

theans, and besides these, Hieronymus the Egyptian, and those who composed the Phœnician History, agree to what I here say: Hesiod also, and Hecateus, Hellanicus, and Acusilaus; and besides, Ephorus and Nicolaus relate that the ancients lived a thousand years: but as to these matters, let every one look upon them as he thinks fit.

CHAPTER IV.

CONCERNING THE TOWER OF BABYLON, AND THE CONFUSION OF TONGUES.

1. Now the sons of Noah were three,—Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth,—that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner: but they were so ill instructed, that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favour of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah,—a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny,—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work; and, by reason of the multitude, of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that the rebey its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar,

utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*; because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel*, Confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus:—"When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon*." But as to the plain of Shinar, in the country of Babylonia, Hestæus mentions it, when he says thus:—"Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."

CHAPTER V.

AFTER WHAT MANNER THE POSTERITY OF NOAH SENT OUT COLONIES, AND INHABITED THE WHOLE EARTH.

AFTER this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also; and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants; and they were the Greeks who became the authors of such mutations; for when, in after ages, they grew potent, they claimed to themselves the glory of antiquity,—giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.

CHAPTER VI.

HOW EVERY NATION WAS DENOMINATED FROM THEIR FIRST INHABITANTS.

1. Now they were the grand-children of Noah, in honour of whom names were imposed on the nations by those that first seized upon them. Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountains Taurus and Amanus, they proceeded along Asia, as far as the river Tanais, and along Europe to Cadiz; and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names; for Gomer founded those whom the Greeks now call Galatians, [Galls,] but were then called Gomerites. Magog founded those that