
EUPOLEMUS

INTRODUCTION

Eupolemus is the earliest Hellenistic Jewish historian whose writing survives from Antiquity. Five fragments of his work have been preserved in Eusebius' *Praeparatio Evangelica*, embedded in quotations from the historian Alexander Polyhistor, and in the *Stromata* of Clement of Alexandria. It is probable that all five fragments derive from a single work, "*On the Kings in Judea*." Two other passages passage, which Polyhistor attributes to Eupolemus in his quotations of Polyhistor, are considered spurious and are here presented as 'Spurious Fragment A' and 'B'; many authors included these in a separate chapter, which they call *Pseudo-Eupolemus*.

For the excerpts of *Stromata*, the Greek text is from, "*Clemens Alexandrinus: Stromata*," Stählin, Otto, ed. Leipzig: Hinrichs, 1906-1909 and the English translations are based on those of William Wilson (1895); for those of *Praeparatio Evangelica*, the Greek is from, "*Eusebius: Eusebii Caesariensis Opera*," Volume 1-2. Dindorf, Ludwig, editor. Leipzig: Teubner, 1867 and the English text is based on the translation of Edwin Hamilton Gifford (1903).

AUTHORSHIP AND DATES

The date of composition of the original work is probably 158/7 BCE; since the author has dated his work with reference to the Seleucids, rather than the Ptolemies, and since the author has used the Hebrew as well as the Septuagint texts, the place of composition was probably Palestine rather than Egypt.

Some have claimed that the first spurious fragment is actually the work of Eupolemus, and thus date it with the others. The second spurious fragment seems to have been forged by Polyhistor, likely composed from a variety of traditions.

FRAGMENT 1

CLEMENT OF ALEXANDRIA, STROMATA 1.23.153.4

⁴ Εὐπόλεμος δὲ ἐν τῷ περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων τὸν Μωυσῆ φησι πρῶτον σοφὸν γενέσθαι καὶ γραμματικὴν πρῶτον τοῖς Ἰουδαίοις παραδοῦναι καὶ παρὰ Ἰουδαίων Φοίνικας παραλαβεῖν, Ἑλλήνας δὲ παρὰ Φοινίκων.

⁴ And Eupolemus, in his book On the Kings in Judea, says, "Moses was the first wise man, and the first that imparted grammar to the Jews, that the Phoenicians received it from the Jews, and the Greeks from the Phoenicians."

EUSEBIUS, PRAEPARATIO EVANGELICA, 9.25.4-26.1

^{25:4} ... Τοσαῦτα καὶ περὶ τούτων ὁ Πολυῖστωρ. ^{26:1} Καὶ περὶ Μώσεως δὲ ὁ αὐτὸς πάλιν πλεῖστα παρατίθεται, ὧν καὶ αὐτῶν ἐπακοῦσαι ἄξιον.

^{25:4} ... So much says Polyhistor on this subject. And, concerning Moses, the same author again brings forward many things, which are worth hearing:

ΕΥΠΟΛΕΜΟΥ ΠΕΡΙ ΜΩΣΕΩΣ

EUPOLEMUS CONCERNING MOSES

Εὐπόλεμος δὲ φησι τὸν Μωσῆν πρῶτον σοφὸν γενέσθαι, καὶ γράμματα παραδοῦναι τοῖς Ἰουδαίοις πρῶτον, παρὰ δὲ Ἰουδαίων Φοίνικας παραλαβεῖν, Ἑλλήνας δὲ παρὰ Φοινίκων, νόμους τε πρῶτον γράψαι Μωσῆν τοῖς Ἰουδαίοις.

^{26:1} "But Eupolemus says the first wise man was Moses, who first taught the Jews letters; and from the Jews the Phoenicians received them, and from the Phoenicians the Greeks, and Moses was the first to give written laws to the Jews."

FRAGMENT 2

CLEMENT OF ALEXANDRIA, STROMATA 1.21.130.3

³ Ἀλέξανδρος δὲ ὁ Πολυῖστωρ ἐπικληθεὶς ἐν τῷ περὶ Ἰουδαίων συγγράμματι ἀνέγραψέν τινας ἐπιστολάς Σολομῶνος μὲν τε Οὐάφρην τὸν Αἰγύπτου βασιλέα πρὸς τε τὸν Φοινίκης Τυρίων τὰς τε αὐτῶν πρὸς Σολομῶντα, καθ' ἃς δείκνυται ὁ μὲν Οὐάφρης ὅκτῳ μυριάδας ἀνδρῶν Αἰγυπτίων ἀπεσταλκέναι αὐτῷ εἰς οἰκοδομὴν τοῦ νεώ, ἄτερος δὲ τὰς ἴσας σὺν ἀρχιτέκτονι Τυρίῳ ἐκ μητρὸς Ἰουδαίας ἐκ τῆς φυλῆς Δαβίδ, ὡς ἐκεῖ γέγραπται, Ὑπέρων τοῦνομα.

³ And Alexander, who is also called Polyhistor, in his work, 'On the Jews', has transcribed some letters of Solomon to Ophir, the king of Egypt, and to the king of the Phoenicians at Tyre, and theirs to Solomon, in which it is shown that Ophir sent eighty thousand Egyptian men to him for the building of the temple, and the other as many, along with a Tyrian artificer, the son of a Jewish mother, of the tribe of Dan, as is there written, of the name of Hyperon.

EUSEBIUS, PRAEP. EVANG. 9.30.1-34.18

ΕΥΠΟΛΕΜΟΥ ΠΕΡΙ ΔΑΒΙΔ ΚΑΙ ΣΟΛΟΜΩΝΟΣ ΟΙ ΕΒΑΣΙΛΕΥΣΑΝ ΕΒΡΑΙΩΝ
ΚΑΙ ΠΕΡΙ ΙΕΡΟΣΟΛΥΜΩΝ

EUPOLEMUS ABOUT DAVID AND SOLOMON, KINGS OF THE JEWS
AND ABOUT JERUSALEM

^{30:1} Εὐπόλεμος δέ φησιν ἐν τινι περὶ τῆς Ἡλίου προφητείας Μωσῆν προφητεῦσαι ἔτη μ'· εἶτα Ἰησοῦν, τὸν τοῦ Ναυῆ υἱόν, ἔτη λ'· βιώσαι δ' αὐτὸν ἔτη πῆξαι τε τὴν ἱερὰν σκηνὴν ἐν Σηλοῖ. ² μετὰ δὲ ταῦτα προφήτην γενέσθαι Σαμουήλ. εἶτα τῇ τοῦ θεοῦ βουλήσει ὑπὸ Σαμουήλ Σαοῦλον βασιλέα αἰρεθῆναι, ἄρξαντα δὲ ἔτη κα' τελευτῆσαι. ³ εἶτα Δαβὶδ τὸν τούτου υἱὸν δυναστεῦσαι, ὃν καταστρέψασθαι Σύρους, τοὺς παρὰ τὸν Εὐφράτην οἰκοῦντας ποταμὸν, καὶ τὴν Κομμαγηνὴν καὶ τοὺς ἐν Γαλαδηνῇ Ἀσσυρίους καὶ Φοίνικας. στρατεῦσαι δ' αὐτὸν καὶ ἐπὶ Ἰδουμαίους καὶ Ἀμμανίτας καὶ Μωαβίτας καὶ Ἰτουραίους καὶ Ναβαταίους καὶ Ναβδαίους. ⁴ αὐθις δὲ

^{30:1} But Eupolemus says, in some comment on the prophecy of Elijah, that Moses prophesied forty years; then Jesus the son of Nave thirty years, and he lived for a hundred and ten years, and pitched the holy tabernacle in Silo. ² And, afterwards, Samuel rose up as a prophet; and then, by God's will, Saul was chosen as king by Samuel, and died after a reign of twenty-one years. ³ Then his son David reigned, who subdued the Syrians who live beside the river Euphrates, and Commagene, and the Assyrians in Galadene, and the Phoenicians; he also made expeditions against the Edomites, and the Ammonites, and the Moabites, and the Ituraeans, and the Nabathaeans, and the

ἐπιστρατεῦσαι ἐπὶ Σούρωνα βασιλέα Τύρου καὶ Φοινίκης, οὓς καὶ ἀναγκάσαι φόρους Ἰουδαίους ὑποτελεῖν· πρὸς τε Οὐάφρῃν τὸν Αἰγυπτίων βασιλέα φιλίαν συνθέσθαι. ⁵ βουλόμενόν τε τὸν Δαβὶδ οἰκοδομῆσαι ἱερὸν τῷ θεῷ ἀξιοῦν τὸν θεὸν τόπον αὐτῷ δεῖξαι τοῦ θυσιαστηρίου· ἔνθα δὴ ἄγγελον αὐτῷ ὁφθῆναι ἐστῶτα ἐπάνω τοῦ τόπου, οὗ τὸν βωμὸν ἰδρῦσθαι ἐν Ἱεροσολύμοις, καὶ κελεύειν αὐτὸν μὴ ἰδρῦσθαι τὸ ἱερόν, διὰ τὸ αἵματι ἀνθρωπίνῳ πεφύρθαι καὶ πολλὰ ἔτη πεπολεμηκέναι. ⁶ εἶναι δ' αὐτῷ ὄνομα Διαναθάν· προστάζει τε αὐτῷ τοῦτον ὅπως τῷ υἱῷ ἐπιτρέψῃ τὴν οἰκοδομίαν· αὐτὸν δὲ εὐτρεπίζειν τὰ πρὸς τὴν κατασκευὴν ἀνήκοντα, χρυσίον, ἀργύριον, χαλκὸν, λίθους, ξύλα κυπαρίσσινα καὶ κέδρινα. ⁷ ἀκούσαντα δὲ τὸν Δαβὶδ πλοῖα ναυπηγήσασθαι ἐν Αἰλάνοις πόλει τῆς Ἀραβίας, καὶ πέμψαι μεταλλευτὰς εἰς τὴν Οὐρφῇ νῆσον, κειμένην ἐν τῇ ἐρυθρᾷ θαλάσῃ, μέταλλα χρυσικὰ ἔχουσιν· καὶ τὸ χρυσίον ἐκεῖθεν μετακομίσαι τοὺς μεταλλευτὰς εἰς τὴν Ἰουδαίαν. ⁸ βασιλεύσαντα δὲ τὸν Δαβὶδ ἔτη μ' Σολομῶνι τῷ υἱῷ τὴν ἀρχὴν παραδοῦναι, ὄντι ἐτῶν ἰβ', ἐνώπιον Ἡλεὶ τοῦ ἀρχιερέως καὶ τῶν ἰβ' φυλάρχων, καὶ παραδοῦναι αὐτῷ τὸν τε χρυσὸν καὶ ἄργυρον καὶ χαλκὸν καὶ λίθον καὶ ξύλα κυπαρίσσινα καὶ κέδρινα. καὶ αὐτὸν μὲν τελευτῆσαι, Σολομῶνα δὲ βασιλεύειν, καὶ γράψαι πρὸς Οὐάφρῃν τὸν Αἰγύπτου βασιλέα τὴν ὑπογεγραμμένην ἐπιστολήν.

ΕΠΙΣΤΟΛΗ ΣΟΛΟΜΩΝΟΣ

^{31:1} Βασιλεὺς Σολομῶν Οὐάφρῃ βασιλεῖ Αἰγύπτου φίλῳ πατρικῷ χαίρειν. Γίνοωσκέ με παρειληφότα τὴν βασιλείαν

Nabdaeans. ⁴ And again, he made an expedition against Suron, the king of Tyre and Phoenicia; and he compelled these nations to pay tribute to the Jews; and he contracted a friendly alliance with Ophir, the king of Egypt. ⁵ And, when David wished to build a temple for God, he entreated God to point out to him a place for the altar; whereupon there appeared to him an angel standing above the place where the altar is built in Jerusalem, who commanded him not to build the temple, because he was defiled with men's blood and had passed many years in war. ⁶ And the angel's name was Dianathan; and he asked him to commit the building of the temple to his son, but himself to prepare the things pertaining to the building, gold, silver, bronze, stones, cypress wood, and cedar. ⁷ And on hearing this, David built ships in Aelan, a city of Arabia, and sent miners to the island of Ophir, which lies in the Red Sea, and contains gold mines. And, from there, the miners transported the gold into Judaea. ⁸ When David had reigned for forty years, he gave over the government to Solomon his son, who was twelve years old, in the presence of Eli the High Priest and the twelve princes of the tribes, and delivered to him the gold and silver and bronze and stone and cypress wood and cedar. Then David died, and Solomon was king, and wrote to Ophir, the king of Egypt the letter that is transcribed below.

LETTER OF SOLOMON

^{32:1} "King Solomon to Ophir, King of Egypt, his father's friend, greetings. Know that I have succeeded to the kingdom of my

παρὰ Δαβὶδ τοῦ πατρὸς διὰ τοῦ θεοῦ τοῦ μεγίστου, καὶ ἐπιτεταχότος μοι οἰκοδομῆσαι ἱερὸν τῷ θεῷ, ὃς τὸν οὐρανὸν καὶ τὴν γῆν ἔκτισεν· ἅμα δέ σοι γράψαι ἀποστεῖλαί μοι τῶν παρὰ σοῦ λαῶν, οἱ παραστήσονται μοι μέχρι τοῦ ἐπιτελέσαι πάντα κατὰ τὴν χρεῖαν, καθότι ἐπιτέτακται.

ΕΠΙΣΤΟΛΗ ΟΥΑΦΡΗ ΑΝΤΙΓΡΑΦΟΣ

32:1 Βασιλεὺς Οὐαφρῆς Σολομῶνι βασιλεῖ μεγάλῳ χαίρειν. Ἄμα τῷ ἀναγνῶναι τὴν παρὰ σοῦ ἐπιστολὴν σφόδρα δρᾷ ἐχάρην, καὶ λαμπρὰν ἡμέραν ἤγαγον ἐγὼ τε καὶ ἡ δύναμίς μου πᾶσα ἐπὶ τῷ παρειληφέναι σε τὴν βασιλείαν παρὰ χρηστοῦ ἀνδρὸς καὶ δεδοκιμασμένου ὑπὸ τηλικούτου θεοῦ. περὶ δὲ ὧν γράφεις μοι περὶ τῶν κατὰ τοὺς λαοὺς τοὺς παρ' ἡμῖν, ἀπέσταλκά σοι μυριάδας ὀκτώ, ὧν καὶ τὰ πλήθη ἐξ ὧν εἰσι διασεσάφηκά σοι· ἐκ μὲν τοῦ Σεβριθίτου νομοῦ μυρίου, ἐκ δὲ τοῦ Μενδησίου καὶ Σεβεννύτου δισμυρίου· Βουσιρίτου, Λεοντοπολίτου καὶ Ἀθριβίτου ἀνὰ μυρίου. φρόντισον δὲ καὶ τὰ δέοντα αὐτοῖς καὶ τὰ ἄλλα, ὅπως εὐτακτῇ, καὶ ἕνα ἀποκατασταθῶσιν εἰς τὴν ἰδίαν, ὡς ἂν ἀπὸ τῆς χρεῖας γενόμενοι.

ΕΠΙΣΤΟΛΗ ΣΟΛΟΜΩΝΟΣ

33:1 Βασιλεὺς Σολομῶν Σούρωνι τῷ βασιλεῖ Τύρου καὶ Σιδῶνος καὶ Φοινίκης φίλῳ πατρικῷ χαίρειν. Γίνωσκέ με παρειληφότα τὴν βασιλείαν παρὰ Δαβὶδ τοῦ πατρὸς, διὰ τοῦ θεοῦ τοῦ μεγίστου, καὶ ἐπιτεταχότος μοι οἰκοδομῆσαι ἱερὸν τῷ θεῷ, ὃς τὸν οὐρανὸν καὶ τὴν γῆν ἔκτισεν, ἅμα δέ καὶ σοὶ γράψαι ἀποστεῖλαί μοι τῶν παρὰ σοῦ λαῶν, οἱ

father David by the help of the Most High God, who has also told me to build a temple to the God who made heaven and earth, and to write to you, to send me some of your people, who shall stay and help me, until we have completed all things required, according to the injunction laid on me."

A COPY OF THE LETTER OF OPHIR

32:1 "I rejoiced much when I read your letter, and both I and all my kingdom kept a festive day in honour of your succession to the throne, after a man so good and approved by so great a God. But as to what you write to me about the men among our people here, I have sent you eighty thousand, and clearly explained to you their numbers and the places whence they come: from the Sebrithitic Nome, ten thousand, and from the Mendesian and Sebennyitic twenty thousand; from the Nomes of Busiris Leontopolis and Athribites, ten thousand each. And carefully provide what things they require and, for the rest, that they may be in good order, and may be restored to their own country, as soon as they cease to be needed."

LETTER OF SOLOMON

33:1 "King Solomon to Suron, King of Tyre and Sidon and Phoenicia, his father's friend, greeting. Know that I have received the kingdom from my father David by help of the Most High God, who also told me to build a temple to the God who made the heaven and the earth, and to write to you to send me some men from your people, who shall stay to help

συμπαραστήσονται ἡμῖν μέχρι τοῦ ἐπιτελέσαι τὴν τοῦ θεοῦ
χρεῖαν, καθότι μοι ἐπιτέτακται. γέγραφα δὲ καὶ εἰς τὴν
Γαλιλαίαν καὶ Σαμαρεῖτιν καὶ Μωαβίτιν καὶ Ἀμμωνίτιν καὶ
Γαλαδίτιν χορηγεῖσθαι αὐτοῖς τὰ δέοντα ἐκ τῆς χώρας κατὰ
μῆνα, κόρους σίτου μυρίους· ὁ δὲ κόρος ἐστὶν ἀρταβῶν ἑξ· καὶ
οἴνου κόρους μυρίους· ὁ δὲ κόρος τοῦ οἴνου ἐστὶ μέτρα δέκα.
τὸ δὲ ἔλαιον καὶ τὰ ἄλλα χορηγηθήσεται αὐτοῖς ἐκ τῆς
Ἰουδαίας, ἱερεῖα δὲ εἰς κρεοφαγίαν ἐκ τῆς Ἀραβίας.

ΕΠΙΣΤΟΛΗ ΣΟΥΡΩΝΟΣ

34:1 Σούρων Σολομῶνι βασιλεῖ μεγάλῳ χαίρειν. Εὐλογητὸς ὁ
θεός, ὃς τὸν οὐρανὸν καὶ τὴν γῆν ἔκτισεν, ὃς εἵλετο
ἄνθρωπον χρηστὸν ἐκ χρηστοῦ ἀνδρός. ἅμα τῷ ἀναγνῶναι
τὴν παρὰ σοῦ ἐπιστολὴν σφόδρα ἐχάρην, καὶ εὐλόγησα τὸν
θεὸν ἐπὶ τῷ παρεληφέναι σὲ τὴν βασιλείαν. ²περὶ δὲ ὧν
γράφεις μοι περὶ τῶν κατὰ τοὺς λαοὺς τοὺς παρ' ἡμῖν
ἀπέσταλκά σοι Τυρίων καὶ Φοινίκων ὀκτακισμυρίους, καὶ
ἀρχιτέκτονά σοι ἀπέσταλκα ἄνθρωπον Τύριον, ἐκ μητρὸς
Ἰουδαίας, ἐκ τῆς φυλῆς τῆς Δαβίδ. ὑπὲρ ὧν ἂν αὐτὸν
ἐρωτήσης τῶν ὑπὸ τὸν οὐρανὸν πάντων, καὶ ἀρχιτεκτονίαν,
ὕφηγήσεται σοι καὶ ποιήσει. ³περὶ δὲ τῶν δεόντων καὶ
ἀποστελλομένων σοι παίδων καλῶς ποιήσεις ἐπιστείλας τοῖς
κατὰ τόπον ἐπάρχοις, ὅπως χορηγῇται τὰ δέοντα.

⁴ Διελθὼν δὲ Σολομῶν, ἔχων τοὺς πατρικοὺς φίλους ἐπὶ τὸ
ὄρος τὸ τοῦ Λιβάνου μετὰ τῶν Σιδωνίων καὶ Τυρίων,
μετήνεγκε τὰ ξύλα τὰ προκεκομμένα ὑπὸ τοῦ πατρὸς αὐτοῦ
διὰ τῆς θαλάττης εἰς Ἰόππην, ἐκεῖθεν δὲ πεζῇ εἰς Ἱεροσόλυμα.
καὶ ἄρξασθαι οἰκοδομεῖν τὸ ἱερὸν τοῦ θεοῦ, ὄντα ἐτῶν ἰγ'.

us until we have fulfilled the requirement of God, according to
the injunction laid on me. I have written also to Galilee, and
Samaria, and the land of Moab, and Ammon, and Gilead, to
supply them with necessities from the country every month,
ten thousand kors of corn (a kor is six artabae) and ten
thousand homers of wine (the homer of wine is ten measures);
and oil and the rest shall be supplied to them from Judaea, and
from Arabia, victims for sacrifice on which to feed."

LETTER OF SURON TO SOLOMON

34:1 "Suron to Solomon the Great King, greeting. Blessed be
God, who made the heaven and the earth, who has chosen a
worthy son of a worthy father. As soon as I read your letter, I
rejoiced greatly, and gave praise to God for your succession to
the kingdom. ² And as to what you write concerning the men
in our various peoples, I have sent you of Tyrians and
Phoenicians eighty thousand and, as chief architect, I have sent
you a man of Tyre, of a Jewish mother of the tribe of David; on
whatever you shall ask him of all things under heaven, relating
to architecture, he will give you advice, and will carry out the
work. ³ And, with regard to necessary provisions, and to the
servants whom I send to you, you will do well in commanding
the local governors, that all things necessary he provided."

⁴ When Solomon, with his father's friends, had passed over to
mount Lebanon with the Sidonians and Tyrians, he
transported the timber that had previously been cut by his
father to Joppa by sea, and thence by land to Jerusalem. And
he began to build the temple of God when he was thirteen

ἐργάζεσθαι δὲ τὰ ἔθνη τὰ προειρημένα, καὶ φυλὰς ἰβ' τῶν Ἰουδαίων παρέχειν ταῖς ἑκαταίδεκα μυριάσι τὰ δέοντα πάντα, κατὰ μῆνα φυλὴν μίαν, θεμελιῶσαί τε τὸν ναὸν τοῦ θεοῦ, μῆκος πηχῶν ξ', πλάτος πηχῶν ξ', τὸ δὲ πλάτος τῆς οἰκοδομῆς καὶ τῶν θεμελίων πηχῶν ἰ'. οὕτω γὰρ αὐτῷ προστάξει Νάθαν τὸν προφήτην τοῦ θεοῦ. ⁵οἰκοδομεῖν δὲ ἐναλλάξ δόμον λίθινον καὶ ἔνδεσμον κυπαρίσσινον, πελεκίοις χαλκοῖς ταλαντιαίοις καταλαμβάνοντας τοὺς β' δόμους. οὕτω δ' αὐτὸν οἰκοδομήσαντα ξυλῶσαι ἔξωθεν κεδρίνοις ξύλοις καὶ κυπαρισσίνοις, ὥστε τὴν λιθίνην οἰκοδομὴν μὴ φαίνεσθαι· χρυσῶσαί τε τὸν ναὸν ἔσωθεν χωννύντα πλινθία χρυσᾷ πενταπήχη, καὶ προστιθέναι προσηλοῦντα ἥλοις ἀργυροῖς, ταλαντιαίοις τὴν ὀλκὴν, μαστοειδέσι τὸν ρυθμὸν, τέσσαρσι δὲ τὸν ἀριθμὸν. ⁶οὕτω δ' αὐτὸν χρυσῶσαι ἀπὸ ἐδάφους ἕως τῆς ὀροφῆς, τό τε ὀρόφωμα ποιῆσαι ἐκ φατνωμάτων χρυσῶν, τὸ δὲ δῶμα ποιῆσαι χαλκοῦν ἀπὸ κεραμίδων χαλκῶν, χαλκὸν χωνεύσαντα, καὶ τοῦτον καταχέαντα. ποιῆσαι δὲ δύο στύλους χαλκοῦς, καὶ καταχρυσῶσαι αὐτοὺς χρυσίῳ ἀδόλῳ, δακτύλῳ τὸ πάχος. ⁷εἶναι δὲ τοὺς στύλους τῷ ναῷ ἰσομεγέθεις, τὸ δὲ πλάτος κύκλῳ ἕκαστον κίονα πηχῶν δέκα· στήναι δὲ αὐτοὺς τοῦ οἴκου ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ εὐωνύμων. ποιῆσαι δὲ καὶ λυχνίας χρυσᾶς, δέκα τάλαντα ἑκάστην στήν ὀλκὴν ἀγούσας, ὑπόδειγμα λαβόντα τὴν ὑπὸ Μώσεως ἐν τῇ σκηνῇ τοῦ μαρτυρίου τεθεῖσαν. ⁸στήσαι δ' ἐξ ἑκατέρου μέρους τοῦ σηκοῦ τὰς μὲν ἐκ δεξιῶν, τὰς δὲ ἐξ εὐωνύμων. ποιῆσαι δ' αὐτὸν καὶ λύχνους χρυσοῦς ὅ, ὥστε καίεσθαι ἐφ' ἑκάστης

years old; and the work was done by the aforementioned nations, and the twelve tribes of the Jews supplied the hundred and sixty thousand with all things necessary, one tribe each month; and they laid the foundations of the temple of God, sixty cubits in length, and sixty cubits in breadth, but the breadth of the building and of the foundations was ten cubits; for, so had Nathan the prophet of God commanded him. ⁵ And they built alternately a course of stone and a beam of cypress wood, fastening the two courses together with bronze cramps of a talent in weight. And, when he had built it thus, he boarded it outside with planks of cedar and cypress, so that the stone building was not visible; and he covered the temple with gold on the inside, by piling up bricks of gold five cubits long, and nailing them to the walls with silver nails of a talent in weight, four in number, and shaped like a breast. ⁶ Thus, he covered it with gold from floor to roof, and the ceiling he made of golden panels, and the roof he made of brass, that is of brass tiles, having smelted brass and poured it into moulds. He made also two columns of brass, and covered them with pure gold, a finger's breadth in thickness. ⁷ And the columns were as high as the temple, and in size each pillar ten cubits in circumference; and they stood one on the right side of the house, and the other on the left. He made also golden lampstands, weighing ten talents each, having taken as a pattern the lampstand set by Moses in the tabernacle of the Testimony. ⁸ And he set them on either side of the shrine, some on the right and some on the left. He made also seventy golden

λυχνίας ἑπτὰ. οἰκοδομῆσαι δὲ καὶ τὰς πύλας τοῦ ἱεροῦ καὶ κατακοσμησαι χρυσίῳ καὶ ἀργυρίῳ· καὶ καταστεγάσαι φατνώμασι κεδρίνοις καὶ κυπαρισσίνοις. ⁹ποιῆσαι δὲ καὶ κατὰ τὸ πρὸς βορρᾶν μέρος τοῦ ἱεροῦ στοάν, καὶ στύλους αὐτῇ ὑποστῆσαι χαλκοῦς μῆ· κατασκευάσαι δὲ καὶ λουτήρα χαλκοῦν, μῆκος πηχῶν κ' καὶ πλάτος πηχῶν κ', τὸ δὲ ὕψος πηχῶν ε'. ποιῆσαι δὲ ἐπ' αὐτῷ στεφάνην πρὸς τὴν βάσιν ἔξω ὑπερέχουσαν πῆχυν ἓνα πρὸς τὸ τοὺς ἱερεῖς τοὺς τε πόδας προσκλύζεσθαι καὶ τὰς χεῖρας νίπτεσθαι ἐπιβαίνοντας· ποιῆσαι δὲ καὶ τὰς βάσεις τοῦ λουτήρος τορευτὰς χωνευτὰς δώδεκα, καὶ τῷ ὕψει ἀνδρομήκεις, καὶ στῆσαι ἔξ ὑστέρου μέρους ὑπὸ τὸν λουτήρα, ἐκ δεξιῶν τοῦ θυσιαστηρίου. ¹⁰ποιῆσαι δὲ καὶ βάσιν χαλκῇν τῷ ὕψει πηχῶν δυοῖν, κατὰ τὸν λουτήρα, ἔν ἐφεστήκη ἐπ' αὐτῆς ὁ βασιλεύς, ὅταν προσεύχεται, ὅπως ὀπτάνηται τῷ λαῷ τῶν Ἰουδαίων. οἰκοδομῆσαι δὲ καὶ τὸ θυσιαστήριον πηχῶν κε' ἐπὶ πήχεις κ', τὸ δὲ ὕψος πηχῶν ιβ'. ¹¹ποιῆσαι δὲ καὶ δακτυλίους δύο χαλκοῦς λυσιδωτοὺς, καὶ στῆσαι αὐτοὺς ἐπὶ μηχανημάτων ὑπερεχόντων τῷ ὕψει τὸν ναὸν πήχεις κ', καὶ σκιάζειν ἐπάνω παντὸς τοῦ ἱεροῦ· καὶ προσκρεμάσαι ἐκάστη δίκτυ· κώδωνας χαλκοῦς ταλαντιαίους τετρακοσίους· καὶ ποιῆσαι ὅλας τὰς δίκτυας πρὸς τὸ ψοφεῖν τοὺς κώδωνας καὶ ἀποσοβεῖν τὰ ὄρνεα, ὅπως μὴ καθίζῃ ἐπὶ τοῦ ἱεροῦ, μηδὲ νοσσεύῃ ἐπὶ τοῖς φατνώμασι τῶν πυλῶν καὶ στοῶν καὶ μολύνῃ τοῖς ἀποπατήμασι τὸ ἱερόν. ¹²περιβαλεῖν δὲ καὶ τὰ Ἱεροσόλυμα τὴν πόλιν τείχεσι καὶ πύργοις καὶ τάφροις· οἰκοδομῆσαι δὲ καὶ βασιλεία ἐαυτῷ. ¹³προσαγορευθῆναι δὲ τὸ

lamps, so that there might be seven burning on each lampstand. He built also the gates of the temple, and adorned them with gold and silver, and roofed them over with panels of cedar and cypress. ⁹ He made a porch also on the north side of the temple and supported it on forty-eight pillars of brass. He made also a bronze laver, twenty cubits in length, and twenty cubits in width, and five cubits high. And upon it he made a brim projecting on the outside towards the base one cubit, in order that the priests might stand up on it, and wash their feet and hands. Also, he made the bases of the laver, twelve in number, molten and chased, and of the height of a man, and set them at the hinder side beneath the laver, on the right side of the altar. ¹⁰ He made also a bronze step two cubits high, near the laver, that the king might stand upon it, when praying, so that he might be seen by the Jewish people. Also, he built the altar of twenty-five cubits by twenty cubits, and twelve cubits high. ¹¹ He made also two bronze rings of chain-work, and set them upon machines rising twenty cubits in height above the temple, and they cast a shadow over the whole temple: and to each net-work he hung four hundred brass bells of a talent in weight, and the net-works he made solid, that the bells might sound, and frighten away the birds, that they might not settle upon the temple, nor nest upon the panels of the gates and porches, and defile the temple with their dung. ¹² He also surrounded the city Jerusalem with walls and towers and moats, and built a palace for himself. ¹³ And the Lord's house was at first called

ἀνάκτορον πρῶτον μὲν ἱερὸν Σολομῶνος, ὕστερον δὲ παρεφθαρμένως τὴν πόλιν ἀπὸ τοῦ ἱεροῦ Ἱερουσαλὴμ ὀνομασθῆναι, ὑπὸ δὲ τῶν Ἑλλήνων φερωνύμως Ἱεροσόλυμα λέγεσθαι. ¹⁴ συντελέσαντα δὲ τὸ ἱερὸν καὶ τὴν πόλιν τειχίσαντα ἔλθειν εἰς Σηλὼμ, καὶ θυσίαν τῷ θεῷ εἰς ὀλοκάρπωσιν προσαγαγεῖν βοῦς χιλίους. λαβόντα δὲ τὴν σκηνὴν καὶ τὸ θυσιαστήριον στήριον καὶ τὰ σκεύη, ἃ ἐποίησε Μώσης, εἰς Ἱεροσόλυμα ἐνεγκεῖν καὶ ἐν τῷ οἴκῳ θεῖναι. ¹⁵ καὶ τὴν κιβωτὸν δὲ καὶ τὸν βωμὸν τὸν χρυσοῦν καὶ τὴν λυχνίαν καὶ τὴν τράπεζαν καὶ τὰ ἄλλα σκεύη ἐκεῖ κατατίθεσθαι, καθὼς προστάζει αὐτῷ τὸν προφήτην. ¹⁶ προσαγαγεῖν δὲ τῷ θεῷ θυσίαν μυρίαν, πρόβατα δισχίλια, μόσχους τρισχιλίους πεντακοσίους. τὸ δὲ σύμπαν χρυσίον, τὸ εἰς τοὺς δύο στύλους καὶ τὸν ναὸν καταχρησθὲν, εἶναι τάλαντα μυριάδων ὑς' εἰς δὲ τοὺς ἥλους καὶ τὴν ἄλλην κατασκευὴν ἀργυρίου τάλαντα χίλια διακόσια τριάκοντα δύο· χαλκοῦ δὲ εἰς τοὺς κίονας καὶ τὸν λουτήρα καὶ τὴν στοὰν τάλαντα μύρια ὀκτακισχίλια πεντήκοντα. ¹⁷ ἀποπέμψαι δὲ τὸν Σολομῶνα καὶ τοὺς Αἰγυπτίους καὶ τοὺς Φοίνικας, ἐκάστους εἰς τὴν ἑαυτῶν, ἐκάστῳ χρυσοῦ σίκλους δόντα δέκα· τὸ δὲ τάλαντον εἶναι σίκλον. καὶ τῷ μὲν Αἰγύπτου βασιλεῖ Οὐαφρῇ ἐλαίου μετρητὰς μυρίους, φοινικοβαλάνων ἀρτάβας χιλίας, μέλιτος δὲ ἄγγεῖα ἑκατὸν, καὶ ἀρώματα πέμψαι. ¹⁸ τῷ δὲ Σούρωνι εἰς Τύρον πέμψαι τὸν χρυσοῦν κίονα, τὸν ἐν Τύρῳ ἀνακείμενον ἐν τῷ ἱερῷ τοῦ Διός.

the Temple of Solomon; afterwards, by a corruption, the city was named Hierusalem from the Temple, but by the Greeks was called Hierosolyma after the king's name. ¹⁴ And, when he had completed the Temple and the walls of the city, he went to Shiloh, and offered a thousand oxen for a burnt offering. And he took the Tabernacle, and the altar, and the vessels that Moses made, and brought them to Jerusalem, and put them in the house. ¹⁵ Moreover, the Ark, and the golden altar, and the lampstand, and the table, and the other vessels he deposited there, as the prophet commanded him. ¹⁶ And he offered to God an immense sacrifice, two thousand sheep, three thousand five hundred calves. And the whole amount of gold which was expended upon the two pillars and the temple was four million six hundred thousand talents; and, on the nails and the rest of the furniture, one thousand two hundred and thirty-two talents of silver; and of brass for the columns and the laver and the porch eighteen thousand and fifty talents. ¹⁷ And Solomon sent away both the Egyptians and the Phoenicians each to their own country, having given to every man ten shekels of gold; now the shekel is a talent. And to Ophir the king of Egypt he sent ten thousand measures of oil, a thousand measures of dates, a hundred vessels of honey, and spices. ¹⁸ And to Suron at Tyre he sent the golden pillar which is dedicated in the temple of Zeus at Tyre.

FRAGMENT 3

EUSEBIUS, PRAEPARATIO EVANGELICA, 9.34.20

ΕΥΠΟΛΕΜΟΥ ΠΕΡΙ ΣΟΛΟΜΩΝΟΣ

EUPOLEMUS CONCERNING SOLOMON

²⁰ ποιῆσαι δέ φησιν ὁ Εὐπόλεμος τὸν Σολομῶνα καὶ ἀσπίδας χρυσᾶς χιλίας, ὧν ἐκάστην πεντακοσίων εἶναι χρυσῶν. βιώσαι δὲ αὐτὸν ἔτη πενήκοντα δύο, ὧν ἐν εἰρήνῃ βασιλεῦσαι ἔτη μ'.

¹ And Eupolemus says that Solomon made also a thousand golden shields, each of which weighed five hundred staters of gold. He lived fifty-two years, of which he reigned forty in peace.

FRAGMENT 4

EUSEBIUS, PRAEPARATIO EVANGELICA 9.39.1-5

¹ Ἐπὶ τούτοις καὶ τῆς Ἱερεμίου προφητείας τοῦ Πολύστορος μνήμην πεποιημένου, ἡμᾶς ἀποσιωπῆσαι ταύτην πάντων ἂν εἴη παραλογώτατον. κείσθω τοίνυν καὶ αὕτη·

ΕΥΠΟΛΕΜΟΥ ΠΕΡΙ ΙΕΡΕΜΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ ΟΜΟΙΩΣ

² Εἴτα Ἰωναχεὶμ· ἐπὶ τούτου προφητεῦσαι Ἱερεμίαν τὸν προφήτην. τοῦτον ὑπὸ τοῦ θεοῦ ἀποσταλέντα καταλαβεῖν τοὺς Ἰουδαίους θυσιάζοντας εἰδώλῳ χρυσῷ, ᾧ εἶναι ὄνομα Βάαλ. ³ τοῦτον δὲ αὐτοῖς τὴν μέλλουσαν ἀτυχίαν δηλῶσαι. τὸν δὲ Ἰωναχεὶμ ζῶντα αὐτὸν ἐπιβαλέσθαι κατακαῦσαι· τὸν δὲ φάναι τοῖς ξύλοις τούτοις Βαβυλωνίοις ὀψοποιήσειν, καὶ σκάψειν τὰς τοῦ Τίγριδος καὶ Εὐφράτου διώρυχας αἰχμαλωτισθέντας. ⁴ τὸν δὲ τῶν Βαβυλωνίων βασιλέα ἀκούσαντα Ναβουχοδονόσορ τὰ ὑπὸ τοῦ Ἱερεμίου προμαντευθέντα παρακαλέσαι Ἀστιβάρην τὸν Μηδῶν βασιλέα συστρατεύειν αὐτῷ. ⁵ παραλαβόντα δὲ Βαβυλωνίους καὶ Μήδους, καὶ συναγαγόντα πεζῶν μὲν ὀκτωκαίδεκα, ἰππέων δὲ μυριάδας δώδεκα, καὶ πεζῶν ἄρματα μυρία, πρῶτον μὲν τὴν Σαμαρεῖτιν καταστρέψασθαι καὶ Γαλιλαίαν καὶ Σκυθόπολιν καὶ τοὺς ἐν τῇ Γαλαδίτιδι οἰκοῦντας Ἰουδαίους· αὐθις δὲ τὰ Ἱεροσόλυμα παραλαβεῖν, καὶ τὸν Ἰουδαίων βασιλέα Ἰωναχεὶμ ζωγρῆσαι· τὸν δὲ χρυσὸν τὸν ἐν τῷ ἱερῷ καὶ ἄργυρον καὶ χαλκὸν ἐκλέξαντας εἰς Βαβυλῶνα ἀποστεῖλαι, χωρὶς τῆς καβωτοῦ καὶ τῶν ἐν αὐτῇ πλακῶν· ταύτην δὲ τὸν Ἱερεμίαν κατασχεῖν.

¹ Besides this, as Polyhistor has made mention of the prophecy of Jeremiah, it would be a most unreasonable thing for us to pass it over in silence. Let this then also be set down:

² EUPOLEMUS CONCERNING THE PROPHET JEREMIAH

Then Jonachim: in his time prophesied Jeremiah the prophet. He was sent by God, and found the Jews sacrificing to a golden image, the name of which was Baal. ³ And he foreshowed to them the calamity that was to come. Jonachim then attempted to burn him alive; but he said that with that fuel they should cook food for the Babylonians, and as prisoners of war should dig the canals of the Tigris and Euphrates. ⁴ When Nebuchadnezzar, king of the Babylonians, had heard of the predictions of Jeremiah, he summoned Astibares, the king of the Medes, to join him in an expedition. ⁵ And, having taken with him Babylonians and Medes, and collected a hundred and eighty thousand infantry and a hundred and twenty thousand cavalry, and ten thousand chariots, he first subdued Samaria, and Galilee, and Scythopolis, and the Jews who lived in the region of Gilead; and afterwards took Jerusalem, and made Jonachim, the king of the Jews, a prisoner. And the gold that was in the temple, and the silver and brass, they chose out and sent to Babylon, except the Ark and the tables that were in it; but this Jeremiah retained.

FRAGMENT 5

CLEMENT OF ALEXANDRIA, *STROMATA* 1.21.141.4-5

⁴ ἔτι δὲ καὶ Εὐπόλεμος ἐν τῇ ὁμοίᾳ πραγματείᾳ τὰ πάντα ἔτη φησὶν ἀπὸ Ἀδὰμ ἄχρι τοῦ πέμπτου ἔτους Δημητρίου βασιλείας Πτολεμαίου τὸ δωδέκατον βασιλεύοντος Αἰγύπτου συνάγεσθαι ἔτη εἰκοθ. ⁵ ἀφ' οὗ δὲ χρόνου ἐξήγαγε Μωυσῆς τοὺς Ἰουδαίους ἐξ Αἰγύπτου ἐπὶ τὴν προειρημένην προθεσμίαν συνάγεσθαι ἔτη δισχίλια πεντακόσια ὀγδοήκοντα. ἀπὸ δὲ τοῦ χρόνου τούτου ἄχρι τῶν ἐν Ῥώμῃ ὑπάρχοντων Γναίου Δομετίου καὶ Ἀσινίου συναθροίζεται ἔτη ἑκατὸν εἴκοσι.

⁴ Besides, Eupolemus, in a similar work, says that all the years from Adam to the fifth year of Ptolemy Demetrius, who reigned twelve years in Egypt, when added, amount to five thousand a hundred and forty-nine; ⁵ and, from the time that Moses brought out the Jews from Egypt to the above-mentioned date, there are, in all, two thousand five hundred and eighty years. And from this time until the consulship in Rome of Caius Domitian and Casian, a hundred and twenty years are computed.

SPURIOUS FRAGMENT A

EUSEBIUS, PRAEPARATIO EVANGELICA 9.17.2-9

² Εὐπόλεμος δὲ ἐν τῷ περὶ Ἰουδαίων τῆς Ἀδσυρίας φησὶ πόλιν Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασωθέντων ἐκ τοῦ κατακλυσμοῦ· εἶναι δὲ αὐτοὺς γίγαντας, οἰκοδομεῖν δὲ τὸν ἱστορούμενον πύργον. ³ πεσόντος δὲ τούτου ὑπὸ τῆς τοῦ θεοῦ ἐνεργείας τοὺς γίγαντας διασπαρῆναι καθ' ὅλην τὴν γῆν. δεκάτῃ δὲ γενεᾷ, φησὶν, ἐν πόλει τῆς Βαβυλωνίας Καμαρίνη, ἣν τινες λέγειν πόλιν Οὐρίην· (εἶναι δὲ μεθερμηνευομένην Χαλδαίων πόλιν) ἐν τρισκαιδεκάτῃ γενέσθαι Ἀβραάμ γενεᾷ, εὐγενεῖα καὶ σοφία πάντας ὑπερβεβηκότα, ὃν δὴ καὶ τὴν ἀστρολογίαν καὶ Χαλδαϊκὴν εὐρεῖν, ἐπὶ τε τὴν εὐσέβειαν ὀρμήσαντα εὐαρεστῆσαι τῷ θεῷ. ⁴ τοῦτον δὲ διὰ τὰ προστάγματα τοῦ θεοῦ εἰς Φοινίκην ἐλθόντα κατοικῆσαι, καὶ τροπὰς ἡλίου καὶ σελήνης καὶ τὰ ἄλλα πάντα διδάξαντα τοὺς Φοίνικας εὐαρεστῆσαι τῷ βασιλεῖ αὐτῶν. ὕστερον δὲ Ἀρμενίους ἐπιστρατεῦσαι τοῖς Φοίνιξι· νικησάντων δὲ καὶ αἰχμαλωτισταμένων τὸν ἀδελφιδοῦν αὐτοῦ τὸν Ἀβραάμ μετὰ οἰκετῶν βοηθήσαντα ἐγκρατῇ γενέσθαι τῶν αἰχμαλωτισταμένων, καὶ τῶν πολεμίων αἰχμαλωτίσαι τέκνα καὶ γυναῖκας. ⁵ πρέσβων δὲ παραγενομένων πρὸς αὐτὸν ὅπως χρήματα λαβὼν ἀπολυτρώσῃ ταῦτα, μὴ προελέσθαι τοῖς δυστυχοῦσιν ἐπεμβαίνειν, ἀλλὰ τὰς τροφὰς λαβόντα τῶν νεανίσκων ἀποδοῦναι τὰ αἰχμάλωτα, ξενισθῆναί τε αὐτὸν ὑπὸ πόλεως

² Eupolemus in his book, Concerning the Jews of Assyria, says the city Babylon was first founded by those who escaped from the Flood, and they were giants, and built the tower renowned in history. ³ But, when this had been overthrown by the act of God, the giants were dispersed over the whole earth. And, in the tenth generation, he says, in Camarina a city of Babylonia, which some call the city Uria (and which is by interpretation the city of the Chaldees), in the thirteenth generation Abraham was born, who surpassed all men in nobility and wisdom, who was also the inventor of astronomy and the Chaldaic art, and pleased God well by his zeal for religion. ⁴ By reason of God's commands, this man came and dwelt in Phoenicia and pleased their king by teaching the Phoenicians the changes of the sun and moon and all things of that kind. And, afterwards, the Armenians invaded the Phoenicians; and, when they had been victorious and had taken his nephew prisoner, Abraham came to the rescue with his servants, and prevailed over the captors, and made prisoners of the wives and children of the enemy. ⁵ And, when there came to him ambassadors asking that he would ransom them for money, he did not choose to trample on the unfortunate but, on receiving food for his young men, restored the booty; and he was admitted as a guest into the temple of the city called Argarizin, which being interpreted is

ἱερὸν Ἀργαριζίν, ὃ εἶναι μεθερμηνευόμενον ὄρος ὑψίστου·
⁶ παρὰ δὲ τοῦ Μελχισεδέκ ἱερέως ὄντος τοῦ θεοῦ καὶ
βασιλεύοντος λαβεῖν δῶρα. λιμοῦ δὲ γενομένου τὸν Ἀβραὰμ
ἀπαλλαγῆναι εἰς Αἴγυπτον πανοικίᾳ, κάκεῖ κατοικεῖν, τὴν τε
γυναῖκα αὐτοῦ τὸν βασιλέα τῶν Αἰγυπτίων γῆμαι, φάντος
αὐτοῦ ἀδελφὴν εἶναι. ⁷ Περισσότερον δ' ἰστόρησεν ὅτι οὐκ
ἠδύνατο αὐτῇ συγγενέσθαι, καὶ ὅτι συνέβη φθειρέσθαι αὐτοῦ
τὸν λαὸν καὶ τὸν οἶκον. μάντις δὲ αὐτοῦ καλέσαντος τοῦτο
φάναι, μὴ εἶναι χήραν τὴν γυναῖκα· τὸν δὲ βασιλέα τῶν
Αἰγυπτίων οὕτως ἐπιγνῶναι ὅτι γυνὴ ἦν τοῦ Ἀβραὰμ, καὶ
ἀποδοῦναι αὐτὴν τῷ ἀνδρί. ⁸ συζήσαντα δὲ τὸν Ἀβραὰμ ἐν
Ἡλιουπόλει τοῖς Αἰγυπτίων ἱερεῦσι πολλὰ μεταδιδάξαι
αὐτοὺς, καὶ τὴν ἀστρολογίαν καὶ τὰ λοιπὰ τοῦτον αὐτοῖς
εἰσηγήσασθαι, φάμενον Βαβυλωνίους ταῦτα καὶ αὐτὸν
εὗρηκέναι, τὴν δὲ εὗρεσιν αὐτῶν εἰς Ἐνῶχ ἀναπέμπειν, καὶ
τοῦτον εὗρηκέναι πρῶτον τὴν ἀστρολογίαν, οὐκ Αἰγυπτίους.
⁹ Βαβυλωνίους γὰρ λέγειν πρῶτον γενέσθαι Βῆλον, ὃν εἶναι
Κρόνον· ἐκ τούτου δὲ γενέσθαι Βῆλον καὶ Χαναάν, τοῦτον δὲ
τὸν Χαναάν γεννῆσαι τὸν πατέρα τῶν Φοινίκων, τούτου δὲ
Χοῦμ υἱὸν γενέσθαι, ὃν ὑπὸ τῶν Ἑλλήνων λέγεσθαι
Ἄσβολον, πατέρα δὲ Αἰθιοπῶν, ἀδελφὸν δὲ τοῦ Μεστάειμ,
στραεῖμ, πατέρα Αἰγυπτίων· Ἑλλήνας δὲ λέγειν τὸν
Ἄτλαντα εὗρηκέναι ἀστρολογίαν· εἶναι δὲ τὸν Ἄτλαντα τὸν
αὐτὸν καὶ Ἐνῶχ· τοῦ δὲ Ἐνῶχ γενέσθαι υἱὸν Μαθουσάλαν, ὃν
πάντα δι' ἀγγέλων θεοῦ γινῶναι, καὶ ἡμᾶς οὕτως ἐπιγνῶναι.

‘Mount of the Most High’, and received gifts from Melchizedek, who was the king, and the priest of God. ⁶ But when there came a famine Abraham removed into Egypt with all his household, and dwelt there, and the king of Egypt took his wife in marriage, Abraham having said that she was his sister. ⁷ He also related fully that the king was unable to consort with her, and that it came to pass that his people and his household were perishing. And, when he had called for the soothsayers, they said that the woman was not a widow; and, thus, the king of Egypt learned that she was Abraham’s wife and gave her back to her husband. ⁸ And Abraham dwelt with the Egyptian priests in Heliopolis and taught them many things; and it was he who introduced astronomy and the other sciences to them, saying that the Babylonians and himself had found these things out, but tracing back the first discovery to Enoch, and saying that he, and not the Egyptians, had first invented astrology. ⁹ For, the Babylonians say that the first man was Belus, who is Kronos; and that of him was born a son Belus, and Chanaan; and that this Chanaan begat the father of the Phoenicians, and that his son was Churn, who is called by the Greeks Asbolus, and is father of the Ethiopians, and a brother of Mestram the father of the Egyptians. But the Greeks say that Atlas invented astrology, and that Atlas is the same as Enoch, and that Enoch had a son Methuselah, who learned all things through angels of God, and thus we gained our knowledge.

SPURIOUS FRAGMENT B

EUSEBIUS, PRAEPARATIO EVANGELICA 9.18.2

² ἐν δὲ ἀδεσπότοις εὑρομεν τὸν Ἀβραάμ ἀναφέροντα εἰς τοὺς γίγαντας, τούτους δὲ οἰκοῦντας ἐν τῇ Βαβυλωνίᾳ διὰ τὴν ἀσέβειαν ὑπὸ τῶν θεῶν ἀναιρεθῆναι, ὧν ἓνα Βῆλον ἐκφεύγοντα τὸν θάνατον ἐν Βαβυλῶνι κατοικῆσαι, πύργον τε κατασκευάσαντα ἐν αὐτῷ διατᾶσθαι, ὃν δὲ ἀπὸ τοῦ κατασκευάσαντος Βήλου Βῆλον ὀνομασθῆναι. τὸν δὲ Ἀβραμὸν τὴν ἀστρολογικὴν ἐπιστήμην παιδευθέντα πρῶτον μὲν ἐλθεῖν εἰς Φοινίκην καὶ τοὺς Φοίνικας ἀστρολογίαν διδάξαι, ὕστερον δὲ εἰς Αἴγυπτον παραγενέσθαι.

² In certain anonymous works, however, we found that Abraham traced back his origin to the giants, and that those dwelling in Babylonia were destroyed by the gods for their impiety; but that one of them, named Belus, escaped death and settled in Babylon, and lived in a tower that he had built, and which was called Belus from the Belus who built it; and that Abraham, having been instructed in the science of astrology, came first into Phoenicia, and taught astrology to the Phoenicians, and afterwards passed on into Egypt.