

Doubtful Fragments on the Pentateuch.¹³⁶³

Preface.

In the name of the Father, and the Son, and the Holy Spirit, one God. This is a transcript of the excellent law. But before beginning to give the transcript of the book of the law, it will be worth while to instruct you, O brother, as to its excellence, and the dignity of its disposition. Its first excellence is, that God delivered it by the hand of our most blessed ruler, the chief of the prophets, and first of the apostles, or those who were sent to the children of Israel, viz., Moses the son of Amram, the son of Kohath, of the sons of Levi. Now he was adorned with all manner of wisdom, and endowed with the best genius. Illustrious in dignity, remarkable for the integrity of his disposition, distinguished for power of reason, he talked with God. And He chose him as an instrument of value. By His leader and prophet, God Most High sent it down to us, and committed it to us (blessed be His name) in the Syriac tongue of the Targum, which the Seventy translated into the Hebrew tongue, to wit, into the tongue of the nation, and the idiom of the common people. Moses. therefore, received it from the eternal Lord, and was the first to whom it was entrusted, and who obeyed its rules and ordinances. Then he taught it to the children of Israel, who also embraced it. And he explained to them its profound mysteries and dark places. And he expounded to them those things which were less easy, as God permitted him, and concealed from them those secrets of the law, as God forbade him (to reveal them). Nor did there rise among them one who was better practised in His judgments and decrees, and who communicated more clearly the mysteries of His doctrine, until God translated him to Himself, after He had made him perfect by forty whole years in the wilderness.

And these following are the names of the teachers who handed down the law in continuous succession after Moses the prophet, until the advent of Messiah:—

Know, then, my brother, whom may God bless, that God delivered the most excellent law into the hands of Moses the prophet, the son of Amram.

And Moses delivered it to Joshua the son of Nun.

And Joshua the son of Nun delivered it Anathal.

And Anathal delivered it to Jehud.

And Jehud delivered it to Samgar.

And Samgar delivered it to Baruk.

And Baruk delivered it to Gideon.

And Gideon delivered it to Abimelech.

And Abimelech delivered it to Taleg.



1363 These are edited in Arabic and Latin by Fabricius, *Opp. Hippol.*, ii. 33. That these are spurious is now generally agreed. The translation is from the Latin version, which alone is given by Migne.

And Taleg delivered it to Babin the Gileadite.

And Babin delivered it to Jiphtach.

And Jiphtach delivered it to Ephran.

And Ephran delivered it to Elul of the tribe Zebulon.

And Elul delivered it to Abdan.

And Abdan delivered it to Shimshon the brave.

And Shimshon delivered it to Helkanah, the son of Jerachmu, the son of Jehud. Moreover, he was the father of Samuel the prophet. Of this Helkanah mention is made in the beginning of the first book of Kings (Samuel).

And Helkanah delivered it to Eli the priest. And Eli delivered it to Samuel the prophet.

And Samuel delivered it to Nathan the prophet.

And Nathan delivered it to Gad the prophet.

And Gad the prophet delivered it to Shemaiah the teacher. And Shemaiah delivered it to Iddo the teacher. And Iddo delivered it to Achia.

And Achia delivered it to Abihu.

And Abihu delivered it to Elias the prophet.

And Elias delivered it to his disciple Elisæus.

And Elisæus delivered it to Malachia the prophet.

And Malachia delivered it to Abdiahu.

And Abdiahu delivered it to Jehuda.

And Jehuda delivered it to Zacharias the teacher. In those days came Bachthansar king of Babel, and laid waste the house of the sanctuary, and carried the children of Israel into captivity to Babel.

And after the captivity of Babel, Zacharia the teacher delivered it to Esaia the prophet, the son of Amos.

And Esaia delivered it to Jeremia the prophet.

And Jeremia the prophet delivered it to Chizkiel.

And Chizkiel the prophet delivered it to Hosea the prophet, the son of Bazi.

And Hosea delivered it to Joiel the prophet.

And Joiel delivered it to Amos the prophet.

And Amos delivered it to Obadia.

And Obadia delivered it to Jonan the prophet, the son of Mathi, the son of Armelah, who was the brother of Elias the prophet.

And Jonan delivered it to Micha the Morasthite, who delivered it to Nachum the Alcusite. And Nachum delivered it to Chabakuk the prophet.

And Chabakuk delivered it to Sophonia the prophet.

And Sophonia delivered it to Chaggæus the prophet.

And Chaggæus delivered it to Zecharia the prophet, the son of Bershia.

And Zecharia, when in captivity, delivered it to Malachia. And Malachia delivered it to Ezra the teacher.

¹³⁶⁴And Ezra delivered it to Shamai the chief priest, and Jada to Samean, (and) Samean delivered it to Antigonus.

And Antigonus delivered it to Joseph the son of Johezer, (and) Joseph the son of Gjuchanan.

And Joseph delivered it to Jehosua, the son of Barachia.

And Jehosua delivered it to Nathan the Arbelite.

And Nathan delivered it to Shimeon, the elder son of Shebach. This is he who carried the Messiah in his arms.

Simeon delivered it to Jehuda.

Jehuda delivered it to Zecharia the priest.

And Zecharia the priest, the father of John the Baptist, delivered it to Joseph, a teacher of his own tribe.

And Joseph delivered it to Hanan and Caiaphas. Moreover, from them were taken away the priestly, and kingly, and prophetic offices.

These were teachers at the advent of Messiah; and they were both priests of the children of Israel. Therefore the whole number of venerable and honourable priests put in trust of this most excellent law was fifty-six, Hanan (i.e., Annas) and Caiaphas being excepted.

And those are they who delivered it in the last days to the state of the children of Israel; nor did there arise any priests after them.

This is the account of what took place with regard to the most excellent law.

Armius, author of the book of *Times*, has said: In the nineteenth year of the reign of King Ptolemy, He ordered the elders of the children of Israel to be assembled, in order that they might put into his hands a copy of the law, and that they might each be at hand to explain its meaning.

The elders accordingly came, bringing with them the most excellent law. Then he commanded that every one of them should interpret the book of the law to him.

But he dissented from the interpretation which the elders had given. And he ordered the elders to be thrust into prison and chains. And seizing the book of the law, he threw it into a deep ditch, and cast fire and hot ashes upon it for seven days. Then afterwards he ordered them to throw the filth of the city into that ditch in which was the book of the law. And the ditch was filled to the very top.

The law remained seventy years under the filth in that ditch, yet did not perish, nor was there even a single leaf of it spoilt.

1364 See Tsemach David, and Maimon. Præfat. ad Seder Zeraim, in Pocockii *Porta Moses*, p. 36.

In the twenty-first year of the reign of King Apianutus they took the book of the law out of the ditch, and not one leaf thereof was spoilt.

And after the ascension of Christ into heaven, came King Titus, son of Aspasianus king of Rome, to Jerusalem, and besieged and took it. And he destroyed the edifice of the second house, which the children of Israel had built. Titus the king destroyed the house of the sanctuary, and slew all the Jews who were in it, and built Tsion (*sic*) in their blood. And after that deportation the Jews were scattered abroad in slavery. Nor did they assemble any more in the city of Jerusalem, nor is there hope anywhere of their returning.

After Jerusalem was laid waste, therefore, Shemaia and Antalia (Abtalion) delivered the law,—kings of Baalbach,¹³⁶⁵ a city which Soliman, son of King David, had built of old, and which was restored anew in the days of King Menasse, who sawed Esaia the prophet asunder.

King Adrian, of the children of Edom, besieged Baalbach, and took it, and slew all the Jews who were in it, (and) as many as were of the family of David he reduced to slavery. And the Jews were dispersed over the whole earth, as God Most High had foretold: “And I will scatter you among the Gentiles, and disperse you among the nations.”

And these are the things which have reached us as to the history of that most excellent book. The Preface is ended.

1365 Heliopolis of Syria.

The Law.

In the name of God eternal, everlasting, most mighty, merciful, compassionate.

By the help of God we begin to describe the book of the law, and its interpretation, as the holy, learned, and most excellent fathers have interpreted it.

The following, therefore, is the interpretation of the first book, which indeed is the book of the creation (and) of created beings.

Section I.

Of the Creation of Heaven and Earth. "In the Beginning God Created," Etc.

An exposition of that which God said.

And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, *The Book of Being*, i.e., "of created beings," etc.

Sections II., III.

And the Lord Said: "And I Will Bring the Waters of the Flood Upon the Earth to Destroy All Flesh," Etc.

Hippolytus, the Targumist expositor, said: The names of the wives of the sons of Noah are these: the name of the wife of Sem, Nahalath Mahnuk; and the name of the wife of Cham, Zedkat Nabu; and the name of the wife of Japheth, Arathka. These, moreover, are their names in the Syriac Targum.¹³⁶⁶ The name of the wife of Sem was Nahalath Mahnuk; the name of the wife of Cham, Zedkat Nabu; the name of the wife of Japheth, Arathka.

Therefore God gave intimation to Noah, and informed him of the coming of the flood, and of the destruction of the ruined (wicked).

And God Most High ordered him to descend from the holy mount, him and his sons, and the wives of his sons, and to build a ship of three storeys. The lower storey was for fierce, wild, and dangerous beasts. Between them there were stakes or wooden beams, to separate them from each other, and prevent them from having intercourse with each other. The middle storey was for birds, and their different genera. Then the upper storey was for Noah himself and his sons—for his own wife and his sons' wives.

Noah also made a door in the ship, on the east side. He also constructed tanks of water, and store-rooms of provisions.

When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Cham, and Japheth, entered the cave of deposits.¹³⁶⁷

And on their first approach, indeed, they happily found the bodies of the fathers, Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech. Those eight bodies were in the place of deposits, viz., those of Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech.

Noah, moreover, took the body of Adam. And his sons took with them offerings. Sem carried gold, Cham myrrh, and Japheth frankincense. Then, leaving the cave of deposits, they transferred the offerings and the body of Adam to the holy mount.¹³⁶⁸

And when they sat down by the body of Adam, over against paradise, they began to lament and weep for the loss of paradise.

Then, descending from the holy mount, and lifting up their eyes towards paradise, they renewed their weeping and wailing, (and) uttered an eternal farewell in these terms: Farewell! peace to thee, O paradise of God! Farewell, O habitation of religion and purity! Farewell, O seat of pleasure and delight!

1366 What follows was thus expressed probably in Syriac in some Syriac version.

1367 Cavernam thesaurorum. [*Cant. iv. 6*, i.e., Paradise.]

1368 Cavernam thesaurorum. [*Cant. iv. 6*, i.e., Paradise.]

Then they embraced the stones and trees of the holy mount, and wept, and said: Farewell, O habitation of the good! Farewell, O abode of holy bodies!

Then, after three days, Noah, with his sons and his sons' wives, came down from the holy mount to the base of the holy mount, to the ship's place. For the (ark) was under the projecting edge of the holy mount.

And Noah entered the ship, and deposited the body of Adam, and the offerings, in the middle of the ship, upon a bier of wood, which he had prepared for the reception of the body.

And God charged Noah, saying: Make for thyself rattles¹³⁶⁹ of boxwood (or cypress).

Now שמשאר is the wood called Sagh, i.e., Indian plane.

Make also the hammer (bell) thereof of the same wood. And the length of the rattle shall be three whole cubits, and its breadth one and a half cubit.

And God enjoined him to strike the rattles three times every day, to wit, for the first time at early dawn, for the second time at mid-day, and for the third time at sunset.

And it happened that, as soon as Noah had struck the rattles, the sons of Cain and the sons of Vahim ran up straightway to him, and he warned and alarmed them by telling of the immediate approach of the flood, and of the destruction already hastening on and impending.

Thus, moreover, was the pity of God toward them displayed, that they might be converted and come to themselves again. But the sons of Cain did not comply with what Noah proclaimed to them. And Noah brought together pairs, male and female, of all birds of every kind; and thus also of all beasts, tame and wild alike, pair and pair.

1369 Crepitacula.

Section IV.

On Gen. vii. 6

Hippolytus, the Syrian expositor of the Targum, has said: We find in an ancient Hebrew copy that God commanded Noah to range the wild beasts in order in the lower floor or storey, and to separate the males from the females by putting wooden stakes between them.

And thus, too, he did with all the cattle, and also with the birds in the middle storey. And God ordered the males thus to be separated from the females for the sake of decency and purity, lest they should perchance get intermingled with each other.

Moreover, God said to Moses: Provide victuals for yourself and your children. And let them be of wheat, ground, pounded, kneaded with water, and dried. And Noah there and then bade his wife, and his sons' wives, diligently attend to kneading dough and laying it in the oven. They kneaded dough accordingly, and prepared just about as much as might be sufficient for them, so that nothing should remain over but the very least.

And God charged Noah, saying to him: Whosoever shall first announce to you the approach of the deluge, him you shall destroy that very moment. In the meantime, moreover, the wife of Cham was standing by, about to put a large piece of bread into the oven. And suddenly, according to the word of the Lord, water rushed forth from the oven, and the flow of water penetrated and destroyed the bread. Therefore the wife of Cham exclaimed, addressing herself to Noah: Oh, sir, the word of God is come good: "that which God foretold is come to pass;" execute, therefore, that which the Lord commanded. And when Noah heard the words of the wife of Cham, he said to her: Is then the flood already come? The wife of Cham said to him: Thou hast said it. God, however, suddenly charged Noah, saying: Destroy not the wife of Cham; for from thy mouth is the beginning of destruction—"thou didst first say, The flood is come." At the voice of Noah the flood came, and suddenly the water destroyed that bread. And the floodgates of heaven were opened, and the rains broke upon the earth. And that same voice, in sooth, which had said of old, "Let the waters be gathered together into one place, and let the dry land appear,"¹³⁷⁰ gave permission to the fountain of waters and the floods of the seas to break forth of their own accord, and brought out the waters.

Consider what God said about the world: Let all its high places be brought low, and they were brought low; and let its low places be raised from its depths.

And the earth was made bare and empty of all existence, as it was at the beginning.

And the rain descended from above, and the earth burst open beneath. And the frame of the earth was destroyed, and its primitive order was broken. And the world became such

1370 *Gen. i. 9.*

as it was when desolated at the beginning by the waters which flowed over it. Nor was any one of the existences upon it left in its integrity.

Its former structure went to wreck, and the earth was disfigured by the flood of waters that burst upon it, and by the magnitude of its inundations, and the multitude of showers, and the eruption from its depths, as the waters continually broke forth. In fine, it was left such as it was formerly¹³⁷¹.

Section V.

On Gen. viii. I



Hippolytus, the expositor of the Targum, and my master, Jacobus Rohaviensis, have said: On the twenty-seventh day of the month Jiar, which is the second Hebrew month, the ark rose from the base of the holy mount; and already the waters bore it, and it was carried upon them round about towards the four cardinal points of the world. The ark accordingly held off from the holy mount towards the east, then returned towards the west, then turned to the south, and finally, bearing off eastwards, neared Mount Kardu on the first day of the tenth month. And that is the second month Kanun.

And Noah came out of the ark on the twenty-seventh day of the month Jiar, in the second year: for the ark continued sailing five whole months, and moved to and fro upon the waters, and in a period of fifty-one days neared the land. Nor thereafter did it float about any longer. But it only moved successively toward the four cardinal points of the earth, and again finally stood toward the east. We say, moreover, that that was a sign of the cross. And the ark was a symbol of the Christ who was expected. For that ark was the means of the salvation of Noah and his sons, and also of the cattle, the wild beasts, and the birds. And Christ, too, when He suffered on the cross, delivered us from accusations and sins, and washed us in His own blood most pure.

And just as the ark returned to the east, and neared Mount Kardu, so also Christ, when the work was accomplished and finished which He had proposed to Himself, returned to heaven to the bosom of His Father, and sat down upon the throne of His glory at the Father's right hand.

As to Mount Kardu, it is in the east, in the land of the sons of Raban, and the Orientals call it Mount Godash;¹³⁷² the Arabians and Persians call it Ararat.¹³⁷³

And there is a town of the name Kardu, and that hill is called after it, which is indeed very lofty and inaccessible, whose summit no one has ever been able to reach, on account of the violence of the winds and the storms which always prevail there. And if any one attempts to ascend it, there are demons that rush upon him, and cast him down headlong from the ridge of the mountain into the plain, so that he dies. No one, moreover, knows what there is on the top of the mountain, except that certain relics of the wood of the ark still lie there on the surface of the top of the mountain.¹³⁷⁴

1372 Gordyæum.

1373 See Fuller, *Misc. Sacr.*, i. 4; and Bochart, *Phaleg.*, p. 22.

1374 [See p. 149, note 10, *supra.*]

Section X.

On Deut. xxxiii. II

Hippolytus, the expositor of the Targum, has said that Moses, when he had finished this prophecy, also pronounced a blessing upon all the children of Israel, by their several tribes, and prayed for them. Then God charged Moses, saying to him, Go up to Mount Nebo, which indeed is known by the name of the mount of the Hebrews, which is in the land of Moab over against Jericho.

And He said to him: View the land of Chanaan, which I am to give to the children of Israel for an inheritance. Thou, however, shalt never enter it; wherefore view it well from afar off. When Moses therefore viewed it, he saw that land,—a land green, and abounding with all plenty and fertility, planted thickly with trees; and Moses was greatly moved, and wept.

And when Moses descended from Mount Nebo, he called for Joshua the son of Nun, and said to him before the children of Israel: Prevail, and be strong; for thou art to bring the children of Israel into the land which God promised to fathers that He would give their them for an inheritance. Fear not, therefore, the people, neither be afraid of the nations: for God will be with thee.

And Moses wrote that Senna¹³⁷⁵ (Hebr. מִנְשָׁה = "secondary law," or "Deuteronomy"), and gave it to the priests the sons of Levi, and commanded them, saying: For seven years keep this Senna hid, and show it not within the entire course of seven years. ("And then") in the feast of tabernacles, the priests the sons of Levi will read this law before the children of Israel, that the whole people, men and women alike, may observe the words of God: Command them to keep the word of God, which is in that law. And whosoever shall violate one of its precepts, let him be accursed.

Accordingly, when Moses had finished the writing of the law, he gave it to Joshua the son of Nun, and enjoined him to give it to the sons of Levi, the priests. Moses also enjoined and charged them to place the book of the law again within the ark of the covenant of the Lord, that it might remain there for a testimony for ever.

And when Moses had made an end of his injunctions, God bade him go up Mount Nebo, which is over against Jericho. The Lord showed him the whole land of promise in its four quarters, from the wilderness to the sea, and from sea to sea. And the Lord said to him, Thou hast seen it indeed with thine eyes, but thou shalt never enter it. There accordingly

1375 That is the name the Mohammedans give to their *Traditions*.

Moses died, the servant of God, by the command of God. And the angels buried him on Mount Nebo, which is over against Beth-Phegor. And no one knows of his sepulchre, even to this day. For God concealed his grave.

And Moses lived 120 years; nor was his eye dim, nor was the skin of his face wrinkled.

Moses died on a certain day, at the third hour of the day, on the seventh day of the second month, which is the month Jiar.

And the children of Israel wept for him in the plains of Moab three days.

And Joshua the son of Nun was filled with the spirit of wisdom; for Moses had laid his hand upon him. And all the children of Israel obeyed him. And God charged Joshua the son of Nun on a certain day,—namely, the seventh day of the month Nisan.

And Joshua the son of Nun lived 110 years, and died on the fourth day, which was the first day of the month Elul. And they buried him in the city Thamnatserach, on Mount Ephraim.

Praise be to God for the completion *of the work*.

