



***S. BARING-  
GOULD***

***LEGENDS OF THE PATRIARCHS  
AND PROPHETS***



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# **Legends of the Patriarchs and Prophets**

**And Other Old Testament Characters from Various  
Sources**

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# PREFACE.

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

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

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

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



literally by the Rabbis, and a story was invented to explain it.

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

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

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

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

The author is not aware of any existing collection of these legends, except that of M. Colin de Plancy, "*Legendes de l'Ancien Testament*," Paris, 1861; but he has found this

work of little or no use to him in composing his volume, as M. de Plancy gives no reference to authorities; and also, because nearly the whole of the contents are taken from D'Herbelot's "Bibliothèque Orientale" and Migne's "Dictionnaire des Apocryphes."

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

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

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

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

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

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

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# I.

## THE FALL OF THE ANGELS.

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

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

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

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

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

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

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

According to the Talmudists, Satan, whose proper name is Sammael, was one of the Seraphim, with six wings.<sup>5</sup> He was not driven out of heaven till after he had led Adam and

Eve into sin; then Sammael and his host were precipitated out of the place of bliss, with God's curse to weigh them down. In the struggle between Michael and Sammael, the falling Seraph caught the wings of Michael and tried to drag him down with him, but God saved him, whence Michael derives his name (the Rescued). This is what the Rabbi Bechai says in his commentary on the Five Books of Moses.<sup>6</sup>

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

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

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

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

Naama over Tyre, Igereth over Malta and Rhodes, and Machalath over Crete.<sup>10</sup>

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

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

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

But the general opinion seems to have been that the fall of the angels preceded the creation of man. Ibn-Ezra dates it on the second day of creation, others on the first day when God "*divided the light from the darkness.*" Manasseh Ben Israel says that God has placed the devils in the clouds,

that they might torment the wicked with thunder and lightnings, and showers of hail and tempests of wind, and that this took place on the second day, when the firmaments were divided.

As the fall of Satan took place through his aspiration to be God, so it is closely connected with the origin of idolatry and false worship; for now that Satan is cast out of heaven, he still seeks to exalt himself into the place of God, and therefore leads men from the worship of the true God into demonolatry. Thus the gods of the heathens were regarded by the first Christians as devils aspiring to receive that worship from men on earth which they sought and failed to obtain in heaven. Thus St. Paul tells the Corinthians that *"the Gentiles sacrifice to devils."*<sup>13</sup> The temptation of Christ can only be fully understood when we bear in mind that pride and craving for worship is the prime source of Satan's actions. *"All these will I give thee,"* he said to Christ, *"if Thou wilt fall down and worship me."* It was a second attempt of Satan to set himself above the Most High.

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

The Indian story is as follows:—

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

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

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

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

Maximus of Tyre, and Apollonius of Rhodes, following Orpheus, speak of the war of the gods against the angels who rebelled under their chief Ophion, or the Serpent, and Pherecydes, according to Origen, sang of this event as having taken place in pre-historic times; so that the knowledge of it could only have reached man by revelation. He described the two armies face to face,—one commanded by Saturn, the supreme Creator; the other by Ophioneus, the old Dragon, and the defeat of the latter and its expulsion from the realms of bliss to Ogenos, the regions of annihilation.<sup>15</sup> The story of the Titans is connected with this. They were the sons of Uranus (heaven) and Ge (earth),



and dwelt originally in heaven, whence they are called Uranidæ. They were twelve in number. Uranus threw out of heaven his other sons, the Hecatoncheires and the Cyclopes, and precipitated them into Tartarus. Whereupon Ge persuaded her sons, the Titans, to rise up against their father, and liberate their brethren. They did as their mother bade them, deposed Uranus, and placed on his throne their brother Cronus, who immediately re-imprisoned the Cyclopes. But Zeus with his brothers fought against the reigning Titans, cast them out of heaven, and enthroned himself on the seat of Cronus; and the Titans he enchained in the abyss under Tartarus.

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

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

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

Hephæstus, who pursued Athene and attempted to outrage divine Wisdom, was precipitated from heaven into

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

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

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

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

Tartarus, or, according to another version, was buried under the flaming mountains.

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

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

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## **II. ADAM.**

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### **1. THE CREATION OF MAN.**

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

According to the most authoritative Mussulman traditions, Adam was created on Friday afternoon at the Assr-hour, or about three o'clock. The four archangels—Gabriel, Michael, Israfiel, and Asrael—were required to bring

earth from the four quarters of the world, that therefrom God might fashion man. His head and breast were made of clay from Mecca and Medina, from the spot where later were the Holy Kaaba and the tomb of Mohammed. Although still lifeless, his beauty amazed the angels who had flocked to the gates of Paradise. But Eblis, envious of the beauty of Adam's as yet inanimate form, said to the angels: "How can you admire a creature made of earth? From such material nothing but fragility and feebleness can come." However, most of the angels praised God for what he had done.

The body of Adam was so great, that if he stood up his head would reach into the seventh heaven. But he was not as yet endowed with a living soul. The soul had been made a thousand years before, and had been steeped all that while in the sea of light which flowed from Allah. God now ordered the soul to enter the body. It showed some indisposition to obey; thereupon God exclaimed: "Quicken Adam against your will, and, as a penalty for your disobedience, you shall leave the body sorely against your will." Then God blew the spirit against Adam with such force that it entered his nose, and ran up into his head, and as soon as it reached his eyes Adam opened them, and saw the throne of God with the inscription upon it: "There is no God but God, and Mohammed is His prophet." Then the soul ran into his ears, and Adam heard the song of the angels; thereupon his tongue was unloosed, for by this time the soul had reached it, and he said, "Praise be to Thee, my Creator, one and only!" And God answered him: "For this purpose are you made. You and your successors must pray to me, and you will find mercy and loving-kindness at my hands."

Then the soul penetrated all the members, reaching last of all the feet of Adam, which receiving strength, he sprang up, and stood upon the earth. But when he stood upright he was obliged to close his eyes, for the light of God's throne shining directly into them blinded them. "What light is this?" he asked, as he covered his eyes with one hand, and indicated the throne with the other. "It is the light of a prophet," God answered, "who will spring from thee in later ages. By mine honor I swear, for him alone have I created the world. In heaven he bears the name of the much lauded, and on earth he will be called Mohammed. Through him all men will be led out of error into the way of truth."

God then called all created animals before Adam, and told him their names and their natures. Then He called up all the angels, and bade them bow before Adam, the man whom He had made. Israfiel obeyed first, and God gave to him in recompense the custody of the Book of Fate; the other angels obeyed in order; only Eblis refused, in the pride of his heart, saying, "Why shall I, who am made of fire, bend before him who is made of earth?" Therefore he was cast out of the angel choirs, and was forbidden admission through the gates of Paradise. Adam also was led out of Paradise, and he preached to the angels, who stood before him in ten thousand ranks, a sermon on the power, majesty, and goodness of God, and he showed such learning and knowledge—for he could name each beast in seventy languages—that the angels were amazed at his knowledge, which excelled their own. As a reward for having preached this sermon, God sent Adam a bunch of grapes out of Paradise by the hands of Gabriel.[19](#)

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

The story told by Tabari is somewhat different.

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

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

And Michael respected the oath and withdrew.

Then God sent Azrael, the angel of death. He came, and the earth swore the same oath; but he did not retire, but

answered and said, "I must obey the command of God in spite of thine oath."

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

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

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

When God gave the soul to Adam, it entered his throat and passed down into his bosom and belly, and wherever it passed, the earth, the clay, the dust, and the black mud

became bones, nerves, veins, flesh, skin, and the like. And when his soul entered his head, Adam sneezed, and said, "Praise be to God." And when he turned his head, he saw Paradise and all its delights; and when the soul entered his belly, he wanted to eat, so he tried to rise and get some food, but the soul had not yet reached his extremities, which were as yet mere clay, so Gabriel said: "O Adam, don't be in a hurry."[22](#) Then follows the story of Eblis refusing to adore Adam. According to another version of the Mussulman story, the soul showed such repugnance to enter the body, that the angel Gabriel took a flageolet, and sitting down near the head of the inanimate Adam, played such exquisite melodies that the soul descended to listen, and in a moment of ecstasy entered the feet, which began immediately to move. Thereupon the soul was given command by Allah not to leave the body again till special permission was given it by the Most High.[23](#)

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

A Rabbinical tale is to this effect. God was interrupted by the Sabbath in the midst of creating fauns and satyrs, after He had made man, and was obliged to postpone their completion till the Sunday, consequently these creatures



are misshapen. A Talmudic account of the way in which were spent the hours of the day in which Adam was made, is sufficiently curious.

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

Adam replied—"Jehovah."

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

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

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

To the question, How big was Adam? the Talmud replies, He was made so tall that he stood with his head in heaven, till God pressed him down at the Fall. Rabbi Jehuda says, that as he lay stretched on the earth he covered it completely;<sup>28</sup> but the book Sepher Gilgulim says (fol. 20, col. 4), that when he was made, his head and throat were in Paradise, and his body in the earth. To judge how long he was, says the same book, understand that his body stretched from one end of the earth to the other, and it takes a man five hundred years to walk that distance.<sup>29</sup> And when Adam was created, all the beasts of earth fell down before him and desired to worship him, but he said to them, "You have come to worship me, but come and let us clothe ourselves with power and glory, and let us take Him to be king over us who has created us; for a people chooses a king, but the king does not appoint himself monarch arbitrarily." Therefore Adam chose God to be king of all the world, and the beasts, fowls, and fishes gladly consented thereto.<sup>30</sup> But the sun, seeing Adam, was filled with fear and became dark; and the angels quaked and were dismayed, and prayed to God to remove from them this mighty being whom He had made. Then God cast a deep sleep on Adam, and the sun and the angels looked on him lying helpless in his slumber, and they plucked up courage and feared him no more. The book Sepher Chasidim, however, says, that the angels seeing Adam so great and with his face shining above the brightness of the sun, bowed before him, and said, "Holy, holy, holy!" Whereupon God cast a sleep upon him and cut off great pieces of his flesh to reduce him to smaller proportions. And when Adam woke he

saw bits of flesh strewed all round him, like shavings in a carpenter's shop, and he exclaimed, "O God! how hast Thou robbed me?" but God answered, "Take these gobbets of flesh and carry them into all lands and drop them everywhere, and strew dust on them; and wherever they are laid, that land will I give to thy posterity to inherit."<sup>31</sup>

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

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

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

## 2. THE PRE-ADAMITES.

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

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

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

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

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

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### **III.**

## **EVE.37**

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That man was created double, *i.e.* both male and female, is and has been a common opinion. One Rabbinical interpretation of the text, “And God created man in His own image, male-female created He them,” is that Adam and Eve were formed back to back, united at the shoulders, and were hewn asunder with a hatchet; but of this more

presently. The Rabbis say that when Eve had to be drawn out of the side of Adam she was not extracted by the head, lest she should be vain; nor by the eyes, lest they should be wanton; nor by the mouth, lest she should be given to gossiping; nor by the ears, lest she should be an eavesdropper; nor by the hands, lest she should be meddling; nor by the feet, lest she should be a gadabout; nor by the heart, lest she should be jealous; but she was drawn forth by the side: yet, notwithstanding all these precautions, she has every fault specially guarded against.<sup>38</sup>

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

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