

the lengths of the days and the division of the hours, which are at first long and then become gradually shorter, are all the work of God.

V. On the fifth day He brought forth from the waters all manner of winged birds, male and female, all manner of locusts, and also the Leviathan, a serpent which holds all the dwellers of the lower waters between his two fins. The centre of the earth rests upon the huge serpents, which form food for the Leviathan. Every day he opens his mouth, and a huge serpent comes every day to feed him. It flies and flutters and enters the mouth of Leviathan, while God sports with it, as it is said, 'Thou hast created this Leviathan to sport with it.'

VI. (1) On the sixth day He brought forth from the earth all kinds of animals, male and female, and the Behemoth that lies on a thousand hills, from which it obtains its food every day. In the night-time the food grows again as if the hills had not been touched, as it is said, 'Its food is from the produce of the mountains, and it drinks from the waters of the Jordan;' for the waters of the Jordan encompass all the land of Israel, one half of which is above, and the other of which is below the earth, as it is said, 'For He can draw up the Jordan in his mouth.' The Behemoth is preserved for the day on which it is to be brought as a sacrifice on the occasion of the great banquet of the righteous, as it is said, 'Its Maker will approach it with His sword.' (2) Everything in the world was originally created before Adam, who was created last, on the sixth day, on the eve of Sabbath, lest people might say that God had a helper in the work of the creation.

(3) When God wished to create the world He called the company of angels commanded by the archangel Michael, and said unto them: 'Let us make man in our image, according to our likeness.' Whereupon they replied: 'What is man, that Thou shouldst remember him; and the son of man, that Thou shouldst think of him?' At this God immediately stretched forth His little finger among them and destroyed them, so that Michael alone was left.

He then called the company of angels commanded by Gabriel, and said: 'Let us make man in our image.' They also replied: 'What is man, that Thou shouldst remember him?' God again stretched forth His finger and destroyed them. (4) He then called Boël and his company, and said to them: 'Let us make man in our own image.' At which Boël said to his associates: 'See what has happened to those who said, What is man that Thou shouldst remember him? they were all destroyed. If we repeat what they have said, He will do the same to us, and in the end He will perform His will. It is therefore better that we comply with His wish.' They therefore immediately answered, and said: 'Lord of the world, it is well that Thou hast thought to create man; do Thou create him according to Thy will, and we shall act as attendants and servants upon him, and reveal unto him all our secrets.' (5) God then said to Boël: 'From this day henceforth thy name shall not be called Boël, but Raphael, because, through thy counsel, thou hast saved all thy host, so that they were not consumed like the other companies.' (6) God then called Gabriel, and said unto him: 'Go and bring Me dust from the four corners of the earth, and I will create man out of it.' Gabriel then went to gather dust from the earth, but the earth drove him away and would not allow him to take dust from it. Gabriel thereupon said: 'Why, O earth, dost thou not hearken to the voice of thy Lord, who founded thee upon the waters without props and without pillars?' The earth replied, and said: 'I am destined to become a curse, and to be cursed through man, and if God Himself does not take the dust from me, no one else shall ever do so.' (7) When God saw this He stretched forth His hand, took of the dust, and created therewith the first man on the sixth day. God created the matter of man in four colours, white, black, red and green. The bones and the sinews are white, the intestines black, the blood red, and the skin of the body green (livid). When the soul departs from the body, the body immediately becomes livid. (8) The Torah (Law) then

said to God, 'O Lord of the universe, this man whom Thou hast created will be short-lived, and he will sin before Thee; what will become of him?' God replied: 'Is it to no purpose that I am called slow to anger, of abundant mercy and truth? He who returns to Me in repentance, I will pardon.' The Torah said, 'If so, do Thy will. (9) But why did God create man from the four corners of the earth, and not from the dust of one single spot?' 'Because man goeth to the four corners of the earth, and when he dies, the earth shall not be able to say, Thou wast not created from me, therefore thou shalt not be buried in me; go to the place whence thou wast created, and there be buried. Thus, wherever a man ends his days, there shall he rest. God created man poor and from dust, and to dust shall he return; therefore has the dust been taken from the four corners of the earth.'

(10) There are twelve hours in the day; in the first hour He gathered the dust for man, in the second He hardened it, in the third He shaped it in the form of man, in the fourth the soul was thrust into it, in the fifth man stood on his legs, in the sixth he gave names to all the birds and animals, in the seventh Eve was joined to him, in the eighth they produced two children, in the ninth they were commanded concerning the fruits of the trees, in the tenth he transgressed the command, in the eleventh he was judged, in the twelfth hour he was driven out, as it is said, 'And He drove Adam out of the Garden of Eden.'

(11) God kneaded and moulded the dust for the first man in a pure place, He covered him with skin and sinews, and gave to it a human shape, but there was not yet any breath or soul in it. What did God do? He breathed with the breath of His mouth, and thrust the soul into him, as it is said, 'And He breathed in his nostrils the breath of life.' Adam then stood up and gazed above and below, saw all the creatures which God had created, and was amazed with wonderment, and he began to extol and praise his Creator, and said: 'How great are Thy works, O Lord!'

(12) He stood upon his feet, and was in the likeness of

out of the mouth of the Most High proceedeth evil and good. Why was his name called Galisur? Because he reveals the secrets of God. His wings are spread out to receive the fiery breath of the holy creatures, for, were he not to do so, no creature would be able to endure it. Galisur is appointed for another kind of work: he prophesies that this year shall be a good wheat crop; the barley shall ripen, and the wine shall be cheap. And yet another kind of work: taking a thick covering of iron and spreading it on the river Rigion, he places certain people upon it opposite the angels and princes, so that they may prosper, and that their fear shall fall upon the creatures. God took Moses up and brought him across the river.

(9) After this, Moses met a troop of angels of terror that surround the Throne of Glory, and that are mightier and stronger than all the ministering angels. As soon as they espied Moses, they tried to consume him with the breath of their mouths, saying, 'What doest thou in this place of glory?' But God immediately spread the glory of His throne round about him, as it is said, 'He closeth in the face of His throne and spreadeth His cloud upon it.' Moses, thereby strengthened, returned the following answer: 'What avails the Torah to you? The Exodus from Egypt does not apply to you, nor the worshipping of strange gods, nor the taking of oaths.' At this they immediately rendered their thanksgiving to God, as it is said, 'Our Lord, how mighty is Thy name in all the earth! Thou whose majesty extends over the heavens.' From that moment every one became Moses' friend; every one handed over to him a secret cure, and even the angel of death revealed to him his secret, as it is said, 'And he gave the frankincense and atoned for the people.'

(10) Then, opening the seven firmaments, God showed him the heavenly temple and the four different hues in which the tabernacle was made, as it is said, 'And thou shalt erect the tabernacle according to the plan which thou sawest on the mount.' 'O Lord of the universe,' said

Moses, 'I do not know its form.' Then spake God to him, 'Turn to the right.' He did so, and seeing angels clothed in a colour like that of the sea, God said, 'This is blue.' 'Now turn to the left,' said God. He did so, and seeing angels clothed in white, God said, 'This is the fine linen.' Then turning in front of him and seeing angels clothed in red, God said, 'This is scarlet.' 'Now turn behind thee.' Turning behind, he saw angels clothed neither in red nor green, and God said, 'This is purple.'

(11) The Lord then opened the seven doors of the seven heavens, and revealed Himself to Israel face to face in His glory and with His crown. As soon as the Israelites heard the words, 'I am the Lord thy God' from God's own mouth, their souls departed forthwith, as it is said, 'The souls of the Israelites departed when He spoke.' The Law went forth to Israel and found them all dead. Returning to God, it said, 'Lord of the universe, to whom hast Thou given me, to the living or to the dead?' 'To the living,' said He. 'Hast thou not applied to me the verse, "It shall be thy life and the length of thy days"?' and yet here are they all dead.' 'Then for thy sake I shall restore their souls;' and causing that dew to descend which is destined to revive the dead, He thus brought them to life, as it is said, 'Thou, O God, didst send a plentiful rain; Thou didst confirm Thine inheritance when it was weary.' He then restored their souls, as it is said, 'The law of God is perfect, refreshing the soul.'

(12) There then descended, at the command of God, 120 myriads of ministering angels, of whom a pair went to each of the Israelites, one to place his hand upon his heart to prevent his soul from departing, and the other to straighten his neck that he might behold God. But why did God reveal Himself to them face to face? Because He said to them, 'Know that I reveal Myself to you in My glory and in My majesty, so that in the event of one of you leading others astray and saying to them, "Forsake your God and let us go and serve other gods," you may then say to him, "Is there anyone who, after beholding his

Creator in His glory and in His majesty and upon the throne of His glory, would go and serve other gods?"' (13) Then said the Lord to Moses, 'My angels are afraid of thee because the fire of thy lightnings is stronger than theirs. Let Michael My archangel go before thee, for My great name is engraved upon his heart, as it is said, "For My name is within him." The glory of the heights is on thy right hand, and the image of Jacob thy forefather on thy left.' Moses was inwardly pleased when he saw the Most High condescending to argue with him. All the inhabitants of the world were confused; the inhabitants of every country were astonished when they saw Moses the son of Amram, who had captured the King's daughter (the Law), descending in great exultation, as it is written, 'Thou didst ascend on high; thou didst take captive and receive presents for man.' It is further written, 'A wise man scaleth the city of the mighty, and bringeth down the strength of the confidence thereof.' The mountains and hills skipped like rams when they saw the canopy erected, and the daughter of God as a bride decked with precious stones. The daughter of God is the Torah (Law), and the precious stones represent the twelve tribes, who said, 'All that the Lord has spoken we shall do and hearken thereunto.' As soon as they exclaimed, 'We shall do and we shall obey,' there descended 120 myriads of ministering angels, who placed two crowns upon every one of the Israelites: one because they said, 'We shall do,' and the other because they exclaimed, 'We shall obey.' And the glory of the Lord was revealed from heaven, from the habitation of His holiness. He gave the Torah to the children of Jacob, His chosen one, and gave them righteous judgments, a true law, statutes and commandments for their good, by which to prolong the life, to obliterate the sins, and to sow the seeds of righteousness.

LIII. (1) The sages say that while the Israelites were travelling in the wilderness they were surrounded by seven clouds of glory, one in front of them, one behind them, two on each side, and one above them to protect them from the

and let one of the greatest men of the kingdom walk in front of him and proclaim aloud these words, "Whoever will not bend himself or bow down before him shall be slain," and in addition, let the king's daughter be given him.' Then said the king to Haman, 'Go and do likewise to Mordecai the Jew who sits in the gate of the king.' 'But there are many Mordecais who sit in the king's gate, and is not a small province sufficient for him?' asked Haman. The king said, 'Let no word fail from all that thou hast said.'

[End of the letter of Haman. This is a Midrash, and is not to be found in the Book of Josippon.]

THE THRONE OF SOLOMON, KING OF ISRAEL.

LXXXIV. (1) 'In those days, when Ahasuerus sat (upon the throne).' The word *ישב* can only be understood as meaning 'sitting on a throne,' as it is said, 'When Ahasuerus sat upon the throne of his kingdom;' but with reference to Solomon, it is said, 'And Solomon sat upon the throne of the Lord as king over Israel.' It is related that the assembly of Israel said unto God, 'O Lord of the universe, this wicked man sits in the same place where Solomon has been sitting; do not make abominable the throne of Thy glory.' In the third year of his reign—for he busied himself with this throne for three years—he sent for workmen to make a throne like unto that of Solomon, but they were unable to do so.

(2) And what was the throne of Solomon? The sages say that Solomon mounted his throne by six different ways, each way having steps. On each step there were two lions, one on the right and the other on the left, who did not remain quiet, but were active. And what did they do? When Solomon went up on the first step, the lions on the right stretched out their paws upon which a writing was engraved. He could not place his foot on the second step until he had read what was written on the lions' paws. It was, 'Ye shall not respect persons in judgment.'

Turning now to the left, he read what the other lions had written on their paws, 'Thou shalt not accept any bribe.' (3) Thus at every step he had to read some portion of the law of judgment. All the steps were set with precious stones and pearls, red, white and green. Kinds of trees and species of the palm-trees were fixed on both sides of each step, and upon their branches there nestled all kinds of eagles, peacocks and birds. On the highest step were two huge pillars of ivory on the heads of the lions, and two golden hollow vines fragrant with every kind of perfume, which they exhaled whenever Solomon ascended the throne. The throne itself was made of ivory, overlaid with the gold of Ophir, and surrounded with precious stones and pearls. On either side of the throne a golden seat of honour was placed, one for Gad the seer, and the other for Nathan the prophet. (4) And seventy other seats of gold for the seventy judges of the Sanhedrim formed a circle round the central throne. In front of it was a lamp of gold, with its snuffers and censers and other appurtenances; and on one side of this lamp were seen in sculptured work the seven patriarchs of the world, viz., Adam, Noah, Shem, Abraham, Isaac, Jacob and Job, while on the other side were the seven pious men of the world, viz., Kehath, Amran, Moses, Aaron, Eldad, Medad and Hur, and on the top the form of a priest was seen kindling the light.

(5) On the steps approaching the throne were placed as many unclean animals as clean, all facing each other, on the first step the ox was placed opposite the lion; on the second, the goat opposite the wolf; on the third (third missing); on the fourth, the bear opposite the hart; on the fifth, the eagle opposite the dove; and on the sixth, the hawk opposite the turtledove. The ascent to the throne was made between these animals. As soon as Solomon placed his foot on the first step he turned round, and the lion immediately stretched out its paw on the right and the eagle its talon on the left. Upon these he leaned, and was spared the trouble of ascending himself because the same thing was done by the different animals and

birds on each until he arrived at the top. (6) Then all the birds of every species began to chirp and sing, and the peacocks to shriek, and all the trees emitted their fragrant perfumes. A serpent of gold then encircled him, and, having seated him upon his throne, crept down beneath his feet. The eagles, nestling on the vines after wafting breezes of perfume with their wings, placed the crown upon his head, and, this done, all the beasts and birds with one accord exclaimed, 'Long may the kingdom of the house of David be established.' (7) After this a dove of gold opposite the throne brought a scroll of the law and placed it upon his knees. Then, laying it upon a golden reading-desk just by the throne, he read it to fulfil what is written, 'And it shall remain with him, and he shall read therein all the days of his life.' Every step on the throne contained some verse in praise of the law. On the first was written, 'The law of the Lord is perfect, refreshing the soul.' On the second, 'The testimony of the Lord is faithful, making the foolish (simple) wise.' On the third, 'The precepts of the Lord are just, rejoicing the heart.' On the fourth, 'The commandment of the Lord He created as an enlightenment to the eyes.' On the fifth, 'The fear of the Lord is pure, lasting for ever.' On the sixth, 'The judgments of the Lord are true, and are righteous, all of them.'

(8) When the people approached Solomon for judgment, the wheels of his throne turned, the oxen lowed, the lions roared, the bears howled, the lambs bleated, the eagles cried, the peacocks shrieked, the cocks crowed, the hawks screamed, and all the birds chirped, to terrify the plaintiffs and the witnesses, so that they did not plead wrong cases, and the witnesses were not testifying falsely. On account of all this, it is said, 'The like of it will never be made in any kingdom.' When Ahasuerus was king, he tried for three years to have a throne made like that of Solomon, but in vain. [End of the throne of Solomon.]