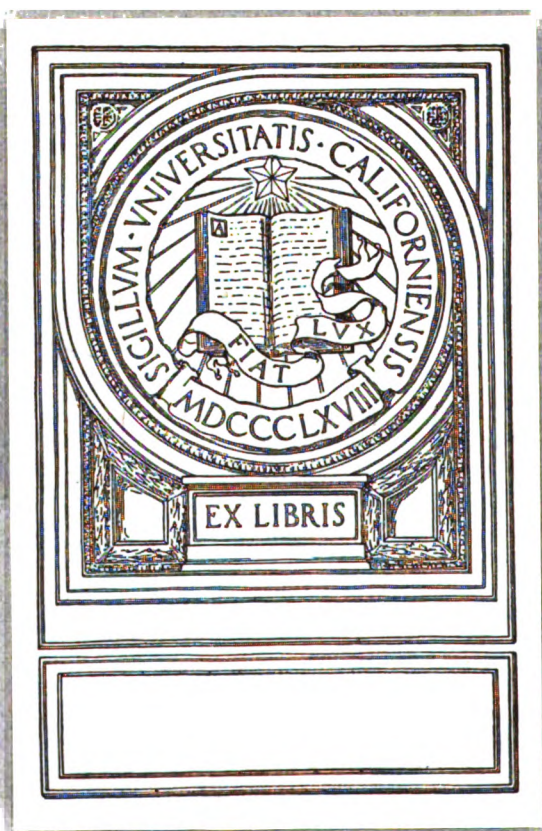

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Jashar
Book of Jashar.
 ספר הישר
W. B. Levy

The Book Jashar,

THE

LOST BOOK OF THE BIBLE,

Mentioned in Joshua 10-13, and II Samuel 1-18:

Translated from the Original Hebrew,

BY

REV. DR. EDWARD B. M. BROWNE,

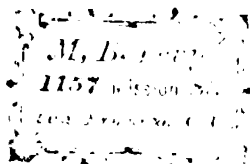
PROFESSOR OF

Medical Jurisprudence and Diseases of the Mind, at
 the Evansville Medical College of Indiana;
 Rabbi of the Reform Temple.



"There is one book mentioned in the Bible that people seemed and seem unable ever to forget, and this is the so-called 'Book of Jasher.'"—EMANUEL DEUTSCH.

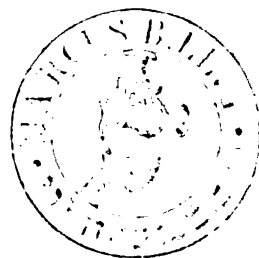
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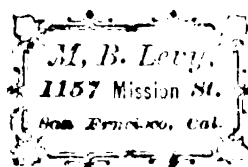
**THE EMINENT OCULIST OF CINCINNATI, OHIO,
PHYSICIAN AND LECTURER ON DISEASES OF THE EYE
TO THE CINCINNATI HOSPITAL, OCULIST TO THE
ORPHAN ASYLUM OF THE INDEPENDENT
ORDER "B'NAY B'RITH" AT CLEVELAND, O., &c., AS A FREEBIE TOKEN
OF APPRECIATION OF THE
FAITHFUL SERVICES HE
HAS RENDERED ME IN
THE TREATMENT
OF MY EYES,**

THIS VOLUME IS DEDICATED,

IN FRIENDSHIP AND GRATITUDE,

EDWARD B. M. BROWNE.

1500-6



TRANSLATOR'S PREFACE.

The Book Jashar,—erroneously called “Book of Jasher” in the authorized version,—mentioned in Joshua 10-13 and II Samuel 1-18, an English translation of which I now lay before the public, is one of the “Lost Books of the Bible,” and acknowledged to be the most prominent among them. This is evident from the fact that all the great rest of those “Lost Books” have long since fallen into oblivion, while the world's attention ever was and still is riveted to the Book Jashar.

The late Emanuel Deutsch of the British museum, in his essay on “The Book of Jasher,” writes as follows: “The number of ‘biblical’ writings that perished must be considerable indeed. Distinct traces of a great many have survived in our Canon. * * * Of all these productions, great or small, there is no living trace now. They seem, indeed, to have dropped out of man's memory at a very early period. * * * There is, however, one book mentioned in the Bible, that people seemed and seem unable ever to forget. And this is the so-called ‘Book of Jasher.’”

The Book Jashar, in the original Hebrew, has been in the hands of our people since time out of mind, and it seems rather strange that its translation into the English language has not been undertaken before the nineteenth century.

As to its authenticity, we Jews have always regarded this book as the one mentioned in Joshua and Samuel, the Hebrew manuscript of which had been found in Jerusalem during its destruction by Titus; and as a class we still continue in the same belief, though some critics have been skeptical in the latter days, when three publications appeared under the same name. Of those three “Books of Jasher,” one, in Hebrew, has been written by the great rabbi Them, in the beginning of the twelfth century, and a second “Book of Jasher,” likewise in Hebrew, was published sometime about 1350, the authorship of which was fixed by modern critics on one Zechariah the Greek. The third “Book of Jasher” claimed to be an English translation of the original work; it appeared in London in 1751, and modern criticism was prompt in fixing the authorship of that “trash” upon “one Ilive, a half-insane London printer.” All critics do however agree, that among all those “Books of Jasher,” the original of *this* translation alone has claims upon being the “long lost book.” We will here again quote what Dr. Deutsch, the most prominent among modern critics, writes concerning this book:

“Written in correct, even elegant Hebrew, this particular book, contained the story from the creation of Adam to the time of the Judges * * * The

Song of Joshua—a mere mosaic of biblical passages—is given in full. * * * Legends, as well as dates and genealogies, abound in it, and many an obscure passage in scripture is explained skillfully. To add to the interest, a cleverly written preface recounted how the book was found by one of Titus's generals, in the possession of an old man who at the siege of Jerusalem had hidden himself in some cunningly contrived little secret edifice. He had known, he told the general, that the destruction was impending, and he had endeavored thus to place himself out of harm's reach. * * * The book became immensely popular, and it richly deserved its popularity. * * * No one, however, seems to have doubted its authenticity; that is, its being that lost treasure to which Joshua and Samuel referred. Until modern criticism looked into the matter and found—shall it be said?—that it was a clever compilation from the Talmud, from various Midrashim, from Pseudo-*Josephus* (*Jossipon*), and many popular Jewish and Arabic legends. * * * That it arose between the twelfth and thirteenth century A. D., and that its birthplace was Spain.”†

But whatever modern critics may have to say concerning this book, I am aware that “no one seems to have doubted its being that lost treasure to which Joshua and Samuel referred,” and that in spite of modern critics the Jews as a class have not changed their opinion to this very day. Besides, after reading the above quotations one is tempted to the following antistrophe: If the authors of the spurious “Books of Jasher” were so easily detected, how comes it that modern critics have not yet succeeded in finding the author or compiler of *this* Book Jasher, which has challenged the attention of the world—even according to the confession of modern critics—for six or seven centuries?

EVANSVILLE, IND., August 1st, 1872.

†From the above it will be seen how rare a book the Book Jasher is even in the eyes of those who deny its authenticity, the modern critics, and how much more valuable must it be to him who verily believes it is the lost treasure of our Canon.

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TRANSLATION

OF THE

HEBREW PREFACE

TO THE FIRST PUBLICATION OF

"THE BOOK JASHAR,"

FROM THE ORIGINAL MANUSCRIPTS, FOUND IN JERUSALEM AT
THE TIME OF ITS DESTRUCTION BY TITUS, 1803 YEARS AGO.

This is the book which is called "THE BOOK JASHAR,"
which signifies "THE CORRECT HISTORY" of the Five
Books of Moses, Joshua and Judges.

The facts have been handed down to us by tradition
and they have been proven to be a certainty even in our
days, that at the time when our holy city of Jerusalem
had been given to destruction by Titus, all the captains
of the victorious armies were permitted to enter the city
to plunder it and to rob it. And among the captains of
Titus, was one by the name of Sidror, who on his preda-
tory search saw a mansion high and stately, and he
entered it and appropriated all that was to be found
therein. And while about to leave the premises he
observed something unusual and suspicious in the con-
struction of a certain wall, which led him to believe that
there must be some treasure hidden away in a secret
receptacle. The wall was accordingly torn down as also
the entire building, whereupon Sidror discovered a secret
passage, which he followed up and reached an under-

ground chamber filled with a great many books, to-wit : Books of the Law, the Prophets and the Hagiography, as also histories of the kings of Israel and of the kings of other nations, and numerous other books concerning the people of Israel, with the authorized and accepted books of the Mishnah. Sidror saw there also lying around many manuscripts in scrolls. Outside of all these things the chamber contained rich stores of eatables and an abundant supply of wine. And in the midst of these books and supplies Sidror found an old man, deeply imbrued in study over some of the books. The soldier seeing that strange sight was greatly astonished, and addressed himself to the old man saying : What causeth thee to make thy abode in this place, and at that alone without anybody to attend thee? And the old man replied saying : It is now many days, years and seasons that I knew of the second destruction of Jerusalem to come, and therefore I had built unto myself this house with its subterranean chamber, and I have brought along with me these books to read in them, and I also took along a sufficient store of supplies to sustain my life, and I said : perhaps my soul might escape destruction by these means. And the Lord caused the old man to find favor, grace and mercy in the eyes of the captain, and the old man was brought forth from his hiding place with all his books in great honors, and he traveled with Sidror from city to city and from country to country, until they reached the provinces of Shebilia. And the captain soon found the old man to be possessed of great learning and wisdom and knowledge, versed in all sorts of science, and seeing this Sidror raised him to high honors and gave him a home in his own house, that he might teach him all of his wise knowledge. And they erected for themselves a magnificent and lofty structure outside of Shebilia and therein all the books were placed in order, and that house is in Shebilia even unto this.

day. And in that house they wrote down all that is to occur with all the kings of the world even to the coming of our Messiah.

And when we were driven about into cruel exile by the kings of Edom, wandering from city to city and from country to country, in bitterness and misery, this book which is called "The Generations of Man" happened to come into our hands with many other books taken from that house in Shebilia and afterwards brought by some way to our city, the city of Neapoly, which is under the power of the king of Spain, may his glory be magnified.

And since we have seen this book to be full of wisdom we have made up our mind to print it with types of metal, as also all the books that came into our possession. And of this book, by far the most valuable of all, twelve copies have reached us, and comparing them carefully, they prove to be copies of one and the same original, there being not the least difference between them; nothing added and nothing reduced, neither a letter nor a word, nor the meaning of any one differing from the other, but all were alike as if one copy. And since we have seen that this book especially has a great many merits bending our hearts towards our intentions, therefore we have set our mind on having it printed. And it is found written that this book is called "Sepher Hajasar, THE CORRECT BOOK;" and it is further stated that this book is called "The Correct Book," because all events are - chronicled within it, according to the accurate and correct time in which they really occurred, and in strict order as to what hath taken place sooner or later; for thou shalt not find in the book that an event should be advanced or postponed, but every statement is made in faithfulness to time and place and order of succession. Accordingly thou wilt always find at the death of one person stated at once in what year of the life of another person his death occurred, and so it is with all state-

ments made in this book, for which reasons it is called "THE CORRECT BOOK." Yet it is quite usual to hear it named with most people: "THE BOOK OF THE GENERATIONS OF ADAM" because it commences with the history of Adam; but the true name of the book is "The Correct Book" for the reasons above mentioned.

And we ascertained that translations of this book are found even unto this day, among the Greeks, and among the Romans and among the kings of Edom. And in the books of the Asmoneans, which are extant in our hands, we find it written that in the days of Ptolemy, king of Egypt, the king ordered his servants to go and collect all the books of law and all the books of history that were to be found in the world, in order that he might become wise by their instruction, and to inquire and investigate the manners of the world. And of all these books he desired to compile one book embracing all the laws, rules and regulations of the world, as they are needed in the social relations of mankind throughout the world, so that justice might be dispensed in due form. And they had gathered together nine hundred and sixty-five books, and bringing them to the king he ordered them to go and collect some more to the number of one thousand books, and so they did. And soon after some of the persecutors of Israel came before the king saying: Oh, our king and Lord, what for dost thou put thyself to so much pain in that matter? Send some of the princes to Jerusalem, unto the Jews, that they should procure for thee the book of their laws which was written for their use according to the words of God through their prophets, and in reading that book thou wilt be enlightened concerning law and judgment as thou desirest. And the king listened unto their words, and he sent his messengers unto the Jews and they sent him this book instead of their book of the law, for they said: we are not permitted to surrender

the book of the Lord our God into the hands of the Gentiles. And when this book came into the possession of king Ptolemy, he read it carefully and he was greatly pleased therewith, and he examined it in his great wisdom, and searching assiduously he found therein all that he desired to know. And the king abandoned all the books collected for him, and gave praises unto them that had advised him to procure the book of the Jewish law. And after some time the enemies of the exiled Jews discovered that the Israelites had not forwarded to the king the right book of their laws and coming before the king they said: May it please thee oh king our Lord, but the Jews have taken advantage over thee, for they have not given thee the book of their law of which we have spoken unto thee, but another book that was in their possession. And now oh king send word unto them in Jerusalem that they forward unto thee, the genuine book of the law, for from it thou wilt learn by far more wise lessons than those thou hast obtained from this book. And when the king heard their words he was exceedingly wroth at the Israelites and his anger kindled within him. And soon he again sent messengers to Jerusalem to bring him the real book of the law from the Jews. But the king was afraid lest the Jews might deceive him again, therefore he concluded to get the advantage over them this time by cunning. And the king summoned into his presence the seventy elders of Jerusalem and placing them into seventy different houses, he ordered everyone of them to write separately a copy of their law, but so that there be in it not the least change or alteration from the original. And the spirit of God came over the seventy elders, and they wrote each his copy so that the seventy books were precisely one like the other, without the least addition or reduction. At that result the king rejoiced exceedingly, and he bestowed great honors upon the elders and upon all

the Jews, and he forwarded rich offerings and presents to Jerusalem as it is written. And when the king died the wise men of Israel got cunningly around his son, and abstracted from his treasury all the seventy books of the law, leaving there only this "Book Jashar" and "The Book Jashar" they took not, for the reason that they wanted every succeeding king to know the wonders of Jehovah, whose name be exalted, and to learn that the Lord had chosen the children of Israel from all the worshipers of stars and planets, and that there is no God besides him whose name be glorified in praise. Thus it cometh that this book is to be found among the Egyptians to this very day. And from that time on, "The Book Jashar" has circulated through the world until it hath reached us in our exile and dispersion, even in the city of Neapoly which is under the power of the king of Spain. Now in this book are also found descriptions of the kings of Aram, and of the kings of Chittim and of the kings of Africa that reigned in those days, although it is apparent that their histories have no connection whatsoever with the nature and purpose of this book; but it is done simply for the reason, that everyone who happens to take up this volume might at once see the difference between the wars of Israel and between the wars of the worshipers of the stars. For the victory of the kings of Israel over the idolaters is brought about by the wonderful intervention of him whose name be glorified in praise at all times, when Israel places his confidence in him whose name be exalted.

And verily the merits of this book and the modes of its usefulness are many, all of them leading towards putting our trust in God—whose name be exalted—and teaching us to cling unto the Lord and unto his ways.

The first merit consists in the full explanation concerning the creation of man and the sin of the flood, and the years of the twenty generations and their transgressions,

as also at what time they were born and when they died. By means of that knowledge man's heart will be admonished to adhere unto the Lord—whose name be glorified—who performed such wonderful and fearful things in former days.

Second, we learn all about the birth of Abraham, and how his conversion to the Lord was brought about, and the events that transpired between him and Nimrod ; also the occurrences of the confusion of tongues, how the Lord—whose name be exalted—scattered mankind to the four corners of the earth ; and how they have built up all these many countries and provinces that are called after their names to this day. And by the knowledge of these things we will be brought nearer to the knowledge of our creator.

Third, we are informed of the faithful attachment of our forefathers to our Lord, how it was brought about and what were the incidents of their lives, all of which will teach us the fear of the Lord.

Fourth, whatever we learn concerning Sodom and its wickedness, its crimes and punishments, the knowledge of which will keep us away from all evil.

Fifth, is the love of Isaac and Jacob to our blessed Lord, the prayer of Sarah and her weeping concerning the offering up of Isaac, and therein is a great advantage to improve our hearts for the service of the Lord.

Sixth, what we learn concerning the battles of the sons of Jacob with the people of Shechem, in the seven cities of the Amorites. This will help us, in a measure to fill our hearts with confidence in God, seeing how these ten men could destroy seven cities, if not by their trust in God, whose name be glorified.

Seventh, is the information concerning the history of Joseph in Egypt with Potiphar and his wife, and with the king of Egypt. This will awaken our hearts like-

wise to the fear of the Lord, to keep away from all sin, so that we also may finally be triumphant.

Eight, is what hath happened unto Moses, our teacher of blessed memory, in Kush and in Midian, for by these lessons we learn to understand the wonderful kindness of the Lord which he bestoweth upon the righteous, and to cling lovingly to his holy name.

Ninth, is the information we gain concerning the fate of the children of Israel in Egypt, how their servitude began, and how they had to work in Egyptian bondage, and what hath occurred to them all that time until they were delivered, simply because they trusted in the exalted one. And there is no doubt that all those reading the history of our forefathers in Egypt from this book on the eve of Passover will certainly receive a great reward. And we do so really in the provinces of Spain in these days of our dispersion; after having read the Hagadah (the history of the Exode compiled for that occasion) to the end, we open this book and recite therein the history of Israel in Egypt from the time of their coming unto the land to the time that the Lord brought them forth in deliverance, for this is the book wherein the history of Israel's redemption from bondage ought to be read.

Tenth, there are a great many passages, from Rashi of blessed memory and other commentators, whereby they attempt to clear dubious Bible passages, originally found in this book, viz: concerning the angels meeting Jacob when he left Aram to meet Esau, the story of Gabriel's teaching Joseph seventy languages, and many more of the same kind.

Eleventh, that every public preacher and teacher will discover therein many new ideas not to be found in the commentaries, and by these means he can secure the close attention of his hearers.

Twelfth, that all the merchants and travelers who

have no time to study the law, may read this book and receive their reward, for therein lies the benefit of the soul and the pleasure of the body, to obtain new ideas which are not written in any other book, all of which brings us closer to the Lord and to a better understanding of him.

And since we have seen the merits and virtues of this book, and the great advantages it offers, we have endeavored to bring it into print, without having added or omitted the least. And now since we have commenced to print it in book form, it should be in the hands of every one of our brethren in exile, so that generation and generation, city and city, family and family, province and province may become enlightened by its circulation, and learn to understand the wonderful kindness of Jehovah, which he hath bestowed upon our fathers since times of old, when he hath chosen us from the midst of all nations; and thereby they that think over this book will be purified and give their hearts to the fear of the Lord.

And in Jehovah the God of gods do we trust, and in him do we confide and unto him do we pray for help and salvation to assist us in the work of heaven, to give us success in the path of justice, to deliver us from mistakes, and keep us pure from sins that are concealed to us; as the Messiah hath said: "Who can understand his errors, cleanse thou me from secret faults."

And God may show us the way of goodness, and lead us in the path of success, for the sake of his grace and mercy, and may he fulfill the wishes of his son into all good. Amen, and may this be the will of God!

THE BOOK JASHAR.

THE BOOK JASHAR.

THE FIRST BOOK OF MOSES,
CALLED
GENESIS.

—O—

CHAPTER I.

THE CREATION OF MAN.

Creation of Adam—Eve—The fall of man—Cain and Abel—The river Gihon rises destroying one-third of the earth—The earth corrupts seeds into thorns—Cainan writes his prediction of the deluge, upon tablets of stone—Zillah takes a draught of barrenness to preserve her beauty—Lamech kills Cain and Tubal-Cain—Enoch's life and his translation into heaven—Wickedness rules after his departure—The Lord concludes to bring on the deluge—Good men allowed to die before its coming.

THIS is THE book of the generations of Adam, the man whom God created on the day that the Lord God made earth and heaven.

And God said : Let us make man in our image, after our likeness, and God created man in his own image, and the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a being, living and speaking. And the Lord said: It is not good for man to be alone; I will make him a help-mate. And the Lord caused a deep sleep to fall upon Adam and he slept. And he removed one of his ribs and building flesh around it he formed it into a woman, and brought it unto Adam; and Adam awoke from his sleep, and behold a woman was standing

opposite him. And he said : This is bone from my bones, and she shall be called woman, because she has been taken from man. And Adam called her name Eve, for she was the mother of all living. And God blessed them and called their names man, Adam, on the day he created them. And the Lord said: Be fruitful and multiply and fill the earth. And the Lord God took Adam and his wife and placed them into the garden of Eden, to till it and watch over it. And he commanded them and said unto them : From all the trees of the garden ye may freely eat; but from the tree of knowledge of good and evil ye shall not eat; for on the day that ye eat thereof ye shall surely die. And after the Lord had blessed and instructed them, he withdrew from them ahigh, and Adam and his wife dwelt in the midst of the garden according to the commandment of the Lord, which he commanded them. And the serpent which the Lord had created upon the earth, came unto them anxious to mislead them to trespass upon the commandment of God which he had commanded them. And he beguiled the woman and persuaded her to eat from the fruit of the tree of knowledge. And the woman hearkened unto the voice of the serpent. And she transgressed the word of God and she took from the fruit of the tree of knowledge of good and of evil and she ate, and she took thereof and gave to her husband also, and he ate. And thus both, Adam and his wife, trespassed upon the commandment of God which he commanded them, and God knew it, and his wrath kindled against them and he cursed them. And the Lord God, on that very day, drove them away from the garden of Eden, to till the ground whence they have been taken, and they went and dwelt on the east side of the garden of Eden. And Adam knew Eve his wife, and she bore two sons and three daughters. And she called the name of the first-born Cain, saying: I have gotten a man from the

Lord. And the name of the second she called Abel, for she said: In vanity have we come to the earth and in vanity we shall be taken away from it. And when the boys grew up, their father gave them possessions in the land. And Cain was a tiller of the ground, while Abel became a keeper of sheep. And it came to pass after a number of years that the boys brought an offering to the Lord. And Cain brought from the fruit of the ground and Abel brought from the fat firstlings of his sheep. And the Lord turned and had respect unto Abel and to his offering and fire came down from heaven and consumed it. And unto Cain and to his offering the Lord did not incline and had no respect; for he offered unto the Lord from the very worst of the fruits of the ground. And Cain became jealous of his brother Abel on that account and desired to find some pretext to kill him.

And it came to pass some time after this, that Cain and his brother Abel went out into the field to do their work. And they were both in the field, Cain tilling and plowing his land, and Abel watching his sheep. And one of Abel's sheep trespassed upon the ground which Cain had plowed in his land. And Cain was very wroth on that account and he approached his brother Abel in his anger. And he said unto him: What is there between me and thee that thou and thy sheep are coming to dwell and feed all over my land? And Abel answered unto his brother Cain in like manner: What is there between me and thee that thou shouldst eat the flesh and milk of my sheep and clothe thyself with their wool? And now remove from thee my wool wherewith thou art clothed and pay me for the milk and flesh that thou hast eaten. And as soon as thou wilt do all this, I too will withdraw from thy land according to thy words, or I shall fly heavenwards if I be able. And Cain replied unto Abel: Supposing I should kill thee this very day who would require thy blood from me? And Abel rejoined saying:

Would not God who created us upon the earth avenge my death? And he would surely require my blood from thee if thou wouldst kill me; for he is the most righteous judge and he returneth to every evil man for his evil doings, and to the wicked according to his wickedness that he practiced on earth. And now if thou wilt kill me, surely God, who knoweth all that is hidden, will judge thee, on account of the evil which thou hast said to do unto me to-day. And when Cain heard the words of his brother Abel, his anger kindled against Abel his brother, because he hath spoken these words. And Cain rose suddenly and took the iron of his plowing-tool and dealt a sudden blow unto his brother and killed him. Thus Cain spilt the blood of his brother Abel upon the ground, and Abel's blood flowed before the sheep upon the ground. And soon after, Cain repented the killing of his brother, and he grieved and wept over him exceedingly, and he was sorely vexed. And Cain arose and dug a grave in the field and he put therein the body of his brother, and then he replaced the dust over him. And the Lord knew what Cain had done unto his brother and the Lord appeared unto Cain and said unto him: Where is thy brother Abel who was with thee? But Cain denied all knowledge of Abel and said: I know not; am I my brother's keeper? And the Lord said unto him: What hast thou done? The voice of thy brother's blood crieth unto me from the ground; thou hast killed thy brother and hast denied it to me, thinking in thine heart that I have not seen thee, and that I would not know all the deeds that thou hast done. And now that thou hast killed thy brother, simply because he told unto thee the truth, be thou therefore cursed from the earth which hath opened her mouth to receive the blood of thy brother from thy hand, and because thou hast buried him in her. And when thou tillest the ground it shall not henceforth yield unto thee its strength

as heretofore, but it shall bring forth unto thee thorns and thistles also. A fugitive and a vagabond shalt thou be in the earth until the day of thy death. And Cain went out from the presence of the Lord from the place that was his home, and he wandered around a fugitive and a vagabond on the earth eastward of Eden, he and all that were his. And Cain knew his wife at that time and she conceived and bare a son, and he called his name Enoch, saying: In those days the Lord began to give me peace and rest in the land. At the same time Cain began building a city and when the city was built he called her name Enoch, after the name of his son; for the Lord had given him rest upon the earth in those days, and he did not live any more like a fugitive and a vagabond as theretofore. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

And it was in the one hundred and thirtieth year of the life of Adam upon the earth, that Adam knew Eve his wife and she conceived and bare a son in his image and likeness, and called his name Seth saying: God hath appointed unto me another offspring instead of Abel whom Cain hath killed. And Seth lived one hundred and five years and he begat a son. And Seth called the name of his son Enos, saying: At that time the sons of man began to multiply upon the face of the earth and to injure their hearts and souls by rebelling and transgressing against the Lord. And it was in the days of Enos that the sons of man continued the more so to rebel and transgress against the Lord, and to increase the burning anger of the Lord against the sons of man. For the sons of man went and served other gods, and forgot the Lord who created them upon the earth. And the sons of man of those days, made unto themselves images of iron and of copper, and of wood and of stone, and bowed down before them, and served them. And every

man made his own god and bowed down before it, and the sons of man forsook the Lord through all the days of Enos and his sons.

And the anger of the Lord was kindled at the actions of the sons of man, and at the abominations which they practiced upon the earth. And the Lord caused the waters of the river Gihon to rise and to spread over them; and he destroyed them completely, and one third of the earth was destroyed. But for all that the sons of man did not turn from their evil ways, and their arms still remained outstretched to do whatever was evil in the eyes of the Lord. And in those days the seed, which the sons of man were sowing into the ground, turned into thorns, thistles and briars, for since the days of Adam these things occurred in the earth on account of the curse wherewith the Lord hath cursed the earth, because of the sin which Adam committed before the Lord. And as the sons of man increased in wickedness, to rebel and transgress against the Lord, the earth also increased its badness and degeneration.

And Enos lived ninety years and begat Cainan and he grew up, and when he had reached his fortieth year he acquired wisdom and was practiced in all knowledge and skill, and he ruled all the sons of man, and he directed them all in the ways of wisdom and understanding. For Cainan was a very wise man, versed in all wisdom, and in his understanding he ruled even over the spirits and demons. And Cainan in his wisdom came to know that God would destroy the sons of man on account of their sinfulness on the earth, and that the Lord would finally bring the deluge over them. And Cainan wrote therefore upon tablets of stone all the future things to occur in those days, and he placed those tablets into his treasury. And Cainan ruled over the whole earth and he influenced part of the sons of man to turn and serve God again. And when Cainan was seventy years he had

already begotten three sons and two daughters. And these are the names of Cainan's sons. The name of the first-born was Mahalaleel, and the second Enon, and the third Ered; and their sisters were Adah and Zillah. Those are all that were born unto Cainan—five children. And Lamech Methusael's son, became the son-in-law of Cainan, taking his two daughters to wives. And Adah conceived and bare a son unto Lamech and she called his name Jabloh, and she conceived again and bare a son and she called his name Jubal. And Zillah her sister was barren in those days, she had no child as yet. For in those days the sons of man began to rebel against the Lord, and transgressed the laws of God which he commanded unto them, to be fruitful and multiply upon the earth. And the sons of man gave to part of their wives to drink a drink of barrenness, so that they should continue in their beauty, and not lose their fine figures and looks. And when the sons of man caused part of their wives to take that drink, Zillah was among them. And the women that bare children became abominable in the eyes of their husbands, being consigned, as it were, to widowhood, though their husbands were alive, for the men were attached only to their barren wives. And it was at the end of many years when Zillah became old that the Lord remembered her, and she conceived and bare a son and called his name Tubal-Cain, saying: After I have withered away I have obtained pleasure and joy.

And Lamech became aged and advanced in years, and his eyes grew dim so that he could not see, and Tubal-Cain his son was his guide. One day Lamech and his son Tubal-Cain went out for a walk, and as they passed on through the fields together, Cain the son of Adam was walking to and fro in another field opposite them. Now Lamech was very old and unable to see and Tubal-Cain a mere child, and seeing something moving about in the distance, Tubal-Cain directed his father's bow and

bade him shoot at what he took for a wild animal. Lamech did accordingly discharge his weapon and slew Cain with his arrows. And as the arrows entered Cain's body, he being in the distance, he fell prostrate upon the ground and died. Thus the Lord repaid unto Cain evil according to the wickedness that he had done unto his brother Abel, in keeping with the word of the Lord which he hath spoken unto him. And when Cain was dead, Lamech and Tubal-Cain went to see what kind of an animal they had killed, and they found Cain their grandfather lying dead upon the ground. And Lamech was greatly grieved for having done that deed and in his sorrow and lamentation he clapped his hands together, and while doing so he struck his son with his hands, and killed him. And when the wives of Lamech heard what Lamech had done they sought to kill him. And the wives of Lamech hated him from that day on, because of his having killed Cain and Tubal-Cain, and the wives of Lamech separated from him, and would not even listen to his explanation in those days. But finally Lamech came and pressed them to hear him on that matter, and he said unto his wives: Adah and Zillah listen to my voice, wives of Lamech give ear unto my words. Now you believe and say that I have slain a man to my wounding and a young man to my hurt, for no harm done to me. Do you not know that I am old and gray and that mine eyes are heavy, wherefore I must have done all those things without my knowledge? And the wives of Lamech hearkened unto these words and returned unto him, following the advice of their father Adam. Yet they bare him no children from that day on, for they knew that the anger of the Lord was growing daily against the sons of man in those days, to destroy them by the waters of the flood, on account of their wickedness.

And Mehalaleel son of Cain lived sixty-five years and

begat Jared; and Jared lived one hundred and sixty two years and begat Enoch; and Enoch lived sixty-five years and begat Methuselah. And Enoch walked with God after he begat Methuselah; and he served the Lord and despised the evil ways of the sons of man, and Enoch's soul was wedded to morality to wisdom and to understanding, and he learned the ways of the Lord. And in his wisdom he separated himself from the sons of man, and he isolated himself against them for many days. And after many days and years while engaged in services and prayers to the Lord in his hidden chamber, an angel of the Lord called upon him from heaven, and he said: Here am I. And he said unto him: Arise and leave thy house and thy hiding place, and go among all men to teach them the ways of the Lord, and the good deeds they have to practice in following the ways of the Lord. And Enoch arose and he left his house and hiding place wherein he was, according to the word of the Lord, and he went out among the people, instructing them in the ways of the Lord. And he gathered together all the people at that time, and made known unto them the instruction of the Lord. And he ordered men to go about and publish in a loud voice in all the dwelling places of the sons of man, as follows: Who is the man that is desirous to understand the ways of the Lord and the actions which are good and just? let him then come to Enoch! And all the people willing to learn those things gathered around Enoch. And Enoch ruled over all the sons of man according to the words of God, and they came and bowed down before him to the ground, and all of them obeyed unanimously to his words. And the spirit of God rested upon Enoch, and he taught all his men the wisdom of God and his ways, and they served the Lord through all the days of Enoch, and the people always came to hear his wisdom. And the kings of all the sons of man served unto the Lord through all the

days of Enoch, and they also came to hear his wisdom. All the kings of the nations, the highest and the lowest, their princes and judges, all came unto Enoch when they heard of his wisdom, and they bowed down before him with their countenances to the ground, and they greatly begged of him to be their ruler, until he consented. And they gathered together, about one hundred and thirty kings and princes, and they made Enoch their king and all were subject to his hands and to his words. And Enoch taught them wisdom and knowledge and the ways of God, and he made peace between all of them, so that peace reigned through the whole earth in the days of Enoch. And Enoch ruled over the sons of man for two hundred and forty-three years, and he dispensed law and justice to all his people, and he directed them in the ways of God.

And these are the generations of Enoch : Methuselah, Elisha and Abimelech, three sons, and their sisters, Milcah and Naamah. And Methuselah lived one hundred and eighty-seven years, and he begat Lamech. And it was in the fifty-sixth year of Lamech's life that Adam died, he was nine hundred and thirty years old when he died, and his two sons, together with Enoch and Methuselah his son, buried him with great honors according to the manner of the burial of kings, in a case, as the Lord had spoken unto them. And all the children of man held there a very great mourning and weeping over Adam, which hath become a custom since then among the sons of man, even to this day. And Adam died because he had eaten from the tree of knowledge; and like him so must die also all his children, as the Lord hath proclaimed it. And it was in the year of Adam's death, which was the two hundred and forty-third year of Enoch's reign, that Enoch put it in his mind once more to withdraw from the sons of man, and to separate himself from society into seclusion, as he did once

before, in order to serve the Lord. Yet he did not maintain his solitude all the time, but he would stay away for three days and show himself to the people for one day. And during the three days of his solitary confinement he would pray to the Lord and sing praises unto him, and on the fourth day he would come forth to his subjects in order to teach them the ways of God, and whatsoever they would inquire after he would explain unto them. Thus he would do during many days and years, when he began to stay in solitude for six days and come among the people on the seventh day; soon after, he would show himself only one day in each month, and lastly only one day in each year. And the kings, and the princes, and all the people gathered together with a great desire to see Enoch's face once more, and to listen unto his voice. But they could not do it, for all the sons of man were greatly afraid of Enoch and they dared not to come near unto him, on account of the divine dignity resting upon his countenance. And all the kings and all the princes held counsel together, and concluded to assemble all the sons of man, that they might come one and all to Enoch their king, and that all could speak unto him on the day he was to show himself again. And they did assemble accordingly. And on the appointed day Enoch came forward and all the people were gathered together, and they came all at once around him, and Enoch imparted them all the words of the Lord, and he taught them much wisdom and knowledge, and he instructed them in the fear of the Lord. And all the people were greatly astounded and they wondered at his wisdom, and bowing down before him to the ground they shouted: May the king live, may the king live!

And soon after, while all the kings the princes and the people were talking unto Enoch and he instructed them in the ways of the Lord, all at once an angel of the Lord called Enoch from the heaven to come up, because it was

resolved to make Enoch ruler over the sons of God in the heavens even as he ruled over the sons of man on earth. And when Enoch heard these words he called together all the sons of man, and he instructed them in knowledge and wisdom and in the fear of God, and finally he spoke unto them, saying: I have been summoned to ascend into the heavens, and I know not the day that I have to go and leave you. And now before I part from you I want to teach you once more all the wisdom, knowledge and morality you are to observe in future upon the earth. And he did accordingly teach them knowledge and wisdom and the fear of God, and he gave them statutes and judgments to practice them on earth. And he established peace between the people and instructed them concerning the life everlasting.

And he spent with them several days, teaching and correcting the people. And while they were seated around Enoch listening to his words of wisdom, they lifted up their eyes and beheld the figure of a large horse coming down from the heavens, and the horse walked upon the air to the earth. And the people were bewildered, and they informed Enoch of what they saw, and he said unto them: It is for me that this horse is descending, the time has come and to-day I must go away from you, and you shall see me no more forever. At the same time the horse came down and stood before Enoch, and all the people around Enoch saw it. And Enoch ordered it to be announced with a loud voice for the last time: Who is the man that desireth to understand the ways of the Lord his God? Let him then come to-day unto Enoch before he is taken away from us! And they gathered together and came unto Enoch on that day, all the kings, the princes and the people, they did not depart from him the whole day. And after he had once more instructed them to fear God and to walk in his ways, he admonished them finally to main-

tain peace among themselves, and then he mounted the horse that was waiting before him. And he rode on slowly and all the people, to the number of eight hundred thousand men, followed him, and they went with him one day's journey. And on the second day he told unto them: Return ye unto your tents for why should you go along with me, lest you die. And part of them turned from him and went to their tents, but the remainder followed him six day's journey. And each day Enoch said unto them: Return to your tents I pray ye, lest ye die. But they would not return and insisted upon following him. And on the sixth day many men still remained and clung unto him, and they said unto Enoch: We will go with thee to the place wherunto thou goest, as the Lord liveth death alone can separate us from thee. And when Enoch saw that they firmly resolved to go along with him he ceased to urge them to return, and they went with him. And those kings that had returned counted their people, in order to ascertain how many of them had followed Enoch. And on the seventh day a great storm arose and Enoch was carried heavenwards in a fiery chariot, drawn by fiery horses. And on the seventh day, all the kings that were with Enoch, sent to ascertain the number of men that remained and followed Enoch to the place whence he ascended into heaven. And when the messengers came to the place, they found it full of snow and large blocks of ice all around. And they said to each other: Let us break asunder these blocks of ice and see whether the men going with Enoch did not die under them. And they searched for all of them but Enoch was not found, for he had gone up into heaven. And all the days of Enoch that he lived upon the earth were three hundred and sixty-five years; and it was in the one hundred and thirteenth year of the life of Lamech, the son of Methuselah, that Enoch was translated into heaven.

And after Enoch had departed from the earth all the kings of the earth assembled and anointed Methuselah king over them, in the place of his sire. And Methuselah did whatever was pleasing in the eyes of the Lord, and he also followed the example of his predecessor, teaching and instructing the people in all the knowledge and wisdom he acquired of his father Enoch, and he himself did not turn from those teachings, neither to the right nor to the left. But in the last days of Methuselah the people turned away from the service of God, and they robbed and oppressed one another. They also rebelled and transgressed against the will of God and corrupted their ways, for they refused to obey the words of Methuselah. And the Lord became angry at the sons of man, and the earth became more barren, and there was neither sowing nor harvesting in those days throughout the earth. And whenever they would sow, in order to raise vegetables for the support of their lives, the seed would degenerate and produce only thorns and thistles. But for all that the sons of man would not turn from their evil ways, and their arms continued outstretched to do whatsoever was wicked in the eyes of the Lord. And they provoked the Lord with their sinful ways, and the Lord was exceedingly wroth and he repented having made man, and the Lord resolved to destroy them and to wipe them out from the face of the earth, as he did soon after. At that time when Lamech, son of Methuselah, was one hundred and eighty-six years old, Seth the son of Adam died. And all the days that Seth lived were nine hundred and twelve years. And when Lamech was one hundred and eighty-one years of age, he went and took Ashmia, the daughter of Elisha, son of Enoch his uncle, to wife, and she conceived. At that time the sons of man sowed and had somewhat of a harvest in return.

But the people did not turn from their evil ways and

they revolted against their masters. And after a year came around the wife of Lamech bare a son, and Methuselah called his name Noah, saying: The earth has ceased in his days to destroy the seed. But Lamech his father called him Menachem, saying: This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed.

And the boy grew up and was weaned, and he walked in the paths of his sire Methuselah, ever upright and perfect with the Lord. And at that time all the sons of man, as they increased and multiplied begetting sons and daughters upon the face of the earth, turned from the ways of the Lord. And they taught one another their wickedness, and they grew more and more refractory and rebellious against the Lord. And every man manufactured his own god, and they plundered and robbed and persecuted every man his neighbors and his relatives, and they corrupted the earth, and all the earth was full of violence. And even their judges and overseers would go among all the daughters of man, and take them to wives by force even from the sides of their husbands, if so they chose. And also of the cattle and of the beasts of the fields, and of the birds of the air, the sons of man would bring together and train them to mate each other, one kind with another kind, in order to provoke the Lord with such transgressions. And God saw the whole earth and behold it was corrupt, for all flesh hath perverted its ways upon the earth, all men as well as all the animals. And the Lord said, I will wipe out the man whom I have created from the entire face of the earth, all flesh, even from man unto the fowl of heaven, the cattle and the beast of the field; for it repenteth me having made them. And the few good men that still remained upon the earth died in those days, before the Lord was to bring about the evil which he resolved to do unto all flesh, for it so pleased the Lord that they should not live to see

the great curse which the Lord had pronounced, to come over the sons of man. Noah and his sons however found grace in the eyes of God, and the Lord selected them to preserve through them seed upon the whole earth.

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CHAPTER II.

N O A H .

Noah builds the ark—Noah and Methuselah call the people to repent and be saved—God grants them one hundred and twenty years for repentance—Noah enters the ark—How he selected the animals—The doomed people threaten to break into the ark—They are dispersed by the wild beasts—The flood—Noah leaves the ark—The generations of Noah and his sons—Nimrod—He receives the garments of skin made by the Lord for Adam and Eve—How those garments were preserved—Nimrod's wickedness—His son Mardon—Terah—Abram—Wonderful phenomenon at the time of his birth—Nimrod seeks to kill him—Another child put to death in his stead—Abram, his mother and nurse concealed in a cave for ten years, and thirty nine years in Noah's house—Abram discovers the true God—The tower of Babel—How it was built—How it was destroyed.

In the eighty-fourth year of the life of Noah, Enos, the son of Seth, died; he was nine hundred and five years old when he died. And in the one hundred and seventy-ninth year of Noah's life Cainan, the son of Enos, died, and Cainan was nine hundred and ten years old when he died. And in the two hundred and fortieth year

of the life of Noah, Mahalaleel, son of Cainan, died, and Mahalaleel was eight hundred and ninety years old when he died. And Jared, son of Mahalaleel, died in those days in the three hundred and sixty-sixth year of the life of Noah; and all the days of Jared were nine hundred and sixty-two years when he died. And all the people that followed faithfully in the ways of God died in those days, before they could see the evil which the Lord had resolved to bring upon the earth.

And it was after many days and years, up to the four hundred and eightieth year of the life of Noah, that all the sons of man who walked faithfully in the ways of God had died out from the midst of the sons of man, and only two of them remained, and those two were Noah and Methuselah. And the Lord spake unto Noah and unto Methuselah saying: Say it and cry it out aloud among the sons of man saying: Thus saith the Lord, turn ye from your evil ways and abandon your wicked actions, and the Lord will repent of the evil which he hath resolved to do unto you in the earth, and it shall not come to pass. And thus saith the Lord: Behold, I give you one hundred and twenty years' time. If ye completely return unto me and abandon your evil ways, then I too will return and repent of the evil which I have concluded to bring over you, and it shall not come to pass, saith the Lord.

And Noah and Methuselah proclaimed all the words of the Lord unto the sons of man; day after day did they go about and repeat them through all that time. But the sons of man would not hearken unto them, and would not incline their ears to their words, and would only become more stiff-necked. And the Lord appointed for them a time of one hundred and twenty years, saying: If they will return within that time the Lord will repent of the evil, so that the earth be not destroyed. And Noah, the son of Lamech, refused taking unto him-

self a wife in order not to beget children, for he said : Surely the Lord is about to destroy the sons of man from the face of the earth, and wherefore should I beget children? And Noah was a just man and perfect in his generations, and the Lord chose him to preserve from his children seed upon the face of the whole earth. And the Lord spake unto Noah : Get thee a wife and beget children, for thee alone I have found before me just in this generation, and thou and thy sons with thee shall be kept alive in the midst of the earth. And Noah went and took unto him to wife, Naamah, daughter of Enoch, and she was at that time five hundred and eighty years old. And Noah was four hundred and ninety-eight years old when he took Naamah to wife. And Naamah conceived and bare a son, and he called his name Japheth, saying : The Lord hath enlarged me in the land. And she bare another son, and she called his name Shem, saying : God has made me a remnant, to be kept alive in the midst of the earth ; and Noah was five hundred and two years old when Naamah bare Shem. And the boys grew large and they walked in the ways of the Lord, according to all that Methuselah and Noah, their father, had taught them. And Lamech, the father of Noah, died at that time, for he followed not in the ways of his father with all his heart ; and he died in the five hundred and ninety-fifth year of Noah's life. And all the days of Lamech were seven hundred and seventy-seven years when he died. And all the other sons of man that knew the Lord, died in that year, which was the one previous to the Lord's bringing the evil upon the sons of man ; for the Lord pleased to let them die, so that they should not see their brothers and relatives in the great misery which the Lord had resolved upon.

At that time the Lord spoke unto Noah and Methuselah, saying : Arise ye and cry out in the hearing of all

the sons of man all the words which I had spoken unto you sometime since, perhaps the sons of man will turn from their evil ways, so that I might repent of the evil, and not bring it about. And Noah and Methuselah arose and cried out aloud in the hearing of all the people all that the Lord had spoken unto them, but the sons of man would not hearken and would not incline their ears unto all their words.

And it was after this that the Lord spoke unto Noah : The end of all flesh hath come before me on account of its wicked actions, and behold now I will destroy all men with the earth. And thou take unto thee gopher wood, and go to yonder place and make unto thee an ark, and erect it in yonder place. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. And the door of the ark thou shalt set on the side thereof, and in a cubit shalt thou finish it above, and shalt pitch it within and without with pitch. And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh from under the heaven ; all that hath within itself the breath of life shall perish ; and thou and thy household will come into the ark, and thou shalt take along with thee from all the living beings two and two, male and female, into the ark, to keep alive seed upon the earth ; and also of all the food that is eaten by all the animals gather up to thee in the ark, to be unto thee and unto them for food ; and for thy three sons select three maidens from the sons of man to be their wives.

And Noah went to work, and he made the ark in the place where the Lord had commanded him, and he did everything as the Lord had spoken unto him. In the five hundred and ninety-fifth year of his life Noah began building the ark, and in his six hundredth year he finished it with all pertaining thereto. And he was

making the ark for five years as the Lord had commanded him. And when the ark was finished, Noah took the three daughters of Eliakim, son of Methuselah, to be wives for his three sons, as the Lord had commanded unto Noah. At that time Methuselah son of Enoch died; he was nine hundred and sixty-nine years old when he died.

And right after the death of Methuselah the Lord said unto Noah: come now, thou and thy household, into the ark. And behold I will bring together around thee all the cattle, and all the beasts of the field, and all the fowl of heaven, and all will come and surround the ark. And thou shalt go out and take thy seat by the door of the ark, and all the beasts of the field, the cattle, and the fowls of the heaven, shall assemble and stand before thee, and all those that come around and lie down before thee, thou shalt take and put into the hands of thy sons, and they shall bring them into the ark. But all those that remain standing thou shalt leave alone. And the Lord did accordingly next morning, and great many animals, beasts and fowls came, and all of them surrounded the ark. And Noah went out and seated himself near the door of the ark and all those of all flesh that would lie down before him he gathered into the ark, and those that remained standing he left outside upon the earth. And a lioness came, and her two whelps with her, male and female, and all three lay down before Noah. And the two young lions arose and smote her and drove her away from her place; and when she ran away they returned to their places and lay down before Noah upon the ground. And the lioness ran away and mingled with the other lions. And Noah seeing that, was greatly astonished and he took the two whelps and brought them into the ark. And Noah brought into the ark from all that was living upon the earth, and there was nothing left whereof Noah did

not bring with him into the ark. Two and two they came to Noah into the ark, and of the clean animals and of the clean fowls he brought in seven pair as God had commanded unto him. And the rest of the animals, the beasts and the fowls, were still all on the same place, and they surrounded the ark on either side. And rain had not yet come down upon the earth before seven days. And the Lord caused the earth to quake on that day, and the sun was darkened, and the foundations of the world trembled, and all the earth was shaken and the lightnings were flashing and thunders were roaring and all the fountains of the whole earth were broken up, the like of which had never been known to its inhabitants before. And the Lord did all these fearful things in order to frighten the sons of man, that they should return unto him, and not cause him to bring that great evil upon the earth. And for all that the sons of man would not turn from their evil ways, but they only added to the anger of the Lord against them, and they did not take it to their hearts. And it was on the seventh day of the six hundredth year of the life of Noah, that the waters of the flood came upon the earth. And all the fountains of the deep were split, and the windows of the heavens were opened, and the rain was upon the earth forty days and forty nights. And Noah came into the ark, he and his household, and all the animals that were to be with him, on account of the waters of the flood; and the Lord closed the door after him. And all the sons of man that remained upon the earth became terrified by the rain, for the waters grew very powerful upon the earth. And the animals were still standing around the ark. And all the sons of man assembled and they came unto Noah to the ark, about seven hundred thousand men and women. And all of them came around the ark unto Noah and they cried out in agony: Open unto us and let us come unto thee into the ark, for why should all of us die? And

Noah called out from the ark in a very loud voice, saying : And have you not all rebelled against the Lord saying that this evil, which the Lord now brought over you, would not come at all to wipe you out and exterminate you from the face of the earth? Have I not been talking to you of these things for one hundred and twenty years, calling upon you to repent, but you would not? And now you would like to be saved to live upon the earth. And they replied unto Noah: Behold we have all assembled here and we are now willing to return unto the Lord, only open and take us unto thee into the ark. And Noah answered unto them: Behold just now when you see the trouble of your souls you return unto the Lord; but why have you not returned these hundred and twenty years that the Lord hath set for you as a time for repentance? And now you have come, being pushed by danger, it is only the agony of death that causeth you to make all these confessions, but there is no sincerity in your words, and therefore the Lord will not hear you, nor will he give ear unto your words; for you would surely not adhere to whatever you are saying this day. And as they heard the words of Noah, all of them, men and women, rushed towards the ark, to enforce an entrance by breaking it open, in order to escape the rain, which grew terrible all around them upon the earth. And the Lord ordered the animals and wild beasts, that still stood near the ark, to attack the sons of man and drive them away from the ark. And the animals and the wild beasts fell over the sons of man, and overpowered them, and drove them away. And the wild beasts killed many of the sons of man, and scattered them all over the earth. And the rain continued streaming down upon the earth, and it kept on raining for forty days and forty nights, and the waters grew very powerful upon the earth. And the water exterminated all flesh that was upon the earth, man

and cattle, and beasts of the field, and creeping things, and the fowls of heaven, all perished, save Noah and those with him in the ark. And the waters increased greatly and grew in strength upon the earth, and they lifted up the ark and raised it from the ground. And the ark moved on upon the face of the waters. And the ark was rolling upon the waters, this way and that way, and all the living beings, that were in it were turned over and shaken about, even as a pottage is shaken in a pot; and the ark was likely to be shattered into pieces. And all the animals that were in the ark were frightened, and the lions were roaring, and the oxen were lowing, and the wolves were howling, and every bird in the ark uttered shrieks after its own language, and the noise re-echoed in the distance. And Noah and his sons also were crying and weeping in their trouble, and they were greatly terrified as if they had reached the gates of death. And Noah prayed fervently, and he cried unto the Lord on account of that trouble, and he said: Oh Lord help us, for there is in us no strength to bear this great evil wherewith thou hast surrounded us; for the wild breakers encircle us, and the whirlpools of the lower regions terrify us and the snares of death are before us. Answer us Lord, oh answer us! Let thy countenance shine upon us and be gracious unto us, redeem us and save us, oh Lord! And the Lord hearkened unto the voice of Noah, and the Lord remembered him.

And a wind passed over the earth and the waters became quiet, and the ark came to rest. And the fountains of the deep were stopped and the windows of heaven also, and it ceased to rain upon the earth. And the waters began to decrease in those days, and the ark rested among the mountains of Ararat. And Noah opened the windows of the ark at that time, and Noah cried out in prayer to the Lord once more at that time, saying: Oh Lord, thou who hast created the earth the heavens and

all that is in them, oh deliver us from this prison and from this danger wherein thou hast cast us; for I am almost exhausted with my sighs. And the Lord hearkened unto the voice of Noah and he said unto him: After thou shalt have been in the ark a full year thou shalt go out of it. And it was at the end of a year of Noah's dwelling in the ark that the waters dried up from the earth, and Noah removed the covering of the ark. At that time, on the twenty-seventh day of the second month, the earth was perfectly dry; but Noah, and his sons, and all with him, did not leave the ark until the Lord would tell them to leave it. And on the day that the Lord ordered them to go forth, all went out from the ark. And all the animals went their own ways and returned to their former places. And Noah and his sons dwelt in the land that the Lord pointed out to them, and they served the Lord through all the days of their lives. And the Lord blessed Noah and his sons when they left the ark, and the Lord said unto them: Be fruitful and multiply and fill the earth. And become powerful and very numerous in the whole earth. And these are the names of the sons of Noah: Japheth, Ham and Shem. And children were born unto them after the flood, for they had taken unto themselves wives before the flood. And these are the names of the sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras; seven sons. And the sons of Gomer were: Ashkinaz, and Riphath, and Togarmah. And the sons of Magog were: Elichalof, and Labab. And the sons of Madai were: Achou, and Zeelo, and Chazoni, and Lot. And the sons of Javan were: Elisha, and Tarshish, and Kittim, and Dadanim. And the sons of Tubal were: Ariphe, and Kesed, and Taari. And the sons of Meshech were: Dedan, and Zaron and Shebashni. And the sons of Tiras were: Benib, and Ghera, and Luperion, and Ghelac. These

are the sons of Japheth according to their families, and their numbers in those days were about four hundred and sixty men.

And these are the sons of Ham: Cush, and Mizrain, and Phut, and Canaan, four sons. And the sons of Cush were: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha. And the sons of Raamah were Sheba, and Dedan, and Mizrain begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluchim, and Caphtorim. And the sons of Phut were: Ghebut, and Hadon, and Benah, and Adon. And the sons of Canaan were: Sidon, and Heth, and the Amorite, and the Girgasite, and the Hivite and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. These are the sons of Ham, according to their families, and their numbers in those days were about seven hundred and thirty men.

And these are the sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, five sons. And the sons of Elam were: Shushan, and Mahul and Harmon. And the sons of Asshur were: Miros and Makil. And the sons of Arphaxad were: Salah, and Aner, and Ashkol. And the sons of Lud were: Peter and Bizon. And the sons of Aram were: Uz, and Hul, and Gether, and Mash. These are the sons of Ham according to their families, and their numbers were in those days about three hundred families.

These are the generations of Shem: Shem begat Arphaxad, and Arphaxad begat Selah, and Selah begat Eber; and unto Eber were born two sons, the name of one was Peleg, for in his days the sons of man became divided, and in his last days the earth also was divided; and his brother's name was Joktan, because in his days the duration of the life of the sons of man became shortened and lessened.

And these are the sons of Joktan: Almodad, and

Sheleph, and Hazarmaveth, and Yerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah and Jobab; all these were the sons of Joktan.

And his brother Peleg begat Reu, and Reu begat Serug, and Serug begat Nahor, and Nahor begat Terah. And Terah was eighty-three years old when he begat Haran and Nahor.

And Cush, the son of Ham, the son of Noah, took unto himself a wife at that time in his old age, and he begat a son, and he called his name Nimrod, saying: At that time the sons of man again began to rebel and to trespass against the will of God. And the boy grew up, and his father loved him exceedingly, for he was unto him the son of his old age. And Cush gave unto Nimrod the coats of skin which the Lord had made for Adam and Eve, when they were driven from the garden of Eden. For after the death of Adam and Eve, their garments came into possession of Enoch the son of Jared; and when Enoch was taken up into heaven he gave them unto Methuselah his son. And when Methuselah died he transmitted the garments unto Noah, and Noah brought them with him into the ark where they remained until Noah left the ark. And after leaving the ark, Ham the son of Noah, stole those garments from Noah, unbeknown to his brothers, and he took them and hid them away. And when Ham begat Cush his first-born, he gave the garments secretly unto Cush.

And they remained with Cush many days, and he kept them hidden from his brothers and sons. But finally when Cush begat Nimrod, whom he loved above his other sons, Cush gave the garments unto Nimrod.

And when Nimrod grew up and was twenty-one years of age, he put on those garments. And as soon as Nimrod had those garments upon him he felt himself grow very powerful, and the Lord gave him power and

strength, and he became a mighty hunter in the earth, he was the mighty hunter in the fields. And he hunted the animals, and he built altars and offered up upon them all those animals unto the Lord. And Nimrod was possessed of more strength than all his brothers. And he fought the battles of his brothers with all their enemies around them; and God delivered all the enemies of his brothers into his hands. And the Lord gave him success at all times in his battles, and he became the ruler of the earth, and therefore it was current, when one armed his men in array of battle, that they would say of him: Like Nimrod who was a mighty hunter upon the earth and succeeded in battle against enemies that were too powerful for his brethren, and conquered them all, so may the Lord strengthen and save these men to-day.

And at the time when Nimrod was forty years of age, there was a war between his brothers and the sons of Japheth, and his brethren were under the hand of their enemy. And Nimrod strengthened himself at that time, and went forth and assembled all the families of the sons of Cush, about four hundred and sixty men. And he hired also of their friends and acquaintances about eighty men; and he gave them their hire, and went forth with them to give battle. And while on his way Nimrod strengthened the hearts of the people that went forth with him, and he said unto them: Be not afraid and be not alarmed, for all our enemies will surely be given into our hands, and ye shall do unto them as it seems good in your own eyes. And they went all with great courage, about five hundred and forty men, and they overpowered the enemies and vanquished them. And then Nimrod placed officers over them, and took from their children hostages for security, that all would be servants unto him and unto his brothers. And after Nimrod had thus reduced the people to servitude, he would return home with his men. And after the conquests of

Nimrod increased and he always returned victoriously triumphant from the battles with all their enemies around them, then the people all united and came unto Nimrod and elected him their king, and they placed a royal crown upon his head. And Nimrod then appointed princes, and judges, and generals over his people after the manner of kings, and for his commander-in-chief Nimrod selected Terah the son of Nahor, and he elevated him in greatness above all the other princes. And after he was sole ruler and could do according to his own wishes, having overpowered all the enemies around him, Nimrod summoned all his princes and they concluded to build him a city and a royal mansion. And they selected a large valley opposite to the rising of the sun, and in that valley they built unto him a large and spacious city. And Nimrod called the name of that city Shinar, for the Lord had discomfited all his enemies before him, that he might conquer them. And Nimrod dwelt in Shinar and reigned therein securely, and he carried on war against all his enemies, and he humbled them, and he was successful in all his battles, and his kingdom grew exceedingly. And all nations and all tongues heard of Nimrod's fame, and they assembled and came to bow down to the ground before him, and they brought him gifts and he became their lord and king, and they dwelt with him, all in the city of Shinar. And Nimrod was the sole ruler over the earth, and over all the sons of Noah, and all were under his hand and advice.

And the whole earth was of one language, and of one speech. But Nimrod went no more in the ways of the Lord, and he became more wicked than any of the men that lived before the flood, up to that day. And Nimrod made gods of wood and of stone and bowed down to them, and he rebelled against the Lord, and he taught all his servants and subjects his own evil ways. And Mardon, the son of Nimrod, acted more wickedly yet than

even his father, and whosoever heard of his actions, would say : From the wicked cometh wickedness. And since then the saying was in the land : From the wicked cometh wickedness ; and it hath become an adage in the language of all men from that time up to this very day.

And Terah the son of Nahor, the chief of Nimrod's army, was very great in those days, in the eyes of the king as well as in the eyes of all his servants, and the king and the princes all loved him and exalted him. And Terah took unto himself a wife and her name was Amthelah the daughter of Carnebah, and she conceived and bare a son in those days. And Terah was seventy years old when she bare him, and Terah called the name of the son born unto him Abram, saying : In these days the king has raised and exalted me over all the princes that are with him.

And in the night that Abram was born, all the servants of Terah and all the wise men and the astrologers of Nimrod came, and they ate and drank in the house of Terah and they were greatly rejoiced all night. And when the wise men and the astrologers left Terah's house they lifted up their eyes unto heaven on that night to observe the stars ; and behold a very large star came from the rising of the sun and ran about in the heavens and swallowed up four stars from the four winds of heaven. And the wise men and the astrologers were greatly astonished at that spectacle, and the wise men reflected over the matter and they knew its meaning at once. And they said to each other : This cannot be otherwise but in reference to the child that was born unto Terah, that he will be great and that he will be increased and exceedingly multiplied, and that he will inherit all the earth, he and his children forever, and that he and his seed will slay great kings and possess themselves of their lands. And all the wise men, and all the astrologers, went quietly to their homes that

night. And in the morning they arose, and all the wise men and all the astrologers assembled in the house appointed for their meetings, and they spoke among themselves saying: Behold the sight we have seen last night is not known, and it hath not been communicated unto the king. And now if the king should come to the knowledge of that matter at some future time, then he will say unto us: Why have ye withheld from me all those things? and all of us will have to die on that account. And now come and let us impart to the king all about the sight we have seen last night, as well as its interpretation, so that we may be free of all responsibility. And they did accordingly, and they went unto the king, and coming unto his presence, they bowed down before him to the ground and saluted him saying: May the king live, may the king live! We have been informed that a son hath been born unto Terah thy chief commander, and we went unto his house last night, and we were eating and drinking and rejoicing in his house all night. And when we, thy servants, departed from the house of Terah, so that each of us should go to his home for the rest of the night, we lifted up our eyes towards heaven and beheld a very great star coming from the side of the rising of the sun in a very swift course, and it swallowed up four great stars from the four winds of the heaven. And we, thy servants, were greatly astonished at that strange sight which we have seen, and we were greatly terrified thereat. And we passed our judgment over that strange phenomenon, and we discovered in our wisdom the interpretation of that spectacle in its correctness. For this all was seen on account of the child which was born unto Terah, meaning, that he would become great and very numerous, and powerful, and that he would slay all the kings and inherit their lands, he and his children and his seed forever. And now, oh king our lord, we have informed

thee correctly of what we have seen concerning that child, and if it so please the king we would say, that the king give unto Terah the value of that child, and we will slay him ere he grows up and increases in the land, to bring about the great evil, whereby we are all to be driven from the earth, and we, and our children, and our seed perish through his wickedness.

And the king hearkened attentively unto these words, and they pleased him greatly, and he had Terah called, and Terah appeared before the king's presence. And the king said unto Terah: I have been informed that a son hath been born unto thee yesternight, and such and such things have been seen concerning him in the heavens. Now therefore give me that child, that I may slay him before his great wickedness will grow over us, and I will send unto thee his full value in silver and gold, into thy house. And Terah replied saying; I have humbly listened to the words of my king; whatever the king pleaseth he can do with his servant. But, my king and lord, I would make known to the king what hath occurred unto thy servant yesterday, and I would humbly beseech the king to give an advice unto his servant, and after my king shall have given his servant an opinion on that matter, I will answer unto the king concerning his words. And the king said unto Terah: Speak. And Terah went on saying: Long live the king! It is but last night that, Lyon, the son of Nimrod, came into my house saying: Let me have thy beautiful horse which the king hath given unto thee, and I will give thee its full value in gold and in silver, and I will fill thy house besides with straw and with fodder. And I have bid him wait, until I shall have laid the matter before the king, and whatever the king would say concerning that horse I would do. And now my king, I have communicated unto thee these things, and according to the advice of the king I have to act. And when the king had heard

the words of Terah he was exceedingly wroth, and he considered him quite a fool. And the king answered: Art thou so ignorant and foolish, or hast thou lost thy reason to do such a thing, as to think of disposing of thy beautiful horse for silver and for gold, and the more less for straw and for fodder? Art thou, so short in silver and gold, and hast thou no means to buy straw and fodder to feed thy horse, that thou must be reduced to such extremes? And what good will do thee all thy gold and silver, all thy straw and fodder if thou lovest thy beautiful horse, the like of which does not exist in the whole earth, and which I the king, have given unto thee? And when the king had finished his speech Terah replied saying: Hath my king really spoken these words? I beseech thee oh king, what is it thou hast said unto me before: Give me thy son and we will slay him, and I will give unto thee his full value in silver and in gold. And now my Lord, what shall I do with all the silver and gold, after my son is dead? For I shall have no one to inherit my fortune, and after I am dead the same gold and silver would revert to the king who gave it.

And when the king heard the words of Terah and the parable he brought concerning the king, the king grew exceedingly wroth, and his anger kindled within him. And when Terah saw that the king was so wroth against him, he answered and said unto the king: All that I have is in the hands of my king, whatsoever the king pleaseth he can do unto his servant, and also my child is in the hand of the king with his two older brothers, without money and without price. And the king replied: Not so; but I will take thy son for his value. And Terah answered unto the king, saying: I beseech thee my lord and king, suffer thy servant to speak a word in the ears of my lord, and may the king hearken unto the words of his servant. And Terah said: May it please the king to grant me three days time, that I may

bring the words of my Lord the king before my wife and my household, and I will consult them concerning that matter. And the king hearkened unto the words of Terah, and the king gave him three days for reflection. And Terah departed from the presence of the king, and he hurried into his house and imparted the words of the king to all his household. And when they heard the words of the king they were greatly terrified. And on the third day the king sent unto Terah saying : Deliver now unto me thy son, for the value I have spoken of. And if thou failest to comply with my order, then I will send my messengers to slay thee and all that belong to thy household, and there will not remain of thee and all that is thine even a dog. And Terah seeing the urgent manner of the king, hastened and took the child of one of his maid-servants, that was born unto him on the same day with Abram, and Terah brought the child of his maid servant unto the king, and received the value thereof. And the Lord favored Terah's course in that matter, so that Abram might be saved and not be slain. And the child which Terah brought unto the king, the king took and with his own hands he dashed its head against the ground, and spilt its brains upon the earth and killed it, thinking it was Abram. And the deception remained a secret from that day on and all of the matter was finally forgotten from the heart of the king, for it was the will of God that Abram should not be put to death.

And Terah had taken Abram, and his mother, and the nurse, and secreted them in a cave, supplying them with food for a month, and bringing them all they needed month after month. And the Lord was with Abram and he grew up and he was in the cave for ten years. And the king, and his princes and astrologers, and all the wise men, verily believed that Abram had been killed by the hands of the king.

And Haran the son of Terah, Abram's oldest brother, took a wife in those days; and Haran was thirty-nine years of age when he took unto himself a wife. And Haran's wife conceived and bare a son, and he called his name Lot. And she conceived again and bare a daughter, and called her name Milcah, and once more she conceived, and bare a daughter and she called her name Sarai. And Haran was forty-two years old when Sarai was born, and it was in the tenth year of the life of Abram. At that time Abram, and his mother, and her nurse, went forth from the cave, for all that occurred concerning him was entirely forgotten by the king, and by all his servants. And when Abram left the cave he went at once to the house of Noah and his son Shem, and Abram dwelt with them in their house, to learn the knowledge and fear of God, and all the ways of the Lord. And nobody knew Abram, and he ministered unto Noah and unto Shem for many days. And Abram lived in Noah's house for thirty-nine years, and Abram knew the Lord from his third year on, and he walked in the ways of the Lord even unto the day of his death, according to the teachings of Noah and his son Shem.

And all the sons of man rebelled against the Lord in those days, and they worshiped other gods, and they forgot the Lord that had created them upon the earth. And the sons of man made unto themselves their own gods, of wood and stone, which can neither hear, nor speak, nor save; and yet the sons of man served them and considered them their gods. And the king, and all his servants, and Terah, and all his household, were the very first in those days among the worshipers of wood and stone.

And Terah had made unto himself twelve very large gods, according to the twelve months of the year, and every month was set apart for one of the gods, and Terah offered to each one in his month meat offerings and

drink offerings, and he would bow down before his gods and serve them. So Terah did through all these days, And the whole generation of the sons of man acted very wickedly, and did all that was evil in the eyes of the Lord, and each of them had his own god; but the Lord and Creator was forgotten. And in those days there was not to be found one man that knew anything of the Lord, save Noah and his household, and all those living under his influence and advice knew the Lord in those days. and Abram the son of Terah grew up at that time in the house of Noah, but no man knew it. And the Lord was with him. And the Lord gave unto Abram a heart full of knowledge and understanding, to know that the manners and actions of his generation were all vanity and wickedness, as also the gods they worshiped he knew to be vain and useless.

And Abram saw the sun rising over the earth, and he said in his heart: Verily, I believe the sun which hath the power to shine over all the earth must be the true God, and him will I serve. And Abram knelt down before the sun and prayed unto him all that day, acknowledging the sun to be the Lord and creator and governor of all the earth. But evening came, and in obedience to higher laws the sun disappeared from the earth, and Abram said in his heart: I am now convinced that this is not God, the creator of all. And Abram continued to speak in his heart, saying: Who is he that hath made the heavens and the earth, and who is it that hath created all these sons of man, and where is he? And night darkened over Abram in his meditation, and he lifted up his eyes to the west, and to the north, and to the south, and to the east, and behold while the sun was slowly passing away and his light faded, the moon and the many stars became visible all above him. Abram observing the moon in her beauty exclaimed: Verily, now I am certain that this is the God and creator of heaven and earth, and

all those lesser lights are his servants. And Abram knelt down before the moon, and he prayed unto the moon all that night. And when the morning dawned the sun again rose in his glory according to the law, as on the day before, and moon and stars vanished before the rising of the sun. And Abram saw the change and he wondered greatly at the things which the Lord had created in the earth. And Abram thought a great deal over what he had seen, and he finally concluded, saying unto himself: Now, neither of these can be God; but all of them are servants of the one invisible God, who is the ruler of heaven and of earth, of the sun, and of the moon, and of the stars also. And after that, Abram went to dwell in the house of Noah and Shem where he was confirmed in his belief in God, and he served the Lord all the days of his life, while all his generation had forgotten the Lord, and all the sons of man were serving gods made of wood and stone. And Nimrod, the king, reigned securely, and he was the sole ruler of all the earth.

And all the earth was of one speech and one language, and all the princes of Nimrod, as also Phut, and Mizraim, and Cush, and Canaan, and all their families together consulted at that time, and they said one unto the other: Come and let us build a large city, and within it a strong fortification and a tower, the top of which shall touch the heavens, so that we procure a great name among the nations, and that our enemies can never prevail against us. And we will be the sole rulers of all the earth, and we shall govern all the nations with a strong arm, so that none of their battles can ever be successful to disperse us over the face of the whole earth.

And they came all into the presence of the king, and they made known unto him all their deliberations, and the king agreed with them in all they concluded to do. And after the king had consented, the princes and leaders gathered together all their people and their families,

numbering about six hundred thousand men, and all of them went forth in search of a spacious land whereon to build the city and the tower. And they did search all over the earth, and they found only one suitable place in a certain valley to the east of the land of Shinar, a space of two days' journey. And all the people went thither and they dwelt therein.

And they began making bricks, and they did burn them thoroughly, to build the city and the tower, which they have resolved upon to erect. But the building of the city and tower lead them to sins and transgressions, even when they commenced to build it. And while they were engaged in building they rebelled against the Lord the God of heaven, and they thought in their hearts to go up into heaven, and wage war against the Lord. And all these men, and their families, divided themselves into three parties. And one party said, we will go up into heaven and wage war against the Lord; and the second party said, we will go up into heaven and there set up our own gods and worship them; and the third party said we will go up into heaven and slay the Lord with spears, and with arrows. And the Lord knew all their actions and all their evil thoughts, and he saw the city and tower which they were building. And they have been engaged in building for a very long time, so that they had already built the city, and the tower therein reached an enormous height. And by reason of the very great height it took a full year to carry upwards the stones and the bricks, to reach the builders. And thus it was done all the time, some going up and others coming down, and so difficult was the ascension and descension that when a brick would happen to fall down and break, all would lament and weep over the great loss. But when a man would fall down and be killed, no one would take the least notice of his death. And the Lord knew all their

wicked thoughts. And they shot arrows towards heaven, and all the arrows fell down upon them full of blood, and seeing that all rejoiced, saying: We have killed all those that were in heaven. For it was the will of God to mislead them, and to wipe them out from the face of the earth. And they continued building the city and tower, and they acted so wickedly every day, until many days and years had passed.

And the Lord said to the seventy angels that stand first and nearest unto the throne, saying: Go to, let us go down, and there confound their language, that they may not understand one another's speech. And the Lord did unto them accordingly. And they forgot at once each other's speech, and they could no more speak nor understand the same language. And when the builder would receive from the hands of the carrier the wrong bricks, or some thing else he was not ordered to bring, the builder in his anger would fling it away, and cast it upon some one and kill him. And this disorder continued for many days, and a great number were killed in that way. And the three parties were punished by the Lord according to what they have said and done. Those that said: We will go up into heaven and there enthrone our gods and worship them, turned into apes and into elephants. Those that said: We will go up and kill all those that are in heaven, with our spears and arrows, the Lord caused to perish every man by the hand of his neighbor. And the third party that said: We will go up into heaven and wage war against the Lord, the Lord dispersed through all the earth. And those that belonged to neither of the parties remained there. But they soon came to know and understand the evil which hath come over them and they abandoned the building, and of their own accord dispersed themselves over the face of the whole earth. So it came that the sons of man ceased to build the city and tower. There-

fore the name of that place is called Babel ; because the Lord confounded there, the language of all the earth. And the place was to the east of the land of Shinar. And the earth opened her mouth and swallowed up one third of the tower, and fire came down from heaven and consumed another third thereof, and one-third remains unto this day, hanging in the air of the heaven ; and its length is the distance of three day's journey. And so many of the sons of man died in the work of that building, that they could not be even numbered.

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CHAPTER III.

A B R A M .

Generations of Noah's sons—Where they located—Abram returns unto his father's house—He breaks his father's idols—Argument with his father concerning idolatry—His father brings charges against him before Nimrod—Abram in prison—Brought before the tribunal he is recognized—Terah confesses having surrendered a child not his own, at the advice of Haran—Abram and Haran doomed to be burnt alive—Cast into the furnace, Haran is consumed while Abram remains unhurt—Abram highly honored by Nimrod and his princes—Nimrod's dream and its interpretation—He wants to kill Abram—Abram flees to Noah—He leaves the country with his father and all belonging to him.

And Peleg, the son of Eber, died at that time in the forty-eighth year of the life of Abram, the son of Terah, and all the day's of Peleg were two hundred and thirty-nine years.

And after the lord had scattered all the sons of man

over the whole face of the earth, on account of the sins they committed in building the tower, they became divided into many parties, and they separated from each other towards the four winds of the earth. And each family had its own language, and its own land, and its own cities. Thus the sons of man built many cities in all the places whither they have been driven, and they called their cities after their own names, or after the names of their sons, or after certain things that occurred unto them.

And the sons of Japheth, the son of Noah, went and built unto themselves cities in the place whither they were scattered, and they called the cities according to their names. And the sons of Japheth became divided upon the face of the earth, into many parties and languages. And these are the names of all their families and cities which they built unto themselves in those days after the destruction of the tower. These are the sons of Japheth, and their families: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras; these are the sons of Japheth according to their generations. And the sons of Gomer, according to their cities are Phranceum that dwell in the land of Phranceah by the rivers Phranceah and Senah. And the sons of Riphath are the Britonim that dwell in the land of Britania, by the river Sedah, which empties its waters into the great sea of Gihon, which is the ocean. And the sons of Togarmah are ten families, and these are their names: Bular, and Pharzinah, and Bungar, and Elikanom, and Ragbub, and Torki, and Bid, and Zabuh, and Ingal, and Tulmaz. All these scattered and dwelt on the north side and built cities for themselves, and they called their cities after their own names; these are the people that dwelt by the rivers Hithla and Italah up to this day. And Angori, and Bular, and Pharzinah dwelt by the great river Dobnaz, and the names of their

cities are also according to the names of their families. And the sons of Javan are the Javanim that dwell in the land of Makedunia. And the children of Madai are the Anulum that dwell in the land of Bursan. And the sons of Tubal are those that dwell in the land of Tushkanah by the river Pashiah. And the sons of Meshech are Shibashni; and the sons of Tirus, are Rushash and Boshai and Angolis. All these families went and built for themselves cities, the cities situated on the Jasibus, and on the river Kura which empties its waters into the river Tragan. And the sons of Elishah are, the Alemania; and they also went and built for themselves cities, and those cities are situated between the mountains of Jub and of Shubtham. And these families conquered Italah and they dwelt there even unto this day. And the children of Kittim are the Romim that dwell in the valley of Kanphia, by the waters of Tiberu. And the sons of Dodanim are the families that dwell in the cities by the sea Gihon in the land of Bordenah. These are the families of the sons of Japheth and their languages, after they were scattered abroad through the building of the tower; and they called their cities also after their own names or after some of their occurrences. And these are the names of all their cities, named after their families, which they built in those days, after the tower. And the sons of Ham are: Cush and Mizraim, and Phut, and Canaan according to their families and their cities. All these families went and built for themselves cities, as they found suitable localities, and they called their cities after the names of their sires: Cush and Mizraim, and Phut, and Canaan. And the sons of Mizraim are: Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, and Caphthorim; seven families, and all these dwelt by the river Shihor, which is the river of Egypt; and when they built their cities they called them after their own names.

And the sons of Pathrus and the sons of Casluh intermarried with each other, and from them came the Pilishtim, and the Agathim, and the Gerarim, and the Gathim, and the Ekronim, altogether five families. These also built cities for themselves, calling their names after the names of their sires, even to this day. And the sons of Canaan also built cities for themselves, calling them after their own names, eleven cities, and suburbs beyond number.

And four men went away from the family of Ham, and they came to the land of the plain, and these are the names of the four men: Sodom, and Gomorrah, and Admah, and Zeboim. And these men built unto themselves four cities in the land of the plain, calling the names of the cities after their own names. And they dwelt in those cities, with their children and with all that was theirs, and they were very fruitful and they multiplied themselves greatly, and they dwelt securely. And Seir, the son of Hori, the son of Hivi, the son of Canaan, went away and discovered a valley opposite Mount Paran, and he built a city therein and he dwelt there with his seven sons and his household. And he called the city which he built, Seir, after his own name; this is the land of Seir even to this day. These are the families of the sons of Ham according to their tongues and cities, whither they have been scattered after the destruction of the tower. And part of the sons of Shem, father of all the sons of Eber, went also away and built for themselves cities in the various places whereunto they have been scattered, calling their cities after their own names. And the sons of Shem were: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and they built for themselves cities, calling the names of all their cities after their own names. And Asshur, the son of Shem, went away with his entire household, at that time a great many people, and they departed very far away into a

land which they discovered. And they found a very spacious valley in the land of their discovery, and they built in it four cities, calling their names after their own names and occurrences. And these are the names of all the cities which the sons of Asshur built unto themselves: Nineveh, and Resen, and Calah, and the city of Rehoboth; and the sons of Asshur dwelt in them even unto this day. And the sons of Aram, they also went and built for themselves a city, and they called the name of the city Uz, after the name of their oldest brother, and they dwelt in it; this is the land of Uz even unto this day. And in the second year after the tower, a certain man, by the name of Bela, from the house of Asshur, left the land of Nineveh, and he went to sojourn wherever he would find a suitable place for himself and his household. And they came unto the cities of the plain towards Sodom, and they dwelt there. And the man arose, and built a small city and he called her name Bela after his own name; and this is the land of Zoar, even unto this day.

And these are all the families of the sons of Shem, according to their tongues and all their cities whither they have been scattered upon the earth, after the tower. And every province, and city, and family of the families of the sons of Noah built for themselves, after that, a great many cities. And they set up governments in all their cities to rule the people by their laws; and so did all the families of the sons of Noah forever.

And Nimrod, the son of Cush, was still in the land of Shinar and he ruled over it, and he dwelt therein, and he built many cities in the land of Shinar. And these are the names of the cities which he built—four cities in all—and he called their names according to the occurrences connected with the building of the tower. The first city he called Babel, saying: There the Lord confused the speech of the whole earth. The second city he

called Aroch, saying: Thence the Lord had scattered me and my people. The third city he called O Chad, saying: A great battle occurred in that place. And the fourth city he called Culnah, saying: At that place my princes and warriors completely dispersed, and all rebelled against me. And after Nimrod had built those cities in the land of Shinar, he and the rest of his people, with their princes and heroes, dwelt in them, Nimrod making his home in Babel, where he established the seat of his government for himself and all his officers. And Nimrod reigned securely once more, and his servants and princes gave unto Nimrod the additional name of Amraphel, saying: All his people and all his princes were dispersed through the building of the tower and the incidents connected therewith.

And for all those hardships Nimrod would not return unto the Lord, but he would only add new sins and transgressions to those already committed. And he instructed the people in everything sinful and wicked before the Lord. And Mardon, the son of Nimrod, was if possible, more wicked than his father, committing yet worse outrages and abominations than his father, and leading the sons of man unto total depravity. And since that time it has become a saying: From the wicked wickedness will come. At the same time there was a war between the families of the sons of Ham, who dwelt in the land that they built up for themselves. For Chedorlaomer king of Elom, one of the families of Ham, went forth and made war upon the other families of Ham, and he vanquished them under his hand, and he also subdued the five cities of the plain, and all were under his hands in dependence and servitude for twelve years, paying him tribute year after year. At that time Nahor the son of Serug died, in the year which was the forty-ninth of the life of Abram the son of Terah; and all the days of Nahor were one hundred and forty-eight years.

And in the fiftieth year of his life, Abram went forth from the house of Noah, to return unto the house of his father. And Abram knew the Lord and he walked in the ways of the Lord and in the teaching of the Eternal. And God was with Abram. And Terah his father, was still commander-in-chief of Nimrod's army in those days, and he was yet addicted to worshipping strange gods.

And when Abram returned unto his father's house, he saw there the gods of his father, twelve in number, each having a chapel of its own in his father's mansion. And Abram's wrath was kindled when he saw those twelve idols in the paternal house, and Abram said: So may the Lord who created me do unto me now and in all future, if I shall not break them all to pieces within the next three days. And while his wrath was burning within him, Abram left the house of the idols and hastened into the court of the house and found his father there surrounded by all his servants; and Abram sat down before his father. And Abram asked his father the following questions, saying: Please my father do let me know what God hath created the heavens and the earth and all the sons of man, and who is the God that created thee, and me also, in the earth? And Terah replied: They that created all these things are all in my house. Then Abram said: Wilt thou please to show them unto me my lord? And Terah conducted Abram into the innermost court, into a large chamber, and Abram found it quite filled with idols, gods of wood and of stone. And there were twelve very large gods among them, and the rest were smaller ones beyond number. And Terah said unto Abram: Behold my son, these are they that have created all that thou seest in this world, as also thee and me, and all the sons of man. And thus saying, Terah bowed down before everyone of his gods, and finally left the chamber taking Abram

along with him. And when Abram had left the house of the gods, he hastened to his mother and said unto her: Behold my father hath shown unto me those that have created the heavens, the earth, and all the sons of man. And now I pray thee hasten and take a kid from the sheep, and prepare of it a savory meat, so that I may bring it as an offering unto the gods of my father, that they may eat thereof; perhaps that thus I might find grace before them. And his mother hastened to take a kid from the midst of the flock, and she made thereof good and savory meat and she brought it unto Abram. And Abram took the savory meat from the hands of his mother, and brought it before the gods and he served it for them, as if inviting them to eat thereof. But there was no sound and no motion, nor did any one put forth a hand to take and eat. And Terah knew nothing of what Abram hath done. And Abram sat quietly in the house of the gods, but seeing that the gods were not willing to partake of his offering he said: May be that I have brought too little or perhaps my offering is not of the kind to be acceptable unto them. Now therefore to-morrow I will prepare much more and better meats than those I brought to-day, to see what the end will be. And in the morning Abram instructed his mother concerning the offering he had decided upon, and his mother took accordingly three kids from the flock, and she made thereof savory meats as it was the desire of her son, and she placed them in the hands of her son Abram, unbeknown to Terah his father. And Abram took the savory meats from the hand of his mother, and he carried them into the chamber of the gods. And he divided the meats among the gods and placing a dish before everyone of them he invited them to eat of his offering. And Abram seated himself before them, and tarried there the whole day to see whether they would eat or not. But there was no sound, and no motion, and none

of the gods put forth a hand to taste of the savory meats before him. And the spirit of God came over Abram, on the evening of that day, and he cried out in the midst of the house: Woe unto my father and woe unto this entire wicked generation, whose hearts are bent upon vanities, to worship idols like these here, made of wood and stone; images that can neither eat nor smell, and neither hear nor speak. They have a mouth but cannot speak, eyes and cannot see, ears and cannot hear, hands and cannot grasp, feet and cannot walk. Like unto them may be all those that make them, all those that serve them and bow down before them. And Abram became very wroth at his father, and he hastened and took an axe, and hurried into the chamber to the gods of his father, and broke them all to pieces. And when he had broken them to pieces, he put the axe into the hands of the largest god, which he did not break, and he left the chamber hastily. And Terah heard something like blows with an axe and he hurried into his house, when he noticed that the noise came from the hall of his gods. And Terah hastened into the chamber to ascertain the cause of all that noise, and he met Abram just coming out of it. And when Terah entered the house of his gods, he saw all were shattered to pieces, save the largest one of them which held the axe in his hands; and Terah saw also the savory meat-offerings before each of the idols. And seeing that great destruction, Terah's wrath kindled within him, and he ran out unto Abram. And he found him and said unto him: What is it thou hast done unto all my gods? And Abram replied unto Terah: Not so my Lord, but I have brought a savory meat offering before them. And while I came before them with the meats, each of the gods put forth his hand to eat, before the largest god could take some for himself. And when the large god saw their ill-manners then his anger rose and he seized the axe which was in

the house and went and broke them all to pieces. And you can see the axe in his hands even now. And Terah grew furiously angry at his son, and he screamed out bitterly: What is it that thou art saying? Darest thou to come with such falsehood before thy father? Wilt thou try to make me believe such things, as if I did not know that these gods have no soul, and no spirit, and no strength within them? For are these gods anything but pieces of wood and stone which I myself have shaped into images? And now darest thou to tell me the falsehood, that the greatest god among them hath broken all the other ones to pieces, while it is thou that hath done all that mischief, putting finally the axe into the hands of the greatest of the gods, to deceive me. And Abram replied unto his father, saying: Now if thou knowest all that, how canst thou worship these idols which have neither strength nor power to do the least thing? Can those idols, in whom thou trusted, save thee in the hour of danger, can they hear thy prayers when thou callest upon them, or can they deliver thee from the hands of thy enemies, and fight thy battles for thee, that thou art worshipping those idols of wood and stone, which can neither hear nor speak. And now it is not good for thee to do these things, nor for those men that are attached unto thee. Have ye all lost your reason and become fools to worship wood and stone, while ye are forgetting the Lord your God who made heavens and earth, and who hath created you in the earth? And why should ye summon upon your heads the great evil which must follow the worship of wood and stone? Have not your forefathers acted in the same way, in times of old, until the Lord had brought over them the waters of the flood to the destruction of the whole earth. And now how can ye reasonably do again the same wicked things, to worship wood and stone, strange gods, which can neither hear nor speak, nor deliver from trouble, while

at the same time ye invite the anger of the Lord against your souls and upon the souls of all your household? And now my father do abstain from doing these things. Thus saying Abram hurried and jumped towards the big idol, took the axe from its hands and chopped the god to pieces in the presence of his father Terah, and then he took flight.

And Terah, seeing what his son had done, hastened from his house into the presence of the king, and he knelt down before the king, saying: May it please thee, oh king, it is now fifty years since a son hath been born unto me, and he did unto me and my gods according to this manner. And now, oh king, do send thy messengers after my son, that he be seized and brought before thee for judgment, to be punished according to his wickedness, in order that we be saved the punishment for his great sins. And Nimrod dispatched three of his servants and they went and seized Abram and they brought him before the king. And the king was surrounded by all his princes and officers, and Terah, Abram's father, sat before them. And the king said unto Abram: What is it that thou hast done unto thy father and unto his gods? And Abram answered in the words that he spoke first unto his father, saying: The largest god which was in the house hath done all that my father is accusing me of before thee, oh king! And the king replied: And dost thou suppose those gods have the capacities to speak, to eat and to do as thou sayest? If this be so, said Abram, why dost thou serve them thyself, and what for dost thou mislead thy people into the worship of those idols, which can neither deliver thee from danger, nor do anything from the greatest to the smallest? Why dost thou not worship him who is the God of the heavens and of the earth, and in whose hand it is to kill and to give life? Woe unto thee, oh foolish and ignorant king, woe unto thee forever! I thought

thou ledest thy subjects in the ways of rectitude, but on the contrary thou fillest with thy sins all the world, as also the hearts of thy people that follow thee. Dost thou not know it, hast thou never heard of it, that thy forefathers have been guilty of the same wicked actions which thou art now practicing, and finally the Lord had to bring over them the waters of the flood to destroy the whole earth on their account. And now why dost thou rise up now, and all thy people with thee, to re-enact all the sins of old, and thus cause the anger of the Lord to kindle against thee and against all thy princes and thy servants, until the Lord of the universe will smite thee and all the earth with the greatest of all evils. Now therefore return ye all, and may the king abstain from the worship of idols made of wood and of stone, but serve ye only the Lord, the creator of all things, and the ruler of all the sons of man. And if thy evil heart, oh king, keep thee from leaving its wicked ways, then thou wilt die in shame at the end of thy days, thou and thy people and all those that are attached unto thee, and all those that give ear unto thy words, and all those that walk in thy evil ways. And when Abram had concluded to speak before the king and his princes, Abram lifted up his hand and pointing to the heavens he exclaimed with a loud voice: The Lord who seeth everything may see and judge these wicked men. And when the king had heard Abram's word he ordered Abram to be cast into prison, and Abram remained in prison for ten days.

And at the end of those days, the king sent messengers to summon before his presence all the princes and warriors, and all the governors of his various provinces, and all of them assembled and took their seats before the king, to listen unto his words. And Abram was still in prison. And the king spoke unto all his princes, and officers, and warriors saying: Have you heard what the son of Terah hath done unto his father, and unto his

gods? Such and such things did he do, and when I had him brought before my presence he spoke to me according to these words. And he was not moved, and there was no fear in his heart to say all these things before me. And now the son of Terah is in prison, and it is for you to judge him and to decide what should be done unto him, who hath cursed the king, and who hath done all these things which I have related in your hearing. And all of them replied saying: May it please thee, oh king! the man that dareth to curse the king is to be punished by hanging to a tree, but he who doeth the things thou hast spoken of must be burned in fire, as it is stated in our laws. And now to do the lawful thing, we beseech thee, oh king, to have a fire kindled in the brick furnace of the king, and let it burn day and night, and then let the son of Terah be cast into it to be burnt to death. And the king acted accordingly, and he ordered the brick furnace, which was in Casdim, to be kindled, and the fire to be kept up for three days and three nights, and then the king commanded to bring Abram from the prison to be burnt in the fire. And all the servants of the king, and all the princes, the warriors, and the officers, and all the governors of the various provinces and all the judges, and all the inhabitants of the land stood before the furnace, to the number of nine hundred thousand, to see Abram, and what was to be done unto him. And all the women and children were assembled upon the roofs and towers, so that there was not a single person which did not come to see the burning of Abram.

And when Abram approached in the midst of the guards, all the astrologers and the wise men saw his face. And as soon as they saw Abram's face they cried out before the king, saying: Oh our king and lord, verily this man is well known unto us, for he was once the child concerning whose birth we have seen the great

star swallow up four other stars. And it is now fifty years, precisely to-day, since we have said these things unto the king. And now it is certain that his father is guilty of having deceived thee by bringing before thee another child which thou thyself hast then slain.

And the king was extremely wroth on hearing their words, and he ordered to bring Terah before him, and the king said unto Terah: Hast thou heard the words which my astrologers and wise men have spoken? And now inform me correctly of what thou hast done and how thou hast accomplished those things, and if there be truth in thy words I shall spare thee. And Terah, seeing the anger of the king, confessed, saying: Oh my king, thou hast heard the truth and it is even as thy wise men and astrologers have informed thee. And the king said: How couldst thou do such a thing, to rebel against my words and to bring unto me, and take the value for, a child which was not begotten of thee? And Terah replied: Because my compassion was excited in behalf of my child at that time, and I took the child of my maid servant and brought it unto the king. And the king continued: And who is it that hath advised thee to do that thing? Tell me truthfully all about it so that thy soul be spared and thou be not put to death. And Terah was greatly afraid of the king, and he said: Haran my oldest son advised me to do these things. And Haran was thirty years old when Abram was born. And Haran had never advised Terah to do anything of the kind, but Terah, being greatly afraid of the king, said so in order to save his own life. And the king said: If this be so, then thy son Haran must be burned in the fire as well as his brother Abram, for the judgment of death stands against him lawfully for opposing the will of the king, in doing these things.

And Haran was inclined towards Abram and his God all that time, but he kept it within his heart, saying unto

himself: Now the king has seized upon Abram for doing all these things, therefore I will wait to the end. If Abram will be stronger than the king then I will follow Abram, and if the king be the successful one, then I will follow the king. And when Terah had said to the king all those things concerning Haran the king ordered forthwith to seize Haran, as well as Abram his brother, and accordingly both, Abram and Haran his brother, were brought together to be burnt in the fire. And all the inhabitants of the land, and all the princes, and all the women and children were assembled around there on that day. And the servants of the king took hold upon Abram and upon his brother and they stripped them of their coats and other garments, only their under clothes were left upon them. And they bound their hands and feet with ropes of linen, and the servants of the king lifted them up and cast them both into the furnace. And the Lord espoused Abram's cause and he had mercy upon him. And the Lord came down and delivered Abram from the fire, so that he was not burnt. Only the ropes with which Abram was bound were burnt from him, but Abram himself was unhurt, and he walked about in the midst of the fire. Haran however died as soon as thrown into the furnace and his body burnt up into ashes, because his heart was not fully decided to follow the Lord. And a fearful flame issued from the mouth of the furnace consuming the men that threw Abram into the fire. And of those men all were burnt up to death, to the number of about twelve thousand.

And Abram continued walking up and down in the fire of the furnace for three days and three nights. And the servants of the king saw him, and they came unto the king saying: Behold Abram is walking up and down in the fire of the furnace, and not even his under-garments are burnt, only the ropes that we bound him with are burnt off his hands and feet. And when the king

heard these things, he doubted their words, for he could not believe it. And the king sent his most trustworthy princes to ascertain the truth of their words. And the princes went and saw it and returned unto the king, saying: Verily it is the truth that thy servants have spoken. And the king hastened unto the furnace to convince himself, and he saw Abram walking up and down in the fire of the furnace, while the body of Haran was seen burnt up completely by the fire. And the king wondered greatly at these things. And the king ordered his servants to take Abram out of the furnace; and they approached to the mouth of the furnace, but they could not come near it, for the heat of the fire and the flames came forth against them, and the servants of the king ran away from before the great heat. And the king rebuked his servants for running away, saying: Hasten and rescue Abram from the midst of the fire, lest ye be put to death. And the servants of the king approached once more to bring Abram out of the furnace, and a great flame issued against them so that eight of the servants were burnt up. And when the king saw that the men could not possibly approach the fire lest they be all burnt, then the king called unto Abram: Oh, Abram, servant of the God who is in heaven, get thee out of the fire and come hither before me. And Abram obeyed the commandment of the king, and Abram went forth from the midst of the fire, and he came and stood before the king. And when Abram came forth the king and his servants saw him in his under-garments, for nothing save the ropes that bound him, burnt up in the fire. And the king said: How is it that thou hast not been burnt up in the fire? And Abram replied: The God of heaven and earth in whom I trust, and who is all powerful, he hath saved me from the fire whereinto I was cast at thy command. And Haran, Abram's brother, perished in the fire, and they

searched the entire furnace for some part of his body, but they found nothing as it was completely burnt up. And Haran was eighty-two years old when he was burnt in the fire of Casdim. And when the king and all the princes and the servants saw Abram delivered from the midst of the fire, they came and bowed down before Abram. And Abram said unto them : Do not bow down before me, but bow down before the Lord of the universe who hath saved me from this fire. It is he who hath created the soul and spirit of every son of man and who formed the body of every one, and that God will deliver from all danger, those that fear him and trust in his goodness. And the king and his princes could not understand it how Abram was saved while Haran was burnt up to ashes.

And the king gave unto Abram great many presents, also two servants which were the highest in the king's house, the name of the one being Oni, and the name of the second Eliezer. And the princes of the king gave unto Abram likewise many valuable presents of silver and of gold and of gems, and they told him to go, and he departed from them in peace. And many of the people followed him, and about three hundred men concluded to abide and dwell with him. And Abram returned unto the house of his father and he dwelt there. And Abram walked in the ways of the Lord and he turned the hearts of all his people to serve the Lord and to worship him all the days of their lives. And Nahor and Abram took unto themselves wives from the daughters of Haran their brother. The wife of Nahor was Milcah and the wife of Abram was Sarai.

And Sarai, Abram's wife, was barren, she had no children in those days. And it came to pass, two years after Abram had been delivered from the fiery furnace, which was the fifty-second year of Abram's life, that the

king sat upon his regal throne in Babel. And the king fell asleep and he dreamed a dream, and behold he was standing with his army before the fiery furnace which belonged to the king. And the king lifted up his eyes, and saw a man, after the likeness of Abram, going forth from the furnace with a drawn sword in his hand. And the man ran against the king and the king greatly terrified fled from before him. And the man took an egg and threw it at the head of the king, and the egg became a mighty stream wherein all the king's armies were submerged and died, only the king and three men escaped with him. And the king looked at the three men that were with him and behold they were all dressed in regal garments like unto the garments of the king, and in figure and appearance they were the semblance of the king. And while they were escaping, the great river became again an egg as it was before. And from the egg went forth a young bird which flew at the head of the king and plucked out one of his eyes. And the king was greatly wroth at that sight, and he awoke from his sleep. And the king's mind was very disturbed and the king was in very great fear. And in the morning the king arose from his couch in great terror, and he commanded that all the wise men and his astrologers should come before him, and when they came the king related unto them his strange dream. And one wise man of the king's servants, his name was Anuki, addressed the king, saying: The dream can have reference only to Abram and his seed, and the evil which will grow through them upon the king in some future time. For behold the days are coming when Abram and his seed and his household will array themselves in battle against my lord the king, and they will smite all the hosts and armies of my king. And the strange sight of thy having saved thyself with three other kings, and the river which again turned into an egg as before, and the young bird

which plucked out the eye of the king, points to the seed of Abram which will kill thee, oh king, in some future time. This is the dream and such is its meaning and thy servant, oh king, is correct in his interpretation. And now, oh king, it is fifty-two years since those things were foretold and made known unto thee at the time of Abram's birth, and while Abram is alive on the earth there will be no rest nor peace neither unto thee nor unto thy descendants, wherefore then shouldst thou, oh king, permit Abram to live for thy own destruction? And when Nimrod heard the words of Anuki, he sent his servants secretly to seize Abram and to bring him before the king to be slain. And Eliezer, the servant which the king had given unto Abram, was present when Anuki had thus spoken before the king. And Eliezer ran hastily unto Abram, and he reached there before the messengers of the king had time to arrive. And Eliezer said unto Abram: Arise and flee for thy life before the king's messengers come to kill thee, for such and such was the king's dream and thus the interpretation of Anuki and his advice concerning thee. And Abram hearkened unto the voice of Eliezer and he hied unto the house of Noah and his son Shem, to save his life, and hiding himself there he escaped death. And the servants of the king came to seize Abram, but he was not in his house, and they searched in the entire land and on all the roads, but Abram was not to be found. And when the king's servants were tired searching they returned unto their tents. And the king's anger soon was pacified, and all concerning the dream and Abram was forgotten from the king's heart. And Abram was hidden for one year in the house of Noah, until the king had completely forgotten all concerning these things; but Abram was still in fear of the king because of that matter. And Terah came secretly to visit his son Abram in the house of Noah, and Terah

stood still very high in the eyes of the king and in the eyes of the people, And Abram said unto his father: Knowest thou not that Nimrod is planning to kill me, and to wipe out my name from the earth according to the advice of his princes and counselors? And now what hast thou here and whom hast thou here in this land? Arise and let us go all of us, into the land of Canaan, so that we be delivered from his hand or else thou too mightst perish at some future time. And knowest thou not, and hast thou not heard it said that it is not on account of love to thee that he hath done unto thee so much honor, but that he is kind to thee for his own benefit. And even though the king do show unto thee many honors of the kind thou already hast received of him, still all those rewards and distinctions, are mere worldly vanities, for all the riches and all the wealth cannot deliver thee from the anger of the Lord on the day of wrath. And now, oh father, hearken unto my voice, and let us arise and depart and go into the land of Canaan, to be secure against the wickedness of the king. And there thou canst serve the Lord that hath created thee upon the earth, and it will be well with thee, if thou denouncest the vanities which thou art pursuing for so many years. And when Abram had finished his speech Noah and Shem remarked: Indeed the words which Abram hath spoken are true. And Terah listened unto the voice of his son, for it was so decreed by the Lord that Abram should not be slain by the hand of the king.



CHAPTER IV.

A B R A M A B R O A D .

Haran—In Canaan—Nimrod vanquished—Rikayon the first Pharaoh—His great cunning—How he accumulated wealth—Famine in Canaan—Abram removes to Egypt—He smuggles Sarai across the river in a box—The box forced open—Sarai taken to the king—She denies her husband—How she was saved from the king's wickedness—Abram and Lot separate—The people of Sodom captured—Lot among them—Abram rescues all of them—Refuses any reward—Hagar—Ishmael—The beautiful women of the Tubalites—Feud with the Kittites—Birth of Isaac foretold—Sodom and Gomorrah—Great wickedness—Their orgies—Their peculiar charity—Their judges—How Eliezer got ahead of the judge—The scoundrel, Hidod, and his tricks—Procrustean beds—How two women were tortured—Destruction of the cities.

And Terah took his son Abram and Lot, the son of his brother Haran, and Sarai his daughter-in-law, the wife of Abram, and all the people of his household, and left with them Ur Casdim in Babel to go unto the land of Canaan. And when they reached the land of Haran they made their dwelling place therein, for they found the land very good and spacious and sufficient for all the men that followed them. And the people of the land of Haran saw that Abram was a good and just man, doing right towards God and man and the Lord his God was with him. And the people seeing that, many of the

men of Haran came and attached themselves unto Abram, and he instructed them in the knowledge of God and his ways. And the people remained with Abram, and they dwelt in his place, and Abram dwelt in the land for three years.

And at the end of seven years the Lord appeared unto Abram and said unto him: I am the Lord who hath brought thee out from Ur Casdim and delivered thee from the hands of thy enemies. And now if thou wilt hearken diligently unto my commandments, my laws and my statutes, and observe them, then I will cause thy enemies to fall down before thee and I will multiply thy seed as the stars of heaven, and I will send my blessing into all the works of thy land, and thou shalt not want any thing thou desirest. And now arise and take thy wife and all belonging unto thee, and go into the land of Canaan. And thou shalt dwell there in the land of Canaan, and I will be unto thee a God, and I will bless thee. And Abram arose and took his wife and all belonging to him and went into the land of Canaan, according to the words of the Lord. And Abram was sixty-five years of age when he emigrated from Haran. And Abram came into the land of Canaan and he dwelt in a city, and he put up his tent in the midst of the sons of Canaan, the inhabitants of the land. And the Lord appeared unto Abram at his arrival in the land of Canaan, and said unto him: This is the land which I have given unto thee, and unto thy seed after thee forever. And I will make thy seed numerous as the stars of heaven, and I will give unto thee all the lands which thou seest, for their possession. And Abram built an altar on the place where the Lord had spoken unto him, and Abram prayed there in the name of the Lord. And it was at that time, when Abram had lived for three years in the land of Canaan, that Noah died in the same

year, which was the fifty-eighth year of the life of Abram. And all the days of Noah were nine hundred and fifty years when he died. And Abram dwelt in the land of Canaan, he and his wife and all the men that followed him from among the natives of the land, save Nahor, Abram's brother, and Terah their father, and Lot the son of Haran, and all belonging unto them, who dwelt in the land of their birth. And in the fifth year of Abram's dwelling in the land of Canaan the people of Sodom and Gomorrah, and all the cities of the plain, rebelled against Chedorlaomer, king of Elam. For during twelve years all the kings of the cities of the plain have been subject to Chedorlaomer and they paid him tribute year after year, and they rebelled against him in the thirteenth year. And in the tenth year of Abram's dwelling in the land a war raged between Nimrod king of Shinar, and Chedorlaomer king of Elam, and Nimrod came to do battle with Chedorlaomer and to humble him under his hands, because he had heard that the people of Sodom had rebelled against their king. For Chedorlaomer was one of Nimrod's princes in the days of the building of the tower, and when all of the builders of the tower were dispersed, Chedorlaomer went unto the land of Elam and proclaimed himself king over it and revolted against Nimrod his master. Therefore when Nimrod heard that the people of the plain revolted against Chedorlaomer, Nimrod hastened to make war against him, and he came full of pride and contempt. And Nimrod assembled all his princes and servants, about seven thousand men, and he went against Chedorlaomer. And Chedorlaomer came to meet him with five thousand men, and they prepared for the fight in the valley of Babel, which is between Shinar and between Elam. And all those kings engaged in battle in that place, and Nimrod and all his people were humbled before the men of Chedorlaomer, and there fell in that battle of

Nimrod's men about six thousand. And Mardon the son of Nimrod was among the slain. And Nimrod fled and returned unto his country in shame and contempt. and he was subject to Chedorlaomer for many days, And Chedorlaomer also returned unto his land and sent the princes of his host to the surrounding kings, to Arioch king of Ellasor, and Tidal, king of Goyim, to cut a covenant with them; and all submitted in obedience unto his voice.

And it was in the fifteenth year of Abram's living in the land of Canaan, which was the seventeenth year of the life of Abram, that the Lord appeared unto Abram and said unto him: I am the Lord thy God who brought thee out from Ur Casdim to give unto thee this land to possess it. And now walk thou before me and be sincere and upright, and regard my instructions, for unto thee and unto thy seed I will give this land to possess it, even from the stream of Mizraim unto the great stream, the stream Prath. And thou shalt be gathered unto thy fathers in peace and in a good old age, and the fourth generation of thy descendants will return into this land to possess it forever. And Abram built an altar and prayed in the name of the Lord who had appeared unto him, and Abram offered up burnt offerings to the Lord upon the altar.

At that time Abram returned unto Haran to see his father and his household, and his mother; and Abram and his wife and all belonging unto him returned to Haran and they dwelt there for five years. And many men followed the way of Abram from among the people of Haran, to the number of seventy-two men. And Abram gave them the instructions of the Lord and his ways, and he taught them the knowledge of the Lord.

At that time the Lord appeared unto Abram in the land of Haran and said unto him: Have I not spoken unto thee these last twenty years, saying: Get thee out

of thy country and from thy kindred and from thy father's house into a land that I will show thee, to give it unto thee and unto thy seed after thee? For there, in that land I will bless thee and there I will make thee unto a great nation and I will make thy name great, and through thee all the families of the earth shall be blessed. And now arise and get thee out of this place, thou and thy wife and all belonging to thee, be they born in thy house or acquired in the land of Haran, and return at once to Canaan. And Abram arose and took his wife and all belonging to him, and all his people, whether born in his house or acquired in Haran, and he prepared to go unto the the land of Canaan. And Abram went and returned unto the land of Canaan according to the word of God, and Lot his brother's son went with him. And Abram was seventy-five years of age when he left Haran to return into Canaan. And Abram returned unto the land of Canaan according to the commandment of the Lord unto him. And Abram pitched his tent and dwelt in the grove Moreh, and Lot his brother's son, and all belonging unto him dwelt with him. And the Lord again appeared unto Abram saying: Unto thy children I will give this land. And Abram again built an altar unto the Lord who appeared unto him, and that altar is still in the grove of Moreh even to this day.

And there was at that time in the land of Shinar a man of great learning and wisdom, and he was versed in all sorts of knowledge, but the man was poor and utterly destitute, and the name of that man was Rikayon. And his mind was greatly troubled concerning his living and he concluded to go unto Ashvirosh, son of Tenos, king of Egypt, to show his great wisdom unto the king, perhaps that he might find grace in the eyes of the king, and the king would make him great and give him the means of supporting himself. And Rikayon

did accordingly. And when Rikayon came unto the land of Egypt, he inquired of the people concerning their king, and the people acquainted him with the manners of their king. For it was then the custom in Egypt, that the king would not leave his chamber which was in the royal palace, to be seen in the land, more than one day in each year, and after having shown himself for one day he would sit to judge all the people, and every man that had a favor to ask of the king, the king would grant it on that day. And Rikayon, having heard of the customs of the Egyptians, and that he could not make his appearance before the king, was greatly troubled. And in the evening Rikayon walked about sorrowfully to find a place to tarry over night, and he saw the ruins of a house, once a bakery as they are made in Egypt, and therein he spent the night with bitterness of soul and in hunger, and sleep shunned his eyes. And Rikayon thought within himself what he should do in the city until he could see the king, and in what manner he could maintain his life up to that time. And he arose in the morning and walked about town and he met venders of vegetables, and he inquired of them concerning some employment. And they told him that they made a living by selling vegetables and seeds, which they bought and sold unto the people of the city. And Rikayon resolved to do as they did, in order to maintain his life in the city. Yet Rikayon was unacquainted with the manners of the people of the land, and he seemed like a blind man, in their midst. And he went and procured vegetables to sell for a living, but the rabble came around him and made sport of him, and they took away from him all the vegetables, and nothing was left. And Rikayon arose with a sorrowful spirit and with bitterness of heart, and returned unto the house of the bakery and tarried there all night as he did before. And he consulted with himself what he was to do in order to support

himself, and finally he succeeded in his wisdom to find a cunning way of doing something for his support. And he rose in the morning and hired thirty men, who were strong and powerful but without any good within their hearts, and he gave weapons of war into their hands and he conducted them unto the pyramids that are before Egypt, and he placed them there. And he commanded them saying: Thus hath the king ordered: Be valiant and strengthen yourselves, and do not allow any one to be buried in this place unless you are given two hundred pieces of silver. And the men did according to the words of Rikayon for a full year. And at the lapse of eight months Rikayon and his men had accumulated great wealth in gold and in silver, in pearls and in precious stones beyond number, and Rikayon bought horses and cattle and many more men that were around him, and he gave them horses and they did according to his commandments. And it was when the year came around and the day when the king was to go forth and show himself through the city, that all the people came together to discuss measures, in order to bring before the king the actions of Rikayon, as soon as the king was to appear on the appointed day. And when the day came and the king went forth from the castle, all the people appeared before him and cried out saying: May the king live forever! What is it that thou dost unto thy servants in the city, that no one is allowed a burial unless we pay for him silver and gold? Hath such a thing ever been done in this land, either in the days of the first kings that were before us in the earth, even from the days of Adam unto this day, that the dead be not allowed to be buried unless for a certain amount of silver or gold? We are aware that it is the custom of the king, to take taxes from the living, year after year, but thou art not satisfied with that and takest even from the dead as well as from the living day after day?

And now, oh king, we can no more endure such treatment, for the whole city is plundered and despoiled, and thou knowest it not. And when the king heard these words he was greatly enraged, and his anger kindled within him, for he knew nothing concerning that matter. And the king said: Who is he and where is he whose heart made him daring to do such a thing in my land, without my order and knowledge. And the people acquainted him with the deeds of Rikayon and his men, and the king was exceedingly wroth, and he sent his servants to bring Rikayon and his men unto the presence of the king. And Rikayon took about one thousand children, boys and girls, and dressed them up in silks and embroideries, and he set them upon horses and let them ride into the presence of the king. And Rikayon himself took very costly presents, consisting of silver and gold and pearls and precious stones, in abundance, and he selected one of the finest horses and came before the king, and Rikayon bowed down to the ground before the king. And the king, and his servants, and all the people wondered greatly at the ways of Rikayon when they saw his great wealth. And the costly presents which Rikayon had brought unto the king, all were very pleasing in the eyes of the king and he wondered greatly. And when Rikayon sat before the king and the king inquired of him concerning the things he had done, Rikayon made his speech in great wisdom before the king and his servants and all the inhabitants of Egypt. And when the king heard those wise words, Rikayon found grace and mercy in the eyes of the king and captivated likewise the grace and mercy of all the king's servants and of all the inhabitants of Egypt, by reason of his wisdom and his good speech. And the king loved him with a powerful love from that day on, and the king said unto him: Thy name shall no more be Rikayon, but Pharaoh shall thy name be henceforth,

after that thou hast understood to gather taxes even from the dead ; and they called his name Pharaoh from that time on. And the king and all the people had love for Rikayon because of his wisdom, and they resolved to raise him in dignity as a viceroy to their king. And it was done accordingly, and all the people and all the wise men proclaimed it throughout the land, that Rikayon hath been chosen second to the king.

And Rikayon Pharaoh ruled over Egypt through the whole year, judging the people every day in the year, and king Ashvirosh ruled over the country and judged them on the only day in the year when he went forth from the palace to show himself unto the people. And Rikayon Pharaoh took into his hands the rulership of Egypt with strength and with cunning, and he secured taxes both from the dead and living, and therefore they called his name Rikayon Pharaoh. And the people of Egypt loved Rikayon greatly and they passed a law and had it recorded in writing, that every king that would come after him, should bear the name of Pharaoh, as also all the seeds of the kings of Egypt. That is the reason why all the kings of Egypt are called Pharaoh up to this very day.

And it came to pass at that time that a great famine was in the land of Canaan, and the inhabitants of the land could not dwell therein on account of the famine, for it was very great. And Abram and all his people went down to the land of Egypt to escape from the famine, and when they came to the river of Egypt they tarried there for several days in order to gain rest after their long journey. And one day Abram was walking with Sarai his wife by the bank of the river and behold Abram saw the image of Sarai upon the face of the waters. And Abram by reason of his piety, and Sarai's modesty, never saw her face before. And now

when Abram saw the face of his wife, and behold she was very beautiful, Abram said unto Sarai: Behold my wife now I see how exceedingly beautiful thou art, and after the Lord hath created thee with such fair looks, I do greatly fear the Egyptians, lest they might kill me and take thee away, for verily there is no fear of God in that place. But do thou after this wise with me, and say that thou art my sister to everybody that might question thee concerning me, that it may be well with me, and we may live and not die. And Abram ordered all the men that came along with him into Egypt from the famine, and also to Lot his brother's son, saying: When the Egyptians inquire of you aught concerning Sarai, tell them: She is the sister of Abram. And Abram did not yet feel satisfied, and he was lacking confidence in God concerning Egypt, therefore he took Sarai and placed her into a box, and hid the box under the various tools and vessels which he had with him; for he was in very great fear of the Egyptian people, and their wickedness. And Abram and all his people arose and left the river, and they passed over into the land of Egypt. And when they came to the gates of the city, the guards of the city surrounded Abram, saying: Give tithes unto the king from everything that thou hast with thee, and then only thou canst enter the city. And Abram and all his men did accordingly, and all of them came into the city. And when they came into the city they took along the chest, and when they carried the chest with Sarai in it, the Egyptians surrounded the men saying: What is it that thou hast in this chest? Open it and let us see what it containeth so that we may get the tenth part thereof for the king. And Abram said: I will give you whatever you demand but I will never open this chest. And the princes of Pharaoh said: This box containeth pearls and precious stones, and a tenth part thereof belongs to the king. And Abram replied:

I will pay you any amount you demand, yet I will not open this chest. And the officers surrounded Abram, and they opened the box by force and behold there was a beautiful woman within it. And when the princes of Pharaoh saw Sarai they were greatly surprised at her beauty, and all the princes assembled and hastened unto Pharaoh and informed him concerning what hath happened, and they praised Sarai's beauty unto the king. And the king ordered his servants to bring Sarai before his presence. And Pharaoh saw Sarai, and he was greatly pleased with her, and the king was greatly astonished at her beauty. And the king rejoiced greatly at Sarai's presence and he gave gifts to all those that brought him the news concerning her. And the woman was taken forthwith into the house of Pharaoh.

And Abram was greatly grieved about his wife, and he prayed fervently unto the Lord to deliver Sarai from the hands of Pharaoh. And Sarai likewise prayed unto the Lord, saying: Oh God, my Lord, thou hast said unto my lord Abram to go forth from his land and from his kinsmen unto the land of Canaan, and thou hast given him the assurance to do well with him if he obey and do as thou hast spoken. And now, oh Lord, behold we have done as thou hast commanded unto us, and we have left our country and our family and we went forth unto a foreign land among people whom we have not known, neither yesterday nor day before yesterday.

And now after we have come into this country to save our household from famine this unfortunate event hath befallen me. And therefore oh Lord my God, save and deliver me from the hands of this oppressor, and show kindness unto me for the sake of thy mercy. And the Lord hearkened unto the voice of Sarai and the Lord sent an angel to deliver her from the hands of Pharaoh. And Pharaoh came and seated himself in the presence of Sarai, and the angel of the Lord stood by her side,

visible only unto her, and the angel said unto Sarai: Fear not, for the Lord hath heard thy prayer. And the king approached Sarai and said unto her: Who is the man that brought thee hither? And she said: He is my brother. And the king continued: It is my desire to make him great and exalted, and to do unto him all kindness which thou mayest ask concerning him. And the king forwarded at the same time unto Abram silver and gold and pearls and precious stones in great abundance, and sheep and cattle and man-servants and maid-servants. And the king gave orders and they brought Abram to dwell in the court of the royal palace, and the king made Abram very great even in that night. And the king came near to Sarai and he stretched out his hand to touch her, when the angel of the Lord dealt him a severe blow, and the king was scared and he abstained from trying to touch her once more. But the king came near Sarai once more when the angel felled him to the ground, and the angel continued thus through the whole night and the king was greatly terrified. And the servants of the king likewise, as also all the people of his household were stricken by the angel with a grievous plague on account of Sarai, and there was a great crying and weeping in the household of Pharaoh that night. And Pharaoh seeing the great evil which hath befallen him said: Verily for the sake of this woman all this is done unto us; and Pharaoh kept away at a distance from her, and he spoke unto her very kind words. And the king said: Do give me the true information concerning the man thou camest with? And Sarai replied: Know then that this man I came with is my husband, yet I said he is my brother for fear lest ye might kill him in your wickedness. And the king decided to release Sarai, and the plagues at once ceased, wherewith the angel of the Lord had smitten him and his people, and Pharaoh was convinced that on account

of Sarai he hath suffered all that great evil, and the king wondered greatly. And in the morning the king sent for Abram, and he said unto him: What is it that thou hast done unto me? Why hast thou said, she is my sister, and I therefore took her for a wife unto me, and thus thou hast brought over me and my household a great plague? And now, behold she is thy wife, take her then and go and depart from our land, lest we die all on thy account. And Pharaoh took again sheep, and man-servants and maid-servants and silver and gold and gave them unto Abram, and he restored unto Abram Sarai his wife. And the king took a maiden, which was born unto him by one of his concubines, and he gave her unto Sarai for a maid-servant. And the king said unto his daughter: It is much better to be a servant in the house of this woman than to be a mistress in my house, after we have seen what plague hath befallen us on account of that woman. And Abram arose and went away from the land of Egypt, he and all belonging to him. And Pharaoh ordered several men to accompany Abram and all belonging unto him, and Abram returned unto the land of Canaan to the place of the altar that he had built where he had put up his tent the first time.

And Lot the son of Haran, Abram's brother, he too had a great number of flocks and herds and tents, for the Lord hath done well with him for the sake of Abram. And when Abram dwelt in the land there was a strife between the herdsmen of Abram's cattle and between the herdsmen of Lot's cattle. And the land was not able to bear them, that they might dwell together; for their substance was great, and they could not dwell together in the land on account of their cattle. And the herdsmen of Abram, whenever they went to graze their cattle, would be very careful not to trespass upon fields of the inhabitants of the land. But the herdsmen of Lot would not do so, and they drove the

cattle to feed upon the fields of the inhabitants of the land, and the people seeing those things day after day, came unto Abram and they quarreled with him on account of the herdsmen of Lot. And Abram said unto Lot: What is it that thou art doing unto me, to make me despised among the inhabitants of the land, by allowing thy herdsmen to graze thy cattle in the fields of other people? Knowest thou not that I am a stranger in the midst of the sons of Canaan, and wherefore dost thou treat them in such a manner? And Abram was arguing with Lot concerning these things day after day, yet Lot would not hearken unto his voice, but continued to do as theretofore, and the people of the land always came with their complaints unto Abram. And Abram said unto Lot: How long wilt thou be unto me a snare with the inhabitants of the land? Let there not be a strife between me and between thee for are we not kinsmen? Separate thyself, I pray thee, from me; select for thyself a dwelling place to dwell therein thou and thy cattle and all belonging unto thee, so that thou be apart from me together with thy household. And fear thou not to separate from me, for even if thou be away from me I will avenge the wrongs that anybody may inflict upon thee, as soon as thou wilt inform me thereof. And after Abram had spoken to Lot all these words, Lot arose, and lifting up his eyes towards the plain of Jordan, and behold it was well watered everywhere, and suitable for the habitation of man and for the pasture of cattle, and Lot left Abram and went unto that place and he spread his tents and dwelt in Sodom. Thus they separated from each other. And Abram dwelt in the grove Mamre which is in Hebron, and he spread his tents there. And Abram dwelt in Mamre for many days and years.

At that time Chedorlaomer, king of Elam, sent to all the kings around him, to Nimrod king of Shinor who

was subjected to him in those days, and to Tidal king of Goyim, and to Arioch king of Ellasar with whom he had made a covenant, saying: Come up and lend me your help, that we smite the cities of Sodom and all its inhabitants, for that they revolted against me these last thirteen years. And those four kings went up together with their combined forces of about eight hundred thousand men, and they went as they were, and they smote every man that they met on their way. And all the five kings of Sodom and Gomorrah went forth to meet them, Shinab king of Admah, Shemeber king of Zebojim, and Bera king of Sodom, and Birsha king of Gomorrah, and Bela king of Zoar. And they joined battle with them in the vale of Siddim. And those nine kings fought a battle in the vale of Siddim, and all the kings of Sodom and Gomorrah were smitten before the kings of Elam. And the vale of Siddim was full of slime-pits, and the kings of Elam pursued the kings of Sodom and Gomorrah, who fled before them unto the mountains to save themselves. And the four kings of Elam kept on pursuing them and they came to the gates of Sodom and they took away all that was to be found in the city, and they plundered all the cities of Sodom and Gomorrah. And Lot, the son of Abram's brother, was also taken with all belonging to him, and after the four kings had captured and carried away all the people and the property of the cities, they left and went to their dwelling places.

And Oni, Abram's servant, who participated in the fight, came and told Abram of what hath happened, and that Lot the son of his brother was among the captives with all belonging to him. And when Abram heard these things he hastened and armed all his men, to the number of three hundred and eighteen, and he pursued these four kings that night. And Abram overtook them and smote them and they fell all before Abram and his

men, so that there was not left of them even one man, save the four kings which fled and went each his way. And Abram brought back all the property of Sodom, and Lot with all his property likewise, and their wives, and their children, and all belonging to them; they missed not the least thing. And when he returned from smiting those kings Abram and his men passed through the vale of Siddim, the battle ground of all the kings, and behold Bera king of Sodom and the rest of his men that were with him, crept out of the slime-pits whereinto they had fallen and they went to meet Abram with bread and with wine, and they rested there together in the vale of the king. And Adonizedek blessed Abram, and Abram gave unto Adonizedek a tenth part of all that he brought back from the spoil of his enemies; for Adonizedek was the priest of God. And all the kings of Sodom and Gomorrah came around Abram, and they begged him to return unto them the captives and to retain all their other property for himself. And Abram said unto them: As God liveth, he who created the heavens and the earth, and who hath delivered me from all danger and who hath saved me to-day from my enemies and hath given them unto my hands, if I will take the least thing from all belonging to you. And you shall not say to-morrow: Abram hath enriched himself from our property which he took away from our enemies. For the Lord my God, in whom I trust, spoke unto me, saying: Thou shalt not lack anything, for I will surely bless thee in all the works of thy hands, which thou wilt do. And now behold, here is everything belonging to you, take it and go; as the Lord liveth I will not take from you neither a person nor a shoelatchet nor a thread, save only that the young men who went forth with me and the portion of the men Oner Eshcol and Mamre, they and their men and those that kept guard by the vessels, shall take their portion. And the

king of Sodom gave portions to the men as Abram had spoken, and they pressed Abram to select something for himself, but he would not. And he dismissed the kings of Sodom with the remainder of their men, requesting them to be kind to Lot, and they returned to their dwelling place. And Abram sent along with them Lot and all his property, and he returned to his home in Sodom. And Abram and his men returned to their homes in the grove of Mamre, which is in Hebron.

At that time the Lord appeared unto Abram, saying: Fear not Abram, thy reward will be very great before me, for I will not forsake thee until I shall have increased thee and blessed thee. And I will make thy seed like the stars of heaven which cannot be measured and cannot be numbered. And I will give unto thy seed all the lands which thou seest with thy eyes, to them they are given a possession forever, only be thou strong and do not fear, walk before me and be perfect.

And it was in the eighty-seventh year of Noah's life that Reu the son of Peleg died, and all the days of Reu were two hundred and thirty-nine years when he died.

And Sarai, daughter of Haran, wife of Abram was still barren in those days, she had not born unto Abram neither a son nor a daughter; and when she saw that she was barren, she took Hagar, her maid-servant, and gave her unto Abram for a wife. For Hagar had learned all the good ways of Sarai, and she would not omit doing the least from whatever Sarai had taught her. And Sarai said unto Abram: Behold here is my maid Hagar, come unto her that she may bear upon my knees, perhaps I will be built up through her. And Sarai gave Hagar unto her husband at the end of ten years of their dwelling together in the land of Canaan, which was the eighty-fifth year of Abram's life. And Abram hearkened unto the voice of his wife Sarai, and he took his maid-servant Hagar and he came unto her, and she

conceived. And when Hagar saw that she had conceived she rejoiced greatly, and she looked lightly upon her mistress, and she said unto herself: It cannot be otherwise but that I am much better in the sight of the Lord than my mistress Sarai, for lo, these many years that my mistress is with my master and she did not conceive, while the Lord hath blessed me in a few days. And when Sarai saw that Hagar had conceived from Abram, Sarai became jealous of her maid-servant, and Sarai said in her heart: Verily she must be much better than myself. And Sarai said unto Abram: My grief come upon thee; for at the time when thou didst pray unto the Lord for offspring why hast thou not prayed concerning me, that the Lord should give thee offspring by me. And when I speak unto Hagar in thy presence she disregards my words, because of her having conceived, and thou never sayest unto her a word. May the Lord judge between me and between thee concerning what thou hast done unto me. And Abram said unto Sarai: Behold thy maid-servant is in thy hands, do unto her whatever seemeth good in thy eyes. And Sarai tormented Hagar, and she fled from Sarai's presence unto the wilderness. And an angel met her in the place whither she had fled and he said unto her: Fear thou not for I will greatly increase thy seed, and behold thou wilt bear a son and thou shalt call his name Ishmael. And now return unto thy mistress Sarai, and humble thyself under her hands. And Hagar named that place Beer-lahairoi, which is between Kadesh and between the wilderness Bered.

And Hagar returned at that time into the house of her mistress, and after her time was full Hagar bare a son unto Abram, and Abram called his name Ishmael. And Abram was eighty-six years of age when he begat him.

And in those days, in the ninety-first year of Abram's

life, the sons of Kittim, waged war against the sons of Tubal. For at the time when the Lord dispersed the sons of man over the face of the earth, the sons of Kittim became a society and they went forth into the vale of Kanphia, and they built there cities for themselves and they dwelt by the river Thiberu. And the sons of Tubal dwelt in Tushkanah, and their boundary was by the river Pashiah. And the sons of Tubal built unto themselves a city in Tushkanah and they called the city Sachinah, after Sachinah, the son of Tubal, their father, and they dwelt therein to this day. And at that time the war broke out between the sons of Kittim and the sons of Tubal, and the sons of Tubal were humbled before the sons of Kittim and they slew of them three hundred and seventy men. And the sons of Tubal swore concerning the sons of Kittim saying: They shall never intermarry with us, and none of our men shall ever give his daughter to the sons of Kittim. And all the daughters of Tubal were very fair maidens in those days, for there were not found at that time beauties like the daughters of Tubal in all the lands, and whosoever wanted a good looking wife in those days would go and select one of the daughters of Tubal. And all the kings and princes got their wives among them, for they were exceedingly beautiful. And three years after the sons of Tubal had sworn not to give their daughters for wives to the sons of Kittim, twenty men of the Kittites went to procure their wives from among the daughters of the Tubalites, but they found none. For the sons of Tubal were faithful to their oaths not to intermarry with the sons of Kittim, and they would not break their vows. And it was at that time of the harvest, when the Tubalites were busy in gathering their grain, that many of the young men of the Kittites assembled and went up into the city of Sachinah, and each of them seized for himself one of their daughters and they carried them

all to their own cities. And when the Tubalites heard of what was done unto their daughters they assembled all to go up and fight the Kittites, but they could not succeed; for the Kittites were surrounded by high mountains. And the Tubalites, seeing that they were powerless returned unto their land. And after the year had passed the sons of Tubal hired for themselves from the people of the cities around them about ten thousand men, and they went forth against the sons of Kittim to fight with them, to destroy their country and bring them to grief. And this time the Tubalites were stronger, and when the Kittites saw their own great danger, they took all the children that were born unto them by the daughters of the Tubalites, and they suspended them around the walls of the city which they had built, before the eyes of the sons of Tubal. And the Kittites called unto them, saying: Have you come to make war against the children of your sons and against your daughters, and are we not of your own bone and flesh from the time we took your daughters to this very day? And the Tubalites hearing these words abandoned their warfare against the Kittites, and they returned unto their own cities. And the Kittites assembled at that time and built unto themselves two cities, and the called the name of one Irtoh, and the name of the second they called Arzoh.

And Abram, the son of Terah was ninety-nine years of age in those days. And the Lord appeared unto Abram at that time, and said unto him: I will set my covenant between me and thee and I will greatly multiply thy seed. And this shall be the covenant between me and thee, that every male shall be circumcised, thou as well as all thy seed after thee. At the age of eight days they shall be circumcised, and they shall have my covenant in their flesh for an everlasting covenant. And now thy name shall not be any more Abram but Abraham,

and thy wife likewise shall no more be called Sarai but Sarah shall be her name; for I will surely bless thee and I will increase thy seed after thee and thou shalt be a great nation and kings shall come forth from thee.

And Abraham did according to the commandment of the Lord, and he took all those of his household as well as those he bought for money, and he circumcised them as the Lord had commanded him; and there was not among them one which hath not been circumcised not excepting even Abraham and Ishmael his son. And Ishmael was thirteen years old at the time of his circumcision.

And on the third day Abraham went forth from his tent and seated himself before the door of the tent, to warm himself in the sunbeams while he was in pain. And the Lord appeared unto Abraham in the grove of Mamre and the Lord sent three of his ministering angels to visit him. And while sitting in the door of his tent Abraham lifted up his eyes and behold, three men coming from the distance. And Abraham rose and hastened to meet them, and he bowed down before them and brought them unto his house. And he said unto them: Not so my lords, but if I have found grace in your eyes, turn ye in and eat a morsel of bread. And after pressing them they turned in and he brought water to wash their feet, and then he seated them under a tree before the door of the tent. And Abraham ran and took a calf tender and good, and he slaughtered it hastily and gave it to his servant Eliezer to do it up. And Abraham came unto the tent to Sarah and said unto her: Take quickly three measures of fine meal, knead it and make cakes to cover up the pots, and she did accordingly. And Abraham brought before them butter and milk and beef and mutton and he placed it before them to eat, ere the other meats were done, and they ate. And when they

had finished their eating one of them said: I will certainly return unto thee according to the time of life; and lo, Sarah thy wife will have a son. And after that, the men arose and went their way where they were sent to.

And at that time all the people of Sodom and Gomorrah, and of all these five cities, were very sinful and wicked before the Lord and they provoked the Lord with all their abominations. And they increased their abominations and acted spitefully against the Lord, and their wickedness grew exceedingly before the eyes of the Lord in those days. And they had in their land a very spacious valley about half a day's journey, and it was supplied with springs of water and with rich vegetation around the water. And all the people of Sodom and Gomorrah assembled there four days in every year, they and their wives and children and all belonging unto them, and they rejoiced there with music and dancing. And in the midst of their jollification they would rise one and all and take hold upon the wives of their neighbors and their virgin-maidens, and enjoy their company and then they returned them again. And they saw their wives and daughters in the hands of other men, yet they would not say a word. So they carried it on from morning even unto evening, and then they returned every man to his house and every woman to her tent, and that festival lasted four days in each year.

And when a stranger came to their city with goods, which he had bought, or if he had some goods for sale, they would gather themselves around him, all the men, women and children, young and old, and they took by force every one a little of his goods until all of the merchant's property was gone. And when the owner of the merchandise would quarrel with them saying: What mode of dealing is that you have done with me? Then each separately would approach him and show him the little he had in his hand saying: Behold I have not

taken of thee but the little which thou hast given unto me. And hearing the same words spoken by every one of them, the poor man would arise and leave in sorrow and bitterness of soul, and then all the people followed him and drove him out of the city midst hooting and yelling.

And a certain man was journeying from the land of Elam and he had with him an ass richly caparisoned, and it carried a costly mantle of many colors, and the mantle was fastened with a beautiful cord to the back of the ass. And passing on his way the day darkened over him in Sodom, and he sat down in the street to tarry over night, for nobody cared to take him into his house.

And at that time there was living in Sodom a man especially wicked and cunning to do all things of evil, and his name was Hidod. And Hidod lifted up his eyes and saw the man upon the public street, and he went unto his presence and asked him: Whence comest thou and whither dost thou go? And the man replied: I am coming from Hebron and I am going to Elam where my home is. And I came up to this place and the sun hath set over me and I seated myself in the streets, but there is no one here to invite me into his house, though I have bread and water with me as also straw and fodder for my ass; I lack nothing. And Hidod said unto the man: Leave all thy cares to me, and indeed thou shalt not spend thy night in the street. And Hidod having brought the man into his house untied the fine mantle and its cord from the ass, and the traveler slept at his house that night. And in the morning the man rose and made himself ready to start when Hidod begged him, saying: Stay yet a while and support thy heart with a morsel of bread and then thou canst go. And the man did so, and they sat down to take their meal. And they continued eating and drinking together until the man arose in

order to leave. But Hidod said unto him: Behold the day is declining and before long it will be night. Now therefore let me prevail upon thee to stay with me and rejoice thy heart another night in my house. And Hidod pressed the man to stay, until he consented to do so. And next morning when the man prepared to leave, Hidod again forced the man saying: Refresh thy heart with a morsel of bread and then thou mayest go. And after they finished eating and drinking and the man arose to go, Hidod again insisted upon him to remain saying: Behold the day is most gone, you better stay another night in my house and leave right in the morning. But the man would not allow himself to be persuaded and was decided upon leaving. And the man went out and saddled his ass hastily. And Hidod's wife, seeing the man saddling his ass, came unto her husband saying: Behold this man hath been in our house two days and two nights, eating and drinking, and now he is about to leave without paying us anything for it. And Hidod said unto her: Keep thou silent. And the man saddling his ass, said unto Hidod: Will thou now please to give me my mantle with many different colors and the cord? And Hidod said: What is it thou art saying? And the man repeated, saying: I would ask of my lord, to give unto me my mantle of many different colors and the cord, which thou hast hidden in thy house for safe keeping. And Hidod replied unto the man, saying: This is the interpretation of thy dream. The cord signifies that thy life will be prolonged like a cord, and the mantle so rich in colors means, that thou wilt plant a vineyard wherein thou wilt have all kinds of delicious fruit-trees. And the traveler rejoined saying: Not so my lord, I was not dreaming but fully awake when I gave unto thee my mantle woven in so many colors, and a cord, which thou hast removed from my ass and taken into thy house for safe-keeping. And Hidod said unto

the man: Well, and have I not fully explained unto thee thy dream and its interpretation? Verily it is a good dream thou hast dreamed. And now the people pay me generally four pieces of silver for interpreting their dreams, but from thee I will not ask more than three pieces. And the man became fearfully enraged and cried out a terrible and bitter cry against Hidod, and he forced Hidod to go with him unto the judge of Sodom whose name was Sherek. And the stranger laid his grievances before the judge, and Hidod replied according to his own story. And the judge in his decision said unto the traveler: It is the truth that this man Hidod was speaking unto thee. For he is known in these cities as the most reliable among interpreters of dreams. But the stranger appealed from the decision of the judge, crying and saying: Not so my lord, but it was in day time that I have surrendered into his care a mantle and cord which I had fastened upon my ass, and which he took into his house for safe keeping. But Hidod denied the allegations of the stranger and they stood before the judge quarreling, each of the men insisting upon the truth of his own statement. And Hidod finally turned unto the man saying: Now since I see what kind of a man thou art, thou must pay me four pieces of silver for the interpretation of thy dream, I will take nothing less; besides thou must give me the money for the four meals thou hast taken in my house. And the stranger replied: The truth is with thee that I should pay for the meals I have eaten at thy house, and I will willingly do so: but then give me my mantle and cord which thou hast hidden in thy house. And Hidod said unto the man: And have I not disclosed unto thee the interpretation of thy dream? The cord shows that thy days will be lengthened like a cord, and the mantle with various colors signifies that thou wilt have a vineyard wherein thou wilt have planted different kinds of delicious fruit-

trees? And now give me my hire for interpreting thy dream which is four pieces of silver, for I will not allow thee the least beyond my usual hire. And thus the two men were quarreling before the judge until he became tired and called his servants and they drove both of them out of the house in great haste and confusion. And while they were both ejected from the presence of the judge, still quarreling and fighting, all the people of Sodom surrounded them and hooted at the stranger and abused him, and drove him from the city in disgrace. And the poor man prosecuted his way upon his ass, weeping and lamenting in the bitterness of his soul. And he never ceased crying and lamenting until Sodom was destroyed.

And there were in Sodom four judges for the four cities, and these are their names: Sherek, for the city of Sodom; Sharkar, for Gomorrah; Sabnach, for Admah; and Menun, for Zboyim. And Eliezer, the servant of Abraham made puns upon them and he changed their names; and he made of Sherek, Shakra (lie), and of Sharkar, Shakruka (falsehood), and of Sabnach, Casban (liar), and of Menun he made Mazul-indin (perverter of justice). And upon the advice of those judges the people of Sodom and Gomorrah had beds erected in the public streets of the cities. And when a traveler came to tarry in their cities they would seize upon him and put him into one of those bedsteads by force. And if he was shorter than the bedstead, six men would lay hands on him and stretch him until he was equal in length; and if he was taller then they would press him against the two sides of the bedstead until he would fit. And they did not give ear to the cries of the strangers but tortured them until they almost reached the gates of death, when they they told unto him: So it will be done to everyone that cometh into our land. And all the people hearing

of what was done in the cities of Sodom, kept away from coming into these places.

And when a poor man came into any of their cities they were extremely liberal with their charity. And they opened their hands and gave unto the needy and destitute silver and gold in great abundance. And after that, they caused it to be proclaimed in a loud voice throughout all their territory that no one dare to give that poor man a morsel of bread for all the money he might offer. And since no man could get out of the land before many days, the poor man had to die of starvation, for no one would give him a morsel of bread in all their cities. And when the poor man was dead, all those that gave him their silver and gold came and recognized it and got it back. And they took away the garments off the poor man and fought over them, and whosoever was strongest took all unto himself. And after the corpse was thus stripped of its garments they buried it in its nudity into one of the ditches of the deserts around them. And so they would do to every stranger that happened to die in their land.

And after many days Sarah sent Eliezer to Sodom in order to see Lot and to inquire for his peace. And while on his way Eliezer met one of the Sodomites robbing a stranger of his garments, and then leaving the poor man naked in the field. And the poor man cried unto Eliezer for help, and the poor man wept bitterly on account of what the Sodomite had done unto him. And Eliezer said unto the man of Sodom: Why dost thou act so wickedly towards this poor man who came round here? And the Sodomite replied, saying: Is this man thy brother or have the people of Sodom chosen thee for their judge that thou takest his part and speakest in his behalf? And Eliezer quarreled with the Sodomite

concerning the poor man and approached him to take away from him the garments he had stripped the man of, but the Sodomite seized a stone and threw it with great force at Eliezer's forehead. And Eliezer was wounded in his forehead and his blood was streaming from the wound. And the Sodomite seeing the blood took hold upon Eliezer saying: Give me my hire for the blood-letting I have performed on thee, for behold I have relieved thee of all thy bad blood, and such is the law in our land concerning these things. And Eliezer became incensed, saying: Is it not enough that thou hast wounded me and now shall I give thee yet hire for thy wickedness? And Eliezer would not listen to the voice of the man, and the man took hold of him with force and dragged him before Sherek, the judge of Sodom, to obtain judgment. And the man explained, unto the judge saying: Such and such was the behavior of this man, when I struck him in the forehead with a stone, and a great deal of blood came out of the wound and he refuseth to pay me my hire for relieving him of his bad blood. And the judge spoke unto Eliezer saying: This man speaketh the truth, give him therefore his hire, for such is the law in our land. And Eliezer having heard the judge's decision, hastened and took up a stone and cast it at the judge, and the stone entered his forehead and a great deal a blood streamed out of the wound. Then Eliezer said: And now since thou hast acquainted me with the law of thy land, that one must pay another for wounding him, thou give the hire thou owest unto me, to this man, for that is the just thing according to thy decision. And so Eliezer left the man and his judge, and went on his way.

And it was at the time when the kings of Elam carried on war against the kings of Sodom and they had captured all the property of Sodom, that Lot was among

the captives with all his property and his people. And Abraham pursued the kings of Elam and snatched from them all the property of Lot and of Sodom. At that time the wife of Lot bare a daughter and her name was called Paltith, for he said: The Lord had saved me and all belonging unto me from the hands of the kings of Elam. And when Paltith, Lot's daughter, grew up, one of the men of Sodom took her for his wife. At that time a poor man came to the city, to make his living in some way and he went around in the place for some time. And all the people of Sodom caused it to be proclaimed in a loud voice that no one shall give a morsel of bread to that poor man until he die in the land. And all the people obeyed the order.

But Paltith saw the poor man lying about in the streets of the city and starving, and yet no one gave him a morsel of bread, so that his soul almost departed from him. And her soul was filled with compassion for that poor man, and she supplied him secretly with bread for many days, and thus the poor man was kept alive. And when Paltith went forth to fetch water she would hide the bread in her water-pitcher and when she came to the place of the poor man she took the bread and placed it before the poor man and he ate. And so she did for many days. And the people of Sodom wondered at the poor man that he did not die after so many days. And they said unto themselves: This cannot be otherwise but that he eateth and drinketh somewhere, for no man can sustain life for so long a time without eating and drinking; and yet this man liveth and even his countenance is not changed. And three men concealed themselves accordingly near the place where the poor man was wont to sit, in order to find out who supplied him with bread to eat. And before long Paltith, Lot's daughter, came to fetch water and she gave the poor man some water to drink, and then she took the bread

from her pitcher and gave it to him likewise and he eat. And the three men saw it and said unto themselves: Now we know who supports that man and why he did neither suffer hunger nor change his countenance nor die like those before him. And the three men went forth from their hiding place and they seized Paltith and the bread which was yet in the poor man's hand. And they took Paltith and dragged her before their judges saying unto them: Such things hath she done, and she hath supplied the poor man with bread so that he did not die. And now pronounce ye your judgment, what it is that hath to be done unto her for violating our law. And the judges pronounced their judgment, whereupon all the people of Sodom and Gomorrah assembled, and they kindled a fire in the streets, and they brought the woman and cast her into the fire and she was burnt to ashes.

And in the city of Admah was also a maiden, the daughter of one of the wealthiest men of the people of Admah, and they did unto her as follows: A man came over into the city in order to stay there over night and to continue his journey next morning towards home. And he seated himself opposite the house of the father of that maiden, for the sun had set over him in that place and there he concluded to tarry over night; and the girl saw him sitting before the door of her house. And the man having asked her for some water to drink, she inquired of him: Who art thou? And he replied, I am on my way homewards and now the day hath darkened over me in this place and I will abide here for the night and in the morning I will continue my journey. And the maiden went into the house and brought unto the man bread and water to eat and drink.

And the matter soon became known to the people of Admah and all of them assembled, and they brought the maiden before their judges to punish her for that offense.

And one of the judges said: This maiden is under the judgment of death, for such is the punishment for those transgressing our law. And all the people of the cities came together and took the maiden, and after stripping her of all her vestments they anointed her with honey from the crown of her head to the sole of her foot according to the words of the judge, and they placed her before a swarm of bees around their hives. And all the bees came upon her and stung her that all her body was swelled up. And the poor girl cried out in her pain caused by the bees but no one would regard her cries and no one would have mercy upon her. And her shrieks of agony went up to heaven.

And the Lord was enraged on account of that as also on account of all other acts of wickedness practiced in Sodom. For they had abundance of food and they lived in peace and security, and yet they would not give help to the needy and destitute, and their sins and their crimes were enormous in the eyes of the Lord. And the Lord sent the three angels which were in Abraham's house to Sodom and all its cities, to destroy them. And the three angels, after having ceased eating and drinking with Abraham, arose from the door of his tent, and went towards Sodom, where they arrived in the evening. And Lot was seated at that time in the gates of Sodom, and seeing those men he went to meet them and bowed down before them to the ground, and prevailed upon them to come into his house. And he placed before them food to eat and he invited them to abide in his house that night. And the angels said unto Lot: Arise and depart from this place lest thou perish through the sins of this city, for the Lord is about to destroy this place. And the angels took Lot by the hand, as also his wife and his daughters and all belonging unto him, and they carried them outside of the city. And they said

unto Lot: Now save thy life. And he arose and fled with all belonging to him. And at that time the Lord let rain upon Sodom and Gomorrah and upon all these cities, brimstone and fire from heaven, and thus he overthrew all the cities and all the plain, and all the vegetation of the earth.

And Edah, the wife of Lot looked around to see the destruction of the city, for her compassion was aroused for her daughters that did not go along with her but had remained in Sodom. And as she turned backwards to see what hath occurred, she became a pillar of salt. And that pillar is still standing in its place to this very day. And the oxen which frequent that place daily, lick the salt pillar until they come to the toes of its feet, but until morning all they licked off would grow again to be consumed again the coming day, even to this day. And Lot with his remaining two daughters, fled and escaped unto the cave of Adulam and they remained there for several days.

And Abraham arose in the morning, and looking towards Sodom to see what had been done with those cities, saw dense smoke arising from all those cities like unto the smoke of a furnace.

And while Lot was tarrying in the cave with his two daughters they gave their father wine to drink and they lay with him, for they thought that all the earth was destroyed and there was no other man left upon the earth of whom they could have an offspring. And both lay with their father and they conceived of him, and both bare sons. And the eldest called her son Maob, saying: For I have conceived him from my father. And the youngest daughter called her son Benamy, he is the father of all the sons of Amon to this day. And after this occurred Lot departed from there and dwelt with his two daughters and their sons on the other side of Jordan. And the sons of Lot grew up and they went and took

wives from the land of Canaan, and they bare unto them children and they were fruitful and they multiplied greatly.

And at that time Abraham journeyed from the grove of Mamre unto the land of the Philistines and he sojourned in Gerar. In the twenty-fifth year of his dwelling in the land of Canaan, that is the hundreth year of his life, Abraham came into the land of the Philistines, to Gerar. And when they came unto the land Abraham said unto Sarah his wife: Whosoever will inquire of thee concerning me, tell them I am thy brother so that I may be spared the wickedness of the inhabitants of the land. And while Abraham was dwelling in the land of the Philistines the servants of Abimelech, king of the Philistines saw Sarah and her great beauty and they made inquiries of Abraham concerning her. And Abraham said: She is my sister. And the king's servants informed their king saying: A man hath come to dwell in our land. and he cometh from the land of Canaan, and he hath a sister which is exceedingly beautiful. And the king hearing the words of his servants in praising Sarah's beauty, sent his servants and Sarah was taken and brought before the king. And Sarah came into the house of Abimelech and the king saw her beauty and she pleased him exceedingly. And approaching Sarah the king said unto her: What is unto thee the man with whom thou comest hither into our land? And Sarah replied: He is my brother and we came from the land of Canaan to make our dwelling wherever we find a suitable place. And the king said to Sarah: Behold our land is before thee, whichever part thereof seemeth best in thine eyes let thy brother dwell therein, and it shall be my pleasure to make him great and exalted over all the earth since he is thy brother. And Abraham was sent for by Abimelech and he came

before the king. And the king said unto him: Behold I have commanded that thou be honored throughout my lands and that all be done as it pleaseth thee, for the sake of thy sister Sarah. And Abraham went from the presence of the king and the king's presents soon followed him.

And in the evening, at the time when people go to lie down, the king sat upon his throne, and a deep sleep fell over him, and the king slept upon his throne until morning. And he dreamed that an angel of God came unto him with a drawn sword in his hand, and the angel stood before Abimelech and wanted to kill him with his sword. And the king was greatly terrified in his dream, and the king said unto the angel: What sin have I committed against thee that thou comest to kill me with thy sword? And the angel replied, saying: Behold thou must die on account of the woman that thou hast taken into thy house yesterday, for she is a married woman, and she is the wife of Abraham, who came into thy house. And now, therefore, return thou the wife of that man unto her husband, and if thou failest to do it know that thou shalt die, with all belonging to thee. And in the same night a great crying was heard throughout the land of the Philistines, and all the inhabitants of the land saw a tall man with a naked sword in his hands, and he smote the inhabitants of the land, smiting them continually. And the angel of the Lord smote all the Philistines in that night, and there was among them a great consternation that night and the next morning. And every womb was closed against its issue, and the hand of God was upon them on account of Sarah, whom Abimelech had taken. And in the morning Abimelech rose in great fright and terror, and he sent for his servants, and he related unto them his dream, and the servants of the king were in great fear. And one of the servants said unto Abimelech: Return this woman unto her husband,

for she is his wife; for the same thing had occurred to Pharaoh, the king of Egypt, with the same man, and that man is a prophet, but that is his manner to say of his wife: She is my sister, whenever he cometh into a new land to locate in it. And Pharaoh, too, sent his servants and took the woman to become his wife, when the Lord punished him with fearful plagues, until he had returned the woman unto her husband. Know, then, oh my lord, all that hath occurred yesterday throughout the land, the great pain, the crying and the terrible confusion, all hath been brought about on account of this woman whom thou hast taken. And now hasten to return this woman unto her husband lest we fare like Pharaoh and all his servants, and all of us will suffer death. And Abimelech said unto Abraham and unto Sarah: What is it that ye have done unto me? Why did ye represent yourselves as brother and sister, and I took Sarah accordingly for my wife? And Abraham answered: I was in fear lest I would have to die on account of my wife. And Abimelech took sheep and cattle, and men servants and maid servants, and a thousand pieces of silver, and gave it unto Abraham, and he returned Sarah unto him. And Abimelech said unto Abraham: Behold the whole land is before thee, wherever it pleases thee best thou mayst locate. And Abraham and Sarah went forth from the presence of the king highly respected and honored, and they made their home in Gerar. And all the inhabitants of the land of the Philistines and all the servants of the king were still smarting from the blows of the angel, who hath smitten them all night on account of Sarah. And Abimelech sent unto Abraham saying: Go and pray for thy servant unto the Lord thy God, to remove from us this deadly pain. And Abraham prayed unto the Lord for Abimelech and his people, and the Lord hearkened unto Abraham's voice and they were all healed.

CHAPTER V.

I S A A C .

Birth of Isaac—His circumcision—Abraham prepares a great feast—Hagar and Ishmael sent to the wilderness—Ishmael takes a wife from among the Egyptians—Visit of Abraham to Ishmael's tent—Ishmael sends away his wife—Ishmael's return to Abraham's tent—Ishmael's boasting—Satan mocks Abraham—Abraham journeys to the mountain to offer up Isaac for a burnt offering—Satan tempts Abraham and Isaac—Satan rebuked and discomfited—Isaac released—Return of Abraham.

And after Abraham had dwelt in the land of the Philistines, in Gerar, one year and four months, the Lord visited Sarah, and he remembered her and she conceived and bare a son unto Abraham. And Abraham called the name of his son, which Sarah bare unto him, Isaac, and Abraham circumcised his son Isaac when he was eight days old, as the Lord had commanded unto Abraham to do unto his seed. And Abraham was one hundred years old, and Sarah was seventy years old when Isaac was born unto them. And the child grew up, and when he was weaned Abraham made a great feast on the day that Isaac was weaned. And Shem and Aber, and all dignitaries of the state, and Abimelech, king of the Philistines, and Fichol, his commander-in-chief, and all his servants, came to eat and drink and rejoice at the feast which Abraham had made on the day of the weaning of his son. And Terah, Abraham's father, and Na-

hor, Abraham's brother, and all belonging unto them, came from the land of Haran, on hearing that Sarah had borne a son unto Abraham. And they came to eat and to drink at the feast which Abraham had made on the day his son was weaned. And Terah and Nahor were overjoyed with Abraham, and they remained with him in the land of the Philistines many days. And at that time, in the year that Isaac was born, Serug, son of Reu, died. And all the days of Serug were two hundred and thirty-nine years when he died. And Ishmael, the son of Abraham, was quite grown up; he was fourteen years old when Isaac was born unto Abraham by Sarah. And the Lord was with Ishmael the son of Abraham, and he grew up, and he was skilled with the bow and he became an archer. And when Isaac was five years of age he once sat in the door of the tent with Ishmael, his brother, and Ishmael went and seated himself opposite Isaac, and he took the bow and bent it and put an arrow upon it, and he thought to kill Isaac. And Sarah saw what Ishmael intended to do unto her son, and she was in great anxiety concerning her son. And Sarah sent unto Abraham and had him called into her presence, and she said unto Abraham: Cast out the bond-woman and her son, for her son shall not be heir with my son Isaac, since he hath done such a thing as he wanted to do to-day. And Abraham hearkened unto the voice of Sarah, and arising in the morning he took twelve loaves of bread and a pitcher of water and gave it unto Hagar, and he sent away Hagar and her son towards the wilderness. And they dwelt in the wilderness of Paran, among the inhabitants of the wilderness, and Ishmael was an archer, and he dwelt in the wilderness many days. And afterwards he and his mother went forth into the land of Egypt, and they dwelt there. And Hagar took for her son a wife from among the Egyptians, and her name was Minbah. And Ishmael's wife conceived, and she bare

unto him four sons and one daughter. And after this Ishmael journeyed with his mother and his wife and his children, and they returned into the wilderness, and they made unto themselves tents in the wilderness, and they dwelt in them, and they would travel about and rest by turns, all the time for months and years. And the Lord gave unto Ishmael sheep and cattle and tents, for the sake of his father, and he became extensively wealthy in stock. And Ishmael continued to dwell in the wilderness and in tents, moving about and resting betimes through all his days, without ever trying to see the face of his father, Abraham.

And after a long time Abraham said unto Sarah his wife: I will go and see my son Ishmael, for my heart yearneth after him and I have not seen him for such a long time. And Abraham mounted one of his camels and he rode into the wilderness in search of his son Ishmael, for he had heard that he dwelt in the wilderness in tents with all belonging unto him. And Abraham went into the wilderness and he reached Ishmael's tents about mid-day, and he made inquiry for Ishmael. And he found Ishmael's wife sitting in the tent with her children, but Ishmael and his mother were not with them. And Abraham asked Ishmael's wife: Whither hath thy husband turned? And she replied: He is in the field, a hunting. And Abraham was all the while seated upon his camel, for he had sworn unto Sarah that he would not dismount. And Abraham said unto Ishmael's wife: My daughter, wilt thou please give me a drink of water, for I am very tired and fatigued from my journey. And Ishmael's wife replied, saying: We have in our tent neither water nor bread. And she still remained sitting in the tent, without even doing as much as looking up unto Abraham. And she was beating and cursing the children in the tent, and she cursed also her husband Ishmael and she reviled him. And Abraham heard all

she said concerning her children, and Abraham was very wroth and it displeased him greatly. And Abraham called the woman to come out for a minute from the tent, and the woman came forth and she stood before Abraham who was still sitting upon his camel. And Abraham said unto Ishmael's wife: When thy husband Ishmael returneth, do tell him the following words: A very old man from the land of the Philistines came hither to see thee, and such was his appearance and his figure. I did not ask him who he was. And when he saw that thou wast not here he spoke unto me saying: When thy husband returneth say unto him, this is what the old man said unto thee: When thou returneth go and remove the nail of thy tent and put another nail in its stead. And when Abraham had finished his message he turned around with his camel and went home the way he came. And soon after, Ishmael came back from the chase and entered his tent, when his wife repeated the following words, saying: A very old man from the land of the Philistines came hither to see thee, and such was his appearance and his figure. I did not ask him who he was. And when he saw that thou wast not here, he spoke unto me saying: When thy husband returneth say unto him, this is what the old man said unto thee: When thou returneth go and remove the nail of thy tent and put another nail in its stead. And Ishmael, hearing the words of his wife, knew that his father was there and that his wife showed him no honor. And Ishmael understood what his father said concerning his wife, and Ishmael obeyed the words of his father and sent away his wife, and she went her way. And Ishmael went into the land of Canaan and took unto himself a wife from there, and brought her home into his tent.

And at the end of three years Abraham said once more: I will go again to look after my son Ishmael, for I have not seen his face for so many years. And he

mounted his camel and rode into the wilderness, and reached Ishmael's tent at mid-day, and he inquired for Ishmael. And a woman came forth from the tent and said: He is not here my lord, for he went to hunt in the field and to drive the camel's into the pasture; and the woman continued saying: Step in my lord into the tent and eat a morsel of bread, for surely thou art fatigued from thy journey. And Abraham replied: It is impossible for me to do so, for I am in great haste to continue my journey, but give me a drink of water for I am thirsty. And the wife of Ishmael hurried into the tent and brought forth water and bread and set it before Abraham and forced him to eat. And Abraham ate and drank and it did his heart well, and he blessed his son Ishmael. And when he finished his meal he praised the Lord. And Abraham said unto Ishmael's wife: When Ishmael cometh back tell him this: A very old man was here from the land of the Philistines and such was his appearance and figure. And he said unto me, when thy husband cometh back say unto him these are the words which the old man ordered me to tell thee: The nail which thou hast placed into thy tent is very good, never remove it from the tent. And when Abraham had given her that message he turned around and rode back the way he came, to the land of the Philistines.

And when Ishmael came back his wife ran to meet him with joy and with a cheerful heart, and she said unto him: A very old man came hither from the land of the Philistines and inquired for thee. And I brought forth bread and water for him to eat, and he ate and drank and it did his heart well. And he spoke unto me according to these words: When Ishmael thy husband returneth home, tell unto him as follows: The nail which thou hast in thy tent is a very good one, do not ever remove it from its place. And Ishmael knew that it was his father and that his wife had given him due

honor and respect, and Ishmael praised the Lord. And at that time Ishmael took his wife and his children, and his cattle, and all belonging to him, and went forth into the land of the Philistines to his father Abraham, and Abraham related unto his son all concerning the treatment he received of Ishmael's first wife. And Ishmael and his children tarried with Abraham for many days in the land of the Philistines. And Abraham dwelt in the land of the Philistines many years, and the time increased to twenty-six years. And after that time Abraham and all his servants departed from the land of the Philistines unto a great distance, and they came into the neighborhood of Hebron and they located there. And Abraham and his servants dug there wells of water, and Abraham and all belonging to him dwelt around the water. And the servants of Abimelech, the king of the Philistines, heard it that the servants of Abraham have dug wells within the limits of the Philistines' land, and they came and quarreled with the servants of Abraham, and they ejected them and took possession of the great well which Abraham's servants had dug. And when Abimelech, king of the Philistines, heard these things, he and Fichol his commander-in-chief and twenty of his men came unto Abraham, and Abimelech spoke unto Abraham concerning his servants. And Abraham rebuked Abimelech on account of his men having ejected him from the well, and Abimelech replied, saying: As God liveth who created all the earth, I know nothing of the whole affair between our servants until this day. And Abraham took seven sheep and gave them to Abimelech, saying: Take this from me that it be a testimony that I have dug this well. And Abimelech accepted the seven sheep as also flocks and herds in great numbers which Abraham gave unto him, and Abimelech swore unto Abraham in regard to that well. Therefore this place is called Beer-Sheba, because there both of them have sworn. And after they

had established a covenant between themselves, Abimelech and Fichol with his men arose and returned unto the land of the Philistines. And Abraham with all belonging to him remained in Beer-Sheba, where they dwelt for many days.

And Abraham planted in Beer-Sheba a large grove and made to it four gates towards the four winds of heaven. And within that grove he planted a vineyard, so that the traveler could enter from whatever side he came, and he could eat and drink and resume his journey. For Abraham's house was ever open to all the sons of man that passed and repassed that way; and the travelers always stopped in to eat and to drink in Abraham's house day after day. And whenever a man entered Abraham's house hungry, Abraham gave him to eat and to drink until he was satisfied, and if a naked person would come Abraham failed not to cover him with raiments as he had need of, and he gave him likewise silver and gold, and acquainted him with the Lord who created him in the earth. Such was Abraham's manner all his lifetime. And Abraham and his sons with all belonging to him dwelt in Beer-Sheba, and their tents reached unto Hebron. And Nahor, Abraham's brother, and his father and all belonging to them continued dwelling in Haran as they did not go with Abraham unto the land of Canaan. And children were born unto Nahor by Milcah, daughter of Haran and sister of Sarah, Abraham's wife; and these are the names of those born unto him: Huz, and Buz, and Kemuel, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel, eight sons. These are the children of Milcah, which she bare unto Nahor, the brother of Abraham. And Nahor had a concubine, whose name was Reumah, she also bare unto Nahor, Tebah, and Gaham, and Thahash, and Maachah, four sons. And all the children born unto Nahor were twelve sons and several daughters, and they too had

children born unto them in Haran. And the children of Huz, Nahor's first-born, were: Abi, and Heref, and Godin, and Melush, and Deborah their sister. And the children of Buz were: Berahel, and Namath, and Seva, and Madono. And the sons of Kemuel were: Aram, and Rehob. And the children of Chesed were: Anamleh, and Meshaj, and Benon and Jife. And the sons of Hazo were: Pildash, and Mehi and Ophir. And the sons of Pildash were: Arud, and Hamum, and Mered and Molach. And the sons of Jidlaph were: Mushan, and Cushan, and Mutsi. And the children of Bethuel were: Sechar, and Laban, and Rebekah their sister.

These are the generations of the sons of Nahor, born in Haran. And Aram, son of Kemuel, and his brother Rehob departed from Haran and they discovered a valley in the land near the river Perath, and they built a city for themselves. And they called the name of the city after Pethor the son of Aram, which is Mesopotamia even to this day. And the children of Chesed went also away, to locate wherever they would find a suitable place. And they found a valley opposite the land of Shinar, and they dwelt therein. And they built for themselves a city in that place, calling the name of their city Chesed after their father's name, which is the land of Casdim even unto this day. And the Casdim dwelt in that land and they were fruitful and they multiplied greatly. And Terah, the father of Nahor and of Abraham, took unto himself another wife in his old age, whose name was Pelilah. And she conceived and bare a son unto him, and he called his name Zoba; and Terah lived twenty and five years after begetting Zoba. And in that year Terah died, which was the thirty-fifth year of the birth of Isaac son of Abraham. And all the days of Terah were two hundred and five years, and they buried him in Haran. And Zoba the son of Terah, lived thirty

years, when he begat Aram, and Ahlis, and Merik. And Aram, the son of Zoba, the son of Terah, took unto himself three wives, and he begat twelve sons and three daughters. And the Lord gave unto Aram, son of Zoba, wealth and possessions, and an abundance of cattle, and flocks, and herds, and the man increased exceedingly. And Aram, the son of Zoba, with his brother and all his household departed from Haran and they went in search of a suitable place to dwell therein. For their property was too great to dwell in Haran and they could not remain in Haran together with their brothers, the sons of Nahor. And as Aram the son of Zoba went on with his brethren, they found a valley in a distant country, on the east side, and they dwelt therein. And they built a city for themselves calling the name of their city Aram after the name of their oldest brother, which is Aram-Zoba even unto this day.

And Isaac the son of Abraham was grown up in those days, and his father Abraham instructed him in the ways of the Lord and the Lord was with him; and Isaac was thirty-seven years of age and his brother Ishmael was his companion, going out and coming in together about the tent. And Ishmael prided himself before Isaac saying: I was thirteen years old when my father was commanded by the Lord to circumcise me and yet I submitted to the order of the Lord to my father, and I gave up my soul to the Lord without transgressing the words of God to my father. And Isaac said unto Ishmael: Why dost thou boast concerning such a trifle? Verily if the Lord would say to my father, take thy son Isaac and offer him up before me a burnt offering, I should certainly not refuse to give up my life but would joyfully submit to the will of God. And the Lord heard the words of Isaac unto Ishmael and it pleased the Lord greatly, and the Lord concluded to test Abraham in that manner.

And it was on a certain day when the sons of God came to present themselves before the Lord, and Satan was also among them. And the Lord said unto Satan: Whence comest thou? And Satan answered unto the Lord, and said: From going to and fro in the earth and from walking up and down in it. And the Lord said unto Satan: What hast thou to say concerning all the sons of man? And Satan answered: I have noticed it among all the sons of man that they will serve thee and remember thee only at the time they ask something of thee. But as soon as thou givest them whatsoever they are praying for and it is well unto them, they forsake thee and remember thee no more. Hast thou not seen Abraham the son of Terah who served thee and built altars unto thee wherever he came, and he brought offerings upon them and appealed unto the sons of man in thy name continually as long as he had no children. And as soon as Isaac his son was born unto him he has at once forsaken thee, and when he made a great feast for the inhabitants of the land he has forgotten the Lord. For behold in spite of all that he hath done he did not think of bringing unto thee neither a burnt offering nor a peace offering, nor an ox, nor a lamb, nor a goat of all that he hath killed on the day of the weaning of his son. And also since the day that Isaac was born, which is now thirty-seven years ago, Abraham hath not built a single altar nor brought one offering; because having received what he prayed for he forsook his Lord. And the Lord said unto Satan: Hast thou set thy mind upon my servant Abraham and knowest thou that there is not upon the earth a man like unto him for righteousness and piety, one that feareth God and shunneth all that is evil? As I am living if I would say unto him: Offer up Isaac thy son before me, he would not withhold him from me, and much less if I were to say unto him bring me a burnt offering from thy sheep or cattle. And Satan

replied unto the Lord : Speak then at once to Abraham as thou hast said and surely thou wilt see whether he will not transgress thy words this very day.

At that time the word of the Lord was unto Abraham and he said unto him, Abraham, and he said here I am. And the Lord said unto him : Take thou thy son, thy only one, even Isaac, and get thee hence unto the land Moriah and offer him up there as a burnt offering upon one of the mountains which will be shown unto thee by the clouds of the glory of God resting upon it. And Abraham spoke within his heart : How can I do it, to take away my son Isaac from Sarah, his mother, in order to offer him up as a burnt offering before the Lord ? And Abraham came unto the tent and seated himself before Sarah, his wife, and he spoke unto her in these words : Our son Isaac is now grown up and yet he hath not been taught the service of his God these many days. Now, therefore, I will go with him to-morrow and bring him unto the house of Shem and his son Eber, and there he will learn the ways of the Lord. For they will teach him to know the Lord, and also how to pray in the presence of the Lord so that he be answered, and there he will be instructed in all the service of the Lord. And Sarah answered : Thou hast spoken well. Go then my lord and do then as thou hast said ; but do not take him away from me to a very distant place, nor let him stay away from me there many days, for verily my soul is bound up in his soul. And Abraham said unto Sarah : My daughter pray thou before the Lord our God that he might do well with us. And Sarah took her son Isaac, and he tarried with her all that night, and she kissed him and she embraced him, and she gave him instructions even to the very morning. And she said unto him : Oh ! my son, how is it possible for me to part with thee ? And she kissed him and embraced him again and she wept over him, and she gave Abraham instructions concern-

ing him. And Sarah said unto Abraham: I pray thee my lord take good care of thy son and keep thine eyes on him, for I have not another son, nor even a daughter, besides him. Oh! do not forsake him. If he be hungry give him bread to eat, and if he be thirsty give him water to drink, and let him not go on foot nor allow him to sit in the sun, nor let him go alone in the road nor prevent him from doing anything he may desire, and thou shalt do unto him according to all that he may say unto thee. And Sarah continued weeping all that night concerning Isaac, and gave him instructions until morning. And it was in the morning that Sarah took the best and finest garments from the garments which she had in her house, and which Abimelech had given unto her. And she put the garment upon her son Isaac, and she put a turban around his head, and she fastened a precious stone on the turban, and she gave them also provisions for the journey and they left. And Isaac went with his father and some of their servants. went along with them to see them off on their way. And Sarah went also with them and she accompanied them a good piece on their road to see them off, until they said unto her: Better return now unto the tent. And when Sarah heard the words of Isaac, her son, she wept greatly, and her husband Abraham wept with her. And Isaac also wept bitterly, as also they that went along to accompany them. And Sarah seized Isaac between her arms and embraced him and wept over him saying: Who knows whether I will see thee again my son after this day. And after further weeping by Sarah, Isaac and Abraham, and by all those that went to see them off on their road, Sarah returned unto her tent with all her maid-servants and her man-servants. And Abraham went with his son Isaac to offer him up as a burnt offering before the Lord as he had commanded unto him.

And Abraham took also along with him his two

young men, Ishmael, the son of Hagar, and his servant Eliezer, and they went together with them. And as they were walking on their way Ishmael remarked, saying unto Eliezer: Behold my father Abraham is going to offer up Isaac as a burnt offering before the Lord as he had commanded unto him, and when he returneth he will give me all that he possesseth for an inheritance after him, for I am his first-born. And Eliezer answered unto Ishmael saying: Hath not Abraham driven thee away with thy mother, having sworn at the same time that thou shouldst not inherit anything of what is his? And unto whom will he then give all his possessions if not to me, his servant, who is the most faithful in his house, for I have served him by day and by night and have done all that he hath ever said unto me? Surely, it is to me that he will bequeath all that is his, to possess it after his death.

And while Abraham was pursuing his journey with his son Isaac, behold Satan came and appeared to Abraham in the figure of a very old man, of a very modest and humble spirit. And approaching Abraham he said unto him: Art thou a fool or an idiot that thou goest to do such a thing this day and even to thy only son? For behold the Lord had given him unto thee in the last of thy days and in thy old age, and now wilt thou go and slaughter him without any wrong action of his, and destroy the life of thy only son? Knowest thou not, and hast thou not heard of it, that such a thing could never have come from the Lord, for the Lord hath never done unto man a great evil like this upon the earth to say unto a man go and slay thy son? And Abraham hearing these words knew at once that it was the voice of Satan who attempted to lead him astray from the way of the Lord, and Abraham refused to hearken to the voice of Satan. And Abraham rebuked him severely and Satan went away from him. And Satan soon

returned and came to Isaac, appearing unto him in the guise of a young man of good figure and pleasant looks. And he approached Isaac and said unto him: Knowest thou or hast thou heard of it, that thy old and foolish father carries thee to the slaughter to-day without any cause? And now, my boy, do not listen unto him and do not obey him, for he is old and foolish, and do not suffer thy precious life and thy handsome person to perish from the earth. And when Isaac had heard these words he turned unto Abraham saying: Hast thou heard, oh, my father, the words of this man, such and such are his remarks. And Abraham answered unto his son Isaac saying: Beware of him my son, do not listen unto his word and pay no attention unto him, for that is Satan, who is resolved to turn us this day from following the commandments of our Lord. And Abraham rebuked Satan once more, and he went away from them. And when Satan saw that he could not succeed in that manner, he disappeared suddenly and went on before them on their road, and changed himself into a mighty river full of water on the road. And when Abraham and Isaac and his two young men reached that place they saw a river, large and very powerful like unto the mighty waters. And they went into the river, the waters of which reached up to their legs and they passed on through it. But the waters grew always deeper and reached finally to their necks, when they were all terrified on account of the water. And as they passed on Abraham at once recognized the place, and Abraham knew that there hath never been a river before on that place. And Abraham said unto his son Isaac: I know this place well and there hath never been before neither a river nor any water, and it is only the work of Satan, who is doing these things in order to turn us this day from the commandments of the Lord. And Abraham rebuked Satan saying unto him: May the Lord rebuke thee, oh Satan,

get thee behind us for we are following the order of our Lord. And Satan became terrified at Abraham's voice and he departed from them, and the place again turned into dry land as it always hath been. And Abraham continued his way with Isaac towards the place which God had told unto him. And on the third day when Abraham lifted up his eyes he saw in the distance the place of which the Lord had spoken unto him. And a pillar of fire, reaching from the earth up to heaven, appeared upon the mountain and the glory of the Lord was seen in the midst of the clouds. And Abraham said unto Isaac: Seest thou on that mountain which is visible in the distance, anything unusual as I do see it? And Isaac replied, saying unto his father: I see a pillar of fire and a cloud, and the glory of the Lord is visible upon the cloud. And Abraham knew at once that Isaac was acceptable as a burnt offering before the Lord.

And Abraham then asked Eliezer and Ishmael, his son: Do you observe something unusual upon the top of yonder mountain in the distance? And they answered, saying: We can see nothing more than the mountains of the land. And Abraham knew at once that they were not wanted by the Lord to go with Abraham and Isaac, and Abraham said unto them: Abide ye here with the ass, and I and my son Isaac will pass on to yonder mountain, and we will bow down there before the Lord in prayer and then return unto you. And Eliezer remained with Ishmael in the place that Abraham pointed out to them. And Abraham provided himself with wood for the burnt offering, and he laid it upon Isaac, his son, then he took fire and a knife and they started both for the place designated. And as they were going along together Isaac said to his father: Behold here I see the fire and also the wood, but where is the lamb which is to be the burnt offering before the Lord? And Abraham answered unto his son Isaac, saying: The Lord hath

chosen thee, my son, to be the burnt offering instead of a lamb. And Isaac rejoined, saying: I will comply in joy and with a cheerful heart, with whatsoever the Lord hath spoken unto thee. And Abraham resumed his speech saying: Is there in thy heart an improper thought or notion concerning this matter? Do then tell me, my son, all about it; do not withhold it from me, I pray thee, oh, my son! And Isaac answered unto Abraham, his father, saying: As the Lord liveth, oh! my father, and as thy soul liveth, there is not within my heart the least thought to cause me to turn from the word that the Lord hath spoken, either to the right or to the left; neither hath any one of my limbs moved, nor any one of my muscles twitched, on hearing this matter; nor is there within my heart the least thought of evil intentions concerning it; and I feel my heart full of joy and happiness, and I say: Blessed be the Lord who hath chosen me this day as a burnt offering before him. And Abraham was exceedingly joyful at the words of Isaac, and they went along and came together to the place spoken of by the Lord, and Abraham began building the altar in that place; and Abraham was weeping and crying whilst Isaac carried the stones and mortar, until they had completely built the altar; and Abraham took the wood and arranged it upon the altar, and then he took Isaac, his son, and bound him in order to lay him upon the wood, and to slay him for a burnt offering before the Lord. And Isaac cautioned his father, saying: Do bind me securely before placing me upon the altar, or else I may turn and move about, or even break loose for fear of the knife when touching my flesh, and thus profane the offering. And Abraham did so. And Isaac further said to his father: Oh, my father, after I shall have been slain and burnt up for an offering, take with thee the remainder of my ashes and bring it to my mother, Sarah, and say unto her: This is the pleasant savor of

Isaac. Yet do not tell her these words if she be seated near a well or upon some elevated place, lest she cast herself down after me and die. And when Abraham heard the words of Isaac he lifted up his voice and wept, so that his tears flowed down upon Isaac, his son, and Isaac, too, wept bitterly, and he said unto his father: Make haste, oh my father, and fulfill on me the will of the Lord our God as he hath commanded unto thee. And the hearts of both Abraham and Isaac were full of joy in doing the will of God, but their eyes wept bitterly while their hearts were rejoicing. And Abraham finally bound his son, Isaac, and placed him upon the wood, and Isaac stretched out his neck upon the altar before his father, and Abraham put forth his hand to grasp the knife and slay his son for a burnt offering before the Lord.

And meantime the angels of mercy assembled before the Lord pleading for Isaac, and saying: Oh Lord, thou who art full of mercy and compassion for all thy creatures which thou hast created in heaven and on earth, and thou who supportest them all, do thou give a ransom and substitute for Isaac, thy servant, and have mercy and compassion upon Abraham and Isaac, his son, who are to-day doing thy will and command. Behold, oh Lord, how Isaac, the son of Abraham, thy servant, is bound down to be slaughtered like a beast; let, then, thy pity awaken in their behalf, oh Lord. And the Lord, even at that time, appeared unto Abraham, and called unto him from heaven, saying unto him: Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in the thicket by his horns. And that was a ram which the Lord had created upon the earth on the day when he made earth and heaven, and the

Lord had destined this ram on that very day, as a burnt offering instead of Isaac. And the ram at once advanced towards Abraham, but Satan took hold of him and entangled his horns in the thicket to prevent him from coming unto Abraham, so that Abraham could find no offering and slay his son; and when Abraham saw that the ram was willing to advance, but was prevented by Satan, he himself went and brought him before the altar; and he freed Isaac from the ties that bound him and he put the ram in his place. And Abraham slew the ram upon the altar for a burnt offering before the Lord instead of his son Isaac; and Abraham sprinkled of the blood of the ram upon the altar, and he exclaimed, saying: This is instead of my son, and may it be considered as the blood of my son before the Lord, even on this day; and whatsoever Abraham performed upon that occasion he always accompanied it by these words: This is in the place of my son, and may it be considered this day before the Lord in place of my son. And when Abraham had completed the services at the altar, and the offering was accepted by the Lord, it was actually considered as if it had been Isaac that was sacrificed. And the Lord blessed Abraham and his seed on that day.

And Satan hurried unto Sarah and appeared unto her in the guise of a very humble and lowly old man, while Abraham was still performing his duties at the altar before the Lord. And Satan said unto Sarah: Knowest thou not the work that Abraham hath done with thine only son to-day? Verily, he hath taken Isaac and built an altar and killed him and brought him for a burnt offering upon the altar; and Isaac was weeping and praying before his father, but he never heeded his cries and he had no mercy upon him. And after repeating his story, Satan departed from Sarah; and Sarah having heard these words of Satan, took him for one of the sons

of man who had been with her son and who had come to tell her these words. And Sarah lifted up her voice and she wept and cried bitterly over the loss of her son ; and she lay down upon the ground and she scattered dust upon her head, and she exclaimed : Oh, my son, Isaac ! oh, my son ! would that I had died to-day in thy place ! And she continued weeping and crying : It grieves me for thy sake, oh, my son ! Would that I had died to-day in thy place ! And she kept on lamenting, and she said : It grieves me for thy sake, now after I have raised thee and brought thee up, my joy hath been turned into mourning for thee, I who was yearning for thee, I who have been crying and praying to the Lord for thee until I bare thee at the age of ninety years, and now hast thou been given up to-day to the knife and to the fire to be made a burnt offering ; yet I will take comfort, my son, in the thought that all hath been caused by the word of the Lord, as thou hast performed the commandment of thy God, and who can rebel against the word of God in whose hand is the soul of every living creature ? Thou art just, O Lord our God, and all thy works are justice and righteousness ; and I am exceedingly glad at the words of thy command, and though mine eye weepeth, my heart rejoiceth within me. And Sarah placed her head upon the bosom of one of her maid servants and she became silent like a rock. And soon after she arose and went about to make inquiries until she reached Hebron. And she questioned every passer-by that she met on the road, but no one could tell her anything concerning the fate of her son. And she came to Kirjath-arba, the same is in Hebron, she and her maid servants and her men servants, to make inquiries concerning her son. And she remained there while some of her servants were to ascertain whither Abraham had gone with Isaac, and they went in search of him to the house of Shem and Eber, but they found him not, and they searched for him

through all the land, but he was not to be found. All at once Satan came to Sarah again, in the guise of an old man, and coming before her presence he said: I have told thee a falsehood, for verily Abraham did not slay his son, and Isaac is not dead. And when Sarah heard this her joy was so exceedingly powerful concerning her son that her soul departed from her by reason of the violent feeling of joy, and she died and was gathered to her people.

And when Abraham had completely finished his services, he returned with Isaac, his son, unto his young men, and they arose and went together to Beer-sheba and they reached their home. And Abraham looked around for Sarah, but he could not find her, and he made inquiries concerning her, and the people told him: She went even until Hebron to search for both of you, for thus hath she been informed. And Abraham and Isaac followed her to Hebron, and when they found it out that she was dead, they lifted up their voices and wept bitterly over her; and Isaac lamented: My mother! oh my mother! how hast thou left me here, and whither hast thou gone; oh how hast thou left me? And Abraham and Isaac wept exceedingly, and all their servants wept with them over Sarah, and they mourned over her a great and heavy mourning.

And Sarah was a hundred and seven and twenty years old; these were the years of the life of Sarah. And Sarah died in Kirjath-arba, the same is Hebron in the land of Canaan. And Abraham came to mourn over Sarah, and to weep over her, and he stood up from before his dead and spoke unto the sons of Heth, the inhabitants of the land, saying: I am a stranger and sojourner with you; give me a possession of a burying place with you that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him: Behold the land is before thee, in the choice

of the land bury thy dead, for verily, no man will prevent thee from burying thy dead. And Abraham said unto them : If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which is in the end of his field, and I will purchase it of him for whatsoever he may desire for it. And Ephron dwelt among the children of Heth, and they went and called him, and he came into the presence of Abraham ; and Ephron said unto Abraham : Whatsoever thou wishest thy servant will do. And Abraham said : Nay, but I will buy the cave and thy field for its full value, as a possession for a burial place forever. And Ephron answered, saying : Behold the field and cave are before thee, give me whatsoever pleaseth thee. But Abraham said : Nay, only for its full value shall I purchase it from thy hands and from the hands of all those that go in at the gate of thy city, and from thy seed forever. And Ephron and all his kinsmen heard this, and Abraham weighed unto Ephron four hundred shekels of silver, into the hands of Ephron and his brethren ; and Abraham wrote down these proceedings and had it testified by four witnesses, and these are their names : Amigal, son of Abishna, the Hittite ; Adihoron, son of Ashunash, the Hivite ; Abdon, son of Ahirom, the Gomrite, and Bakdil, son of Abidos, the Zidonite ; and Abraham took the book of the sale and placed it in his treasury, and these are the words that Abraham wrote into the book saying : That Abraham bought the cave and the field from Ephron, the Hittite, and from his seed, and from all those that went in at the gate of his city and from their seed forever, to be the purchased possession of Abraham and his seed, and of all those that go forth from his loins for a possession of a burying place forever. And he put a seal thereto and had it testified by witnesses. Thus the field and the cave therein and the

entire ground were secured for Abraham and his seed after him, from the children of Heth; and behold it is before Mamre, even in Hebron, which is in the land of Canaan. And after this Abraham buried there Sarah his wife, and that place with all its boundaries became the possession of Abraham and his seed for a burying place. And Abraham buried Sarah in great display, as it is customary with the burials of kings, and she was interred in very beautiful and costly garments. And her bier was attended by Shem and his sons Eber and Abimelech, also by Auer, Eshcol, and Mamre, and all the dignitaries of the land followed her bier. And the days of Sarah were a hundred and seven and twenty years when she died, and Abraham made a great and heavy mourning, and he observed that mourning for seven days. And all the inhabitants of the land consoled Abraham and Isaac his son concerning Sarah.

And when their days of mourning were over Abraham sent away his son Isaac to go unto the house of Shem and Eber to learn the ways and instructions of the Lord. And Isaac remained there for three years. At that time Abraham arose with all his servants and they started to return home, towards Beer-sheba. And when the year was around, Abimelech king of the Philistines, died in that year. He was one hundred and ninety-three years old when he died. And Abraham went with all his people into the land of the Philistines to comfort the household of Abimelech, and all his household, and then he returned to his home. And after the death of Abimelech the people of Gerar took his son Benmelech, who was then only twelve years of age, and they made him king in his father's place; and they called his name Abimelech after his father, for such was their way of doing in Gerar. And Abimelech ruled in the place of his father and he sat upon his throne.

And Lot the son of Haran died also in those days, in

the thirty-ninth year of Isaac's life; and all the days that Lot lived were one hundred and forty years when he died. And these are the sons of Lot, born unto him by his daughters. The name of the first-born was Moab and the name of the second was Benamy. And the two sons of Lot took unto themselves wives from the land of Canaan, and they bare unto them children. And these were the children of Moab: Ed, and Majon, and Tarsus, and Canvil, four sons, and they are the fathers of the children of Moab even unto this day. And all the families of the children of Lot went forth to dwell wherever they should find a suitable place, for they were very fruitful and they increased greatly. And they went out and built cities unto themselves in the land of their habitation, calling the names of the cities which they built after their own names. And Nahor son of Terah, Abraham's brother, died in those days, in the fortieth year of the life of Isaac; and all the days of Nahor were one hundred and seventy-two years, and when he died he was buried in Haran. And when Abraham heard of his brother's death he was full of grief and sorrow and he mourned over him many days.

And Abraham called Eliezer, his head-servant, to give him orders concerning his house, and he came and stood before him, and Abraham said unto him: Behold I am old, I do not know the day I may die, for verily I am advanced in years. And now arise and go forth and do not take a wife for my son from this place, nor from this land, from the midst of the daughters of the Canaanites among whom we are dwelling. But go thou to my land and to my native place and take from there a wife for my son. And the Lord God of heaven and earth who hath taken me from the house of my father and brought me to this place; and who hath said unto me: To thy seed I will give this land for an inheritance forever, he will send his angel before thee and give thee success on

thy way that thou mayest procure a wife for my son from my family and from the house of my father. And the servant answered unto Abraham his master saying: Behold I will go to thy birth-place and to thy father's house to take a wife for thy son from there. But peradventure the woman will not be willing to follow me into this land; must I need bring thy son again unto the land whence thou camest? And Abraham said unto him: Beware thou, that thou bring not my son thither again. The Lord before whom I have walked will send his angel before thee to make thy way a success. And Eliezer did according to Abraham's orders and Eliezer swore unto Abraham, his master, concerning this matter. And Eliezer arose and took ten camels of the camels of his father, and ten men from the servants of his master he took likewise, and they departed for Haran, the city of Abraham and Nahor, to bring thence a wife for Isaac the son of Abraham. And while they were gone Abraham sent to the house of Shem and Eber, and they brought thence his son Isaac. And Isaac came back to his father's house in Beer-sheba at the same time that Eliezer and his men arrived in Haran. And they stopped in the city near the watering place, and Eliezer made his camels to kneel down without the city by a well of water, and they remained there; and Eliezer, the servant of Abraham, prayed, saying: O, Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham, and appoint this day a wife for the son of my master from his own family. And the Lord hearkened to Eliezer's voice for the sake of his servant Abraham, and he happened to meet the daughter of Bethuel, the son of Milcah the wife of Nahor, Abraham's brother, and Eliezer came into her house. And Eliezer related unto them all his affairs, and that he was the servant of Abraham, and they were greatly rejoiced with him; and all of them

blessed the Lord for bringing about this event, and they gave him Rebekah, Bethuel's daughter, to be the wife of Isaac, and the young maiden was very comely of appearance; she was a virgin and ten years old at that time. And Bethuel, and Laban and his children, made a great feast that night, and Eliezer and his men came and ate and drank and were exceedingly rejoiced that night; and in the morning Eliezer and his men arose and he called the whole household together, saying: Let me depart now that I go to my master. And they arose and sent away Rebekah, and her nurse Deborah, daughter of Uz, with her. And they gave her silver and gold, and men servants and maid servants, and they blessed her. Thus they sent away Eliezer with his men and the servants that took Rebekah, and he went and returned unto his master into the land of Canaan. And Isaac took Rebekah and she was unto him a wife, and he brought her into the tent, and Isaac was forty years of age when he took Rebekah, daughter of Bethuel, his uncle, for a wife.

And at that time Abraham again took a wife in his old age, from the land of Canaan, and her name was Keturah; and she bare unto him: Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah—six sons. And the sons of Zimran were: Abihen, and Molech, and Marim. And the sons of Jokshan were: Sheba and Dedan. And the sons of Medan were: Amido, and Joab, and Gochi, and Elisha, and Notach. And the sons of Midian were: Ephah, and Ephher, and Chanoch, and Abida, and Eldaah. And the sons of Ishbak were: Makiro, and Bejodua, and Tator. And the sons of Shuah were: Bildad, and Mamdad, and Meman, and Mehan. All these are the families of the children of Keturah, the Canaanitish woman, which she bare unto Abraham, the Hebrew. And Abraham sent all of them away, giving them gifts, and they went away from Isaac his son, to locate where-soever they should find a suitable place; and they went

all unto the mountains eastward and they built unto themselves six cities and they dwelt therein even unto this day. And the children of Shebah and Dedan, the sons of Jokshan, did not dwell with their brethren in their cities, and they journeyed about camping in the countries and in the deserts even unto this day; and the children of Midian, son of Abraham, went eastward of the land of Cush, where they discovered a large valley in the country of the east, and they located there and built a city, and they dwelt in it. That is the land of Midian unto this day. And Midian dwelt in the city which he built, with his five sons and all belonging unto him; and these are the names of Midian's sons, according to their names and their cities: Ephah, and Ephher, and Chanoch, and Abida, and Eldaah. And the sons of Ephah were: Methach, and Meshar, and Avi, and Tzanua. And the sons of Ephher were: Ephron, and Zur, and Alirun, and Medin. And the sons of Chanoch were: Reuel, and Rekem, and Azi, and Alyoshub, and Alad. And the sons of Abida were: Chur, and Melud, and Keruy, and Molchi. And the sons of Eldah were: Miker, and Reba, and Malchiyah, and Gabol. These are the names of the Midianites according to their families; and afterwards the families of Midian spread throughout the land of Midian. And these are the families of Ishmael, the son of Abraham, whom Hagar, Sarah's handmaid, bare unto Abraham.

And Ishmael took a wife from the land of Egypt, and her name was Ribah, the same is Meribah. And Ribah bare unto Ishmael: Nebayoth, and Kedar, and Adbeel, and Mibsam, and their sister Bosmath. And Ishmael disowned his wife Ribah, and she went from him and returned to Egypt to the house of her father, and she dwelt there, for she had been very wicked in the sight of Ishmael, and in the sight of his father Abraham.

And Ishmael afterward took a wife from the land of

Canaan, and her name was Malchuth, and she bare unto him : Nishma, and Dumah, and Masa, and Chadad, and Tema, and Yetur, and Naphish, and Kedma. These are the sons of Ishmael, and these are their names, twelve princes according to their nations; and the families of Ishmael spread forth, and Ishmael took his children and all the property that he had gained, together with the souls of his household and all belonging to him, and they went to locate where they should find a suitable place, And they went and dwelt near the wilderness of Paran and their dwelling was from Havilah unto Shur, that is before Egypt as thou comest toward Assyria; and Ishmael and his sons dwelt in the land, and they had children born unto them, and they were fruitful and increased greatly.

And these are the names of the sons of Nebayoth, the first born of Ishmael: Mend, and Send, and Mayon; and the sons of Kedar were: Alyon, and Kezem, and Chamad, and Eli. And the sons of Adbeel were: Chamad, and Jabin; and the sons of Mibsam were: Obadiah, and Ebedmelech, and Yeush—these are the families of the children of Ribah, the wife of Ishmael; and the sons of Mishma, the son of Ishmael, were: Shamua, and Zecaryon, and Obed; and the sons of Dumah were: Kezed, and Eli, and Machmad, and Amed; and the sons of Masa were: Melon, and Mula, and Ebidadon; and the sons of Chadad were: Azur, and Minzar, and Ebedmelech; and the sons of Tema were: Seir, and Sadon, and Yakol; and the sons of Yetur were: Merith, and Yaish, and Alyo, and Pachoth; and the sons of Naphish were: Ebed, and Tamed, and Abiyasaph, and Mir; and the sons of Kedma were: Calip, and Tachti, and Omir—these were the children of Malchuth, the wife of Ishmael, according to their families.

All these are the families of Ishmael according to

their generations, and they dwelt in those lands wherein they had built themselves cities unto this day.

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CHAPTER VI.

JACOB.

Birth of Esau and Jacob—Esau slays Nimrod and takes from his body the garments of Adam and Eve—Jacob buys Esau's birthright, and his share in the cave of Machpelah—Famine in Canaan—Isaac goes to Gerar—He denies Rebekah his wife—Abimelech rebukes Isaac and shows him great kindness—Isaac returns to Canaan—Jacob sent to Shem and Eber for instructions—He remains there for thirty-two years—Esau refuses to go—Shem dies and Jacob returns home—He takes Esau's blessing—Esau threatens to kill him—He flees to Eber and remains there fourteen years—He flees to Laban's house—Esau sends his son Eliphaz and his men to pursue Jacob and kill him—They take all Jacob has and let him depart—Jacob in Laban's house—How Leah was given him to wife instead of Rachel.

And Rebekah, the daughter of Bethuel, the wife of Isaac, Abraham's son, was barren in those days, she had no offspring. And Isaac dwelt with his father in the land of Canaan, and the Lord was with Isaac; and Arpachshad, son of Shem, the son of Noah, died at that time, in the forty-eighth year of Isaac's life; and all the days of Arpachshad's life were four hundred and thirty years when he died.

And in the fifty-ninth year of the life of Isaac, Abraham's son, Rebekah, his wife, was still barren; and Rebekah said unto Isaac: My lord, verily I have heard that thy mother Sarah was also barren for many days,

until my lord Abraham, thy father, prayed concerning her, and she conceived; now, therefore, arise and pray thou likewise unto the Lord and he will surely hear thy prayer, and remember us in his mercy. And Isaac replied unto his wife, saying: My father, Abraham, had already offered up prayers to God in my behalf to multiply his seed, hence thy barrenness must be caused through thee. And Rebekah said unto him: Arise then thou also, and pray that the Lord may hearken unto thy voice and grant me children. And Isaac listened unto the words of his wife, and he and his wife with him arose and went unto the land of Moriah to pray unto the Lord and to seek him there; and when Isaac reached that place he stood up and prayed unto the Lord concerning the barrenness of his wife, and Isaac said: Oh Lord, God of heaven and of earth, thou whose goodness and mercy fill the earth, who hast taken my father from his father's house and from his native place, and hast brought him unto this land, saying unto him: to thy seed will I give this land; thou who hast promised and declared unto him, I will multiply thy seed like the stars of heaven and like the sand of the sea, may thy words which thou hast spoken unto my father now become verified, for Thou art the Lord our God, and our eyes are turned unto Thee to give us offspring according to thy promise unto us, for Thou art the Lord our God, and our eyes are turned up to Thee only. And the Lord hearkened unto Isaac's prayer, and the Lord was entreated of him, and his wife, Rebekah, conceived; and about seven months after that the children struggled within her, and she had great pains and she was wearied on their account; and she asked all the women in the land: Did such a thing ever happen to any one of you? and they said unto her: No, it never did; and she said unto them: Why do I stand alone in this matter among all the women that ever were upon the earth? And she went unto the land of

Moriah to entreat the Lord concerning this, and she went to Shem and to his son Eber to make inquiry of them on account of this matter, so that they should pray to the Lord in her behalf; and she asked Abraham likewise to seek the Lord and pray unto Him concerning what hath happened unto her. And all of them sought the Lord concerning Rebekah, and they brought her information from the Lord, saying unto her: Two children are in thy womb, and two nations shall arise from them; and one nation shall be stronger than the other nation, and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb; and the first came out red all over, like a hairy garment, and they called his name Esau; and after that came his brother out, and his hand took hold at Esau's heel, and his name was called Jacob; and Isaac was three-score years old when Rebekah bare them. And the boys grew up and reached their fifteenth year, when they came among the people; and Esau was a man cunning and deceitful, and a mighty hunter in the field; while Jacob was a man honest and prudent, who dwelt in tents and attended to his flocks, and always studied the ways of the Lord, and the instructions of his father and mother. And Isaac with his household dwelt at the house of Abraham, his father, in the land of Canaan, as the Lord had commanded unto them. And Ishmael, the son of Abraham, went with his children and all that were his and returned unto the land of Havilah to dwell therein; and all the children of the concubines of Abraham went to locate in the lands towards the east, for Abraham had sent them away from his son Isaac, giving them gifts so that they went away. And all that Abraham had left he gave unto Isaac, his son, including all his treasures; and he instructed him continually, saying: Know it and understand that the Lord is God in heaven and on earth, and that there is no

other god besides Him; and it is He who hath taken me from my father's house and from the place of my birth to give me all the pleasures on earth; it is He who hath delivered me from the schemes of the wicked, because I trusted in Him; and He hath brought me unto this place after delivering me from Ur Casdim, and he said unto me: To thy seed shall I give all these lands to possess them, if they observe my commandments, my statutes, and my judgments which I have commanded unto thee, and which I shall command unto them. And now, my son, hearken thou, therefore, to my voice and keep the commandments of the Lord, thy God, which I have taught thee; do not turn from the way of righteousness, neither to the right nor to the left, so that it may be well with thee and with thy children after thee, forever; and remember, also, the wonderful works of the Lord, and the kindness he has shown to us, in delivering us from the hands of our enemies, and causing them to fall into our hands. Now, therefore, observe all that I have commanded unto thee and do not turn from the commandments of thy Lord, and serve no one besides Him, so that it may be well with thee and thy seed after thee; and thou shalt teach the instructions of the Lord unto thy children and unto thy seed, and show them the right way in which they should walk, so that it may be well with them forever. And Isaac replied unto his father, saying: Whatsoever my Lord hath commanded I will do, nor shall I turn away from any one of His commandments, but I shall observe all that He ordered me to do. And Abraham blessed Isaac and his children; and Abraham instructed Jacob in all the ways of the Lord.

And Abraham died at that time, in the fifteenth year of Jacob's and Esau's lives, and all the days of Abraham were one hundred and seventy-five years; and he died and was gathered up to his people in a ripe old age, old

and satisfied with his days, and he was buried by Isaac and Ishmael, his sons. And the inhabitants of Canaan heard that Abraham was dead, and all of them came together with their kings and princes and all their people, to bury Abraham; and all the inhabitants of the land of Haran, and all the families of the house of Abraham with their great princes, and all the sons of Abraham's concubines came when they heard of Abraham's death; in appreciation of Abraham's kindness they came, as also to comfort his son Isaac. And they buried Abraham in the cave which he had bought of Ephron, the Hittite and his children, as a possession of a burial place. And all the inhabitants of the land of Canaan and all those that were acquainted with Abraham, wept over him for a whole year, all men, and women likewise, mourned his loss; and even the little children of the inhabitants of the land wept over Abraham, for he hath been good unto them, and ever upright, both before God and men. And there never arose a man who hath feared God after the manner of Abraham; for he had feared his God from his very youth, serving the Lord and walking in all his ways from the days of his childhood even to the day of his death. And the Lord was with him, and He saved him from the wickedness of Nimrod and his people, and when Abraham gave battle with the four kings he vanquished them; and he guided all the children of the land towards the service of God, instructing them in the ways of the Lord, and teaching them to know Him. And he laid out a grove, planting a vineyard therein, and he always had meat and drink ready in his house for those that traveled through the land so that they might become satisfied in his house; and the Lord saved the whole earth for the sake of Abraham.

And after Abraham's death the Lord blessed his son Isaac and his children, and the Lord was with Isaac as he had been with Abraham, his father; for Isaac had

observed all the commandments of the Lord, according to the instructions of Abraham, his father, turning neither to the right nor to the left from the right path which his father had pointed out unto him.

And after the death of Abraham, Esau went very often to hunt in the field. And Nimrod, king of Babel, whose name was Amraphel, went likewise very frequently with his great men to hunt in the field, and to walk about with them in the cool of the day. And Nimrod kept close watch concerning Esau, for Nimrod's heart was filled with jealousy against Esau all the time. And it was on a certain day that Esau went into the field to hunt and he met Nimrod with his two men walking about in the wilderness; for his great men and all his people were with him in the wilderness, but they separated from him going into the distance to hunt in different directions, and Esau had hidden himself laying in wait for Nimrod in the wilderness. And Nimrod and his men with him knew nothing of Esau and they strolled to and fro in the field at the cool of day, to ascertain whither his men had gone to hunt in the field. And when Nimrod with his two men came near to the hiding place, Esau suddenly jumped towards them from his ambuscade, and drawing his sword he ran to Nimrod and cut off his head. And a desperate struggle ensued between Esau and the two men that were with Nimrod, and they yelled terribly at Esau; when Esau turned suddenly upon them smiting them to death with his sword. And all the great men of Nimrod, who were out hunting with Nimrod in the wilderness, when they heard the terrible yelling recognized at once the voices of those two men, and they hastened to ascertain the cause thereof, and behold the king and the two men that were with him lay dead in the wilderness. And when Esau saw from a distance the mighty men of Nimrod coming towards him, he fled and escaped; and Esau took along

with him the costly garments of Nimrod, bequeathed to Nimrod by his father, and by virtue of which garments Nimrod prevailed over all the people of the earth; and Esau ran hastily and concealed those garments in his house. And Esau ran very swiftly with those garments towards the city, to escape Nimrod's men, and when he reached his father's house Esau was wearied and exhausted and almost dead with excitement, as he approached his brother, Jacob, and sat down before him; and he said unto his brother Jacob: Behold, I shall surely die this day, and what profit shall this birthright do to me? And Jacob acted cunningly with Esau in this matter, and Esau sold his birthright unto Jacob, for thus it was the pleasure of the Lord. And the share of Esau in the cave, which is in the field of Machpelah which Abraham had bought from the Hittites for the possession of a burying place, Esau sold unto Jacob likewise, and Jacob became the owner thereof for a consideration. And Jacob wrote down the whole transaction in a book, and he had it testified to by witnesses and he annexed a seal thereto, and the book remained in Jacob's possession.

And when Nimrod, the son of Cush, was dead, his men took him up and carried him away midst great consternation, and they buried him in his city. And all the days that Nimrod lived were two hundred and fifteen years when he died, and the days of his reigning over the people of the earth were one hundred and eighty-five years. Thus Nimrod died by the sword of Esau in shame and disgrace, and his death was caused by the seed of Abraham, as he himself foresaw it in his dreams. And after Nimrod's death his kingdom became divided into many provinces, and all the countries ruled over by Nimrod were restored to their previous kings who recovered them after Nimrod's death. And all the people of Nimrod's household were enslaved for many days by the other kings of the earth.

And it came to pass in those days, after the days of Abraham, that the Lord brought, in the same year, a very heavy famine upon the earth; and when the famine was in the land of Canaan, Isaac arose to go down unto the land of Egypt on account of the famine, as Abraham, his father, once did. And in that night the Lord appeared unto Isaac, saying: Do not go down to Egypt; arise and go unto Gerar, to Abimelech, the king of the Philistines, and remain there until the famine is over. And Isaac arose and went to Gerar, according to the command of the Lord, and he tarried there a whole year. And when Isaac came to Gerar the inhabitants of the land saw Rebekah, his wife, and behold she was very beautiful in appearance. And the people of Gerar made inquiries of Isaac concerning his wife, and he said: She is my sister, for he was afraid to acknowledge her as his wife, lest the people of the land might slay him on her account. And the princes of Abimelech went and praised the woman to the king, yet he made no reply, nor did he listen unto their words. And when he heard them say that Isaac proclaimed her to be his sister, the king kept that within himself. And when Isaac had dwelt in the land for three months, Abimelech looked out through the window and behold Isaac was very affectionate to Rebekah, his wife; for Isaac dwelt in one of the king's out-houses, which was opposite to the king's own house. And the king said unto Isaac: What is this thou hast done unto us? one of the people might lightly have come near thy wife and thou shouldest have brought guiltiness upon us. And Isaac replied unto Abimelech: Because I was in fear lest I die for her, therefore I proclaimed her to be my sister. And at that time Abimelech charged all his princes and nobles to take Isaac and his wife Rebekah, and to bring them unto the presence of the king. And the king gave orders to dress them in royal garments, and cause them

to ride through the streets of the city, and to call out before them : This is the husband and this is his wife, and whosoever will touch this man or his wife shall surely be put to death. And Isaac returned unto the king's house, and the Lord was with Isaac and he continued to grow in greatness, and he lacked nothing. And the Lord caused Isaac to find favor in the eyes of the king and in the eyes of all his servants, and Abimelech did well with Isaac, for Abimelech well remembered the covenant which was cut between his father and Abraham. And Abimelech said unto Isaac: Behold the entire land is before thee, dwell wherever it seemeth good in thine eyes until thou returneth unto thy land. And Abimelech gave unto Isaac fields and vineyards and the best land of Gerar, to sow and to reap and to eat of the fruit of the ground until the famine should cease. Then Isaac sowed in that land, and received in the same year a hundredfold, and the Lord blessed him. And the man waxed great, for he had possessions of flocks, and possessions of herds, and great many servants; and when the days of the famine had passed by the Lord appeared unto Isaac, saying unto him: Arise and leave this place and return unto thy land, even to the land of Canaan. And Isaac arose and returned to Hebron, which is in the land of Canaan, he and all that were his, according to the command of the Lord.

And soon after, Shelach, the son of Arpachshad, died, in the eighteenth year of the lives of Jacob and Esau. And all the days of Shelach were four hundred and thirty-three years when he died. At the same time Isaac sent his youngest son, Jacob, unto the house of Shem and Eber to acquire the knowledge of the Lord, and Jacob remained in the house of Shem and Eber for thirty-two years. And Esau, his brother, went not with him, for he refused to go, and he remained in his father's house in the land of Canaan. And Esau was always

hunting in the field, bringing home whatsoever he could procure. Such was Esau's occupation all the time; and Esau was a man cunning and deceitful, prevaricating, and "stealing the minds" of the people, yet he was very courageous in the field, being on the hunt most the time, and going as far as Seir, which is Edom. And he tarried in the land of Seir hunting in the fields for one year and four months. And Esau saw in the land of Seir the daughter of a Canaanite, and her name was Judith, the daughter of Beer, the son of Ephraim, from the families of Heth, the son of Canaan; and Esau took her to be his wife and he came unto her. And Esau was forty years old when he took her, and he brought her to Hebron, which was the land of his father's dwelling-place, and he dwelt there. And it was in those days in the one hundred and tenth year of Isaac's life, which was the fiftieth year of the life of Jacob that Shem, the son of Noah, died in that year; and Shem was six hundred years old when he died. And when Shem died Jacob returned unto his father, to Hebron, which was in the land of Canaan.

And in the fifty-sixth year of Jacob's life some people arrived from Haran, bringing Rebekah tidings concerning her brother Laban, the son of Bethuel. For Laban's wife had been barren in those days without any offspring, nor did the maid-servants of Laban bare children unto him. And after some time the Lord remembered Adinah, Laban's wife, and she conceived and bare two daughters, twins, and Laban named his daughters, calling the name of the oldest one Leah, and the name of the youngest one Rachael. And when those people arrived and told Rebekah these things, Rebekah rejoiced greatly that the Lord had remembered her brother and that he had been blessed with children.

And it came to pass at that time that Isaac called Esau, his eldest son, and said unto him: Take, I pray

thee, thy weapons, thy quiver and thy bow, and go out to the field and take me some venison; and make me savory meat and bring it to me, so that I may eat, and that my soul may bless thee before I die, for behold I am old and grayheaded. And Esau did accordingly, and he took his weapons and went into the field to hunt for venison as heretofore, to bring it to his father according to his order, that he might bless him. And Rebekah heard when Isaac spake to Esau, his son, and she hastened and called her son Jacob, saying unto him: These words did thy father speak unto thy brother, and I have heard it; and now therefore make thou haste and do as I will tell thee; arise then and go to the flock, I pray thee, and fetch me thence two good kids of the goat and I will make them savory meat for thy father such as he loveth, and thou shalt bring the savory meat unto him that he may eat before thy brother's return from the chase, and that thy father may bless thee. And Jacob hastened to do as his mother had ordered him, and he made savory meat and brought it to his father before Esau had returned from the chase. And Isaac said unto Jacob: Who art thou, my son? And he repleid: I am Esau thy first born; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison that thy soul may bless me as thou hast spoken unto me. And Isaac arose and he ate and drank to his heart's content, and he blessed Jacob. And Jacob departed from his father as soon as he had blessed him.

And scarcely had Jacob gone away from Isaac, when, behold, Esau came from his chase in the field, and he also had made savory meat and brought it to his father that he should eat thereof and bless him. And Isaac said unto Esau: Who, and where is he that hath taken venison and brought it unto me before thou cometh, and whom I have blessed? And Esau knew at once that it was his brother Jacob who had done this, and Esau's

wrath was kindled against his brother Jacob for thus acting towards him. And Esau said: Is he not rightly called Jacob? for he hath supplanted me these two times; he took away my birthright, and behold, now he hath taken away my blessing. And Esau wept greatly. And when Isaac heard the voice of his son Esau weeping, Isaac said unto Esau: What can I do my son? thy brother came with subtlety and hath taken away thy blessing. And Esau hated his brother Jacob because of the blessing wherewith his father blessed him, and his anger was very fierce. And Jacob was greatly afraid of his brother and he arose and fled into the house of Eber, the son of Shem. And Jacob concealed himself there from his brother. And Jacob was sixty-three years old when he fled from the land of Canaan, from Hebron. And Jacob was concealed in the house of Eber for fourteen years, and he continued there to study the ways of the Lord and His commandments. And when Esau saw that Jacob fled to escape from him after having cunningly secured the blessing, then Esau was sorely vexed and he was angry at his father and mother also. And he arose also and took his wife and left his father and mother to go into the land Seir, and he located there. And Esau saw there a woman among the daughters of Heth, and her name was Bosmath, the daughter of Elon the Hittite, and he took her to wife in addition to the wife he had. And Esau called her name Adah, saying: The blessing hath passed away from me at that time. And Esau tarried in the land of Seir for six months without having seen the face of his father and mother at his departure from them. And afterwards Esau took his wives and returned to the land of Canaan, and he left his two wives at his father's house, in Hebron. And Esau's wives provoked and grieved Isaac and Rebekah with their actions, for they did not walk in the ways of the Lord, but they served their fathers' gods, made of

wood and of stone, as their fathers had taught them, and they were even more wicked than their fathers. And they followed the evil desires of their hearts, and they brought sacrifices and burned incense to the Baalim, and Isaac and Rebekah were weary of them, and Rebekah said unto Isaac: I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth such as these which are of the daughters of the land, what good shall my life do me? And in those days Adah, Esau's wife, conceived and bear a son unto him, and Esau called the name of the son born unto him, Eliphaz. And Esau was sixty-five years of age when she bear him.

And in those days, Ishmael, the son of Abraham, died in the sixty-fourth year of Jacob's life. And all the days that Ishmael lived were one hundred and thirty-seven years when he died. And when Isaac heard of Ishmael's death he mourned him and lamented over him for many days.

And at the end of fourteen years of Jacob's dwelling in the house of Eber, Jacob was desirous of seeing his father and mother; and Jacob returned unto the house of his father and mother, in Hebron. And by that time Esau had forgotten what Jacob had done unto him in having taken from him the blessing; but when Esau saw Jacob coming back to his father and mother, Esau was reminded of what Jacob had done unto him, and he was very much enraged against him, and he sought to kill him. And Isaac, the son of Abraham, was old and far advanced in years, and Esau said: The mourning days for my father are at hand, then will I slay my brother Jacob. And when this was told unto Rebekah, she sent hastily and had her son Jacob called, and she said unto him: Arise and flee thou to Laban, my brother, and tarry there with him a few days until thy brother's fury turn away from thee, and then thou shalt return. And

Isaac called Jacob, saying unto him : Do not take a wife from the daughters of Canaan, for such is the injunction of our father, Abraham, according to the commandments of our Lord, saying: Unto thy seed shall I give this land; if thy children observe the covenant that I have made with thee then I also will perform unto thy children what I have promised unto thee, and I shall not forsake them. And now, my son, listen unto my voice concerning all that I will command thee, and do not take a wife from the midst of the daughters of Canaan. But arise thou and go to Haran, to the house of Bethuel, thy mother's father, and from there take unto thee a wife from the daughters of Laban, thy mother's brother. And take heed that thou forget not the Lord thy God and His ways in the land whither thou goest, and that thou shouldst not become attached to the people of the land, to seek after vanity and forsake the Lord. And when thou comest unto that land serve the Lord even there, and turn thou neither to the right nor to the left from the path which I have commanded thee and which thou hast learned. And the Almighty may grant thee to find favor with the people of the land, and take there unto thee a wife according to thy pleasure, but one that is good and just, and following the ways of the Lord. And may the Lord establish unto thee and thy seed the blessing of Abraham, thy father, to make thee fruitful and to multiply thee, that thou shouldst become a multitude of nations in the land whither thou goest. And may God permit thee to return unto this land, the land of thy father's habitation, with children and with great wealth, with joy and with gladness. And Isaac having finished his instructions and blessings gave unto Jacob numerous gifts, as also silver and gold, and he sent him away. And Jacob listened unto his father and mother, and he kissed them and left for Padan-aram. And Jacob was seventy-five years of age when he departed from the land of Canaan, even from Beersheba.

And when Jacob had gone away to Haran, Esau called Eliphaz, his son, and spoke to him secretly, saying: Now hasten thou and take thy sword into thy hand and pursue Jacob, and pass before him on the road and then lie in wait for him and kill him with thy sword in one of the mountains, and take all that is his and return to me. And Eliphaz, Esau's son, was a swift man, an expert with the bow, as his father had taught him, and also in the chase, and a valiant hero. And Eliphaz did as he was ordered by his father; and Eliphaz was only thirteen years of age at that time. And Eliphaz arose and took along with him ten of the brothers of his mother, and hurried after Jacob. And he kept close to Jacob, and he lay in wait for him at the boundary of Canaan, opposite the city of Shechem. And when Jacob saw Eliphaz and his men following him, Jacob halted in his way to ascertain what this meant, for he knew nothing about it. But Eliphaz drew his sword and advanced towards Jacob with his men. And Jacob said unto them: What is the cause of your coming hither, and for what reason do you follow me with your naked swords? And Eliphaz approached him, saying: Thus hath my father instructed me to do, and neither shall I depart from the orders which my father hath given me. And when Jacob heard that Esau had spoken unto Eliphaz to use all his force, Jacob came near unto them and entreated Eliphaz and his men, saying: Behold, here is all that I have, and which was given me by my father and mother, take all this and leave me and do not kill me, and may this deed be accounted unto thee a righteousness. And the Lord caused Jacob to find favor in the eyes of Eliphaz and his men, and they listened to the voice of Jacob, and they did not slay him. And Eliphaz and his men took away all that Jacob had, as also the silver and gold that he had brought from Beersheba; they did not leave him the least thing. And

Eliphaz went away with his men, and they returned to Esau, to Beersheba, and they informed him of all that had happened unto them with Jacob, and they delivered to him all that they had taken from Jacob. And Esau was very wroth at Eliphaz, his son, and at the men that were with him, for failing to slay Jacob. And they excused themselves, saying: Because Jacob entreated us not to slay him, and our compassion was aroused in his behalf, hence we took of him all he had and brought it unto thee. And Esau took all the silver and gold which Eliphaz had taken from Jacob and stored it away in his house. And when Esau saw that Isaac had blessed Jacob, and that he gave him a charge, saying: Thou shalt not take a wife of the daughters of Canaan; and seeing that the daughters of Canaan pleased not Isaac, his father, and Rebekah, his mother, then went Esau unto Ishmael and took above the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to wife.

And Jacob prosecuted his journey toward Haran, and he reached Mount Moriah, and he tarried there over night near the city of Luz. And the Lord appeared there unto Jacob that night, and he said unto him: I am the Lord, the God of Abraham, thy father, and the God of Isaac; the land wherein thou liest, to thee will I give it, and to thy seed; and behold I am with thee and will keep thee in all places whither thou goest, and I will multiply thy seed as the stars of heaven, and I will cause thy enemies to fall down before thee, and when they shall wage war against thee they shall never prevail over thee; and I will bring thee back unto this land in joy and gladness, with children and with great wealth. And when Jacob awoke from his sleep he was exceedingly joyful at the vision which he had seen, and he called the name of that place Bethel. And Jacob arose from that place much rejoiced, and when he walked his

feet felt light to him for gladness, and he went thence to the land of the sons of the East, and he came to Haran and seated himself by the shepherd's well; and he met there several men coming from Haran to feed their sheep, and Jacob inquired of them concerning their home, and they said: We are from Haran; and he said unto them: Know ye Laban, son of 'Nahor? and they said: We know him, and behold, Rachel, his daughter, cometh with the sheep of her father. And while he yet spake with them Rachel came with her father's sheep, for she was a shepherdess. And Jacob saw Rachel, the daughter of Laban, his mother's brother, and he kissed her and lifted up his voice and wept. And Jacob told Rachel that he was Rebekah's son, her father's sister, and Rachel ran and told it to her father. And Jacob wept exceedingly because he had nothing whatsoever to bring unto the house of Laban. And when Laban heard of the arrival of Jacob, his sister's son, he ran to meet him, and he embraced him, and kissed him, and brought him to his house, and he gave him meat and he ate. And Jacob told him all that his brother Esau had done unto him, and what his son Eliphaz did unto him on his journey. And Jacob abode at Laban's house the space of a month, eating and drinking in the house of Laban. And finally Laban said unto Jacob: Tell me what shall thy wages be, for why shouldst thou serve me for naught? And Laban had no sons, only daughters, and his wives and hand-maids were still barren in those days. And these are the names of Laban's daughters, which his wife Adinah had borne unto him: the name of the oldest was Leah, and the name of the youngest was Rachel. And Leah was tender eyed, but Rachel was beautiful and well favored, and Jacob loved her. And Jacob said unto Laban: I will serve thee seven years for Rachel, thy youngest daughter. And Laban was satisfied, and Jacob served Laban seven years for Rachel, his

daughter. And it was in the second year of Jacob's dwelling in Haran, which was the seventy-ninth year of Jacob's life, that Eber, the son of Shem, died, and he was four hundred and sixty-four years old when he died. And when Jacob heard that Eber died, he grieved greatly, and he wept and mourned over him for many days.

And in the third year of Jacob's dwelling in Haran, Bosmath, daughter of Ishmael, Esau's wife, bear unto him a son, and Esau called his name Reuel; and in the fourth year of Jacob's dwelling in the house of Laban, the Lord remembered Laban, for the sake of Jacob, and sons were born unto him; and these are the names of his sons born unto him in those days: His first born was Beor, and his second was Alib, and his third was Horash. And the Lord gave unto Laban wealth and honor, and sons and daughters, and the man increased exceedingly, for the sake of Jacob. And Jacob served Laban, his mother's brother, in those days in all sorts of work and labor in the house and in the field, and the blessing of God was in everything that belonged unto Laban, both in the house and in the field. And in the fifth year of Jacob's dwelling in Haran, Judith, daughter of Beer, Esau's wife, died in the land of Canaan; and she had no sons, but two daughters. The name of the oldest was Marnith, and the name of the youngest was Puith. And when Judith died, Esau went to Seir to hunt in the field as heretofore, and Esau dwelt in Seir for many days. And in the sixth year of Jacob's dwelling in Haran, Esau took Abalibamah, daughter of Zebon the Hevite, to wife, in addition to his other wives, and Esau brought her unto the land of Canaan; and Abalibamah conceived and bear unto Esau three sons: Jaush, and Jaalon, and Korah. And there was a feud in those days in the land of Canaan, between the herdsmen of Esau and the herdsmen of the inhabitants of the land of

Canaan. For Esau's cattle and his wealth were too abundant to dwell in the land of Canaan, in the house of his father, and the land of Canaan could not bear him by reason of his cattle. And when Esau saw that the feud with the inhabitants of the land was increasing, he arose with his wives, and his sons, and daughters, and with all belonging unto him, and all his cattle and other property accumulated in Canaan, and he went away from the inhabitants of the land to locate in the land of Seir. Thus Esau and all that were his came to dwell in Seir. And now and then Esau would go to see his father and mother in the land of Canaan. And Esau intermarried with the Horites, and he gave his daughters to the sons of Seir, the Horite. And he gave Marzith his oldest daughter to Anah, the son of Zebon, his wife's brother, and Puith he gave to Azar, the son of Bilhan, the Horite. And Esau dwelt in the mountain, he and his children, and they were fruitful, and they multiplied greatly.

And in the seventh year when Jacob's servitude, in which he was bound to Laban, was completed, Jacob said unto Laban: Give me my wife, for my days are fulfilled. And Laban was willing to do so; and Laban and Jacob gathered together all the people of the place, and they prepared a feast. And in the evening Laban came to the house, and later came Jacob with all the people of the feast, when Laban put out all the lights that were in the house. And Jacob said unto Laban: What causeth thee to do these things unto us? And Laban replied: Such is the custom in our land. And afterwards Laban took Leah, his daughter, and brought her unto Jacob. And Jacob came unto her, and he did not know that it was Leah. And Laban gave his maid-servant Zilpah to his daughter, Leah, for a hand-maid. And all the people of the feast knew what Laban was doing unto Jacob, but they told not one word of it to

Jacob. And all the neighbors came that night to Jacob's house, and they ate and drank, and made merry before Leah with music and dancing, and they cheered Jacob, exclaiming: Hilleah, hilleah (it is Leah). And Jacob hearing their words, understood them not, for he thought such was the custom among them. And the neighbors spoke these words before Jacob in the night, when all the lights in the house were put out by Laban. And in the morning when it dawned, Jacob turned unto his wife, and behold it was Leah that lay resting on his bosom. And Jacob said: Now I understand what caused our neighbors to call unto me last night, Hilleah. Yes they told it unto me, but I knew it not. And Jacob said unto Laban: What is this thou hast done unto me? did I not serve with thee for Rachel, wherefore then hast thou beguiled me and given me Leah? And Laban answered unto Jacob, saying: It must not be so done in our country to give the younger into marriage before the first born; but if thou desirest to have her sister also, take her for the service which thou wilt serve with me yet seven years. And Jacob did so, and he took Rachel also to wife, and he served seven more years for Rachel. And Jacob came to Rachel likewise, and he loved Rachel more than Leah; and Laban gave her his maid-servant Bilhah, for a hand-maid. And when the Lord saw that Leah was hated, the Lord visited her, and she bear unto Jacob four sons in those days, and these were their names: Reuben, Simeon, Levi and Judah, and she ceased bearing afterwards. And Rachel was barren in those days, she had no children. And Rachel envied her sister Leah, and seeing that she bear no children to Jacob, she took her hand-maid Bilhah, and she bear two sons unto Jacob, Dan and Naphtali. And when Leah saw that she had ceased bearing, she also took her hand-maid, Zilpah, and gave her unto Jacob for a wife. And Jacob came to Zilpah also, and she too bear unto Jacob two

sons, Gad and Asher. And Leah conceived again, bearing unto Jacob in those days two sons and one daughter, and their names were : Issachar and Zebulon, and Dinah, their sister. And Rachel continued in her barrenness in those days, and Rachel prayed unto the Lord, at that time, saying: Oh Lord God remember me and visit me, I pray Thee, for now my husband will abandon me, because I have borne no children unto him. Oh Lord, hear my cries before thee and see my misery and give me offspring like unto one of the hand-maids, that I may escape further reproach. And the Lord hearkened unto Rachel and she conceived and bear a son, and she said: God hath taken away my reproach. At that time Rebekah, Jacob's mother sent unto Jacob her nurse Deborah, daughter of Uz, and two of Isaac's servants with her. And they came unto Jacob to Haran, and they said unto him: Rebekah sends us unto thee that thou shouldst return to thy father's house to the land of Canaan. And Jacob listened to them as to what his mother had spoken, and at that time the seven years which Jacob was to serve Laban for Rachel were fulfilled. And at the end of fourteen years of Jacob's dwelling in the land of Haran Jacob said unto Laban: Give me my wives and my children and let me go to my land, for my mother hath sent unto me from the land of Canaan that I should return unto my father's house. And Laban replied unto him: Not so, I pray thee, but if I have found favor in thine eyes do not leave me; appoint me thy wages and I will give it, and tarry with me. And Jacob said unto him, this thou shalt give me for my wages. I will pass through all thy flocks this day, removing thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats, and of such shall be my hire. And if thou wilt do this thing for me, then I shall return to feed thy flocks and to keep them. And Laban did accord-

ingly, and he removed from his flocks all that Jacob had spoken of, and gave them to him. And Jacob placed into the hands of his sons all that was removed from Laban's flocks, and Jacob attended to the remainder of Laban's flocks. And the servants of Isaac, which were sent unto Jacob saw that Jacob would not return with them into the land of Canaan, and they went away from him returning to the land of Canaan. But Deborah remained in Haran with Jacob, and would not return to the land of Canaan with the servants of Isaac. And Deborah dwelt with Jacob's wives and children in Haran. And Jacob continued serving Laban for six more years and whenever the sheep brought forth, Jacob removed from their midst all that were speckled and spotted as he had agreed upon with Laban. And Jacob continued doing so for six years, and the man increased exceedingly, and he possessed cattle, and man servants and maid-servants, and camels and asses. And Jacob had two hundred herds of cattle, every head of which was of a very large size, beautiful in appearance and very fruitful. And all the people of the land desired to procure some of Jacob's cattle, for it was very, very prosperous. And many of the sons of man came to purchase some of Jacob's stock and Jacob gave them a sheep for a man-servant or for a maid-servant. Whatsoever Jacob asked from them they gave him. And Jacob attained wealth, and honor, and possessions through these sales to the sons of man; and the sons of Laban envied him on account of that distinction. And it came to pass after some days, that Jacob heard the words of Laban's sons, saying: Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all his glory and the Lord appeared unto Jacob at the end of six years saying unto him: Return into the land of thy fathers and to thy kindred, and I will be with thee. Then Jacob rose up and set his sons and his

wives upon camels, and he went away to the land of Canaan, to his father Isaac. And Laban knew nothing of Jacob's leaving, for Laban was at that time away to shear his sheep. And Rachel had stolen the images that were her father's, and she took and concealed them upon the camel on which she sat. And this is the manner after which images like these were prepared. They took a man that was the first born and put him to death and took all the hair off his head, and then the head was salted with salt and anointed with oil. And afterwards they took a small plate of copper or of gold and wrote "the name" upon it and placed the plate under his tongue; and then the head was brought into the house and lights were kindled around it, and they worshipped it and bowed down before it. And when they bowed down to it the head spoke to them, concerning all that they would inquire of it, through the power of "the name" under its tongue. And some people make those images in the likeness of man, of gold and of silver, and they go to them at certain times known to them, and the idols will attract the power of the stars, and tell them all about future things. And the images which Rachel stole from her father were of the latter kind. And Rachel stole those images of her father so that he should not be able to ascertain whither Jacob had gone.

And when Laban returned home he asked for Jacob and his household and they could not be found, and he went seeking his images to find out whither Jacob had gone. And Laban went to other images and making inquiries they told him that Jacob had fled to the house of his father in Canaan. And Laban rose up and took all his brethen with him and all his servants, and he pursued Jacob and he overtook him on mount Gilead. And Laban said to Jacob: What hast thou done, that thou hast stolen away unawares to me, and hast carried away my daughters as captives taken with the sword. Where-

fore didst thou flee away secretly, and hast not suffered me to kiss my sons and my daughters and to send them away with gladness; and wherefore hast thou stolen my gods? And Jacob replied: For I said, peradventure thou wouldst take the daughters from me by force and now with whomsoever thou findest thy gods let him not live. And Laban searched for the images, looking through the entire tent of Jacob and through all the furniture, but he found them not. Laban said unto Jacob: Let us make a covenant, I and thou, and let it be for a witness between me and thee. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, and may the Lord be a witness between me and thee concerning these things. And they gathered up stones and made of them a heap, and Laban said: This heap is a witness between me and thee. And he called the name of that heap Galeed. And Jacob and Laban offered up sacrifices on the mount, and they ate there together by the heap of stones, and they remained there all night. And early in the morning Laban arose and he wept over his daughters and he kissed them, and he returned to his home. And he sent hastily his son Beor, who was then seventeen years of age, and with him Abihoref, the son of Uz, the son of Nahor, and ten men, and they hastened and passed Jacob on the way, and they went by another road to the land of Seir. And they came unto Esau, saying unto him: Thus saith thy kinsman and relative Laban, thy mother's brother, the son of Bethuel: Hast thou heard what thy brother hath done unto me? For he came naked unto my house, and I went to meet him and I brought him with honors into my house. And I made him great, and I gave him for wives my two daughters and two of my maid servants. And the Lord blessed him for my sake, and he increased exceedingly, and he got sons and daughters and servants. And he hath also procured

great many flocks and herds, and camels and asses and gold and silver in great plenty. And when he saw the abundance of his wealth, he went while I was away shearing my sheep, and he ran away secretly. And he sat his wives and children upon camels and he took along all his cattle and all the property which he hath gotten in my land, and turned his countenance to go to Isaac his father into the land of Canaan. And he did not even suffer me to kiss my daughters and their children, but he carried away my daughters like captives taken by the sword, and he stole also my gods and ran away. And now I have left him in the mountains near the river Jabbok with all that is his; he lacketh nothing. And now if it be thy desire to go unto him thou canst find him there, and thou canst do unto him whatsoever pleaseth thee best. And Laban's messengers went and told unto Esau all these words. And when Esau heard the words of Laban's messengers, his anger was kindled against his brother, and he remembered his hatred and his wrath burned within him. And Esau hastened and gathered together his sons and his servants and the people of his household, sixty men, and he assembled likewise all the sons of Seir the Horite, and their people, three hundred and forty men, and he went with this number of four hundred men, to smite his brother Jacob. And Esau divided this number into several bands. And he took the sixty men of his sons and servants and the people of his household in one band, and intrusted them to Eliphaz his oldest son. And the remaining bands he intrusted to the care of the six sons of Seir the Horite, placing every man over his family and their children. And the entire camp moved ahead with Esau among them, who urged them on to great speed.

And Laban's messengers, after having left Esau, went into the land of Canaan to the house of Rebekah, the

mother of Jacob and Esau and they said unto her: Behold Esau thy son went with four hundred men against his brother Jacob; for he hath heard of his coming, and therefore he went to wage war with him and to kill him and to take away all that he hath. And Rebekah sent hastily seventy-two men of Isaac's servants to go and meet Jacob, for she said Esau might perhaps surprise him on the road when meeting him. And those messengers went and they met Jacob on the road on the opposite side of the brook Jabbok, and Jacob saw them and he exclaimed: This camp is sent to me from God, and he called the name of that place Mahanaim. And Jacob recognized all his father's men, and he kissed and embraced them and came together with all of them, and inquired concerning his father and mother, and they said: All is peace with them. And the messengers said unto Jacob: Thy mother Rebekah sent us to thee, saying: I have heard that thy brother Esau hath gone to meet thee on the road with men from the midst of the sons of Seir the Horite. Now therefore my son, listen unto my voice and reflect what thou art to do. And when he meeteth thee entreat him, and do not speak unto him harshly, and give him gifts from whatsoever thou findest in thy hands, wherewith the Lord hath favored thee graciously. And when he inquires of thee concerning thy matters and affairs do not withhold it from him, may be he will thus be turned from his anger and thou wilt save thyself and all those that are with thee, for it is in thy place to give him respectful answers as he is the oldest brother. And when Jacob heard the words of his mother as told unto him by the messengers, Jacob lifted up his voice and he wept a great weeping and he did at once according to the command of his mother.

And Jacob sent messengers at the same time to Esau his brother in the land of Seir, and he spoke unto



him words of prayer and supplication. And he commanded them saying: Thus shall ye speak unto my lord, unto Esau: Thy servant Jacob saith thus: Let not my lord think that the blessings wherewith my father hath blessed me was of any benefit to me. For I have sojourned with Laban these twenty years and he hath deceived me, changing my wages ten times as it hath already been stated unto my lord. And I have served him in his house a very hard servitude until God saw my trouble, my servitude and the work of my hands, and he granted me to find grace and mercy in his eyes, and afterwards I became possessed through God's kindness and his great mercy, of oxen and of asses, and of men servants and of maid servants. And I am returning now to my land and my native place, to my father and mother who are in the land of Canaan, and I am desirous to impart all these things to my lord in order to find favor in the eyes of my lord, so that he may not think that I have acquired wealth by reason of the blessings by which my father hath blessed me. And the messengers went unto Esau and they met him on the boundary of the land of Edom, marching against Jacob with four hundred men of the sons of Seir the Horite with their drawn swords. And Jacob's messengers spoke unto Esau all that Jacob had told them concerning Esau. And Esau answered them in pride and contempt, saying unto them: Verily I have heard of it and I have been correctly informed of what Jacob hath done unto Laban. For Laban made him great and gave him his daughters to wives; and he begat sons and daughters, and he increased greatly in possession and wealth in Laban's house. But as soon as he saw the abundance of his possessions and wealth he fled from Laban's house with all that belonged unto him, carrying away Laban's daughters from the presence of their father like captives taken by the sword, without telling Laban a word about it. But Laban is

not the only one whom Jacob hath treated in such a way, for he hath done unto me after the same manner, and he hath supplanted me twice. And shall I now be silent? And now behold I have come with my camp to meet him, and I will deal with him according to the best of my mind.

And the messengers returned unto Jacob saying: We came to thy brother Esau and we spoke unto him according to all thou hast said, and such was his answer unto us, and also he cometh to meet thee and four hundred men with him. And when he heard the words which Esau had spoken to his messengers, Jacob was greatly afraid and distressed. And Jacob prayed unto the Lord his God saying: Oh Lord, God of my fathers Abraham and Isaac, thou hast said unto me at my departure from my father's house, saying: I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And behold I am with thee and will keep thee in all places whither thou goest, and I will multiply thy seed as the stars of heaven, and I will cause thy enemies to fall down before thee, and when they shall wage war against thee they shall never prevail over thee. And I will bring thee back into this land in joy and gladness, with children and with great wealth. And thou hast fulfilled thy words and thou hast given unto me wealth and children and cattle, whatsoever the heart of thy servant wished for thou hast given unto me, and whatsoever I asked for thou hast granted unto me, so that I was not wanting in the least. And thou hast finally said unto me: Return unto thy country and thy kindred and I will deal well with thee. And now behold I have followed thy words and thou hast delivered me from the hands of Laban, and shall I fall now into the hands of Esau who will smite me and the mothers with the children? Oh deliver me, I pray thee, from the hand

of my brother, from the hand of Esau, and if there be no merit in me do it for the sake of Abraham and Isaac my father, for I know that simply through grace and mercy have I obtained all this wealth. And behold, I beseech thee now for the same reason to deliver me to-day in thy kindness, and to answer unto me. And when Jacob had finished praying unto the Lord he divided the people that were with him, and the flocks and the herds and the camels, into two bands. And he intrusted one-half to the care of Dameshek son of Eliezer, the servant of Abraham, for a camp with his children, and the other half he put into the care of Elinos his brother, the son of Eliezer, for a camp with his children. And he commanded them saying: Keep your camps at a distance from one another and do not come near each other; and if Esau come to one company and smite it, then the other company which is in the distance from it will escape him. And Jacob lodged there that same night, and during the whole night he gave his servants orders and instructions concerning the camp and the children. And the Lord listened unto Jacob's prayer at that time, and he was pleased to deliver Jacob from the hands of Esau his brother.

And the Lord sent four angels, from the angels on high, and they went before Esau and they came to him. And these angels appeared in the sight of Esau and his people like two thousand men riding upon horses and armed with all sorts of weapons, and they divided themselves into four bands under four captains. And one of these camps marched toward Esau, and found him advancing against his brother Jacob with four hundred men. And this camp ran against Esau and his men and they were greatly alarmed and Esau fell for fright from his horse, and all his men scattered and left him alone in that place, for they were greatly terrified; and the angelic camp shouted after the routed band. And all

the warriors exclaimed saying: Verily we are the servants of Jacob the servant of God, and who is he that can oppose us? And Esau said unto them: Behold my lord your master Jacob is my brother and I have not seen him these twenty years, and now that I come to meet him, is it thus that I am treated by you? And the angels replied unto him saying: As the Lord liveth, were it not for Jacob whom thou claimest to be thy brother, we would not have left a remnant of thee and thy people, nay not even one man. And scarcely had this camp departed from Esau and his men, and scarcely had Esau and his men advanced about one league, when the second camp came over him with all sorts of weapons and they did unto Esau and his men according to the manner of the first camp. And when they were allowed to go on, behold the third camp came terrifying all the people and Esau fell again from his horse in alarm, and the whole camp shouted wildly: Verily we are the servants of Jacob the servant of God, and who is he that can oppose us? And Esau replied once more saying: Verily Jacob my lord and your master is my brother. Behold I have not seen his face these twenty years, and now, that I come to welcome him, you treat me in such a manner. And they answered: As the lord liveth, were it not for Jacob whom thou claimest to be thy brother we should not have left a remnant of thee and thy men, but on account of Jacob of whom thou sayest he is thy brother, we shall not interfere with thee nor with thy men. And the third camp departed likewise, but Esau still continued his journey advancing with his men against Jacob, when the fourth camp appeared and did unto Esau likewise according to what the others had done unto him.

And when Esau reflected over the misery which the four angels had occasioned him and his men, he was in great fear of his brother, and he decided to go and meet him in peace. And Esau concealed his hatred against

Jacob, for fear of his own life, because he thought that the four camps he met were the servants of Jacob.

And Jacob lodged that night in the camp with his servants, and he consulted with his servants and they decided to give Esau a gift from all the property that he had with him. And in the morning Jacob and his men arose and they selected a gift for Esau from the choice of the cattle. And this is the number of the cattle which Jacob selected from his flocks and herds for Esau his brother. And he selected four hundred and forty head from among the sheep, and from the camels and asses thirty each, and fifty head of cattle. And he assorted the cattle after its kind, and he divided all into ten droves and put them into the hands of ten of his servants, every drove by itself. And he commanded them saying: Keep ye at a distance from each other, and put a space betwixt drove and drove. And when Esau and those that are with him meet you and ask of you, saying: Who are ye and whither do ye go and whose are those before you? then you shall say unto him: We are the servants of Jacob who cometh to meet Esau in peace; and behold Jacob also cometh behind us, and that which is before us is a present sent from Jacob to Esau his brother. And when they shall say unto you: Why delayeth he, being so far behind you, in coming to meet his brother and to see his face? then ye shall answer: Verily he cometh cheerfully to meet his brother, yet he is behind us for he said: I will appease him with the gift that goeth before me, and afterwards I will see his face; peradventure he will accept it of me.

So went the present ahead of Jacob on that day in the hands of his servants, and he himself lodged that night with his company by the banks of the brook Jabbok. And he rose up that night, and took his two wives and his two women-servants and his eleven sons, and passed over the ford Jabbok. And when he had passed over

the brook, all belonging to him, Jacob was left alone; and a man met him and wrestled with him until the breaking of the day, and the hollow of Jacob's thigh was out of joint as he wrestled with him. And when the morning dawned the man left Jacob, and he blessed him and went his way. And at dawn Jacob passed the brook and he halted upon his thigh. And the sun rose upon him after passing the brook and he reached the place of the cattle and his children. And they went on till mid-day with the present passing on before them. And Jacob lifted up his eyes, and behold Esau was in the distance and with him many men, about four hundred of them, and Jacob was greatly afraid of his brother. And Jacob hastened and divided his children unto his wives and unto their two hand-maids, and Dinah his daughter he concealed in a chest and delivered her into the hands of his servants. And he went ahead of his children and wives to meet his brother, and he bowed down to the ground; seven times he bowed down until he reached his brother. And the Lord caused Jacob to find favor and grace in the eyes of Esau and his men, for the Lord hath hearkened unto Jacob's prayer. And the fear and terror of Jacob fell over his brother Esau; for Esau was in great fear of Jacob on account of what the angels of God had done unto him, and Esau's anger against Jacob became turned into kindness. And when Esau saw Jacob running towards him Esau too ran to meet him and he embraced him, and fell on his neck, and kissed him; and they wept. And the Lord filled the hearts of the men that came with Esau with fear and kindness, and they also kissed and embraced Jacob.

And Eliphaz the son of Esau, with his four brothers, the sons of Esau, wept with Jacob, and kissed and embraced him; for the fear of Jacob had come over them and Esau lifted up his eyes and saw the women and the children of Jacob, following Jacob and bowing down

before Esau on their way, and he said: Who are those with thee my brother, are they thy children or thy servants? And Jacob answered: The children which God hath graciously given thy servant. And while Jacob was speaking with Esau and his men, Esau beheld the entire camp and he asked him: Whence didst thou get all the camp that I met yesterday? And Jacob answered: To find grace in the eyes of my lord, the Lord graciously gave it to thy servant. And when the present came before them Jacob urged Esau saying: Take, I pray thee my blessing that is brought to thee, my lord! But Esau said: What is it good for, my brother? Keep that thou hast unto thyself, for it was my duty to give a gift unto thee, after that I have seen thy face and thou art still alive and in peace. Thus Esau refused to accept the gift, but Jacob pressed him, saying: I beseech thee my lord, if now I have found grace in thy sight then receive my present at my hand; for therefore I have seen thy face, as though I have seen the face of God and thou wast pleased with me. And Esau took the present, and Jacob further gave unto Esau silver, and gold, and bdellium, for he urged him so much that he had to accept. And Esau divided the cattle that was in the camp, giving one-half to the men that came with him, for they came on hire, and the other half to his sons. And the silver and gold and bdellium he delivered into the hands of Eliphaz his oldest son. And Esau said unto Jacob: Let me take our journey with thee and we will go along slowly until thou comest to my place and there we can dwell together. And Jacob answered unto his brother: I should gladly do as my lord speaketh unto me, but my lord knoweth that the children are tender, and the flocks and herds with their young are with me; and if men should overdrive them one day all the flock would die. Let my lord, I pray thee, pass over before his servant, and I will lead on softly according to what the cattle,

that goeth before me, and the children be able to endure, until I come unto my lord into Seir. And Esau said: Let me now leave with thee some of the men that are with me, to take care of thee on the road, and to bear thy burden and fatigue. And Jacob said: Why should I find such grace in thy eyes, my lord? Behold I will come unto Seir to dwell with thee together, as thou hast spoken, only pass thou on with thy people, and I shall follow thee. And Jacob said these words unto Esau simply to free himself from Esau and his men, that he might be allowed to go to his father's house, unto the land of Canaan. And Esau listened to the voice of Jacob and he departed with the four hundred men that were with him to return on their road towards Seir; and Jacob with all belonging to him went on that very day to the extreme boundaries of the land of Canaan, and he remained there for some time. And after some time Jacob went away from the borders of the land and he came to Shalem, a city of Shechem which is in the land of Canaan, and he pitched his tent before the city. And he bought there a parcel of a field at the hand of the children of Hamor the people of the land for fifty shekels. And Jacob built him a house and made booths for his cattle; therefore the name of the place is called Succoth; and Jacob tarried in Succoth one year and six months. And at that time part of the women of the inhabitants of the land went to the city of Shechem to dance and be merry with the daughters of the city people, and Rachel and Leah, Jacob's wives, with their families went along to witness the festivities of the daughters of the city. And Dinah, Jacob's daughter, was also with them, and she saw the daughters of the city and remained among them while all the people of the city stood around them, to see their rejoicings; and all the prominent citizens were present, and Shechem the son of Hamor, the prince of the land, was likewise there to see them. And

when Shechem saw Dinah sitting with her mother before the daughters of the city, the maiden pleased him greatly and he inquired of his friends and of his people, saying: Whose daughter is she that sitteth among the women and whom I do not know in this city? And they said to him: Verily that is the daughter of Jacob son of Abraham the Hebrew, who hath been dwelling in this city for some time; and when she heard that the daughters of the land were going to a festival, she also came with her mother and maid-servant to sit amongst them, as thou seest. And Shechem continued looking at Dinah, and his soul clave to Dinah, and he sent and had her taken forcibly into his house, and after having seized her by force he defiled her. And they came and informed Jacob of what had occurred, and when Jacob heard that Shechem defiled his daughter Dinah, he sent two of his servants to bring Dinah from the house of Shechem. And when they came to the house to take Dinah away, Shechem went towards them with his men and he drove them away from his house and he would not allow them to come before Dinah. And Shechem was sitting by Dinah's side, kissing and embracing her before the eyes of Jacob's servants. And the servants of Jacob returned unto him saying: When we came to the house, Shechem drove us away, and thus did Shechem do unto Dinah before our very eyes. And Jacob knew now beyond doubt that Shechem had defiled his daughter, but he held his peace, because his sons were at that time in the field with the cattle; and Jacob remained silent until they returned. And before his sons' return, Jacob sent two maid-servants of his daughter to take care of Dinah in Shechem's house, and to remain with her. And Shechem the son of Hamor son of Hidekem son of Pered spoke unto his father, saying: Get me this damsel to wife. And Hamor, son of Hidekem the Hivite, went into the house of Shechem his son and he sat before him; and

Hamor said unto his son Shechem: Is there not a woman among the daughters of thy land worthy to be thy wife, that thou goest to take a Hebrew woman, who is not of thy people? And Shechem replied: She is the only one which thou must get for me, for she pleaseth me best. And Hamor decided to do the will of his son, for he was dearly beloved by him. And Hamor the father of Shechem went out unto Jacob, to commune with him concerning the matter, but ere he had left the house of Shechem to go unto Jacob, the sons of Jacob had returned from the field for they were informed of what Shechem the son of Hamor had done. And the men were greatly grieved concerning their sister, and all came home with a burning wrath even before the time of gathering in their cattle. And they came and sat before their father, with anger kindled, and they said: Verily this man deserveth death, for God the Lord of the whole earth commanded unto Noah and his children that man should neither rob nor commit adultery, and behold Shechem hath both robbed us of and defiled our sister, and not one of all the people of the city spoke a word unto him. Verily thou knowest it well that death is due to Shechem and his father and to the entire city, for what he hath done. And while they were thus deliberating in the presence of their father, Hamor the father of Shechem entered to commune with Jacob concerning the words of his son on account of Dinah, and he sat before Jacob and his sons. And Hamor spoke unto them, saying: The soul of my son Shechem longeth for your daughter. I pray ye give him her to wife, and make ye marriages with us and give your daughters unto us and take our daughters unto you. And ye shall dwell with us in our land, and we will be like one people in the land. Behold our land is very spacious, dwell and trade ye therein and get you possessions therein, and do therein as it pleaseth unto you and

no one will say a word against it. And when Hamor had ceased speaking unto Jacob and his sons, Shechem his son came after him and sat before them, and Shechem spoke unto Jacob and his sons, saying: Let me find grace in your eyes to give me your daughter to wife and whatsoever you will say unto me I shall do for her. Ask me never so much dowry and gift and I will give accordingly as ye shall say unto me, and whosoever shall trespass the orders of your mouth he shall die, but give me the damsel to wife. And Simeon and Levi answered cunningly unto Hamor and Shechem his son, saying: We will do unto you according to what you have said; behold our sister is in your house, and we want you only to keep away from her until we send to consult our father Isaac, for we can do nothing without his consent because he knoweth the ways of our father Abraham and whatsoever he will say unto us we will tell you, we shall not withhold it from you. And Simeon and Levi said these words unto Hamor and his son, to find a pretext and to consult as to what should be done with Shechem and his city in that matter. And when Shechem and his father heard the words spoken by Simeon and Levi it pleased them exceedingly, and they started on their way home. And when they were gone the sons of Jacob spoke unto their father saying: Verily thou knowest the judgment of death is due to these wicked men and to their city, for they have transgressed the words of God which he had commanded to Noah and his sons and his seed after him forever; for he hath defiled our sister Dinah, and such an outrage should never have been done in our midst. And now let us deliberate and decide what has to be done, and how we can find a pretext in order to kill all the inhabitants of this city. And Simeon said unto them: The best advice in this matter is to request them to circumcise every male among them even as we are circumcised, and if they de-

cline to do so we shall take our daughter from them and go away. And in case they consent and do so, then when they are sore, we will come over them with our swords as if they were a quiet and confiding people, and we will slay every male among them. And Simeon's advice was pleasing in their eyes, and Simeon and Levi decided to act upon it.

And in the morning Shechem and his father, Hamor, came once more unto Jacob and his sons, to speak concerning Dinah, and to hear what answer the sons of Jacob had to give to their offer. And the sons of Jacob spoke unto them cunningly, saying: We told all your words unto our father, Isaac, and he was pleased with your offer, but he admonished us, saying: Thus did Abraham, my father, command me according to the will of God, the Lord of the whole earth,—whenever any man, not of thy own sons, desires to take one of thy daughters to wife, that man and all the male persons of his people must be circumcised even as we are circumcised, and then only can we give him our daughters to wife. And now we have made known to thee all the words of our father, for verily we cannot do the thing thou hast spoken unto us, to give our daughter to a man that is not circumcised, as we regard it a shame. But in this will we consent unto you, to give you our daughter and we will take your daughters for ourselves, and to dwell in your midst and be like one people as you have spoken, if you will listen unto us and consent to become like unto us, and circumcise every male among you, even as we are circumcised. But if you do not listen unto us, to circumcise every male among you as we are circumcised according to the commandment of our Lord, then we will come to you and take our daughter from you and go away. And Shechem and his father heard the words of the sons of Jacob, and their words pleased them, and Shechem and his son deferred

not to do the thing, because Shechem had delight in Jacob's daughter, and his soul was bound to her. And Shechem and his father hastened to the gate of their city, and they assembled all the people of their city, and they spoke unto them the words of Jacob's sons, saying: We came to these men, to the sons of Jacob, and we communed with them concerning their daughter, and these men agreed to do what we desired of them; and behold our land so very spacious is before them and they can trade and dwell therein, and we will be as one people with them. Their daughters we will take to ourselves, and our daughters we will give unto them to wives. But they have consented only on the condition that we circumcise every male person amongst us, even as they are circumcised, for thus their God had commanded them. And as soon as we comply with their demand then all of them with their wealth and cattle will dwell with us, and we will become one people with them. And the people of the city hearing the words of Shechem and his father, Hamor, accepted the proposal, and they agreed to be circumcised; for Shechem and his father, Hamor, were highly respected in their eyes, being the princes of the land. And next morning Shechem and his father, Hamor, rose early and gathered together all the male persons unto the middle of the city, and they called the sons of Jacob and they circumcised every male among them on that day and the following one. And they circumcised also Shechem and his father, Hamor, with his five brothers, and they each of them returned to his house. For this was from the Lord, as also the advice of Simeon, in this matter, so that the Lord might deliver the city of Shechem unto the hands of Jacob's two sons. And the numbers of all the males then circumcised were six hundred and forty-five men and two hundred and seventy-six children. But Hidekem, the son of Pered, Hamor's father, and his six

brothers, were not circumcised for the proposal of the sons of Jacob was abominable in their eyes, and they were greatly wroth at the people of the city for not refusing, also, according to their advice. And it was on the second day, in the evening, that eight small boys were found which were not circumcised, for their mothers had concealed them from Shechem and his father, and from the people of the city. And Shechem and his father, Hamor, sent for those boys to have them brought before them to be circumcised, but Hidekem and his six brothers jumped at them with their swords and sought to kill them. And they sought to kill Shechem and his father, Hamor, and Dinah was to be killed likewise on account of that matter. And they said to them: What is this thing that you have done? is there not among the daughters of your brothers, the Canaanites, a woman, that you must take to you one from the daughters of the Hebrews whom you have not known neither yesterday nor day before, and besides, you do such things as have never been commanded unto us by our fathers? Do you really believe to prosper in this matter, and what answer will you make to your brethren, the Canaanites, if they come and question you to-morrow concerning these things? and if your actions should not be regarded just in their eyes, what will you do for your souls, for not having listened to our voices? And further, if all the inhabitants of the land and all your brethren, the sons of Ham, will hear of your action, saying: On account of a Hebrew woman Shechem and his father, Hamor, and all the people of their city committed things of which they never knew, and which their forefathers never commanded unto them, whither then will you flee and whither shall ye go with all your endless shame before the inhabitants of Canaan, your brethren? And now, we cannot stand this thing that you have done, and we cannot endure it to carry upon

us this yoke, something our forefathers never commanded unto us. Behold, we will go to-morrow and assemble all our brethren, the Canaanites that dwell in the whole land, and we will smite you and all those that trust in you, that there will not be left of you or of them a remnant. And Hamor and Shechem, his son, and the inhabitants of the place, hearing these words were in great fear of Hidekem and his brothers, and they were afraid of their lives, and they repented of all that they had done. And Shechem and his father, Hamor, replied unto Hidekem and his brothers, saying unto them: Every one of the words you have spoken is correct, but do not say or think in your hearts that we have done out of love to the Hebrews, these things, which our forefathers never commanded unto us. For we did it because we have seen that they had not the heart nor the willingness to grant us our wish concerning their daughter, so that we could take her unto us, save upon this condition; and we have listened to their voice and done these things merely to obtain what we desired from them. And after we shall have gained what we sought of them we will do unto them whatsoever you may say unto us. And now, we pray ye, wait and be patient until our flesh shall be healed and we gain strength, and we will unite and go against them and do unto them as it is in your hearts and in ours.

And Dinah, the daughter of Jacob, heard all these words which Hidekem and his brothers had spoken, as also the answer of Hamor and his son, Shechem, and all the people of their city. And Dinah sent hastily one of her maidens, which her father had sent to take care of her in the house of Shechem, to Jacob and his sons. And the maid servant went and spoke all their words to Jacob and his sons, saying: Such was Hidekem's advice, and such the answer of Hamor, and Shechem, and the people of their city.

And when Jacob and his sons heard these words they became filled with wrath, and they were furious and their anger burnt within them. And Simeon and Levi said: As the Lord liveth there will not be left of them to-morrow a remnant. And twenty young men had also concealed themselves and they were not circumcised, and these young men fought against Simeon and Levi, and Simeon and Levi killed eighteen of them. And two of them fled and escaped into the slime pits that were in the city, and Simeon and Levi searched for them but they could not find them. And Simeon and Levi went further into the city and they killed all the people of the city at the edge of the sword, and there was not left a remnant. And there was a great tumult in the city, and the cry of the people of the city ascended to the very heavens, and the women and children cried terribly. And Simeon and Levi smote the whole city, they left not one male person in the entire city. And Hamor and his son, Shechem, they slew, also, at the edge of the sword, and then they led away Dinah from the house of Shechem, and went away. And then the sons of Jacob returned among the slain and took all the spoil that was found in the city and in the field. And while they were engaged in taking the spoil, some three hundred women stood up throwing dust at them and pelting them with stones, and Simeon turned at them and slew them all with his sword. And Simeon returned unto Levi, and they came into the city and they took also their sheep and oxen and all the cattle and the rest of the women and children, and they opened the gates and went out and came to their father in triumph. And when Jacob saw what they had done to the city and the spoil they had made, Jacob was very angry at them, and he said unto them: What is it that ye have done unto me? Behold I have found rest among the inhabitants of the land of the Canaanites, and no one of them ever

said a word unto me. And now you have caused me to be in bad order with the inhabitants of the land of the Canaanites, and the Perizzites; and I, being few in numbers, they shall gather themselves together against me and slay me when they hear what you have done unto their brethren, and I shall be destroyed, I and my house. And Simeon and Levi, and their brothers, answered their father, saying: Behold, we are yet alive in the earth, and shall we suffer Shechem to do this to our sister? Why art thou silent at all that Shechem hath done, shall our sister be treated like a harlot of the street? And the number of the women captured by Simeon and Levi in the city of Shechem, outside of those they had slain, was eighty-five, of such as never knew a man. And amongst those captives was a young maiden of comely appearance, and her name was Bunah, and Simeon took her to wife. And the number of male persons which they captured and did not slay, was forty-seven men, and the rest they slew. And all the youths and women that Simeon and Levi had made captives from the city of Shechem became servants to the sons of Jacob and their children, even unto the day that the children of Jacob went forth from the land of Egypt.

And when Simeon and Levi left the city the two young men that escaped death by concealing themselves in the city, arose and went about in the city, and they found the city destroyed and not a single man in it, only women crying and weeping. And these young men exclaimed: Behold, the evil which the sons of Jacob, the Hebrew, have brought over this city, in having this day devastated one of the cities of Canaan without fear of their lives of all the inhabitants of Canaan!

And these men went forth from the city and went into the city of Tapuah; and arriving there they said unto the inhabitants of Tapuah all that had occurred, and all

that the sons of Jacob had done unto the city of Shechem. And when the news hath been imparted to Jashub the king of Tapuah, he dispatched messengers to the city of Shechem in order to see concerning what these two young men had said. For the king could not believe the statement of those men, saying: How can it be that two men could destroy a large city like Shechem. And Jashub's messengers returned and spoke unto him saying: Behold we have come unto the city and it is completely destroyed, and we found not a single man in the entire city, only a few weeping women. And there is not one sheep nor any cattle there, for everything was taken away from the city by the sons of Jacob. And Jashub was astonished at that, saying: How could two men do such a thing as to destroy such a large city, and not even one of the inhabitants could stand against them. For such a thing hath never occurred since the days of Nimrod, nor in any of the former days hath such a thing come to pass. And Jashub, king of Tapuah, said unto all his people: Strengthen yourselves and we will go forth to fight against those Hebrews, and we will do unto them as they did unto the people of that city, and we will avenge on them the cause of all the people of the city. And Jashub, king of Tapuah, consulted with his counselors concerning this matter, and they said unto him: Thou alone canst not succeed against those Hebrews for they must have a peculiar power being able to do such work with the whole city. If two of them could destroy the whole city without one man being able to stand against them, then surely, if we go against them, they will all rise and exterminate us likewise. But send thou to all the kings around us and let them assemble, and with them we will go to fight against the sons of Jacob, and then wilt thou prevail against them. And when Jashub heard the words of his advisers, their words seemed good in his eyes and in the eyes of the people,

and he did so. And Jashub sent to all the kings of the Amorites around Shechem and Tapuah, saying: Send me your help and come up with me to smite Jacob the Hebrew and his sons, and to exterminate them from the earth, for thus did they do to the city of Shechem and ye do not even know of it. And when the kings of the Amorites heard of the evil which the sons of Jacob had done to the city of Shechem, they were greatly astonished. And all of them assembled, the seven kings of the Amorites with their armies, altogether about ten thousand men drawing the sword, and they came to wage war against the sons of Jacob.

And when Jacob heard that the kings of the Amorites came to fight against his sons, Jacob was in great fear and distress. And Jacob rebuked Simeon and Levi, saying: What is it that ye have done unto me? why have ye done unto me the evil to summon against me all the children of Canaan, to exterminate me and my household? For I was in rest, I as well as my household, ere you have done this thing to unite against me all the inhabitants of the land, by your actions. And Judah replied unto his father, saying: And have my brothers Simeon and Levi slain all the inhabitants of Shechem without any cause? verily they did it because Shechem had defiled our sister, transgressing the commandments of God to Noah and his children, for Shechem hath both robbed us of our sister and defiled her. And Shechem committed that great evil, but none of the inhabitants of his city spoke unto him a word, saying: Why dost thou do this? Is it not for this reason that my brothers went out and smote the city? And the Lord gave them into their hands, because all her inhabitants have transgressed the commandments of our God. Have, then, my brothers acted without any just cause? And now why fearest thou, and wherefore art thou distressed, and what causeth thy heart to think

evil of my brothers and thy wrath to kindle against them? And verily our God, who hath delivered into their hands the city of Shechem and its inhabitants, will deliver into our hands likewise all the kings of the Canaanites that are now advancing against us, and we will do unto them as my brothers have done unto Shechem. And now be thou quiet concerning them, and abandon thy fears, but trust in God and pray unto him in our behalf to help us and deliver us, and to give our enemies into our hands.

And Judah called one of his father's servants, saying: Go and see where the kings, that come against us, are stationed with their armies. And the servant went and looked from the distance, ascending opposite Mount Sihon, and he saw all the armies of the kings standing in the field. And he returned unto Judah and said: Behold the kings are stationed in the field with all their armies, a people of great multitude, even like the sand on the sea shore. And Judah said unto Simeon and Levi and unto all his brothers: Strengthen yourselves and be brave men, for the Lord our God is with us; fear them not! Stand up and arm yourselves with all the utensils of war, with bow and sword, and let us go to fight against those uncircumcised ones. The Lord our God he will save us! And they arose and put on their weapons great and small, eleven sons of Jacob and their servants with them. And all the servants of Isaac, that were in Hebron with Isaac, came to them likewise, girt with all the instruments of war. And the sons of Jacob with their servants marched against the kings, one hundred and twelve men in all and Jacob went along with them. And they sent unto Isaac the son of Abraham to Hebron, to Kirjath-arba, saying: Pray thou for us unto the Lord our God, to deliver us from the hands of the Canaanites, that are coming against us, and to give them into our hands. And Isaac the son of Abraham prayed

unto the Lord in behalf of his children, saying: Oh Lord God, thou who hast assured my father Abraham, saying, I will multiply thy seed like the stars of heaven, and then didst promise unto me likewise and thou hast fulfilled thy word, now behold the kings of Canaan are all united, coming to make war against my children on whose hands there is no violence. And now, oh Lord God, the God of all the earth, pervert thou the counsel of these kings, so that they do not fight against my children. And wilt thou let the fear of my children enter the hearts of all these kings and of all their people, and humble their pride, that they may turn away from my children, and deliver my children and their servants with thy strong hand and outstretched arm, for in thine hands are power and strength to do all these things.

And Jacob and his sons with all their servants went forth against the kings, trusting in the Lord their God. And as they went on, Jacob their father also prayed unto the Lord saying: Oh Lord, thou sublime and fearful God, who hast ruled from the earliest days even to this day and who will rule forever, thou who provokest war and who causeth it to cease and in whose hands are power and might to lift up and to cast down to the very ground, may my prayer be accepted unto thee that thou turn unto me in thy mercy, to put the fear of my sons into the hearts of the kings and their people, to terrify them and their armies, and to deliver by thy great mercy all those that trust in thee. For it is thou who subduest peoples under us and nations under our hands!

And all the kings of the Amorites came and posted themselves in the field, in order to consult with their counselors what to do unto the sons of Jacob; for they were still afraid of them, saying: Two of them have slain the whole city of Shechem. And the Lord had hearkened unto the prayers of Isaac and Jacob and he put great fear and terror into the hearts of all the ad-

visers of these kings, and they said all, like with one mouth: Are you all foolish to-day and is there no reason within you to fight against the Hebrews, or do you desire the death of all of you this very day? Behold two of them came unto the city of Shechem, without fear or terror, and slew all the inhabitants of the city, so that no man could stand against them, and how can ye undertake to fight against all of them? And do ye not know that their God hath great delight in them, performing wonderful things in their behalf, such as have not come to pass since the remotest days and the like of which none of the gods of other nations can bring about? Behold he delivered Abraham the Hebrew, their father, from the hands of Nimrod and all his people, who sought to slay him time and again; and from the fire, whereunto Nimrod had him cast, his God hath delivered him, and who is he that can do such things? And the very same Abraham hath slain the five kings of Elam, when they touched his relative who was dwelling in Sodom in those days. And he took his servant, the most faithful in his house and a few of his men and pursued the kings of Elam in one night and slew them all, and he recovered all the property of his relative which they took away from him. And surely you know that the God of these Hebrews takes great pleasure in them, and they take great pleasure in him, knowing that he hath delivered them from the hands of all their enemies. And through love to their God, Abraham took his only beloved son and was ready to offer him up as a burnt offering to his God. And were it not for God who prevented him from doing it, he should surely have done it through his love to God. And when the Lord saw his behavior he swore unto him, and he promised to deliver his sons and all his seed from all trouble that might befall them, because he hath done this thing, to stifle the compassion for his child through the love of God. And have you not

heard what their God hath done unto Pharaoh, king of Egypt, and unto Abimelech, king of Gerar, when they took away Sarah, Abraham's wife, though he proclaimed her to be his sister for fear that they might kill him on her account; and though they had the intention of taking her to wife. God hath done unto them and their people all that you have heard of. And behold, we ourselves have seen it with our eyes, that Esau, the brother of Jacob, came against him with four hundred men, resolved to slay him, when he recalled how Jacob had taken away from him his father's blessing. And he went to meet Jacob when he came from Padan-Aram, to smite the mother with the children, and who hath saved him from his hands? Verily, only this God in whom he trusted. He delivered him from the hands of his brother, and can he not deliver him now from the hands of his enemies? And who knoweth it not that it was their God who hath given such valor to the sons of Jacob, to do unto the city of Shechem all the evil you have heard of? Could two men, with their own strength, smite a city large as Shechem was it not for their God in whom they trusted? Verily it is he by whose instrumentality they were enabled to slay all the inhabitants of that city. And now, albeit that you are all here united and have left your cities to make war against them, think ye to prevail over all of them, even if there came to your assistance thousand times as many as there are of you. For you must know and understand that it is not with them you have come to fight, but with their God who hath chosen them, you come to make war, and you will come to destruction this very day. Now therefore refrain from the evil which you are about to summon upon yourselves, and it will be better for you not to engage in a battle with them, though they be few in numbers; for their God is with them.

And the kings of the Amorites on hearing the words

of their counselors had their hearts filled with terror and they were afraid of Jacob's sons, and they resolved not to fight against them. And unto the words of their advisers they inclined their ears and hearkened unto their voice, and their words found favor in the eyes of the kings and they concluded to do accordingly. And the kings returned and abstained from the sons of Jacob, being afraid to approach them and to make war against them for their hearts melted within them for fear, and this fear from the Lord came upon them, for he listened unto the prayers of Isaac and Jacob, and their trusting in him. And all these kings returned on that day with their armies, each one to his own city, without fighting against the sons of Jacob on that day. And the sons of Jacob maintained their position till the evening of that day, opposite Mount Sihon, and when they saw that the kings did not advance to fight with them the sons of Jacob returned to their dwelling place.

At that time the Lord appeared unto Jacob, saying: Go unto Beth-el and remain there and erect there an altar to the Lord who appeared unto thee and who delivered thee, and all thy sons, from trouble. And Jacob arose with his sons and all belonging to him, and they went up and came to Beth-el according to the word of the Lord; and Jacob was ninety-nine years of age when he went up to Beth-el. And Jacob with his sons and all the people that were with him dwelt in Beth-el in Luz, and he built there an altar to the Lord who appeared unto him; and Jacob and his sons tarried in Beth-el for six months. At that time Deborah daughter of Uz, the nurse of Rebekah who had been with Jacob, died and Jacob buried her beneath Beth-el under an oak which was there. And Rebekah daughter of Bethuel, Jacob's mother, died at that time in Hebron, in Kirjath-arba, and she was buried in the cave of Machpelah which Abraham had bought from the children of Heth. And

the days of Rebekah were one hundred and thirty-three years.

And when Jacob heard that his mother Rebekah had died he wept greatly for his mother, and he made a great mourning for her, and for Deborah her nurse, beneath the oak; and he called the name of that place Allon-bachoth, the oak of weeping.

And Laban the Aramite died in those days, for the Lord punished him for transgressing the covenant which was established between him and Jacob. And Jacob was one hundred years old when the Lord appeared unto him and blessed him, and he called his name Israel. And Rachel, Jacob's wife, conceived in those days. And Jacob journeyed at that time with all belonging to him from Beth-el, to his father's house in Hebron. And while they were on the road, only a short distance before coming to Ephrath, Rachel bare a son, and having hard labor she died. And Jacob buried her on the road to Ephrath, in Beth-lehem, and he set there a pillar which is upon her grave even to this day. And the days of Rachel were forty-five years when she died. And Jacob called the name of the son that Rachel bare unto him, Benjamin, for in the land "on the right hand" he was born unto him. And after Rachel's death Jacob transferred his tent into the tent of Bilhah her maid-servant. And Reuben became jealous in behalf of Leah his mother, and he entered Bilhah's and forcibly removed thence the bed of his father. At that time Reuben was deprived of the portion of the first-born, the kingdom, and the priesthood, for having profaned his father's bed; and the right of the first-born was given unto Joseph, and the kingdom to Judah, and the priesthood to Levi, because Reuben had profaned the bed of his father.

And these are the generations of Jacob born unto him in Padan-Aram. And the sons of Jacob were twelve. The sons of Leah were: The first born Reuben, and

Simeon, and Levi, and Judah, and Issachar, and Zebulum, and Dinah their sister: And the sons of Rachel were: Joseph and Benjamin. And the sons of Zilpah, Leah's maid-servant, were: Gad and Asher. And the sons of Bilhah were: Dan and Naphtali; these are the sons of Jacob which were born unto him in Padan-Aram.

And Jacob with his sons and all belonging to him journeyed further and came to Mamre, the same is Kirjath-Arba which is in Hebron, where Abraham and Isaac dwelt, and Jacob with his sons with all belonging to him dwelt with his father in Hebron.

And his brother Esau and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esau were fruitful and multiplied exceedingly in the land of Seir. And these are the generations of Esau that were born to him in the land of Canaan; and the sons of Esau were five. And Adah bare to Esau his first born Eliphaz, and she also bare to him Reuel. And Ahlibamah bare to him Jeush, and Yaalam and Korah. These are the children of Esau who were born to him in the land of Canaan. And the sons of Eliphaz the son of Esau were: Teman, and Omar, and Zepho, and Gatam, and Kenaz, and Amalex. And the sons of Reuel were: Nachath, and Zerach, and Shamah, and Mizzah. And the sons of Jeush were: Timnah, and Alva, and Jetheth. And the sons of Yaalam were: Alah, and Phinor, and Kenaz. And the sons of Korah were: Teman, and Mibzar, and Magdiel, and Eram; these are the families of the sons of Esau according to their dukes in the land of Seir.

And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir: Lotan, and Shobal, and Zibean, and Anah, and Dishon, and Ezer, and Dishan, seven sons. And the children of Lotan were: Hori, and

Heman, and their sister Timna, that is Timna who came to Jacob and his sons, and they would not listen to her, and she went and became a concubine to Eliphaz the son of Esau, and she bare to him Amalek. And the sons of Shobal were: Alvan, and Manahath, and Ebal, and Shepho, and Onam. And the sons of Zibeon were: Ajah, and Anah, this is Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father. And it came to pass while he was feeding the asses of his father, driving them to the wilderness into pasture as heretofore, and approaching one of the deserts on the sea shore opposite the wilderness of the people, and behold a very great storm came from the other side of the sea, and it rested over the asses in the pasture and they were stunned and stood still all of them. And afterwards one hundred and twenty great and horrible animals emerged from the wilderness on the other side of the sea, and they came all to the place of the asses and stood there. And those animals were on their lower half after the shape of the sons of men, but the upper half of some were in the shape of bears and some in the shape of apes, and they had tails behind, hanging down from between the shoulders and sweeping the ground like the tails of the dochiphath. And those animals mounted the asses and rode away with them and they were not to be found to this very day. And one of those animals approached Anah and dealt him a blow with its tail and fled from the place. And when he saw these things he was greatly afraid of his life, and he too fled and escaped to the city. And he related unto his father and brothers all that hath befallen him and many men went in search of the asses but they could not find them. And Anah and his brothers never dared to approach that place again for they were in great fear of their lives.

And the children of Anah the son of Seir were:

Dishon and his sister Ahlibamah, and the children of Dishon were: Hemdan, and Eshban, and Ithran and Cheran; and the children of Ezer were: Bilhan, and Zaavan, and Akan, and the children of Dishan were: Uz and Aran. These are the families of the children of Seir the Horite, according to their dukes in the land of Seir.

And Esau with his children dwelt in the land of Seir the Horite, the inhabitants of the land, and they acquired possessions in it and they were fruitful and multiplied exceedingly. And Jacob with his children and all belonging to him dwelt with Isaac their father in the land of Canaan, as the Lord had commanded unto Abraham their father.

And it came to pass in the one hundred and fifth year of Jacob's life, which was the ninth year of his dwelling in the land of Canaan after his return from Padan-Aram, that Jacob journeyed with his children from Hebron, and they went along and reached the city of Shechem, and they located there, for the sons of Jacob found good and fat pasture for their cattle in Shechem. And the city of Shechem had been rebuilt at that time, and there were in her about three hundred men and women. And when Jacob and his sons with all belonging to them came back, they dwelt in the parcel of the land which Jacob had bought from Hamor, when he arrived there from Padan-Aram, long before Simeon and Levi had destroyed the city. And when the kings of the Canaanites and the Amorites around the city of Shechem heard that Jacob and his sons returned to Shechem to dwell therein, they said: Shall Jacob and his sons be permitted to dwell again in this city after having slain and driven away its inhabitants, to come once again to kill and drive away the people now living in the city? And all of the Canaanitish kings assembled once more to fight with Jacob and his sons. And Jashub king of Tapuah sent also to all the kings that were around him, to Elan

king of Gaash, and to Ihuri king of Shiloh, and to Parathon, king of Hazar, and to Susy king of Sarton, and to Laban king of Beth-horan, and to Shabir king of Othnaimah, saying: Come up to my assistance, and we will smite the Hebrew and his sons and all belonging to him, for they have come once more to Shechem, to take possession thereof and to slay its inhabitants as heretofore. And all those kings assembled and they came with their armies, a people very numerous, even like the sand on the sea shore, and they gathered themselves together before Tapuah. And Jashub king of Tapuah went forth with all his armies to meet them and they encamped outside of Tapuah. And all of those kings divided themselves into seven bands to go with seven armies against the sons of Jacob. And they sent a writing to Jacob and his sons saying: Come ye forth one and all that we face each other in the plain, for we desire to take revenge on you for the people of Shechem whom you have slain, since you have returned once more to the city of Shechem to dwell therein and to slay its inhabitants as heretofore. And when the sons of Jacob heard this their anger was kindled at the words of those kings. And ten of Jacob's sons arose and each of them put on his instruments of war, and with them one hundred and two of their servants all armed, and ready for the fight. And all these men, the sons of Jacob and their servants went to meet those kings. And Jacob their father was with them, and they posted themselves upon the hill of Shechem. And Jacob prayed to the Lord in behalf of his sons, and, lifting up his hands unto the Lord, he said: Oh Lord, thou art the Almighty God and our father, thou hast formed us and we are thy handiwork. I pray unto thee to deliver my sons through thy great mercy from the hands of their enemies, who have come this day to make battle with them, for in thy hands are power and might to deliver

the few from the many. And give thou, oh Lord, to thy servant my sons, courage and strength to fight with their enemies and to overpower them and let their enemies fall down before them, so that my sons and their servants may not perish by the hands of the sons of Canaan. And if it pleaseth thee to take the lives of my sons and their servants, then let it be done in thy great mercy, through the hands of thy angels, but let them not die by the hands of the kings of the Amorites.

And when Jacob had finished his prayer, the earth was shaken from its place, and the sun was darkened, and all these kings were frightened and great terror came over them. For the Lord listened to Jacob's prayer, and the Lord put the fear and terror of the sons of Jacob into the hearts of all the kings and their armies. And the Lord caused them to hear the noise of mighty chariots and horses and the war cry of a great army coming with the sons of Jacob. And great consternation seized those kings and while they kept their position the sons of Jacob approached them with an hundred and two men amidst terrible shouting. And when these kings saw the sons of Jacob advancing upon them, their hearts were filled with additional fear, and they thought of returning as heretofore, without fighting against the sons of Jacob. But they did not turn back, saying: It would be a great shame for us to retreat for the second time. And when the sons of Jacob came quite near to these kings and their armies, they saw a great multitude even like the sand of the sea. And the sons of Jacob called upon the Lord, saying: Oh Lord help us and answer us for in thee alone do we trust, and let us not perish by the hands of these uncircumcised ones who have come upon us this day. And the sons of Jacob armed themselves with their instruments of war, and each man took in his hand shield and lance and they approached to fight. And Judah with ten of his men

ran first before his brothers and he went to meet these kings. And Jashub king of Tapuah, went forth first with his army against Judah. And when Judah saw Jashub with his army coming against him, Judah's wrath was kindled and his anger was burning within him, and he advanced to fight, ready to give up his soul to die. And Jashub with all his army approached against Judah. And Judah was riding upon a mighty powerful horse. And Jashub was a very heroic man, and he was covered from head to foot with iron and with copper, and he shot arrows, with both his hands, forwards and backwards whilst sitting upon his horse, according to his manner in all his battles, and his arrows never missed the point he was aiming at. And when Jashub advanced against Judah, sending forth his arrows against Judah the Lord bound Jashub's hands, so that the arrows bounded upon his own men. But Jashub continued advancing against Judah to slay him with his arrows, and there was between them only the distance of thirty cubits. And when Judah saw Jashub darting his arrows against him, Judah ran against him with all his wrath and might. And Judah took up from the ground a large stone weighing about sixty shekels, and he ran at Jashub and struck him on his shield with the stone. And Jashub was stunned by the blow and he fell from his horse to the ground. And the shield was torn off from Jashub's hand and it sprang away by the severity of the blow to the distance of fifteen cubits, so that the shield fell before the second camp. And when the kings that came with Jashub saw from the distance the strength of Judah, Jacob's son, and what he had done unto Jashub, they were greatly afraid of Judah. And they gathered around Jashub's army, to terrify him, but Judah drew his sword and slew forty-two men of Jashub's camp. And the whole camp of Jashub retreated before Judah and no man dared to stand against

him, and they fled leaving Jashub prostrate upon the ground. And when Jashub saw himself deserted by all his men, he rose up in his terror and faced Judah in single combat, and they struck shield against shield. And Jashub took the spear into his hand to strike Judah upon his head, but Judah placed the shield quickly over his head so that his shield received the blow from Jashub's spear, which cut the shield asunder. And when Judah saw that his shield was broken, he quickly drew his sword and struck Jashub on his ankles and he cut off both his feet, and Jashub fell upon the ground, and the spear fell from his hand. And Judah hastened and picked up Jashub's spear, and he cut off therewith Jashub's head, and he cast it next to his feet. And when the sons of Jacob saw what Judah had done unto Jashub they ran all into the ranks of the other kings and they fought with all the armies of Jashub and of the other kings. And the sons of Jacob slew of them fifteen thousand men, smiting them as if they were pompkins, and the rest ran for their lives.

And Judah was still standing over Jashub's body stripping him of his armor and of the iron and copper that was on him, when behold, nine of Jashub's princes came to fight with Judah. And Judah took quickly a stone from the ground and he smote one of them upon the head, and his skull was fractured and his body also fell from the horse to the ground. And the remaining eight princes, seeing Judah's strength, were greatly terrified and fled, but Judah with his ten men pursued them, and they overtook them and slew them. And meanwhile the sons of Jacob were still smiting the armies of the kings killing many of them, for there were some of the kings very bold and courageous, and they would not retreat from their places. And they cheered those of the armies that fled before the sons of Jacob, but none of them would listen unto their words,

for they were afraid of their lives, lest they die. And after having completely routed the armies of the kings, the sons of Jacob returned and came unto Judah; and Judah was still slaying the eight princes of Jashub and stripping them of their garments.

And Levi saw Elon, king of Gaash, advancing against him with fourteen of his princes. And he came to smite Levi, but Levi knew it not. And when Elon came near Levi looked around himself, and behold he was to be attacked from the rear. And Levi ran with twelve of his servants and slew Elon and his princes with the edge of the sword.

And Ihuri, king of Shiloh, came to Elon's assistance, and when he approached Jacob, Jacob took the bow which was in his hand and struck Ihuri with an arrow and killed him. And when Ihuri king of Shiloh was dead the other four kings retreated from their positions with the remainder of their princes, and they fled, saying: There is not strength in us to fight against the Hebrews after they have slain those three kings and their princes, so much more powerful than we are. And when the sons of Jacob saw the remaining kings retreating from their positions, they went in pursuit of them. And Jacob came likewise from his station on the hill of Shechem and went after them. And when the kings and their princes, with the remnants of their armies saw the sons of Jacob approaching, they were afraid of their lives, and they fled until they reached the city of Hazar. And the sons of Jacob pursued them to the very gates of the city, slaying of the kings and their armies about four thousand men, and while they were engaged in smiting the armies, Jacob with his bow aimed at the kings and slew them all. And he slew Parathon, the king of Hazar at the gates of Hazar, and afterwards also Susi king of Sarton, and Laban king of Beth-horin, and Shabir king of Machnaïmah. And he

slew them all with his arrows, only one arrow to each of them, and they died.

And when the sons of Jacob saw that all the kings were dead and their armies routed, they still fought with the remaining men before the gates of Hazar killing of them over four hundred. And three men fell in that battle from the servants of Jacob. And when Jacob saw that three of his men were slain he was greatly grieved, and his wrath burnt within him against the Amorites. And all the men that were left of the armies of the kings were exceedingly afraid of their lives, and they ran and broke open the gates of the city, and they all entered the city to save themselves. And they kept themselves hidden in the city of Hazar for the city was very large and spacious. And when all of the armies had entered the city, the sons of Jacob followed them. But four powerful men, heroes skilled in warfare, came from the city and posted themselves at the entrance of the city with swords drawn and with spears in their hands, and they took their stand against the sons of Jacob and would not permit them to enter the city. And Naphtali ran against them and came between them and he slew two of them with his sword and he cut off their heads with one blow. And when he turned to the remaining men, and behold they had fled, he ran after them and overtook them and he slew them. And then the sons of Jacob came into the city, and they found that the city had another wall around it. And they searched for the gate of that wall but they could not find it. And Judah jumped upon the top of the wall followed by Simeon and Levi, and all three descended from the wall into the city. And Simeon and Levi slew all the men that had escaped into the city for safety, and the inhabitants of the place with their women and children they slew likewise with the edge of the sword, so that the cries of the city reached the very heavens. And

Dan and Naphtali sprang upon the wall to see what caused such great crying, for they were in fears concerning their brothers, and they heard the inhabitants of the city crying and entreating: Oh, take all there is in the city and go away, only do not slay us! And when Judah and Simeon and Levi had finished smiting the inhabitants of the city, they scaled the wall and they called Dan and Naphtali that were on the wall, and the rest of their brothers, and Simeon and Levi informed them concerning the gates of the city, and all the sons of Jacob came to take the spoil. And the sons of Jacob took all the spoil of the city of Hazar, the flocks and the herds and all its wealth, and after taking captive all remaining therein, they went away from the city on that day.

And on the second day the sons of Jacob went to Sarton, for they have heard that the men remaining in Sarton were assembling to battle with them because they had slain their king. And Sarton was a very high city and well fortified, and it had a deep rampart around the city and the depth of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart. And when the sons of Jacob saw the rampart of the city they searched for an entrance into it, but they could not find it, for the entrance of the city was at the rear. And whosoever wished to enter the city had to come by that road and then go around the whole city in order to enter it. And when the sons of Jacob saw that they could not find an entrance to the city they were exceedingly wroth. And the inhabitants of the city were in great fear of the sons of Jacob, for they had heard of what was done by them to the city of Hazar. And the people of Sarton, could not go out to fight against the sons of Jacob even after they had assembled for that purpose, for fear that, while going out, the sons

of Jacob might enter the city. So they hastily removed the bridge from the road to the city and brought it into the city before the sons of Jacob came. And when the inhabitants of the city went up to the top of the wall, and behold, the sons of Jacob were seeking the entrance, they taunted and cursed the sons of Jacob from the top of the wall. And the sons of Jacob hearing their words, were greatly provoked, and they arose and jumped over the rampart in the force of their strength and they cleared the forty cubit breadth of the rampart. And passing the rampart, they stood under the wall of the city and all the entrances were closed by iron gates. And the sons of Jacob approached to break the doors open, but the inhabitants of the city kept them away, casting upon them stones and arrows from the top of the wall, and the number of people upon the wall was about four hundred. And when the sons of Jacob saw that the inhabitants of the city would not suffer them to open the gates they sprang and scaled the walls and Judah ascended first to the east of the city. And Gad and Asher followed him to the corner westward, and Simeon and Levi to the north and Dan and Reuben to the south. And when the inhabitants of the city that were upon the wall, saw the sons of Jacob coming up to them they fled, and descended the wall and concealed themselves in the city.

And Issachar and Naphtali who had remained under the wall approached and broke into the city and kindled a fire at the gates thereof, and the iron melted, and the sons of Jacob with all their servants entered; and they fought with the inhabitants of Sarton and smote them with the edge of the sword; not one man could stand against them. And about two hundred men escaped and hid themselves in a tower which was in the city. And Judah followed them up and he destroyed the tower and the tower fell upon them and they all died.

And the sons of Jacob ascended the way to the roof of that tower, and behold there was another tower at a distance in the city, high and strong and its top reaching into heaven. And the sons of Jacob descended hastily and went to that tower with all their men, and they found it filled with about three hundred men women and children. And the sons of Jacob smote those men in the tower in a fearful manner, and they ran away and fled from before them. And Simeon and Levi went in pursuit of them, when lo and behold, twelve powerful and heroic men came suddenly over them from the place where they had concealed themselves. And the twelve men kept up a strong assault upon Simeon and Levi and Simeon and Levi could not prevail against them. And those heroes shattered the shields of Simeon and Levi, and one of them struck Levi's head with his sword. And Levi placed his hand quickly to his head, for he was afraid of the sword, and the sword struck Levi's hand and his hand was nearly cut off. And Levi seized upon the sword and took it from the man by force, and then he struck with it the head of the powerful man and severed it from the body. And the eleven remaining men approached to fight against Levi when they saw that one of them was slain, and the sons of Jacob struggled but they could not prevail over those powerful men. And when the sons of Jacob saw this, Simeon uttered a powerful and tremendous shout and the eleven men were stunned on hearing that terrible shrieking of Simeon. And Judah, though at a distance, recognized the shouting of Simeon's voice, and Naphtali and Judah ran with their shields to Simeon and Levi and they found them struggling with those powerful men, unable to prevail against them, for their shields were broken. And Naphtali seeing this took two shields from his servants, and brought them to Simeon and Levi. And Simeon and Levi and Judah, all three, fought on that

day against the eleven mighty men, until sunset, but they could not prevail over them. And when this was told unto Jacob he was greatly grieved and he prayed unto the Lord, and he with his son Naphtali went against those powerful men. And Jacob came near them and he drew his bow and slew three of those men with his arrows, and the eight remaining ones turned backwards, and beheld that they were attacked in the front and in the rear, and they were in great fear of their lives, and seeing that they could not stand against the sons of Jacob they fled from before them. And in their flight they were met by Dan and Asher who fell upon them suddenly slaying two of them, and Judah and his brethren pursued the remainder and slew them. And the sons of Jacob slew all the inhabitants of the city of Sarton save the women and little ones. And all the inhabitants of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee before ten thousand of ordinary men. And the sons of Jacob took all the spoil of the city according to their desire, and they took flocks and herds and all the property of the city. And the sons of Jacob did unto Sarton and its inhabitants as they had done to Hazar and its people, and then they went their way.

And the sons of Jacob left the city of Sarton, and scarcely had they gone two hundred cubits when they met the inhabitants of Tapuach coming against them, who went forth to fight with them, because they had killed Jashub and all his men, and they were minded to recapture from the sons of Jacob all that they had taken from Hazar and Sarton. And the rest of the men of Tapuach fought with the sons of Jacob in that place and the sons of Jacob vanquished them and they fled from before them and the sons of Jacob pursued them into the city of Arbelan and all of them fell before the sons of Jacob. And the sons of Jacob turned upon

Tapuach to take away the spoil of the city, and when they approached the city they heard that the people of Arbelan had gone forth to meet them in order to save the property of their brethren. And the sons of Jacob left ten of their men in Tapuach to plunder the city and they went against the inhabitants of Arbelan. And the men of Arbelan went forth with their wives to battle against the sons of Jacob, for their women were skilled in warfare, and they came out about four hundred men and women. And all the sons of Judah shouted with a terribly loud voice and they ran against the inhabitants of Arbelan with a great uproar. And when the people of Arbelan heard the terrible shouting of the sons of Jacob and their roaring like the voice of lions and the roaring of the sea, fear and terror filled their hearts and they were exceedingly afraid of the sons of Jacob; and they fled before them into the city, but the sons of Jacob pursued them to the gates and came over them even in the city. And the sons of Jacob fought with them in the city, and all the women were slinging stones at them and the combat was very hot between them until the evening of that day. And the sons of Jacob could not prevail, and they almost perished in the struggle when they called upon the Lord. And they soon gained strength and the sons of Jacob smote all the inhabitants of Arbelan with the edge of the sword, men women and children. For when the women saw that all their men were dead they ascended upon the roofs of the city, and cast stones upon the sons of Jacob, thick as rain, and therefore the sons of Jacob hastened and returned into the city, and smote all the women with the edge of the sword, and they took all the spoil, flocks, herds and cattle. And the sons of Jacob did unto Machanaimah even as they had done unto Tapuach, Hazar and Shiloh, and then they turned and went thence on their way.— And on the fifth day the sons of Jacob heard that the

inhabitants of Gaash had assembled against them to battle, because they had slain their king and their princes. For they had fourteen princes in the city of Gaash, and the sons of Jacob had killed them all in the first encounter. And on that day the sons of Jacob put on their instruments of war, and they advanced to battle against the inhabitants of Gaash. And in Gaash lived a very powerful people, of the sons of the Amorites, and Gaash was a city stronger and more fortified than any of the cities of the Amorites, and it had three walls. And when the sons of Jacob came to Gaash they found the gates of the city locked, and about five hundred men standing upon the outer wall. And a numerous people, even like the sand upon the sea shore, lay in ambush for the sons of Jacob, outside of the city and in its rear. And when the sons of Jacob came near to open the gates of the city, behold, those people that lay in ambush in the rear of the city, came forth from their places and they surrounded the sons of Jacob, so that they were all in the midst of the people of Gaash and they were attacked from either side. And the men that stood upon the wall cast down upon them arrows and stones. And when Judah saw that the people of Gaash were too many for them he uttered a terrible and tremendous shout, and all the men of Gaash were frightened through the noise of Judah's shrieking, and the strength of his shouting caused many to fall from the wall, and all those that were in the city and those outside thereof were in fear of their lives.

And the sons of Jacob once more approached the gates of the city, and the men of Gaash cast upon them stones and arrows from the top of the wall, and made them to flee from the gate. And the sons of Jacob turned against those men of Gaash that were outside of the city and they smote them in a horrible manner, as if they were smiting against pumpkins, and none of them

could stand against the sons of Jacob, for they were frightened and terrified by Judah's shouting.

And the sons of Jacob killed all those men that were outside of the city and then they attempted again to enter the city, and to fight under the walls of the city, but they succeeded not. For all the inhabitants of Gaash, that were in the city, had surrounded the walls on either side and the sons of Jacob could not come near the city to fight with them. And as the sons of Jacob approached one corner, to fight under the wall, the people threw upon them arrows and stones like a rain storm, and they fled from under the wall. And when the people of Gaash saw that the sons of Jacob could not prevail, they taunted the sons of Jacob, saying: What hath happened to you in the war that you can not succeed. Can you do to the mighty city of Gaash as you have done to the other cities of the Amorites which are less powerful? Verily to those feeble ones amongst us you could do those things to slay them in the gates of the city, for they had no strength, when you terrified them with your powerful shrieking, but will you be able to fight in this place? Verily here you must die all of you, and we will avenge on you the cause of the cities which you have destroyed.

And the inhabitants of Gaash taunted the sons of Jacob greatly cursing their God, and still casting stones and arrows upon them from the wall.

And when Judah and his brothers heard these words, their anger was greatly excited, and Judah became zealous of his God concerning that matter and he called out saying: Oh Lord help us and our brethren. And he ran from the distance, sword in hand, and by reason of his great strength he sprang from the ground and mounted the wall and his sword fell from his hand. And Judah shouted tremendously upon the wall, so that many of the men that were upon the wall were terrified,

and fell down from the wall and died, and those remaining upon the wall, seeing Judah's strength were greatly afraid of their lives and they fled into the city to save themselves. And some of them, seeing that Judah had no sword, became emboldened and they approached to slay him and to throw him from the wall to his brothers. And twenty men of the city came to their assistance, and they surrounded Judah, shouting at him and coming near him with drawn swords. And Judah became terrified and he cried out to his brothers from the top of the wall. And Jacob and his sons drew the bows from under the wall and slew three men upon the top of the wall. And Judah continued crying, and he exclaimed: Oh Lord help us, oh Lord save us. And his loud crying upon the wall was heard at a great distance. And after thus crying, Judah shouted once more and the men around him were greatly terrified at Judah's voice, and they threw away the swords from their hands and fled. And Judah seized the swords which they had thrown away and he fought with them and slew twenty of their men that were upon the wall. And about eighty men and women ascended the wall, surrounding Judah; but the Lord filled their hearts with fear of Judah and they dared not approach him. And when the people upon the wall saw that twenty of their men were dead, they rushed all toward Judah with their drawn swords, but they could not approach him for fear of his great strength. And one of the most powerful men, by the name of Arud came near striking with his sword at Judah's head, but Judah placed his shield quickly against his head and the sword struck the shield and flew in twain. And the powerful man, after having struck Judah, ran for his life, and he slipped and fell from the wall amongst the sons of Jacob under the wall, and the sons of Jacob smote him and killed him. And Judah's head pained him from the blow of that heroic

man, and he was nearly dead from that blow. And Judah cried out in the agony of his pain, and when Dan heard him his anger kindled within him. And Dan also took a run from the distance and sprang from the ground upon the wall with his great strength and burning wrath. And when Dan mounted the wall all the men upon it that surrounded Judah fled hastily, and ascended the second wall, throwing stones and arrows at Judah and Dan from the second wall, in order to drive them away. And the arrows and stones struck Dan and Judah, and they were almost slain upon the wall, and whithersoever they turned they were attacked by stones and arrows from the second wall. And Jacob and his sons were still at the entrance of the city, under the first wall, but they could not use their bows against the people of the city, for they could not be seen by them from the second wall. And when Dan and Judah saw that they could no longer stand the attack of the stones and arrows from the second wall, they both jumped over to the top of the second wall. And when the people of the city, upon the second wall, saw that Dan and Judah were amongst them they cried out in their fear and descended between the walls. And Jacob and his sons heard the shouting from the people of the city, and they were in great anxiety concerning Dan and Judah on they second wall, whom they could not see. And Naphtali went with his strength, excited by wrath, and he jumped upon the first wall, to ascertain the cause of that great shouting heard from the city. And meantime Issachar and Zebulun approached to break the doors of the city, and they opened the gates and entered the city. And Naphtali sprang from the first wall to the second wall and came to his brothers' assistance. And when the people of Gaash, that were upon the second wall, saw that Naphtali was the third one who had come to assist his brothers, they fled and

descended into the city, and Jacob with all of his young men came over them in the city. And Judah and Dan and Naphtali also descended from the wall into the city and they pursued the inhabitants of the city. And when the inhabitants of the city had all descended, the sons of Jacob came over them from all sides, and being surrounded and attacked from front and rear, the sons of Jacob smote them terribly, and they killed of them about twenty thousand men and women; not one could stand against the sons of Jacob. And the blood flowed terribly through the city even like a brook of water, and it flowed out of the city reaching the desert of Beth-horin. And when the people of Beth-horin saw at the distance the blood flowing from the city of Gaash, seventy of their men ran to see the blood, and they reached the place whence it had come. And they traced the blood to the walls of the city of Gaash, and they saw the blood issuing from the city and they heard the terrible crying from the inhabitants of Gaash which ascended unto heaven, while the blood was always increasing and flowing like a brook of water. And the people said: Verily that is the work of the Hebrews who are still waging war against all the cities of the Amorites. And these men ran back hastily to Beth-horin grasping their weapons and crying out to the inhabitants of Beth-horin to girt on their instruments of war and to come and fight against the sons of Jacob.

And when the sons of Jacob had finished smiting the people of Gaash, they marched through the city to take spoil from the slain. And when they came into the heart of the city they were met by three mighty men who had no swords in their hands. And one of those three men seized upon Zebulun, whom he saw to be a lad and of small stature, and dashed him against the ground with all his might. And Jacob ran to him with his sword and smote him below the loins cutting

him in twain, and the body fell upon Zebulun. And the second of those powerful men approached Jacob to fell him to the ground, but Jacob turned and shouted at him, and Simeon and Levi came and smote him upon the hips with their swords and felled him to the ground. And the powerful man rose from the ground with all his might excited by wrath, but ere he stood upon his feet Judah came and struck him with his sword over the head, and his skull was split and he died. And when the third powerful man saw that his companions were slain, he ran away from the sons of Jacob. And the sons of Jacob pursued him through the city, and in his flight he found the sword of one of the inhabitants of the city, and he took it up and turned upon the sons of Jacob and he fought them with the sword. And the powerful man ran against Judah striking at his head with the sword and Judah had no shield in his hand. And while he was striking at Judah, Naphtali took quickly his own shield and held it over Judah's head, and the blow fell upon the shield and Judah escaped from the sword. And Simeon and Levi ran against the powerful man with their swords, and they struck at him with great force and the two swords entered his body and cut him in two, lengthways. And the sons of Jacob smote the three powerful men as well as the rest of the inhabitants of Gaash; and the day turned towards evening. And the sons of Jacob marched through Gaash, taking all the spoil of the city, and they did not suffer to live even the women and children, and the sons of Jacob did unto Gaash even as they had done unto Sarton and Shiloh. And they led away all the spoil of Gaash and they left the city by night. And as they were going on towards the height of Beth-horin, the inhabitants of Beth-horin went up to the height to meet them, and the sons of Jacob fought in that night against the people of Beth-horin, on the height of Beth-horin. And

the inhabitants of Beth-horin were all valiant men, one of them would not retreat before a thousand men, and they fought in that night upon the height and their shouting was heard at a great distance, and the earth shook through their shouting. And the sons of Jacob were greatly afraid of those men, for they had never tried to fight in the dark, and they were greatly terrified. And the sons of Jacob cried unto the Lord, saying: Oh Lord grant us thy help and deliverance, that we should not die by the hands of these uncircumcised ones. And the Lord heard the prayer of the sons of Jacob, and he caused great terror and confusion to possess the people of Beth-horin, and they fought in the darkness of night one against the other, and they slew one another in great numbers. And when the sons of Jacob ascertained that the Lord hath caused a spirit of confusion to come among those men and that they were fighting among themselves, each one against his neighbor, they passed out from among the ranks of the people of Beth-horin, and they descended the heights and marched on even further, and they rested there securely that night with all their young men. And the men of Beth-horin kept on fighting all night one against his brother and one against his neighbor, and they were crying aloud all over the height, so that the noise was heard at a distance and the earth shook at their shouting, for they were more powerful than any other people of the earth; and all the inhabitants of the cities of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and all the kings of Canaan as well as those dwelling on the other side of the Jordan, heard the terrible shouting on that night, and they said: Verily, those are the battles of the Hebrews which they are fighting with the seven cities that approached them, and who can stand up against these Hebrews? And all the inhabitants of Canaan, and all those dwelling on the other side of the

Jordan were greatly afraid of the sons of Jacob, for they said: Behold, as they have done to these cities they may do also unto us, for who can withstand their exceeding strength?

And the great shouting of the Horinites in that night grew always louder, and they smote each other until morning, and a great many of them were slain. And in the morning at the dawn of day, the sons of Jacob rose up and ascended the height and they smote the remaining ones of the Horinites in a terrible manner, and they were all killed upon the height. And on the sixth day the people of Canaan saw from the distance all the inhabitants of Beth-horin slain and scattered about upon the height like so many dead lambs and goats. And the sons of Jacob went to Beth-horin and they found the city full of people, even like the sand of the sea, and they fought them, and the sons of Jacob smote them until evening. And the sons of Jacob did unto Beth-horin as they had done to Tapuach, and to Gaash, and to Hazar and to Sarton and to Shiloh, and they took the spoil of Beth-horin together with the spoils of the other cities, and they went back to their place in Shechem on that day. And the sons of Jacob had reached their home in the city of Shechem on the sixth day, and they remained outside of the city, resting themselves from the fight, and they tarried there that night. And all their servants, and all the spoils taken from the cities they left outside of Shechem, for they said: Perhaps there are some other ones yet to come and fight against us, to besiege us in Shechem. And Jacob with his sons and their servants, remained on that day and on the day following, in the section of the field which Jacob had bought from Hamor for five shekels, and all their spoil was with them, abundant like the sand of the sea shore. And all the inhabitants of the land saw them from the distance, and they were all afraid of the sons of Jacob

after they could do these things, the like of which no king had ever done since times of yore. And the seven kings of the Canaanites concluded to make peace with the sons of Jacob, for they were in great fear of their lives. And on the same day, which was the seventh day, Japhia king of Hebron sent secretly his messengers to the king of Ai, and to the king of Gibeon, and to the king of Shalem, and to the king of Adulam, and to the king of Lahush, and to the king of Hazar, and to all the Canaanitish kings that were under their hands, saying: Come up to me that we go to the sons of Jacob and I will make with them a covenant of peace, lest your lands will be made waste by their swords, as it hath been done with the city of Shechem and the surrounding cities of which you have heard and seen. And if you come to me do not come with many men, but let each of the kings come with three of his chief princes and with every prince three of his servants. And come all of you to Hebron and we will go together to the sons of Jacob, and entreat them to establish with us a covenant of peace.

And all these kings did according to the message of the king of Hebron, for they were all subject to his power and order, and all the kings of Canaan assembled to go to the sons of Jacob, and to make peace with them.

And the sons of Jacob returned into the section of the field before Shechem, for they did not trust in the words of the kings of the land. And the sons of Jacob tarried ten days in the portion of the field, but no one came to make war against them, and when they saw that there was no probability of war, they assembled and returned into the city of Shechem. And the sons of Jacob dwelt in Shechem. And all the kings of the Amorites assembled at the end of forty days from all their places, and they came to Japhia king of Hebron. And the kings that came to Hebron, to make peace with

the sons of Jacob, were twenty-one kings, and the number of princes that came with them was sixty-three and their men one hundred and eighty-nine, and all of them camped upon Mount Hebron, and the king of Hebron met them with three princes and nine men, and these kings concluded to go to the sons of Jacob to make peace with them. And they said unto the king of Hebron: Go thou, with thy men before us, and speak in our behalf unto the sons of Jacob, and we will come afterwards and submit to thy words. And the king of Hebron did so. And when the sons of Jacob heard that all the kings of Canaan had assembled themselves and camped in Hebron, they sent four of their servants as spies, saying: Go ye and spy those kings and observe and examine their men, whether they be few or many, and if they be few in numbers then count them all and return unto us. And the servants of Jacob went in secrecy unto those kings, and did as they were commanded by the sons of Jacob. And they returned on the same day, saying: We have come unto those kings and they are but few in numbers, and we counted them and there are of them only two hundred and eighty-six, the kings and their men. And the sons of Jacob said: If they are only few in numbers then we will not go out to them all of us. And in the morning the sons of Jacob arose and they selected sixty-two of their men and ten of Jacob's sons went forth with them. And they girt on their instruments of war, for they said: They are coming to battle with us, as they knew not that they came to sue for peace. And the sons of Jacob with their servants went to the gates of Shechem to meet those kings, and Jacob their father was with them. And when they came forth from the city, behold the king of Hebron with three of his princes and nine men came up the road towards the sons of Jacob; and the sons of Jacob lifted up their eyes and they saw from the distance

Japhia, king of Hebron, with his princes coming against them. And the sons of Jacob posted themselves on the place of the gates of Shechem and did not advance. And the king of Hebron continued coming nearer to the sons of Jacob, he and his princes, until they had reached them, and he and his princes bowed down to the ground before the sons of Jacob, and the king of Hebron and his princes seated themselves before Jacob and his sons, and the sons of Jacob said unto him: What hast thou with us, oh king of Hebron; wherefore comest thou unto us to-day, and what desirest thou of us? And the king of Hebron said unto Jacob: I pray thee, my lord, all the kings of the Canaanites have come unto thee to-day to sue for peace. And when the sons of Jacob heard these words they would not incline to them, for they had no faith in his words, for they imagined the king of Hebron spoke unto them with deceit. And the king of Hebron noticed in the words of Jacob's sons that they believed him not and he drew nigh unto Jacob, saying: I pray thee, my lord, but verily these kings came for peace unto you, for they did not come with all their men, nor have they any weapons upon their persons, as they came to sue for peace of my lord and his sons. And the sons of Jacob replied unto the king of Hebron, saying: Send thou thy messengers that those kings come before us alone and if they appear without instruments of war then we will be convinced that they have come for peace. And Japhia dispatched one of his men, and all the kings came before the sons of Jacob, and they bowed down before the sons of Jacob to the ground and they seated themselves before Jacob and his sons and they spoke unto them, saying: We have heard of all that ye have done unto the kings of the Amorites, with your strong swords and with your powerful arms so that no man could stand against you and we were in great fear of you for our lives lest we fare

like unto them, and therefore we have come unto you to establish a covenant of peace between us. And now do grant us such a covenant of peace and of truth that you will not touch us even as we have never touched you. And the sons of Jacob knew now beyond doubt that they came to sue for peace, and the sons of Jacob hearkened unto them and they formed a treaty of peace with them. And all the sons of Jacob swore unto them never to touch them and all the kings swore likewise to the sons of Jacob. And the sons of Jacob made them their subjects from that day on. And afterwards these kings appeared before Jacob with their men, and gifts were in their hands for Jacob and his sons, and they bowed down to the ground before Jacob and his sons. And these kings urged the sons of Jacob and entreated them to restore to the seven cities of the Amorites all the spoil they had taken from them. And Jacob's sons did so, and they returned all the captives and all the spoil they had taken, and they sent them away and each returned to his city. And the kings bowed down once more before Jacob and his sons and they gave them many more gifts in those days. And the sons of Jacob sent away these kings and their men and they left in peace for their cities, and Jacob and his sons returned likewise unto their place in Shechem. And from that day on there was peace between the sons of Jacob and the kings of the Canaanites, until the children of Israel came into Canaan to inherit it.

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CHAPTER VII.

JOSEPH.

Jacob in Shechem—Joseph's dreams—His brother's jealousy—Joseph sold—To the Midianites—To the Ishmaelites—Jacob's grief—Jacob and the captured wolf

—The wolf speaks—Joseph on Rachel's grave—She answers him—The sufferings of the Ishmaelites—Joseph sold to Potiphar—Zulycah his wife—Her tricks to mislead Joseph—Joseph's beauty and the women of Egypt—Zulycah's sickness—Joseph imprisoned—Potiphar's infant speaks for Joseph—Joseph before the priests—Circumstantial evidence and his acquittal—The butler and baker.

And when the year came around, the sons of Jacob journeyed from Shechem, and they came unto Hebron to Isaac, their father, and they dwelt there, only their sheep and cattle and all belonging to them, they drove daily for pasture unto Shechem, for there was good and fat pasture about there in those days. And Jacob and his sons and all their households dwelt in the valley of Hebron. And it came to pass on those days and in that year, which was the one hundredth year of Jacob's life, and the tenth of his return from Padan-Aram, that Leah, Jacob's wife, died; and she was fifty one years of age at the time of her dying in Hebron. And Jacob and his sons buried her in the cave of the field of Machpelah, which Abraham had bought from the sons of Heth for a burial ground. And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and their fame was all over the land.

And Joseph, and Benjamin, his brother, the sons of Rachel, Jacob's wife, were quite young in those days, and they did not go forth with their brothers in the war against the seven cities of the Amorites. And when Joseph saw the strength and greatness of his brothers he lauded and praised them, but he considered himself greater than they and he thought himself above them. And his father Jacob loved him, indeed, more than his

other brothers, and he made unto him a coat of many colors out of his love to him. And when Joseph saw himself more beloved by his father than all his brothers, he continued to regard himself far above his brothers, and he brought unto his father evil reports concerning them. And when the sons of Jacob saw all the actions of their brother Joseph against them, and that their father loved him best of all, they hated him and they could not speak to him peaceably all the time. And Joseph was seventeen years old, and he still continued to regard himself above his brothers and to exalt himself above them. And at that time Joseph dreamed a dream, and he came unto his brothers to tell them of his dream, and he said unto them: I dreamed a dream, and behold, we were binding sheaves in the field, and lo, my sheaf arose and also stood upright, and behold your sheaves stood round about and made obeisance to my sheaf. And his brothers said unto him: What is the meaning of this dream that thou didst dream? Dost thou think in thine heart to govern and to rule over us. And Joseph came also unto his father informing him of his dream, and Jacob heard the words of his mouth and he kissed him and Jacob blessed Joseph. And when the sons of Jacob saw that their father had kissed and blessed Joseph and that he loved him so dearly, they became jealous of him and they hated him still more. And afterwards Joseph dreamed another dream and he related it unto his father in the presence of his brothers, and he said unto his father and brothers: Behold, I have dreamed another dream, and lo, the sun, and the moon, and eleven stars bowed down before me. And Jacob heard the words of Joseph and his dream, and he saw that his brothers hated Joseph on account of these words, and Jacob rebuked Joseph in the presence of his brothers, saying: What is the meaning of this dream which thou hast dreamed that thou exaltest thyself over thy brothers

who are greater than thou. Thinkest thou perhaps in thine heart that we will come, I and thy mother and thy eleven brothers to bow down before thee, that thou speakest these words. And his brothers were jealous of him concerning his words and dreams and their hatred against him increased. And Jacob observed and kept the dreams within his heart.

And one day the sons of Jacob went to feed their father's sheep in Shechem, for they were still shepherds in those days, and while they were feeding the sheep in Shechem on that day, they delayed and forgot the time of gathering in the cattle and they did not come home. And when Jacob saw that they were delaying in Shechem, Jacob said to himself: Perhaps that the inhabitants of Shechem rose up to fight against them and therefore their coming home hath been delayed to-day. And Jacob called unto Joseph his son, saying: Behold thy brothers are feeding the flock in Shechem, and they have not yet returned; go thou therefore and look after them, and bring me back words concerning the peace of thy brothers and concerning the cattle. And Jacob sent his son from the valley of Hebron; and Joseph went unto his brothers in Shechem but he found them not. And Joseph went about in the fields about Shechem to ascertain whither his brothers had turned, and he lost his way in the wilderness, and he knew not in which direction he should go. And an angel of the Lord met him wandering about in the field, and he asked him, saying: What seekest thou? And Joseph said unto the angel: I seek my brethren, knowest thou where they are feeding? And the angel of the Lord replied unto Joseph: I saw thy brothers feeding here, but I heard them say that they would go to feed in Dothan. And Joseph listened to the voice of the angel and he went to Dothan unto his brothers and he found them feeding the flock in Dothan. And Joseph advanced towards his brothers,

but ere he had reached them, they had concluded to kill him. And Simeon said unto his brothers: Behold the dreamer cometh unto us to-day. And now come and let us kill him, and cast him into some pit in the wilderness, and when our father will inquire for him, we will say, some evil beast hath devoured him. And Reuben heard the words of his brothers concerning Joseph, and he said unto them: Do not do such a thing, for how could we look up to our father? Cast him into this pit, that he may die therein, but lay no hand upon him, to shed his blood. And Reuben said this that he might rid him out of their hands and bring him back to his father. And when Joseph came amongst his brothers he sat down before them; and they took hold upon him and threw him to the ground and stripped off the coat of many colors which was upon him. And they took him and cast him into a pit, and in the pit was no water, but it was full of serpents and scorpions. And Joseph was greatly afraid of the serpents and scorpions, and he cried out with a loud voice, and the Lord hid the serpents and scorpions in the walls of the pit, so that they could do Joseph no harm. And Joseph cried out from the pit unto his brothers, saying: What have I done unto you and what is my sin, and why do you not fear the Lord concerning me? Am I not your bone and flesh and is not Jacob, your father, my father also? Why are ye doing this thing unto me this day, and how will you ever be able to look unto Jacob our father? And he was crying and calling unto his brothers from the midst of the pit, and he said: Oh Judah, and Simeon and Levi, my brothers, raise me from this darksome place wherinto ye have put me, and come and have mercy upon me this day, ye children of the Lord and sons of my father Jacob! And supposing that I have sinned against you, are you not the sons of Abraham, Isaac and Jacob, who when they saw an orphan they had pity with him, and

when they found one hungry they gave him bread to eat, and if he was thirsty they gave him water to drink, and if he was naked they covered him with garments. And how can ye withdraw your compassion from your own brother, of your own flesh and bone, and even if I have sinned against you, surely you ought to do it for the sake of my father. And Joseph spoke all these words from the midst of the pit but his brothers hearkened not nor did they incline their ears to Joseph's supplication and he was still crying and weeping in the pit. And Joseph said: Oh that my father knew the thing that my brothers have done unto me and what they said unto me this day. And Joseph's brothers heard the weeping and lamentation of their brother, and they moved away in order not to hear his crying in the pit. And they seated themselves at a distance of about a bow-shot, and they sat down there to eat. And while they were eating they held counsel together concerning what was to be done with him, whether to kill him or to bring him back unto his father. And whilst they were holding their council they lifted up their eyes and behold, a company of Ishmaelites was coming from the distance on their road from Gilead, and going down to Egypt. And Judah said unto them: What profit is it to us if we slay our brother, perhaps the Lord may once require him from us, this is the advice I propose concerning him, according to which you may do unto him: Behold this company of Ishmaelites is going down to Egypt, come then and let us sell him unto them and let our hands be free from him. And they will take him along on their way and he will be lost amongst the people of the land, and we need not slay him with our hands. And this pleased them well and they decided to act according to Judah's advice. And while they were discussing this matter, behold, before the Ishmaelites had yet reached them, seven merchants of Midian passed

them by, and passing by they were thirsty and lifting up their eyes, they saw the pit wherein Joseph was, and behold all kinds of birds were around him. And these Midianites ran unto the pit to drink water, for they thought there was water in the pit, and when they arrived before the pit they heard the voice of Joseph weeping and lamenting in the pit and looking into the pit they saw a lad of fine figure and comely appearance. And they called unto him: Who art thou, and who hath brought thee hither and who hath cast thee into this pit in the wilderness? And they all assisted Joseph to raise him, and they brought Joseph out from the pit and took him along continuing their journey. And when they passed by his brothers, they saw Joseph in the hands of the Midianites and they said unto them: Why are ye doing this thing to take our servant and go away with him? Verily, we have placed this lad into the pit, for he hath rebelled against us, and you came and brought him up to take him away. And now return ye our servant unto us. And the Midianites answered and said unto the sons of Jacob: Is this really your servant and was he ministering to you? It is more likely that you all are his servants, for surely he is of a very fine figure and of comely appearance, and the best looking of all of you and wherefore do ye tell unto us these lies? And now we will not listen unto you nor give ear unto your words; for we have found this lad in a pit in the wilderness and we took him, and we will go away with him. And all the sons of Jacob advanced and stood up against them, saying: Give unto us our servant, and why do ye seek to die by the edge of the sword? And the Midianites shouted at them and drew their swords, and they fought with the sons of Jacob. And Simeon rose up from his feet jumping to the ground, and drawing his sword he approached the Midianites, and he gave a fearful shriek before them.

And his shouting was heard at a great distance, and the earth shook at Simeon's voice. And the Midianites were greatly afraid of Simeon and his terrible shouting, and they fell upon their faces in terror. And Simeon said unto them: Verily I am Simeon the son of Jacob, who destroyed single handed the city of Shechem, and the other cities of the Amorites with the help of my brothers. And so may the Lord do unto me now and in all future, that if all your brethren the people of Midian together with all the people of Canaan were to come, they could not fight against me. And now give back unto us the lad you have taken, or I will give your flesh to the birds of the heavens and to the beasts of the field. And the Midianites approached the sons of Jacob in fear and trembling with soft words, saying: And have ye not said that this lad is your servant who rebelled against you, wherefore you have cast him into the pit? And now what will you do with a servant that hath rebelled against his master? Sell him then unto us and we will give you for him whatsoever you demand. And the Lord was pleased to do this, that the sons of Jacob should not slay their brother. And the sons of Jacob hearkened unto the Midianites, and they sold unto them their brother Joseph for twenty pieces of silver; and their brother Reuben was not with them at that time. And the Midianites took Joseph and continued on their way toward Gilead. And as they passed on along the road, the Midianites were sorry for what they had done in buying the youth, and they said one to the other: What is it that we have done to buy from the Hebrews this young man of such comely appearance and fine figure? For he may have been stolen from the land of the Hebrews, and if he be found in our hands all of us will be put to death on his account. And verily they are strong and powerful men, like the one of those that sold him unto us, and whose strength we have seen.

They have certainly carried him away forcibly from his land, and therefore they sold him unto us for such a small price as we have paid for him. And while they were talking over this matter, behold the company of Ishmaelites, which was first seen by the sons of Jacob, came towards the Midianites. And the Midianites said to each other: Come and let us sell this lad to the company of Ishmaelites that come towards us, and even if we should receive for him only the little we have paid, let us get out of trouble. And the Midianites did so, and they sold Joseph unto the Ishmaelites, for the twenty pieces of silver which they had paid unto his brothers, and the Midianites continued their journey towards Gilead, and the Ishmaelites took Joseph and seated him upon a camel and they led him down into Egypt. And when Joseph heard that he was to be brought down to Egypt he wept and lamented bitterly, to be removed so far away from the land of Canaan from his father. And he wept greatly while riding upon the camel, and one of the men noticing his weeping made Joseph alight from the camel and go on foot, but Joseph still kept on crying, oh my father, my father! And one of the Ishmaelites arose and struck Joseph on his cheek, but he still continued weeping. And Joseph became very fatigued from walking and from the bitterness of his soul, and all of the Ishmaelites beat him and abused him and they terrified him that he should cease crying. And the Lord saw Joseph's affliction and the Lord brought over these men darkness and dismay, and every hand withered that struck Joseph. And they said to one another: What is it that hath happened to us on this journey? And they knew not that it was done on account of Joseph. And the men continued their journey and on their road they passed Ephrath the place where Rachel was buried. And when Joseph came near his mother's grave, he ran to the grave and he fell

upon it and wept. And Joseph cried out loudly upon his mother's grave, saying: Oh my mother, my mother, thou who gavest me birth, awake and arise now to see thy son sold unto slavery with no one to have compassion upon him. Oh arise to look at thy son, and weep with me in my affliction, and see the hearts of my brothers. Oh my mother arouse and awake and direct thy warfare against my brothers, who have stripped me of my coat and sold me into slavery now for the second time, and have torn me away from my father where there is no one to have pity upon me. Arouse and bring thy complaints against them before the Lord and see who is to be justified in the judgment and who is to be condemned. Arise oh my mother, awake from thy sleep, and see my father whose soul is with me this day, and comfort him and console his heart. And Joseph spoke continually to his mother; and he cried aloud and wept bitterly upon his mother's grave; and he ceased speaking and from the bitterness of his heart he became silent like a stone upon the grave. And Joseph heard a voice speaking unto him from under the ground, answering him in bitterness of heart in a voice of weeping and prayer, in these words: My son Joseph, oh my son, I have heard the voice of thy weeping and crying, and I have seen thy tears and I know thy affliction, oh my son! It grieveth me for thy sake, oh my son. and new sorrow hath been added to my sorrow. And now my son Joseph, hope thou in the Lord and wait for his help and do not fear, for the Lord is with thee to deliver thee from all trouble. Arise my son and go down with thy masters unto Egypt, and do not fear for the Lord is with thee my son! And she continued to speak unto Joseph according to these words and then she was silent. And when Joseph heard this he was greatly astonished, and he kept on weeping. And one of the Ishmaelites saw him weeping and lamenting over the grave, and his

wrath was kindled against Joseph, and he drove him away from the grave, and he beat him and cursed him. And Joseph said unto the men: Let me find grace in your eyes and carry me back unto my father's house, and he will reward you with great riches. And they answered unto him, saying: Verily thou art a slave and where is thy father? For hadst thou a father thou shouldst not have been sold into slavery, this the second time, and for such a small price. And their anger was excited against him, and they beat him and Joseph wept bitterly. And the Lord saw Joseph's affliction, and he smote these men once more. And the Lord brought darkness over the earth, and the lightning was flashing, and the thunder was roaring, and the earth shook at the noise of the thunder and the great storm, and the men were greatly alarmed and they knew not whither they should go. And the beasts and the camels stood still, and when they were led they refused to go on, and when they were smitten they lay down upon the ground. And the men said to each other: What is that God hath done unto us, what are our sins and our transgressions that this had to come over us? And one of them answered and said unto them: Peradventure on account of our sins in afflicting this slave hath this evil befallen us this day. And now entreat him and urge him on to forgive us, that we know on whose account this affliction hath come over us. And if the Lord have mercy upon us, then we will know that all this hath happened unto us for the sin of afflicting this slave. And they did so. And they entreated Joseph and begged him to forgive them, saying: We have sinned against heaven and before thee, and therefore we implore thee pray unto thy God to remove from us this death, for we have sinned against him. And Joseph did according to their words, and he prayed unto the Lord, and the Lord hearkened unto Joseph, and he removed from them the

plague wherewith the Lord had visited the Ishmaelites, on account of Joseph. And the beasts rose up from the ground and became manageable and walked on, and the great storm subsided, and the earth became quiet, and the men continued their journey towards Egypt. And the men knew that this affliction had come over them on account of Joseph, and they said to each other: Behold, now we know that for the sin of afflicting this slave, all that evil hath come over us. Come then and let us consult what we shall do concerning him, for why should we expose ourselves further to such a terrible plague. And one of them said: Verily he hath told unto us to bring him back unto his father, and now let us carry him back to the place he will designate, and we will take from his family the price that we paid for him and go our way. And one answered, saying: Thy counsel is very wise but we cannot do accordingly; for we have gone a great distance from his place and we cannot turn away from our road. And still another said unto them: This is the counsel we will now follow without further delay. We are going down unto Egypt this day, and there we will sell him for a high price, and thus we will be delivered from his evil. And they were all pleased with these words, and they continued their journey unto Egypt, taking Joseph along with them.

And after the sons of Jacob had sold Joseph unto the Midianites, their hearts beat within them for their brother and they repented of what they had done, and they searched for him to bring him back but they could not find him. And Reuben returned unto the pit wherein Joseph had been in order to take him out and return him unto his father, and he stood by the pit crying: Joseph, Joseph, but he heard not a word in answer. And Reuben exclaimed: Poor Joseph he must have died for fright, or he hath been killed by one of the serpents. And Reuben went down into the pit to search for

Joseph, but he could not find him in the pit, and he came out again. And Reuben rent his garments and he said: The child is not here and how can I comfort my father concerning him, if he be dead? And Reuben went to his brothers and he found them grieving for Joseph and consulting in what manner they were to comfort their father concerning him. And Reuben said unto them: Behold I have come to the pit, but Joseph was not in it, and now what shall we say to our father, for my father will hold me alone accountable for the youth. And his brothers answered unto him: Thus have we done, and our hearts ached afterwards by reason of our action, and now we are seeking for a pretext how to comfort our father concerning our brother. And Reuben said unto them: What is it that you have done, to bring down the gray head of our father with sorrow into the grave? Verily the thing that you have done is not good. And Reuben took his seat in their midst, and all of them arose and swore to each other not to disclose a word unto Jacob and they said: He who will impart this to our father and his household or who will say a word concerning it to any of the people of the land, we will all unite against him and kill him. And the sons of Jacob were afraid of each other from the smallest to the greatest, and they never spoke a word concerning the matter; but they kept it concealed in their hearts. And they sat down together to counsel, to come to a conclusion as to what they would tell unto their father. And Issachar said unto them: Here is an advice for you if it pleaseth you to act accordingly: Take ye Joseph's coat and tear it up, and slaughter a kid of the goats and dip the coat in its blood, and send it to our father. And he will see it and say, an evil beast hath devoured him, and therefore the coat is torn and bloody, and by doing this thing we will free ourselves from our father's reproaches. And the words of Issachar pleased them well, and they agreed

to act upon his advice. And they took quickly Joseph's coat and they tore it, and they killed a kid from the goats, and they dipped the coat in its blood, and they trampled the coat in the dust. And they forwarded the coat to their father through Naphtali, and they instructed him to speak according to these words: We had gathered in the cattle, and when we reached a little ways beyond Shechem, we found this coat on the road in the wilderness dipped in blood and covered with dust; and now recognize the coat whether it be the coat of thy son or not. And Naphtali came unto his father, and he gave unto him the coat, and spoke unto him according to the instruction of his brothers. And when Jacob saw the coat he recognized it, and he fell to the ground silent like a rock. And afterwards he rose up and cried out, in a weeping voice: That is the coat of my son Joseph! And Jacob sent hastily one of his servants to his sons, and he met them coming along the road with the sheep. And the sons of Jacob came unto their father towards evening, with their garments torn and dust upon their heads, and they met their father weeping and lamenting with a loud voice. And Jacob said unto his sons: Will you not tell me all about the misfortune that hath befallen me so suddenly to-day? And they answered unto Jacob their father saying: After having gathered in the sheep, we went on our road towards the city of Shechem in the wilderness, and we found this coat full of blood and dust, and we recognized the coat, and we forwarded it unto thee that thou mightst recognize it likewise. And when Jacob heard the words of his sons, he cried out with a powerful voice, and he said: It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. For I have sent him to-day unto you to inquire after your peace and the welfare of the sheep, and to bring me back word from you. And he went according to my orders, and this evil hath come

over him, while I thought my son is with you. And the sons of Jacob answered, saying: He hath never reached us, and we have not seen him from the day we have left thee even until now. And Jacob rent his clothes and put sackcloth upon his loins, and he wept bitterly and he mourned for his son, lamenting in these words: Oh Joseph, Joseph my son, behold I have sent thee to inquire for the peace of thy brothers and thou hast been torn into pieces, and through me this hath befallen thee. It grieveth me for thy sake, my son Joseph, oh it grieveth me! How sweet hast thou been unto me while living, and how bitter is thy death unto me! Would that I had died in thy stead to-day, oh my son, for it grieveth me exceedingly for thee, oh my son. Oh my son, my son, Joseph, my son, where art thou and where is thy soul? Awake oh awake from thy place and come and see my affliction concerning thee, oh my son! Come and count the tears of my eyes flowing down my cheeks, and bring them before the Lord that his anger may turn away from me. Oh my son how hast thou fallen, in a manner as no man hath ever perished from the beginning of the world, even unto this day. For thou hast fallen by the hand of a cruel enemy, but I know that this hath happened unto thee on account of my many sins. Arise, oh my son, awake and see the bitterness of my agony concerning thee! But verily I have not caused thee to grow and I have not formed thee, and I have not given unto thee a spirit and a soul, for it was God who hath created thee, and he hath built up thy bones, and invested them with flesh and breathed into thy nostrils a breath of life, and he gave thee unto me. And the same God that hath given thee unto me hath taken thee away from me now, and this hath befallen thee to-day, and all the works of God are good. And Jacob kept on lamenting in this manner and he wept bitterly, and he fell to the ground and was silent. And all the sons of Jacob saw

their father's agony, and they repented of what they had done, and they also wept bitterly. And Judah arose and lifted up the head of his father, and he placed it upon his knees, and he removed his father's tears from his cheeks. And Judah wept a fearful weeping, with his father's head upon his lap silent like a rock. And all the sons of Jacob and all his servants and all his daughters rose up and surrounded him to comfort him; but he refused to be comforted. And the news reached Isaac, the son of Abraham, Jacob's father, and he and his household wept bitterly for Joseph. And Isaac left his home in Hebron and his men with him, and they came to comfort Jacob; but he refused to be comforted.

And afterwards Jacob rose up from the ground with the tears streaming down his face, and he said unto his sons: Arise and take your swords and your bows and go into the field to search for the body of my son, and bring it unto me and I will bury it. And, I pray ye, to search likewise among the beasts and hunt them down, and the one you meet first seize it and bring it unto me, peradventure the Lord will see my misery this day and grant you to find the one that hath torn my son, and bring it unto me that I may avenge on it the death of my son. And the sons of Jacob did according to the command of their father, and they rose early in the morning and they took each his sword and his bow, and they went unto the field to hunt the beasts. And when they came unto the wilderness, and behold a wolf came towards them, and they seized him and they brought him unto their father saying: This is the first beast we met, and we have brought him unto thee according to thy commandment, but the body of thy son we could not find. And Jacob took the beast from the hands of his sons, and he cried out once more with a terrible voice, and he seized the beast with one hand and he spoke unto the beast in the bitterness of his heart, saying: Why

hast thou devoured my son Joseph, and how didst thou not fear the Lord of the earth to bring over me such grief concerning my son Joseph? And thou hast devoured my son without any cause, for he hath not wronged thee, and thou hast brought guiltiness over me on his account, and now therefore the Lord will always find him that deserveth punishment. And the Lord opened the mouth of the beast in order to comfort Jacob with its words, and it answered unto Jacob and it spake these words: As God liveth who hath created me in the earth, and as thy soul liveth, oh my master, I have not seen thy son nor have I torn him to pieces. But I am coming from a distant land likewise seeking my son, and as it hath happened unto thee and thy son, even so it hath happened unto me and my son. And it is now ten days since I have come unto this land in search of my son, who hath left me and I know not where he is, and whether he be dead or alive. And when I came to-day unto the field to seek my son, thy sons found me and they seized me, adding grief to my grief, and they brought me to thee this day; and I have spoken unto thee all concerning my affairs. And now, oh son of man, behold I am in thy hands and thou canst do unto me as it seemeth best in thine eyes, this day, but as the Lord liveth who hath created me in the earth, I have not seen thy son, neither have I torn him to pieces, nor has ever human flesh entered my mouth all the days of my life. And when Jacob heard the words of the beast he was greatly astonished, and he released the animal and it went away. And Jacob continued weeping and lamenting for Joseph, and he mourned over his son many days.

And the Ishmaelites who bought Joseph from the Midianites who had bought him from his brothers went with Joseph unto Egypt. And when they reached the boundaries of Egypt they met with four men of the sons of Elam, the son of Abraham, who came on their way

from Egypt. And the Ishmaelites said unto them: Would you not like to buy this slave from us? And they said: Give him unto us. And they delivered Joseph unto them and they examined him and they saw that he was a lad of very fine appearance and they bought him for nine shekels. And the Ishmaelites went on their journey into Egypt, and the Midianites returned likewise to Egypt on the same day. And they said to each other: Behold we have heard that Potiphar, an officer of Pharaoh's, captain of the guards, is seeking a good servant to stand before him and to minister unto him and to take charge of his house and all belonging unto him. And now let us go and sell him unto him as this is precisely the servant he wants, and he will pay us for him whatsoever we desire. And those Midianites came unto the house of Potiphar, saying unto him: We have heard that thou desirest to procure a good servant to attend thee. Behold we have with us a servant according to thy desire, and if thou canst give unto us what we ask for him, we will sell him unto thee. And Potiphar said unto them: Bring him into my presence, and if he pleaseth me then I will pay for him whatsoever you ask for him. And the Midianites brought Joseph before Potiphar, and Potiphar saw him and he pleased him exceedingly, and Potiphar said unto them: Name the value of that youth. And they said: We want for him four hundred pieces of silver. And Potiphar said unto them: I am ready to pay you the amount if you will bring unto me him that hath sold the youth unto you and inform me concerning his affairs; peradventure he hath been stolen, for the youth is neither a slave nor the son of a slave, for I see noble blood within him. And the Midianites went away and they brought the Ishmaelites who had sold Joseph unto them, and the Ishmaelites said unto Potiphar: He is a slave, and we have sold him unto these men. And when Potiphar heard their words he

paid the silver unto the Midianites and they went away and the Ishmaelites returned likewise to their place.

And Potiphar took Joseph and he brought him into his house and he served Potiphar. And Joseph found grace in Potiphar's eyes, and he trusted in him, and he made him overseer in his house and all that he had Potiphar surrendered into his care. And the Lord was with Joseph and he was a prosperous man and the Lord blessed the house of Potiphar for Joseph's sake, and he left all that he had in Joseph's hand. And Joseph was all-in-all, and upon his command every thing was done in Potiphar's house. And Joseph was eighteen years of age, a youth of beautiful eyes and pleasant appearance, and there was not his like in the whole land of Egypt.

At that time when Joseph was in his master's house, coming in and going out and attending to his master's affairs, Zulycah, his master's wife, lifted up her eyes unto Joseph, and she beheld his comely appearance, and his beauty tempted her heart. And her soul became attached unto Joseph, and she beguiled him and persuaded him day after day, but he would not lift up his eyes to look at his master's wife. And Zulycah said unto him: How comely is thy appearance and how graceful thy figure. Verily I have looked at all the servants, but I could not find one as fair as thou art. And Joseph replied unto her: He who hath created me hath created likewise all the sons of man. And she said unto him: How beautiful are those eyes of thine and thou hast captivated with them all the inhabitants of Egypt, men and women alike. And he said unto her: Verily they are beautiful while alive, but if thou wert to see them in the grave thou wouldst tremble before them. And she continued: How pleasant and sweet are thy words, do take the harp which is in the house and play with thy hands and let us hear thy voice. And Joseph said: How pleasant and sweet are my words when I

sing the praises and the glory of my Lord. And she continued: Oh how beautiful is the hair of thy head! Go and take the golden comb which is in the house and dress thy hair with it. And he said unto her: How long wilt thou continue to speak unto me in such words. Cease talking unto me and attend to thy work about the house. And she replied: There is no work to be done by me about the house, save what thou mightst bid me do. And in spite of all that, she could not attract Joseph, nor would he look up unto her but he kept his eyes fixed upon the ground. And Zulycah's heart was yearning for Joseph to lie with her, and once upon a time when Joseph attended to his duties within the house, Zulycah came and seated herself before him, and she continually tempted and enticed him, but he would not lie with her, nor even look up unto her. And she said unto him: If thou wilt not do according to my wishes, I will punish thee with the judgment of death and I will place an iron yoke upon thee. And Joseph replied unto her: Verily, God who hath created me releases the captives, and he will deliver me from thy prison and from thy judgment. And when she saw that it was impossible to persuade Joseph, her heart was full of desire, for her soul was fixed upon Joseph, and she fell into a hard sickness. And all the women of Egypt came to visit her and they said unto her: Why art thou so pale and emaciated? Surely thou lackest nothing, for is not thy husband an honored officer and very great in the eyes of the king, and can it be that thou lackest the least thing that thy heart may desire? And Zulycah answered unto them: This day shall it be known unto you what hath reduced me to this sad condition, in which you see me now. And Zulycah ordered her maidens to set meat before all the women and to prepare a great feast for them, and all the women ate in Zulycah's house, and she gave them knives to peel

their oranges and to eat them. And she commanded that Joseph be put into costly garments and that he should appear before them. And Joseph came before them, and behold, when the women saw him they could not turn their eyes from him, and all of them cut their hands with the knives and the oranges were full of blood. And they noticed not what they had done, being so deeply absorbed in admiring Joseph's beauty, and they could not turn their eyelids from Joseph's face. And Zulycah saw what they had done and she said unto them: What is it that you are doing? Behold, I have given you oranges that ye might eat and now you have cut your hands all of you. And they looked at their hands and behold they were bleeding and blood was flowing down upon their garments. And they said unto her: It is because of this servant which thou hast in thy house, who hath charmed us and we could not turn our eyelids from him through his beauty. And she said unto them: Behold in the short moment that you have seen him this hath occurred unto you and you could not withstand him, how much less can I do it, being always in the house with him. And I see him day after day coming in and going out about the house, can I then help my sickness or even my death on his account? And they said: Thy words are true, for who can see this beautiful figure in the house and be indifferent. But is he not thy slave and servant, wherefore then dost thou not tell what thou hast in thy heart, and why allowest thou thy soul to perish on that account? And she said unto them: I am forcing myself daily to entice him, but he does not heed my words, and I assure him of all that is good, but he does not mind, and therefore I have fallen sick even as you see me this day. And Zulycah was very ill through her desire for Joseph, and her love sickness weighed heavily upon her, but the people of Zulycah's household, and her husband knew nothing of

the matter and that Zulycah was sick out of her love to Joseph. And all the people of her household asked her: Why art thou so emaciated and sick whereas thou lackest not the least thing? And she said unto them: I know not the illness that is growing upon me day after day. And all the women and her friends came to visit her daily and they spoke unto her, saying: This is certainly caused through thy love for Joseph; entice him then and use force against him, peradventure he will listen unto thee and remove thy impending death. And Zulycah became more seriously ill and she grew poorer with every coming day until she had no more strength in her to stand up. And one day, while Joseph was attending to his work in the house, Zulycah came in secretly and threw herself suddenly upon him, and Joseph used force to free himself from her and he cast her to the ground. And Zulycah wept before him on account of the passion within her heart, and she entreated him, and tears gushed down her cheeks, and she spoke unto him in weeping and supplication, saying: Hast thou ever seen, or heard, or known of a woman more beautiful or better than myself, that she would speak unto thee day after day and become so reduced by sickness through love to thee, and ready to bestow all these honors upon thee, and still thou dost not listen unto my voice? And if thou be afraid of thy master, that he might punish thee, as the king liveth no harm shall befall thee in this matter. Do then listen unto me and gratify my desire for the honor which I have shown thee, and free me from this disease; for why should I die on thy account? And when she ceased speaking Joseph answered unto her saying: Get thee from me and leave that matter to my master. Behold my master wotteth not what is with me in the house and he hath committed all that he hath into my hand. And he hath bestowed upon me great honors in his house and he hath made me overseer over his house

and he hath elevated me, for there is none greater in this house than I. Neither hath he kept back anything from me but thou, because thou art his wife, and how then can I do this great wickedness and sin against God and against thy husband, to do this thing in my master's house? Now therefore abandon me, and do no more speak unto me such words, for I will surely not listen unto thy voice. And Zulycah would not hearken unto his voice, but she enticed him day after day to give ear unto her.

And after this the river of Egypt became full above all its sides, and all the people of Egypt, and the king with his princes, went out to see it amidst music and dancing, for there is great rejoicing and a great holiday in Egypt whenever the sea Shichor overfloweth and they go thither to make merry the whole day. And when the Egyptians went forth to the river, to rejoice according to their custom all the people of Potiphar's household went along. But Zulycah would not go, for she said: I am quite ill, and she remained at home all alone in order to find an opportunity of meeting Joseph that day. And when all had left and Zulycah was alone in the house, she arose and went up into the temple of the house, and she put on her garments, like the garments of a queen, and she placed upon her head an ornament of precious stones, made of onyx stones set in silver and gold and she beautified her face and body with all sorts of mixtures used by women, and she perfumed the temple and the entire house with cassia and frankincense, and she scattered myrrh and aloes all over the temple, and then she seated herself at the door of the temple in the passage of the house where Joseph had to pass in order to do his work. And behold Joseph returned from the field to do his master's work in the house and he entered his house, and when he came to the place where he had to pass, he saw Zulycah's work

and he turned backwards. And when Zulycah saw that Joseph went back she called unto him saying: What is the matter with thee Joseph? Come to do thy work, and I will clear the way before thee until thou shalt have passed unto thy seat.

And Joseph returned to the house and passed on to his seat to do the work of his master as usual, and behold Zulycah came and stood before him in queenly garments and the perfume of her clothes reached into the distance. And she seized Joseph suddenly and she said unto him: As the king liveth, if thou wilt not gratify my desire thou shalt die this day. And she stretched out her other hand hastily and she drew a sword from under her garments and she placed it upon Joseph's neck and she said: Arise now and gratify my wishes or else thou diest this very day. And Joseph was afraid of her and her action and he rose up to flee from her. But she had taken hold upon the front of his garments and when Joseph fled in terror, the garment which Zulycah had seized was torn, and Joseph left the garment in Zulycah's hand and ran away into the street, because he was afraid. And when Zulycah saw that Joseph's garments were torn and he had left them in her hands and fled, she was afraid lest the matter might become known concerning her, and she rose up and acted cunningly, and she removed the costly garments from herself and put on her other garments. And she took Joseph's garment and laid it near her and she went back to the place where she sat during her sickness, before the people of her household had gone to the river, and she called unto a youth who came into the house and she commanded him to go and summon the people of her household into her presence. And when she saw them she spoke unto them in a loud lamenting voice: Behold the Hebrew whom your master hath brought into my house hath come to me

this day to lie with me. And when you had left he came into the house, and seeing that no one was in the house with me he came to forcibly lie with me. And I took hold upon his garments and tore them and I cried out against him with a loud voice. And when I had lifted up my voice he was in fear of his life and he left his garments before me and he fled into the street. And the people of the house said not a word, but their anger was burning within them against Joseph, and they went to their master and they told unto him the words of his wife. And Potiphar came home with a raging wrath and his wife cried out to him saying: What is it that thou hast done unto me, to bring into my house a Hebrew servant, for he came unto me this day to sport with me, and after this manner did thy servant do unto me? And when Potiphar heard the words of his wife he commanded his servants to take Joseph to give unto Joseph a terrible beating and they did so unto him. And whilst they were beating him Joseph cried out with a loud voice and he lifted up his eyes unto the heavens and he said: Oh Lord my God thou knowest that I am innocent in this matter and why shall I die this day through a falsehood by the hands of these uncircumcised and wicked men whom thou knowest? And whilst Potiphar's men were beating Joseph he kept on weeping and crying. And there was present a child only eleven months old, and the Lord opened the mouth of that child and he spoke these words before the men of Potiphar who were beating Joseph: What have you to do with this man and why do you inflict upon him this great evil? My mother hath spoken falsehoods and hath stated lies for such was the translation. And the child related unto them correctly all the things that had happened and all the words which Zulycah spoke unto Joseph day after day he told unto them. And when the child had finished speaking he became silent. And all

the men heard the words of the child and they were greatly astonished at the child's words. And Potiphar was exceedingly ashamed at the words of his son and he ordered his men not to beat Joseph any longer, and the men ceased beating him. And Potiphar took Joseph and he had him brought for judgment before the priests, the king's judges, and he said unto them: Pronounce ye judgment over this slave for thus was his behavior. And the priests said unto Joseph: Why hast thou done this thing unto thy master? And Joseph answered them, saying: Not so my lords, but such is the matter. And Potiphar said unto Joseph: have I not put into thy hands all that is mine? and I have not kept from thee the least thing but my wife; and how could thou do unto me this evil? And Joseph replied, saying: Not so my lord, as the Lord liveth, and as thy soul liveth, oh my master, there is no truth in the words, which thou hast heard from thy wife, but these are the facts. Behold it is now a full year that I have been in thy house, hast thou seen in me anything wrong, or the slightest thing whereby I could summon guilt upon my head? And the priests said unto Potiphar: Do thou send we pray thee and let them bring the torn garment of Joseph before us and let us see the rent within it. And if the garment be torn in front, before his face, then she has seized upon him forcibly, to draw him unto her, and all that thy wife hath spoken is a matter of deceit. And they brought Joseph's garment before the priests, that were the judges, and they examined it and behold the tear was in front of Joseph. And all the priests who were the judges, knew at once that she hath assaulted him, and they said: This slave is not under the judgment of death, for he hath not done anything wrong. But we will sentence him to be cast into the prison on account of the report which hath gone forth against thy wife through him. And Potiphar harkened

unto their words, and he took Joseph and placed him into the prison house, the place where the prisoners of the king were bound; and he was in the prison for twelve years.

And for all that, the wife of his master did not turn from him, and she never ceased speaking unto Joseph day after day, that he should listen unto her. And at the end of three months, Zulycah went once more unto Joseph into the prison house, and she persuaded him to listen unto her. And Zulycah said unto Joseph: How long wilt thou remain in this house? do but listen unto my voice, and I will release thee from thy prison. And Joseph answered unto her saying: It is better for me to remain in this house, than to listen unto thy words, and transgress against God. And she said unto him: If thou wilt not do my wishes, I will put out thine eyes, and I will put additional chains upon thy feet, and I will surrender thee into the hands of such as thou hast not known, neither yesterday nor day before yesterday. And Joseph replied unto her saying: Behold the God of all the earth, he is able to deliver me from all that thou wouldst do unto me. For he giveth sight to the blind and he freeth the captives and he preserveth the strangers that are in the land they never knew. And it came to pass, when Zulycah saw that she could not succeed in persuading Joseph to listen unto her, she ceased from going after him to entice him. And Joseph was still bound in the prison house, and Jacob, the father of Joseph and all his brothers, were still mourning and weeping for Joseph in those days; for Jacob refused to be comforted concerning Joseph his son. And Jacob was crying and weeping and mourning for Joseph all the time.

And at that time in the year of Joseph's going down to Egypt after his brothers had sold him, Reuben the son of Jacob went to Timnah and he took unto him for

a wife Eliuram, the daughter of Avi the Canaanite, and he came to her.

And Eliuram the wife of Reuben conceived and bare him Hanoch, and Palu, and Chetzron and Carmi, four sons. And Simeon his brother took his sister Dinah for a wife, and she bare unto him Memuel, and Yamin, and Ohad, and Jachin and Zochar, five sons.

And he came afterward to the Canaanitish Bunah, the same Bunah whom Simeon took captive from the city of Shechem, and Bunah was before Dinah and attended upon her, and Simeon came to her, and she bare unto him Saul.

And Judah went at that time to Adulam, and he came to a man of Adulam, and his name was Hirah. And Judah saw there the daughter of a man from Canaan, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bare unto Judah, Er, and Onan and Shiloh; three sons.

And Levi and Issachar went into the land of the east, and they took unto themselves for wives the daughters of Jobab the son of Yoktan, the son of Eber. And Jobab, the son of Yoktan, had two daughters; the name of the older was Adinah, and the name of the younger was Aridah.

And Levi took Adinah, and Issachar took Aridah, and they came unto the land of Canaan, to their father's house, and Adinah bare unto Levi, Gershon, and Kehath and Merari; three sons.

And Aridah bare unto Issachar, Tola, and Puvah, and Job and Shomron, four sons. And Dan went to the land of Moab and took for a wife Aphlaeth, the daughter of Chamudan the Moabite; and he brought her to the land of Canaan.

And Aphlaeth was barren, she had no offspring, and God afterward remembered Aphlaeth the wife of Dan, and she conceived and bare a son, and she called his name Chushim.

And Gad and Naphtali went unto Haran and they took thence the daughters of Amuram the son of Uz, the son of Nahor, for wives.

And these are the names of the daughters of Amuram ; the name of the elder was Merimah, and the name of the younger Uzith. And Naphtali took Merimah, and Gad took Uzith, and they brought them to the land of Canaan, to their father's house.

And Merimah bare unto Naphtali, Yachzeel, and Guni, and Jazer and Shalem, four sons. And Uzith bare unto Gad, Zephion, and Chagi, and Shuni, and Ezbon, and Eri, and Arodi and Arali, seven sons.

And Asher went forth and took for a wife Adon the daughter of Aphilal, the son of Hadad, the son of Ishmael, and he brought her unto the land of Canaan.

And Adon the wife of Asher died in those days, she had no offspring. And it was after the death of Adon that Asher went to the other side of the river and took Hadurah, the daughter of Abimael, the son of Eber, the son of Shem for a wife.

And the damsel was of a comely appearance, and a woman of sense, and she had been the wife of Malkiel the son of Elam, the son of Shem.

And Hadurah bare a daughter unto Malkiel, and he called her name Serach ; and Malkiel died after this, and Hadurah went and remained in the house of her father.

And after the death of Asher's wife he went and took Hadurah for a wife, and brought her to the land of Canaan. And Serach her daughter he brought also with them, and she was three years old ; and the damsel was brought up in Jacob's house.

And the damsel was of comely appearance, and she went in the holy ways of the children of Jacob, and the Lord gave her wisdom and understanding.

And Hadurah, the wife of Asher, conceived and bare unto him Yimnah, and Yishvah, and Yishvi and Beriah ; four sons.

And Zebulun went to Midian, and took for a wife Merishah the daughter of Molad, the son of Abida, the son of Midian, and he brought her to the land of Canaan.

And Merushah bare unto Zebulun, Sered, and Elon and Yachleel; three sons.

And Jacob sent to Aram, the son of Zoba, the son of Terah, and he took for his son Benjamin Mechalia the daughter of Aram, and she came to the land of Canaan to the house of Jacob. And Benjamin was ten years old when he took Mechalia the daughter of Aram for a wife.

And Mechalia conceived and bare unto Benjamin, Bela, and Becher, and Ashbel, and Gera and Naaman, five sons. And Benjamin went afterward and took for a wife Aribath, the daughter of Shomron, the son of Abraham, in addition to his wife, and he was eighteen years old; and Aribath bare unto Benjamin Achi, and Vosh, and Mupim, and Chupim, and Ord; five sons.

And in those days Judah went to the house of Shem and took Tamar the daughter of Elam, the son of Shem, to wife for his first born Er.

And Er came to Tamar, and she became his wife, and when he came to her he outwardly destroyed his seed, and his action was evil in the sight of the Lord, and the Lord slew him.

And it was after the death of Er, Judah's first born, that Judah said unto Onan: Go to thy brother's wife and marry her as the next of kin, and raise up seed to thy brother.

And Onan took Tamar and he came to her, and Onan also did like unto his brother, and his work was evil in the sight of the Lord, and he slew him likewise.

And when Onan died, Judah said unto Tamar: Remain thou in thy father's house until my son Shiloh shall have grown up. And Judah did no more delight in Tamar, to give her unto Shiloh, for he said: Peradventure he will also die like his brothers.

And Tamar rose up and went home and remained in her father's house, and Tamar was in her father's house for some days.

And at the revolution of the year, Aliyath the wife of Judah died; and Judah was comforted for his wife, and Judah went up with his friend Hirah to Timnah, to shear their sheep.

And Tamar heard that Judah had gone up to Timnah to shear the sheep, and that Shiloh was grown up, and Judah did not delight in her, and she rose up and put off the garments of her widowhood, and she put a vail upon her, and she covered herself entirely, and she went and sat in the public thoroughfare, which is upon the road to Timnah.

And Judah passed by and saw her, and he came to her, and she conceived by him. And at the time of being delivered, behold, there were twins in her womb; and he called the name of the first Perez, and the name of the second Zarah.

In those days Joseph was still bound in the prison house in the land of Egypt.

That time the officers of Pharaoh were standing before him, the chief butler, and the chief baker, which belonged to the king of Egypt.

And the butler took wine and placed it before the king to drink, and the baker placed bread before the king to eat, and the king drank of the wine and ate of the bread, he and his servants and his officers that ate at the table of the king.

And whilst they were eating and drinking, and the chief butler and the chief baker were sitting among them, the princes of Pharaoh found many flies in the wine which the chief butler had brought, and nitre stones were found in the bread of the chief baker. And when Pharaoh saw what his officers had done unto him, he ordered them to be punished and to be confined in

the prison house. And the chief of the guards placed Joseph to wait on Pharaoh's officers, and they were in confinement a full year. And at the end of the year both of them dreamed dreams in one night in the place where they were imprisoned. And Joseph came in unto them in the morning, and behold they were dejected. And Joseph asked Pharaoh's officers: Wherefore look ye so sadly to-day? And they said unto him: We have dreamed a dream, and there is no interpreter for it. And Joseph said unto them: Relate ye your dreams unto me and God will answer your peace as you desire. And the chief butler told his dream unto Joseph, and he said: In my dream behold I have seen a great vine was before me, and upon that vine I saw three branches, and they grew up suddenly, and they budded and blossomed and the clusters thereof brought forth ripe grapes, and I took the grapes and I pressed them into a cup and I gave the cup into Pharaoh's hand and he drank. And Joseph said unto him: The three branches that were on the vine are three days, and within three days the king will command and will release thee and they will restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast his butler. But think thou on me and let me find grace in thine eyes, that thou wilt mention me unto the king when it will be well with thee, and show mercy unto me, I pray thee, and bring me out of this prison, for I have been stolen from the land of Canaan, and sold for a slave into this place, and also what has been told unto thee concerning the wife of my master, is false, and they have placed me into this pit without any cause. And the chief butler replied unto Joseph, saying: If the king will do well with me as heretofore according to thy interpretation, I will do unto thee all that thou desirest and I will get thee out of this pit. And when the chief baker saw that the interpreta-

tion of Joseph was good, he approached Joseph likewise and related his dream, saying unto him: In my dream I saw, and behold, I had three white baskets on my head, and I saw, behold, in the uppermost basket there was of all manner of bake meats for Pharaoh, and the birds did eat them out of the basket upon my head. And Joseph said unto him: The three baskets that thou hast seen are three days; yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shalt eat thy flesh from off thee as thou hast seen in thy dream. And in those days the queen was delivered, and on that very day she bare a son unto the king of Egypt.

And when it was reported that the first born son hath been born unto the king all Egypt rejoiced exceedingly, the princes of Pharaoh as well as his servant. And it was on the third day of his birth that Pharaoh made a feast for all his princes and subjects, and the armies of the land of Zoan and of Egypt. And all the people of Egypt and all the subjects of Pharaoh came to eat and to drink with the king at the feast of his son, and to rejoice with the joy of the king, and all the princes of the king and his servants made merry at that time through all the eight days of the feast, and they rejoiced with all sorts of instruments with music and dancing in the house of the king. And the chief butler unto whom Joseph had interpreted his dream, and who was restored by Pharaoh into his former place, forgot Joseph and mentioned him not unto the king as he had promised unto him; for it was so ordained by the Lord in order to punish Joseph for his trusting in man. And Joseph still remained in the prison house for two more years, until he had fulfilled his twelve years.

And Isaac, the son of Abraham, was yet alive in those days, in the land of Canaan, being quite aged—one hundred and eighty years old. And his son Esau,

Jacob's brother, was in the land of Edom, and he acquired possessions in the midst of the sons of Seir, he as well as his sons.

And when Esau heard that his father's dying days were approaching, he came with his sons and with his household to Isaac, his father, into the land of Canaan. And Jacob and his sons departed likewise from the place of their abode in Hebron, and all of them came unto Isaac, their father, and there they met Esau and his sons in the tent. And Jacob and his sons seated themselves before their father Isaac; and Jacob was yet mourning over Joseph his son. And Isaac said unto Jacob: Bring thy sons unto me and I will bless them. And Jacob brought his eleven children into the presence of Isaac, his father. And Isaac placed his hands on all the sons of Jacob and he took hold of them and embraced them and kissed them, one by one, and Isaac blessed them on that day, and he said unto them: God of your fathers may bless you and multiply your seed like the stars of heaven in multitude. And the sons of Esau Isaac blessed likewise, saying: May the Lord make you the fear and terror of all those that will see you, and of all your enemies. And Isaac called unto Jacob and his sons, and all of them came and seated themselves before Isaac, and Isaac said unto Jacob: The Lord, the God of all the earth spoke unto me saying: Unto thy seed will I give this land to inherit it, if thy sons will observe my statutes and my ways, and I will fulfill on them the oath which I have sworn unto Abraham, thy father. And now, my son, teach thou thy children, and thy children's children, to fear the Lord and to walk in the good path which will be pleasing in the eyes of the Lord thy God. For if ye will observe the ways of the Lord and his statutes, the Lord will also keep his covenant with Abraham concerning you, and he will do well unto your seed through all the days. And when Isaac

had finished instructing Jacob and his sons he died, and was gathered unto his people. And Jacob and Esau fell upon the face of their father, Isaac, and they wept. And Isaac was one hundred and eighty years old when he died in the land of Canaan, in Hebron.

And his sons carried him to the cave of Machpelah, which Abraham had bought from the sons of Heth as a possession of a burial place. And all the kings of the land of Canaan went along with Jacob and Esau to bury Isaac. And all the kings of the land of Canaan showed great honors unto Isaac when he died. And the sons of Jacob and the sons of Esau went around barefooted, going around, crying and lamenting until they reached, Kerjath-arba. And Jacob and Esau buried their father Isaac in the cave of Machpelah, in Hebron, amidst exceedingly great honors according to the funerals of kings. And Jacob with his sons and Esau with his sons and all the kings of Canaan, mourned a great and heavy mourning over him, and after they buried him they still mourned for him through many days. And it was at the death of Isaac that he left all his cattle and all those belonging unto him unto his sons. And Esau said unto Jacob: Behold here is all that our father hath left, and we will divide it into two parts, and I will take my choice. And Jacob said let us do so. And Jacob took all that Isaac had left unto them in the land of Canaan, the cattle and all the other property, and he divided it into two parts in the presence of Esau and his sons, and said unto Esau: Behold all is here before thee, and now select the half thou wishest to take. And Jacob said unto Esau: Listen now at my proposal. The Lord God of heaven and of earth spoke unto our fathers, Abraham and Isaac, saying: Unto thy seed shall I give this land to possess it forever. And now behold here is before thee all the personal property of our father on one side, and the possession of Canaan on the other, and

select whichever thou pleaseth. If thou wishest to have the land then take it for thee and thy sons forever, and I will take all these riches; and if thou wishest these riches, then take them, and I will have this land for me and my sons to possess it forever. And Nebayoth, Ishmael's son, was there with his sons in the land, and Esau went on that day, and he consulted him, saying: Such and such was Jacob's proposal unto me, and now give me thy advice, and I will act accordingly. And Nebayoth said unto him: What are those words that Jacob hath spoken unto thee? Behold all the sons of Canaan are dwelling in the land, and Jacob speaketh of possessing it with his seed forever, and now go thou and take all the riches of thy father, and leave unto thy brother Jacob the land, according to his words. And Esau rose up and returned unto Jacob, and he did according as he was advised by Nebayoth, Ishmael's son. And Esau took all the wealth that Isaac had left, the slaves and the cattle, and all the other property and of all that great wealth he gave nothing unto Jacob. And Jacob took the entire land of Canaan, from the river of Egypt even unto the Euphrates, as an inheritance forever for himself, and his sons and his seed after him for all time. And also the cave of Machpelah which was in Hebron, and which Abraham had bought from Ephron, Jacob took for the possession of a burial ground for himself and his seed forever. And Jacob wrote down all of these transactions into a book of sale and he sealed it and had it testified to by trustworthy witnesses concerning everything. And these are the words which Jacob wrote into the book, saying: The land of Canaan and all the cities of the Hittites and of the Hivites, and of the Jebusites, the Amorites, and the Perizzites, and of the Gergasites, of all the seven nations from the river of Egypt even unto the river Euphrates, and the entire city of Hebron, to-wit, Kirjath-arba, and the cave that is in

it, all these Jacob hath bought of Esau his brother for value received, to possess and to inherit it for himself and his sons and his seed after him forever. And Jacob took the book of sale, and the seal, the laws and the statutes, and the public documents, and he placed them into an earthen vessel so that it be preserved for many days, and he gave it into the hands of his sons. And Esau took all that his father had left after his death, men and servants and camels and asses and oxen and sheep and gold and silver and precious stones, all the wealth that belonged to Isaac, the son of Abraham. And Esau left not the least thing of all the great wealth but he took it all, and he went into the land of Seir, the Horite, and he returned with his sons and procured possessions in the midst of the sons of Seir. And Esau never returned unto the land of Canaan after this day. And all the land of Canaan was an inheritance to the sons of Israel forever, and Esau and his sons possessed the mountain of Seir.

And in those days after Isaac's death, the Lord called a famine into all the earth. At that time Pharaoh, king of Egypt, was seated upon his throne and he fell asleep that night and he dreamed many dreams. And Pharaoh saw in his dream, and behold he stood by the banks of the river of Egypt, which is Shichor. And as he stood there he saw, and behold, seven cows fat fleshed and well favored came up out of the river, and after them came out seven cows lean fleshed and ill favored. And the seven ill favored cows did eat up the seven well favored cows and their appearance was yet as bad as before. And he awoke. And he fell asleep and dreamed a second time. And he saw and behold seven ears of corn came up, upon one stalk, rank and good, and right after them grew up seven thin ears and blasted with the east wind. And the seven thin ears swallowed up the seven rank and full ears. And Pharaoh awoke

from his dream. And in the morning when the king thought over his dreams his spirit was greatly disturbed on account of his dreams. And the king hastened and issued a call unto all the magicians of Egypt, and all the wise men thereof, and they came and stood before the king. And the king said unto them: I have dreamed dreams and there is no one to interpret them. And they said unto the king: Relate thy dreams we pray thee, unto thy servants, that we may hear them. And the king related his dreams unto them. And all of them answered and said unto the king, as if with one mouth: May the king live forever! this is the interpretation of his dreams: The seven fat cows that thou hast seen are seven daughters, which will be born unto thee in thy last days. And the seven cows that came up after them which thou hast seen swallow up the first cows are a sign that the daughters which will be born unto thee will all die during the life time of the king. And what thou hast seen in thy second dream, namely, the seven rank and good ears, springing up from one stalk, this is the interpretation that thou wilt build unto thee seven cities in the land of Egypt in thy last days. And what thou hast seen afterwards, namely, the seven blasted ears that grew up after them, and swallowed them up before thine eyes, is a sign that the cities which thou shalt build shall all be destroyed in the latter days during the life time of the king. And when they had spoken these words the king did not incline his ears unto their speech, nor did he quiet his heart on their account; for the king in his wisdom knew well that they had not interpreted his dreams correctly. And when they ceased speaking before the king, the king answered unto them saying: What are these words which you have spoken unto me? Verily you have allowed lies and falsehoods to come out of your mouths, and unless you give me the correct interpretation of my dreams,

all of you shall be put to death. And the king commanded after this, and they summoned other wise men, and they came and stood before the king. And the king related unto them his dream, and they gave him the same interpretation. And the anger of the king burned, and he was very wroth. And the king said unto them: Verily, you have spoken lies, and your words are falsehoods. And the king commanded and they proclaimed throughout the whole land of Egypt, saying: It is the pleasure of the king, and of his great men, that every wise man who knoweth and understandeth to interpret dreams, and who will not come this day before the king, the same shall be put to death. And the man that will impart the correct interpretation of his dreams he will be given all that he may require of the king. And all the wise men of the land of Egypt, and all the magicians, and all the sorcerers that were in the land of Egypt, and in Goshen, and in Tachpanham, and in Zoan, and in the boundaries of Egypt came, and all of them stood before the king. And all the governors and all the princes of the kings assembled from all the cities of Egypt and they seated themselves before the king, and the king related his dreams unto the wise men and his princes.

And all those that were before the king were greatly astonished at the vision, and all of them divided themselves in several divisions concerning the interpretation of the dream. Part of them interpreted it unto him saying, seven fat cows are seven kings who will rule over Egypt from the seed of the king. And the seven lean cows are seven princes who will stand up against them in the latter days and destroy them; and the seven rank ears are the seven great princes of Egypt who will fall in the wars of the kings by the hands of the seven princes, their enemies, less powerful. And part of them interpreted the king's dream in this wise, saying: The

seven fat cows are the seven fortified cities of Egypt, and the seven lean cows are the seven nations of the land of Canaan, who will come over the seven cities of Egypt and destroy them in the latter days. And the seven rank ears, and the seven blasted ears which thou hast seen in the second dream are a sign that the government of Egypt will return once more unto thy seed in the latter days. And under their reign all the people of the cities of Egypt will go in turn against the seven cities of Canaan, and though more powerful than themselves they will destroy them and reclaim the government of Egypt unto thy seed. And others among them said unto the king: This is the interpretation of thy dreams: The seven fat cows are seven queens which thou wilt take to wives in thy latter days, and the seven lean cows signify, that all these wives will die during the life time of the king. And the seven rank ears, and the seven blasted ears, which thou hast seen in thy second dream, are fourteen children, who will stand up in the latter days and fight among themselves, and the seven weaker ones will smite the stronger ones. And still others among them said unto the king according to these words: The seven fat cows are seven sons, who shall be slain in the latter days by seven sons of thy princes; and the seven rank ears which thou hast seen in thy second dream are the same seven princes who will be smitten by seven less powerful princes in the latter days, who will avenge on them the cause of thy sons, and thus the government will once more be turned over to thy seed. And the king heard all the words of these wise men, and the various interpretations of his dreams none of them found favor in the eyes of the king, for the king knew in his wisdom that neither of them hath spoken correctly. And this came from the Lord to pervert the words of these wise men in order that Joseph be brought from the prison house to attain

greatness in Egypt. And when the king saw that not one among the wise men and the magicians had spoken the correct words the anger of the king was exceedingly aroused and his wrath burned within him. And the king commanded that all the wise men and the magicians be led away from him, and all of them went away from the presence of the king in shame and contempt, and the king commanded further that it be proclaimed throughout the land of Egypt that all the magicians in Egypt should be slain so not one of them be left alive. And the officers of the king's guard rose up and all of them drew their swords and they began smiting the magicians of Egypt and her wise men.

And after this Marod, the chief butler of the king, appeared and bowed down before the king, and seated himself before him. And the chief butler said unto the king: May the king live forever, and may his kingdom be enlarged in the land. Thou hast been angry at thy servant, now two years since, and thou hast placed me into confinement, and I was imprisoned for some time together with the chief baker. And there was with us in the dungeon a Hebrew slave, belonging to the prince of the guards, and his name is Joseph; for his master became angry with him and he placed him into the prison house, where he attended upon us. And after we had been in prison for some days we dreamed dreams in the same night, I and the chief baker. We dreamed each man according to the interpretation of his dream. And in the morning we came to that slave and we told unto him our dreams, and he interpreted them corretly, to each man according to his dream. And his interpretation was fulfilled, not the least of all his words fell to the ground. And now, oh my lord and king, do not slay the men of Egypt without cause! Behold the same slave is still confined in the prison house of the prince of the guards, and if it please the king send for him,

and let him appear before thee and he will make known unto thee the correct interpretation of the dream thou hast dreamed. And when the king heard the words of the chief butler the king gave orders that the wise men of Egypt be not slain. And the king commanded further unto his servants to bring Joseph before him, and he said unto them: Go ye unto him, but do not frighten him lest he be confused and unable to speak correctly. And the servants of the king went unto Joseph and they took him hastily from the dungeon, and they shaved him and changed his prison garments, and he came before the king. And the king was seated upon his throne in his royal garments, girt with the golden Ephod, and the ornaments that were upon him sparkled, and the carbuncle and the ruby and the emerald flashed, and all the precious stones that were upon the head of the king were blazing, and Joseph was greatly astonished at the sight of the king. And the throne upon which the king sat was covered with gold and with silver and with onyx stones, and there were to it seventy steps. And it was the rule in all the land of Egypt, when a man came to speak unto the king, and if he was a prince or one highly esteemed by the king, that he ascended toward the king up to the thirty-first step, and the king would descend to the thirty-sixth step and speak unto him. And if he was of the common people, he ascended to the third step, and the king descended to the fourth and spoke unto him. And it was further their rule that every man who understood to speak the seventy languages, he would scale the seventy steps, and while ascending he would speak until he reached the king. And any man that knew not all the seventy languages was permitted to ascend the steps according to the number of his languages. And it was a law in Egypt, in those days, that no man could be king over them unless he knew the seventy languages. And

when Joseph appeared before the king he bowed down before him to the ground, and he ascended three steps, and the king sat down on the fourth and he spoke unto Joseph saying: I have dreamed a dream and no one can interpret it correctly. And I commanded to-day all the magicians of Egypt and all the wise men came before me, and I told my dream unto them, but there was none among them to interpret it correctly. And now I have heard of thee this day that thou art a wise man, knowing to interpret correctly every dream. And Joseph answered Pharaoh saying: Let the king relate his dream which he hath dreamed, for verily his interpretation is with God. And Pharaoh related his dream unto Joseph concerning the cows and concerning the ears. And when the king ceased speaking, the spirit of God invested Joseph and he knew at once all what was to happen unto the king in the future, and also the correct interpretation of his dream. And when Joseph spoke unto the king he found grace in his eyes and the king inclined his ear and his heart unto the words of Joseph. And Joseph said unto Pharaoh, let not my king believe that there are two dreams, for really it is only one dream. The seven good cows and the seven good ears are seven years; and the seven lean cows and the seven blasted ears are seven years likewise. The dream is one, behold there comes seven years of great plenty throughout all the land of Egypt, and there shall rise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt and the famine shall consume all the inhabitants of the land. The king has dreamed but one dream, and for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass; and now I will advise thee how to save thy soul and the soul of all the inhabitants of the land from the evil of the famine. Search thou in all thy kingdom for

a man wise and discreet, acquainted with the affairs of the state, and set him over the land of Egypt. And that man whom thou wilt set over the land of Egypt shall appoint his subordinate officers to gather in all the food of the good years that are to come and lay corn in thy store houses, and this food shall be for store to the land against the seven years of famine which will suffice for thee and for thy men and for all thy lands, that the land perish not through the famine. And command the inhabitants of thy lands likewise, that each of them gather up, from the production of his field, all sorts of food during the seven good years, and to lay it up in their store houses, so that they find it during the day of the famine, to be kept alive. This is the correct interpretation of thy dream, and this is the only means of saving thy soul and the souls of all thy servants. And the king answered unto Joseph and he said: Who can tell and who can know whether thy words be correct: And he said unto the king: This be a sign unto thee concerning the correctness of my words, and the value of my advice. Behold thy wife will bear a son unto thee this day and thou wilt rejoice with him, but when this child will be born unto thee, thy first born son, which hath been born two years since will die, and thou wilt be comforted through the child born unto thee this day. And when Joseph had finished his speech, he bowed down before the king and went away. And scarcely had Joseph departed from the presence of the king when all the signs of which Joseph had spoken came true. And the queen gave birth to a son on that day, and when the king heard the tidings he rejoiced greatly on account of his son, and when the messenger had gone away from the presence of the king, the king's servants found the first born son of the king lying dead upon the ground. And there was great crying and lamenting in the king's house, and the king heard and he said:

What is the cause of that great weeping and lamenting which I have heard in the house? And they informed the king that his first born son was dead, and he knew also at the same time that all the words which Joseph had spoken were good. And the king was comforted at the loss of his son through the child born unto him that day, according to the words of Joseph.

And after these things the king sent and he assembled all his princes and subjects, and all the governors of the king's provinces, and all of them came before the king, and the king spoke unto them concerning Joseph, and he said: Behold you have both heard and seen everything concerning the words of this Hebrew man, and also all his signs, and not the least of his words hath fallen to the ground. And now you know that his interpretation of my dream is correct and that it will surely come true, do therefore consult together what hath to be done in order to save the country from the famine. Investigate and search ye whether there is to be found around here a man with so much wisdom and knowledge in his heart and I will set him over the land. And ye have heard the advice of the Hebrew man concerning this matter, to save thereby the whole land from famine, and I am convinced that there is no other means of saving the land except by his advice. And they answered all unto the king saying: The counsel is good which the Hebrew hath offered concerning this matter. And now, oh my lord, behold all thy lands is in thy hand and whatsoever pleaseth thee best do thou, and whomsoever thou chooseth, and whomsoever thou believest in thy wisdom to be wise enough to save the country in his wisdom he is the man whom the king should appoint to have the whole land in his power. And the king said unto all his officers: I have thought that forasmuch as the Lord hath made known unto this Hebrew all these things there is none so discreet and wise as he is

through all the land. And if it seems good in your eyes, I will set him over the land, for he will deliver the country in all his wisdom. And all the princes answered unto the king saying, and is it not written in the laws of Egypt, which should not be violated, that no man shall be the king of Egypt, nor second to the king, unless he knows all the languages of the sons of man? and now, oh my lord and king, this Hebrew man speaketh only the Hebrew tongue, and how can he be second to the king, who does not even know our language? but send thou for him, I pray thee, and let him come before thee and examine him in all matters, and as thou seest best so do. And the king said: Let it be done so to-morrow, for the words you have spoken are good. And all the princes went away from the presence of the king on that day.

And in that night the Lord sent an angel from the angels that are ministering for him, and he came unto the land of Egypt unto Joseph, and the angel stood before Joseph and behold Joseph was lying on his bed in the dungeon of his master's house; for he had Joseph put back into prison on account of his wife. And the angel woke him up from his sleep, and Joseph arose and stood upon his feet and behold an angel of the Lord was standing before him. And the angel of the Lord spoke unto Joseph and he taught him all the tongues of the sons of man on that night, and he called his name Jehoseph, and the angel of the Lord left him, and Joseph returned to his bed, and he was greatly astonished at the vision which he had seen. And in the morning the king sent for Joseph, and the servants of the king went and brought Joseph before Pharaoh. And the king went unto all his princes and servants who were to sit before the king, and Joseph ascended the steps of the throne, and Joseph spoke unto the king in all the tongues, speaking unto the king in his going up, until he reached

the king on the seventieth step, and he sat down before the king. And the king rejoiced greatly over Joseph, and all the king's princes rejoiced exceedingly with their king on hearing the words of Joseph. And it seemed good in the eyes of the king and his princes to appoint Joseph second to the king, over the whole land of Egypt. And the king spoke unto Joseph, saying: Thou hast advised me to set a wise man over the land of Egypt that he might save the land from famine with his wisdom. And now forasmuch as God hath shown unto thee all this, and since he hath made known unto thee all these things of which thou hast spoken, there is none so discreet and wise as thou art in the whole land. And thy name shall no more be called Joseph, but Zaphnath-paaneah shall be thy name, and thou shalt be my second, and according to thy order shall every thing be done in my kingdom and at thy word shall my people go out and come in, and from thy hands shall my servants and princes receive their hire which is given unto them each month, and all the people of the land will bow down before thee, and only on the throne will I be greater than thou. And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and the king dressed Joseph in royal garments, and he placed a golden crown upon his head, and a golden chain around his neck. And the king made him ride in the second chariot which he had which went by the side of the king's chariot, and he made him ride upon a great and powerful horse of the king's horses, and to be thus conducted through the streets of the land of Egypt. And the king ordered that all those that played on musical instruments should go along with Joseph, and a thousand drums, and a thousand harps, and a thousand flutes followed him. And five thousand men with their flashing swords drawn in their hands marched before Joseph. And twenty thousand men of the great men of the king

went to the right of Joseph and twenty thousand to his left, all wearing girdles of skin richly covered with gold. And all the women and the maidens ascended the roofs and they also lined the streets, joyfully cheering at Joseph's appearance and in admiration of his beauty. And all the rest of the king's people went in the front and in the rear of Joseph burning frankincense and cassia and other perfumeries all along the road, and they strew myrrh and aloes all over the road before Joseph, and twenty men exclaimed before him with a loud voice through all the land: Have you seen this man whom the king hath chosen for his second? All the affairs of the king are left to his command, and whosoever will disobey his orders or fail to bow down before him the same will surely die for having rebelled against the king and his second. And when those words were heard all the people of Egypt bowed down to the ground before Joseph and they shouted: May the king live and also his second! And as the heralds approached all the people bowed down amidst great rejoicing in behalf of Joseph, with drums, lutes and harps. And Joseph, seated upon that beautiful horse lifted up his eyes to heaven and he exclaimed: He raiseth up the poor man from the dust, from the dunghill he lifteth up the needy, oh Lord God of hosts, happy is the man that trusteth in thee. And Joseph marched with the servants of Pharaoh and all his princes, through the entire land of Egypt, and they showed unto him all the land and all the treasures of the king. And Joseph returned and he came before Pharaoh on that day; and the king gave unto Joseph a possession in the land of Egypt, fields as well as vineyards. And the king gave unto Joseph likewise, three thousand talents of silver and thousand talents of gold and onyx stones, and bdellium and many other gifts. And in the morning the king commanded all the people of Egypt to bring unto Joseph offerings and

gifts, and whosoever transgressed the words of the king shall die. And they erected a great platform in the streets of the city, and they spread cloth over it, and whosoever brought anything unto Joseph had to place it on that platform. And all the people of Egypt brought their gifts to that place, one a golden earring, and one a ring, and different ornaments of gold and silver and of onyx stones, and of bdellium, they cast upon the platform, every one according to what he possessed. And Joseph took all these things and put them into his treasures. And all the princes and governors of the king's provinces exalted Joseph, and they likewise brought him many gifts when they saw that the king had selected him for his second.

And the king sent unto Potipheira, son of Archiron, the priest of Ou, and he took Osnath his youngest daughter, and he gave her unto Joseph for wife. And the maiden was of very comely appearance, a virgin whom no man ever knew; and Joseph took her for his wife. And the king said unto Joseph: I am Pharaoh, and without thee shall no man lift up his hand or foot to go out or to come in, among all my people in all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from the presence of the king and he was second of the king in Egypt. And the king gave unto Joseph one hundred servants to wait on him in his house, and Joseph likewise sent and purchased many servants to be in the house of Joseph. And then Joseph built unto himself a grand house like the palace of a king, before the court of the king's residence. And in that house he made a large temple, very fine in appearance, and very commodious to dwell in. Three years Joseph was in preparing these things. And Joseph made unto himself a very costly throne of gold and of silver in abundance, decked with onyx stones, and with bdellium, and he made upon it

the likeness of the whole land of Egypt, as also the likeness of the river of Egypt, which watereth all the land of Egypt. Joseph dwelt securely in his house, upon the throne that he made unto himself, and the Lord still increased the wisdom of Joseph. And all the inhabitants of Egypt, the servants of Pharaoh, as well as the princes, loved Joseph exceedingly, for this was destined by the Lord concerning Joseph. The Lord was with Joseph, and he increased continually in greatness, and his fame spread throughout the earth. And Joseph had an army of warriors ready to march into the field, to the number of forty thousand and six hundred men, all capable to give assistance unto the king and unto Joseph against any enemy, besides he had all the princes of the king and his servants and the inhabitants of Egypt beyond number. And Joseph gave unto his heroic men and unto all his hosts, shields and spears and helmets and sling stones.

And at that time the sons of Tarshish came against all the Ishmaelites to make war with them; and the sons of Tarshish subdued the Ishmaelites for many days. And the Ishmaelites were few in numbers in those days, and they could not prevail against the sons of Tarshish, and they were sorely grieved. And the elders of the Ishmaelites sent a written appeal unto the king of Egypt, saying: We pray thee to send unto thy servants, thy princes and thy hosts to help us in fighting against the sons of Tarshish, for we are greatly oppressed since many days. And Pharaoh sent Joseph, with his warriors and hosts as also the warriors of the king's house. And they went into the land of Havilah to the Ishmaelites to assist them against the sons of Tarshish. And the sons of Ishmael fought against the sons of Tarshish, and Joseph smote the Tarshishites, and he took possession of their lands, and the sons of Ishmael dwell therein even unto this day. And when the land of Tarshish

was subdued, all the Tarshishites fled and came to the boundary of the sons of Javan, and Joseph with all his men returned into the land of Egypt—not one of them was missing. And it was when the year came around, which was the second year of Joseph's reigning over Egypt, the Lord gave great plenty throughout the land for seven years, according to the words of Joseph, for the Lord hath blessed all the productions of the land in those days for seven years, and they ate and were exceedingly satisfied. And at that time Joseph appointed his officers to collect all the food of those good years, and they heaped up the corn year after year, and they placed it into Joseph's treasuries. And at all times when they gathered the food Joseph commanded that the corn be brought in the ears and with it also some of the soil of the field that it be not spoilt. And Joseph did in this wise year after year, and he gathered up corn in great abundance even like the sand of the sea, for his treasuries were beyond number. And the inhabitants of Egypt did likewise, and they gathered up abundance of food into their storehouses, from all the food of the seven good years; but they did not prepare it as Joseph did it. And all the food that Joseph and all the people of Egypt heaped up, was to be stored away for the seven years of famine to sustain the whole land. And all the inhabitants of Egypt filled their treasuries and storehouses with corn for their support in the famine. And Joseph stored all the food he gathered up, into the cities of Egypt, and he closed up all the stores and placed guards around them.

And Osnath, the daughter of Potipheira, wife of Joseph, bare unto him two sons, Manasseh and Ephraim, and Joseph was thirty-four years of age when he begat them. And the boys grew up and they followed his ways and his instructions. They did not turn neither to the right nor to the left from the path pointed out by

their father. And the Lord was with them and they had understanding, and they were versed in all wisdom and all the affairs of the government. And all the princes of the king and the prominent inhabitants of Egypt praised those boys, and they grew up amidst the sons of the king.

And the seven years of plenty that were throughout the land were at an end, and after them came seven years of famine as Joseph had spoken, and the famine was in all the earth. And when the people of Egypt saw that the famine had commenced throughout the land, they opened all their storehouses of corn, for the famine grew very powerful upon them. And they found all the food in their treasuries full of worms unfit for food. And the famine grew stronger in all the land, and the inhabitants of Egypt came and cried out before Pharaoh, for the famine was heavy upon them, and they said unto Pharaoh: Give food unto thy servants and let us not starve before thine eyes, we and our children. And Pharaoh answered them saying: And why are you crying unto me? Behold during the seven years of plenty Joseph hath commanded you to gather up corn for the years of famine, and wherefore have you not hearkened unto his voice. And the Egyptians answered unto the king: As thy soul liveth, oh our lord, whatsoever Joseph hath spoken thy servants hath done. For verily thy servants hath gathered up all the food of their fields, in the seven years of plenty and we hath placed it into our treasuries even to this day. And when the famine grew powerful upon thy servants we opened our treasuries, and behold all our food is full of worms unfit to eat. And when the king heard all that had befallen the inhabitants of Egypt, the king was exceedingly afraid and terrified on account of the famine, and the king answered unto the people saying: Since this has occurred unto you, go ye unto Joseph and do

whatsoever he will say unto you. Do not disobey his words. And all the Egyptians went and came before Joseph and they said unto him: Give us food, and wherefore shall we die of hunger before thee, for behold we have gathered up our produce during the seven years as thou hast commanded, and we placed it into the storehouses, and now such and such hath happened unto us. And when Joseph heard the words of the Egyptians and what had befallen them, Joseph opened the stores of his food and he sold it unto the Egyptians. And the famine was upon the face of the whole earth, in the other lands as well as in Egypt. And in Egypt alone was food for sale and all the inhabitants of Egypt came unto Joseph to buy their food, for the famine was powerful over them and all their produce had been spoilt. And Joseph sold it unto all the Egyptians day after day. And all the inhabitants of the land of Canaan, and the Philistines, and those on the other side of Jordan, and the sons of the east and of all the cities of the earth far and near heard that there was corn for sale in Egypt, and all of them came into Egypt to purchase for the famine was heavy upon them. And Joseph opened his storehouses and placed officers over them, and they sold food to all comers day after day. And Joseph knew that his brothers also would come into Egypt to buy food, for the famine prevailed in all the earth. And Joseph commanded his people to pronounce it through all Egypt saying: It is the pleasure of the king and his second and their great men that every one wishing to buy corn in Egypt should not send his servants but his sons. And any man in Egypt or Canaan that cometh from all these lands to purchase corn in Egypt, and he will go and sell it in any land the same shall be put to death. For no man will be allowed to buy more than to supply his household. And further, every man that cometh leading two or three beasts shall die, for no man shall bring

more than his own beast. And Joseph placed guards in the gates of Egypt, and he commanded them, saying: Every man that cometh to buy food shall not be permitted until he hath written down his name, and the name of his father, and the name of his father's father, and all the names registered through the day shall be forwarded unto me in the evening, that I may know their names. And Joseph did all these things and he made all these laws in order to know when his brothers should come to Egypt to buy food. And day after day Joseph's men announced these laws through the land so that all the people in the country east and west and all the earth knew the laws which Joseph made in Egypt. And all the people, from all the ends of the earth came to buy food in Egypt, and then they went on their way. And the princes of Egypt did as Joseph had commanded, and all that came into Egypt to buy food were caused by the guards to write down their names and the names of their father, and the register was brought unto Joseph in the evening of each day.

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CHAPTER VIII.

JACOB GOES TO EGYPT.

Joseph's policy to his brothers—Judah's fury—Joseph makes himself known—Jacob and his household in Egypt—Jacob dies—They carry him for burial to Hebron—Esau contests Jacob's ownership in the cave of Machpelah—Naphtali the nimble footed brings the record from Egypt.

And Jacob heard after this that there was food for sale in Egypt, and he called upon his sons to go into Egypt to purchase corn, for the famine was heavy upon them likewise. And he said unto them: Behold, I have

heard there is corn for sale in Egypt, and all the world goes thither to purchase, and now why should ye seventy be better than all the people of the earth? Go ye likewise down into Egypt and purchase a little food among the many that go thither. And Jacob, their father, commanded unto them, saying: When you come to the city do not enter all of you by one gate, on account of the inhabitants of the land. And the sons of Jacob went forth, and they went unto Egypt and they did according to all that their father, Jacob, had commanded them. But Benjamin, Joseph's brother, Jacob sent not with his brothers, for he said: Lest, peradventure, mischief befall him on the way, like his brother. And ten only of Jacob's sons went away. And while the ten sons of Jacob were going along on their way, they repented of Joseph and of what they had done unto him, and they spoke unto each other saying: Behold, we know that our brother Joseph went down into Egypt, and now let us search for him wherever we go, and if we find him, we will take him away from his master for a ransom; and if not, even by force, though we had to die on his account. And the sons of Jacob agreed upon this matter, and they had decided to deliver Joseph from the hands of his master. The sons of Jacob went down into Egypt. And when they approached Egypt they separated from each other and they entered Egypt through ten gates. And the gatemen registered their names on the same day and brought them unto Joseph in the evening. And Joseph read the names handed him by the keepers of the gates, and he found that his brothers had entered through ten different gates of the city. And Joseph commanded at once, that it be proclaimed through all the land of Egypt, saying: All the guards of the storehouses go ye forth and close up your corn stores so that only one be opened, where all the comers may purchase. And all the officers of Joseph

did so at that time, and they closed up all the stores and only one they left open. And Joseph gave the names of his brothers in writing to the officer placed over the open storehouse, and he said unto him: All those that come unto thee to purchase corn ask for their names, and when men of those names come unto thee seize them and send them unto me. And the sons of Jacob, when they came into the midst of the city, they met again in the city to seek their brother before buying their food. And they went to the walls of the harlots and they searched for Joseph in the public streets for three days. For they thought Joseph might come thither, as he was of comely appearance and of fine figure. And the sons of Jacob searched three days in those walls but they found him not.

And the man placed over the storehouse sought for the names which Joseph had given unto him, but he found them not, and he sent unto Joseph saying: Three days have passed and yet the men whose names thou hast given unto me did not come before me. And Joseph sent his servants to search for the men in all Egypt and to bring them before Joseph. And Joseph's servants went and passed through all Egypt, but they found them not, and they went unto Goshen, but they were not there. And they searched the city of Raamses, and yet they could not find them. And the men returned to Joseph and informed him thereof, and Joseph once more dispatched sixteen of his servants to seek his brothers; and they went and dispersed themselves towards the four corners of the city. And four of the servants went into the house of the harlots and they found the ten men there seeking their brother. And those four men took them, and they brought them before Joseph, and they bowed down before him to the ground. And Joseph was seated upon his throne in his temple, robed in garments of white and purple and upon his head was a large crown

of gold and all the valiant men were around him. And the sons of Jacob saw him, and his beautiful appearance and dignity surprised them, and they once more bowed down before him to the ground, and when Joseph saw his brothers he recognized them, but they recognized him not, because he was too great in their eyes. And Joseph spoke unto them saying: Whence do you come? And all of them answered, saying: Thy servants came from the land of Canaan to purchase food, for verily the famine is heavy in all the earth, and when thy servants heard that there was food in Egypt we came amongst the others to buy corn for our support. And Joseph answered unto them saying: And if you have come to purchase food as ye have said, wherefore did you come through ten different gates of the city? This cannot be otherwise but that you have come to spy out the whole land. And they all together answered unto Joseph: Nay, my lord, we are honest men. Thy servants have never been spies, but we have come to purchase food. For all of us, thy servants, are the sons of one man, in the land of Canaan, and our father commanded unto us saying: When you come unto the city do not enter into one gate, on account of the inhabitants of the land. And Joseph answered unto them once more and he said: That is precisely what I said unto you, that you have come to spy out the whole land, and, therefore, you have entered ten different gates to see the nakedness of the land. And verily every one that comes to purchase doth so, and he goeth his way; but ye are now three days in the land. And what have ye done among the walls of the harlots, whence ye have been these three days? Verily spies only will do such things. And they said unto Joseph: Far be it from our lord to speak these words, for we are twelve brothers, the sons of our father, Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew. And behold the youngest is

this day with our father, and one is not here. For he hath been lost from us, and we said: Peradventure he is in this land. And we searched for him in all the land of Egypt, and we came unto the house of the harlots also to seek him there. And Joseph said unto them: And have you searched for him in all the earth, that there is not left another place but Egypt to seek him in? And what should your brother do in the house of the harlots, even though he be in Egypt, for have ye not said that you are of the sons of Isaac, the son of Abraham, and what should the sons of Jacob do in the house of the harlots? And they said unto him: Because we have heard that the Ishmaelites have stolen him from us, and we were informed that they had sold him into Egypt. And thy servant, our brother, is of exceeding comely appearance and figure, and we thought he can be nowhere else but in the house of the harlots, and therefore we went thither to seek and to redeem him. And Joseph answered unto them, saying: Verily, you are speaking falsehoods, and your words are lies to say of yourselves that you are the sons of Abraham. As Pharaoh liveth, you are spies; therefore you went into the house of the harlots that no man should know you. And Joseph said further: And supposing you find your brother and his master require of you an immense ransom, would you give it for him? And they answered him: If he would not deliver our brother, then we would slay him and take our brother and go our ways. And Joseph said unto them: That is precisely what I have said unto you, you are spies, for you have come to slay the inhabitants of the land. For verily we have heard it, that two of your brothers hath slain all the inhabitants of Shechem in the land of Canaan on account of your sister, and now you come to do the same thing in Egypt on account of your brother. But hereby will I know that you are honest people, if you send one of your brothers to take your

youngest brother from your father and to bring him hither unto me. And by doing this thing I will know that you are true men. Joseph called unto seventy of his most valiant men and said unto them: Take these men and put them into confinement, and these powerful men took the ten brothers and they seized them and kept them in prison for three days. And on the third day, Joseph brought them out of the prison, and said unto them: If you be true men do you this and you shall live. Let one of your brothers be bound in the house of the prison, and ye go, carry corn for the famine of your houses into the land of Canaan, and take your youngest brother and bring him hither unto me, and thus shall I know that you are true men if you will do this thing. And Joseph withdrew from them into a chamber and wept bitterly, for his compassion was aroused in their behalf. And he washed his face and returned unto them. And he took Simeon from among them and ordered him to be bound. But Simeon would not permit himself to be bound, and they could not do it, for Simeon was a very powerful man. And Joseph called unto the warriors, and seventy of the most powerful men among them appeared before him with drawn swords in their hand. And the sons of Jacob were terrified before them, and Joseph said unto them: Seize ye upon this man, and confine him in the prison house until his brothers shall return unto him. And Joseph's men hastened, and all of them seized Simeon to bind him. And Simeon shouted at them a bitter and terrible shouting, and his voice was heard to a great distance, and all the powerful men of Joseph became terrified at his great shouting, and they fell down upon their faces, and they were greatly afraid and fled. And all the other men which were around Joseph fled likewise for they were afraid of their lives, and no one remained there but Joseph and Manasseh, his son. And when Manasseh,

the son of Joseph, saw Simeon's strength his anger was greatly aroused and he rose up against Simeon and Manasseh struck Simeon a heavy blow with his fist on his neck. And Simeon was pacified, and Manasseh seized Simeon and he overpowered him, and he bound him and brought him into the prison house. And all the sons of Jacob were greatly astonished at the work of that lad. And Simeon said unto his brothers: Let no one among ye think that this was the blow of an Egyptian, for it is really a blow of one of the house of our father, and after this Joseph commanded that the officer set over the storehouse to fill the vessels be called upon to fill the sacks of those men with corn as much as they could carry, and to return and to place every man's money into his sack, and to give them provisions for the road, and thus they did unto them. And Joseph commanded them: Take ye heed not to trespass my words, and that you bring your brother according as I have spoken unto you. And when you shall have brought your brother unto me, I will know that you are true men, and you may do business in the land. And I will restore your brother unto you, and you may return in peace unto your father, and all together answered unto him and said: As our lord hath spoken so shall we do. And they bowed down before him to the ground, and each of them lifted his corn upon his ass, and they left to go unto the land of Canaan, unto their father. And when they came to the inn, Levi opened his sack to give provender unto his ass, and he saw and behold his money in its weight was still in his sack. And the man was greatly afraid, and he said unto his brothers: My money is restored, and lo it is even in my sack. And the men were greatly afraid and they said: What is this that God hath done unto us, and all of them said: Where is the kindness of our Lord for our forefathers, Abraham, Isaac and Jacob, to deliver us this day into the hands of the kings of

Egypt to mock us. And Judah said unto them and are we not guilty, and have we not sinned against the Lord our God in having sold our brother, our own flesh? And why do you say where are the mercies of God against our forefathers. Reuben said unto them: And have I not said unto you, do not sin against the child, but you would not listen unto me. And now God requireth his blood of us, and why do you say where are the mercies of our God to our forefathers, whereas we hath sinned against the Lord. And they tarried over night in that place, and they rose in the morning, and they lifted up their corn upon their asses, and they led them on, and they went and they came unto the land of Canaan into the house of their father. And Jacob and his household went forth to meet his sons, and Jacob saw, and behold Simeon, the brother, was not with them. And Jacob said unto his sons: Where is Simeon, your brother, that I do not see him? And his sons informed him of all that hath happened unto them in Egypt. And when they entered their homes and they opened their sacks and they saw and behold the silver of every one of them was bound up in their sacks, and they were greatly afraid of that, they as well as their father. And Jacob said unto them: What is it you have done unto me? I have sent Joseph your brother to inquire after your peace and ye told me that an evil beast hath devoured him; Simeon went with you to buy food and you say the king of Egypt hath confined him in the prison house. And now you speak of taking Benjamin to have him also slain, then shall ye bring down my gray hairs with sorrow to the grave, on account of Benjamin and Joseph, his brother. And now my son shall not go down with you, for his brother is dead, and he alone was left me; and if mischief befall him by the way in which ye go as it hath befallen his brother.

And Reuben said unto his father: My two sons shalt.

thou slay if I do not bring back thy son and stand him before thee. Jacob said unto his sons, remain ye here and do not go down unto Egypt, for my son will not go along with you into Egypt lest he die like his brother. And Judah said unto them: We better leave our father alone until all his corn is consumed, and he will himself say take along your brother when he finds himself and household in starvation. And the famine was very heavy upon the earth in those days, and all the inhabitants of the earth continued going to Egypt to buy food. And the sons of Jacob remained in Canaan one year and two months until their corn was consumed. And when all the corn was gone, the whole household of Jacob were famishing greatly. And the infant children of the sons of Jacob assembled, and they surrounded Jacob crying unto him. Give unto us bread! for why should we die of starvation before thee. And when Jacob heard the words of the infants of his sons, he wept bitterly and his compassion was aroused in their behalf. And Jacob called unto his sons, and all of them came unto him, and they sat down before him. And he said unto them: See ye not that your children are this day crying before me: Oh give us bread and there is none, and now go ye once more and buy for us a little food. And Judah answered and said unto his father: If thou wilt send the lad with us, then we will go down and purchase food for thee, but if thou wilt not send him along we shall not go down; for the man hath admonished us saying: You shall not see my face unless your brother be with you. For the king of Egypt is great and powerful, and if we go unto him without our brother, then all of us will die. Knowest thou not, and hast thou not heard it, that this king is exceedingly brave and wise and there is none like him in all the earth? Behold we have seen all the kings of the earth yet have we seen none like the king of Egypt. For

there is none greater among the kings of the earth than Abimelech, king of the Philistines, but the king of Egypt is greater and mightier than he, and Abimelech could not compare with one of his princes. Thou hast not seen, oh my father, his temple and his throne and his servants that stand before him. Thou hast not seen this king seated upon his throne in his beauty and in the dignity of royalty, in kingly garments, with a large crown of gold upon his head. Thou hast not seen the glory and the grandeur which God hath bestowed upon him, for there is none like him in all the earth. Thou hast not seen, oh my father, the wisdom, understanding and knowledge which God has placed within his heart, nor his pleasant voice when he spoke unto us. We don't know, oh my father, who has made known unto him our names and all the incidents of our lives. He has inquired even concerning thee, saying: Is your father still alive and is peace with him. Thou hast not seen that all the affairs of the Egyptian government are under his control without even asking Pharaoh his master. Thou hast not seen the awe and the terror which he exercises over all the Egyptians, and even we, when on leaving his presence, we concluded to do unto Egypt as we have done to all the cities of the Amorites, and yet, though our anger was burning exceedingly concerning his words, considering us as spies, when we came before him once more his fear fell upon all of us and no man will be able to speak unto him a word great or small. And now, our father, do send the lad along with us, and we will go down and purchase food for thee for our support that we die not of hunger. And Jacob said unto them: Ye have dealt ill with me as to tell the man whether ye had yet a brother. What is this thing that ye have done unto me? And Judah said unto his father, Jacob, deliver thou the lad into my hands, and we will go down into Egypt and buy food and return, and if we come

back and the lad is not with us, then let me bear the blame forever. Hast thou seen all our little infants weeping before thee for bread, and there is no power in thine hands to give it. And now let thy mercy be aroused in their behalf, and send our brother along with us that we may go. And where are the mercies of our Lord to our forefathers in thy belief that the king of Egypt will take away thy son? As the Lord liveth I shall not die in peace unless I bring him and set him before thee. But pray thou to the Lord our God in our behalf, to grant us grace and to give us kindness and mercy before the king of Egypt and his men, for had we not tarried we should have twice since returned unto thee with thy son. And Jacob said unto his sons: I trust in the Lord my God that he will deliver you and grant you grace in the eyes of the king of Egypt and in the eyes of his men. And now rise ye and go down to the man and carry down to him a present from whatsoever is found in the land, and God Almighty give you mercy before the man, that he may send to you Benjamin and Simeon your brother. And the men rose up and they took Benjamin their brother and a rich present of the choice productions of the land and double money they took in their hands likewise. And Jacob gave his sons special orders concerning Benjamin, saying: Take ye heed to protect him on the road on which you are going and do not separate yourselves from him neither on the road or in Egypt. And Jacob rose up from his sons, and he spread out his hands and he prayed to the Lord in behalf of his sons saying: Oh Lord God of heaven and God of the earth, remember unto our father Abraham thy covenant established with him, remember Isaac my father and do mercy with my sons; and do not deliver them into the hands of the king of Egypt. Do it, oh Lord, for the sake of thy mercy, and deliver all my sons and save them from the powers of Egypt and send unto them their two brothers.

And all the wives of the sons of Jacob with little ones lifted up their eyes to heaven and they wept and cried unto the Lord that he should deliver their husbands and parents from the hands of the Egyptian king. And Jacob wrote a letter unto the king of Egypt placing it into the hands of Judah and his sons, saying: From thy servant Jacob, son of Isaac, son of Abraham, prince of the Lord, unto Zophnath-paaneah, the mighty and wise king of Egypt, peace! It will be known unto my lord the king of Egypt, that the famine is very heavy upon us in the land of Canaan, and I have sent my sons unto thee to purchase for us some food for our support. And my sons came around me, and I being very old and unable to see with mine eyes because they have become very heavy with age, and of weeping every day continuously for my son Joseph who had been lost from before me, and I have commanded my sons that on reaching Egypt they should not enter the city together by one gate on account of the inhabitants of the land. And I have also commanded them to pass through Egypt and to seek my son Joseph peradventure they might find him there. And my sons have done so and thou hast regarded them as spies against the land. Verily, we have heard of thee that thou art wise and exceedingly reasonable, and couldst thou not see on their faces that they cannot be spies? We have also heard that thou hast interpreted Pharaoh's dream acquainting him with this famine long before its coming and thy words have proven to be correct, and how couldst thou not know in thy wisdom whether my sons be spies or not? And now, oh my lord and king, behold I have sent before thee my son Benjamin, according as thou hast spoken unto my sons, and I beseech thee to keep thine eye on him until he be returned unto me in peace with his brethren. And knowest thou not, or hast thou not heard what our God hath done unto Pharaoh when he took our mother Sarah?

and what God hath done unto Abimelech king of the Philistines concerning her, and also what our father Abraham hath done unto the five kings of Elam, all of whom he hath smitten with a small number of his men, and also what my two sons Simeon and Levi have done unto the eight cities of the Amorites, which they have destroyed on account of their sister Dinah? And now what will they not do in behalf of Benjamin, their brother, in whom they have found comfort for the loss of his brother Joseph, if they see that the hand of any people was raised against him on his account? Knowest thou not, oh king of Egypt, that the power of our God is with us, and that our Lord heareth our prayer at all times, and that he forsaketh us not through all the days? and when my sons informed me of thy actions I have not as yet called upon the Lord against thee, or else thou shouldst have perished with thy men before my son Benjamin could come before thee. But I have considered that my son Simeon was in thy house and thou mightst, perhaps, do well with him, therefore I have not done unto thee this thing. And now behold, my son Benjamin cometh unto thee with my other sons, take thou heed of him and keep thine eyes upon him and God will keep his eyes upon thee and on all thy government. And now, behold, I have disclosed unto thee all that was within my heart, and behold my sons are coming unto thee with their brother. I pray thee and the face of the whole earth in their behalf, and send them away with their brothers in peace. And Jacob gave this letter unto his sons to deliver by the hands of Judah unto the king of Egypt.

And the sons of Jacob arose, and they took Benjamin, and all the presents, and they went away, and they came into the land of Egypt and they stood before Joseph. And Joseph saw his brother Benjamin with them, and Joseph bade them peace, and these men came in the

house of Joseph. And Joseph commanded the steward to prepare a great meal for his brothers to eat. And he did so unto them. And it was at noontime, and Joseph sent unto the men to come before him with Benjamin. And the men informed the steward of Joseph's house concerning the money that was returned in their sacks, and he said unto them: Peace be to you, fear not. And he brought out unto them their brother Simeon. And Simeon said unto his brothers: My lord the king of Egypt has dealt very kindly with me; he did not continue my confinement as you have seen with your eyes. For on your leaving this city he had me released and he hath shown unto me kindness in his own house. And Judah took Benjamin by the hand and they came before Joseph, and they bowed down before him to the ground. And the men gave their presents unto Joseph and they sat down before him. And Joseph said unto them: Is there peace with you and peace with your children and peace unto your aged father? And they said peace. And Judah took the letter which Jacob had sent, and he put it into the hands of Joseph. And Joseph read the letter and he recognized his father's hand writing and he felt like weeping. And Joseph could not refrain himself, and he entered into his chamber and he wept a great weeping, and then he came out again, and he lifted up his eyes and saw his brother Benjamin, and he said: Is this your brother of whom ye spoke unto me? And Benjamin came near unto Joseph, and Joseph placed his hand upon his head and said unto him: God be gracious unto thee, my son! And when Joseph saw his brother, the son of his mother, he sought once more where to weep, and he entered into his chamber and he wept there. And he washed his face and went out and refrained himself and said: Set on bread. And in the hand of Joseph was a cup from which he drank, and it was of silver studded with onyx

stones and bdellium, in beauty exceeding. And Joseph struck this cup before the eyes of his brothers when they sat down to eat with him. And Joseph said unto the men: I divine by this cup that Reuben is the first born, and Simeon and Levi and Judah and Issachar and Zebulun are sons of one mother. Set down therefore to eat according to your birth. And he seated the others likewise according to their birth. And Joseph said: I know that this, your youngest brother, hath no brother, and I, like him, have no brother, therefore let him sit down and eat with me. And Benjamin went up before the face of Joseph and he seated himself upon the throne. And when the men saw what Joseph did they wondered greatly at these things, and the men ate and drank with Joseph at that time. And he gave them presents at that time, and Joseph gave an additional present unto Benjamin. And when Manasseh and Ephraim saw the act of their father they also gave their presents unto Benjamin, and Osnath gave him also a present, so that there were in Benjamin's hand five presents. And Joseph brought wine for them to drink, but they would not drink it, and they said, from the day that our brother Joseph hath been lost unto us, we did not drink any wine nor did we eat any delicious food. And Joseph swore and he urged them exceedingly and they drank and became intoxicated with him on that day. And after this Joseph turned unto his brother Benjamin to speak with him. And Benjamin was still sitting upon the throne before Joseph. And Joseph said unto him: Hast thou any children? And he said: Thy servant hath ten sons, and these are their names: Bela, and Becher, and Ashbal, and Gera, and Naaman, and Achi, and Rosh, and Mupim, and Chupim, and Ord, and I called their names after my brother whom I have not seen. And Joseph commanded and they brought before him the charts of the stars whereby Joseph knew

all the future things, and Joseph said unto Benjamin : I have heard that the Hebrews know all things of wisdom, art thou able to understand anything in this? And Benjamin said : Thy servant is acquainted with all wisdom that my father taught me. And Joseph said unto Benjamin : Look then into this instrument, and ascertain where thy brother Joseph is in Egypt, of whom you said he had been brought down into Egypt. And Joseph looked through that instrument at the celestial map of the stars, and he studied it to know where his brother was. And Benjamin divided all the land of Egypt into four quarters, and he found his brother Joseph to be sitting before him upon the throne, and Benjamin was greatly astonished. And Joseph saw the astonishment of his brother and he said unto Benjamin : What seest thou and what astonisheth thee so. And Benjamin said unto Joseph : I see through this thing, that my brother Joseph sitteth here with me upon the throne. And Joseph said unto him : I am really thy brother Joseph, but do not reveal this thing unto thy brothers. Behold I will send thee away with them. And when they are gone, I will command to have them brought back unto the city. And I will take thee away from them. And if they jeopardize their lives in fighting for your sake then I will be convinced that they have repented of what they had done unto me, and I will make myself known unto them. And if they abandon thee, then I will take thee, and thou shalt dwell with me, and I will fight with them and then let them go without making myself known unto them. At that time Joseph commanded the steward of his house to fill their sacks with food and to put every man's money into his sack, and to place the silver cup into the sack of Benjamin, and to give them provision for their way. And it was done unto them so. And it was in the morning the men arose early and they lifted the corn upon their asses and

they went their way with Benjamin and with their brother Simeon towards the land of Canaan. And when they were gone out of the city, and not yet far off, Joseph said unto his steward: Up, follow after the men, before they are at a great distance from Egypt, and say unto them: Wherefore have ye stolen the cup of my master? And Joseph's steward rose up and followed them and he overtook them, and he spoke unto them all the words of Joseph. And when they heard these words their anger was greatly aroused, and they said: With whomsoever the cup of thy master be found both let him die and we likewise will be slaves unto you. Then they speedily took every man his sack from the ass to the ground. And he searched their sacks and the cup was found in Benjamin's sack. Then they all rent their clothes and they returned unto the city. And they beat Benjamin continually on the road until he came into the city, and they stood before Joseph. And Judah's anger was kindled and he said: This man hath brought me back to destroy all Egypt this day. And when the men entered Joseph's house they found Joseph seated upon his throne and all his warriors stood before him to the right and to the left. And Joseph said unto them: What deed is this that ye have done, to take my silver cup and go your way? But I know that you have taken this cup in order to ascertain thereby where your brother is in all the earth. And Judah said: What shall we say unto my lord; what shall we speak, or how shall we clear ourselves? God has found out the iniquities of thy servants this day, therefore, this thing hath been done unto us. And Joseph rose up and seized upon Benjamin and he took him from his brethren by force, and when he came into the house he locked the door before them, and then Joseph commanded unto his steward and he said unto them: Thus saith the king: Go ye in peace to your father, for behold I have taken

the man in whose hands my cup was found. And when Judah heard the actions of Joseph toward them, he came nigh unto Joseph and he forced the door open and he came with his brethren before Joseph. And Judah said unto Joseph: Oh my lord, let thy servant, I pray thee, speak a word in my lord's ear and let not thine anger burn against thy servant: And Joseph said unto him: Speak! And Judah spoke unto Joseph while his brethren stood before them. And Judah said unto Joseph: Behold when we first came unto my lord to purchase food, thou hast taken us for spies against this land, and we have brought our brother Benjamin into thy presence. And why dost thou further carry on thy mockery with us? And now I pray, may the king hearken unto my words and release our brother that he go home with us to our father lest thou perish this day, and all the inhabitants of Egypt. Knowest thou not what my two brothers, Simeon and Levi, have done unto the city of Shechem and unto the seven cities of the Amorites on account of our sister Dinah? and what will they not do on account of their brother Benjamin? And I with my strength, greater and more powerful than both of them, will come over thee and all thy land this very day if thou do not willingly release our brother.

Hast thou not heard what our God who hath chosen us has done unto Pharaoh on account of our mother Sarah, whom he had taken away from our father? How the Lord hath smitten him and all his household with terrible plagues that even to this day all the Egyptians speak to one another of that great wonder. And even so will our God do unto thee on account of Benjamin whom thou takest from our father this day on account of the evils which thou art bringing over us in thy land this day. For our God will remember his covenant with Abraham our father and he will bring evil upon thee because thou hast grieved the soul of our father this

day. And do thou listen, I pray thee, unto my words which I have spoken unto thee this day, and send away our brother that he may go lest thou and all the people of thy lord will die by my sword, for all of you cannot prevail against me. And Joseph answered unto Judah saying: Why dost thou open thy mouth so wide concerning these words, exalting thyself over us, saying that there is great strength within? As Pharaoh liveth, if I order my powerful men to fight against you, verily thou and thy brothers here would soon find themselves in the mud. And Judah said unto Joseph: It were better for thee and thy men to fear me. As the Lord liveth, if I once draw my sword I will not return it unto its scabbard until I have slain all Egypt this day, and I will begin with thee and finish up with Pharaoh thy lord. And Joseph answered and said unto him: Verily, not thou alone hast all the strength. I myself am more powerful than thou art, and if thou drawest thy sword I will place it upon thine neck and upon the neck of all those thy brothers. And Judah said unto him: Verily, if I open my mouth against thee this day, I can swallow thee up, and thou wilt be forgotten from the earth and be lost from thy kingdom. And Joseph answered: Verily, if thou openest thy mouth I have power and strength to close it with a big rock until thou canst not utter a word. Behold how many stones there are before us, and can I not take one of them and put it into thy mouth and break thy jaws? And Judah said: God be a witness between us, that I have not sought to war with thee from the beginning even until now, only to give us our brother to go away from thee. And Joseph answered and said: As Pharaoh liveth, if all the kings of Canaan were to come with you, you could not altogether take him from my hands. And now go ye your ways unto your father and your brother shall be a slave unto me for robbing the house of the king. And Judah

said: What is it unto thee, oh king, or to thy fame? Verily the king sendeth out of his house in presents or in losses abundance of silver and of gold in all the land, and thou continuest to speak of thy cup which thou sayest he hath stolen from thee, while thou hast placed it into the bag of our brother. Far be it from our brother Benjamin, and from the seed of Abraham, to do such a thing or any other person be he king or prince or an ordinary man. And now refrain thou from saying such a thing, lest thy words be heard in the land and people will say: On account of a little silver the king of Egypt had quarrels and fights with these men, and he hath taken away from them their brother for a slave. And Joseph answered unto them: Take then this cup and go your way from me and leave your brother to be a slave, for it is the judgment of a thief to be a slave. And Judah said unto him: And art thou not ashamed at thy words, that we should leave with thee our brother for this cup? Surely, if thou wouldst give unto us a thousand times as much as thy cup we should not leave our brother even for all the silver of all mankind; verily, we should first die for his sake. And Joseph answered and said: And wherefore have you forsaken your brother and you have sold him for twenty pieces of silver even unto this day, and why don't you do likewise to this your brother? And Judah said: The Lord did witness between me and thee that we have not desired this fight, and now give us our brother that we go away from thee without trouble. And Joseph answered and said: If all the kings of the land were to gather together, they could not deliver your brother from my hand. And Judah said: What shall we say unto our father when he seeth us and behold our brother is not with us, and his soul will grieve over him? And Joseph answered and said: This is what you have to tell unto your father: The rope has followed the

bucket. And Judah said: And art thou a king who speaketh such things and give us the wrong judgment? Woe unto the king that is thy like. And Joseph answered and said: There is no wrong judgment in the words I have spoken concerning your brother Joseph, for verily, you all have sold him unto the Midianites for twenty pieces of silver, and you have denied it to your father saying an evil beast hath devoured him, Joseph hath been torn into pieces. And Judah said: Behold the fire of Shechem is burning within my heart. I will burn all thy land with fire. And Joseph answered: Verily, Tamar, thy sister-in-law who killed thy sons, she hath put out the fire of Shechem. And Judah said: If I pluck out one hair from my body, all Egypt will be killed with my blood. And Joseph answered unto him: Verily, such is your manner of doing, the same that you did unto your brother when you sold him, and you dipped his coat into blood and you brought it unto your father, that he should think an evil beast has devoured him, and this is his blood. And when Judah heard these words he was terribly angry and his wrath burned within him. And there was lying before him a stone whose weight was four hundred shekels, and while Judah's anger was burning he seized the stone with one of his hands and threw it heavenward and he caught it up with his left hand. And after this he placed it under his feet and he sat down upon it with his might and the stone was crumbled to dust by Judah's strength. And when Joseph saw the action of Judah he was greatly afraid, and Joseph commanded his son Manasseh, and he did unto another stone what Judah had done before. And Judah said unto his brothers let not the man among you think this man is an Egyptian, for being able to do such a thing he must be of the family of our father. And Joseph said: Not upon you alone was strength bestowed, for we also are powerful men, and

why will you exalt yourself over all of us? And Judah said unto Joseph: I pray thee release our brother and do not invite ruin upon thy country this day. And Joseph answered unto them saying: Go ye and tell your father that an evil beast hath devoured Benjamin as you have said concerning your brother Joseph. And Judah conferred with Naphtali saying unto him: Go now hastily and bring me the number of all the streets that are in Egypt. And Simeon said unto him: Let not this concern thee, for behold I will ascend the mountain and take one of its large stones and cast it on all the people of Egypt and kill all those that are in it. And Joseph heard all that his brothers had spoken in his presence, for they knew not that Joseph understood them for they thought he understood not the Hebrew tongue. And Joseph, hearing the words of his brethren was in great fear lest they might really destroy all Egypt, and he commanded unto his son Manasseh, saying? Go thou hastily and assemble all the inhabitants of Egypt and all the mighty men, and let them at once appear before me on horses and on foot, with all musical instruments in their hands. And Manasseh went and did so.

And Naphtali had gone according to Judah's order. And Naphtali was nimble footed like a swift stag, so that he could walk upon the ears of corn and they would not bend under him. And he went swiftly and he numbered the streets of Egypt and behold they were twelve, and he returned hastily and told it unto Judah. And Judah said unto his brothers: Put on quickly every one of you his sword and we will come over Egypt and smite them all that there be not left a remnant. And behold, I will destroy with my own strength three of these streets and you destroy each one. While Judah was saying these words behold the inhabitants of Egypt with all their mighty men came against them all with musical instruments and amid loud shouting. And their

number was five hundred horsemen and ten thousand footmen and four hundred men that fought only with their hands and strength without swords and spears. And all these powerful men came with great storming and shouting, and they encircled the sons of Jacob and they terrified them, and the earth trembled at that fearful noise. And the sons of Jacob saw these hosts and they were greatly afraid of their lives. And Joseph did that to terrify the sons of Jacob and to pacify them. And when Judah saw that his brothers were afraid he said unto them: What causeth you such fear as long as the mercy of God is upon us. And Judah saw all the people of Egypt around him to terrify them, but Joseph commanded them saying: Touch no one of these men. And Judah drew his sword quickly and screamed a loud and bitter scream.

And he smote with his sword, and he jumped all over the ground, continuing to scream at all the people. And the Lord impressed all the mighty men and all the people with great fear of Judah and his brethren, and they all fled at the noise of Judah's screaming, and terror came over them and they fell one from the other, and great many of them died as they fell. And all of them fled from before Judah and his brethren. And Judah and his brethren pursued them into the house of Pharaoh and they escaped. And Judah returned once more before Joseph and he roared at him like a lion, and he uttered a terrible shout against him, and the shouting was heard at a great distance, even among the inhabitants of Succoth, and all Egypt trembled from the noise of that shouting, and also the walls of Egypt fell from the trembling of the earth. And Pharaoh fell from his throne to the ground and also the pregnant women of Egypt and Goshen miscarried on hearing the noise and trembling, for they were greatly terrified. And Pharaoh sent his servants, saying: What is it that is going on in

Egypt to-day? And they came and they informed Pharaoh of what hath happened, and he wondered greatly, and he was exceedingly afraid. And his fright grew upon him, and he sent word unto Joseph, saying: Thou hast brought over me the Hebrews to destroy all the land of Egypt. What dost thou care for that thief whom thou hast taken for thy slave? Let him depart with his brothers lest we perish through the evil they will bring over us, and I, and you, and all Egypt. And if thou art not willing to do this thing and thou delightest in those Hebrews, then remove from thee all the precious things I gave unto thee and go along with them, for surely they will smite all my people and destroy my whole country, for behold even in Goshen all the women have miscarried for fear of their shouting. See they have done these things simply by their screaming and yelling and what more can they do if they fight with their swords? Surely they will destroy the whole land. And now choose thou between me and the Hebrews, and between my land and the land of the Hebrews. And when they came and spoke unto Joseph all the words of Pharaoh concerning him, he was greatly afraid of the words of Pharaoh. And Judah and his brethren were still standing before Joseph raging terribly, and all the sons of Jacob were screaming at Joseph even like the roaring of the waves of the sea. And Joseph was in great fear of Pharaoh and of his brothers, and he sought an opportunity to make himself known, before they destroyed all the land of Egypt. And Joseph ordered Manasseh, his son, and he went and came near unto Judah, and he placed his hand upon Judah's shoulder, and Judah's rage subsided. And Judah said once more unto his brothers: Let no man among you say this is the work of an Egyptian lad, for verily that is like the action of one of my father's house. And when Joseph saw that Judah's anger was silenced, he approached and

spoke unto Judah in gentle words. And Joseph said unto Judah: Verily you have spoken the truth, and you have proven your words concerning your great strength, and the Lord who hath pleasure in you may increase your peace. But tell me the truth, why thou art the only one among thy brothers to rage against me, while not one among the others speaketh one word? And Judah answered: Thou must know that I have pledged myself for this boy, saying unto my father: If I bring him not and set him before thee then let me bear the blame through all my days. And therefore have I been the foremost among my brothers after I saw that thou wouldst not suffer him to go with us. And now let me find grace in thine eyes and send our brother to go with us. Behold I will remain in his stead to serve thee in anything thou desirest. And wherever thou shalt send me I will go to serve thee with all my might. If there be a mighty king who hath rebelled against thee, send me and thou wilt see what I will do unto him and unto his land. And even if he have hosts of horsemen and on foot, and an exceedingly powerful army, I will smite them all, and bring their king's head before thee. Dost thou not know, and hast thou not heard of it, that our father Abraham with his servant Eliezer smote all the kings of Elam and all their hosts in one night that there was not left of them a remnant? And from that day on the strength of our father was given unto us and our seed as an inheritance forever. And Joseph answered and said: Thou art speaking the truth and there is no falsehood in thy mouth, for it hath been told unto us that the Hebrews are possessed of great strength, and that the Lord their God hath great pleasure in them, and that no one can stand against them. And on this I will agree to release your brother, if thou wilt agree to bring into my presence his brother the son of his mother of whom ye have said he went away from you into

Egypt. And if you bring unto me his brother, I will take him as a substitute for not one among you has pledged himself for him unto your father. And when he shall be brought before me I will send away with you thy brother for whom thou art pledged. And when Joseph spoke these words Judah's wrath was kindled against him, and his eyes filled with blood for anger, and he said unto his brothers: Behold this man seeketh this day his own destruction and the destruction of all Egypt. And Simeon answered unto Joseph saying: And did we not tell unto thee at the outset that we know not the place whither he went, nor do we know whether he be dead or alive, and wherefore does my lord demand of us such a thing? And when Joseph looked at Judah's countenance he saw that his wrath began once more to kindle within him. And Joseph said unto his brothers: Verily you have said that your brother was dead or lost, now therefore, if I should call him and he should appear in our presence would you give him unto me as a ransom for his brother? And Joseph called out with a loud voice: Joseph! oh, Joseph! come this day into my presence and appear before thy brethren and sit before them, and when Joseph had spoken these words his brothers looked around themselves each one in a different direction to see whither Joseph was to come before them. And when Joseph saw their actions he said unto them: Why do ye look around here and there, I am your brother Joseph whom you have sold into Egypt? Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. And his brothers were greatly afraid of him on hearing his words, and Judah especially was exceedingly terrified. And Benjamin, who was in a chamber when he heard the words of Joseph, he ran at Joseph and embraced him, and he fell upon his neck and they wept. And when the brothers of Joseph saw that Ben-

jamin hath fallen upon the neck of his brother and wept with him, they also fell upon Joseph and they embraced him and they wept a great weeping with Joseph. And the fame thereof was heard in Pharaoh's house, saying: Those men are Joseph's brothers, and it pleased Pharaoh greatly, for he was afraid of them, lest they turn Egypt into ruin. And Pharaoh sent his servant unto Joseph, to wish him joy on account of his brothers. And all the princes of the army and of the hosts that were in Egypt, came to rejoice with Joseph, and all Egypt rejoiced exceedingly about the brothers of Joseph. And Pharaoh sent his servant unto Joseph saying: Tell unto thy brothers and bring down all that they have and let them come unto me and I will allow them to dwell in the best part of Egypt. And they did so.

And Joseph commanded his steward to bring unto his brothers offerings and gifts and garments. And he brought unto them many regal garments and great many gifts. And Joseph divided it amongst them. And to each of them Joseph gave changes of golden and silver raiments and three hundred pieces of silver. And Joseph commanded them to put on those garments. And he brought them before Pharaoh, and when Pharaoh saw all the brothers of Joseph, all of them powerful men and of comely appearance, he rejoiced exceedingly. And after this they went away from the presence of Pharaoh to go into the land of Canaan, unto their father, and Benjamin their brother with them. And Joseph took eleven chariots of Pharaoh and gave unto them. And Joseph gave unto them likewise his own chariot in which he rode on the day he was made king of Egypt, to bring their father in it unto Egypt.

And Joseph sent garments to all the children of his brothers and a hundred pieces of silver to every one of them, and he sent also garments for the wives of his brothers from the garments of the king's wives accord-

ing to their numbers, and various perfumeries he sent likewise unto them. And he gave to every one of his brothers ten men to go with them into the land of Canaan to attend upon them and their children and all belonging to them in coming into Egypt. And Joseph sent by the hand of his brother Benjamin, ten garments for his ten sons, an additional gift above the gifts sent to the other children of Jacob's sons. And he sent to each of them fifty pieces of silver and ten of Pharaoh's chariots. And to his father he sent ten asses laden with the good things of Egypt and ten she asses laden with corn and bread and meat for his father, and all those that were with him, for provision on the road. And unto his sister Dinah he sent garments of silver and of gold and frankincense and myrrh and aloes, and all sorts of toilet articles in abundance. And he sent likewise such things to the wives of Benjamin from Pharaoh's wives. And he gave unto all his brothers and also to their wives, from all sorts of onyx stones and bdellium, rubies and emeralds, and from all luxuries worn by the nobility of the Egyptians. There was nothing left, of all precious things that Joseph did not send unto his father's house. And he sent away his brothers and they went, and his brother Benjamin he sent with them, to go into the land of Canaan. And Joseph went out, to accompany them on the road on to the boundaries of Egypt, and he instructed them concerning his father and his household and their coming down into Egypt. And he said unto them: See that you fall not out by the way, for this thing was from the Lord in order to save the multitude of people from the famine, for five years yet will the famine be in the earth. And he commanded them saying: When you come into the land of Canaan do not bring that matter suddenly upon my father, but act prudently. And when Joseph had finished giving them his orders, he turned and went back into Egypt,

and the sons of Jacob went to the land of Canaan, in joy and happiness to their father. And when they came to the boundaries of the land, they said to one another : What shall we do in bringing this matter before our father? For if we impart it to him suddenly, and tell him all about it, he will be greatly astounded at our words and he will refuse to listen to us. And when they went on until they approached their houses they met Serach coming towards them, and the damsel was exceedingly beautiful and wise, and a skilled player on the harp; and they called her and she came unto them and she kissed them. And they took her and gave her a harp saying unto her: Go, we pray thee, before our father and sit down before him and strike this harp and speak unto him according to these words. And they instructed her concerning what she had to say, and she hastened unto Jacob and she sat down before him. And she sang and she played beautifully upon the harp, and she sang in the sweetness of her voice: Joseph my uncle is alive and he reigneth over all the land of Egypt; he is not dead. And she often repeated these words. And Jacob heard her words and it pleased him greatly, and when he heard her sing it twice and three times, the heart of Jacob was possessed by joy, through the sweetness of her voice, and the spirit of God came over him, and he knew that all her words were true. And Jacob blessed Serach for singing these words before him, and he said: My daughter, may death never prevail against thee forever, for thou hast reviled my spirit, only repeat thou this song once more before me, for thou hast caused me gladness with thy words. And she sang once more the same words and Jacob listened, and he was pleased and he rejoiced, and the spirit of God came over him. And while he was yet speaking with her, his sons came before him with horses and chariots and royal garments and servants running before them.

And Jacob arose and went to meet them, and he saw his sons dressed in royal garments and all the good things that Joseph sent unto them. And they said unto him: Be thou informed that our brother Joseph liveth, and that he ruleth over the whole land of Egypt, and it is he who hath spoken unto us all we have told unto thee. And Jacob heard all the words of his sons and his heart fainted, for he believed them not, until he saw all that Joseph had given unto them and all that Joseph had sent along with them, and all the signs he had spoken of unto them. And they unpacked all the things before him, and they displayed all that Joseph had sent, and they gave to every one of them what Joseph had sent him. And Jacob knew that they have spoken the truth, and Jacob was greatly rejoiced on account of his son. And he said: It is enough, Joseph, my son, is yet alive. I will go and see him before I die. And his sons told unto him all that had befallen them, and Jacob said: I will go down into Egypt, to see my son and my children.

And Jacob rose up and he put on the garments which Joseph had sent unto him, and he put a turban upon his head which Joseph had sent him after having washed and shaved himself. And all the men of the house of Jacob and their wives dressed themselves with the things that Joseph had sent them. And they rejoiced greatly on account of Joseph that he was still alive and that he was the ruler over Egypt. And all the inhabitants of Canaan heard the news, and they came and rejoiced with Jacob on account of Joseph that he was still alive. And Jacob prepared for them a feast of three days, and all the kings of Canaan, and all the great men of the land ate and drank and made merry in Jacob's house. And after this Jacob said: I will go down to see my son in Egypt, and then I will return unto the land of Canaan which the Lord hath promised

unto Abraham. For I cannot leave my native land. And behold the Lord spoke unto Jacob: Go down into Egypt and dwell there with all thy household. Fear thou not to go down into Egypt, for I will make thee there to a great nation. And Jacob said in his heart: I will go and see my son, whether the fear of his God is still in his heart amongst all the inhabitants of Egypt. And the Lord said unto Jacob: Fear thou not concerning Joseph, for he still continues in his piety to serve me as it will be pleasant in thine eyes. And Jacob rejoiced exceedingly on account of his son. At that time Jacob commanded his sons and his household to go into Egypt, according to the word of the Lord unto him. And Jacob rose up with his sons and all his household, and they went forth from the land of Canaan, from Beersheba, with joy and a cheerful heart they went into the land of Egypt. And when they came near entering the land of Egypt, Jacob sent Judah before him unto Joseph to direct his face towards his location in Egypt. And Judah did according to the words of his father, and he hastened and ran and he came unto Joseph, and they prepared a place in the land of Goshen, for Jacob and all his household, and Judah returned unto his father on the road. And Joseph made ready his chariot and he called all his mighty men and his servants and all the princes of Egypt to go and receive Jacob his father. And Joseph had it proclaimed in Egypt, saying: Whosoever faileth to go and meet Jacob shall be put to death. And in the morning, Joseph went forth with all Egypt, a great and mighty host, all of them dressed in white and purple garments, and with ornaments of gold and silver and their instruments of war with them. And all of them went forth to meet Jacob with all sorts of musical instruments, the drums and fifes, and they scattered myrrh and aloes all along the road. And all of them marched on in that manner, and the

earth shook at their voices. And the women of Egypt went up on the roofs and upon the walls to meet Jacob, and they likewise played with drums and with lutes, and thus Joseph and all his people went forth to meet Jacob. And Joseph had upon his head Pharaoh's royal crown, for Pharaoh had sent it unto him to wear it on the occasion of meeting his father. And when Joseph came near unto his father, within fifty cubits, he stepped down from his chariot and walked towards his father. And all the princes and prominent men of Egypt, when they saw that Joseph went on foot towards his father, they too, dismounted and walked on foot to meet Jacob. And when Jacob and his sons approached Joseph's camp, and when Jacob beheld the multitude that came to meet him with Joseph his son, it was pleasing in his eyes, and Jacob wondered greatly at the sight. And Jacob said unto Judah: Who is the man whom I see in the Egyptian camp adorned in royal garments with a very red robe around him, and a regal crown upon his head, who hath now stepped down from his chariot to the ground, and who is coming to meet us. Judah answered unto Jacob saying: He is thy son Joseph, the king. And Jacob rejoiced on seeing the glory of his son. And Joseph approached his father and he bowed down before his father, and all the people of his camp with him bowed down before Jacob to the ground. And behold Jacob ran hastily towards his son Joseph, and he fell upon his neck and he kissed him and they wept. And Joseph also embraced his father and he kissed him and they wept. And all the people of Egypt wept with them. And Jacob said unto Joseph: I will gladly die presently after I have seen thy face that thou art still alive and so honored. And all the sons of Jacob and their wives and children and servants and all the household of Jacob wept with Joseph, and they kissed him, and they wept with him exceedingly. And after this,

Joseph and all his people returned unto Egypt to their places. And Jacob with his sons and his household came with Joseph unto Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen. And Joseph said unto his father and his brothers: I will go up and inform Pharaoh that my brothers' and my father's house, and all belonging unto them, and behold they are in the land of Goshen. And Joseph did accordingly, and he took from among his brothers Reuben, and Issachar, and Zebulun, and Benjamin, his brothers, and he presented them before Pharaoh. And Joseph spoke unto Pharaoh saying: My brothers' and my father's house and all belonging unto them as also their sheep and cattle have come unto me from the land of Canaan to sojourn in Egypt, for the famine was heavy upon them. And Pharaoh said unto Joseph: The best of the land make thy father and brothers to dwell. Do not withhold from them all that is good, and cause them to eat the fat of the land. And Joseph answered saying: Behold I have placed them in the land of Goshen for they are keepers of sheep and therefore let them dwell in Goshen to feed their sheep away from the face of the Egyptians. And Pharaoh said unto Joseph: All that thy brothers will say unto thee, do thou with them. And the sons of Jacob bowed down before Pharaoh and they went away from him in peace. And After this Joseph brought his father into the presence of Pharaoh, and Jacob came, and he bowed down before Pharaoh, and blessed Pharaoh. And then he left. And Jacob with his sons and all his household dwelt in the land of Goshen. And Joseph gave unto Jacob the land of Goshen. And Joseph gave unto Jacob and his household the best things of the land, and they dwelt securely in the land of Goshen, and Jacob and his sons ate at Joseph's table all the time, except when they ate in their own houses. And all the Egyptians were eating and drinking in the house of

Joseph, through all the days of the famine, for they had sold all belonging to them on account of the famine. And Joseph bought all the land of Egypt for Pharaoh, and Joseph supported them with food through all the days of the famine, and Joseph collected all the silver and the gold and the onyx stones and costly garments, all of which they brought unto Joseph from all the parts of the earth when they had no money. And Joseph took all the silver and gold that came into his hands, about seventy-two talents, as also onyx stones and bdellium in great abundance, and Joseph divided it into four parts and he concealed one part in the wilderness by the red sea, and one part by the river Euphrates; and the other two parts he concealed in the wilderness which was opposite to the wilderness of Persia and Media. And Joseph took the gold and silver that still was left and he gave thereof to all his brothers and unto his father's household and their wives, and the remainder he brought into the house of Pharaoh, about twenty talents of gold and silver. And Pharaoh placed it into his treasure. And the days of the famine were over in all the land, and after this they sowed and reaped all over the earth, and they found their yield year after year. They lacked nothing. And Joseph dwelt in Egypt securely, and the whole land was under his counsel, and his father and all his brothers dwelt in the land of Goshen and they obtained possessions in it. And Jacob became very aged and advanced in days and the two sons of Joseph, Ephraim and Manasseh, dwelt continually in Jacob's house with the children of the sons of Jacob their brothers, to learn the ways of the Lord and his laws. And Jacob dwelt with his sons in the land of Egypt in the land of Goshen and they gained possessions therein and they were fruitful and they multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years,

and the days of his life was one hundred and forty-seven years. At that time Jacob took sick, it was the sickness of which he died. And he had his son Joseph called from Egypt, and Joseph came unto his father. And Jacob said unto Joseph and unto his sons: Behold, I am dying, and the God of your fathers will remember you and he will bring you back to the land which the Lord hath sworn to give unto you and unto your children after you. And now after I am dead bury me in the cave of Machpelah, in Hebron, in the land of Canaan, with my forefathers. And Jacob caused his sons to swear that they would bury him in Machpelah, in Hebron, and his sons swore unto him concerning this thing. And he commanded unto them saying: Serve ye the Lord your God, for he will deliver you from all trouble as he hath delivered your forefathers. And Jacob said: Call unto me all your children. And all the children of Jacob's household came, and they sat down before him. And Jacob blessed them, and he said unto them: May God the Lord of your forefathers add unto you a thousand times as many as you are, and may he bless you and bestow upon you the blessing of Abraham your forefather. And all the children went away on that day, after Jacob had blessed them. And on the following morning Jacob called his sons once more and they assembled and seated themselves before him. And Jacob blessed his sons on that day before his death every one of them according to his blessing. Jacob blessed his sons, and behold it is all written in the book of the law of the Lord to the children of Israel. And Jacob said unto Judah: Behold, my son, I know that thou art the most valiant among thy brothers and therefore rule thou over them, and thy sons shall rule over their sons forever. But teach thou thy sons to handle the bow and all the instruments of war that they may know to fight in the wars of their brothers

against their enemies. And Jacob commanded his sons once more on that day, saying: Behold, I shall be gathered unto my people this day, and you shall carry me up from Egypt and bury me in the cave of Machpelah as I have commanded you, and take heed that none of your sons carry me, but yourselves. And thus shall ye do unto me when ye are carrying my body to go with it unto the land of Canaan to bury me. Judah, and Issachar, and Zebulun shall carry my bier at the east; Reuben, and Simeon, and Gad at the south; Ephraim, and Manasseh, and Benjamin at the west; Dan, and Asher, and Naphtali at the north. And suffer not Levi to carry me with you, for he and his children are destined to carry the ark of the covenant of the Lord in Israel's camp, nor shall Joseph, my son, carry me, for he is a king, and his honor must be given him accordingly; but let Ephraim and Manasseh be in their stead. And thus ye shall do unto me when you carry me and do not omit the least from what I have commanded you. And if you will faithfully do unto me all these things, the Lord will remember you to all good and your children after you forever. And you, my sons, honor one another and your relatives likewise, and instruct your children and your children's children after you to serve the Lord, the God of your forefathers, through all the days, that your days may be prolonged in the land, and the days of your children and your children's children, forever, by your doing whatsoever is good and just in the eyes of the Lord your God, and by walking in all his ways. And thou Joseph, my son, I pray thee to forgive the sins and transgressions of thy brothers in the evil that they have done unto thee, for the Lord hath ordained it for thy good, and the good of thy children. And do not forsake thy brothers, oh my son, before the Egyptian, and do not cause thy brothers any grief, for behold, I have entrusted them to the care

of the Lord and to thy care, and it is in thy hand to protect them against the Egyptians throughout thy days. And the sons of Jacob answered unto their father, saying: All that thou hast commanded unto us will we do, oh our father, only may the Lord be with us! And Jacob said unto his sons: Lo may the Lord be with you, as ye will observe all his ways. Do not turn, neither to the right nor to the left, from doing all that is good and just in his eyes. For verily I know that many disastrous evils will befall you in the latter days even in this land, as also your children and children's children; but serve ye the Lord and he will deliver you from all troubles. And if you shall follow your God and serve him, and if you will instruct your children, and your children's children after you, to know the Lord, then the Lord will raise up unto you a savior from among your own sons, and through his power the Lord will deliver you from all troubles, and bring you out of this land and bring you back unto the land of your fathers to possess it securely. And after Jacob had finished instructing his sons, Jacob withdrew his feet into his bed and he was gathered to his people. And Joseph fell upon his father crying and weeping, and he kissed his father and cried out in a bitter voice, oh my father, my father! And all the wives of his sons, and all his household, came, and they fell upon Jacob and wept over him and they cried over Jacob in an exceedingly loud voice. And all the sons of Jacob rose up, and they rent their garments and put sackcloth upon their loins, and they fell upon their faces and they scattered dust over their heads heavenwards. And the sad news was told unto Osnath, Joseph's wife, and she arose and she put on a sack, and she came with all the Egyptian women and all of them mourned and wept over Jacob. And all the people of Egypt that knew Jacob, on hearing this thing, assembled and came likewise on that day

to weep over Jacob, and all Egypt wept for Jacob many days. And the women from the land of Canaan came also unto Egypt when they heard of Jacob's death, and they wept for him in Egypt seventy days. And afterwards Joseph ordered his servants, the physicians, to embalm his father with myrrh and frankincense, and with all sorts of spices and perfumery. And the physicians embalmed Jacob according to Joseph's commandments. And all Egypt, and all the elders and inhabitants of Goshen wept and mourned for Jacob. And all the sons of Jacob and the children of his household wept and mourned over Jacob, their father, for many days. And when the days of weeping were over, at the end of seventy days, Joseph said unto Pharaoh: I will go up to bury my father in the land of Canaan according to what he caused me to swear, and then I shall return. And Pharaoh sent Joseph, saying: Go up and bury thy father as he hath said, and as he hath caused thee to swear. And Joseph arose with all his brothers, and they went up to the land of Canaan to bury their father as he had commanded them. And Pharaoh issued a proclamation throughout Egypt, saying: All those that fail to go up with Joseph and his brothers to the land of Canaan to bury Jacob, shall die. And all Egypt obeyed Pharaoh's order, and they rose up all together, and all the servants of Pharaoh, and all the elders of his household, and all the elders of the land of Egypt went up with Joseph. And all the princes and officers of Pharaoh, the servants of Joseph, went up likewise, to bury Jacob in the land of Canaan. And the sons of Jacob carried the bier on which Jacob lay, according to all their father had commanded unto them, his sons did unto Jacob. And the bier was of pure gold inlaid with onyx stones and bdellium all around, and the cover of the work was a cloth woven of gold trimmed in fringes and over it were fastenings of onyx

stones and bdellium. And upon the head of his father, Jacob, Joseph placed a large crown of gold and a scepter of gold he gave into his hand, and they surrounded the bier according to the manner of kings during their lifetime. And all the armies of Egypt marched on before him, in the following order: First came all the great men of Pharaoh and the great men of Joseph, and after them the rest of the people of Egypt. And they were all girt with swords, and clothed with coats of mail, and all the ornaments of war were upon them. And all the weepers and mourners went opposite the bier at a distance, continually onward weeping and lamenting, and the rest of the people followed after the bier. And Joseph and his household in a body went near the bier barefooted and weeping, and the rest of Joseph's servants followed around him, every man with his ornaments of war upon him and all armed with their instruments of war. And fifty of Jacob's servants went before the bier scattering all along the road, myrrh and aloes and all kinds of perfumery. And all the sons of Jacob, who carried the bier walked over the perfumery. And they did after this manner day after day until they reached the land of Canaan. And when they came to the threshing floor of Atad, which was on the other side of Jordan, they mourned a very great and heavy mourning in that place. And all the kings of Canaan heard of this thing and they went forth, every one of them, from their houses, thirty-one kings of Canaan, and they came with all their men to mourn and weep over Jacob. And the kings made a very heavy mourning in this place, with the sons of Jacob and with all Egypt, for all the kings of Canaan knew the fortitude of Jacob and his sons. And when these saw Jacob's bier, and beheld Joseph's crown was upon it, they also placed their crowns upon it, thus covering it with crowns all around.

And the news reached Esau, saying: Behold, Jacob died in Egypt, and now his sons and all Egypt are bringing him into the land of Canaan to bury him. And when Esau heard these things in his dwelling place on Mount Seir, he rose up with his sons, and with his household, and with all his people, a very numerous people, and they came to weep and mourn over Jacob. And when Esau had arrived to mourn for his brother Jacob, all the people of Egypt and of Canaan rose up once more and they mourned over Jacob a great mourning with Esau, in that place. And Joseph and his brothers took their father Jacob from that place and they carried him to Hebron to bury Jacob in the cave of Macphelah near his fathers, and they came to Kirjath-arba, near the cave. And when they reached that place Esau and his sons stood up against Joseph and his brothers, to prevent them from entering the cave, saying: Jacob cannot be buried in this cave for it belongeth to us and to our father. And when Joseph and his brothers heard the words of Esau's sons, they were exceedingly angry, and Joseph stepped forwards unto Esau saying: What is it thou hast said? Verily, Jacob my father has bought this cave of thee for great riches after the death of Isaac, twenty-five years ago, and all the land of Canaan he hath bought likewise of thee and of thy seed after thee. And Jacob bought all of thee for his sons and his seed after him, for a possession forever, and why speakest thou these words to-day? And Esau answered, saying: Thou speakest falsehood and statest lies, for I have not sold the least thing belonging unto me in this land, as thou sayest, neither did my brother Jacob buy anything belonging to me in this land. And Esau said these words to deceive Joseph, for Esau knew that Joseph was absent from home in those days when he sold all his claims upon the land of Canaan unto Jacob. And Joseph said unto Esau: Verily, my father hath reduced

all these transactions with thee to writing in a book of sale, and he had it attested by witnesses, and behold that book is even now with us in Egypt. And Esau said: Bring then that book and we will do according to what is written therein. And Joseph called his brother Naphtali and he said unto him: Make haste and do not stand still, but run quickly into Egypt I pray thee and bring unto me all the documents concerning this purchase. The book of sale which is sealed and the book of sale which is open, and also all the first books in which are recorded all the transactions concerning the birth-right. And fetch all hither that we may ascertain everything concerning the words of Esau and his sons which they have spoken this day. And Naphtali listened unto the words of Joseph and he hastened and ran unto Egypt. And Naphtali was swift of foot and lighter than the stags of the wilderness, for he could run upon the ears of the standing fruit of the field without breaking them. And when Esau saw that Naphtali had gone to bring the documents he became still bolder concerning his claims upon the cave, and Esau with all his men rose up to fight against Joseph and his brothers. And all the sons of Jacob and all the Egyptians fought against Esau and his men, and Esau and his sons with all their people were smitten by the sons of Jacob, and they slew of Esau's people forty men. And Chushim, the son of Dan, the son of Jacob, was amongst Jacob's sons, yet he stood at the distance of about a hundred cubits from the place of battle, for he was left with the children of Jacob's sons, by Jacob's bier to guard it; and Chushim was deaf and dumb, yet he could notice the voice of men in an uproar. And he inquired, saying: Why do ye not bury the dead, and what is the cause of this great uproar? And they explained unto him all concerning the words of Esau and his sons, and he ran towards Esau in the midst of

the fight, and he smote Esau with a sword, and he cut off his head and it rolled away to a great distance, while Esau fell down dead amongst the fighting people. And after Chushim had done this thing the sons of Jacob prevailed against the sons of Esau, and they buried their father Jacob in the cave by force, before the eyes of Esau's sons. Thus Jacob was buried in the cave of Machpelah, which Abraham had purchased of the sons of Heth for the possession of a burial ground, and he was buried in very costly garments. And never had a king received such honors as Joseph conferred upon his father at his death, for he had him buried with great honors like to the funeral of kings; and Joseph and his brethren mourned a mourning of seven days for their father.

And after this the sons of Esau instituted war against the sons of Jacob, and the sons of Esau fought with the sons of Jacob in Hebron; and Esau was still unburied. And the war was heavy between them and the sons of Esau were smitten by the sons of Jacob, and they slew of them eighty men, while not one man fell from the people of the sons of Jacob. And Joseph overpowered all the people of Esau's sons, and he captured Zepho, the son of Eliphaz, with fifty of his men, and he bound them with iron chains, and he surrendered them into the hands of his servants to bring them down into Egypt. And when the sons of Jacob had captured Zepho and his people, the rest of Esau's household were afraid of their lives lest they be also taken captive, and they fled with Eliphaz, Esau's son, taking with them the body of Esau, and they pursued their way to Mount Seir. And when they reached Mount Seir they buried his body, but they have not brought his head along with them, for it was buried on the battle field in Hebron. And when the sons of Esau took flight the sons of Jacob pursued them to the boundaries of Seir, but they did not slay

any man among them, because the body of Esau, which was with them, aroused their compassion; and after the sons of Esau had fled the sons of Jacob returned unto their brethren in Hebron, and they rested there from the battle on that day and the day following. And on the third day the sons of Esau assembled all the sons of Seir, the Horite, and all the people of the east, a great multitude of men, even like the sand of the sea, and they marched down to Egypt to battle with Joseph and his brothers, and to rescue their brethren. And when Joseph and all the sons of Jacob heard that the sons of Esau and the people of the east came against them to battle, and to rescue their brethren, Joseph and his brothers and all the heroic men of Egypt went forth and they fought in the city of Raamses, and Joseph and his brothers smote a terrible smiting amongst the sons of Esau and the people of the east; and they slew six hundred thousand of their men, and also all the mighty men of the sons of Seir, the Horite, so that but few of them were left, and they slew likewise many of the people of the east, and Eliphaz, the son of Esau, with the people of the east fled before Joseph and his brothers. And Joseph with his brothers and the mighty men of Egypt pursued them until they reached Succoth, and they slew of them thirty more men, and then they returned unto Egypt in triumph, for they had smitten all their enemies. And Zepho, the son of Eliphaz, with his men, continued to be slaves in Egypt to the sons of Jacob, and their pains were only increased.

And when the sons of Esau returned to their land with the sons of Seir, the people of Seir saw that most of their sons had fallen by the hands of the sons of Jacob and the people of Egypt, while battling for the sons of Esau, and the sons of Seir said unto the sons of Esau: You have seen it, and you know it well, that this war was on your account, and now not one of our heroic

men, skilled in warfare remaineth unto us. Now, therefore, depart ye from us and go unto the land of Canaan, the dwelling place of your ancestors, for why should your children possess themselves in the latter days of all belonging to our children? But the sons of Esau would not hearken unto the children of Seir, and the children of Seir concluded to make war against them. And the sons of Esau sent secretly unto Augias, king of Africa, which is Danhabah, saying: Send unto us some men of thy people, that we fight together against the sons of Seir, the Horite, for they are resolved to make war with us and to drive us from the land. And the king of Danhabah did so, for he was a friend of the sons of Esau in those days, and he sent unto them five hundred mighty men on foot and eight hundred horsemen. And the children of Seir sent unto the people of the east and of Midian, saying: You have seen what the sons of Esau have done unto us, for on their account most of us have perished in their battle against the sons of Jacob. Now, then, come ye to our assistance, that we fight against them together and drive them out of the land, to avenge on them the cause of our brethren who have died on their account in their battle against the sons of Jacob. And all the people of the east hearkened unto the sons of Seir, and they came unto them about eight hundred men able to draw the sword, and the sons of Esau fought at that time with the sons of Seir in the wilderness of Paran; and the sons of Seir were victorious over the sons of Esau in that fight, and they slew of the men of Augias, king of Danhabah, about two hundred men on that day. And on the second day the sons of Esau came once more to fight with the sons of Seir the second time, and the second battle was even more disastrous upon the sons of Esau and they were in great agony on account of the sons of Seir. And when the sons of Esau saw that the sons of Seir were too

strong for them, some of their own men turned and went over to their enemies, and they assisted the sons of Seir, their enemies, and in that second battle there fell fifty-eight more men from the people of Augias, king of Danhabah. And on the third day, the sons of Esau heard that some of their own brethren went over to their enemy in the second battle to fight against them, and they mourned when they heard this thing, and they said: What shall we do with our brethren, who have turned against us, to assist our enemies, the sons of Seir? And the sons of Esau sent once more to Augias, king of Danhabah, saying: Send unto us some more men that we may fight against the sons of Seir, for twice already they have been stronger than we. And Augias sent unto them once more about six hundred of his mighty men, and they came to reinforce the sons of Esau. And after ten days the sons of Esau gave battle once more against the sons of Seir in the wilderness of Paran, and the fight was very terrible upon the sons of Seir, and the sons of Esau prevailed over them, and the sons of Seir were smitten and the sons of Esau slew of them about two thousand men; and all the mighty men of the sons of Seir were slain in that battle, and only their little children remained, who were left in their cities. And all the Midianites and the people of the east fled from the battle field leaving the sons of Seir when they saw that the battle was heavy upon them; and the sons of Esau pursued the people of the east until they had reached their country, and the sons of Esau slew of them two hundred and fifty more men. And from the men of the sons of Esau about thirty men fell in that battle, and this evil was brought over them by their brethren who had turned against them to join the sons of Seir, the Horite; and when the sons of Esau heard once more of the evil actions of their brethren they mourned again concerning this thing. And after the

battle was over the sons of Esau returned into the land of Seir to their dwelling places, and the sons of Esau slew all those that had remained in the land of the sons of Seir, their wives and their young children, and they left not one soul alive, save fifty youths and fifty maidens, which the sons of Esau did not slay; and the youths were unto them for slaves and the maidens they took for wives. And the sons of Esau dwelt in Seir, in the place of the sons of Seir, and they inherited them and possessed themselves of their land. And the sons of Esau appropriated everything in the land belonging to the sons of Seir, their flocks, and their herds, and all their riches, and they divided the land into five sections, according to the five sons of Esau and their families. And in those days the sons of Esau decided to select a king over them in the land of their possession. And they said to each other: Verily a king shall rule over us, in our land, who will guide us by his counsel, and who will fight our battles with our enemies, and they did so. And all the sons of Esau swore, saying: No one of our brethren shall ever be king over us, but a stranger who is not one of us; for the sons of Esau were greatly embittered, every man against his son, and against his brother, and against his neighbor, on account of the evil which their brethren had done unto them in the war against the sons of Seir, and therefore the sons of Esau swore, that from this day on, no one of their brethren should ever reign over them, but only a stranger, as it is even to this day. And there was a certain man among the people of Augias, king of Danhabah, Bela, the son of Beor, was his name, and he was an exceedingly valiant man, of fine figure and comely appearance, acquainted with all sciences and a man of wisdom and good counsel, and there was not his like among all the people of Augias.

And all the sons of Esau took him, and they anointed

him, and they made him king over themselves and they bowed down before him, and they said unto him: May the king live, may the king live. And they spread out a cloth, and every one of them brought unto him nose-rings of gold and of silver, and rings and armlets, and they made him very rich in silver and gold, and in onyx and bdellium, and they made for him a royal throne, and they placed a regal crown upon his head, and they built unto him a palace to dwell therein, and he was king over all the sons of Esau. And the people of Augias took their hire for their fighting from the children of Esau, and then they went and returned to their master unto Danhabah at that time. And Bela ruled over the sons of Esau for thirty years. And the sons of Esau dwelt in the land in the place of the children of Seir, whom they exterminated, and they dwelt securely in their land even unto this day.

And it came to pass in the thirty-second year of Israel's going down to Egypt, which was the seventy-first year of Joseph's life, that Pharaoh, king of Egypt, died in the same year, and Migron, his son, reigned instead of him. And Pharaoh commanded Joseph before his death to be a father unto Migron his son, and that Migron should be under Joseph's hand and advice. And all the people of Egypt listened unto these words, and they agreed that Joseph should rule over them, for all Egypt loved Joseph even as they loved him in former days. And Migron was sitting upon the throne of his father, and he was king instead of his father in those days. And Migron was forty-one years of age when he was made king, and he ruled over Egypt for forty years, and all Egypt called his name Pharaoh, according to the name of his father, as it was customary in Egypt with every king that ruled over them; and when Pharaoh ruled instead of his father, he surrendered all the laws and the government affairs of Egypt into the hands of

Joseph, as his father had commanded unto him. And thus Joseph became the king over Egypt, for he was the actual ruler over all the land, and all the matters of Egypt were under his hand and command. And all Egypt inclined towards Joseph after the death of Pharaoh, and they were greatly pleased with his ruling over them, although some men among them were not satisfied, saying: A foreigner should not be king over us. But for all that, the yoke of the Egyptian government was carried by Joseph, and he did everything in the land of Egypt according to his pleasure, and no one said a word unto him; and all Egypt was under the hand of Joseph, and Joseph waged war against all his enemies around him, and he humbled them under his hands. And all the land also, and all the Philistines, even unto the boundaries of Canaan, Joseph subdued, and they were all under his hand, and they paid tribute unto Joseph, from year to year. And Pharaoh, the king of Egypt, sat upon the throne instead of his father, but he continued subject to Joseph's orders, as he was formerly subject to the will of his father; and his kingdom extended only over the land of Egypt even under Joseph's control, while Joseph was at that time king over all the land, from Egypt unto the great stream, the stream Euphrates, and he was successful in all his ways, and the Lord his God was with him. And the Lord increased Joseph's wisdom, and his honor and dignity, and also the love of him in the heart of Egypt, and the entire country, and Joseph reigned over all the land for forty years. And all the land of the Philistines, and Canaan, and Zidon, and the lands on the other side of Jordan, brought gifts unto Joseph through all his days, as also a yearly tribute according to the law, and Joseph fought against all his enemies around him, and he humbled them, and all the land was in his hands; and Joseph sat securely upon his throne in Egypt. And all

his brothers, the sons of Jacob, dwelt likewise securely in the land of Goshen, through all the days of Joseph, and they increased and multiplied exceedingly in the land, and they served the Lord through all their days, as Jacob their father had commanded them.

And at the end of many days and years, when the sons of Esau were dwelling securely in their land with Bela, their king, and the sons of Esau had increased and multiplied themselves in the land, they concluded in council, to go to war against the sons of Jacob and against all Egypt, and to secure Zepho, the son of Eliphaz their brother, and his men, who were still slaves unto Joseph in Egypt in those days. And the sons of Esau sent unto all the people of the east and they made peace with them, and all the people of the east came unto them to go with the sons of Esau to fight against Egypt; and from the people of Augias, king of Danhabah, some came down also; and they sent likewise unto the sons of Ishmael and they came. And all these people assembled and they came unto Seir, to assist the sons of Esau in their war. And this army was very great and powerful and numerous in people like the sand of the sea, more than eight hundred thousand men, foot and horsemen; and all these hosts went down into Egypt to fight with the sons of Jacob, and they camped before Raamses. And Joseph went to meet them with his brothers and the valiant men of Egypt, about six hundred men, and they fought with them in the land of Raamses. Thus the sons of Jacob fought once more with the sons of Esau in the fiftieth year of the sons of Jacob going down into Egypt, which was the thirtieth year of Bela's administration. And the sons of Esau and the people of the east were smitten before Joseph, and there fell from the men of Esau and the people of the east two hundred thousand men before the sons of Jacob, and Bela, their king, fell likewise in that fight.

And when the sons of Esau saw that their king had fallen amongst the many slain, they abandoned the war, but Joseph and his brothers and all Egypt continued to smite the men of Esau's household ; and all the sons of Esau were greatly afraid of the sons of Jacob and they fled. And Joseph with his brothers and all Egypt pursued them one day's journey, and they continued to smite them on the road and they slew of them again about three hundred men ; and afterwards they turned back from them, and Joseph with all his brothers returned unto Egypt, and there was not missing even one of their men, only of the Egyptians twelve men had fallen. And when Joseph returned to Egypt he commanded that Zepho and his men be bound more than before, and they were put in additional chains so as to increase their woes. And all the sons of Esau and the people of the east returned to their homes in great shame, for all the valiant men among them had fallen in the war. And when the sons of Esau saw that their king had been slain in the battle, they went hastily and they took a man from the midst of the people of the east, and his name was Johab, the son of Zerach from the land of Bozrah, and they crowned him their ruler instead of Bela, their former king.

And Johab sat upon the throne instead of Bela, and he ruled in Edom over all the sons of Esau, for ten years ; yet the sons of Esau never attempted to fight against the sons of Jacob from that day on. For they knew the strength of Jacob's sons and they were greatly afraid of them. But from that day on the sons of Esau hated the sons of Jacob, and hatred and enmity were very strong between them during all the days, even unto this day. And after this, at the end of ten years, Johab, son of Zerach, the king of Edom died, and the sons of Esau took another man, by the name of Chusham, from the land of the south, and they crowned him king over

them, instead of Johab; and Chusham reigned in Edom over the sons of Esau for twenty years. And Joseph, king of Egypt, with his brothers and all the children of Israel, dwelt securely in those days in the land of Egypt, and they continued so through all the days of Joseph and his brothers, without any mishap or obstacle, and the land of Egypt rested from war at that time, in the days of Joseph and his brothers.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

CHAPTER IX.

ISRAEL IN BONDAGE.

Joseph's death—The death of his brothers—How Israel was reduced with cunning by the Egyptians—The Levites not enslaved—Pharaoh's counselors—Job, Jethro and Balaam—Pharaoh's dream—Miraculous escape of the Hebrew infants—Angels come to protect them—Birth of Miriam and Aaron—Hebrews separate from their wives.

Now these are the names of the children of Israel who dwelt in Egypt, who had come with Jacob, every man with his family came all the sons of Jacob unto Egypt. The children of Leah: Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun, and Dinah, their sister. And the sons of Rachel: Joseph and Benjamin. And the sons of Zilpah, the handmaid of Leah: Gad and Asher. And the sons of Bilhah, the handmaid of Rachel: Dan and Naphtali. And these are their generations that were born unto them in the land of Canaan, before they came unto Egypt with Jacob their father. The sons of Reuben: Chanoch, and Pallu, and Chetzron and Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zochar and Saul, the son of the Canaanitish woman. And the

children of Levi: Gershon, and Kehath and Merari, and their sister Jochebed, who was born unto them in going down to Egypt. And the sons of Judah: Er, and Onan, and Shelah, and Herez and Zarach. And Er and Onan died in the land of Canaan; and the sons of Perez were Chezron and Chamul. And the sons of Issachar: Tola, and Puvah, and Job and Shomron. And the sons of Zebulun: Sered, and Elon and Jachleel, and the son of Dan was Chushim. And the sons of Naphtali: Jachzeel, and Guni, and Jetzer and Shilam. And the sons of Gad: Ziphion, and Chaggi, and Shuni, and Ezbon, and Eri, and Arodi and Areli. And the children of Asher: Jimnah, and Jishvah, and Jishvi, and Beriah and Serach, their sister. And the sons of Beriah: Cheber and Malchiel. And the sons of Benjamin: Bela, and Becher, and Ashbel, and Gera, and Naaman, and Achi, and Rosh, and Mupim, and Chupim and Ord. And the sons of Joseph, that had been born unto him in Egypt were: Manasseh and Ephraim.

And all the souls that came out of the loins of Jacob were seventy souls, those that had come with Jacob their father to dwell there. And Joseph and all his brothers dwelt in Egypt securely, and they ate the best of the land in Egypt, through all the days of Joseph's life; and Joseph lived in the land of Egypt for ninety-three years, and he ruled over all Egypt eighty years. And when the days of Joseph drew nigh that he had to die, he sent and called his brothers and all the household of his father, and they all came together and they seated themselves before him, and Joseph said unto his brothers, and all the household of his father: Behold, I die, and God will surely visit you, and he will bring you up into the land which he hath sworn to your fathers to give it unto them. And when the Lord will visit you to bring you up from this land into the land of your fathers, then carry ye up my bones with you from here. And

Joseph took an oath from the children of Israel, saying: God will surely visit you, and ye shall then carry up my bones from here; and after this Joseph died in that year, the seventy-first year of their going down to Egypt. And Joseph was a hundred and ten years old when he died in the land of Egypt, and all his brothers and all his servants took him and they embalmed Joseph according to their custom, and his brothers and all Egypt wept over him for seventy days. And they placed Joseph into a coffin filled with spices and all kinds of perfumery, and they buried him on the side of the river Thiebor, and his sons and all his brothers, and the entire household of his father, made for him a mourning of seven days.

And after the death of Joseph all the Egyptians began to rule over the children of Israel in those days, and Pharaoh, the king of Egypt, who was reigning instead of his father, took upon himself all the laws and government affairs of Egypt, and everything was under his control, and he ruled securely over his people. And at the revolution of the year which was the seventy-second year of the children of Israel's going down to Egypt, after the death of Joseph, Zepho the son of Eliphaz son of Esau escaped from Egypt with his men, and they came to Danhabah, to Augias, king of Africah, and Augias received them with great honors, and he made Zepho the chief of his hosts. And Zepho found favor in the eyes of Augias and in the eyes of all his people, and Zepho was chief of hosts unto Augias, king of Africah, for many days. And Zepho enticed Augias, king of Africah, to assemble all his armies, and to go to war with the Egyptians and with the sons of Jacob, and to avenge on them the cause of his brothers. But Augias was not willing to listen unto Zepho to do this thing, for Augias knew the strength of the sons of Jacob, and what they had done unto his armies in

their war with the children of Esau. And in those days Zepho was very great in the eyes of Augias and in the eyes of all his people, and he always enticed Augias to fight with Egypt, but he would not. And at that time Pharaoh, king of Egypt, commanded all his people to build unto him a strong palace in Egypt, and he commanded the sons of Jacob likewise to assist in the erection of the building, and the Egyptians built a beautiful and costly palace for the king's residence, and he dwelt therein, and he renewed his government and he reigned securely. And Zebulun, the son of Jacob, died in that year, which was the seventy-second year of the Israelite's going down into Egypt, and Zebulun was one hundred and fourteen years old when he died, and he was placed into a coffin and given into the hands of his children; and in the seventy-fifth year his brother Simeon died, he was one hundred and twenty years old when he died, and he was also put into a coffin and transferred to his children.

And Zepho, the son of Eliphaz, the son of Esau, chief of the hosts of Augias, king of Africah, was still enticing Augias day after day to wage war and to fight against the sons of Jacob; but Augias would not consent to do this thing, for his servants had told unto him all concerning the strength of the sons of Jacob, and what they had done unto them in their war with the children of Esau. And after some days Augias listened unto Zepho's voice, and he consented to fight in Egypt against the sons of Jacob. And Augias collected all his people, a people very numerous even like the sand upon the sea shore, and he turned his face to go towards Egypt to battle. And there was among the servants of Augias a certain youth fifteen years of age, and his name was Balaam, the son of Beor, and the youth was very wise and learned in the art of sorcery. And Augias said unto Balaam: Conjure thou for us with witchcraft,

that we ascertain who is to be victorious in this battle, into which we are now going. And Balaam commanded them to bring unto him some wax, and he shaped it into chariots and horsemen, representing the army of Augias and the army of Egypt, and he placed all into water which he had prepared wisely for that purpose, and he took into his hands palm branches, and he bewitched with them the water in his wisdom, and there appeared unto him in the water the likeness of the army of Augias falling before the army of Egypt and the sons of Jacob. And Balaam told these things unto Augias, and Augias was discouraged, and he would not arm to go down and fight the Egyptians, but he remained in his city. And when Zepho saw that Augias was discouraged and would not go to battle, Zepho fled from Augias and he went to the land of Chittim. And all the people of Chittim received him with great honors, and they engaged him to fight their battles all the days, and Zepho became exceedingly wealthy; and the troops of the king of Africah made frequent incursions to the land of Chittim in those days. And the sons of Chittim assembled and they went into the mountains of Kuptizah from before the troops of Augias, king of Africah, that have come over them. And it came to pass on a certain day that Zepho lost a young heifer, and he went in search of it, and he heard the heifer's lowing about in the mountain; and Zepho advanced and he saw, and behold, at the foot of the mountain there was a cave and there was a large stone at the mouth of the cave. And Zepho shattered the stone and he entered the cave, and he saw and behold, a large animal was devouring the heifer, the upper half of that animal was after the form of a man, and the other half resembled a beast, and Zepho rose up against the animal and slew it with his sword. And when the people of Chittim heard of this thing they rejoiced greatly, and they said: What shall we do unto

this man who hath slain the beast that destroyed our cattle? And they assembled and they set apart a certain day of the year to be celebrated as a festival in his honor, and they named that day, Zepho, after his name, and they offered up drink offerings in his behalf on that day, and they brought unto him gifts.

And at that time Janiah, the wife of Augias, became ill, and her illness fell heavily upon Augias and his officers, and the king said unto his wise men: What shall I do for Janiah, and how shall I cure her of this illness? And the wise men said unto him: Behold, the air of our country is not like the air of the land of Chittim, her native land, and our water is not like their water, and this hath caused the illness of our queen. For she took sick because the air around her, and the water, were changed, and even in her own country she drank only the water coming from Purmah, which their forefathers had brought over on bridges. And Augias commanded his servants and they brought from the waters of Purmah in vessels, and when they weighed the water of Purmah against all the waters of Africah, they found the water of Purmah to be the lightest of all. And when Augias saw these things, he ordered all his officers to collect stone cutters in thousands and in tens of thousands, and they hewed stones beyond number, and the builders came and built a very strong bridge, and they transported the spring of water from the land of Chittim unto Africah. And these waters were intended for queen Janiah for all her uses, for drinking, and for baking, and for washing, and for bathing, and likewise for the watering of all the fruits and vegetables she was to eat. And from the soil of the land of Chittim the king commanded to have brought over in ships, and they brought it in great many ships, and they brought also building stones, and the builders erected thereof a grand palace for queen Janiah, and

thus the queen was healed from her illness. And at the revolution of the year the troops of Africah came once more into the land of Chittim to plunder it as before, and when Zepho, the son of Eliphaz heard the news he went forth against them, and he fought with them, and they fled from before him, and he freed the land of Chittim from these men. And when the sons of Chittim saw the strength of Zepho, they counseled together, and they crowned Zepho king over them, and under his rule they went to humble the sons of Tubal and all the islands around them. And with Zepho, their king, at their head, they fought with Tubal and the islands, and they conquered them; and on returning from the battle they renewed Zepho's kingdom, and they built a very large palace for the seat of his government and his royal dwelling, and they made for him a lofty throne, and Zepho ruled the land of Chittim and the land of Italianah for fifty years. In that year, the seventy-ninth year of Israelite's going down to Egypt, Reuben, the son of Jacob, died in Egypt, and Reuben was one hundred and twenty-five years old when he died, and they placed him into a coffin and gave him into the hands of his children. And in the eightieth year died Dan, his brother, at the age of one hundred and twenty-four years, and he also was put into a coffin and transferred into the hands of his children. In the same year died Chusham, king of Edom, and Hadad, son of Bedad, ruled after him for thirty-five years. And in the eighty-first year died Issachar, son of Jacob, one hundred and twenty-two years old, and he was put into a coffin and given into the hands of his children; and in the eighty-second year died Asher, his brother, being one hundred and twenty years old at the time of his death, and he was put into a coffin in Egypt and placed into the hands of his children. And in the eighty-third year Gad died, and he was one hundred and twenty-five years old when

he died, and he was put into a coffin in Egypt and given into the hands of his children. And in the eighty-sixth year died Judah, the son of Jacob, and he was one hundred and twenty-nine years old at his death, and they embalmed him, and put him into a coffin and he was given into the hands of his children; and in the eighty-ninth year died Naphtali, one hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children. And in the ninety-third year Levi, the son of Jacob, died in Egypt, he was one hundred and thirty-seven years old when he died, and they put him into a coffin and they gave him into the hands of his children.

And it came to pass after Levi's death, when the Egyptians saw that all the sons of Jacob, Joseph's brothers, had died, the Egyptians began to afflict the children of Israel, and to embitter their lives from that day on even unto the day of their going out of Egypt; and they took away from their possession all the vineyards which Joseph had given unto them, and all the fine houses in which the children of Israel were dwelling, and all the fat of Egypt, everything the Egyptians took away from the children of Israel in those days. And the land of Egypt grew heavy upon the children of Israel in those days, and the Egyptians mistreated them until the children of Israel were wearied of their lives on account of the Egyptians. And in those days, in the one hundred and second year of the Israelites' going down to Egypt, Pharaoh, the king of Egypt, died, and his son Melol reigned in his stead, and all the valiant men of Egypt, and all the generation that knew Joseph and his brethren died in those days. And there rose up another generation which had not known the sons of Jacob, and all the good which they had done unto them, and how much they had added to the strength of Egypt. Therefore all Egypt began to embitter the lives of the

children of Jacob from that day on, and to afflict them with hard labor, for they knew not their ancestors who had saved them in the days of the famine. And it was from the Lord that this should befall the children of Israel in order to be benefited at the end, and that all the children of Israel might know the Lord their God, and in order that they might know the signs and fearful wonders which the Lord enacted in Egypt on account of Israel his people, and in order that the children of Israel might fear the Lord, the God of their forefathers, and that they might walk in all his ways, they and their seed after them forever. Melol was twenty years of age when he assumed the kingdom, and for ninety-four years he ruled over Egypt, and all the Egyptians called him by the name of Pharaoh, after the name of his father, as it was their custom to call every king that reigned over them in Egypt.

And Balaam, the son of Beor, who was with Augias, saw that Zepho had prevailed over the men of Augias, and Balaam fled from Danhabah, and he came unto Chittim, and Zepho and the children of Chittim received him with great honors, for Zepho knew Balaam's wisdom, and he gave unto Balaam many gifts that he should remain with him. And when Zepho had returned from the battle against the people of Africah, he commanded that all the children of Chittim who had gone to battle with him be counted, and behold there was not one man of them missing; and he rejoiced greatly at this thing, and he renewed his kingdom, and he made a feast to all his servants. But Zepho did not remember the Lord, neither did he reflect that the Lord had delivered him and his people from the hands of the people of Africah, but he continued to walk in the ways of the sons of Chittim and in the ways of the wicked sons of Esau, and he served other gods as the sons of Esau had taught him; therefore it is

said: From the wicked goeth forth wickedness. And at that time, when Zepho had seen how he prevailed over all the people of Africah whom he had smitten at the edge of the sword, Zepho held counsel with the children of Chittim to go unto Egypt against the children of Jacob and against Pharaoh the king of Egypt; for Zepho had heard that all the valiant men of Egypt had died, and that Joseph and his brothers, the sons of Jacob, were dead, and that all their children, the children of Israel, had remained in Egypt. And Zepho concluded to go and fight against them and against all Egypt, in order to avenge the cause of his brethren, the sons of Esau, whom Joseph and his brothers with all Egypt had smitten in the land of Canaan, when they had gone up to bury Jacob in Hebron. And he sent messengers unto Hadad, son of Bedad, king of Edom, and to all his relatives, the children of Esau, saying: Have ye not said that you refused to fight against the king of Africah because he was a party to your covenant? Yet I have fought against him and I have smitten him with all his people. And now I have fixed my mind upon fighting against Egypt and against the children of Joseph who are there, and I will take revenge on them for what his brothers have done unto us in the land of Canaan, when they went up to bury their father in Hebron. And now if ye be willing to come to our assistance, to fight against them and the Egyptians, then come and let us avenge the cause of our brethren. And the children of Esau hearkened unto the words of Zepho, and they gathered themselves together, a people very numerous, and they went to assist Zepho and the sons of Chittim in their battle. And Zepho sent messages likewise to all the people of the east and to the children of Ishmael, in the same words, and they assembled and came to assist Zepho and his people in their battle against Egypt. And all

these kings, the kings of Edom, and the people of the east, and all the sons of Ishmael, and Zepho, went forth, and they came and arrayed their hosts in Hebron. And the camp was exceedingly heavy three days journey in length, a numerous people like the sand on the sea shore which cannot be numbered, and all these with their hosts marched down before Egypt to give battle, and they encamped themselves together in the valley of Pithros. And when all Egypt heard the news of their coming, they also gathered together, all the people of Egypt and of all the cities belonging unto Egypt, about three hundred thousand men. And the people of Egypt sent also for the children of Israel who were dwelling in Goshen in those days, to come unto them to fight against those kings, and some of the men of Israel assembled and they were about one hundred and fifty men, and they went to assist the Egyptians in their battle. And the men of Israel and Egypt went forth about three hundred thousand and one hundred and fifty men, and they posted themselves outside of Goshen, opposite Pithros. And the Egyptians had no confidence in the Israelites to go with them together into battle, for they said: Mayhap the children of Israel will deliver us into the hands of the children of Esau and Ishmael, for they are their relatives. And all the Egyptians said unto the children of Israel: Remain ye here in your present position, and we will go to fight against the children of Esau and Ishmael, and if they should prevail over us then all of you will come over them to assist us; and the children of Israel did so. And Balaam, the son of Beor, the Aramite, was with Zepho in the camp, for he had come with the children of Chittim, and Balaam was highly honored in the eyes of Zepho and his men. And they said unto Balaam: Do thou employ thy knowledge of witchcraft in our behalf, that we may know who will be victorious in this

battle, we or the Egyptians. And Balaam rose up to undertake his divination, and although he was skilled in that art he was confused this time, and his work failed in his hands. And he attempted it again, but without success, and Balaam was despaired of it, and he abandoned it, for it was the will of God, in order that the Lord might cause Zepho and his people to fall into the hands of the children of Israel, who trusted in their wars only in the Lord the God of their ancestors. And Zepho and Hadad arrayed their armies for the fight, and all the Egyptians went against them alone, about three hundred thousand men, and there was not a single Israelite among them. And the kings overpowered the Egyptians in that battle, and there fell of the Egyptians on that day about one hundred and eighty men, and about thirty men of the people of the kings, and all the Egyptians retreated from before the kings, and the children of Esau pursued the Egyptians, smiting them continually until they reached the place where the camp of the children of Israel was. And all the Egyptians cried unto the children of Israel: Hasten and come to our assistance, and save us from the hand of the children of Esau and Ishmael and Chittim! And the one hundred and fifty men of the children of Israel hastened and ran from their position unto the camps of those kings, and the children of Israel cried unto the Lord their God to deliver them. And the Lord hearkened unto the Israelites, and he delivered into their hands all the men of the kings, and the children of Israel smote of them about four thousand men. And the Lord sent great confusion into the camp of the kings, and the fear of the children of Israel fell upon them. And all the armies of the kings fled from before the children of Israel, and they pursued them, smiting them continually, until they reached the boundaries of Cush; and the children of Israel slew of them about two thousand more

men on the road, while of the children of Israel not even one man did fall. And when the Egyptians saw this small number of Israelites fighting against those kings, and that the battle was so very disastrous, the Egyptians were greatly afraid on account of the heavy battle, and they hid themselves all along the road, and they left the Israelites alone in the fight. And the Israelites smote a terrible smiting among the men of the kings, and after driving them to the borders of Cush, the Israelites returned. And all the Israelites knew what the Egyptians had done unto them, and that they had fled from the battle leaving them alone in the fight. And the children of Israel acted likewise deceitfully, and when they returned from the battle they met some of the Egyptians and they slew them, saying unto them: Wherefore have you gone away from us and left us so few in numbers, to fight against those kings, who had a numerous people to smite us, in order to save yourselves? And betimes they would meet some of the Egyptians, and the children of Israel would say to one another: Smite him for he is an Ishmaelite, or an Edomite, or from the children of Chittim, and they stood up over him and slew him, although they knew he was an Egyptian; and the children of Israel acted thus cunningly against the Egyptians, because they had left them in the fight and fled from them, and the children of Israel slew of the Egyptians in that manner about two hundred men. And when the people of Egypt saw the evil which the children of Israel had done unto them, all the Egyptians were in great fear of the children of Israel, for they had seen their strength, and that not one man had fallen amongst them. And the children of Israel returned rejoicing on their way to Goshen, and the rest of the Egyptians returned likewise to their homes.

And after this all the counselors of Pharaoh, king of

Egypt, assembled, and also all the elders of Egypt, and they came into the presence of the king, and they bowed down before him to the ground, and they seated themselves before him. And the counselors and elders of Egypt spoke unto the king saying : Behold, the people of the children of Israel are more numerous and mightier than we are, and thou knowest all the evil which they have done unto us on the road, when we were returning from the battle ; and thou hast seen likewise their great strength which they have inherited from their fathers, by reason of which only a few of them maintained their position against a people numerous like the sand, smiting them at the edge of the sword, while not one man of them fell, and if they had been many all of their enemies would have been exterminated. And now we want thy advice, what hath to be done with them in order to wipe them out gradually from our midst, before they become too numerous for us in the land ; for if the children of Israel be allowed to increase, then they would be a great obstacle in our way, and in case of war they might join our enemies to fight against us, and destroy us from the land with their great strength, or to cause us to go away from it. And the king answered unto the elders of Egypt, and he said unto them : This is my advice concerning the children of Israel from which we can not turn. Behold, Pithros and Rameses are cities not sufficiently fortified to stand in war, and now it is your duty and ours to build fortifications ; go ye therefore and act likewise cunningly towards them, and proclaim it through Egypt and Goshen at the king's command, saying : Hear ye men of Egypt, and of Goshen, and of Pithros and all inhabitants thereof, the king hath commanded us to build up Pithros and Rameses, and to fortify them against war ; all those amongst you people of Egypt, and children of Israel and inhabitants of the cities, who will come to build

with us, shall receive their hire day after day, by command of the king. And then go ye cunningly and assemble in Pithros and Rameses and commence building; and while you are at work cause ye the proclamation to be made through all Egypt day after day at the king's command, and when some of the Israelites will come to build with you, pay them their wages for a few days. And after they shall have been engaged in the work for their daily hire, depart ye from them daily one by one in secret, and then you shall rise up and become their task masters and overseers, and you shall cause them to continue the work without wages, and if they refuse then you all will force them to do the building. And if ye will surely do this thing, then it will be well unto us in having fortified our land, and it will result in great evil to the children of Israel, for by reason of the fatigue in building they will become diminished, as you will keep them away from their wives day after day. And when the elders of Egypt heard the king's counsel it seemed good in their eyes and in the eyes of all the servants of Pharaoh, and they did as the king had spoken. And all the servants of the king went away, and they caused it to be proclaimed through all Egypt, and Goshen, and the cities around Egypt, saying: You have seen what the sons of Esau and Ishmael have done unto us, who came to fight against us and to exterminate us. And now the king hath commanded that we fortify our land to build up Pithros and Rameses and to fortify them for battle, in case our enemies should come again upon us. All those willing to come and build with us shall receive their daily hire from the king according to his commandment unto us. And when the Egyptians and the children of Israel heard this proclamation by the servants of Pharaoh, many of the Egyptians and the children of Israel came to build up Pithros and Rameses, but of the sons of Levi no one

came to build with their brethren. And all the servants and the princes of Pharaoh came at first with cunning, to build together with the Israelites for daily hire, and they paid the children of Israel their daily wages in the beginning, and the servants of Pharaoh were thus engaged in the work with the children of Israel for one month. And at the end of one month the servants of Pharaoh began to withdraw gradually and secretly, day after day, from the children of Israel, but the Israelites continued their work at that time, for they received their daily hire, and because some of the Egyptians were still working with them; and the Egyptians gave unto the children of Israel their hire, so that the Egyptians who still worked with them might also receive the wages for their work. And at the end of one year and four months all the Egyptians had withdrawn, so that only the children of Israel remained to do the work. And after all the Egyptians had finally withdrawn, they returned and became their task masters and overseers, and some of them were placed over the children of Israel to take away from them all they had received in wages. And the Egyptians treated the children of Israel in this manner, in order to afflict them in their work, and when the children of Israel were the only ones engaged in the work, the Egyptians refused from that day on to pay unto them their daily hire. And when some of the Israelites would not work without receiving their wages, the task masters and servants of Pharaoh afflicted them, and they gave them a terrible beating until they were forced to return and work with their brethren; and so did the Egyptians do unto the Israelites all the time. Thus all the children of Israel had to build Pithros and Rameses, part of them were making bricks, and part of them did the building, and the children of Israel fortified all the land of Egypt and its walls, and they continued in that work for many

years, until the Lord remembered them and brought them out of Egypt; and the children of Levi were the only ones who did not work with their brethren from the beginning on even unto the day that they went out of Egypt. For the children of Levi knew that the Egyptians spoke deceitfully unto the children of Israel, and therefore the children of Levi abstained from going to work with their brethren. Nor did the Egyptians care to have the children of Levi work afterwards, since they had not been at work with their brethren from the beginning, and therefore all the Egyptians left them alone. And the hand of the Egyptians grew always heavier upon the children of Israel in their labor, and the Egyptians made them work with rigor. And the Egyptians embittered the lives of the children of Israel with hard labor, in mortar and in bricks, and also in all kind of work in the field; and the children of Israel called Melol, the king of Egypt, "Meror," because in his days the Egyptians embittered their lives with all kind of work. And in all the work which the Israelites were compelled to perform, the Egyptians were very rigorous, in order to afflict the children of Israel; but the more they afflicted them the more they multiplied and grew, and they were grieved because of the children of Israel.

And at that time Pharaoh, king of Egypt, heard the report, saying: Samlah, king of Edom, has resolved to fight against the children of Chittim and afterwards he will come to war with Egypt. And the Egyptians heard this thing and they increased the work of the Israelites, for fear that the children of Israel might do unto them, as they had done unto them in their war with the children of Esau, in the days of Hadad. And the Egyptians said unto the children of Israel: Make ye haste in doing your work and finish your task to fortify the land, lest the sons of Esau, your brethren, come and

fight with us, for only on your account will they come against us. And the children of Israel did all the work of the Egyptians day after day, and the Egyptians afflicted them in order to decrease them in the land; but the more the Egyptians added to the work of the children of Israel the more did the children of Israel increase and multiply, and all Egypt became full of them. And in the one hundred and twenty-fifth year of the Israelites' going down to Egypt the Egyptians saw that their plan against the Israelites was not successful, for they multiplied so exceedingly that both the land of Egypt and the land of Goshen were full of the children of Israel. And therefore all the elders and wise men of Egypt came before the king, and they bowed down before him to the ground, and they seated themselves before him. And all the elders and wise men of Egypt said unto the king: May the king live forever! thou, oh king, hast given us thy counsel against the Israelites, and we have done unto them according to thy words; but the more we add to their labor the more do they increase, and behold, now the whole country is full of them. Now, oh lord our king, the eyes of all Egypt are turned unto thee to give them counsel according to thy wisdom, so that they may prevail over the Israelites to exterminate them, or to lessen them in the land. And the king answered unto them saying: Counsel ye in this matter that we may know what should be done unto them. And one of the king's counselors, and his name was Job, from Mesopotamia, in the land of Uz, answered unto the king saying: If the king please let him listen to the counsel of his servant. And the king said unto him: Speak. And Job spoke before the king and the princes and the elders of Egypt, saying: Behold the counsel which the king hath counseled in these days, concerning tasking the Israelites with work is very good, and it should not be departed from forever, but this would be

my counsel whereby they could be lessened, if it please the king to afflict them ; behold, we have been for a long time in fear of war, and we have said, if Israel become fruitful in the land they will drive us away from the land in case of war. And now, if it please the king, let a royal decree be issued, and let it be recorded in the laws of Egypt, and let it be made irrevokable, that every male child born unto Israel, shall have its blood spilt upon the ground. And if you do this and all their male children shall have been slain, the evil they could do us in case of war would be removed. Let, then, the king send for the midwives of the Hebrews, and order them to do according to this thing. And this counsel seemed good in the eyes of the king and princes, and the king did as Job had spoken, and the king sent for the Hebrew midwives, of whom the name of one was Shiprah, and the name of the other Puah, and the midwives appeared before the king, and they stood before him, and the king said unto them: When ye do the office of a midwife for the Hebrew women and see them upon the stools, if it be a son then ye shall kill him ; but if it be a daughter then she shall live. And if you will not do this thing, then I will burn you and all your household with fire. But the midwives feared God and they did not listen to the voice of the king of Egypt, but when the Hebrew women brought forth to the midwife, be it a son or a daughter, the midwife would do everything that was wanted for the child, and they let it live. Thus did the midwives do all the days. And this thing was told unto the king who had the midwives called, and he said unto them: Why have ye done this thing and have saved the male children alive? And the midwives answered unto the king, saying: Let not our king imagine that the Hebrew women are like unto the Egyptian women, for all the children of Israel are lively and are delivered ere the midwives come in unto them; and as to us, thy

handmaids, for many days no Hebrew women hath been delivered by us, because all the Hebrew women are their own midwives for they are all lively. And Pharaoh hearing their words believed them in this thing, and the midwives departed from Pharaoh; and the Lord did well unto them, and the people increased and became very powerful.

And there was a man in the land of Egypt, from the seed of Levi, and his name was Amram, son of Kehath, son of Levi, the son of Israel. And this man went and took for a wife Joshebed, the daughter of Levi, the sister of his father, and she was one hundred and twenty-six years of age when he came unto her. And the woman conceived and bare a daughter, and she called her name Miriam, for in those days the Egyptians embittered the lives of the children of Israel; and she conceived again and bare a son, and she called his name Aaron, for in the days of her pregnancy Pharaoh began to spill the blood of the male children in Israel. In those days Zepho, son of Eliphaz, son of Esau, the king of Chittim died, and Janias ruled in his stead, and the days that Zepho reigned over the children of Chittim were fifty years, and he died and was buried in the city of Nobua, in the land of Chittim, and Janias, one of the valiant men of the children of Chittim, reigned after him. And after the death of Zepho, Balaam, the son of Beor, fled from Chittim, and he went and came unto Egypt, and Pharaoh received him with great honors, for he had heard of his wisdom, and he gave him gifts and made him his counselor, and exalted him. And Balaam dwelt in Egypt with great honor, and all the princes of Pharaoh exalted him, for they were very eager to learn his wisdom. And it came to pass in the one hundred and thirtieth year of Israel's going down into Egypt, and Pharaoh dreamed, and behold, he sat upon his regal throne, and he saw, and behold, an old man stood opposite him, and in the

hand of the old man was a pair of scales like unto the scales of the merchants, and the old man took the scales and cast them down before Pharaoh. And the old man took all the elders of Egypt and all the princes and great men, and he tied them together and placed them into one scale; and then he took a kid and placed it into the other scale, and the kid was heavier than all the elders, princes and great men. And Pharaoh awoke and behold, it was a dream. And when Pharaoh rose up in the morning and he related his dream unto his servants, the men were all in great fear. And Pharaoh said to all of his wise men: I pray you, interpret the dream which I have dreamed, and let me know its meaning. And Balaam, the son of Beor, answered unto the king, and he said unto him: This can have reference to nothing else but to a great evil, which will grow up against Egypt in the latter days; for behold, a son will be born unto Israel, who will lay all Egypt into ruins, and destroy all its inhabitants, and bring the Israelites out of Egypt with a powerful hand. And now, our lord and king, reflect over this matter and crush the strength of Israel, and their hope, before this great evil grows up over all Egypt. And Pharaoh replied unto Balaam: And what is it that we can do unto the Israelites? for have we not had our plans concerning them time and again, and yet we could not prevail over them? And now give thou thy counsel concerning what we should do unto the children of Israel. And Balaam answered unto the king, saying: Send now for thy two counselors and let us see what they will advise concerning this, and afterwards thy servant will speak. And the king sent for his two counselors, for Reuel, the Midianite, and Job, the Uzite, and they came and seated themselves before the king, and the king said unto them: Behold, both of you have heard the dream I have dreamed, as also its interpretation, and now counsel ye and reflect

concerning what hath to be done unto the children of Israel in order that we prevail over them, before their evil will grow upon us. And Reuel, the Midianite, answered unto the king saying: May the king live; may the king live forever: If it please the king let him desist from the Hebrews and leave them to themselves, and let him not stretch out his hand against them; for they are the people whom the Lord hath chosen in days of old, and he took them as the portion of his inheritance from the midst of all the nations of the earth and the kings of the earth; and who is he that hath ever put forth his hand against them with impunity, without being punished by their Lord? Verily, thou knowest that when Abraham fled unto Egypt, Pharaoh, one of the first kings of Egypt, saw his wife Sarah and took her unto himself for a wife, after Abraham had declared she was his sister, for fear lest the Egyptians might slay him on account of his wife; and when the king of Egypt had taken Sarah, God visited him and his household with fearful plagues, and he was not healed until he restored unto Abraham his wife. And Abimelech, the Gerarite, was likewise punished by the Lord on account of Sarah, Abraham's wife, and the Lord closed up among them every womb, from men even unto beast. And their God came unto Abimelech in a dream of night and terrified him, in order to return unto Abraham Sarah whom he had taken away; and after all the people of Gerar were smitten on account of Sarah, and Abraham prayed in their behalf unto the Lord, and his God was entreated of him and healed them. And when the king saw all the evil that had come upon him and his people, he restored unto Abraham Sarah his wife, and he gave him many gifts along with her. And also unto Isaac he did in like manner, when they drove him away from Gerar, and the Lord worked wonders in his behalf, that all its fountains of water became dry and their fruit

trees did not bring forth, until Abimelech from Gerar went to him, with Ahuzzath, one of his friends, and Pichol, the chief captain of his army, and they bowed down before him to the ground, and they begged him to entreat the Lord in their behalf; and the Lord was entreated of him and they were healed.

And Jacob, the plain man, also was delivered, by reason of his piety, from the hands of his brother Esau, and from the hands of Laban, his uncle, who were seeking his life; and also from the hands of all the Canaanitish kings, who had all come together over Jacob and his sons to exterminate them; the Lord hath delivered them, for where is there a man who hath put forth his hand against them with impunity? And hath not Pharaoh, thy father's father, exalted Joseph, the son of Jacob above all the princes of Egypt, when he saw his wisdom? for by his wisdom he delivered all the inhabitants of the land from the famine; and after this Pharaoh ordered Jacob and his sons to be brought down to Egypt, that by reason of their virtue, the land of Egypt and Goshen be saved from the famine. And now, if it seemeth good in thine eyes, desist thou from harming the children of Israel, and if it be not in thine heart to have them dwell in Egypt, send them away and let them depart unto the land of Canaan, the former dwelling place of their fathers. And when Pharaoh heard the words of Jethro he was exceedingly angry, and Jethro rose up in shame and departed from the presence of the king, and he left Egypt on the same day and he went into his land, unto Midian, taking along with him the stick which belonged unto Joseph. And the king said unto Job, the Uzite: What sayest thou, and what is thy counsel concerning the Hebrews? And Job said: Behold all the people of the land are in the hand of the king, let then the king do as it seemeth best in his eyes. And then Balaam said unto the king: From all the

plans of the king against the Hebrews they will be delivered, for the king will not prevail against them with all his counsels. For if thou thinkest to lessen them with flaming fire thou canst not succeed, for hath not their God delivered Abraham, their father, from the fire of Ur Chasdim? and if thou wouldst destroy them with the sword, remember that Isaac, their father, was delivered from it, and a ram was given to destruction in his stead. And if thou thinkest to prevail against them with hard and rigorous labor, surely thou wilt fail, for hath not Jacob, their father, served unto Laban in all kinds of rigorous work, and he was prosperous? Now, therefore, oh king, hear thou my words, for this is the only counsel to prevail against them, and which thou shouldst not disregard. If it please the king, let it be ordered that all the children which shall be born unto the Israelites from this day on shall be cast into the water; for only in that way canst thou wipe out their name, for none of them, or of their forefathers, was ever punished in such manner. And when the king heard the words of Balaam, the counsel pleased the king and the princes, and the king concluded to do according to Balaam's advice. And the king ordered it to be proclaimed, and that a law be passed accordingly through all the land of Egypt, saying: Every male child born unto the Hebrews from this day on, shall be cast into the water. And Pharaoh called unto all his servants, saying: Go ye and search through all the land of Goshen, where the Israelites are dwelling, and see to it that all the male children born unto them be cast into the river, but every female child you shall suffer to live. And when the children of Israel heard this thing which Pharaoh had commanded, that their male children be cast into the river, part of the men separated themselves from their wives, and only part of the people adhered to their wives. And from that day on when the time ar-

rived for the women who had remained with their husbands to be delivered, they went out into the field to be delivered, and after delivery they left the children in the fields and returned to their houses. And he who had sworn unto their ancestors to multiply them, sent one of his angels from those that were ministering unto him in heaven, to bathe them in water and to swathe and to anoint them, and he placed into the hands of each of them two smooth stones, from one of which he sucked milk and the other honey, and he caused the hair of his head to grow to his very knees in order to cover him, and to make him comfortable. And when the Lord had compassion for them, in his desire to multiply them upon the face of the earth, he ordered the earth to receive them and conceal them until they grew up, and after this the earth opened her mouth and issued them forth, and they sprouted forth from the ground like the grass from the field and the vegetation of the forest, and they returned each one to his family, and to the house of his father. And when the Egyptians saw this thing, they went out each one into his field with his yoke of oxen, and ploughshare, and ploughed furrows all over it as if in seed time, but they could not injure the infants of the Israelites with their ploughing, and the people increased and multiplied exceedingly. And Pharaoh commanded his officers day by day, to go through Goshen to search for the new-born infants of the Israelites. And in their searching, if they found a male child, they would take it from the lap of its mother and cast it into the river, but if it was a female child, they left it with its mother; and thus did the Egyptians unto the children of Israel all the days.

CHAPTER X.

MOSES.

Moses' birth foretold by Miriam—Hence his father, Amram, reclaims Jochebed—Moses born in the 7th month—The room became full of light—Hebrew infants immured—Moses takes Pharaoh's crown off his head and puts it on his own head—Balaam counsels to slay him—The angel of God saves him—The onyx stone and the coal of fire—How Moses became slow of tongue—Moses procures the Sabbath for Israel, from Pharaoh—Moses slays an Egyptian—His miraculous escape from the sword—His escape to Cush—He rules Cush for forty years—And finally loses his throne—The storks and the serpents—His imprisonment in Midian—The rod which Adam took along from the garden of Eden—The affliction of Israel.

And at that time the spirit of God came over Miriam, daughter of Amram, the sister of Aaron, and she went around prophesying through the house, saying: Behold a son will be born unto us from my father and mother this time, and he will deliver the children of Israel from the hands of Egypt. And when Amram heard the words of his daughter he went and reclaimed his wife, and he brought her back into his house, for he had separated from her, after Pharaoh had commanded that all the male children of the house of Jacob be cast into the river. And Amram reclaimed his wife in the third year of their separation, and she conceived; and after seven months she bare a son, and at the time of his birth the whole house was filled with a great light, like unto the light of the sun and the moon in their shining. And when the woman saw that he was so comely and pleasing to behold, she concealed him in her innermost

chamber, and kept him hidden for three months. In those days all the Egyptians were united in their purpose to destroy the Hebrews, and the Egyptian women went to Goshen among the Hebrew women, with their infants upon their shoulders. For in those days the Hebrew women concealed their male children from before the Egyptians, so that they should not destroy them from the earth, and, therefore, the Egyptian women came to Goshen with their babes that could not speak, and when they entered the houses of the Hebrews they caused their babes to cry, and the babes hidden in the innermost chamber would answer, and then the Egyptian women went and told it in the house of Pharaoh, and Pharaoh sent his servants to take the children and to slay them; thus did the Egyptians unto the Hebrew women all the days. And it was at the time, in the third month of Jochebed's concealment of her son, that the thing was made known unto Pharaoh's household. And the woman hastened to remove her son before the officers came, and she procured an ark of bulrushes, and she daubed it with slime and with pitch, and she put the child therein, and she placed the ark among the flag near the bank of the river, and his sister Miriam stationed herself at a distance to know what would become of him and of her prophecy. And the Lord sent on that day a scorching heat into the land of Egypt, which burnt the flesh of men like the sun when in his zenith, and it annoyed the Egyptians exceedingly, and all the Egyptians went down to bathe in the river on account of the terrible heat. And Bathia, Pharaoh's daughter, went also to bathe in the river on account of the fearful heat, and her maidens and all the women of Egypt were walking about by the side of the river. And Bathia lifted up her eyes and saw the ark in the water, and she sent her maiden to fetch it. And she opened the ark and behold a weeping babe was in it, and she had com-

passion on it, and said: This is one of the Hebrews' children. And all the Egyptian women, that were walking by the river's side, offered him suck, but he refused it; and this was so ordained by the Lord, in order to restore him to the breast of his mother. And Miriam was at that time among the Egyptian women by the river, and seeing this thing she said unto Pharaoh's daughter: Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee: And Pharaoh's daughter said unto her: Go. And she went and called the child's mother. And Pharaoh's daughter said unto her: Take this child away and nurse it for me, and I will give thee wages, two pieces of silver for each day. And Jochebed took the child and nursed it, and at the end of two years when the child grew up, she brought him unto Pharaoh's daughter and he became her son. And she called his name Moses, and she said: Because I drew him out of the water. And his father Amram called his name Chabar, for he said: It was on his account that I have associated again with my wife after having separated from her. And Jochebed called his name Jekuthiel, for she said: I have hoped to the Lord, and he hath restored him unto me. And his sister Miriam called him Jared, saying: I have gone down after him to the river, to know what will be his end. And Aaron called him Abizonach, saying: My father hath abandoned my mother, but he reclaimed her on his account. And Kehath, Amram's father, called his name Abigdor, saying: The Lord repaired the breach of the house of Jacob on his account. And they did no more cast their male children into the water. And his nurse called his name Abi-Socho, saying: In his tabernacle was he concealed three months, on account of the sons of Ham. And all Israel called his name afterwards, Shemayah, son of Nathaniel, saying: In his days God hath heard our cries, and he hath

rescued us from the hands of our oppressors. And Moses was in the house of Pharaoh, and he was unto Bathia a son, and Moses grew up among the children of the king.

And when Pharaoh saw that Balaam's^v counsel did not succeed, and that the children of Israel continued to be fruitful and multiply throughout the land of Egypt, then Pharaoh commanded it to be proclaimed through all Egypt, saying: No man shall diminish aught of his daily labor; and he who shall be found wanting in the performance of his daily task in mortar or in bricks, shall have his youngest son put in to fill the vacant place in his work. And the labor of the children of Israel was very oppressive in those days, and if a man diminished even one brick in his daily task, the Egyptians took forcibly his youngest son from his mother, and immured him into the building instead of the brick, of which his father had been deficient. But the tribe of Levi did not work with their brethren from the beginning even unto the end.

And in the third year from the birth of Moses, Pharaoh, with Alphananith, the queen, at his right hand, and Bathia at his left, was sitting at a feast, and the boy Moses was lying on Bathia's bosom, and Balaam with his two sons and all the princes of Egypt were sitting around the table before the king. And the boy put forth his hand upon the head of the king, and he took the crown from Pharaoh's head and he placed it upon his own head. And when Pharaoh and the princes saw this thing they were greatly terrified and astonished, and Pharaoh said unto his princes around the table: What say you concerning this thing, oh ye princes, and what shall be the judgment against this lad for doing this thing? And Balaam said unto Pharaoh: Remember now, my lord, the dream which thou hast dreamed some time since and the interpretation thereof by thy servant.

For behold, this is a Hebrew child, and the spirit of God is in him, and let not my lord think that this lad hath done this thing without his knowledge; for he hath done this with wisdom, though a mere child, to select for himself the kingdom of Egypt. And this is the manner of the Hebrews to deceive their kings and princes, and they do these things cunningly, in order to cause the kings and princes of the earth to stumble. And verily, thou knowest that Abraham their father acted in like manner to deceive the hosts of Nimrod, king of Babel, and of Abimelech, king of Gerar, and that he appropriated the land of the children of Heth and all the kingdoms of Canaan. And that he went down unto Egypt and declared Sarah his wife to be his sister, in order to lead astray the Egyptians and their king. And his son Isaac acted even so when he went down to Gerar to dwell there, and his strength triumphed over the hosts of Abimelech, king of the Philistines, and he likewise desired the stumbling of the kingdom of the Philistines by saying that Rebekah, his wife, was his sister. And Jacob, too, acted deceitfully against his brother, depriving him of his birthright and of his blessing, and then he fled to Padan-aram into the house of Laban, his uncle, and obtained from him with cunning his daughters and his cattle and all belonging unto him, and then he ran away and returned unto the land of Canaan, to his father. And his sons sold their brother Joseph, and he went down to Egypt and he became a slave, and was finally put into the prison house for twelve years, until one of the first Pharaohs dreamed certain dreams, and he had him taken out of the prison house, and he exalted him above all the princes of Egypt, because of his interpreting Pharaoh's dreams. And when the Lord sent a famine into the land, he had his father and his brothers and all his father's household brought down, and he supported them all without any price or pay-

ment, while he bought all the Egyptians to be his slaves. And now, oh my lord, behold, this child is rising up in Egypt in their stead to do according to their actions, and to triumph over all the kings, princes and judges. If it seemeth good unto the king let us at once spill his blood upon the ground, before he take away the government from thy hand, and all the hope of Egypt perish under his reign. And Pharaoh said unto Balaam: Let us invite all the judges and wise men of Egypt, and let them determine, whether the judgment of death is due to this lad, as thou hast said, and then we will slay him. And Pharaoh sent for all the wise men of Egypt and they came before him, and an angel of the Lord came amongst them, and he had the semblance of one of the wise men. And the king said unto the wise men: You have surely heard what this Hebrew boy, who is in my house, hath done, and such is Balaam's judgment concerning this matter; and now judge ye and decide what is due this boy for the deed which he hath done. And the angel, who seemed to be one of the wise men of Pharaoh, answered, and said: If it please the king, let the king send that they bring before him an onyx stone and a coal of fire, and set them both before the child; and if he will put forth his hand to take the onyx stone, then we shall know that the youth hath done with his wisdom all that he hath done. But if he stretch forth his hand to grasp after the coal, then we will know that he hath done this thing without any understanding. And the thing seemed good in the eyes of Pharaoh and his princes, and the king did as the angel of the Lord had spoken, and the king ordered an onyx stone and a coal to be brought and placed before Moses. And when they placed the lad before them he stretched forth his hand to take the onyx, but the angel of the Lord, unseen by any of the others, turned his hand to the coal, and Moses took it and the coal became extinguished in

his hand, and he lifted it up and put it into his mouth, and he burned part of his lips and tongue, and thus he became slow of speech and of a slow tongue. And when the king and princes saw this thing, they were convinced that Moses had not acted with understanding when he took the crown from Pharaoh's head and they desisted from slaying the child. And Moses grew up in Pharaoh's house, and the Lord was with him, and he was robed in purple, and he was brought up among the children of the king; and Bathia considered him her son, and all the household of Pharaoh honored him, and all the men of Egypt were afraid of him. And he visited daily the land of Goshen where his brethren were dwelling, and he saw them in shortness of breath and in hard labor day after day. And Moses asked them, saying: Wherefore must you perform this work day after day? And they told him all that hath befallen them, and they acquainted him with all the laws which Pharaoh had burdened them with before Moses was born, and all the counsels which Balaam had counseled against them, and also what he had counseled against him, in order to have him slain for taking the king's crown from his head. And Moses heard these things and his anger was kindled against Balaam, and he resolved to kill him, and he lay in wait for him day after day. And they informed Balaam saying: Behold, the son of Bathia seeketh thy life. And Balaam was in fear of Moses, and he went away from Egypt with his two sons, and they fled for their lives to Kikianus, king of Cush. And Moses was still in the house of Pharaoh, going out and coming in, and the Lord caused him to find favor in the eyes of Pharaoh and his servants and all the people of Egypt, and they loved Moses greatly. And Moses went again to Goshen to see his brethren, and he saw their affliction and hard labor, and Moses was very grieved on their account. And Moses returned unto Egypt to the house

of Pharaoh, and he came before the king and he bowed down before him. And Moses said unto Pharaoh: My lord, I have come to ask a small favor of thee, and I pray thee not to turn my face away empty; and Pharaoh said unto him: Speak. And Moses said unto Pharaoh: Grant thou that thy servants, the children of Israel, be given one day to rest from their labor. And Pharaoh said: Behold, I will grant that request, for thy sake. And Pharaoh ordered it to be proclaimed through all Egypt and Goshen, saying: Thus said the king unto you, all ye children of Israel: For six days you shall do your work and on the seventh day you shall rest and not perform any labor; thus shall ye do all the days according to the commandment of the king and of Moses, son of Bathia. And Moses rejoiced greatly at the thing with which the king had favored him, and all the children of Israel did as Moses had commanded unto them. And this was ordained by the Lord, for the Lord had begun to remember the children of Israel to deliver them for the sake of their fathers.

And when Moses was eighteen years of age, he desired to see his father and mother, and he went unto them to Goshen, and he saw the burden of his brethren, and he saw an Egyptian smiting one of his brethren, the Hebrews. And when the smitten man saw Moses he ran unto him for help, for Moses was greatly respected in the house of Pharaoh, and he said unto him: My lord, I pray thee, this Egyptian came unto my house by night and he bound me and defiled my wife in my presence, and now he seeketh to take my life. And when Moses heard of this wicked action he was very wroth at the Egyptian, and he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand, and delivered the Hebrew from the hand of his oppressor. And when the man returned home he desired to separate from his

wife, for it was not lawful in the house of Jacob for any man to come unto his wife if she was defiled ; and the woman went and informed her brothers and they wanted to slay him ; but he fled into his house and escaped. And on the second day, when Moses went forth to his brethren and behold the two men were quarreling, and Moses said to the wicked one : Wherefore smitest thou thy fellow ? And he answered unto him and said : Who made thee a prince and a judge over us ? intendest thou to kill me as thou killedst the Egyptian ? And Moses feared and said : Surely, this thing is known. And when Pharaoh heard of this occurrence he ordered Moses to be slain, but God sent his angel and he appeared in the guise of a captain of the guards before Pharaoh. And the angel seized the sword from the hand of a captain of the guard and he cut off the captain's head, for the likeness of the captain was turned into the likeness of Moses. And the angel took Moses by the right hand and transferred him from Egypt a distance of forty days' journey. And Aaron, his brother, remained alone in the land, and he prophesied unto the people of Israel, saying : Thus says God the Lord of your ancestors, cast ye away, each one among you, the abominations of his eyes, and do not defile yourselves with the idols of Egypt. But the children of Israel would not listen unto Aaron at that time, and the Lord should have destroyed them, were it not for the covenant which he had made with Abraham, Isaac and Jacob. And the hand of Pharaoh continued to be rigorous upon the Israelites at that time, and he afflicted and oppressed them up to the time when God fulfilled his word and he remembered them.

And in those days was a heavy war between the people of the east and Aram, for they rebelled against the king of Cush, under whose hands they had been. And Kikianus, king of Cush, went forth with all his hosts, a

people numerous like the sand of the sea, and he went to fight with the people of the east and with Aram, in order to bring them back under his hand. And when Kikianus went forth to battle he left Balaam, the magician, and his two sons, to guard the city and its entrance. And Kikianus fought against Aram and the people of the east, and he smote them and they all fell before him and his people, and he took of them many captives, and he subdued them under his power as they were at first, and he imposed great contributions upon them, according to his manner. And when Balaam was in charge of the city, he persuaded the people to rebel against Kikianus, and not to suffer him to enter the city in case he return home. And the people of the land listened unto him and they swore unto him, and they crowned him king over them, and his two sons they made captains of their hosts. And they arose and raised the walls of the city at the two corners, to a very great hight, and they built a very strong fortification. And about the third corner they dug great many ditches beyond number, betwixt the city and the stream which surroundeth the land of Cush, and they turned the waters of the river into those ditches. And at the fourth corner of the city they collected, by means of witchcraft and enchantments, great many serpents, and thus they fortified the city that no man could enter or leave it before them. And when Kikianus with all the captains of his hosts approached the city they lifted up their eyes and they saw the walls of the city raised to a very great hight, and they were greatly astonished at this change. And they said to each other : It was done because the people have seen that we tarried too long in the battle, and therefore they have built up the walls of the city and fortified them, that the kings of Canaan might not come to fight against them. And the king with his armies approached the gates of the city and behold, all the gates were closed, and they called

unto the watchmen, saying: Open unto us that we enter the city. But the gatemen refused to open for them, by order of Balaam, the magician, their king, and they would not suffer them to enter the city. And they attacked them and they fought against them opposite the gates of the city, and thirty men of the host of Kikianus fell on that day. And on the second day they renewed the battle from the side of the river, and they attempted to cross the river, but they could not, and many of them fell into the pits and died. And the king commanded to cut down trees and make rafts in order to cross the river upon them, and they did so. And when they came to the place of the ditches the waters began to revolve, like mill stones, and two hundred men were drowned upon ten of the rafts. And on the third day they came to fight from the corner of the serpents, but they could not approach it, and the serpents slew of them one hundred and seventy men, and they ceased fighting against Cush; but they lay siege to the city that no man could enter or leave Cush for nine years. And it was at the time of the war and siege of Cush that Moses fled from Egypt and he came into the camp of Kikianus who was besieging Cush at that time, and Moses was nine years in the camp, through all the time of the siege of Cush. And the king and the princes and all the soldiers loved Moses, for he was very efficient and worthy, his stature and strength was like a lion's, and his countenance beamed like the sun, and he was the king's counselor. And at the end of nine years Kikianus fell sick—it was the disease of which he died, for his sickness overpowered him and he died on the seventh day. And his servants embalmed him and they carried him away and they buried him opposite the gates of the city northwards of Egypt, and they erected over him a lofty and costly building, and they placed large stones upon it, and the scribes of the king wrote

down upon these stones all the heroic deeds of Kikianus, and all the wars in which he participated, and behold they are there in writing even to this day. And after the death of Kikianus, his people were very grieved on account of the war, and they said to each other: Let us counsel together what we are to do, for we have been living in the wilderness away from our homes, nine years this day. If we continue to fight against the city, then many of us will be wounded and slain, and if we keep up the siege we shall die likewise. For now all the kings of Aram and the people of the east will hear that our king is dead, and they will come upon us suddenly, and they will fight against us, and they will not leave of us a remnant. Come then and let us select a king and continue the siege until the city is given into our hands. And they searched all the army of Kikianus for a man fit to be king over them, and they found none like Moses worthy to be king over them; and they hastened and stripped themselves of their garments and cast them upon the ground, and they made a great heap and placed Moses upon it, and they rose up and blew the trumpets and they exclaimed before him, saying: May the king live; may the king live. And all the princes and the people swore to give him for a wife Adoniah, the queen of Cush, wife of Kikianus, and they crowned Moses their king on that day. And all the people of Cush proclaimed in a loud voice: Every man must give unto Moses something of what he hath in his possession. And they spread out a cloth upon the heap and every man threw into it something of what he had, nose rings and coins, and onyx stones, and bdellium, and pearls and rare stones, and silver and gold in great abundance, and Moses took all that the sons of Cush had given unto him, and he put it into his treasury; and Moses was king over the sons of Cush from that day on instead of Kikianus, their former king. In the fifty-

fifth year of Pharaoh's being king over Egypt, which is the one hundredth and fifty-seventh year of the Israelites going down to Egypt, Moses was made king of Cush; he was twenty-seven years of age when he began reigning, and for forty years did he reign. And the Lord caused Moses to find grace in the eyes of the sons of Cush, and they loved him greatly, and Moses was liked by the Lord and by men. And in the seventh day of his reigning all the sons of Cush assembled and they came before Moses, and they bowed down before him to the ground, and they spoke unto their king, saying: Give us an advice as to what we shall do concerning this city, for it is nine years now since we are in siege before the city, and we have not seen our children and wives ever since. And the king answered unto them, saying: If ye will listen unto my voice in all that I will command you, then the Lord will give the city into our hands and we will take it; for if we will continue to fight as we did before the death of Kikianus, many of us will be smitten as at first. And all the armies replied unto the king, saying: Whatsoever our lord shall command we will do. And Moses said unto them: Go ye and proclaim in a loud voice unto all the people of the camp, saying: Thus saith the king: Go ye into the forest and bring you young storks, and each of you come with a young stork in his hand. And whosoever faileth to bring with him a young stork, the same will be put to death, and the king will take away all that is belonging unto him. And when ye shall have brought them, you shall raise them until fully grown, and you shall teach them to dart upon their prey after the manner of the young hawks. And all the people did so, and they went into the forests, and they climbed the cypress trees, and they caught each man his young stork, and they brought them into the desert, and they raised them and they trained them to dart like young hawks, according to

the order of the king. And after the young storks were fully grown, the king commanded to hunger them for three days, and all the people did so. And on the third day the king said unto them: Be ye courageous and valiant, and mount your horses and take your storks in your hands, and we will rise up and fight against the city from the place where the serpents are. And all the people did, according to the words of the king, and they took their storks in their hands and marched on. And when they reached the place of the serpents the king said unto them: Send forth all your storks against the serpents. And they let loose their storks as the king had commanded, and the young storks darted down upon the serpents and devoured them, and they exterminated all of them from that place. And when the king and the people saw that all the serpents were destroyed from that place, all the people shouted a great shouting, and they drew near the city and fought against it, and they took the city by storm, and they entered it. And they slew on that day among the people of the city, one thousand and one hundred men, all that were in the city, but of the besiegers not one man died; and all the sons of Cush went to their houses, to their wives and children, and unto all belonging to them. And when Balaam, the magician, saw that the city was taken, he opened the gate and fled unto Egypt, to Pharaoh, with his two sons and eight brothers, and they are the magicians and sorcerers mentioned in the book of the law, as standing up against Moses when the Lord brought the plagues over Egypt. And after Moses had captured the city through his wisdom, the sons of Cush placed him upon the throne instead of Kikianus, their king, and they put the regal crown upon his head, and they gave him Adoniah, their queen, for a wife. But Moses feared the Lord the God of his ancestors, and he never came near unto her, nor

did he turn even his eyes towards her. For Moses remembered that Abraham caused his servant Eliezer to swear, saying: Thou shalt not take for my son Isaac a wife from the daughters of Canaan, and that Isaac did likewise, when Jacob fled from before his brother, saying unto him: Thou shalt not take a wife from the daughters of Canaan, and not intermarry with all the sons of Ham, for the Lord our God gave Ham, the son of Noah, with all his children and his seed, for slaves to the children of Shem and Japhet, and to their seed after them, to be slaves unto them forever. And therefore Moses inclined neither his heart nor his eyes to the wife of Kikianus, all the days that he reigned over Cush; and Moses feared the Lord his God all his life, and he walked before the Lord in truth with all his heart and with all his soul, and he did not turn neither to the right nor to the left from the way in which Abraham, Isaac and Jacob walked. And Moses strengthened himself in his kingdom, and he guided the sons of Cush in accordance with his wisdom, and Moses was prosperous in his kingdom. And all the children of Cush loved Moses, through all the days that he ruled over them, and all the inhabitants of Cush were greatly afraid of Moses. And in the fortieth year of the kingdom of Moses over Cush, Moses was sitting upon his throne with queen Adoniah before him, and all the princes were seated around them, and Adoniah spoke before the king and the princes saying: What is this thing which you have done, oh children of Cush these many days? Know ye not that within the forty years that this man reigned over Cush he hath not come near me, nor hath he served the gods of the children of Cush. Now, therefore, hear me, oh children of Cush, and suffer this man no longer to rule over us, for he is not of our flesh; behold here is my oldest son Menaeris, and let him be your king, for verily it is better for you to serve the son of your master,

than to serve a stranger, a former slave to the king of Egypt. And the people heard the words which Adoniah had spoken in their hearing, and they were in consultation until evening, and next morning they arose and made Menaeris, the son of Kikianus, king over Cush. And all the sons of Cush were afraid to put forth their hands against Moses, for the Lord was with him, and the sons of Cush remembered the oath which they have sworn unto Moses, and therefore they would do him no harm; but they gave unto Moses many gifts and they sent him away from them with great honors. Thus Moses left the land of Cush and he went his way after he ceased to be king over Cush; and Moses was sixty-seven years of age when he departed from the land of Cush, and this was ordained by the Lord, for the time had come which he had appointed in times of old, when he was to bring forth the children of Israel from the affliction of the sons of Ham.

And Moses went to Midian, as he was afraid to return unto Egypt on account of Pharaoh, and he went and seated himself at the well of water in Midian. And the seven daughters of Reuel, the Midianite, went forth to feed the sheep of their father, and they came to the well to draw water for their father's flocks; but the shepherds of Midian came and drove them away, and Moses stood up and assisted them, and watered their sheep. And they came home to Reuel, their father, and they told him what Moses had done for them, and they said: An Egyptian man hath delivered us from the hand of the shepherds, and he drew up for us the water, and he watered the sheep. And Reuel said unto his daughters: And where is he, why have ye left the man? And Reuel sent for him, and brought him into his house and he ate with him bread. And Moses related unto Reuel, that he had fled from Egypt and that he had been reigning for forty years over Cush, and how they had deprived him

of his kingdom, and sent him away in peace with honor and with gifts. And when Reuel heard the words of Moses he said within himself: I will put this man into the prison house and gain favor by the children of Cush on his account, for he hath surely fled from them; and they took him and put him into the prison house, and Moses remained in prison for ten years. And while Moses was in the prison house, Zipporah, Reuel's daughter, had pity upon him, and she supplied Moses with bread and with water all the time. And all the children of Israel were still in the land of Egypt, and they served the Egyptians in all manner of hard labor, and the hand of Egypt continued in its rigor over the children of Israel in those days. At that time the Lord smote Pharaoh, the king of Egypt, with the plague of leprosy, from the sole of his foot to the crown of his head, and on account of the rigorous labor of the children of Israel this plague was visited upon Pharaoh at that time by the Lord; for the Lord had listened unto the prayer of Israel, his people, and their crying came before him on account of their hard labor. And for all that, Pharaoh's anger was not turned away from them, and his hand continued outstretched against the children of Israel, and Pharaoh stiffened his neck before the Lord and he made the yoke of Israel heavier, and he embittered their lives in all manner of hard work. And when the Lord had smitten Pharaoh, he sent for all his magicians and wise men to come and cure him. And his wise men and magicians said that the blood of little babes be put upon the wounds, and they would be healed. And Pharaoh listened unto them, and he sent his officers to Goshen, to the children of Israel, to take away their little babes. And Pharaoh's officers went and they tore away the little infants forcibly from the breasts of their mothers, and they brought them unto Pharaoh day after day, one infant each day, and the

physicians slaughtered them, and applied the blood to his sores, and thus did they all the days. And the number of infants that Pharaoh had slaughtered in this manner, was three hundred and seventy-five; but the Lord did not hearken unto the physicians of the king, and the plague grew always more painful, and Pharaoh continued to suffer the plague of that disease for ten years, and yet Pharaoh's heart grew always in cruelty against the children of Israel. And at the end of ten years the Lord added blow upon blow and sore upon sore unto the king of Egypt, and the Lord smote him with malignant sores and abdominal diseases, and the plague assumed its worst forms. At that time two of the king's officers had returned from Goshen and they said unto Pharaoh: We have seen the children of Israel very careless of their work, and very negligent in their labor. And when Pharaoh heard the words of his officers, Pharaoh's anger was kindled against the children of Israel, for he was at the time suffering from great physical pain, and he answered, saying: Behold, now, since the children of Israel know that I am sick, they turn around and deride us; but hasten ye now and harness my chariot, that I go to Goshen and see the children of Israel, and the manner in which they are deriding me. And his servants harnessed for him the chariot, and they seated him upon the horse, for he was not able to ride in the chariot, and he took with him ten horsemen and ten footmen, and he went to the children of Israel unto Goshen. And when they had reached the boundary of Egypt, the horse of the king passed into a narrow place which was elevated between the hollows of the vineyards, with a fence on one side and the depth of the plain on the other side. And when the horses were running and passed that place, they pushed against one another, and the horse of the king was pushed off the narrow place, and it fell into the depth of the plain

below, with the king riding upon it. And in falling, the chariot turned and fell upon the king's face, and the horse, too, fell upon the king, and Pharaoh cried out in agony, for his flesh pained him terribly. And the flesh of the king was torn, and his bones were broken, and all this hath befallen him by the will of God, for the Lord had hearkened unto the cries of the children of Israel in their affliction. And his servants carried him upon their shoulders, one a little, and another a little, and they brought him back to Egypt, and the horsemen that were with him returned unto Egypt likewise. And when they lay him upon his bed the king knew that his end was drawing nigh for him to die, and Queen Alpharanis, his wife, came and lamented over the king, and the king wept exceedingly with her; and all his officers and servants came on that day, and when they saw his great suffering they wept bitterly over their king. And the princes of the king and all his counselors, advised the king to select one of his sons to reign over the land in his stead; and the king had three sons and two daughters born unto him by Alpharanis, outside of the children of the king from his concubines, and these were their names: The first born Othroo, and the second Adicom, and the third Moryon; and their sisters, the name of the oldest, Bathia, and of the youngest Acuzia. And Othroo, the first born of the king, was a foolish man, hasty and precipitate in all his words. But Adicom was a very cunning and wise man, and versed in all the wisdom of Egypt, but of very ungainly appearance, very stout and short of body, his height being only one cubit. And when the king saw that his son Adicom was so cunning and wise in all matters, the king decided upon him to be king in his place after his death. And he took for his wife, Gedudah, the daughter of Abilot, when he was only ten years of age, and she bare unto him four sons. And afterwards he went and took three more wives, and

he begat eight sons and three daughters. And the disease prevailed exceedingly upon the king, and his flesh was stinking like the flesh of a carcass which is exposed upon the field in summer time to the heat of the sun. And when the king saw that his disease had overpowered him, he sent for Adicom, his son, and he was brought before him, and they made him king over the land in Pharaoh's place. And at the end of three years the king died in shame and disgrace, and his servants carried him up and they buried him among the graves of the kings of Egypt, in Zoan Mizraim. But they did not embalm him after the manner of the kings, for his flesh was rotten and they could not come near him to embalm him on account of the stench, and they buried him hastily. And this evil came upon him from the Lord, for the Lord had requited him according to his wickedness, which he had practiced in his days against the children of Israel. And he died in agony and terror, and Adicom his son reigned in his stead.

Adicom was twenty years old when he assumed the government, and he reigned for four years. In the two hundred and sixth year of Israel's going down to Egypt, Adicom reigned over Egypt, but he did not lengthen his days in his kingdom as his fathers did, for his father, Melol, ruled over Egypt ninety-four years, but he lay sick for ten years and died because he had been wicked before the Lord. And the Egyptians called the name of Adicom, Pharaoh, after the name of his father, according to the custom in Egypt to do so. But the wise men of Pharaoh called the name of Adicom, Abuz, because he was so short, and short is called abuz in the Egyptian tongue. And Adicom was extremely ugly, only one cubit and a span in height, and he had a very long beard which reached to his ankles. And Pharaoh sat upon the throne of his father, and he managed the government of Egypt in his wisdom. And in his reigning he

was even more wicked than his father, and all the kings that ruled before him, and he made his yoke very heavy upon the children of Israel; and he went with his servants to Goshen to the children of Israel, and he made their work more oppressive than before, and he said unto them: Finish ye your daily task and do not neglect your work in future as it was your habit in the days of my father; and he placed over them overseers from among the people of Israel, and over those overseers he placed task masters from the midst of his servants, and he assigned for them the number of bricks which they had to make daily, and then he returned to Egypt. And at that time the task masters of Pharaoh commanded the overseers of the children of Israel according to Pharaoh's order, saying: Thus saith Pharaoh: Do ye the work of your daily task, and the tale of bricks ye shall observe to have fulfilled every day, according to measure, ye shall not diminish aught thereof. And if it happen that you are wanting in your daily measure of bricks, I will put your little children in instead of the bricks. And the task masters of Egypt did according to Pharaoh's commandment in those days, and whenever they were deficient in their daily task, the task master of Pharaoh would go to the wives of the children of Israel and take away their infants, according to the deficiency of bricks, and they would tear them away from the laps of their mothers and put them into the walls of the building, in place of the bricks, midst the weeping and lamentations of their fathers and mothers, who heard the crying of their infants in the walls of the building. And the task masters forced the Israelites to put their children into the building, and a man had to take his own child and place him into the wall and put mortar over him, though his eyes were weeping and his tears streamed down upon his child. And the task masters of Pharaoh did so for many days, and they had no pity and mercy upon the

infants of the children of Israel; and the number of children that were caused to die in the building was two hundred and seventy. And the labor of the children of Israel was heavier upon them in the days of Adicom than in the days of his father, and the children of Israel sighed every day in the hardship of their labor, saying: Behold, when Pharaoh died and his son was crowned we hoped to have our work lightened, and now the rigor of the latter is by far greater than of the former; and the children of Israel sighed on that account, and their cries ascended to the Lord, and the Lord heard their cries in those days, and he remembered unto them the covenant which he had made with Abraham, Isaac and Jacob, and he resolved to deliver them.

Meantime Moses, the son of Amram, was still confined in the prison house in those days, in the house of Reuel, the Midianite, and his daughter Zipporah supplied Moses secretly with food day after day. And at the end of ten years, which was the first year of the kingdom of the new Pharaoh, Zipporah said unto Reuel, her father: Behold, the Hebrew man whom thou hast bound in the prison house is there for ten years, and yet no man inquired or searched for him; and now if it seemeth good in thine eyes, let us send and see whether he be dead or alive; and her father knew not that she had supported him. And her father said unto her: Hath ever such a thing come to pass, that a man could stand to be ten years in prison without eating and live? And Zipporah answered unto her father, saying: Verily, thou hast heard that the God of the Hebrews is great and fearful, and that he works wonders in their behalf at all times. It is he who hath delivered Abraham from Ur Chasdim, and Isaac from his father's sword, and Jacob from the angel of the Lord at the ford of Jabbok; and with this man also he hath done many things, for he delivered him from the river of Egypt, and from the

sword of Pharaoh, and from the sons of Cush, and in the same way he can save him from starvation and keep him alive. And the thing seemed good in the eyes of Reuel, and he did according to the words of his daughter, and he sent to the prison to see what had become of Moses, and he saw and behold, the man was alive in the pit, standing upon his feet, engaged in singing praises and praying to the God of his fathers. And Reuel commanded that Moses be brought forth from the pit, and they shaved him and he changed his prison garments, and he ate bread; and afterwards he went into Reuel's garden, which was back of the house, and there he prayed unto the Lord his God, who had done with him such great wonders. And whilst he was praying he looked before him, and beheld a rod of the spir tree, which had been planted in the midst of the garden. And he approached the rod, and looking at it closer, he saw the name of the Lord, the God of hosts, engraved upon the rod in distinct characters. And he read it, and put forth his hand, and he extracted it from the ground wherein it was rooted, like a tree in the forest. And this is the rod with which all the wonders of our God have been performed from the day he finished heaven and earth and all their hosts, the oceans and streams, and all their fishes. And when God drove Adam from the Garden of Eden, Adam took this rod along with him, and he went to till the ground whence he was taken. And the rod was transmitted to Noah and through him to Shem and his descendants, and then it came into the hands of Abraham, the Hebrew; and when Abraham gave all his property unto Isaac, his son, he gave him this rod likewise. And when Jacob fled to Padan-aram he took that rod with him, and when he returned to his father the rod was not forgotten. And when Jacob went down to Egypt he gave that rod unto Joseph, saying: I have given to thee a portion

above thy brethren which I took out of the hands of the Amorite ; for Jacob took it forcibly from Esau, his brother. And after the death of Joseph, when the princes of Egypt came into his house, the rod fell into the hands of Reuel, the Midianite, and when he left Egypt he took it along and planted it into his garden. And whenever a man came to ask Zipporah for a wife, Reuel would tell him to extract the rod from the ground, for she would not be given for a wife to any man who could not pluck it. And all the powerful men of the Kanites tried to pluck that stick, for they endeavored to get Zipporah, his daughter, but they could not. Thus that rod remained in Reuel's garden until the man came who had the right to take it. And when Reuel saw the rod plucked by the hand of Moses, he was greatly astonished, and he gave his daughter Zipporah unto Moses for a wife. And Zipporah walked in the way of the women of Jacob ; she never failed in the least from the righteousness of Sarah, Rebekah, Rachel and Leah. And Zipporah conceived and bare a son, and he called his name Gershom, for he said : I have been a stranger in a strange land. But Moses did not circumcise him, at the command of Reuel, his father-in-law. And she conceived again and bare a son, whom he did circumcise, and he called his name Eliezer, saying : The God of my father was my helper, and he delivered me from the sword of Pharaoh.

And Pharaoh, the king of Egypt, continued to increase the labor of the children of Israel, and to make his yoke heavier upon them in those days, and he ordered it to be proclaimed throughout all Egypt, saying : Ye shall no more give the people straw to make brick, as heretofore ; let them go and gather straw for themselves. And the tale of bricks which they did make heretofore, ye shall lay upon them ; ye shall not diminish aught thereof, for they are negligent in their work. And when the

children of Israel heard this, they mourned and sighed, and they cried unto the Lord in the bitterness of their souls. And the Lord became jealous of his people and of his inheritance, and he heard their voice, and he decided to bring them forth from the affliction of Egypt, and to give unto them the land of Canaan for a possession.

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CHAPTER XI.

MOSES IS SENT TO PHARAOH.

Moses and Aaron go to Pharaoh—The lions at the gates of Pharaoh's house—How Moses subdued them—The name of Jehovah—The ten plagues—The sea monster that unroofed the houses—The Israelites' departure—Bathia, the daughter of Pharaoh, rebukes Moses—The four parties among the Israelites at the Red sea—How Moses silenced them—All the Egyptians perish—Pharaoh saved by an angel and transferred to Ninevah—He is made king of Ninevah—Moses on Sinai—The Lord shows him a model of the tabernacle—Leviticus—The temple completed and erected.

And in those days Moses was feeding the sheep of his father-in-law, Reuel, the Midianite, beyond the wilderness of Zin, and the rod which he took from his father-in-law he had with him. And one day a kid of the goats ran astray from the flock, and Moses searched for it and pursued it, until he came to the mountain of God, to Horeb. And when he came to Horeb the Lord appeared unto him in the bush, and he saw the bush burning with fire, but the fire could not prevail over the bush to consume it. And Moses was greatly astonished at the sight, and he wondered why the bush was not consumed; and he drew nigh to examine that awful

thing. And the Lord called unto Moses from the midst of the fire, and he commanded him to go down to Pharaoh, king of Egypt, to release the children of Israel from bondage. And the Lord said unto Moses: Go thou and return to Egypt, for all those men are dead who sought thy life, and speak unto Pharaoh, that he send forth the children of Israel from his land. And the Lord showed unto him how to perform signs and wonders in Egypt before the eyes of Pharaoh and his servants, so that they might believe that the Lord had sent him; and Moses hearkened to all that the Lord commanded unto him, and Moses returned to his father-in-law and informed him of this thing, and Reuel said: Go in peace. And Moses rose up to go to Egypt, and he took with him his wife and his sons, and when he was at an inn on the road an angel of the Lord came down and sought to kill him, on account of his first born son whom he had not circumcised at the command of Reuel, thus transgressing the covenant, which the Lord established with Abraham. And Zipporah hastened and took a sharp rock and circumcised her son, and she delivered her husband and her son from the hand of the angel.

And Aaron, the son of Amram, brother of Moses, was in Egypt walking about by the side of the river, and the Lord appeared unto him on that day, saying unto him: Go now to meet Moses in the wilderness; and he went and he met him on the mountain of God, and he kissed him. And Aaron lifted up his eyes and he saw Zipporah, the wife of Moses, with her children, and he said unto Moses: Who are these here unto thee? And Moses said unto him: They are my wife and my sons, whom the Lord hath given unto me in Midian; and he said unto Moses: Send away the woman with her children to the house of her father; and Moses hearkened to the voice of his brother and he

did so. Zipporah returned therefore with her children, and they went and returned to the house of Reuel, and they tarried there until the time had come when the Lord remembered his people to deliver them from Egypt, from the hand of Pharaoh. And Moses and Aaron came to Egypt to the congregation of Israel, and they told unto them all that the Lord had spoken, and the people rejoiced greatly; and they rose up early next morning, and they went unto Pharaoh, and the rod of God was in the hand of Moses. And at the king's gate two young lions were fastened with iron chains, so that no one could enter or leave the house of the king, unless it was the pleasure of the king; and then the conjurors came and subdued the lions with their incantations, and brought the person before the king. But when Moses approached the gate, he lifted up the rod against the lions and he released them, and Moses and Aaron entered the king's house, and the lions also came with them in great joy, and they followed them rejoicing, even as the dog rejoiceth with his master when he returneth from the field. And when Pharaoh saw this thing he was greatly astonished and terrified, for their appearance was like to the sons of God; and Pharaoh said unto Moses and Aaron: What desire ye? and they answered unto him saying: The Lord God of our people hath sent us unto thee, saying: Send forth my people that they may serve me. And when Pharaoh heard their words he was exceedingly terrified, and he said unto them: Go ye away to-day and return to-morrow; and they did according to the words of the king. And when they had left him Pharaoh sent for Balaam, the magician, and for Janus and Jambrus, his sons, and for all the magicians and sorcerers and counselors which belonged to Pharaoh, and they came and sat before the king. And the king told unto them all the words of Moses and his brother, and they said unto the king:

And how could these men come before thee on account of the lions, which are chained to the gate? And the king said unto them: They have raised their rod upon the lions, and released them; and they came before me, and the lions rejoiced with them, as the dog rejoiceth before his master. And Balaam, the magician, answered unto the king, saying: These can be nothing else but magicians like unto ourselves, and therefore send and let them come and we will try them; and the king did so. And Pharaoh sent for Moses and Aaron to come before the king, and they took the rod of God and they came to the king and spoke unto him, saying: Thus said the Lord, the God of the Hebrews: Send away my people that they may serve me. And the king said unto them: And who will believe you that you are the messengers of God, and that by his order you have come to me? Now, give unto us a wonder or a sign concerning this thing, and then your words can be believed. Then Aaron hastened and cast down his rod from his hand before Pharaoh and his servants, and the rod turned into a serpent; and the sorcerers did likewise, and they cast their rods to the ground and they turned into serpents. And the serpent of Aaron's rod lifted up its head and opened its mouth to swallow up the serpents of the sorcerers' rods. And Balaam, the magician, said: This thing is since times of old, that one serpent should swallow up another, and that living beings should devour one another. But turn thy serpent into a rod as before, and we likewise shall restore our rods as they were at first, and then if thy rod will swallow up our rods we will know that the spirit of God is within thee, otherwise thou art only an artificer like ourselves. And Aaron stretched out his hand hastily and seized the tail of the serpent, and it became a rod in his hand, and the sorcerers did also restore their rods in like manner, and after being turned into rods again, the rod of Aaron.

swallowed up their rods. And when the king saw this thing, he commanded to bring the records of the kings of Egypt, and they brought before him the chronicles of the land of Egypt, wherein all the idols of Egypt were registered. And they read the book of Egyptian idols before the king, in order therein to find the name of Jehovah, but they found it not. And his wise men spoke unto the king, saying: We have heard that the God of the Hebrews is the son of wise men, of some of the former kings. And Pharaoh said unto Moses and unto Aaron: I know not that Jehovah of whom you speak, nor shall I send away his people.

And they replied, saying unto the king: Jehovah, the God of gods, is his name, and he hath called his name over us in the days of our ancestors, and he hath sent us, saying: Go ye unto Pharaoh and say unto him, send away my people that they may serve me. Now, therefore, send us away, that we go a three days' journey into the wilderness, to sacrifice unto him, for since the days of the going down to Egypt he hath not received from our hands any offerings. But if thou wilt not send us, then his anger will kindle against thee and he will smite all Egypt with pestilence or with the sword.

And Pharaoh said unto them: Relate unto me something concerning his power and might. And they said: He created the heaven and the earth, and the seas with all their fishes, he produced the light and created the darkness, he lets rain fall upon the earth to water it, and he causeth the grass and herbs to sprout, he created man and cattle and the beasts of the forest, and the fowls of heaven and the fishes of the sea; and by his mouth they live and die. Verily, he created thee in thy mother's womb, and he gave unto thee the breath of life, and he made thee great and placed thee upon the throne of Egypt's kingdom, and he will take from thee thy breath and thy soul, and return thee to the ground whence

thou hast been taken. And the anger of the king was kindled at their words, and he said unto them: And who among all the gods of the nations could have made my river, which I have made myself? And he drove them away from his presence, and he commanded to make the labor of Israel heavier than yesterday or day before yesterday; and Moses and Aaron went forth from the presence of Pharaoh. And they saw the children of Israel in the evil that the task masters of Pharaoh had made their labor heavier than before, and Moses returned unto the Lord and said: Wherefore hast thou so evil entreated this people? For since I came to Pharaoh to speak in thy name, he hath done evil to the children of Israel. Then the Lord said unto Moses: Now shalt thou see that with a strong hand and under terrible plagues, Pharaoh will drive the children of Israel out of this land.

And at the end of two years the Lord sent Moses once more unto Pharaoh, to bring forth the children of Israel and to send them away from the land of Egypt; and Moses came to the house of Pharaoh and he spoke unto him according to the words of the Lord, but Pharaoh would not hearken unto the voice of Jehovah, and the Lord concluded to show his might in Egypt, on Pharaoh and his servants. And God smote Pharaoh and his people with very terrible plagues, and he turned by the hands of Aaron all the waters of Egypt into blood, and when an Egyptian came to drink and drew water and he looked into his pitcher, behold it was turned into blood, and also when a woman kneaded her bread or cooked her meals, all had the appearance of blood. And the Lord sent again, and he caused all the waters to produce frogs, so that the frogs came into the houses of the Egyptians, and when the Egyptians drank the water, their stomachs were filled with frogs, and they leaped within them like in the river. And all the water they

used for cooking and drinking turned into frogs, and when they lay upon their beds, they perspired frogs from their body. But for all that the anger of the Lord did not turn from them, and his hand was still outstretched upon all Egypt, to smite them with all the terrible plagues; and he sent and turned their dust into lice, so that the ground of Egypt was covered with lice two cubits in high. And the lice were also upon the flesh of man and beast among all the people of Egypt, and also upon the king and the queen, and Egypt was greatly afflicted on account of the lice. But for all that the anger of the Lord did not turn, and his hand was still outstretched over Egypt, and the Lord sent all the beasts of the field, and they came and destroyed man and beast, and the trees, and all that was in Egypt. Then the Lord sent fiery serpents, and scorpions, and mice, and rats, and weasels, and other vermin, that creepeth in the dust, as also flies and fleas and all sorts of insects, and they came and tortured the Egyptians, entering even their eyes and their ears. Then the hornets came over them also, and they drove them to hide in their innermost chambers, and the Egyptians had to hide themselves from the swarms of vermin and they locked the doors after them. But the Lord commanded the Tulzoth, the great monster of the sea to come up and invade Egypt; and she had very long arms, ten cubits in length according to the cubits of a man, and she went up and unroofed their houses, and she put forth her arms into the houses and removed the bolts and bars and opened the houses of the Egyptians, and the swarm of animals filled the houses of the Egyptians, to torture them exceedingly. But for all that the anger of the Lord did not turn from Egypt, and his arm was still outstretched upon them, and he sent the pestilence to rage in Egypt amongst horses, and asses, and camels, and oxen, and sheep, and man, and

when the Egyptians rose up in the morning to drive their cattle to pasture, they found it dead. And there remained only one out of ten of the cattle of the Egyptians, but of the cattle belonging to the Israelites in Egypt not one died. And God sent burning heat into the bodies of the Egyptians that their flesh burst and turned into malignant sores on all the Egyptians from the soles of their feet to the crowns of their heads, and they had ulcers all over their bodies that their flesh sloughed away in stench. But the Lord's anger did not turn for all this, and his hand was still outstretched upon Egypt, and he sent a heavy hail storm which smote their vines, and injured their fruit trees, so that they dried up and finally fell upon the people. And every green herb became blighted and destroyed, for fire was mingled with the hail, and therefore the fire and hail consumed all things on the field, also man and beast that were found in the streets, so that the villages became depopulated. Then the Lord brought into Egypt all sorts of locusts in great numbers, and they devoured all that was left after the hail. Then all the Egyptians were pleased with the locusts, although they consumed all the productions of the field, for the Egyptians caught them in great numbers and salted them for food; but the Lord turned a mighty sea wind which carried away all the locusts, even those that were salted, and cast them into the Red Sea, and not a single locust remained within the boundaries of Egypt. And the Lord sent darkness over Egypt, and the whole land of Egypt was so dark for three days that a man could not see his hand when he put it even to his mouth.

In those days many of the children of Israel died, all those that had rebelled against the Lord, and would not hearken unto Moses and believed not that God had sent him, and said: We will not go away from Egypt to die of starvation in the barren wilderness. And the Lord

punished them in those days of darkness, and the children of Israel buried them in those days, so that the Egyptians should not know and rejoice over them; and the darkness was so intense in Egypt for three days, that any man who stood up when the darkness came had to remain standing in his place, and he that was sitting had to remain sitting, and he that was lying had to keep on lying, and he that was walking remained fixed to the ground, and thus it was with all the Egyptians until the darkness had subsided. And when the days of darkness were over, the Lord sent Moses to the children of Israel, saying: Celebrate ye your feast and prepare your passover, for behold I will come at midnight in the midst of the Egyptians, and I will slay all their first born, from the first born of man to the first born of beast, and when I will see your passover I will pass over you; and the children of Israel did according to all that the Lord had commanded unto Moses. And at midnight the Lord passed through Egypt, and he slew all the first born of the Egyptians, from the first born of man to the first born of beast; and Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great crying in Egypt; for there was not one house where there was not one dead; and even the likenesses of the first born, which were engraved upon the walls of their houses, fell broken to the ground, and the bones of their first born, which had died before and lay buried in their houses, were raked up by the dogs of Egypt in that night, and dragged about before the eyesight of the Egyptians. And when the Egyptians saw the great evil which had befallen them so suddenly, they cried with a loud voice, so that all the families of Egypt were weeping in that night, one for his son and one for his daughter, their first born, and the consternation and noise of Egypt resounded in the distance on that night. And Bathia, Pharaoh's daughter, went forth

with the king in search of Moses, and they found him eating and drinking and rejoicing with all the Israelites, and Bathia said unto Moses: Shall this be the reward for my kindness towards thee, for raising and elevating thee, that thou bringest now upon me and upon the house of my father this evil? And Moses answered unto her: Behold the Lord hath brought ten plagues over Egypt, and hath ever one annoyed thee? And she said: No. And Moses said: Behold, although thou art the first born of thy mother thou shalt not die, neither shall any evil befall thee. And she replied: Of what good is that to me after I see my brother, the king, and all the household of my father, and all his servants in that great evil, for their first born perish with all the first born of Egypt? And Moses said unto her: Surely, thy brother and his household and his servants, the families of Egypt refused to listen to the words of God and therefore this evil hath come over them. Then Pharaoh, king of Egypt, approached Moses and Aaron and part of the children of Israel that were with them in that place, and he entreated them, saying: Rise up and get you forth from among my people, and take your brethren, all the children of Israel that are in the land, with their sheep and oxen, and all belonging unto them, leave nothing here, but pray ye unto the Lord in my behalf. And Moses said unto Pharaoh: Behold, thou art the first born of thy mother, but fear thou not as thou shalt not die, for the Lord hath commanded that thou shouldst live, in order to show unto thee his great might and his outstretched arm. And Pharaoh commanded that all the children of Israel be sent away, and the Egyptians were urgent upon the people to send them away in haste, for they said: We be all dead men. And all the Egyptians sent the children of Israel away with great riches, with sheep, and oxen, and valuables, according to the oath of our Lord between

him and Abraham our father. But the children of Israel were unwilling to depart at night, and when the Egyptians came to cause them to leave they said unto them: Are we thieves to leave at night? And the children of Israel asked of the Egyptians jewels of silver and jewels of gold and raiment, and they spoiled the Egyptians. And Moses hastened and brought up from the river of Egypt the coffin of Joseph, and he took it with him, and the children of Israel brought up likewise every one of them the coffins of his ancestors, and the coffins of the tribe of his people. And the children of Israel from Rameses to Succoth, about six hundred thousand on foot that were men, beside their children and wives. And a mixed multitude went up also with them, and flocks and herds, even very much cattle. Now the sojourning of the children of Israel who dwelt in Egypt in servitude was two hundred and ten years, and at the end of two hundred and ten years the Lord delivered them from Egypt with a strong hand, and the children of Israel journeyed from Egypt, and from Goshen and from Rameses, and they encamped in Succoth on the fifteenth day of the first month. And the Egyptians buried all the first born whom the Lord had slain, and the Egyptians buried their dead for three days.

And the children of Israel journeyed from Succoth and encamped in Etham, at the end of the wilderness. And on the third day, after the Egyptians had buried all their first born, many men among the Egyptians rose up and they went after the children of Israel to bring them back into Egypt, for they were sorry to have sent away the children of Israel from their servitude, and they said to each other: Surely, Moses and Aaron spoke unto Pharaoh, saying: Only a three days journey will we go into the wilderness, and we will bring sacrifices to the Lord our God. Let us therefore

rise up in the morning to bring them back, and if they actually return unto Egypt to their masters, then will we know that there is faith in them, but should they refuse to return, then we will cause them to come back, with great force and with a powerful arm. And they rose up in the morning, all the princes of Pharaoh with their people, about seven hundred thousand men, and the Egyptians went forth on that day, and they came to the place where the children of Israel were encamped, and all the Egyptians saw, and behold Moses and Aaron and all the children of Israel sat before Pi-hachiroth eating and drinking and celebrating the feast of the Lord. And all the Egyptians said unto the children of Israel: Have ye not said: We will go a three days journey into the wilderness and sacrifice to our God and then we will return? And now it is four days since your going away, and why do you not return unto your masters? And Moses and Aaron said unto them: Because the Lord our God hath instructed us saying: Ye shall return no more unto Egypt; but we will go unto a land flowing with milk and honey, as the Lord our God had sworn to our fathers to give it unto us. And when the princes of Egypt saw that the children of Israel would not listen unto them to return, they assembled to fight with the children of Israel. But the Lord strengthened the hearts of the children of Israel over the Egyptians, and they smote them a great smiting, and the battle was very disastrous upon the Egyptians, and they fled from before the children of Israel for many of them were slain by the hand of Israel. And the princes of Pharaoh went to Egypt unto Pharaoh, and they spoke unto Pharaoh saying: The children of Israel have fled and refuse to return to Egypt, and thus did Moses and Aaron speak unto us. And when Pharaoh heard this thing his heart turned against Israel, and also the hearts of all his servants, and they repented

having sent away the Israelites, and all the Egyptians counseled Pharaoh to pursue the children of Israel, and to force them to return to their servitude; and they said to each other: Why have we done this, that we have let Israel go from serving us? And the Lord hardened the hearts of the Egyptians to pursue the children of Israel, for it was the pleasure of the Lord to cast all the Egyptians into the Red Sea. And Pharaoh made ready his chariot, and he commanded and they assembled all Egypt, not one man remained, save the children and women. And all Egypt went forth with Pharaoh to pursue the children of Israel, and the army of Egypt was exceedingly large, about one million of men, and this entire army moved on in pursuit of the children of Israel and overtook them encamped by the Red Sea. And the children of Israel lifted up their eyes and behold, the Egyptians marched after them, and they were afraid, and the children of Israel cried out unto the Lord. And the children of Israel divided themselves into four parties in their views concerning the Egyptians, for they were afraid of the Egyptians, and Moses spoke to every one of those parties. The first party consisted of the children of Reuben, and Simeon and Issachar, who thought to cast themselves into the sea, so exceedingly afraid were they of the Egyptians, and Moses said unto them: Fear ye not, stand still and see the salvation of the Lord, which he will show to you to-day. The second party consisted of the children of Zebulun, and Benjamin and Naphtali and they thought they would return unto Egypt with the Egyptians, and to them Moses said: Fear ye not, for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The third party consisted of the children of Judah and Joseph, and they thought to go against the Egyptians to fight with them, and to them Moses said: Maintain your position, the Lord will fight for you and

ye hold your peace. And the fourth party consisted of the children of Levi, and Gad, and Asher and they thought to go among the Egyptians and confound them, and to them Moses said: Maintain your position and fear ye not, only call upon the Lord to deliver you from the hand of the Egyptians. And after this Moses stood up in the midst of the people, and he prayed unto the Lord, saying: Oh Lord, God of all the earth, deliver now thy people, whom thou hast brought forth from Egypt and let not all the Egyptians say that they have a powerful hand! And the Lord said unto Moses: Wherefore cryest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the sea. And Moses did so, and he lifted up his rod over the sea and he divided it. And the waters of the Red Sea were divided into twelve sections, and the children of Israel passed through the sea on foot, and in their shoes, as a man walketh over a beaten road, and the Lord thus showed unto the children of Israel his wonders, through Moses and Aaron, both in Egypt and on the sea. And when the children of Israel had come unto the sea the Egyptians followed them, and the waters of the sea returned upon them and they sank all into the water; and there was not left of them one man, save Pharaoh, king of Egypt, who rendered thanks unto the Lord and confessed his belief in him, and therefore the Lord did not cause him to die at that time with the Egyptians, but the Lord commanded one of his angels, and he cast him into the land of Ninevah, where he reigned for many days. Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore, and Israel saw the great work which the Lord did upon the Egyptians and in the sea.

Then sang Moses and the children of Israel this song unto the Lord, on the day when the Lord caused the Egyptians to fall before them, and all Israel took up the song, saying: I will sing unto the Lord for he hath triumphed gloriously, the horse and the rider hath he thrown into the sea; behold it is written in the book of the law of God. And after this the children of Israel journeyed and encamped in Marah, and the Lord gave them statutes and judgments in Marah, and the Lord commanded the children of Israel to walk in his ways and to serve him. And they journeyed from Marah and they came to Elim; and in Elim were twelve springs of water, and three score and ten palm trees, and the children of Israel encamped there by the waters. And they journeyed from Elim and they came into the wilderness of Zin, on the fifteenth day of the second month after their going out of Egypt, and at that time the Lord gave the manna to the children of Israel to eat, and thus the Lord caused food to rain from heaven for the children of Israel, day after day. And the children of Israel ate manna for forty years, all the days of their being in the wilderness, until they came to the land of Canaan to possess it. And they journeyed from the wilderness of Zin and encamped in Alush, and they journeyed from Alush and encamped in Rephidim. And when the children of Israel were in Rephidim, Amalek, the son of Eliphaz, the son of Esau, brother of Zepho, came to fight against Israel, and there came with him eight hundred and one thousand men, magicians and sorcerers, and they arrayed themselves for a fight with Israel in Rephidim. And they fought a very terrible battle with Israel, but the Lord delivered Amalek and his people into the hands of Moses and the children of Israel, and into the hands of Joshua, son of Nun, the Ephratite servant of Moses, and the children of Israel smote Amalek at the edge of the sword, but the battle

was very disastrous upon the children of Israel. And the Lord said unto Moses: Write this for a memorial in a book and rehearse it in the ears of Joshua, thy servant, and thou shalt command it unto the children of Israel, saying: When thou shalt come into the land of Canaan thou shalt utterly put out the remembrance of Amalek from under heaven. And Moses did so, and he took the book and made the following record, saying: Remember what Amelek hath done unto thee on the road when thou wast going out of Egypt, for he surprised thee on the road and followed thee up to smite the feeble ones in thy rear, when thou wast weak and weary, and he had no fear of God. Therefore, when the Lord thy God shall have given thee rest from all thy enemies around thee, in a land which the Lord thy God giveth unto thee for a possession, shalt thou wipe out the remembrance of Amalek from under the heaven, forget it not. And it shall come to pass, if a king will have pity upon Amalek, and upon his memory, and upon his seed, behold I will require it of him, and I will blot him out from the midst of his people. And Moses wrote down all these words in the book, and he gave the children of Israel commandments concerning this matter. And the children of Israel journeyed from Rephidim and encamped in the wilderness of Sinai, in the third month after their going out of Egypt. At that time Reuel, the father-in-law of Moses, came with Zipporah his daughter and her two sons, for he had heard of the wonders which the Lord had done in behalf of Israel, that he delivered them from the hand of Egypt; and Reuel came to Moses into the wilderness where he was encamped on the mountain of God; and Moses went to meet his father-in-law with great honors, and all Israel went with him, and Reuel with his children remained for many days in the midst of the children of Israel, and he knew the Lord from that day on.

And in the third month after the children of Israel went forth from Egypt, in the sixth day of the month, the Lord gave the commandments unto Israel on Mount Sinai, and all Israel heard these commandments, and they all rejoiced greatly in the Lord on that day. And the glory of the Lord was resting upon Mount Sinai, and he called unto Moses from the midst of the cloud, and Moses came in the midst of the fire and went up the mount. And Moses was upon the mount forty days and forty nights, he ate no bread, neither did he drink water, and the Lord gave him statutes and judgments to teach the children of Israel. And the Lord wrote the ten commandments, which he had commanded unto the children of Israel, upon two tables of stone, to give them unto Moses, in order to command them unto the children of Israel. And at the end of forty days and forty nights, when the Lord had ceased speaking unto Moses on Mount Sinai, the Lord gave unto Moses the tables of stone, written with the finger of God.

And when the children of Israel saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron and said: As for this man Moses we wot not what is become of him, now therefore, up, make us gods which shall go before us, lest thou shalt die. And Aaron was greatly afraid of the people, and he commanded, and they brought unto him gold, and he made a molten calf unto the people. And the Lord said unto Moses before he had gone down from the mountain: Go, get thee down, for the people which thou broughtest out of the land of Egypt, have corrupted themselves. They have made a molten calf and have bowed down to it. Now therefore, let me alone, that I may consume them from the earth, for they are a stiff necked people. And Moses entreated the Lord, and he prayed to the Lord in behalf of the people, concerning the calf which they had made, and after-

wards he went down from the mount with the two tables which God had given unto him to command unto the Israelites. And when Moses approached the camp and beheld the calf which the people had made, Moses' anger waxed hot, and he cast the tables out of his hands and broke them beneath the mount. And Moses entered the camp, and he took the calf and burnt it in fire and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. And there died of the people, by the swords of one another, about three thousand men, who have caused the making of the calf.

And on the next morning Moses said unto the people : I will go up unto the Lord, perhaps I can make atonement for your sins, which you have committed against the Lord ; and Moses went up once more unto the Lord and he tarried with the Lord forty days and forty nights. And during the forty days Moses was praying unto the Lord in behalf of Israel, and the Lord hearkened unto the prayer of Moses, and the Lord was entreated of him concerning Israel. Then said the Lord unto Moses : Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were on the first tables, which thou hast broken. And Moses did so, and he went down and hewed the two tables, and he went up to the Lord and the Lord wrote the ten commandments upon the tables ; and Moses remained again with the Lord forty days and forty nights, and the Lord taught him statutes and judgments for the children of Israel.

And the Lord commanded him that the children of Israel should make a sanctuary to dwell in their midst, and the Lord shewed unto him the model of the sanctuary, and the model of each vessel therein. And at the end of forty days Moses came down from the mount with the tables in his hand, and Moses came to the children of

Israel and he said unto them all the words of the Lord, and he taught them the laws, and statutes, and judgments, which the Lord had taught him. And when Moses told unto the children of Israel the word of the Lord, that they should build a sanctuary for the Lord to dwell in the midst of Israel, the people rejoiced exceedingly at all the good which the Lord had spoken concerning them through Moses, and they said: We will do as the Lord hath spoken unto thee; and the people arose like one man, and they brought liberal contributions towards the sanctuary, and each man brought the offering of the Lord for the work of the sanctuary, and for all its service. And every man in Israel brought of whatsoever was found in his hand for the work of the sanctuary of the Lord, gold, and silver, and brass, and everything that could be utilized for the sanctuary. And all the wise men skilled in work, came and made the sanctuary of the Lord according to all that the Lord had commanded unto Moses; and all the men who had wisdom in their hearts made the sanctuary, and its furniture and the vessels for the holy service, as the Lord had commanded unto Moses, and the work of the tabernacle was completed at the end of five months, and the children of Israel have done all that the Lord had commanded unto Moses, according to the models which the Lord had shown unto Moses. And they brought the sanctuary unto Moses, and he saw and behold, they have done it as the Lord had commanded, and Moses gave them his blessing.

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

And in the twelfth month, on the twenty-third day of the month Moses took Aaron and his sons, and he dressed them in the official garments, and he anointed them, and he did unto them according to the commandment of the Lord, and Moses brought up all the offerings, as the Lord had commanded him on that day. And afterwards Moses took Aaron and his sons, and he said unto them : Keep within the doors of the tabernacle for seven days for thus am I commanded ; and they did all as the Lord had commanded through Moses, and they remained within the doors of the tabernacle for seven days. And on the eighth day, the first day of the first month of the second year since the Israelites' departure from Egypt, Moses erected the tabernacle and all the furniture, and he did all as the Lord had commanded unto him. Then called Moses, Aaron, and his sons, and they brought up the burnt offering and the sin offering for themselves and the people, as the Lord had commanded unto Moses. And on that day, Nadab and Abihu the two sons of Aaron offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and devoured them, and they died before the Lord on that day.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

CHAPTER XII.

Aaron and his sons installed—Death of Nadab and Abihu—The offering of the princes—The people lust for flesh—The spies—Korah—Balaam's grandson curses Moab—Israel's wars—Og the giant—He takes up an immense rock—An angel perforates the rock—Og slain—Balak—Phineas—Israel's sin in Midian—How the Midianites beguiled the Hebrews—Amalek—Midian punished—Deuteronomy—Joshua's appointment—Moses' death.

Then, on the day when Moses had finished to erect the sanctuary, the princes of Israel began to bring their offerings before the Lord to the dedication of the altar, every prince on his day, for twelve days. And the offerings, which each man brought in his day, were: One silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour, mingled with oil for a meat offering. One spoon of gold of ten shekels, full of incense. One young bullock, one ram, one lamb of the first year. One kid of the goats for a sin offering. And for a sacrifice of peace offerings, two oxen, five rams, five he goats and five lambs of the first year. Thus did the princes of

Israel bring their offerings day after day, each man on his day; and after this Moses commanded the children of Israel to celebrate the Passover. And the children of Israel observed the Passover in its season, on the fourteenth day of the month; as the Lord had commanded unto Moses so did the children of Israel.

And in the second month, on the first day of the month, the Lord spoke unto Moses, saying: Number the heads of all the males among the children of Israel from twenty years and upwards, thou and Aaron thy brother and the twelve princes of Israel; and Moses did so, and Aaron came with the twelve princes of Israel, and they numbered the children of Israel in the wilderness of Sinai, and the numbers of the children of Israel, according to the houses of their fathers from twenty years and upwards were six hundred and three thousand and five hundred and fifty. But the children of Levi were not numbered amongst their brethren the children of Israel. And the number of all the first born male children in Israel from one month and upwards was twenty-two thousand and two hundred and seventy-three, and the number of the children of Levi, from one month and upwards, was twenty-two thousand. And Moses stationed the priests and Levites, every man to his duties to serve in the sanctuary of the tabernacle, as the Lord had commanded unto Moses. And on the twentieth day of the month the cloud was removed from over the tabernacle, and at the same time the children of Israel continued their journey from the wilderness of Sinai, and after they had gone a three days' journey the cloud rested over the wilderness of Paran. There the anger of the Lord was kindled against Israel, for they provoked the Lord in their asking of him flesh for food; and the Lord hearkened unto their voice and he gave them flesh and they ate it for a full month. But soon after the anger of the Lord was kindled against them,

and he smote them terribly, and great many of them were buried in that place. And the children of Israel called the name of the place Kibroth-hattaavah, because there they buried the people that lusted after flesh. And they journeyed from Kibroth-hattaavah, and encamped in Hazeroth, which is in the wilderness of Paran, and whilst the children of Israel abode in Hazeroth, the anger of the Lord was kindled against Miriam on account of Moses, and she became leprous, white as snow, and Miriam was shut out from the camp seven days, until her leprosy subsided, and then the children of Israel journeyed from Hazeroth and they encamped in the end of the wilderness of Paran. Then the Lord spoke unto Moses to send twelve men from the children of Israel, one man for each tribe, to go and search the land of Canaan, and Moses sent the twelve men and they came into the land of Canaan to search it and to spy it out, and they explored the whole land from the wilderness of Zin unto Rehob, as men come to Hamath. And they returned unto Moses at the end of forty days, and they brought them word as it was in their hearts, and ten of the men brought forth an evil report concerning the land they had searched, saying: It is better for us to return unto Egypt than to go unto this land, a land that eateth up its inhabitants. But Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, said: The land is exceedingly good. If the Lord delight in us then he will bring us into this land, and give it unto us, a land which floweth with milk and honey. But the children of Israel hearkened not unto them, and they listened unto the ten men that brought an evil report concerning the land. And the Lord heard the murmuring of the children of Israel and he was angry, and he swore, saying: Surely not one man of this wicked generation, from twenty years and upwards, shall see this land, save Caleb, the

son of Jephunneh, and Joshua, the son of Nun, for this wicked generation shall perish in this wilderness; but their children shall come into the land to possess it. Thus the anger of the Lord was kindled against Israel, and he caused them to journey about in the wilderness for forty years until that wicked generation had died out, because they did not follow the Lord. And the people abode in the wilderness of Paran for many days, and then they journeyed in the wilderness on the road of the Red Sea.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, took many men of the children of Israel, and they rose up and quarreled with Moses and Aaron, and the entire congregation. And the anger of the Lord was kindled against them, and the earth opened her mouth and swallowed them up and their houses and all their goods, and all the men that appertained unto Korah; and after this God caused the people to journey around about the way of Mount Seir for many days. Then the Lord said unto Moses: Do not engage in a battle with the sons of Esau, for I will not give away from their land even as much as the sole of a foot, for I have given Mount Seir for a possession unto Esau. And the children of Israel journeyed about in the wilderness around Mount Seir for many days, without touching the sons of Esau, and they journeyed on that way for nineteen years, and then they journeyed into the wilderness of Moab. And the Lord said unto Moses: Besiege not Moab, neither shalt thou fight with them, for I will not give unto you aught of their land; and the children of Israel journeyed about in the wilderness of Moab for nineteen years and they did not fight against them. And in the thirty-ninth year of the Israelites' going out of Egypt, the Lord provoked the heart of Sihon, king of the Amorites, to go forth and fight against the children of Moab. And Sihon sent messengers to Beor

the son of Janeus, the son of Balaam, counselor to the king of Egypt, and unto Balaam his son, to curse Moab, that it might be delivered into the hands of Sihon. And Beor and Balaam his son came, and they cursed Moab, and the Lord delivered the children of Moab into the hands of Sihon; and Sihon slew the king of Moab, and he took all the cities of Moab, including Heshbon which was one of the cities of Moab, and he placed his princes and officers over Heshbon. Therefore they that spoke in proverbs, Beor and his son Balaam, speak in these words, saying: Come into Heshbon, let the city of Sihon be built and prepared. Woe to thee, Moab, thou art undone, O people of Chemosh! Behold it is written in the book of the law of God. And Sihon gave many presents unto Beor and his son Balaam, and they returned to their home. And at that time all the children of Israel journeyed from the wilderness of Moab, and they went around the wilderness of Edom, and they came into the wilderness of Zin on the first month of the fortieth year after their going out of Egypt; and Israel abode there in Kadesh, and there Miriam died, and she was buried in that place. Then Moses sent messengers unto Hadad, king of Edom, saying: Let me pass, I pray thee, through thy country; we will not pass through the fields or through the vineyards, neither will we drink of the waters of the wells; we will go by the king's highway. And Edom said unto him: Thou shalt not pass by me; and Edom went forth against Israel with a numerous host, but the children of Israel removed from Edom without fighting with them. And the children of Israel journeyed from Kadesh and they came to Mount Hor. Then the Lord said unto Moses: Tell unto Aaron thy brother that he must die here, for he shall not enter the land which I have sworn to give unto the children of Israel. And Aaron went up the mountain of Hor according to the word of the

Lord, in the fortieth year in the fifth month, on the first day of the month, and Aaron was one hundred and twenty-three years of age when he died on Mount Hor. And the children of Israel journeyed from Mount Hor and encamped in Oboth, and they journeyed from Oboth and encamped in Ije-haabarim, on the border of Moab. And Moses sent unto Moab, saying: Let us journey through thy land to our place; but Moab would not suffer Israel to journey through his land, and the children of Israel journeyed from the border of Moab, and they came to the other side of Arnon, the border of Moab between Moab and the Amorites, and they encamped on the border of the Amorites in the wilderness of Kide-moth. And the children of Israel sent messengers unto Sihon, king of the Amorites, saying: Let us pass through thy land, we shall not turn into the fields and into the vineyards, but we shall go over the king's highway. But Sihon would not suffer the children of Israel to pass, and he assembled all the people of the Amorites, and he went forth to fight against Israel. And the Lord delivered Sihon into the hands of the children of Israel, and they smote Sihon and all his people at the edge of the sword. And the children of Israel possessed themselves of the Sihon's land, from Arnon unto Jabbok, even unto the sons of Ammon, and the children of Israel dwelt in all the cities of the Amorites. And the children of Israel decided to fight also against the sons of Ammon, but the Lord said unto them: Do not besiege the sons of Ammon, neither provoke a battle with them, for I will not give unto you aught of their land. Therefore did not the children of Israel fight against the sons of Ammon, but they turned away from them and journeyed by way of Bashan towards the land of Og, king of Bashan. And Og, the king of Bashan, went forth against the Israelites to fight with them, and he had with him many mighty men, and a great army

of the people of the Amorites. And Og, the king of Bashan, was an exceedingly powerful man, but Naron, his son, was even more powerful than he, and Og said within his heart: Behold all the camp of the Israelites covers three Parsaoth, and now I will slay them all with one blow without sword or spear. And Og ascended Mount Jahaz and took up a large stone, three Parsaoth in length, and placed it upon his head and he intended to cast it upon the camp of the children of Israel, to slay all the Israelites with that stone. But the angel of the Lord came and perforated the stone from over his head and the stone fell upon the neck of Og, and Og fell to the ground through the weight of the stone around his neck. And Moses went down to him with a few men of the Israelites, and he smote Og upon his ankles with a stick and slew him.

And afterwards the children of Israel pursued the sons of Og and their people, and they smote them and destroyed them, so that there was not left of them a remnant. Then Moses sent some of the children of Israel to spy out Jaazer, for Jaazer was a very prominent city, and the spies searched it, and they trusted in the Lord, and the spies fought against the people of Jaazer. And these men took Jaazer and its suburbs, and the Lord delivered them into their hands, and they drove away the Amorites that were there. Thus the children of Israel conquered the two kings of the Amorites and their land, sixty cities on the other side of Jordan, from the brook of Arnon even to Mount Hermon. And the children of Israel journeyed and they came unto the plain of Moab, which is on the other side of Jordan near Jericho. And when the sons of Moab heard of all the evil which the children of Israel had done unto the two kings of the Amorites, to Sihon and Og, all the people of Moab were in great fear of the Israelites, and the elders of Moab said: Behold, the two kings of the Amorites, Sihon and

Og, the most powerful kings of the earth, could not stand up against the children of Israel, and how will we be able to resist them? For have they not sent unto us before, asking us to suffer them to pass through our land, and we refused it, and now they will surely turn upon us with their swords to destroy us; and Moab was in great agony on account of the children of Israel, and they were in great fear of them. And they counseled together what was to be done unto the children of Israel, and the elders of Moab concluded and they took one of their men, Balak, the son of Zippor, the Moabite, and they crowned him king over them at that time; and Balak was an exceedingly wise man. And the elders of Moab sent up to the children of Midian to make peace with them, and the elders of Midian came unto the land of Moab, and they all counseled together what to do in order to save their souls from the Israelites, and all the Moabites said unto the elders of Midian: Now shall this company lick up all that are round about us as the ox licketh up the grass of the field, for thus have they done to the two strong kings of the Amorites. And the elders of Midian said unto Moab: We have heard that at the time Sihon, king of the Amorites, waged war against you and conquered you and took your land, he had sent for Janeus, son of Beor, and for Balaam, his son, from Mesopotamia, and they came and cursed you, and therefore the hand of Sihon prevailed over you. Now, therefore, send ye likewise unto his son Balaam who is still in our land, and give him his hire to come and curse all the people of whom you are afraid. And when the elders of Moab heard these words, it pleased them greatly to send for Balaam, the son of Beor, and Balak, the son of Zippor, king of Moab, sent messengers unto Balaam saying: Behold there is a people come out of Egypt; behold they cover the face of the earth, and they abide over against me. Come now therefore, I

pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And [the messengers of Balak went, and they brought Balaam to curse the people. But when Balaam came to curse Israel, the Lord said unto him: Curse not this people for it is blessed. And Balak requested Balaam day after day to curse Israel, but Balaam did not hearken unto Balak on account of the word of the Lord which he had spoken unto Balaam; and when Balak saw that Balaam was not willing to follow his words, he rose up and went to his home, and Balaam also returned to his home in Midian. And the children of Israel journeyed from the plain of Moab and encamped by the Jordan, from Beth-hajesi-moth up to Abel-shittim in the end of the plain of Moab. And when the children of Israel abode in the plain of Shittim they began to commit fornication with the daughters of Moab. For when the children of Israel approached Moab, and the people of Moab pitched their tents opposite the camp of Israel, the Moabites were in great fear of the children of Israel, and they took their daughters and wives who were of fine figure and comely appearance, and they dressed them in silver and in gold and in costly garments; and the children of Moab placed those women in the doors of their tents, that the children of Israel might incline to them and not fight against Moab; and the children of Israel turned unto the daughters of Moab, and they were charmed with them and went after them. And when a Hebrew came to the door of a Moabitish tent and he saw the daughter of Moab, he felt a desire for her in his heart, and he spoke unto her as he pleased. And while they were engaged in conversation, the men of Moab would come out of the tent and address the Hebrew in words like these,

saying: Are we not brethren, all the descendants of Lot and the descendants of Abraham his brother, wherefore then do you not abide with us, and wherefore do you not eat of our bread and of our sacrifices? And when the Moabites had thus spoken and enticed him with their smooth words, they seated him in the tent and they slaughtered and sacrificed before him, and he ate of their bread and sacrifices; and they gave him wine and he drank, and when they had him intoxicated they placed a beautiful maiden before him, and he did with her according to his pleasure, for he knew not what he was doing after having drunk such an abundance of wine. Thus did the sons of Moab unto Israel in that place in the valley of Shittim. And the anger of the Lord was kindled against the children of Israel on that account, and he sent a pestilence among them, and there died of Israel twenty-four thousand men. And there was a man of the children of Simeon, Zimri, son of Salu, was his name, and he enjoyed the person of the Midianite, Cobi, daughter of Zur, king of Midian, before the eyes of all the children of Israel; and when Phineas, son of Eleazar, son of Aaron, the priest, saw this great wickedness of Zimri, Phineas went and took a spear into his hands, and he followed them and pierced both of them through, and slew them. So the plague was stayed from the children of Israel. And at that time, after the pestilence was over, the Lord said unto Moses and Eleazar, the priest, saying: Number ye the heads of the entire congregation of the children of Israel from twenty years and upwards, all those that went forth in the army; and Moses and Eleazar numbered all the children of Israel according to their families, and the number of all Israel was seven hundred thousand and seven hundred and thirty. And of the number of the children of Levi from one month and upwards was twenty three-thousand; and there was not among those

numbers one man of those that were numbered by Moses and Aaron in the wilderness, for the Lord had said concerning them, that they would all die in the wilderness, and thus not one remained of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun.

After this the Lord spoke unto Moses, saying: Speak unto the children of Israel, that they avenge the cause of their brethren. And Moses did so, and the children of Israel selected twelve thousand men from their midst, one thousand from each tribe, and they went unto Midian. And they fought against Midian, and they slew every male, and the five princes of Moab and Balaam, the son of Beor, they slew likewise with the sword. And the children of Israel captured all the wives of the Midianites, and their children, and their cattle, and all belonging unto them, and they took all the spoil and all the captives, and they brought them unto Moses and Eleazar, into the plain of Moab. And Moses and Eleazar, and all the princes of the congregation went forth to meet them with joy, and they divided all the spoil of Midian, and thus the children of Israel avenged on Midian the cause of their brethren, the children of Israel.

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

At that time the Lord said unto Moses: Behold, the days are approaching for thee to die. Take thou Joshua, the son of Nun, thy servant, and place him in the tabernacle that I may give him my commandments, and Moses did so. And the Lord appeared in the tabernacle in a pillar of cloud, and the pillar of cloud stood at the door of the tabernacle, and the Lord commanded Joshua, the son of Nun, saying unto him: Be thou strong and courageous for thou shalt bring the children of Israel to the land which I have given unto them, and I will be with thee. And Moses said unto Joshua: Be strong and courageous, for thou wilt cause the children of Israel to inherit the land, and the Lord will be with thee, He will not leave thee nor forsake thee. Fear not and be not dismayed. And Moses called to all Israel and he said unto them: Ye have seen all the good which the Lord your God hath done for you in the wilderness. Now therefore observe ye all the words of this law and walk in the way of the Lord your God, do not turn from the path which the Lord hath commanded you, neither to the right nor to the left. And Moses taught the children of Israel statutes, and judgments, and laws, to practice them in the land, as the Lord had commanded him, behold they are written in the book of the law of God which he gave unto the children of Israel by the

hand of Moses. And when Moses had finished instructing the children of Israel, the Lord said unto him: Go up to Mount Abarim and die there, and thou shalt be gathered to thy people like unto Aaron, thy brother. And Moses went up, as the Lord had commanded unto him, and he died there, in the land of Moab, in the fortieth year of the children of Israel's departure from the land of Egypt. And the children of Israel wept for Moses in the plains of Moab, thirty days; so the days of mourning for Moses were ended.

THE BOOK OF JOSHUA.

CHAPTER XIII.

Joshua's Wars—Jericho—Ai—The Gibeonites—Their Cunning—The Division of the Land—The Burial of the Sons of Jacob—Joshua's Death—Eleazar's Death—Judges.

And it came to pass after the death of Moses that the Lord spoke unto Joshua, saying: Arise, go over this Jordan unto the land which I do give unto the children of Israel, and thou shalt divide it for an inheritance unto these people. Every place that the sole of your foot will tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so will I be with thee. Only be thou strong and courageous, that thou mayest observe to do according to all the laws which Moses commanded thee; turn not from it to the right hand or to the left hand, that thou mayest prosper whithersoever thou goest. Then Joshua commanded the officers of the people, saying: Pass through the host and command the people, saying: Prepare you victuals, for within three days you shall pass over this Jordan to possess the land; and the officers did so. And Joshua sent two men to

search the land about Jericho, and the men went and they spied out Jericho, and at the end of seven days they returned unto Joshua, and said unto him: Truly the Lord hath delivered unto our hands all the land; for even all the inhabitants of the country do faint because of us. And after this Joshua rose up in the morning and all Israel with him, and they journeyed from Shittim, and Joshua with all the people passed over the Jordan; and Joshua was eighty-two years old when he passed over the Jordan with all Israel. And the people went up from the Jordan on the tenth day of the first month, and they encamped in Gilgal, on the eastern end of Jericho. And the children of Israel observed the Passover in Gilgal in the plain of Jericho, on the fourteenth day, as it is written in the law of Moses. And the manna ceased to fall at that time on the morning of the Passover, and there was no more manna for the children of Israel and they ate of the productions of the land of Canaan. Now Jericho was straitly shut up because of the children of Israel, none went out and none came in. And it came to pass in the second month, on the first of the month, that the Lord said unto Joshua: Arise, for behold I have given Jericho into thy hands with all the people therein; and all your host shall go around the city once each day and blow trumpets, for six days, and the priests shall blow trumpets. And when you hear the sound of the trumpets all the people shall utter a great shout, and the walls of the city shall fall down flat, and all the people shall ascend up, every man straight before him; and Joshua did as the Lord had commanded him, and on the seventh day he went around the city seven times, and the priests blew their trumpets. And at the seventh circuit, Joshua said unto the people: Shout ye, for the Lord hath delivered the whole city into your hands, but let the city with all that is in it be accursed unto the Lord, and keep ye away

from the accursed thing, lest ye bring curse and affliction into the camp of Israel; and let all the gold and silver, the brass and iron, be consecrated unto the Lord, to come into the treasury of the Lord. And the priests blew their trumpets, and the people gave a great shouting, and the walls of Jericho fell down flat, and every man went into the city straight before him. And they took the city, and they exterminated all that was in it, men and women, young and old, oxen, sheep and asses, at the edge of the sword, and they burned the entire city with fire, only the vessels of silver, and gold, and of brass, and of iron, they put into the treasury of the Lord. And Joshua swore at that time, saying: Cursed be the man who buildeth Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.

But Achan, the son of Carmi, the son of Zabdi, the son of Zerah, the son of Judah, committed a trespass on the accursed thing, and he took thereof and hid it in his tent, and the anger of the Lord was kindled against Israel. And after the children of Israel had returned from the burning of Jericho, Joshua sent men to search the city of Ai, and the men went and they spied out the city, and they returned, saying: Let not all the people go up; let about three thousand men go up to smite Ai, for they are but few. And Joshua did so, and he took with him about three thousand men, and they fought with the men of Ai. But the battle was adverse to Israel, and the men of Ai smote of Israel thirty-six men, and the children of Israel fled from before the men of Ai. And Joshua rent his clothes and fell to the ground upon his face before the Lord, with all the elders of Israel, and threw dust upon their heads. And Joshua said: O Lord, wherefore hast thou brought this people over this Jordan? What shall I say when Israel turneth his back before his enemies? For the Canaanites and

all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth. And the Lord said unto Joshua: Wherefore fallest thou upon thy face? Arise and go away, for Israel hath sinned in taking from the accursed thing, and I shall be with them no more, unless they exterminate the accursed thing from their midst. And Joshua arose and assembled the people, and brought the Urim, according to the word of God, and the tribe of Judah was taken, and finally Achan, the son of Carmi, was taken; and Joshua said unto Achan: Inform me now my son of what thou hast done. And Achan said: I saw among the spoils a goodly garment of Shinar and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them and took them; and behold they are hid in the earth in the midst of my tent. And Joshua sent men, and they went and took all these things from Achan's tent, and brought them unto Joshua. And Joshua took Achan with all these things, with his sons and daughters, and all belonging unto him, into the valley of Achor, and Joshua burned them all with fire; and all Israel stoned them with stones and they raised over him a heap of stones. Therefore he called that place the valley of Achor; thus the Lord turned his anger from Israel, and Joshua approached the city once more to fight with it. And the Lord said unto Joshua: Fear not and be not dismayed, for behold I have delivered into thy hand Ai, and her king, and her people, and thou shalt do unto them as thou hast done unto Jericho and her king. But the spoil of the city and the cattle shall you take for yourselves; and lay an ambush to the city behind it; and Joshua did so. And he selected from the midst of his host thirty thousand valiant men and he sent them to lay in ambush behind the city, and he commanded them, saying: When you see us fleeing from before them with cunning, and they will pursue us,

then shall ye rise up from the ambush and take the city ; and they did so. And Joshua with all the Israelites fought against Ai, and they acted with cunning and fled towards the wilderness. Then the men of Ai assembled all the people of the city to pursue the Israelites, and they went out and were drawn away from the city, not one of them remained, and they left the city open and they pursued the children of Israel ; and those who lay in ambush rose up from their hiding place, and they entered the city and took it and set it on fire. And when the people of Ai turned backwards they saw, and behold, the smoke of the city ascended heavenwards, and they had no escape neither one way nor the other way, and the children of Israel surrounded them and smote them, until there was not left of them a remnant. And the children of Israel took Melosh, king of Ai, and brought him unto Joshua, and Joshua hanged him on a tree and he died ; and the number of the people of Ai that were slain, men and women, was twelve thousand. And when all the kings of Canaan on this side of the Jordan, heard of the evil which the Israelites had done unto Jericho and unto Ai, they assembled to fight against Israel. But the inhabitants of Gibeon were greatly afraid to fight with the Israelites, and they acted cunningly, and they came unto Joshua and unto all Israel, and they said unto them : We are coming from a distant land, and we pray you to cut a covenant with us. And the children of Israel made a covenant of peace with them, and the princes of the congregation swore unto them. And the children of Israel learned soon that the Gibeonites lived quite near and in the midst of their own land, but the children of Israel did not slay them, for they had sworn unto them by the Lord, and they made the Gibeonites hewers of wood and drawers of water. And Joshua said unto them : Wherefore have ye beguiled us, saying : We are very

far from you ; when ye dwelt in our midst ? And they said : Because it hath been told unto thy servants, all that you have done unto the kings of the Amorites, and we were greatly afraid of our lives, wherefore we have done this thing. And Joshua made them that day hewers of wood and drawers of water, and he divided them for slaves amongst the tribes of Judah.

And Adonizedek, king of Jerusalem, heard this thing, and he sent to Hoham, king of Hebron, and to Piram, king of Jarmuth, and to Japhia, king of Lachish, and to Debir, king of Eglon, and all these five kings of the Amorites assembled, and encamped before Gibeon to fight with the people of Gibeon. And the inhabitants of Gibeon sent unto Joshua, saying : Hasten to help us, for all the kings of the Amorites have come to fight against us. And Joshua came up with his host from Gilead, and he smote the five kings in a terrible smiting, and they fled from before Israel. And while they were fleeing the Lord sent down upon them hail stones from heaven, which slew of them more than the Israelites had slain. And while they were engaged in smiting the Amorites, the day was turning towards evening, and Joshua said before the eyes of Israel : Sun stand thou still upon Gibeon ; and thou, moon, upon the valley of Ajalon, until this people has avenged itself on his enemies. And the Lord hearkened unto the voice of Joshua, and the sun stood still in the midst of the heaven for thirty-six minutes, and the moon also stayed and did not move on for nearly an entire day. And there was no day like this, before or after it, that the Lord hearkened unto the voice of a man ; for the Lord fought for Israel.

Then sang Joshua this song, and he said before the eyes of Israel : Oh Lord thou hast performed mighty deeds, thou hast done great things, and who is thy like ? Let my lips sing praises to thy name. My goodness and

my strength and my high tower art thou ; I will sing unto thee a new song, with thanksgiving will I praise thee, for thou art the strength of my salvation. Let all the kings of the earth give praise unto thee, let the princes of the earth sing unto thee ; and Israel will sing unto thee, and glorify thy power. In thee, oh God, did we trust, we said thou art our God, our shield and our fortress against our enemies. We cried unto thee and we were not humbled in shame, we trusted in thee and we were delivered. When we cried unto thee, thou hast heard our voice, thou hast rescued our souls from the sword, thou hast shown unto us thy mercy and thy salvation, thou hast caused our hearts to rejoice in thy might. Thou hast gone forth for our salvation, with the strength of thy arm hast thou redeemed thy people. Thou hast delivered us from tens of thousands. Sun and moon stood still in heaven and thy wrath thou hast continued against our oppressors, and thou hast executed thy judgment upon them. The earth quaked and trembled from the noise of thy storm against them, thy whirlwinds consumed them, and their rain thou hast turned into hail over them. They were consumed and they perished in thine anger, thou hast delivered thy people in thy might. Therefore our hearts rejoice in thee, our souls are entranced with thy salvation. Our tongues shall speak of thy might, we will sing unto thee and praise thy wonderful works forevermore.

And thus Joshua smote all the kings of the Amorites from Kadesh Barnea even unto Azah, and he possessed himself of their country, and the children of Israel smote the entire land of Canaan, as the Lord had commanded unto them. Besides the kingdoms of Sihon and of Og on the other side of Jordan of which Moses had taken many cities, and which Moses gave unto the Reubenites, and unto the Gadites, and unto half of the tribe of Manasseh. And Joshua smote all the kingdoms on this

side of the Jordan westwards, and he gave them unto the nine tribes and unto the half tribe of Israel for an inheritance; five years Joshua waged war against those kings and he gave their cities unto the Israelites, and the land became rested from war throughout all the cities of the Amorites and the Canaanites.

And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, the Lord said unto Joshua: Thou art aged and advanced in years, and a great portion of the country remaineth to be taken possession of; now therefore divide thou the land among the nine tribes and the half tribe of Manasseh. And Joshua rose up and did as the Lord had commanded unto him, and he divided the land according to the tribes of Israel; but unto the tribe of Levi he gave no inheritance, for the offerings of the Lord are their inheritance, as the Lord had spoken concerning them through Moses. And Joshua gave Mount Hebron unto Caleb the son of Jephunneh one portion above his brethren, as the Lord had spoken through Moses; therefore Hebron became an inheritance for Caleb and his children even unto this day. And Joshua divided the whole land by lots for an inheritance unto all Israel, as the Lord had commanded unto him. And the Israelites gave from their own inheritance, cities for the Levites to dwell therein and places for their cattle and other property; as the Lord had commanded unto Moses so did the children of Israel, and they divided the land by lots, whether great or small. And when the children of Israel went to take possession of their land according to their boundaries, the children of Israel gave unto Joshua the son of Nun an inheritance in their midst; according to the word of God, they gave unto him the city which he asked for, even Timnath-serach in Mount Ephraim, and he built the city and he dwelt therein.

These are the possessions which Eleazar the priest, and

Joshua the son of Nun and the heads of the fathers of the tribes divided among the children of Israel by lot in Shiloh, at the door of the tabernacle. And after the division was concluded, the Lord gave unto the children of Israel the land and they possessed it, as the Lord had spoken unto them, and as the Lord had sworn unto their ancestors. And the Lord gave them rest from all their enemies round about them, and no man could stand against them, and the Lord delivered all their enemies into their hands. And not one word remained unfulfilled of all the good that the Lord had spoken concerning the children of Israel, for the Lord had performed everything.

And Joshua called all the children of Israel and he blessed them and he commanded them to serve the Lord, and then he dismissed them, and every one returned to his tent and to his possession. And the children of Israel served the Lord through all the lifetime of Joshua, and the Lord gave them rest from all their surroundings, and they dwelt in their cities securely. And Joshua cut a covenant with the people on that day, and he sent the children of Israel away and they went each one to his inheritance and to his city.

And it came to pass in those days, when the children of Israel dwelt securely in their cities, that they buried the coffins of the fathers of their tribes, which they had brought up with them from Egypt, every one of the twelve sons of Jacob was buried by the children of Israel in the inheritance of his children. And these are the names of the cities wherein the twelve sons of Jacob were buried, whom the children of Israel had brought up from Egypt. And they buried Reuben and Gad on this side of the Jordan, in Rumia, which Moses had given unto their children. And Simeon and Levi they buried in the city of Manda which was given unto the children of Simeon, of which a certain part had

been assigned for the sons of Levi. And Judah they buried in the city of Benjamin opposite Beth-lehem. And the bones of Issachar and Zebulun they buried in Zidon, in the portion which had fallen to the lot of their children, and Dan was buried in the city of his children the city of Eshtael. And Naphtali and Asher they buried in Kadesh-Naphtali, each one in the place given unto his children. And the bones of Joseph they buried in Shechem, in the portion of the field which Jacob had bought from Hamor, and which became the inheritance of the children of Joseph. And Benjamin they buried in Jerusalem, opposite the Jebusite, which was given unto the children of Benjamin; thus the children of Israel buried their ancestors, every one in the city of his children.

And at the end of two years Joshua died one hundred and ten years of age, and he judged the children of Israel for twenty-eight years, and Israel served the Lord through all the days of Joshua's life. And the rest of Joshua's doings, and his wars with the Canaanites, and his admonitions and instructions, and all his commandments unto the children of Israel, and the names of the cities which the children of Israel possessed in his days, behold they are recorded in the book of the words of Joshua unto the children of Israel, and in the book of the wars of the Lord which Moses and Joshua and the children of Israel have written. And the children of Israel buried Joshua on the boundary of his inheritance, in Timnath-serach, which was given unto him in Mount Ephraim. And Eleazar the son of Aaron died in those days and they buried him in the hill of Phineas the son of Eleazar, which was given unto him in Mount Ephraim.

THE BOOK OF JUDGES.

Now after the death of Joshua the children of the Canaanites were yet in the land, and the Israelites decided to drive them away. And the children of Israel asked the Lord, saying: Who shall go up for us to the Canaanites to fight against them? And the Lord said: Judah shall go up. And the children of Judah said unto Simeon: Go up with us into our lot that we fight against the Canaanites, and we also will go up with you in the lot; and the children of Simeon went with the children of Judah. And the children of Judah went up and they fought with the Canaanites, and the Lord delivered the Canaanites into the hand of the children of Judah, and they smote them in Bezek ten thousand men. And they fought against Adoni-bezek in Bezek, and he fled from before them; and they pursued him and captured him, and they cut off his thumbs and his great toes. And Adoni-bezek said: Threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table; as I have done so God hath requited me. And they brought him to Jerusalem, and there he died. And the sons of Simeon went with the children of Judah, and they smote the Canaanites at the edge of the sword; and the Lord was with Judah and they possessed themselves of the mountain. And the children of Joseph went up to Bethel, the same is Luz, and the Lord was with them; and the children of Joseph explored Bethel, and the sentinels saw a man coming out of the city and they seized him, and they said unto

him: Show us the entrance of the city and we will do mercy with thee. And that man showed unto them the entrance of the city, and the children of Joseph came and smote the city at the edge of the sword, and the man with his family they sent away, and he went into the land of the Hittites, and he built a city, and he called her name Luz.

And all Israel dwelt in their cities, and the children of Israel served the Lord through all the days of Joshua, and the elders who lived yet after Joshua, and who had seen the great works of the Lord, which he had done in behalf of Israel, and the elders judged Israel, after the death of Joshua, seventeen years, and all the elders fought also the battles of Israel against the Canaanites. And the Lord drove away the Canaanites from before the children of Israel to cause the Israelites to dwell in their land, and he fulfilled all the words which he had spoken unto Abraham, Isaac and Jacob, and the oath which he had sworn to give the land of the Canaanites unto them and their children. And the Lord gave unto the children of Israel the entire land of Canaan, as he had sworn unto their ancestors, and the Lord gave them rest from all round about them, and they dwelt in their cities securely.

Blessed be the Lord forever, Amen, and Amen.

FINISHED AND COMPLETED, PRAISE UNTO THE LORD THE
CREATOR OF THE UNIVERSE.



ERRATA.

By reason of my impaired sight I could not read the proofs myself, hence there may possibly occur some slight mistakes.

THE TRANSLATOR.

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