

**HEATHEN RECORDS
TO THE JEWISH
SCRIPTURE HISTORY**

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Heathen Records to the Jewish Scripture History by John Allen Giles

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JOHN ALLEN GILES

**HEATHEN RECORDS
TO THE JEWISH
SCRIPTURE HISTORY**

Heathen Records
to the
Jewish Scripture
History;

containing
All the Extracts from the Greek and Latin
Writers, in which the Jews and Christians
are named;

collected together and
TRANSLATED INTO ENGLISH,
With the Original Text in juxtaposition.

by
John Wilson
The Rev. Dr. GILES,
LATE FELLOW OF CORPUS CHRISTI COLLEGE, OXFORD.

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1856.

PREFACE.

In this volume are contained all the notices of the Jewish nation which occur in the Greek and Latin Classics from the earliest period to the downfall of the great Roman empire, together with all the notices of Christianity found in any classical author previous to the year A. D. 200, and a few others from writers later still.

The interest which these extracts generally excite in the mind of the ecclesiastical student, had led me to turn my attention to collecting them all together as an introduction to a complete collection of the "Writings of the Early Christians"; but some delay occurring in the publication of that book, this volume is now issued separately. The passages occurring in heathen writers concerning the Jews alone had already been collected by Meier in his *Judaica*, Jenæ 8vo 1852. These I have given somewhat more complete, adding those in which Christianity and the Christians are named, and with a literal English translation, which, it is thought, will not be despised even by the best scholars; for some of the extracts are very difficult to read; whilst on the other hand, it is thought the English reader will not object to have the original words of the writers placed in a parallel column with the English version. I may express a hope that the information to be derived from these extracts will throw much light upon the bible and Jewish history; and if sufficient encouragement is given to the enterprise, shall follow up this volume by several others containing all the Christian writings belonging to the first two or three centuries of the Christian era, and so render the original authorities for Primitive Christianity accessible to the English reader.

J. A. G.

London, 1856.

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HEATHEN RECORDS

TO

JEWISH SCRIPTURAL HISTORY.

The history of the Jews, as distinct from their own sacred books, is lost in obscurity, like the history of all the world besides, until the fifth or sixth century before the Christian æra. The pastoral annals of the patriarchal ages, the servitude in Egypt, the triumphal return and conquest of Palestine, would have been unknown to future ages, but for the accounts of them which have come down to us in the bible, and the history of the Jewish writer Josephus, which mostly had the bible for its source. A faint coincidence has been perceived by some writers between the supposed flight of the Canaanites before the arms of Joshua and the arrival of Cadmus, Danaus, and other early heroes, who introduced arts, arms and civilization among the rude tribes of the Grecian peninsula. But all historians are now agreed that the pillars which Procopius says were erected on the extreme verge of Africa by those who fled from "the robber the son of Nun," are equally fabulous or mythical with other legends invented by the early Christian monks and ecclesiastics to corroborate a history which was otherwise perfectly unique and unsupported by any concurrent testimony of profane

writers. A wild theory has been propounded, perhaps with a similar object in view, which identifies the glories of the early Israelitish monarchy with the commercial prosperity of the Phæacians, so vividly depicted in the *Odyssey*. The king of that country, it has been argued, was Solomon, and the twelve princes of the Phæacian court were the chiefs of the twelve tribes: the ships which went to Tarshish for gold, coincide with the naval supremacy of Alcinous. But, unfortunately for this theory, Phæacia has been too well identified with the more recent Corcyra, and the poet Homer was too well acquainted with the voyage to the Phœnician Sidon to allow such a confusion of incidents in his poem. The poet who so fully depicts the Trojan war, and the various voyages and adventures of its chieftains, and who probably himself lived in the reign of Solomon, says not a word about the existence of that remarkable people, who, as we learn from the bible, bore sway over all the country of Palestine from Damascus on the north to the river of Egypt on the south, and from the river Euphrates on the east to the Mediterranean sea on the west.

It is in no way remarkable that no notices of Judæa or of the Jews should occur between the age of Homer and that of Herodotus, for the whole of that long period of four hundred years is almost a blank in Grecian history: we have no other remains of it than the *Æsopic* fables, the poems of Hesiod and Pindar, with a few poetical fragments by no means likely to contain the most remote allusion to the Jews or to the Jewish kingdom.

HERODOTUS, B. C. 480.

In the history of Herodotus who lived about 480 years before Christ we find the first allusions to the people of whom we are speaking.

The Colchians are said by Herodotus to have been an Egyptian colony founded by king Sesostris. Whatever the Phœnicians and Syrians of Palestine may acknowledge

about the origin of circumcision, the bible at all events tells us that the Jews derived it from heaven.

II, 104. Μοῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοίνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ, καὶ αὐτοὶ ὁμολογεῖσιν παρ' Αἰγυπτίων μεμαθηκέναι.

The Colchians and Ægyptians and Æthiopians alone of all men from the beginning circumcise their private parts. But the Phœnicians and the Syrians of Palestine, even themselves acknowledge that they learnt it from the Ægyptians.

II, 159. Πανσάμενος δὲ τῆς διάρρηχος ὁ Νεκὸς, ἐτρέπετο πρὸς στρατηγίας· καὶ τριήρεις, αἱ μὲν, ἐπὶ τῇ Βορρῆῃ θαλάσῃ ἐποιήθησαν, αἱ δ', ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ· τῶν ἔτι οἱ ὄλκοι ἐπιδηλοὶ, καὶ ταῦτ' αἱ τε ἐχράτο ἐν τῷ δέοντι· καὶ Σύροις περὶ ὁ Νεκὸς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην, Κάδυτιν πόλιν τῆς Συρίας εὐόσαν μεγάλην εἶλε. Ἐν τῇ δὲ ἐσθῆτι ἐτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι, πέμψας ἐς Βραγχιδας τὰς Μιλησίων· μετὰ δὲ, ἑκατάεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδί Ψάμμῳ παραδούς τὴν ἀρχήν.

Nekos, leaving off the naval, turned his attention to military expeditions: and triremes were built, some in the North Sea, some in the Arabian gulf on the Red Sea; of which the docks are still to be seen. And he used these as he wanted them. And Nekos having engaged with the Syrians by land at Magdolum defeated them. And after the battle, he took Kadytis which is a great city of Syria. He dedicated to Apollo the garment which he happened to wear when he achieved these things, sending it to Branchidæ of the Milesians. But afterwards, having reigned in all sixteen years, he died, leaving his kingdom to his son Psammis.

III, 5. Ἀπὸ γὰρ Φοινίκης μέχρι οὐρῶν τῶν Κάδυτιος πόλιος γῆ ἐστὶ Σύρων τῶν Παλαιστινῶν καλεομένων· ἀπὸ δὲ Κάδυτιος, εἰούσης πόλιος, ὡς ἐμοὶ δοκεῖ, Σαρδίων οὐ πολλῷ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιος ἐστὶ τοῦ Ἀραβίου. Ἀπὸ δὲ Ἰηνύσου αὐτὴς Σύρων μέχρι Σερβωνίδος λίμ-

For from Phœnicia as far as the borders of the city of Kadytis is what is called the land of the Syrians of Palestine: but from Kadytis, which is a city, as seems to me, not much less than Sardis, from this the towns on the sea-coast as far as Ienysus belong to the Arabian. But from Ienysus again [it belongs] to the Syrians, as far as the Serbomian

νης, παρ' ἣν δὴ τὸ Κάσιον ὄρος
τείνει ἐς θάλασσαν.

lake, near which indeed the Casian
mountain extends to the sea.

VII, 89. Τῶν δὲ τριηρέων
ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ
διηκόσιαι καὶ χίλαι· παρεί-
χοντο δὲ αὐτὰς οἶδε· Φοίνικες
μὲν σὺν Συριοῖσι τοῖσι ἐν Πα-
λαιστίνῃ, τριηκοσίας, ἀδὲ ἐσκευ-
ασμένοι· περὶ μὲν τῆσι κεφα-
λήσι κινέας εἶχον ἀγχοτάτω
πεποιημένως τρόπου τὸν Ἑλλη-
νικόν· ἐνδεδυκότες δὲ θώρηκας
λευκοῦς, ἀσπίδας δὲ ἴσους οὐκ
ἐχούσας εἶχον, καὶ ἀκόντια.
Οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν
οἴκουν, ὡς αὐτοὶ λέγουσι, ἐπὶ τῇ
Ἐρυθρῇ θαλάσῃ· ἐνθεῦτεν δὲ
ὑπερβάντες τῆς Συρίας οἰκοῦσι
τὰ παρὰ θάλασσαν. Τῆς Συ-
ρίας τοῦτο τὸ χωρίον καὶ τὸ
μέχρι Αἰγύπτου πᾶν, Παλαισ-
τίνῃ καλεῖται.

The number of the triremes was
twelve hundred and seven : but
these people furnished them. The
Phœnicians with the Syrians of
Palestine three hundred, armed as
follows : on their heads they had
helmets made very nearly after the
Grecian fashion ; and clothed with
linen breast-plates, and they had
shields without rims, and javelins.
These Phœnicians formerly, as
themselves say, dwelt upon the Red
sea ; and having crossed over from
thence they inhabit the sea-coasts of
Syria. But this part of Syria, and
all as far as Ægypt, is called Pales-
tine.

The last of these extracts shows only that the Syrians of Palestine are joined with the Phœnicians as furnishing ships for the expedition of Xerxes. The Jews are not specially named, but they were always included by the Greek writers among the Syrians of Palestine.

A greater interest however to the reader lies in the other two extracts from Herodotus, in which Kadytis is named.

A learned German, Ferdin. Hitzig, has published a dissertation on this city (*De Cadyti urbe Herodotea*, 1829), and Meier, in his *Judaica* 1832, gives in a marginal note to one of these extracts the words *Cadytis urbs=Gaza*. But the narrative of Herodotus, in the second extract above, seems so remarkably to describe the battle of Megiddo, in which king Josiah was wounded, and Jerusalem taken, that

it is difficult to believe Kadytis to be any other than Jerusalem. Add to which, the Arabs still call Jerusalem Koodts, the *Holy City*, to this very day.

POLYBIUS, B. C. 200.

From the time of Herodotus two hundred and eighty years pass away until the close of the Second Punic war without any notice of the Jews occurring in any Grecian writer. Roman literature was hardly even in its cradle. Cato the Censor had not begun to raise his cry of *Delenda est Carthago*, and, if any of the old chronicles, quoted afterwards by Livy, were then in being, they have long been lost, and another century was to pass before that which is properly called Roman literature came into existence. The Greek historian Polybius, in his valuable History, briefly notices the Jews and the Jordan in the reigns of Antiochus and Ptolemy.

Histor. V, 70. Ἡ δὲ Φιλοτερία κείται παρ' αὐτὴν τὴν λίμνην, εἰς ἣν ὁ καλούμενος Ἰορδάνης ποταμὸς εἰσβάλλων, ἐξίησι πάλιν εἰς τὰ πεδία τὰ περὶ τὴν Σκυθῶν πόλιν προσαγορευομένην. Γενόμενος δὲ καθ' ὁμολογίαν ἐγκρατῆς ἀμφοτέρων τῶν προειρημένων πόλεων, εὐθαρσῶς ἔσχε πρὸς τὰς μελλούσας ἐπιβολάς· διὰ τὸ τὴν ὑποταγμένην χώραν ταῖς πόλεσι ταύταις ῥαδίως δύνασθαι παντὶ τῷ στρατοπέδῳ χορηγεῖν, καὶ δαφιλῆ παρασκευάζειν τὰ κατεπείγοντα πρὸς τὴν χρεῖαν.

Libri XVI Reliquiæ. Ὁ δὲ τοῦ Πτολεμαίου στρατηγὸς Σκόπας, ὀρμήσας εἰς τοὺς ἄνω τόπους, κατεστρέψατο ἐν τῷ χειμῶνι τὸ τῶν Ἰουδαίων ἔθνος.

Philoteria lies near the same lake, into which the river called the Jordan enters, and comes out again into the plains near that city which is called the city of the Scythians. Having become master by agreement of both the aforesaid cities, he [Antiochus] felt himself secure against future assaults, because the country subject to these cities could easily furnish supplies to all his army, and provide in abundance the things that were urgent for use.

Skopas, the general of Ptolemy, having marched up the country, subdued in the winter the nation of the Jews.