prayer.

But Satan, who never lost sight of them, fearing lest their prayers should wholly appease the divine justice, assembled his host of evil angels, surrounded himself with a brilliant light, and stood at the entrance of the cave where the banished ones prayed. He hoped that Adam would mistake him for God, and prostrate himself before him.

But Adam said to Eve: “Observe this great light and this multitude of spirits. If it were God who sent them, they would enter and tell us their message.” Adam did not know then that Satan

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<sup>88</sup> Weil, pp. 29-38.

cannot approach those who pray. Then Adam addressed himself to God and said, "O my God! is there another God but Thou, who can create angels and send them to us? Lord, deign to instruct us!"

Then a heavenly angel entered the cavern and said, "Adam, fear not those whom you see; it is Satan and his host. He sought to seduce you again to your fall."

Having thus spoken, the angel fell upon Satan and tore from off him his disguise, and exposed him in his hideous nakedness to Adam and Eve. And to console them for this trial, God sent Adam gold rings, incense and myrrh, and said to him, "Preserve these things, and they will give you at night Light and fragrance; and when I shall come down on earth to save you, clothed in human flesh, kings shall bring me these three tokens."

It is because of this present that the cavern into which Adam and Eve retreated has been called the Treasure-cave.

Adam and Eve, greatly cheered, blessed the Lord, and thanked him for his goodness, and resolved to continue their repentance.

A short time after they committed a fault. Satan presented himself to them under the form of an angel of light, and announced that he was commissioned by the Most High to lead them to the brink of the River of the Water of Life, into which they were to plunge and wash away their sin.

They believed, and followed him by a strange road, and he led them to the edge of a precipice, down which he endeavored to fling them; for, he thought, were he to destroy the man and the woman, he would be supreme in the world God had made. But the Almighty rescued Adam and Eve, and drove Satan from them.

To punish themselves for their involuntary fault, Adam and Eve separated, so as not to see one another, and resolve to spend forty days up to their necks in the sea.

Before parting, Adam said to his wife, "Remain in the water here, and do not quit it till I return, and spend your time in praying the Lord to pardon us."

Now, whilst they were undergoing this penance, Satan cast about how he might bring to naught our first parents, and he sought them but could not find them, till on the thirty-fifth day of their penance he perceived the two heads above the water; then he knew at once what was their intention, and he resolved to frustrate it. So he took upon him the form of an angel of Heaven, and flew over the sea singing praises to God; and when he came to the place where Eve was, he cried, "Joy, joy to thee! God is with thee, and he has sent me to bring thee to Adam to announce to him that he has found favor with the Most High."

Eve instantly scrambled out of the water, and followed Satan to Adam, and the Evil One placed her before her husband, and vanished. When Adam saw his wife, he was filled with dismay, and beat his breast and wept. When she told him why she was there, he knew that the great Enemy had been again at his work of deception, and he fell into despair. But a voice from Heaven bade him return with Eve to the Treasure-cave.

Hunger, thirst, cold, and prayer had completely exhausted the pair, and Adam cried to the Lord, "O God, my Creator! Thou hast given me reason and an enlightened heart. When Thou didst forbid me to eat of the fruit of the Tree, Eve was not yet made, and she did not hear Thy command; in Eden we hungered not, nor felt thirst or pain or fatigue. All this have we lost. And now we dare not touch the fruit of the trees or drink of water without Thy command. Our bodies are exhausted, our strength is gone; grant us wherewith to satisfy our hunger, and to quench our thirst."

God ordered the Cherubim who kept the gate of Eden, to carry to Adam two figs from the tree under which our first parents had concealed themselves after the Fall.

"Take," said the Cherubim, presenting the figs to them, "take the fruit of the tree whose leaves covered your shame."

"Oh!" cried Adam, "may God grant us some of the fruit of the Tree of Life."

But God answered, "I will give unto you this fruit and living water, to you and to your descendants, on that day that I shall descend into the abode of death and shall break the gates of iron

in sunder, to bring you forth into my garden of pleasures. That which you ask of Me shall take place at the expiration of five long days and a half (*i. e.* 5,500 years), after that my blood has flowed upon thy head, O Adam, upon Golgotha.”

Adam and Eve took the figs, which were very heavy, for the fruits of the earthly paradise were much larger than the fruit of this outer world in which we live. And when they were about to enter into the Cave of Treasures, they saw there a great fire; this mightily astonished them, for as yet they had not seen fire except in the flaming sword of the Cherub. Now this fire which surprised them was the work of Satan; he had collected branches and had fired them in the hope of burning down the cavern and driving Adam to despair.

The fire lasted till the morrow; Satan, without showing himself, keeping it supplied with fresh fuel. Adam and Eve did not venture to approach, but recommended themselves to God; and the Evil One, finding that his plan had failed, let the fire die out and departed.

Adam and Eve slept the following night at the foot of a mountain near their lost Eden. Satan beholding them, said, “God has made a compact with Adam, whom he desires to save, but I will slay him, and the earth shall be mine.”

He therefore summoned his attendant angels, and they dislodged a huge rock from the mountain and hurled it upon the sleepers. But as this mass was bounding down the flank of the mountain, and was in mid-air in one of its leaps, God arrested it above the heads of the sleepers, and it sheltered them from the dews of night.

Adam and Eve awoke greatly troubled by their dreams, and they asked of God garments to cover their naked bodies, for they suffered from the scorching sun by day, and the frost by night. God replied, “Go to the shore of the sea; you will there find the skins of sheep which have been devoured by lions: of them make to yourselves raiment.”

Satan heard the words of God, and he outran our first parents, that he might secure the skins and destroyed them, in the hopes that Adam and Eve, finding no hides, would doubt God and think that he had failed in His word. But God fastened Satan in his naked hideousness beside the skins, immovable, till Adam and Eve arrived, when he addressed them in these terms: “Behold him who has seduced you; see what has become of his beauty. After having made you such promises, he was about to rob you of these hides.” Adam and Eve took the skins and made of them garments. A few days after, God said to them, “Go to the west till you arrive at a black land; there you will find food.” They obeyed, and they saw corn full ripe, and God inspired Adam with knowledge how to make bread. But not having sickles they tore the corn up by the roots, and having made a rick of it, they slept, expecting to thrash it out and grind it on the morrow. But Satan fired this rick and reduced their harvest to ashes.

Whilst they wept and lamented, Satan came to them as an angel, and said, “This is the work of your Enemy the Fiend, but God has sent me to bring you into a field where you will find better corn.”

They followed him, nothing doubting, and he led them for eight days, and they fainted with exhaustion and were foot-sore. Then he left them in an unknown land; but God was their protector, He brought them back to their harvest and restored their rick of corn, and they made bread and offered to God the first sacrifice.<sup>89</sup>

But enough of this apocryphal work, which contains a string of absurd tricks played by Satan on our first parents, which are invariably defeated by God; of these the specimens given above are sufficient.

A curious legend exists among the Slavonic nations by which the existence of elves is accounted for. It is said that Adam had by his wife Eve, thirty sons and thirty daughters. God asked him, one day, the number of his children. Adam was ashamed of having so many girls, so he answered, “Thirty sons and twenty-seven daughters.” But from the eye of God nothing can be concealed, and

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<sup>89</sup> Dillman, *Das Adambuch des Morgenlandes*; Göttingen, 1853. This book is not to be confounded with the Testament of Adam.

He took from among Adam's daughters the three fairest, and He made them Willis, or elves; they were good and holy, and therefore did not perish in the Deluge, but entered with Noah into the ark and were saved.

The story of Adam's penitence, as told by Tabari, is as follows: —

The moment that Adam fell out of Paradise and touched the ground on the mountains in the centre of Ceylon, he understood in all its magnitude the greatness of his loss and his sin. He remained stupefied with his face on the earth, and did not raise it, but allowed his tears to flow upon and soak into the soil. For a hundred years he remained in this position, and his tears formed a stream which rolled down the mountain, which still flows from Adam's Peak in the island of Ceylon, and gives their virtue to the healing plants and fragrant trees which there flourish, and are exported for medicinal purposes.

When a hundred years had elapsed, God had compassion on Adam, and sent Gabriel to him, who said, "God salutes thee, O Adam! and He bids me say to thee, Did I not create thee out of the earth by My will? Did I not give thee Paradise to be thine abode? Why these tears and sighs?"

Adam replied, "How shall I not weep, and how shall I abstain from sighing? Have I not lost the protection of God, and have I not disobeyed His will?"

Gabriel said, "Do not afflict thyself. Recite the words I shall teach thee, and God will grant thee repentance which He will accept," as it is written in the Koran, "Adam learnt of His Lord words; and the Lord returned to Him, for He is merciful, and He returns." Adam recited these words, and in the joy he felt at the prospect of finding mercy, he wept, and his joyous tears watered the earth, and from them sprang up the narcissus and the ox-eye.

Then said Adam to Gabriel, "What shall I now do?"

And Gabriel gave to Adam wheat-grains from out of Paradise, the fruit of the Forbidden Tree, and he bade him sow it, and he said, "This shall be thy food in future."

Afterwards, Gabriel taught Adam to draw iron out of the rock and to make instruments of husbandry. And all that Adam sowed sprang up in the self-same hour that it was sown, for the blessing of God was upon it. And Adam reaped and thrashed and winnowed. Then Gabriel bade him take two stones from the mountain, and he taught him with them to grind the corn; and when he had made flour, he said to the angel, "Shall I eat now?" But Gabriel answered, "Not so;" and he showed him how to build an oven of iron. It was from this oven that the water of the deluge at Koufa flowed. He taught him also to make dough and to bake.

But Adam was hungry, and he said, "Let me eat now," and the angel stayed him, and answered, "Tarry till the bread be cold and stale," but he would not, but ate. Therefore he suffered from pain in his belly. Next, Gabriel by the command of Allah brought out of Eden the ox and fruit; of these latter there were ten kinds whose exterior was edible, but whose insides were useless to eat, such as the apricot, the peach and the date. And there were three that could not be eaten anyhow. Then he brought ten more whose insides and outsides might be eaten, such as the grape, the fig, and the apple. Said Gabriel to Adam, "Sow these," and he sowed them. These are the trees that the angel brought out of Paradise.

Now Adam was all alone on the peak in the midst of Ceylon, and his head was in the first heaven. The sun burnt him, so that all his hair fell off; and God, in compassion, bade Gabriel pass his wing over Adam's head, and Adam thereupon shrank to the height of sixty cubits. And then he could no longer hear the voices of the angels in heaven, and he was sore distressed.

Then God said to him, "I have made this world thy prison, but I send to thee out of heaven a house of rubies, in order that thou mayest enter in and walk round it, and therein find repose for thy heart."

Thereupon out of heaven descended "the visited house," and it was placed where now stands the temple of Mecca. The black stone which is there was originally white and shining. It was placed in the ruby house. Whosoever looked in that direction from ten parasangs off, could see the light

of that house shining like a fire up to the heaven, and in the midst of that red light shone the white stone like a star.

Afterwards, Gabriel conducted Adam to that house that he might go in procession round it. All the places where his foot was planted became verdant oases, with rivers of water and many flowers and trees, but all the tract between was barren.

Gabriel taught Adam how to make the pilgrimage; and if any one now goes there without knowing the ceremonies, he needs a guide.

Then Adam met with Eve again, and they rejoiced together; and she went back with him to Ceylon. Now at that time there was in the world no other pair than Adam and Eve, and no other house than the mansion of rubies.

Now Eblis had made his prayer to Allah that he might be allowed to live till Israfiel should sound the last trumpet. And he asked this, because those who are alive when that trumpet sounds, shall not die any more, for Death will be brought in, in the shape of a sheep, and will be slaughtered; and when Death is slaughtered, no one will be able to die.

And God said, "I give thee the time till all creatures must die."

Then Eblis said, "Just as Thou didst turn me out of the right way, so shall I pervert those whom Thou hast made." Satan went to man and said to him, "God has driven me out of Paradise, never to return there, and He has taken from me the sovereignty of this world to give it to thee. Why should we not be friends and associate together, and I can advise thee on thy concerns?"

And Adam thought to himself, "I must be the companion of this one, but I will make use of him." So he suffered him to be his comrade.

The first act of treachery he did was this.

Every child Adam had by Eve died when born. Eve became pregnant for the fourth time, and Eblis said to Adam, "I believe this child will be good-looking and will live."

"I am of the same opinion," answered Adam.

"If my prophecy turns out right," said the Evil One, "give the child to me."

"I will give it," said Adam.

Now the child, when born, was very fair to look upon, and Adam, though he repented of his rash promise, did not venture to break his word; so he gave the child to Eblis, that is to say, he named it Abd-el-Hareth, or Servant of Hareth, instead of Abd-Allah, Servant of God. And after living two years it died.<sup>90</sup>

Thus Satan became an associate in the affairs of man.

But others tell the conclusion of the story somewhat differently. They say that the child Abd-el-Hareth became the progenitor of the whole race of Satyrs, nightmares, and hobgoblins.

Maimonides says that the Sabians attribute to Adam the introduction of the worship of the moon, on which account they call him the prophet or apostle of the moon.<sup>91</sup>

A large number of books are attributed to Adam. The passage in Genesis, *This is the Book of the generations of Adam*,<sup>92</sup> led many to suppose that Moses quoted from a book written by our first parent. That such an apocryphal book did exist in after-times, appears from the fact of Pope Gelasius in his decrees rejecting it as spurious. He speaks of it as "the book which is called the Book of the generations of Adam or Geneseos." And the Rabbis say that this book was written by Adam, after he had seen all his posterity brought out before him, as already related. And this book, they say, Adam gave to Enoch.<sup>93</sup>

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<sup>90</sup> Tabari, i., capp. xxviii. xxix.

<sup>91</sup> In More Nevochim, quoted by Fabricius, i. p. 5.

<sup>92</sup> Gen. v. i.

<sup>93</sup> Fabricius, i. p. 11.

Beside this, there existed an Apocalypse of Adam, which is mentioned by S. Epiphanius, who quotes a passage from it, in which Adam describes the Tree of Life, which produced twelve kinds of fruit every year.<sup>94</sup> And George Syncellus, in his Chronicle, extracts a portion of an apocryphal Life of Adam.

Amongst the Revelations of S. Amadeus are found two psalms, which, in vision, he heard had been composed by Adam. One was on the production of Eve, the other is a hymn of repentance, a joint composition of the two outcasts. It runs as follows: —

*Adam.*— “Adonai, my Lord God, have mercy upon me for Thy great goodness, and according to the multitude of Thy mercies do away my transgressions. I am bowed down with trouble, Thy waves and storms have gone over me. Deliver me, O God, and save me from the flood of many waters. Hear my words, O Heavens, and all ye that dwell in them. May the angels bear up all my thoughts and words to Thee, and may the celestial virtues declare them. May the Lord bend His compassionate ear to my lowly petition. May He hear my prayer, and let the cry of my heart reach Him. Thou, O God, art the true and most brilliant light; all other lights are mingled with darkness. Thou art the sun that knowest no down-setting, that dwellest in inaccessible light. Thou art the end to which all flesh come. Thou art the only satisfaction of all the blessed.”

*Eve.*— “Adonai, Lord God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away my transgressions. Thou before all things didst create the immovable heaven as a holy and exalted home, and Thou didst adorn it with angel spirits, to whom Thou didst in goodness declare thy purposes. They were the bright morning stars who sang to Thee through ages of ages. Thou didst form the movable heaven and Thou didst set in it the watery clouds. Those waters are under the immovable heaven, and are above all that live and move. Thou didst create the light; the beauteous sun, the moon with the five planets didst Thou place in the midst, and didst fix the signs and constellations. Thou didst produce four elements, and didst kindle all with Thy wisdom.”

*Adam.*— “Adonai, Lord God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away my transgressions. Thou hast cast out the proud and rebel dragon with Thy mighty arm. Thou hast put down the mighty from their seat and hast exalted the humble and meek. Thou hast filled the hungry with good things, and the rich Thou hast sent empty away. Thou didst fashion me in Thine own image of the dust of earth, and destine me, mortal, to be immortal; and me, frail, to endure. Thou didst lead me into the place of life and joy, and didst surround me with all good things; Thou didst put all things under my feet, and didst reveal to me Thy great name, Adonai. Thou didst give me Eve, to be a help meet for me, whom Thou didst draw from my side.”

*Adam.*— “Adonai, Lord and God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away my transgressions; for Thou hast made me the head of all men. Thou hast inspired me and my consort with Thy wisdom, and hast given us a free will and placed our lot in our own hands. But thou hast given us precepts and laws, and hast placed life and death before us that we might keep Thy commandments, and in keeping them find life; but if we keep them not, we shall die. Lucifer, the envious one, saw and envied. He fought against us and prevailed. Conquered by angels, he conquered man, and subjugated all his race. I have sinned. I am he who have committed iniquity. If I had refused in my free will, neither Eve nor the Enemy could have obtained my destruction. But being in honor I had no understanding and I lost my dignity. I am like to the cattle, the horse, and the mule, which have no understanding.”

*Eve.*— “Adonai, Lord and God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away mine offences. Great is our God, and great is His mercy; His goodness is unmeasured. He will supply the remedy to our sin, that if we will to rise, we may be able to arise; He has appointed His Son, the glorifier of all, and our Redeemer; and He has appointed the Holy Mother to be our mediatrix, in whose image He has built me, Eve, the mother of all flesh. He

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<sup>94</sup> Adv. Hæresi, c. 5.

has fashioned the Mother after the likeness of her daughter. He has made the father after the image and likeness of His Son; and He will blot out our transgressions for His merits, if we yield our wills thereto, and receive His sacraments. He will receive a free-will offering, and He will not despise a contrite heart. To those going towards Him, He will fly with welcome, He will pardon their offences and will crown them with glory.”

*Adam.*— “Adonai, Lord and God, have mercy upon me for Thy great goodness, and for the multitude of Thy mercies do away mine offences. O God, great is the abundance of Thy sweetness. Blessed are all they that hope in Thee. After the darkness Thou bringest in the light; and pain is converted into joy. Thou repayest a thousand for a hundred, and for a thousand thou givest ten thousand. For the least things, Thou rewardest with the greatest things; and for temporal joys, Thou givest those that are eternal. Blessed are they that keep Thy statutes, and bend their necks to Thy yoke. They shall dwell in Thy Tabernacle and rest upon Thy holy hill. They shall be denizens of Thy courts with Thee, whose roots shine above gold and precious stones. Blessed are they who believe in the triune God, and will to know His ways. We all sing, Glory to the Father, and to the Son, and to the Holy Ghost, and we magnify our God. As in the beginning the angels sang, so shall we now and ever, and in ages of ages. Amen.”<sup>95</sup>

Manasseh Ben-Israel has preserved a prophecy of Adam, that the world is to last seven thousand years. He says this secret was handed down from Adam to Enoch, and from Enoch to Noah, and from Noah to Shem.<sup>96</sup>

At Hebron is a cave, “which,” says an old traveller, “Christians and Turks point out as having been the place where Adam and Eve bewailed their sins for a hundred years. This spot is towards the west, in a valley, about a hundred paces from the Damascene field; it is a dark grotto, not very long or broad, very low, in a hard rock, and not apparently artificial, but natural. This valley is called *La valle de’ Lagrime*, the Vale of Tears, as they shed such copious tears over their transgressions.”<sup>97</sup>

Abu Mohammed Mustapha Ben-Alschit Hasen, in his Universal History, says that Adam’s garment of fig-leaves, in which he went out of Eden, was left by him, when he fell, on Adam’s Peak in Ceylon. There it dried to dust, and the dust was scattered by the wind over the island, and from this sprang the odoriferous plants which grow there.<sup>98</sup>

Adam is said to have not gone altogether empty-handed out of Paradise. Hottinger, in his Oriental History, quoting Jewish authorities, says: “Adam having gone into the land of Babel, took with him many wonderful things, amongst others a tree with flowers, leaves and branches of gold, also a stone tree, also the leaves of a tree so strong that they were unconsumable in fire, and so large as to be able to shelter under them ten thousand men of the stature of Adam; and he carried about with him two of these leaves, of which one would shelter two men or clothe them.”<sup>99</sup> Of these trees we read in the Gemara that the Rabbi Canaan asked of the Rabbi Simon, son of Assa, who had gone to see them, whether this was true. He was told in reply that it was so, and that at the time of the Captivity the Jews had seated themselves under these trees, and in their shadow had found consolation.

But Palestine seems also to have possessed some of the trees of Adam’s planting, for Jacob Vitriacus in his Jewish History says: “There are in that land wonderful trees, which for their pre-excellence are called Apples of Paradise, bearing oblong fruit, very sweet and unctuous, having a most delicious savor, bearing in one cluster more than a hundred compressed berries. The leaves of this tree are a cubit long and half a cubit wide. There are three other trees producing beautiful apples or citrons, in which the bite of a man’s teeth is naturally manifest, wherefore they are called Adam’s

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<sup>95</sup> Eusebius Nierembergii, De Origine S. Scripturæ. Lugd., 1641.

<sup>96</sup> Fabricius, i. p. 33.

<sup>97</sup> Ferdinand de Troilo, Orientale Itinerario. Dresd., 1667, p. 323.

<sup>98</sup> Selden, De Synedriis, ii. p. 452.

<sup>99</sup> Hottinger, Historia Orientalis, lib. i. c. 8.

Apples.”<sup>100</sup> Hottinger says that at Tripoli grows a tree called Almaus, or Adam’s apple, with a green head, and leaves like outspread fingers, no branches, but only leaves, and with a fruit like a beanpod, of delicious flavor, and an odor of roses. Buntingius, in his Itinerary, describes an Adam’s apple which he tasted at Alexandria, and he said the taste was like pears, and the clusters of prodigious size, with twenty in each cluster, like magnificent bunches of grapes. But the most remarkable fact about them was that, if one of the fruit were cut with a knife, the figure of a crucifix was found to be contained in it.<sup>101</sup> And this tree was supposed to have been the forbidden tree, and the fruit to have thus brought hope as it also brought death to the eater. Nider, “In Formicario,” also relates that this fruit, thus marked with the form of the Crucified, grows in Granada.<sup>102</sup>

“At Beyrut, of which S. Nicodemus was the first bishop,” writes the Friar, Ignatius von Rheinfelden, “I saw a wonderful fruit which is called by the Arabs, Mauza, and by the Christians Adam’s fig. This fruit grows upon a trunk in clusters of fifty or more, and hangs down towards the ground on account of its weight. The fruit is in shape something like a cucumber, and is a span long, yellow, and tasting something like figs. The Christians of those parts say it is the fruit of which Adam and Eve ate in Paradise, and they argue thus: first, there are no apples in those parts; secondly, S. Jerome translated the word in the Bible, Mauza; thirdly, if the fruit be cut, within it is seen the figure of a crucifix, and they conclude thereby that the first parents were showed by this figure how their sin would be atoned; fourthly, the leaves being three ells long and half an ell wide, were admirably adapted to make skirts of, when Adam and Eve were conscious of their nakedness. And Holy Scripture says nothing of apples, but says merely – fruit. But whether this was the fruit or not, I leave others to decide.”<sup>103</sup>

Adam is said by the Easterns to have received from Raphael a magic ring, which became his symbol, and which he handed down to his descendants selected to know and read mysteries. This was no other than the “crux ansata,” or handled cross, so common on Egyptian monuments as the hieroglyph of Life out of death. The circle symbolized the apple, and thus the Carthusian emblem, which bears the motto “Stat crux dum volvitur orbis,” is in reality the mystic symbol of Adam. “Which,” says the Arabic philosopher, Ibn-ephi, “Mizraim received from Ham, and Ham from Noah, and Noah from Enoch, and Enoch from Seth, and Seth from Adam, and Adam from the angel Raphael. Ham wrought with it great marvels, and Hermes received it from him and placed it amongst the hieroglyphics. But this character signifies the progress and motion of the Spirit of the world, and it was a magic seal, kept secret among their mysteries, and a ring constraining demons.”<sup>104</sup>

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<sup>100</sup> Jacobus Vitriacus, *Hist. Hierosol.*, c. lxxxv.

<sup>101</sup> As King Charles’s Oak may be seen in the fern-root.

<sup>102</sup> Fabricius, i. p. 84.

<sup>103</sup> *Neue Ierosolymitanische Pilgerfahrt*. Würzburg, 1667, p. 47.

<sup>104</sup> Stephanus Le Moynes, *Notæ ad Varia Sacra*, p. 863.

## VI CAIN AND ABEL

After that the child given to Satan died, says Tabari, Adam had another son, and he called him Seth, and Seth was prophet in the room of his father, after the death of Adam.

Adam had many more children; every time that Eve bore, she bare twins, whereof one was male, the other female, and the twins were given to one another as husband and wife.

Now Adam sought to give to Abel the twin sister of Cain, when she was old enough to be married, but Cain (Kabil, in Arabic) was dissatisfied.<sup>105</sup> Adam said to the brothers, Cain and Abel, "Go, my sons, and sacrifice to the Lord; and he whose sacrifice is accepted, shall have the young girl. Take each of you offerings in your hand and go, sacrifice to the Lord, and he shall decide."

Abel was a shepherd, and he took the fattest of the sheep, and bore it to the place of sacrifice; but Cain, who was a tiller of the soil, took a sheaf of corn, the poorest he could find, and placed it on the altar. Then fire descended from heaven and consumed the offering of Abel, so that not even the cinders remained; but the sheaf of Cain was left untouched.

Adam gave the maiden to Abel, and Cain was sore vexed.

One day, Abel was asleep on a mountain. Cain took a stone and crushed his head. Then he threw the corpse on his back, and carried it about, not knowing what to do with it; but he saw two crows fighting, and one killed the other; then the crow that survived dug a hole in the earth with his beak, and buried the dead bird. Cain said, "I have not the sense of this bird. I too will lay my brother in the ground." And he did so.

When Adam learned the death of his son, he set out in search of Cain, but could not find him; then he recited the following lines: —

"Every city is alike, each mortal man is vile,  
The face of earth has desert grown, the sky has ceased to smile,  
Every flower has lost its hue, and every gem is dim.  
Alas! my son, my son is dead; the brown earth swallows him!  
We one have had in midst of us whom death has not yet found,  
No peace for him, no rest for him, treading the blood-drenched  
ground."<sup>106</sup>

This is how the story is told in the Midrash:<sup>107</sup> Cain and Abel could not agree, for, what one had, the other wanted; then Abel devised a scheme that they should make a division of property, and thus remove the possibility of contention. The proposition pleased Cain. So Cain took the earth, and all that is stationary, and Abel took all that is movable.

But the envy which lay in the heart of Cain gave him no rest. One day he said to his brother, "Remove thy foot, thou standest on my property: the plain is mine."

Then Abel ran upon the hills, but Cain cried, "Away, the hills are mine!" Then he climbed the mountains, but still Cain followed him, calling, "Away, the stony mountains are mine!"

In the Book of Jasher the cause of quarrel is differently stated. One day the flock of Abel ran over the ground Cain had been ploughing; Cain rushed furiously upon him and bade him leave the

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<sup>105</sup> Abulfeda, p. 15. In the Apocryphal book, The Combat of Adam (Dillman, Das Christliche Adambuch des Morgenlandes; Göttingen, 1853), the same reason for hostility is given. In that account, Satan appears to Cain and prompts him to every act of wickedness.

<sup>106</sup> Tabari, i. c. xxx.

<sup>107</sup> Jalkut, fol. 11 a.

spot. “Not,” said Abel, “till you have paid me for the skins of my sheep and wool of their fleeces used for your clothing.” Then Cain took the coulter from his plough, and with it slew his brother.<sup>108</sup>

The Targum of Jerusalem says, the subject of contention was that Cain denied a Judgment to come and Eternal Life; and Abel argued for both.<sup>109</sup> The Rabbi Menachem, however, asserts that the point on which they strove was whether a word was written *zizit* or *zizis* in the Parascha.<sup>110</sup>

“And when they were in the field together, the brothers quarrelled, saying. ‘Let us divide the world.’ One said, ‘The earth you stand on is my soil.’ The other said, ‘You are standing on my earth.’ One said, ‘The Holy Temple shall stand on my lot;’ the other said, ‘It shall stand on my lot.’ So they quarrelled. Now there were born with Abel two daughters, his sisters. Then said Cain, ‘I will take the one I choose, I am the eldest;’ Abel said, ‘They were born with me, and I will have them both to wife.’ And when they fought, Abel flung Cain down and was above him; and he lay on Cain. Then Cain said to Abel, ‘Are we not both sons of one father; why wilt thou kill me?’ And Abel had compassion, and let Cain get up. And so Cain fell on him and killed him. From this we learn not to render good to the evil, for, because Abel showed mercy to Cain, Cain took advantage of it to slay Abel.”<sup>111</sup>

S. Methodius the Younger refers to this tradition. He says: “Be it known that Adam and Eve when they left Paradise were virgins. But the third year after the expulsion from Eden, they had Cain, their first-born, and his sister Calmana; and after this, next year, they had Abel and his sister Deborah. But in the three hundredth year of Adam’s life, Cain slew his brother, and Adam and Eve wailed over him a hundred years.”<sup>112</sup>

Euty chius, Patriarch of Alexandria, says, “When Adam and Eve rebelled against God, He expelled them from Paradise at the ninth hour on Friday to a certain mountain in India, and He bade them produce children to increase and multiply upon the earth. Adam and Eve therefore became parents, first of a boy named Cain, and of a girl named Azrun, who were twins; then of another boy named Abel, and of a twin sister named Owain, or in Greek Laphura.

“Now, when the children were grown up, Adam said to Eve, ‘Let Cain marry Owain, who was born with Abel, and let Abel have Azrun, who was born with Cain.’ But Cain said to his mother, ‘I will marry my own twin sister, and Abel shall marry his.’ For Azrun was prettier than Owain. But when Adam heard this, he said, ‘It is contrary to the precept that thou shouldst marry thy twin sister.’

“Now Cain was a tiller of the ground, but Abel was a pastor of sheep. Adam said to them, ‘Take of the fruits of the earth, and of the young of the sheep, and ascend the top of this holy mountain, and offer there the best and choicest to God.’ Abel offered of the best and fattest of the first-born of the flock. Now as they were ascending the summit of the mountain, Satan put it into the head of Cain to kill his brother, so as to get Azrun. For that reason his oblation was not accepted by God. Therefore he was the more inflamed with rage against Abel, and as they were going down the mount, he rushed upon him and beat him about the head with a stone and killed him. Adam and Eve bewailed Abel a hundred years with the greatest grief... And God cast out Cain whilst he was still unmarried into the land of Nod. But Cain carried off with him his sister Azrun.”<sup>113</sup>

The Rabbi Zadok said, “This was the reason why Cain slew Abel. His twin sister and wife was not at all good-looking. Then he said, ‘I will kill my brother Abel, and carry off his wife.’”<sup>114</sup>

Gregory Abulfaraj gives this account of the strife: “According to the opinion of Mar Theodosius, thirty years after he was expelled from Paradise, Adam knew his wife Eve, and she bore twins, Cain and his sister Climia; and after thirty more years she bore Abel and his twin sister Lebuda.

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<sup>108</sup> Yaschar, p. 1089.

<sup>109</sup> Targums, ed. Etheridge, London, 1862, i. p. 172.

<sup>110</sup> Eisenmenger, i. p. 320.

<sup>111</sup> Liber Zenorena, quoted by Fabricius, i. p. 108.

<sup>112</sup> S. Methodius, jun., Revelationes, c. 3.

<sup>113</sup> Euty chius, Patriarcha Alex., Annales.

<sup>114</sup> Pirke R. Eliezer, c. xxi.

Then, seventy years after when Adam wanted to marry one of the brothers with the twin sister of the other, Cain refused, asking to have his own twin sister.”<sup>115</sup>

The Pseudo-Athanasius says, “Up to this time no man had died so that Cain should know how to kill. The devil instructed him in this in a dream.”<sup>116</sup>

Leonhard Marius on Genesis iv. says, “As to what instrument Cain used, Scripture is silent. Chrysostom calls it a sword; Prudentius, a spade; Irenæus, an axe; Isidore says simply, steel; but artists generally paint a club, and Abulensis thinks he was killed with stones.” Reuchlin thinks, as iron was not discovered till the times of Tubal-cain, the weapon must have been made of wood, and he points out how much more this completes the type of Christ.<sup>117</sup>

Cain and Abel had been born and had lived with Adam in the land of Adamah; but after Cain slew his brother, he was cast out into the land Erez, and wherever he went, swords sounded and flashed as though thirsting to smite him. And he fled that land and came to Acra, where he had children, and his descendants who live there to this day have two heads.<sup>118</sup>

Before Cain slew his brother, says the Targum of Jerusalem, the earth brought forth fruits as the fruits of Eden; but from the day that blood was spilt upon it, thistles and thorns sprang up; for the face of earth grew sad, its joy was gone, the stain was on its brow.

Abel’s offering had been of the fattest of his sheep, the Targum adds, but Cain offered flax.<sup>119</sup>

Abel’s offering, say certain Rabbis, was not perfect; for he offered the chief part to God, but the remainder he dedicated to the Devil; and Cain offered the chief part to Satan, and only the remainder to God.<sup>120</sup>

The Rabbi Johanan said, Cain exclaimed when accused by God of the murder, “My iniquity is greater than I can bear,” and this is supposed to mean, “My iniquity is too great to be atoned for, except by my brother rising from the earth and slaying me.” What did the Holy One then? He took one letter of the twenty-two which are in the Law, and He wrote it on the arm of Cain, as it is written, “He put a mark upon him.”<sup>121</sup>

After Abel was slain, the dog which had kept his sheep guarded his body, says the Midrash. Adam and Eve sat beside it and wept, and knew not what to do. Then said a raven whose friend was dead, “I will teach Adam a lesson,” and he dug a hole in the soil and laid his friend there and covered him up. And when Adam saw this, he said to Eve, “We will do the same with Abel.” God rewarded the raven for this by promising that none should ever injure his young, that he should always have meat in abundance, and that his prayer for rain should be immediately answered.<sup>122</sup>

But the Rabbi Johanan taught that Cain buried his brother to hide what he had done from the eye of God, not knowing that God can see even the most secret things.<sup>123</sup>

According to some Rabbis, all good souls are derived from Abel and all bad souls from Cain. Cain’s soul was derived from Satan, his body alone was from Eve; for the Evil Spirit Sammael, according to some, Satan, according to others, deceived Eve, and thus Cain was the son of the Evil One.<sup>124</sup> All the children of Cain also became demons of darkness and nightmares, and therefore it is, say the Cabbalists, that there is no mention in Genesis of the death of any of Cain’s offspring.<sup>125</sup>

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<sup>115</sup> *Historia Dynastiarum*, ed. Pocock; Oxon. 1663, p. 4.

<sup>116</sup> *Ad Antiochum*, quaest. 56.

<sup>117</sup> *Fabricius*, i. p. 112.

<sup>118</sup> *Eisenmenger*, i. p. 462.

<sup>119</sup> *Targum*, i. p. 173.

<sup>120</sup> *Jalkut Cadasch*, fol. 6, col. i.

<sup>121</sup> *Pirke R. Eliezer*, c. xxi.

<sup>122</sup> *Ibid.*

<sup>123</sup> *Ibid.*

<sup>124</sup> *Eisenmenger*, ii. p. 8.

<sup>125</sup> *Ibid.*, p. 428.

When Cain had slain his brother, we are told in Scripture that he fled. Certain Rabbis give the reason: – He feared lest Satan should kill him: now Satan has no power over any one whose face he does not see, thus he had none over Lot’s wife till she turned her face towards Sodom, and he could see it; and Cain fled, to keep his face from being seen by the Evil One, and thus give him an opportunity of taking his life.<sup>126</sup>

With regard to the mark put upon Cain, there is great diverging of opinion. Some say that his tongue turned white; others, that he was given a peculiar dress; others, that his face became black; but the most prevalent opinion is that he became covered with hair, and a horn grew in the midst of his forehead.

The Little Genesis says, Cain was born when Adam was aged seventy, and Abel when he was seventy-seven.

The book of the penitence of Adam gives us some curious details. When Cain had killed his brother, he was filled with terror, for he saw the earth quivering. He cast the body into a hole and covered it with dust, but the earth threw the body out. Then he dug another hole and heaped earth on his brother’s corpse, but again the earth rejected it.

When God appeared before him, Cain trembled in all his limbs, and God said to him, “Thou tremblest and art in fear; this shall be thy sign.” And from that moment he quaked with a perpetual ague.

The Rabbis give another mark as having been placed on Cain. They say that a horn grew out of the midst of his forehead. He was killed by a son of Lamech, who, being shortsighted, mistook him for a wild beast; but in the Little Genesis it is said that he was killed by the fall of his house, in the year 930, the same day that Adam died. According to the same authority, Adam and Eve bewailed Abel twenty-eight years.

The Talmud relates the following beautiful incident.

God had cursed Cain, and he was doomed to a bitter punishment; but moved, at last, by Cain’s contrition, he placed on his brow the symbol of pardon.

Adam met Cain, and looked with wonder on the seal or token, and asked, —

“How hast thou turned away the wrath of the Almighty?”

“By confession of sin and repentance,” answered the fratricide.

“Woe is me!” cried Adam, smiting his brow; “is the virtue of repentance so great, and I knew it not! And by repentance I might have altered my lot!”<sup>127</sup>

Tabari says that Cain was the first worshipper of fire. Eblis (Satan) appeared to him and told him that the reason of the acceptance of Abel’s sacrifice was, that he had invoked the fire that fell on it and consumed it; Cain had not done this, and therefore fire had not come down on his oblation. Cain believed this, and adored fire, and taught his children to do the same.<sup>128</sup>

Cain, says Josephus, having wandered over the earth with his wife, settled in the land of Nod. But his punishment, so far from proving of advantage to him, proved only a stimulus to his violence and passion; and he increased his wealth by rapine, and he encouraged his children and friends to live by robbery and in luxury. He also corrupted the primitive simplicity in which men lived, by the introduction amongst them of weights and measures, by placing boundaries, and walling cities.<sup>129</sup>

John Malala says the same: “Cain was a tiller of the ground till he committed the crime of slaying his brother; after that, he lived by violence, his hand being against every man, and he invented and taught men the use of weights, measures, and boundaries.”<sup>130</sup>

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<sup>126</sup> Ibid., p. 455.

<sup>127</sup> Tract. Avoda Sara.

<sup>128</sup> Tabari, i. c. xix.

<sup>129</sup> Antiq. Judæ., lib. i. c. 2.

<sup>130</sup> Excerpta Chronologica, p. 2.

The passage in Genesis “*Whosoever slayeth Cain, vengeance shall be taken on him sevenfold,*”<sup>131</sup> has been variously interpreted. Cosmas Indopleustes renders it thus, “Whosoever slayeth Cain will discharge seven vengeance;” that is, he will deliver him from those calamities to which he is subject when living.<sup>132</sup>

But Malala renders it otherwise; he says it is to be thus understood: “Every murderer shall die for his sin, but thou who didst commit the first homicide, and art therefore the originator of this crime, shalt be punished sevenfold; that is, thou shalt undergo seven punishments.” For Cain had committed seven crimes. First, he was guilty of envy; then, of treachery; thirdly, of murder; fourthly, of killing his brother; fifthly, this was the first murder ever committed; sixthly, he grieved his parents; and seventhly, Cain lied to God. Thus the sin of Cain was sevenfold; therefore sevenfold was his punishment. First, the earth was accursed on his account; secondly, he was sentenced to labor; thirdly, the earth was forbidden from yielding to him her strength; fourthly, he was to become timid and conscience-stricken; fifthly, he was to be a vagabond on the earth; sixthly, he was to be cast out from God’s presence; seventhly, a mark was to be placed upon him.

The Mussulmans say that the penitence of Cain, whom they call Kabil, was not sincere. He was filled with remorse, but it was mingled with envy and hatred, because he was regarded with disfavor by the rest of the sons of Adam.

Near Damascus is shown a place at the foot of a mountain where Cain slew Abel.<sup>133</sup>

The legends of the death of Cain will be found under the title of Lamech.

“Half a mile from the gates of Hebron,” says the Capuchin Friar, Ignatius von Rheinfeldten, in his Pilgrimage to Jerusalem, “begins the valley of Mamre, in which Abraham saw the three angels; the *Campus Damascenus* lies toward the west; there, Adam was created; and the spot is pointed out where Cain killed his brother Abel. The earth there is red, and may be moulded like wax.”<sup>134</sup> Salmeron says the same, “Adam was made of the earth or dust of the *Campus Damascenus.*” And St. Jerome on Ezekiel, chap. xvii., says: “Damascus is the place where Abel was slain by his brother Cain; for which cause the spot is called Damascus, that is, Blood-drinking.” This Damascus near Hebron is not to be confused with the city Damascus.

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<sup>131</sup> Gen. iv. 15.

<sup>132</sup> Cosmas Indopleustes, *Cosmographia*, lib. v.

<sup>133</sup> D’Herbelot, *Bibliothèque Orientale*, *sub voce* Cabil, i. p. 438.

<sup>134</sup> *Neue Ierosolymitanische Pilgerfahrt*. Von P. F. Ignat. von Rheinfeldten. Würtzburg, 1667. P. ii. p. 8.

## VII THE DEATH OF ADAM

According to a Mussulman tradition, Adam was consoled for the loss of Abel by the discovery of how to make wheat-bread. The story is as follows: —

The angel Gabriel was sent out of Paradise to give him the rest of the wheat-grains Eve had plucked from the forbidden tree, together with two oxen, and various instruments of husbandry. Hitherto he had fed on roots and berries, and had known nothing of sowing grain; acting under Gabriel's directions, he ploughed the land, but the plough stuck, and Adam impatiently smote one of the oxen, and it spoke to him and said, "Wherefore hast thou smitten me?"

Adam replied, "Because thou dost not draw the plough."

"Adam!" said the ox, "when thou wast rebellious, did God smite thee thus?"

"O God!" cried Adam to the Almighty, "is every beast to reproach me, and recall to me my sin?"

Then God heard his cry, and withdrew from beasts the power of speech, lest they should cast their sin in the teeth of men.

But as the blow was still arrested, Adam dug into the soil, and found that the iron had been caught by the body of his son Abel.

When the wheat was sprung up, Gabriel gave Adam fire from hell, which however he had previously washed seventy times in the sea, or it would have consumed the earth and all things thereon. In the beginning, wheat-grains were the size of ostrich eggs, but under Edris (Enoch) they were no bigger than goose eggs; under Elias they were the size of hen's eggs; under Christ, when the Jews sought to slay him, they were no larger than grapes; it was in the time of Uzeir (Esdras) that they diminished to their present proportions.

After Adam and Eve had been instructed in all that appertained to agriculture, Gabriel brought them a lamb and showed Adam how to slay it in the name of God, how to shear off the wool, and skin the sheep. Eve was instructed in the art of spinning and weaving by the angel, and she made of the wool, first a veil for herself, and then a shirt for her husband.

The first pair brought up their grandsons and great grandsons, to the number of 40,000 according to some, and 70,000 according to others, and taught them all that they had learned of the angel.

After the death of Abel, and after Cain had been slain by the avenging angel, Eve bore a third son, named Seth, who became the father of the race of the prophets.

Finally, when Adam had reached his nine hundred and thirtieth year, the Angel of Death appeared under the form of a goat, and ran between his legs.

Adam recoiled with horror, and exclaimed, "God has given me one thousand years; wherefore comest thou now?"

"What!" exclaimed the Angel of Death, "hast thou not given seventy years of thy life to the prophet David?"

Adam stoutly denied that he had done so. Then the Angel of Death drew the document of transfer from out of his beard, and presented it to Adam, who could no longer refuse to go.

His son Seth washed and buried him, after that the angel Gabriel, or, according to some accounts, Allah himself, had blessed him: Eve died a year later.

Learned men are not agreed as to the place of their burial; some traditions name India, others the Mount Kubais, and others again, Jerusalem — God alone knows!<sup>135</sup>

Tabari says that Adam made Seth his testamentary executor.

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<sup>135</sup> Weil, pp. 40-3.

“When Adam was dead, Gabriel instructed Seth how to bury him, and brought him the winding sheet out of heaven. And Gabriel said to Seth, ‘Thou art sole executor of thy father, therefore it is thy office to perform the religious functions.’ Then Seth recited over Adam thirty *Tebírs*. Four of these *Tebírs* were the legal prayers, the others were supererogatory, and were designed to exalt the virtues of Adam. Some say that Adam was buried near Mecca, on Mount Abui-Kubais.”<sup>136</sup>

According to the apocryphal “Life of Adam and Eve,” Adam before his death called to his bedside all his sons and daughters, and they numbered fifteen thousand males, and females unnumbered. Adam is said to have been the author of several psalms; amongst others Psalm civ., *Benedic anima mea*, and Psalm cxxxix., *Domine probasti*; as may be gathered from the 14th, 15th, and 16th verses: “*My bones are not hid from thee: though I was made secretly, and fashioned beneath in the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book were all my members written; which day by day were fashioned, when as yet there was none of them.*”

The Arabs say that when Adam dictated his last will and testament, the angel Gabriel descended from heaven to receive it, accompanied by sixty-two millions of angels, each provided with clean white sheets of parchment and pens, and that the will was sealed by Gabriel.<sup>137</sup>

Tradition is not agreed as to the place of Adam’s burial. Khaithemah says that Adam was buried near Mecca on Mount Abu-Kubais. But the ancient Persians assert that he was buried in Ceylon, where his sepulchre was guarded by lions at the time of the war of the giants.<sup>138</sup>

But the most generally received tradition is this: —

The body of Adam was taken by Noah into the ark, and when the ark rested on Ararat, Noah and his sons removed the body from it, and they followed an angel who led them to the place where the first father was to lie. Shem or Melchizedek – for they are one, as we shall see presently – being consecrated by God to the priesthood, performed the religious rites; and buried Adam at the centre of the earth, which is Jerusalem; but, say some, he was buried by Shem along with Eve, in the cave of Machpelah, in Hebron. But others relate that Noah on leaving the ark distributed the bones of Adam among his sons, and that he gave the head to Shem, who buried it in Jerusalem. Some, taking this mystically, suppose that by this is meant the sin and punishment of Adam, which was transmitted to all the sons of Noah, but that to Shem was given the head, the Messiah who was to regenerate the world.<sup>139</sup> S. Basil of Seleucia says: “According to Jewish traditions, the skull of Adam was found there (*i. e.*, on Golgotha), and this, they say, Solomon knew by his great wisdom. And because it was the place of Adam’s skull, therefore the hill was called Golgotha, or Calvary.”<sup>140</sup>

With this a great concourse of Fathers agree; whose testimony has been laboriously collected by Gretser in his famous and curious book “*De Cruce*.” And this tradition has become a favorite subject for artists, who, in their paintings or sculptures, represent the skull of Adam at the foot of the Cross of Christ.

The apocryphal “Testament of Adam” still exists.

The tomb of Eve is shown at Jeddah. “On entering the great gate of the cemetery, one observes on the left a little wall three feet high, forming a square of ten to twelve feet. There lies the head of our first mother. In the middle of the cemetery is a sort of cupola, where reposes the navel of her body; and at the other extremity, near the door of egress, is another little wall also three feet high, forming a lozenge-shaped enclosure: there are her feet. In this place is a large piece of cloth, whereon the faithful deposit their offerings, which serve for the maintenance of a constant burning

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<sup>136</sup> Tabari, i. c., xxxiii.

<sup>137</sup> Colin de Plancy, p. 78.

<sup>138</sup> Herbelot, i. p. 95.

<sup>139</sup> Moses bar Cepha. Commentarius de Paradiso, P. i. c. 14. Fabricius, i. p. 75.

<sup>140</sup> S. Basil Seleuc. Orat. xxxviii.

of perfumes over the midst of her body. The distance between her head and feet is four hundred feet. How we have shrunk since the creation!”<sup>141</sup>

The bones of Adam and Eve, says Tabari, were taken by Noah into the ark with him, and were reburied by him.

This article may be fitly concluded with the epitaph of Adam, composed by Gabriel Alvarez, and published by him in his “*Historia Ecclesiae Antediluvianæ*,” Madrid, 1713.

“Here lies, reduced to a pinch of dust, he who, from a pinch of dust; was formed to govern the earth,  
Adam,  
The son of None, the father of All, the stepfather of All  
and of himself.  
Having never wailed as a child, he spent his life in weeping  
the result of penitence.  
Powerful, Wise, Immortal, Just,  
he sold for the price of disobedience, power, wisdom, justice,  
immortality.  
Having abused the privilege of Free-will, which weapon  
he had received for the preservation of Knowledge and Grace,  
by one stroke he struck with death himself and all the human race.  
The Omnipotent Judge  
who in His Justice took from him Righteousness, by His Mercy  
restored it to him whole again:  
by whose goodness it has fallen out, that we may  
call that crime happy, which obtained such and so great  
A Redeemer.  
Thenceforth Free-will, which he in happiness used to  
bring forth Misery, is used in Misery to bring forth  
Happiness.  
For if we, partakers of his pernicious inheritance, partake  
also of his penitential example, and lend our ears  
to salutary counsels,  
Then we (who by our Free-will could lose ourselves) can be saved  
by the grace of the Redeemer, and the co-operation of our  
Free-will.  
The First Adam Lived to Die;  
The Second Adam Died to Live.  
Go, and imitate the penitence of the First Adam;  
Go, and celebrate the Goodness of the Second Adam.”

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<sup>141</sup> Lettre de H. A. D., Consul de France en Abyssinie, 1841.

## VIII SETH

When Seth had ascended the throne of his father, says Tabari, he was the greatest of the sons of Adam. Every year he made the pilgrimage to the Kaaba, and he ruled the world with equity, and every thing flourished during his reign. At the age of fifty he had a son; he called his name Enoch, and named him his executor. He died at the age of nine hundred.<sup>142</sup>

Seth and the other sons of Adam waged perpetual war against the Dives, or giants, the sons of Kabil, or Cain.

Rocail was another son of Adam, born next after Seth.

He possessed, says the Tahmurath Nâneh, the most wonderful knowledge in all mysteries. He had a genius so quick and piercing, that he seemed to be rather an angel than a man.

Surkrag, a great giant, son of Cain, commanded in the mountains of Kaf, which encompass the centre of the earth. This giant asked Seth to send him Rocail, his brother, to assist him in governing his subjects. Seth consented, and Rocail became the vizier or prime minister of Surkrag, in the mountains of Kaf.

After having governed many centuries, and knowing, by divine revelation, that the time of his death drew nigh, he thus addressed Surkrag: "I am about to depart hence and enter on another existence, but before I leave, I wish to bequeath to you some famous work, which shall perpetuate my name into remote ages."

Thereupon Rocail erected an enormous sepulchre, adorned with statues of various metals, made by talismanic art, which moved, and spake, and acted like living men.<sup>143</sup>

According to the Rabbinic traditions, Seth was one of the thirteen who came circumcised into the world. The rest were Adam, Enoch, Noah, Shem, Terah, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah.<sup>144</sup> The book Schene Luchôth says that the soul of righteous Abel passed into the body of Seth, and afterwards this same soul passed into Moses; thus the law, which was known to Adam and in which Abel had been instructed, was not new to Moses.<sup>145</sup>

The Little Genesis says, that Seth was instructed by the angels in what was to take place in the world; how its iniquity was to grow, and a flood was to overwhelm it; and how the Messiah would come and restore all things. Seth was remarkable for the majesty and beauty of his appearance, as he had inherited much of the loveliness of unfallen man. He married his sister Azur, or, according to others, Noræa or Horæa.

Suidas under the heading 'Σήδ,' says: "Seth was the son of Adam: of this it is said, the sons of God went in unto the daughters of men; that is to say, the sons of Seth went in unto the daughters of Cain. For in that age Seth was called God, because he had discovered Hebrew letters, and the names of the stars; but especially on account of his great piety, so that he was the first to bear the name of God."

Theodoret thus refers to the verse, – "*And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord,*" or as our marginal reading is, "*then began men to call themselves by the name of the Lord:*" "Aquila interpreted it thus, 'then Seth began to be called by the name of the Lord.' These words intimate his piety, which deserved that he

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<sup>142</sup> Tabari, i. c. xxxiv.

<sup>143</sup> D'Herbelot, i. p. 125, s. v. Rocail.

<sup>144</sup> Midrash Tillim, fol. 10, col. 2.

<sup>145</sup> Eisenmenger, i. p. 645.

should receive the sacred name; and he was called God by his acquaintance, and his children were termed the sons of God, just as we are called Christians after Christ.”<sup>146</sup>

The origin of this tradition seems to be the fact that Seth was the name of an ancient Egyptian deity, at first regarded as the giver of light and civilization, but afterwards identified with Typhon by the Egyptians, who considered Seth to be the chief god of the Hyksos or shepherd kings; and in their hatred of these oppressors, the name of Seth was every where obliterated on their monuments, and he was regarded as one with the great adversary, Typhon; and was represented as an ass, or with an ass’s head.<sup>147</sup>

Abulfaraj, in his history, says that Seth discovered letters, and that, desirous to recover the Blessed Life, he and his sons went to Mount Hermon, where they served God in piety and continence, and associated not with the people of the land, nor took to themselves wives; wherefore they were called the sons of God.<sup>148</sup>

Flavius Josephus relates that after the things that were to take place had been revealed to Seth, – how the earth was to be destroyed, first with water and then with fire, – lest those things which he had discovered should perish from the memory of his posterity, he set up two pillars, one of brick, the other of stone, and he wrote thereon all the science he had acquired, hoping that, in the event of the brick pillar perishing by the rain, the stone would endure.<sup>149</sup>

Freculphus adds that Jubal assisted the sons of Seth in engraving on the columns all that was known of the conduct and order of the heavens, and all the arts then known.<sup>150</sup>

The stone pillar was to be seen, in the time of Josephus, in Syria.

Anastasius of Sinai says that, when God created Adam after His image and likeness, He breathed into him grace, and illumination, and a ray of the Holy Spirit. But when he sinned, this glory left him, and his face became clouded. Then he became the father of Cain and Abel. But afterwards it is said in Scripture, “*He begat a son in his own likeness, after his image; and called his name Seth;*” which is not said of Cain and Abel; and this means that Seth was begotten in the likeness of unfallen man and after the image of Adam in Paradise; and he called his name Seth, that is, by interpretation, Resurrection, because in him he saw the resurrection of his departed beauty, and wisdom and glory, and radiance of the Holy Spirit. And all those then living, when they saw how the face of Seth shone with divine light, and heard him speak with divine wisdom, said he is God; therefore his sons were commonly called the sons of God.<sup>151</sup>

As Seth was an ancient Egyptian Sun-god, the origin of the myth of his shining face can be ascertained without difficulty.

To Seth were attributed several apocryphal writings.

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<sup>146</sup> Theodoret, Quæst. in Gen. xlvii.

<sup>147</sup> Plutarch, Isis and Osiris, ed. Parthey; pp. 72, 88, and notes pp. 183, 238.

<sup>148</sup> Abulfaraj, Hist. Dynast., ed. Pocock, p. 5.

<sup>149</sup> Joseph. Antiq. Judaic., lib. i. c. 2.

<sup>150</sup> Freculphus, Chron. lib. i. c. 12.

<sup>151</sup> Anastasius Sinaita, Οδηγός. ed. Gretser, Ingolst. 1606, p. 269.

## IX CAINAN SON OF ENOS

*“And Seth lived an hundred and five years, and begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan.”*<sup>152</sup>

Alexander wrote many epistles to Aristotle, his preceptor, in which he narrated what had befallen him in India. Amongst other things he wrote: “After I had entered the Persian region, which is a province of India, I arrived at some islands of the sea, and there I found men, like women, who feed on raw fish, and spake a language very like Greek; they said to me that there was in the island the sepulchre of a most ancient king, who was called Cainan, son of Enos, and who ruled the whole world, and taught men all kinds of knowledge, and had demons and all kinds of evil spirits under his control. He, by his wisdom, understood that the ever-blessed God would bring in a flood in the times of Noah; wherefore he engraved all that was to take place on stone tables, which exist there to this day, and are written in Hebrew characters. He wrote therein that the ocean would, in that age, overflow a third part of the world, which took place in the lifetime of Enos, the son of Seth, who was the son of Adam, our first parent.

“In the same island, Cainan built a most extensive city, surrounded with walls; and a great marble citadel, in which he treasured jewels and pearls, and gold and silver in great abundance.

“Moreover, he erected a tower, very lofty, over a sepulchre for himself, to serve as his monument. This tower can be approached by no man; for it was built by astronomical art under the seven planets, and with magical skill, so that every one who draws near the wall is struck down with sudden death.”<sup>153</sup>

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<sup>152</sup> Gen. v. 6-9.

<sup>153</sup> Pseudo Josephus Gorionides; ed. Clariss. Breithauptius, lib. ii. c. 18, p. 131.

## X ENOCH

### 1. THE TRANSLATION OF ENOCH

Enoch, or Edris,<sup>154</sup> as he is called by the Arabs, was born in Hindostan, but he lived in Yemen. He was a prophet. In his days men worshipped fire, being deceived by Eblis. When God sent Enoch to his brethren to turn them from their false worship, they would not believe him.

Idolatry began in the times of Jared, son of Mahalaleel, and it spread to such an extent that, when Noah was born, there were not eighty persons who worshipped the true, and living, and only God. Jared fought Satan, the prince of demons, and captured him, and led him about in chains wherever he went.

Enoch knew how to sew, and was an accomplished tailor. He was the first to put pen to paper; he wrote many books. He had in his possession the books of Adam, and for ten years, instead of sleeping, he spent the night in reading them.

He instructed men in the art of making garments; Enoch showed them how to cut out the skins to the proper shape, and to sew them together; and how to make shoes to protect their feet.

And then, when the people had derived this great blessing from him, they were ready to listen to his books; and he read to them the books of Adam, and endeavored thereby to bring them back to the knowledge of the true God.

When he had spent many years in prayer, the Angel of Death desired to make a compact of friendship with him. He took on him a human form and approached him, saying, "I am the Angel of Death, and I desire thy friendship. On account of thy great piety, thou mayest make me a request which I shall accomplish."

Enoch answered, "I desire that thou shouldst take my soul."

The angel replied, "I have not come to thee for this purpose; thy time is not yet arrived at its appointed close."

Then Enoch said, "It is well; but take my soul away for a little space, and then return it to my body, if God so wills."

The angel said, "I cannot do this without God's consent." But he presented the supplication of Enoch before Allah, and God, knowing what was the design of Enoch, granted the prayer.

Then Azrael bore away the soul of Enoch, and at the same instant the Eternal One restored it to him. After this, Enoch continued to praise and pray to God; and the Angel of Death became his friend, and often came to visit him.

Years passed, and Enoch said one day to the angel, "Oh, my friend! I have yet a request to make."

Azrael answered, "If I can grant it, I will do so readily."

Enoch said, "I would see Hell, for I have undergone death, and I know its sensations. I would know now the torments of the lost."

But the angel answered, "This I cannot grant without permission from the Almighty."

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<sup>154</sup> I give the Arabic legend. The account in Jasher is different. Enoch retired from the world, and showed himself only at rare intervals, when he gave advice to all who came to hear his wisdom. He was taken up to heaven in a whirlwind, in a chariot with horses of fire. (Yaschar, pp. 1094-1096.)

God heard the prayer of Enoch, and He suffered Azrael to accomplish what the prophet had desired. Then the Angel of Death bore away Enoch, and showed him the seven stages of Hell, and all the torments inflicted there on sinners: after that he replaced him where he was before.

After some while had elapsed, Enoch again addressed Azrael, and said, "I have another request to make."

The angel answered, "Say on."

Then said Enoch, "I desire to see the Paradise of God, as I have seen Hell."

Azrael replied, "I cannot grant thy petition without the consent of God."

But the All-Merciful, when he heard the request of his servant consented that it should be even as he desired. So the angel bore Enoch into Paradise. And when they had reached the gates, the keeper, Ridhwan, refused to open, saying to Enoch, "Thou art a man, and no man can enter Paradise who has not tasted death."

Then Enoch replied, "I also have tasted death; the soul that I have will dwell eternally with me; God has resuscitated me from death."

Ridhwan, however, said, "I cannot do this thing and admit thee without the order of God."

Then the order arrived from Allah, and the angel of the gate refused no more; so Enoch entered; but before Enoch and Azrael passed the gates, Ridhwan said to the prophet, "Go in, and behold Paradise, but be speedy and leave it again, for thou mayest not dwell there till after the Resurrection."

Enoch replied, "Be it so;" and he went in and viewed Paradise, and came out, as he had promised; and as he passed the threshold of the door he turned and said to the angel, "Oh, Ridhwan! I have left something in there; suffer me to run and fetch it."

But Ridhwan refused; and a dispute arose between them.

Enoch said, "I am a prophet; and God has sent me thirty books, and I have written them all, and I have never revolted against God. In those books that God sent me, I was promised Paradise. If it be necessary that I should have undergone death I have undergone it. If it be necessary that I should have seen Hell, I have seen it. Now I am come to Paradise, and that is my home; God has promised it to me, and now that I have entered I will leave it no more."

The dispute waxed hot, but it was terminated by the order of God, who bade Ridhwan open the gate and re-admit Enoch into Paradise, where he still dwells.<sup>155</sup>

## 2. THE BOOK OF ENOCH

The Book of Enoch, quoted by S. Jude in his Epistle, and alluded to by Origen, S. Augustine, S. Clement of Alexandria, and others of the Fathers, must not be passed over.

The original book appears from internal evidence to have been written about the year 110 B. C.<sup>156</sup> But we have not the work as then written; it has suffered from numerous interpolations, and it is difficult always to distinguish the original text from the additions.

The book is frequently quoted in the apocryphal "Testament of the Twelve Patriarchs," which is regarded as canonical by the Armenian Church, but the references are for the most part not to be found in the text. It was largely used by some of the early Christian writers, either with acknowledgment or without. The monk George Syncellus, in the eighth century, extracted portions to compose his Chronography. This fragment in Syncellus was all that was known of the book in the West till the last century. The Jews, though remembering the work, had lost it in Hebrew; but it was alluded to by the Rabbis down to the thirteenth century, and it is referred to in the Book Sohar, though the writer may not have read the book of Enoch. Bruce, the African traveller, was the first to bring it to Europe

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<sup>155</sup> Tabari, i. c. xxxv.

<sup>156</sup> Dillman, *Das Buch Enoch*; Leipzig, 1853. Ewald, in his "Geschichte der Volks Israel" (iii. 2, pp. 397-401), attributes it to the year 130. B. C.

from Abyssinia in two MSS., in the year 1773. Much attention was not, however, paid to it till 1800, when De Sacy in his “Magasin Encyclopédique,” under the title “Notice sur le Livre d’Enoch,” gave some account of the work. In 1801, Professor Laurence gave to the public an English translation, accompanied by some critical remarks. Since then, the book has been carefully and exegetically examined. The version we now have is Ethiopic.

The Book of Enoch consists of five divisions, or books, together with a Prolegomena and an Epilegomena.

After the introduction (caps. 1-5), which describes the work as the revelation of the seer Enoch concerning the future judgment and its consequences, with warnings to the elect as to the signs; the *First* part (caps. 6-16) opens with an account of the fall of the Angels, their union with the daughters of men, and the generation of the giants. Connected with this, and divided from it by no superscription or sign of change of subject, is an account of a journey made by Enoch, in the company of the angels, over the earth and through the lower circles of heaven, during which he is instructed in various mysteries hidden from the knowledge of men, and a great deal of this wondrous information is communicated to the reader.

This description of a journey, which is itself divided into two parts, unquestionably belongs to the original book, and the historical portion, narrating the procreation of the Giants, is an interpolation.

The *Second* portion of the book (caps. 37-71), with its own special superscription and introduction, is called “The Second History of Wisdom.” It continues the history of the voyage. The first portion contained the description of the mysterious places and things in the earth and in the lower heaven; the second portion contains an account of the mysteries of the highest heaven, the angel-world, the founding of the kingdom of the Messias, and the signs of His coming.

The close of this portion contains prophecies of Noah’s Flood, and accounts of the fall of the Angels, their evil life and their punishment. The whole account of the Flood, which comes in without rhyme or reason, is also a manifest interpolation.

The *Third* portion (caps. 72-82) also under its own heading, is on “The Revolution of the Lights of Heaven,” and describes the motions of the planets, the duration of the seasons, and the number of the days of the months, and the great winds of heaven. With this part the voyage of Enoch closes.

The *Fourth* part (caps. 83-91), which has no superscription, but which is generally designated as “The Book of the Dream History,” contains the visions shown Enoch in his youth, which, in a series of pictures, gives the history of the world till the end of time. This part closes with some words of advice from Enoch to his sons.

The *Fifth* and last part (caps. 92-105) is “The Book of Exhortation,” addressed by Enoch to his family against sin in all its forms, under all its disguises, and concludes with an account of certain presages which should announce the birth of Noah.

The Talmudic writers taught that Enoch at his translation became a chief angel, and that his name became Metatron. In the Chaldee version of Jonathan on the words of Genesis v. 24, it is said, “And Enoch served before the Lord in truth, and was not among the inhabitants of the earth, for he was translated above into the firmament, through the word of the Lord; and He called him by the name of Metatron (the great writer).” And in Rabbi Menachem’s Commentary on the Five Books of Moses, it is written, “The Rabbi Ishmael relates that he spoke to the Metatron, and he asked him why he was named with the name of his Creator and with seventy names, and why he was greater than any prince, and higher than any angel, and dearer than any servant, and more honored than all the host and more excellent in greatness, in power, and dominion than all the mighty ones. Then he answered and said, ‘Because I was Enoch, son of Jared. This is what the holy, ever-blessed God wrought, – when the races of the Flood (*i. e.*, the sinners who lived at the time when the Flood came) sinned, and did unrighteously in their works, and had said to God, “Depart from us,” – He took me from that untoward generation into the highest heaven, that I might be a witness against that generation. And

after the ever-blessed God had removed me that I should stand before the throne of his Majesty, and before the wheels of His chariot, and accomplish the requirements of the Most High, then my flesh became flame, and my arteries fire, and my bones juniper ashes, and the light of my eyelids became the flashing of lightning, and my eyeballs torches of fire, and the hair of my head was a flame, and all my limbs were fiery, burning wings, and my body became burning fire; and by my right hand flames were cleft asunder; and from my left hand burnt fiery torches; but around me blew a wind, and storm, and tempest; and before and behind me was the voice of a mighty earthquake.”

The Rabbi Ishmael gives further particulars which are enshrined in the great *Jalkut Rubeni*.<sup>157</sup>

The Rabbi Ishmael, according to this book, received in addition these particulars from the lips of Enoch. He was carried to heaven in a chariot of fire by horses of fire; and when he entered into the presence of God, the Sacred Beasts, the Seraphim, the Osannim, the Cherubim, the wheels of the chariot, and all the fiery ministers recoiled five thousand three hundred and eighty miles at the smell of him, and cried aloud, “What a stink is come among us from one born of a woman! Why is one who has eaten of white wheat admitted into heaven?”

Then the Almighty answered and said, “My servants, Cherubim and Seraphim, do not be grieved, for all my sons have rejected my sovereignty and adore idols, this man alone excepted; and in reward I exalt him to principality over the angels in heaven.” When Enoch heard this he was glad, for he had been a simple shoemaker on earth; but this had he done, at every stitch he had said, “The name of God and His Majesty be praised.”

The height of Enoch when a chief angel was very great. It would take a man five hundred years to walk from his heel to the crown of his head. And the ladder which Jacob saw in vision was the ladder of Metatron.<sup>158</sup> The same authority, above quoted, the Rabbi Ishmael, is reported to have had the exact measure of Enoch from his own lips; it was seven hundred thousand times thousand miles in length and in breadth.<sup>159</sup>

The account in the Targum of Palestine is simply this. “Enoch served in the truth before the Lord; and behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the Lord, and his name was called Metatron, the Great Saphra.”<sup>160</sup>

Whether the Annakos, or Nannakos of whom Suidas wrote, is to be identified with Enoch, I do not venture to decide. Suidas says that Nannak was an aged king before Deucalion (Noah), and that, foreseeing the Deluge, he called all his subjects together into the temple to pray the gods with many tears to remit the evil.<sup>161</sup> And Stephanos, the Byzantine lexicographer, says that Annakos lived at Iconium in Phrygia, and that to weep for Annak, became a proverb.

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<sup>157</sup> Fol. 26, col. 2.

<sup>158</sup> *Jalkut Rubeni*, fol. 27, col. 4.

<sup>159</sup> *Ibid.*, fol. 107, col. i.

<sup>160</sup> Targums, ed. Etheridge, i. p. 175.

<sup>161</sup> Suidas, *Lexic.* s. v. Nannacos.

## XI THE GIANTS

The Giants, say the Cabbalists, arose thus.

Aza and Azael, two angels of God, complained to the Most High at the creation of man, and said, "Why hast Thou made man who will anger Thee?"

But God answered, "And you, O angels, if you were in the lower world, you too, would sin." And He sent them on earth, and then they fell, as says the Book of Genesis, "*And it came to pass that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.*" After they had sinned, they were given bodies of flesh; for an angel who spends seven days on earth becomes opaque and substantial. And when they had been clothed with flesh and with a corrupt nature, then they spake the word "Shem hamphorasch," and sought to regain their former place, but could not; and were cast out into mountains, there to dwell. From these angels descend the sons of the giants and the Anakim, and from their seed also spring the devils.<sup>162</sup> The Rabbi Eliezer says that the giants sprang from the union of the angels with the daughters of Cain, who walked about in immodest clothing and cast their eyes around with bold glances. And the book Zeenaureena, in the Parascha Chykkath, says that Og sprang from this connection, and that Sammael, the angel, was the parent of Og, but that Sihon was the son of the same angel who deceived the wife of Ham when she was about to enter the ark.<sup>163</sup>

The account in the Book of Enoch is as follows: —

"Hear and fear not, Enoch, thou righteous man, and writer of righteousness, come hither and hear my words: Go speak unto the Watchers of Heaven, and say unto them, Ye shall pray for men and not men for you. Why have ye forsaken the high and holy and eternal heaven, and have joined yourselves to women, and polluted yourselves with the daughters of men, and have taken to you wives, and have become the fathers of a giant race? Ye who were spiritual, holy, and enjoying eternal life, have corrupted yourselves with women, and have become parents of children with flesh and blood; lusting after the blood of men, ye have brought forth flesh and blood, like those who are mortal and perishable. Because men die, therefore did I give unto them wives, that they might have sons, and perpetuate their generation. But ye are spiritual and in the enjoyment of eternal life. Therefore give I not to you wives, for heaven is the abode of the spirits. And now the giants, who are born of flesh and blood, shall become evil spirits, and their dwelling shall be on the earth. Bad beings shall proceed from them. Because they have been generated from above, from the holy Watchers have they received their origin, therefore shall they be evil spirits on the earth, and evil spirits shall they be called. And the spirits of the giants, which mount upon the clouds, will fall and be cast down, and do violence, and cause ruin on the earth and injury; they shall not eat, they shall not thirst, and they shall be invisible."<sup>164</sup>

Among the Oriental Christians it is said, that Adam having related to the children of Seth the delights of Paradise, several of them desired to recover the lost possession. They retired to Mount Hermon and dwelt there in the fear of the Lord; living in great austerity, in hope that their penitence would recover Eden. But the Canaanites dwelt round them on all sides, and the sons of Seth becoming tired of celibacy, took the daughters of the Canaanites to wife, and to them were born the giants.<sup>165</sup>

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<sup>162</sup> Nischmath Chajim, fol. 116, col. i.

<sup>163</sup> Eisenmenger, i. p. 380.

<sup>164</sup> Das Buch Henoch, von Dillmann, Leipz. 1853, c. xv. p. 9.

<sup>165</sup> Abulfaraj, p. 6.

Others say that the posterity of the patriarch Seth were those called the “Sons of God,” because they lived on Mount Hermon in familiar discourse with the angels. On this mountain they fed only on the fruit of the earth, and their sole oath was “By the blood of Abel.”<sup>166</sup>

Among the giants was Surkrage, of whom we have already related a few particulars. He was not of the race of men, nor of the posterity of Adam. According to the Mussulman account he was commander of the armies of Soliman Tchaghi, who reigned over the earth before the time of Gian ben Gian, who succeeded him and reigned seven thousand years. The whole earth was then in the power of the Jins. Gian ben Gian erected the pyramids of Egypt.

Surkrage obeyed God, and followed the true religion, and would not suffer his subject Jins to insult or maltreat the descendants of Adam. He reigned on Mount Kaf, and allied himself, according to Persian authorities, with Kaïumarth, the first king of the world, whom some Persian writers identify with Adam, but others suppose to be the son of Mahalaleel, and cotemporary with Enoch. Ferdusi, the author of the *Schah-Nâmeh*, speaks of him as the first who wore a crown and sat on a throne, and imposed a tribute on his subjects. He says that this monarch lived a thousand years, and reigned five hundred and fifty years. He was the first to teach men to build houses.

But if Kaïumarth was the first man to reign, he was the first also to weary of it; for he abdicated his sovereignty and retired into his former abode, a cave, after having surrendered his authority to his son Siamek. Siamek having been killed, Kaïumarth re-ascended his throne to revenge his death. After having recovered the body of his son, he buried him with great honors, and kindled over his grave a great fire, which was kept perpetually burning, and this originated the worship of fire among the people of Iran.

Kaïumarth overcame the giant Semendoun, who had a hundred arms; his son, Huschenk, also overcame a giant who had three heads, mounted on an animal with twelve legs. This animal, named Rakhsche, was found by him in the Dog Isle, or the New Continent, and was born of the union of a crocodile and an hippopotamus, and it fed on the flesh of serpents. Having mastered this beast, Huschenk overcame the Mahisers, which have heads of fish and are of great ferocity. After having extended his conquests to the extremities of the earth, Huschenk was crushed to death by a mass of rock which the giants, his mortal enemies, hurled against him.<sup>167</sup>

According to Tabari, Huschenk was the son of Kaïumarth, who was the son of Mahalaleel. He was the first man to cut down trees and to make boards, and fashion them into doors to close the entrance to houses. He also discovered many precious stones, such as the topaz and jacinth. He reigned four hundred years.<sup>168</sup>

He was succeeded by Tahmourath, who taught men to saddle and bridle horses; he was also the first man to write in Persian characters; he figures as a great hero in Iranian fable. According to the story in Persia, he was carried by the Simorg to the mountain of Kaf. Now the Simorg is a wondrous bird, speaking all languages, and eminently religious.

According to the *Kaherman Nâmeh*, the bird Simorg, being asked its age, replied, “This world has been seven times peopled, and seven times made void of living beings. The generation of Adam, in which we now are, will last seven thousand years, which form a cycle, and I have seen twelve of these revolutions. How many more I shall see is unknown to me.”

The same book informs us that the Simorg was a great friend of the race of Adam, and a great enemy to the demons and Jins. He knew Adam personally, and had done obeisance to him, and enjoyed the same religion as our first fathers. He foretold to Tahmourath all that was to take place in the world, and plucking from his bosom some feathers, he presented them to him, and from that time all great captains and men of war wear feather crests.

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<sup>166</sup> Eutyche. *Patriarcha Alex.*, *Annales ab Orbe Conditio, Arabice et Lat.*, ed. Selden; London, 1642, i. p. 19.

<sup>167</sup> D'Herbelot, s. v. Surkrage and Kaïumarth.

<sup>168</sup> Tabari, c. xxxvii.

Tahmourath having been transported by the bird to the mountains of Kaf, he assisted the Peris, who were at war with the Jins. Argenk, the giant, finding that the Peris were gaining the mastery, with the assistance of Tahmourath, sent an embassy desiring peace; but the ambassador, Imlain, abandoned the party of the Jins and assisted Tahmourath to obtain complete mastery in the mountains of Kaf, and to overcome not only the giant Argenk, but also Demrusch, a far more terrible monster. Demrusch lived in a cavern guarding a vast treasure, which he had amassed in Persia and India. He had also carried off the Peri Mergian. Tahmourath slew Demrusch and released Mergian.

According to the Persian story, Tahmourath was the first to cultivate rice, and to nourish silk-worms in the province of Tabristan.<sup>169</sup>

To return to Tabari.

Djemschid was the brother of Tahmourath; he was the first man to forge arms, and he is probably to be identified with Tubal-cain. He introduced also the use of pigments, and he discovered pearls, and also to dig for lime, vermilion, and quicksilver; he likewise compounded scents, and cultivated flowers. He divided all men into four classes, – soldiers, scribes, agriculturists, and artisans. At the head of all he placed the learned, that they might guide the affairs of men, and set them their tasks and instruct them in what they were to do.

Then Djemschid asked the wise men, “What must a king do to secure his throne?”

They answered, “He must reign in equity.”

Consequently, Djemschid instituted justice; and he sat the first day of every month with his wise men, and ministered righteous judgments. For seven hundred years he continued this practice; and in all that time no rebellion broke out, no afflictions troubled him, nor was his reign in any way menaced.

One day, whilst Djemschid was taking his siesta alone in his chamber, Eblis entered by the window, and Djemschid asked, “Who art thou?” Now he thought he was one of those who waited without till he should come forth to administer justice. Eblis entered into conversation with Djemschid, and said, “I am an angel, and I have descended from heaven to give thee counsel.”

“What counsel dost thou offer?” asked the king.

Eblis replied, “Tell me, who thou art?”

He answered, “I am one of the sons of Adam.”

“Thou mistakest,” said the Evil One: “thou art not a man. Consider, since thou hast reigned, has any thing failed thee? Hast thou suffered any affliction, any loss, any revolt? If thou wert a son of Adam, sorrow would be thy lot. Nay, verily, thou art a god!”

“And what sign canst thou show me of my divinity?”

“I am an angel. Mortal man cannot behold an angel, and live.”

Then he vanished. Djemschid fell into the snare of pride.

Next day he caused a great fire to be lighted, and he called together all men and said to them, “I am a god, worship me; I created heaven above and earth beneath; and those that refuse to adore me shall be consumed in the fire.”

Then from fear of him many obeyed; and the same hour revolt broke out.

There was a man named Beyourasp who stirred up the people, and led a great army against Djemschid, and overcame him, and took from him his kingdom, and sawed the king asunder from the head to the feet.<sup>170</sup>

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<sup>169</sup> D'Herbelot, s. v. Tahmourath.

<sup>170</sup> Tabari, caps. xxxix. xl.

## XII LAMECH

*“Methusael begat Lamech. And Lamech took unto him two wives: the name of one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother’s name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy-fold.”<sup>171</sup>*

The speech of Lamech points to a tradition unrecorded in the Sacred Text, with which the Israelites were probably well acquainted, and which therefore did not need repetition; or else, there has been a paragraph dropped out of the original text. The speech is sufficiently mysterious to raise our curiosity. Whom had Lamech slain? and why should Lamech be avenged?

The Targums throw no light on the passage, merely paraphrasing it, without supplying the key to the speech of Lamech.<sup>172</sup> But Rabbinic tradition is unanimous on its signification. The book Jasher says that in those days men did not love to have children, therefore they gave their wives drink to make them sterile. Zillah had taken this drink, and she was barren till in her old age she bare Tubal-cain and Naamah. Now Lamech became blind in his old age, and he was led about by the boy Tubal-cain. Tubal-cain saw Cain in the distance, and supposing from the horn on his forehead that he was a beast, he said to his father, “Span thy brow and shoot!” Then the old man discharged his arrow, and Cain fell dead.

But when he ascertained that he had slain his great ancestor, he smote his hands together, and in so doing, by accident struck his son and killed him. Therefore his wives were wroth and would have no communication with him. But he appeased them with the words recorded in Genesis.<sup>173</sup> The same story is told in the book of the “Combat with Adam.”

Some Jewish writers adopt a tradition that Tubal-cain was not slain, but was severely injured by his father; according to some, he was lamed. Connecting this tradition with his name, a striking analogy springs up between him and the Vulcan of classic antiquity, and the Völundr of Norse mythology. Both were lame, both were forgers of iron, and the names Vulcan and Völundr bear some affinity to Tubal-cain; for cutting off Tu, we have Balcain or Vulcan. A very learned and exhaustive monograph on Völundr has been written by MM. Depping and Michel.<sup>174</sup>

Tubal is said by Tabari to have discovered the art of fermenting the juice of the grape, as well as that of music. Eblis deceived the young man, who was full of gayety, and taught him many things, amongst others how to make wine. Tubal took grapes and crushed them, and made must, and let it grow bitter. Then he took it and put it in a glass jug. He made flutes, lutes, cymbals, and drums. When he began to drink the wine he had made, he jumped and danced. All the sons of Cain looked on, and, pleased with his merriment, they also drank and played on the instruments Tubal had made.<sup>175</sup>

Naamah, the sister of Tubal-cain, became the wife of the devil Schomron, by whom she became the mother of Asmodeus.<sup>176</sup>

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<sup>171</sup> Gen. iv. 18-24.

<sup>172</sup> Targums, ed. Etheridge, i. p. 173.

<sup>173</sup> Yaschar, tr. Drach, p. 1092; the same in Midrash Jalkut, c. 38; Midrash, Par. Bereschith, fol. 2; Rabbi Raschi on Genesis; etc., etc.

<sup>174</sup> Vélund le Forgeron; Paris, 1833. There is an English translation by Wright.

<sup>175</sup> Tabari, i. c. xxi.

<sup>176</sup> Eisenmenger, ii. p. 416.

### XIII

## METHUSELAH

It is related that an angel appeared to Methuselah, who was then aged five hundred years, and lived in the open air, and advised him to build a house. The Patriarch asked how long he had to live. "About five hundred years more," answered the angel. "Then," said Methuselah, "it is not worth taking the trouble for so short a time."<sup>177</sup>

"Methuselah," says the Midrash, "was a thoroughly righteous man. Every word that fell from his lips was superlatively perfect, exhausting the praises of the Lord. He had learnt nine hundred chapters of the Mischna. At his death a frightful thunder was heard, and all beasts burst into tears. He was mourned seven days by men, and therefore the outbreak of the Flood was postponed till the morning was over."<sup>178</sup>

Eusebius says, "He lived longer than all who had preceded him. He, according to all editions (of the LXX.), lived fifteen years after the Deluge, but where he was preserved through it is uncertain."<sup>179</sup>

But the general opinion of the Jews follows the Midrash. The Rabbi Solomon says, he died seven days before the Flood; and the Pirke of Rabbi Eliezer and the Jalkut confirm this opinion. He is said to have pronounced three hundred and thirty parables to the honor of the Most High. But the origin of this is to be traced to the Cabbalists, who say that, by transposition of the letters of his name, the anagram "He who prophesied in parables" can be read.<sup>180</sup>

He had a sword inscribed with the Schem hammphorasch (the Incommunicable Name), and with it he succeeded in slaying a thousand devils.<sup>181</sup>

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<sup>177</sup> Colin de Plancy, p. 102.

<sup>178</sup> Midrash, fol. 12; so also Targum of Palestine, Etheridge, i. p. 179.

<sup>179</sup> Chron. Græc., ed. Scaliger, Lugd. Batav. 1606, p. 4.

<sup>180</sup> Fabricius, i. p. 225.

<sup>181</sup> Eisenmenger, i. p. 651.

## XIV NOAH

The earth being filled with violence, God resolved on its destruction, but Noah, the just, He purposed to save alive.

On the words of Genesis, "*All flesh had corrupted his way upon the earth,*" the Rabbi Johanan taught that not only was the race of men utterly demoralized, but also all the races of animals.<sup>182</sup>

Noah and his family, and one pair of all the beasts of earth, were to be saved in the ark, but of every clean beast seven were to enter in. Falsehood hastened to the ark and asked to be admitted; Noah refused. "I admit the animals only in pairs," said he.

Then Falsehood went away in wrath, and met Injustice, who said —

"Why art thou so sad?"

"I have been refused admittance into the ark, for I am single," said Falsehood; "be thou my companion."

"See, now," answered Injustice, "I take no companionship without prospect of gain."

"Fear not," said Falsehood, "I will spread the toils and thou shalt have the booty."

So they went together to the ark, and Noah was unable to refuse them admission. And when the Flood was passed and the beasts went forth out of the ark, Falsehood said angrily, "I have done my work and have caused evil, but thou hast all the plunder; share with me."

"Thou fool!" answered Injustice, "dost thou forget the agreement? Thine it is to spread the net, mine alone to take the spoil."<sup>183</sup>

At the time of the Deluge the giants were not all drowned, for Og planted his foot upon the fountains of the great deep, and with his hands stopped the windows of heaven, or the water would have risen over his head. The Rabbi Eliezer<sup>184</sup> said that the giants exclaimed, when the Flood broke out, "If all the waters of the earth be gathered together, they will only reach our waists; but if the fountains of the great deep be broken up, we must stamp them down again." And this they did, but God made the waters boiling hot, and it scalded them so that their flesh was boiled and fell off their bones.<sup>185</sup> But what became of Og in the Deluge we learn from the Talmud.<sup>186</sup> He went into the water along with a rhinoceros<sup>187</sup> beside the ark, and clung to it; now the water round the ark was cold, but all the rest was boiling hot. Thus he was saved alive, whereas the other giants perished.

According to another authority, Og climbed on the roof of the ark; and on Noah attempting to dislodge him, he swore that, if allowed to remain there, he and his posterity would be the slaves of the sons of Noah. Thereupon the patriarch yielded. He bored a hole in the side of the vessel, and passed through it every day the food necessary for the giant's consumption.<sup>188</sup>

It is asserted by some Rabbinic writers that the Deluge did not overflow the land of Israel, but was partial; some say the Holy Land was alone left dry, and a rhinoceros had taken refuge on it and so escaped being drowned. But others say that the land of Israel was submerged, though all agree that the rhinoceros survived without having entered the ark. And they explain the escape of the rhinoceros in this manner. Its head was taken into the ark, and it swam behind the vessel. Now the rhinoceros is a very large animal, and could not be admitted into the ark lest it should swamp it. The

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<sup>182</sup> Talmud, Tractat. Sanhedrin, fol. 108, col. 1. So also the Book Yaschar, p. 1097.

<sup>183</sup> Jalkut, Genesis, fol. 14a.

<sup>184</sup> Jalkut Shimoni, Job. fol. 121, col. 2.

<sup>185</sup> Eisenmenger, i. p. 385. The Targum of Palestine says the water was hot (i. p. 179).

<sup>186</sup> Tractat. Sevachim, fol. 113, col. 2.

<sup>187</sup> Or, a unicorn; the Hebrew word is Reém.

<sup>188</sup> Midrash, fol. 14.

Rabbi Jannai says, he saw a young rhinoceros of a day old, and it was as big as Mount Tabor; and Tabor's dimensions are forty miles. Its neck was three miles long, and its head half a mile. It dropped dung, and the dung choked up Jordan. Other commentators object that the head was too large to be admitted into the ark, and suppose that only the tip of its nose was received. But as the ark swayed on the waters, Noah tied the horn of the rhinoceros to the side of the vessel, lest the beast's nose should slip off in a lurch of the ark, and so the creature perish.

All this is from the Talmud.

Let us now turn to some of the Mussulman legends of Noah. His history is briefly related in the Koran, in the chapter entitled "Hud."

"Noah built the ark with our assistance and that of the angels, following the knowledge we revealed to him, and we said to him: Speak no more in behalf of the sinners; they shall all be drowned.

"Whilst Noah was building his ark, all those who passed by mocked him; but he said to them: Though you rail at me now, the time will come when I shall rail at you; for you will learn to your cost, Who it is that punishes the wicked in this world, and reserves for them a further punishment in the world to come."

In the annals of Eutychius of Alexandria, who wrote in Egypt in the tenth century, and who probably quoted from apocryphal documents now perished, we read that, before the Flood broke out, Noah made a bell of plane wood, about five feet high, which he sounded every day, morning, noon, and evening. When any one asked him why he did so, he replied, "To warn you that God will send a deluge to destroy you all."

Eutychius adds some further particulars.

"Before they entered the ark," says he, "Noah and his sons went to the cave of Elcanuz, where lay the bodies of Adam, Seth, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. He kissed his dead ancestors, and bore off the body of Adam together with precious oblations. Shem bore gold; Ham took myrrh; and Japheth incense. Having gone forth, as they descended the Holy Mount they lifted their eyes to Paradise, which crowned it, and said, with tears, 'Farewell! Holy Paradise, farewell!' and they kissed the stones and embraced the trees of the Holy Mount."<sup>189</sup>

Ibn Abbas, one of the commentators on the Koran, adds, that Noah being in doubt as to the shape he was to give to the ark, God revealed to him that it was to be modelled on the plan of a bird's belly, and that it was to be constructed of teak wood. Noah planted the tree, and in twenty years it grew to such a size that out of it he was able to build the entire ark.<sup>190</sup>

To return to the Koran.

"When the time prescribed for the punishment of men was arrived, and the oven began to boil and vomit, we said to Noah: Take and bring into the ark two couples of every kind of animal, male and female, with all your family, except him who has been condemned by your mouth, and receive the faithful, and even the unbelievers; but few only will enter."

The interpreters of the Koran say that the ark was built in two years. They give it the dimensions mentioned in Genesis: – three stages, that on the top for the birds, the middle one for the men and the provisions, whilst the beasts occupied the hold. The sign of the outburst of the Flood was that water flowed out of the burning oven of Noah's wife. Then all the veins and arteries of the earth broke and spirted out water. He who was excluded was Canaan, the son of Ham, whom he had cursed. But Abulfeda says that it was Jam, a fourth son of Noah, who was excluded from the ark.<sup>191</sup> The Persians say that Ham incurred his father's malediction as well, and, for that, he and his posterity became black and were enslaved; but that Noah, grieved for his son's progeny, prayed God to have mercy on them, and God made the slave to be loved and cherished by his master.

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<sup>189</sup> Eutych, Patriarcha Alex., ed. Selden, i. p. 36.

<sup>190</sup> Tabari, p. 108.

<sup>191</sup> Abulfeda, p. 17.

The Koran says, “Noah having entered the ark with his wife (Noema, daughter of Enoch, according to the Yaschar, Noria, according to the Gnostics; Vesta, according to the Cabbalists), and his three sons, Shem, Ham, and Japheth, and their wives, the three daughters of Eliakim, son of Methuselah, he said to those who dwell on the earth, ‘Embark in the name of the Lord.’

“And whilst he thus spake, the ark advanced or halted, according to his order, in the name of God.”

But the Yaschar says that the ungodly dwellers on the earth, finding the Flood rising, hastened in such crowds to the ark, that they would have overfilled it, had not the lions and other animals within defended the entrance and repulsed them.<sup>192</sup>

According to some Oriental traditions, Noah embarked at Koufah; according to others, near where Babylon was afterwards erected; but some say in India; and some affirm that in the six months during which the Deluge lasted, the ark made the circuit of the world.<sup>193</sup>

Noah, seeing that his grandson Canaan was not on board, called to him, and said, “Embark, my child, and do not remain among the ungodly.”

But Canaan replied, “I will ascend the mountains, and shall be safe there.”

“Nothing can save thee to-day but the mercy of God,” said Noah.

Whilst thus speaking, a wave rushed between them and submerged Canaan.

After forty days, the ark swam from one end of the earth to the other, over the highest mountains. Over Mount Kubeis, chosen by God in which to preserve the sacred black stone of the Kaaba, the ark revolved seven times.<sup>194</sup>

Tabari says that Noah had four sons, and that of these Canaan was the youngest, and that the three elder believed in his mission, but his wife and Canaan laughed at his predictions. The animals that were brought into the ark were collected and wafted to it by the wind. When the ass was about to enter, Eblis (Satan) caught hold of its tail. The ass came on slowly; Noah was impatient, and exclaimed, “You cursed one, come in quick.”

When Eblis was within, Noah saw him, and said, “What right have you in here?”

“I have entered at your invitation,” answered the Evil One. “You said, ‘Cursed one, come in; I am the accursed one.’”

When six months had passed, the ark rested on the surface of the water above Djondi,<sup>195</sup> and the rain ceased to fall, and God said to the earth, “Suck in the water;” and to the sky, “Withhold thy rains.” The water abated; and the ark lodged on the top of the mountain.

“There left the ark two sorts of animals which had not entered it – the pig and the cat. These animals did not exist before the Deluge, and God created them in the ark because it was full of filth and human excrements, which caused a great stench. The persons in the ark, not being able to endure any longer the smell, complained to Noah. Then Noah passed his hand down the back of the elephant, and it evacuated the pig. The pig ate all the dung which was in the ark, and the stench was no more.

“Some time after the rats gave great annoyance. They ate the food, and befouled what they did not eat. Then the voyagers went to Noah, and said to him, You delivered us in our former difficulty, but now we are plagued with rats, which gnaw our garments, eat our victuals, and cover every thing with their filth. Then Noah passed his hand down the back of the lion, who sneezed, and the cat leaped out of its nose. And the cat ate the rats.

“When Noah had left the ark, he passed forty days on the mountain, till all the water had subsided into the sea. All the briny water that is there is what remains from the Flood.

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<sup>192</sup> Yaschar, p. 1100.

<sup>193</sup> Colin de Plancy, p. 110.

<sup>194</sup> Weil, p. 45.

<sup>195</sup> Ararat.

“Noah said to the raven, Go and place your foot on the earth and see what is the depth of the water. The raven departed; but, having found a carcass, it remained to devour it, and did not return. Noah was provoked, and he cursed the raven, saying, May God make thee contemptible among men and let carrion be thy food!

“After that Noah sent forth the dove. The dove departed, and, without tarrying, put her feet in the water. The water of the Flood scalded and pickled the legs of the dove. It was hot and briny, and feathers would not grow on her legs any more, and the skin scaled off. Now, doves which have red and featherless legs are of the sort that Noah sent forth. The dove returning showed her legs to Noah, who said, May God render thee well-pleasing to men! For that reason the dove is dear to men’s hearts.”<sup>196</sup>

Another version of the story is this. Noah blessed the dove, and since then she has borne a neck-ring of green feathers; but the raven, on the other hand, he cursed, that its flight should be crooked, and never direct like that of other birds.<sup>197</sup> This is also a Jewish legend.<sup>198</sup>

After that, Noah descended the mountain along with the eighty persons who had been saved with him, and he found that not a house was left standing on the face of the earth. Noah built a town consisting of eighty houses, – a house apiece for all who had been saved with him.<sup>199</sup>

Fabricius, in his collection of apocrypha of the Old Testament, has published the prayer that Noah offered daily in the ark, beside the body of Adam, which he bore with him, to bury it on Golgotha.

“O Lord, Thou art excellent in truth, and nothing is great beside Thee; look upon us in mercy; deliver us from this deluge of water for the sake of the pangs of Adam, the first man whom Thou didst make; for the sake of the blood of Abel, the holy one; for the sake of just Seth, in whom Thou didst delight; number us not amongst those who have broken Thy commandments, but cover us with Thy protection, for Thou art our deliverer, and to Thee alone are due the praises uttered by the works of Thy hands from all eternity.” And all the children of Noah responded, “Amen, O Lord.”<sup>200</sup>

Noah is said to have left the ark on the tenth day of the first month of the Mussulman year, and to have instituted the fast which the Mahommedans observe on that day, to thank God for his deliverance.

According to the Book of Enoch, the water of the Flood was transformed by God into fire, which will consume the world and the ungodly, at the consummation of all things.<sup>201</sup>

The Targum of Palestine says that the dove plucked the leaf she brought to Noah from off a tree on the Mount of Olives.<sup>202</sup>

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<sup>196</sup> Tabari, c. xli.

<sup>197</sup> Weil, p. 45.

<sup>198</sup> Midrash, fol. 15.

<sup>199</sup> Tabari, p. 113.

<sup>200</sup> Fabricius, i. pp. 74, 243.

<sup>201</sup> Ed. Dillmann, c. 67.

<sup>202</sup> Ed. Etheridge, i. p. 182.

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