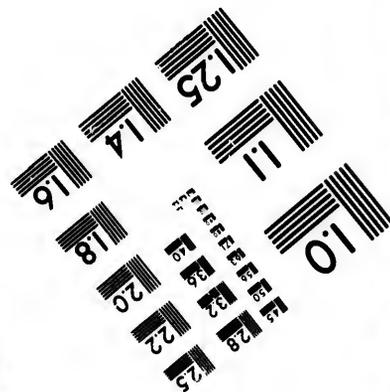
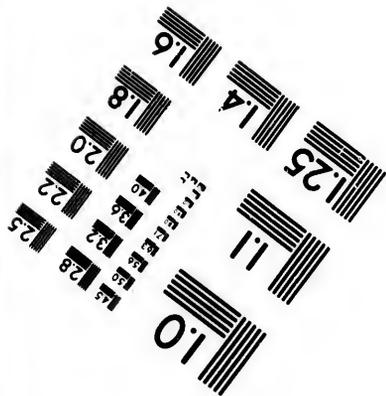
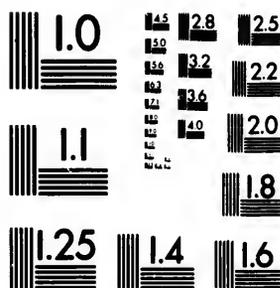


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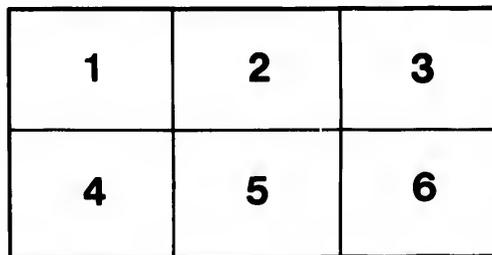
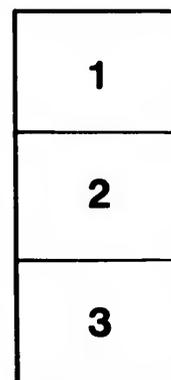
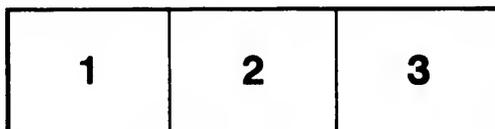
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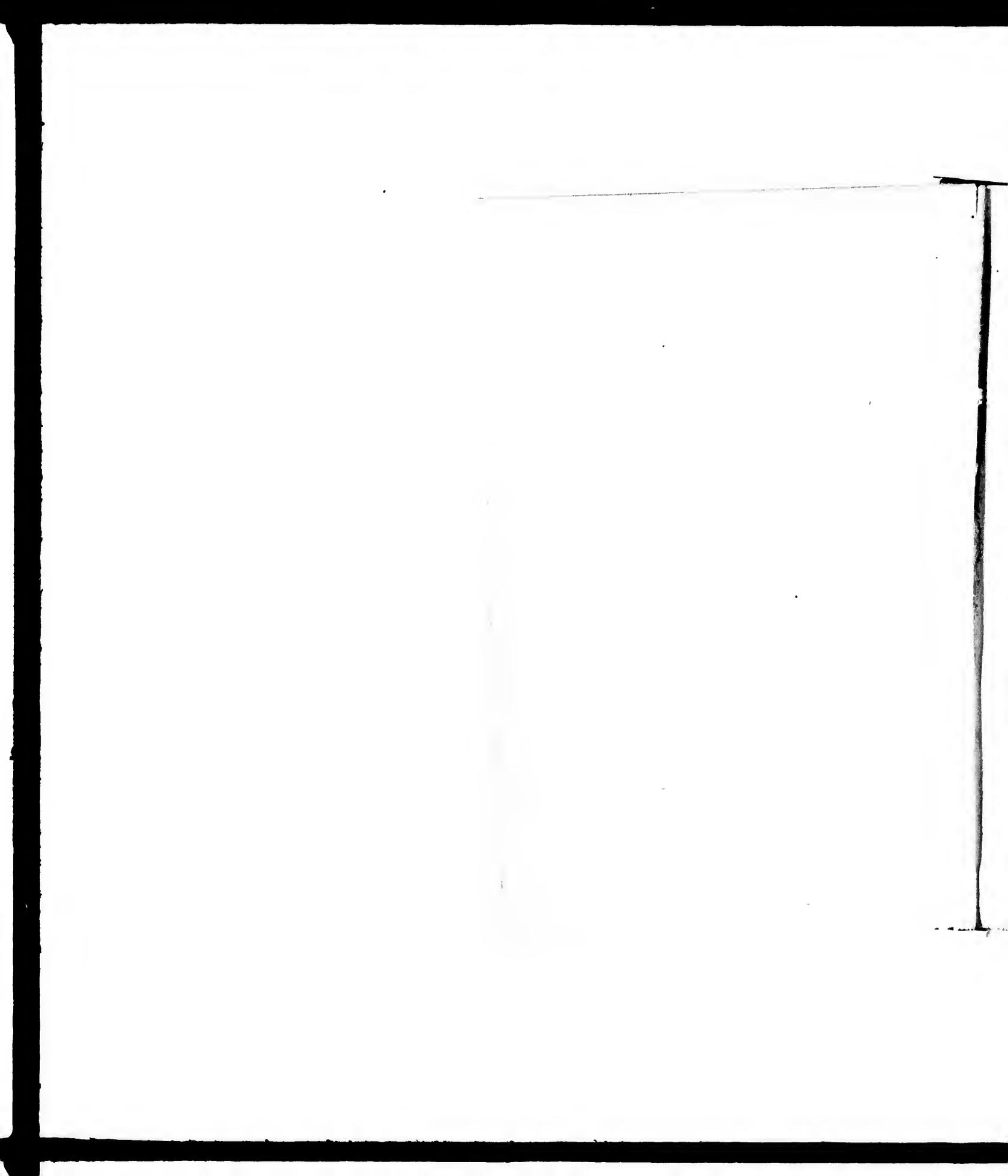
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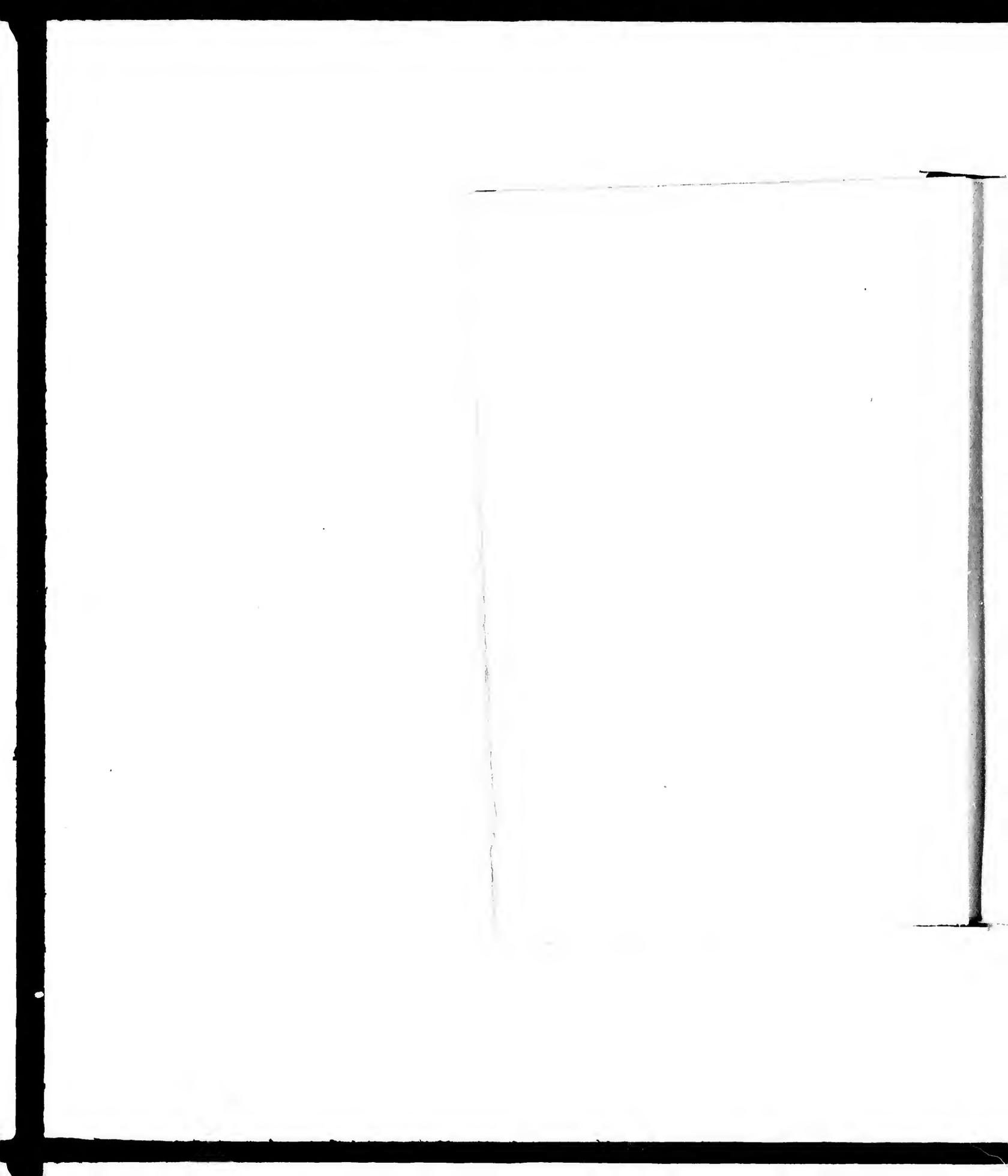
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ENOCH THE PHILISTINE



ENOCH THE PHILISTINE

A TRADITIONAL ROMANCE OF
PHILISTIA, EGYPT

AND THE

GREAT PYRAMID

BY
LE ROY HOOKER.



CHICAGO AND NEW YORK
RAND, McNALLY & COMPANY
PUBLISHERS.

P. 112
H. 112

15983

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July 21. 98

1898

FOREWORD.

Whosoever shall do me the honor, and himself what I trust will be the pleasure, of reading this archaic romance will do well to remember, as he reads, the following hints:

1. That venerable document, "The Roll of Enoch," written by Enoch the Elder, before the Flood, and introduced at some length in this narrative, is probably not now in existence.

2. The account of the lock built at the end of the canal in Gizeh, certainly the first engineering work of the kind ever made by man, is not to be discredited because the foundation of the Pyramid is now one hundred feet above the level of the Nile. There are evidences to show that at some far distant period an earthquake, or other cosmic disturbance, elevated the country to the west of the Nile. Witness, the "river without water," whose bed is yet plainly to be seen several miles westward from the Nile and parallel to its course. In that early convulsion of nature the plateau on the west was thrown up so high that the waters once flowing in the now dry river bed, and fertilizing the soil bordering upon it, found way to the sea through the

channel of the Nile and left the plateau a desert. In all probability the rock whereon Enoch founded the Pyramid was not more than thirty feet above the level of the river at the time of building.

3. The "cubit" used in Enoch's measurements was evidently the ancient sacred cubit, equal to twenty-five of our modern inches and a small fraction more.

* * * * *
With boundless gratitude I acknowledge my indebtedness to many learned writers on Egypt and the Pyramid, and to the venerable Hebrew Talmudists.

THE AUTHOR.

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ENOCH, THE PHILISTINE.

CHAPTER I.

At the noontide of a day in summer I was reclining under the shadow of my pavilion. The heat was exceeding great, and I was burdened in spirit with a foreboding of evil; but wherefore I could not tell. The God of Heaven had prospered me in every way. I knew not anything to make me afraid.

Admon, my father, was the chiefest of all the shepherd-kings of Philistia. Of man-servants and maid-servants and men trained to the sword, the javelin and the bow he had a greater number than any. His flocks and herds covered the plain whereon we were encamped as far as the eye could see. Of his camels and dromedaries and horses there were a great multitude.

Moreover, there was none like my father for wisdom and righteousness, so that when there was any dispute between the other shepherd-kings concerning the pasture lands or the mixing in of cattle and sheep,

or for any cause whatsoever, and they could not come to an agreement among themselves, then they said: Let Admon judge between us, and we will abide by his decree.

By reason of his diligence and his wisdom in all things, my father had fame in all Philistia, and in Babylon, and in Damascus, and in Salem of the Jebusites, and in Tadmor of the desert, and in Thebes and Memphis of Egypt. The merchants thereof sought him out that they might buy of him cattle and sheep for the slaughter, and fine wool for the weavers of Babylon, and camels for burden, and horses and swift-footed dromedaries for the use of kings and princes and men of war.

And so it came to pass that my father waxed rich in silver and gold and precious stones; and in garments of price made in Babylon; and in shields and swords and bows of steel, excellent in workmanship and of cunning device, wrought by the artificers of Damascus.

Because my father was grown old—he was an hundred and fourscore years of age—we had built a palace near to the springing of the mountain, about a day's journey from the plain where we pastured our flocks and herds. This we did, albeit we were shepherds and lived in tents, that my father, in the infirmity of his age, might dwell at ease.

Now, I was the youngest and only remaining son of this Admon of Philistia; for my six brothers were all slain by Hanac the Robber and his men. I was tall of stature, and was come to the full strength of my life, being two score years of age. Men said of me: He is straight like a goodly cedar; the wild roe is not fleeter of foot, neither is the lion stronger than Enoch the son of Admon. And I was greatly beloved of my father; for I was the child of his old age; and beside me there was none to come after him and inherit the great riches he had gathered together, nor to multiply his seed in the earth.

I was at peace with all the people of the plain save Hanac the Robber. Him I hated because he was a midnight thief, and stole from my father's flocks and herds. But I hated him most of all because he slew my brothers when they pursued after him to take again the beasts he had stolen. This he did while I was yet a child. Every day thereafter I prayed the God of Heaven to bring me, in due time, face to face with Hanac.

Howbeit, it was passing strange that my soul was cast down within me on that day when I reclined under my pavilion at noontide. For my heart's desire was to be fulfilled on the morrow. My father had sent forth Salmon the scribe, and with him

a band of ten armed with sword and spear, to bring to the palace Zillah, the daughter of my mother's brother, that I might take her to wife. Five days' journey had they gone forth; and the eventide of the morrow would fulfil the time of their coming again.

Now, of all the daughters of Philistia, Zillah was the fairest. She was delicately formed and tall, like the thrifty willows by the water-brook. Her cheeks were dusky and red like the evening cloud when the sun is low. Her eyes shone as they were polished adamants set in onyx and alabaster, and the light of them was for brightness as the sun, but soft and tender as the moon. The roses of Sharon were not more fragrant than her breath, nor the opening buds thereof more beautiful than her lips. Sweet and soft, like the answering of the turtle dove to her mate in spring-time, was her voice. Among women there was none so fair as Zillah; among men there was none so blessed as I; for I was to have her to wife. At the going down of the sun on the morrow I was to meet her at the gate, and bring her in to my father, that he might lay his hands upon us and bless us in the name of the God of Heaven.

Notwithstanding all these things which were for my good, I was not joyful, but contrariwise my soul was burdened above measure.

CHAPTER II.

As I reclined, and was sad, there came in unto me Gomer, the captain of my father's men of war, and he looked on my face, and said: Wherefore is my lord heavy of heart? And I answered, I cannot tell thee. A foreboding of evil is upon me, and it resteth on my soul as a horror of great darkness. Go, I pray thee, to the top of the little hill and look toward the east, and tell me if thou seest aught.

Then Gomer went forth and looked long toward the east, and came again, saying: My lord, there is the appearance of one riding this way, but so far off that I cannot tell whether a stranger cometh or one of my lord's own people.

Whereupon I arose and took my swiftest horse and rode forth to meet him that came. While he was yet a great way off I knew it was Salmon the scribe that came, and saw that he rode as one in haste and in distress. When we were come near together Salmon caused his dromedary to kneel, and when he had alighted, ran and stood beside my horse and bowed himself down to the ground; but I was speechless and could not ask him wherefore he came

to me alone and in distress. Then Salmon lifted himself up, and looking on my face with tears, said: Oh, let not my lord be angry with his servant, for I bring evil tidings. In that instant my speech returned to me, and I cried out, vehemently, What be thy tidings? And he answered:

Alas, my lord, we were journeying homeward, I and the band of ten, and Zillah, thy wife that was to be, and her two handmaidens, with the camels laden with her apparel and her jewels and all that her father gave her; for he did not send her unto thee empty handed. And last night, while we were encamped at the ford of the great river, we were set upon at midnight by Hanac the Robber and more than two score of his men. They came upon us like a whirlwind, or ever we were aware, and smote thy father's men of war that they died there, all of them, by the ford of the great river. And they took captive Zillah and her handmaidens, with the horses and the camels and all the treasure that her father had given to Zillah, and carried them away toward the mountains where Hanac hath his stronghold. In the confusion and the darkness I escaped alive, and made haste to come to thee with the tidings rather than to go to thy father, for he is an old man and feeble.

Then my wrath against Hanac raged in me as a

storm ready to break forth; but I held it in restraint, awaiting the time when I should find him and reckon with him for my brothers and for the virgin Zillah. Unto Salmon the scribe I said:

Thou hast well done to bring this to me, and not to my father. Peradventure there is yet time to deliver the beasts and the treasure and Zillah out of the hands of Hanac, and to return to the palace gate before the going down of the sun to-morrow. This is what thou shalt do. Thou shalt come with me to the encampment, and there abide and refresh thyself and thy beast until morning. And then thou shalt ride toward the palace at such speed as will bring thee, at eventide, to the palm trees thou knowest of—about a furlong from the gate. But take thou good heed that neither my father, nor any of the people of the palace, see thee. If the God of Heaven be with me I will come to thee under the palm trees at the going down of the sun to-morrow; and will bring with me Zillah and her maidens and all that Hanac carried away. Then we will go in to my father at the appointed time, as though all had been well with thee in thy journey; and afterward, when he shall know assuredly of the welfare of Zillah, and of my welfare, we will tell him of all that Hanac did at the ford of the great river. But if I come not to thee, thou shalt wait under the palm

trees until the sun is well down, and then go into the palace and show thyself to my father. And when thou tellest him of what befell thee and them that were with thee at the ford, see that thou speak wisely, lest my father die of his sorrow for Zillah and for me. Tell him how thou camest to me with all speed, and that I have gone forth to overtake Hanac and his men. Tell him that I will surely deliver the captives and the treasure out of his hand; and that I will purge the world of Hanac before I return.

When we came to the encampment I called Gomer the captain, and told him of all that Hanac had done. Then I sent him out to gather together a score of men that had been tried in battle. These I armed each with a sword and shield, and a bow of steel and a full quiver of arrows. Also I gave to each man a horse, strong and fleet; albeit I purposed that when it came to the battle, they should fight on foot. Moreover, I made the men prepare food for themselves and for the horses, to take with them, lest they should be faint with hunger.

When all was made ready we rode forth a half day's journey, to a point at the foot of the mountains where I knew a path by which I could get before Hanac on the way to his stronghold; for he was cumbered with the spoil he had taken at the

ford. And I knew, also, that near to the place where I would get before him there is a valley so strait that only four horsemen can ride abreast in passing through it, the sides thereof being naked rock, and exceeding high and steep. There I purposed to meet Hanac, and to deal with him as he had dealt with my brothers and with my father's servants and with the maiden Zillah.

The sun had not yet gone down when we came to the foot of the mountains. But because the beasts were weary, and because we did not desire to be at the head of the valley before the dawn, we tarried there, at the foot of the mountains, until midnight. And there I called upon the God of Heaven to be with me in that which I had undertaken to do. I built an altar of stones, and kindled thereon a fire of olive wood. Then, with my own hands, I slaughtered a firstling of the flock, which I had made one of the men carry before him as he rode. And when the sun was sinking out of our sight, I laid the parts of the firstling upon the live coals; and, as the smoke of the burnt sacrifice went up, I stood before the altar and prayed to the God of Heaven, and said:

If thou wilt hear me now, Oh Lord God, and wilt keep the virgin Zillah while she is in the hand of Hanac that she come to no harm; and will bring me to meet this Hanac in the valley; and wilt make my

hand and the hands of them that are with me to be strong against him, to discomfit and slay him, and to deliver the virgin Zillah and bring her to my father in safety, then will I be thy servant, to do thy will in all things whatsoever thou shalt command me to do, all the days of my life.

When I had made an end of my prayer, I caused Gomer and all the men of war to stand round about the altar, and I made each man draw his sword and point it into the smoke of the altar, and I made them swear by God that they would stand with me in the battle and would strike and spare not until Hanac and his band should be cut off.

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CHAPTER III.

At the break of day we came to the head of the valley, and I sent the men aside to put the horses in a safe place where we might find them again after the battle.

Now, there was with me Jason the trumpeter, one of my father's herdsman; and he was skillful to find the strayed cattle, for he followed the marks of their feet by the sight of his eyes as a dog followeth by the scent of his nostrils. Him I sent into the valley alone, that he might look on the marks therein and tell me whether Hanac had already gone by. When he had gone but a little way he turned again and said: My lord, it is now three days since the foot of man, or of any beast, hath passed this way; and then they went toward the plain, and not toward the stronghold in the mountains. When I knew that we had got before Hanac and would take him unawares, I was glad, and gave thanks to the God of Heaven.

The length of that valley is about three furlongs. At the end of it that is toward the east, where it groweth broader, on either side are wide clefts in the rock. There, in the spaces behind the cloven

rocks, I hid Gomer and ten of the men with him; and I charged them:

Lie ye here in wait until Hanac and all that are with him have passed by, and until ye hear the sound of the trumpet. Then get ye up and pursue hard after them into the valley, and shoot them with your arrows until your quivers be empty; and when ye shoot see that ye find the life. When ye have no more arrows cast away your bows and your quivers, lest ye be cumbered, and smite with the sword. Suffer no man to pass by you out of the valley; neither spare ye any, but slay until there be none left alive. And if it be so, in the heat of the battle, that any of you come near unto Zillah and her handmaidens beware that ye harm not them when ye shoot with the arrow and smite with the sword. And do ye nothing at all to Hanac, save to keep him from going your way out of the valley; for Hanac is for me alone.

Then I returned to the head of the valley, and when I had charged the ten who were to be with me what they were to do, I hid eight of them. But Jason the trumpeter and Enos the giant I kept to stand with me in the middle of the way; for they were men of valor, and were skillful archers, so that they could pierce with their arrows the wild roe, running never so swiftly, and the eagle flying in

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heaven. To Enos I gave charge: Do nothing else but keep watch over the life of Zillah to the end of the battle, lest Hanac in his wrath, and to be revenged on me, should seek to slay her. And unto Jason I said:

Thou also, after thou hast sounded the trumpet, shalt be joined with Enos to care for the life of Zillah; for, if she perish this day, it will be death to me and to my father also. Therefore be ye strong-hearted and vigilant, and if the hand of any man be lifted against her let your arrows be quick, like the lightning out of heaven, to pierce him before his hand can strike. And when ye shall see me in battle with Hanac, then press ye in to the place wheresoever Zillah and her damsels shall be, and stand one of you before and the other behind them. So shall ye separate them from the fury of the battle until ye shall be able to take them out past the head of the valley; there shall ye guard them until I come to you.

While I was yet speaking I lifted up my eyes, and lo! Hanac and his company were already advanced more than a furlong into the valley; but they had not perceived that we three stood in the way. When at last they saw us, they stood still where they were, all of them save Hanac and two of his men; these came near unto us. And Hanac reviled us, and cried

in a terrible voice: Who are ye that stand in the way that Hanac goeth? And I answered him:

I am Enoch the son of Admon, as thou well knowest. And thou art Hanac the Robber, a man of blood and a ravisher of women. Thou shalt go this way no farther. Neither shalt thou return by the way thou camest; for this hour thou shalt stand and answer to me for my brothers and for the virgin Zillah.

Then, in exceeding wrath, Hanac roared upon me like a wild bull of Bashan, and shouted: As I dealt with thy brothers, so will I deal with thee also, thou last whelp of Admon! I will cleave thee in twain where thou standest.

Thereupon he drew his great two-handed sword out of the scabbard, and caused his horse to spring toward me. But I made a sign to the men in hiding, and straightway they stood with me, facing Hanac, each man having his arrow drawn to the head. When he saw that we were the stronger, and that we had bows of steel, whereas his men had nothing but swords, Hanac stayed his horse, and beckoned to those he had left behind that they should come to him.

Because I greatly desired to remove Zillah out of the peril of the battle I spoke again to Hanac, saying: I have thee snared in this valley that thou canst not escape me. But if thou wilt now deliver

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into my hand Zillah and her handmaidens, and all the beasts and the treasure thou didst take at the ford of the great river, peradventure I will treat with thee for thy life. But he raged against me so much the more, and swore by his many gods that he would have Zillah brought straightway, and would slay her before my eyes.

Then I made Jason sound the trumpet. And when I heard a tumult of battle at the rear, and saw that those in front were amazed and terrified thereat, I gave the word, and my men let fly their arrows into the horsemen and the footmen.

I went before and alone to meet Hanac. I carried in my right hand my naked sword, and in my left hand a dagger. When we were come near together, Hanac caused his horse to rear upon me, and he struck at me furiously once and again and many times; but I warded off the blows, awaiting my time, for I knew what I would do. At last, when his sword was sweeping downward and backward with the great force of the blow he had delivered, I sprang in upon him and passed quickly to his left side. As I passed, I struck my dagger into his horse, even into his heart, and he sank beneath his rider. And before Hanac could recover himself I was upon him, and thrust my sword through his body three times—once for Zillah, and once for

my brothers, and once for my father, whose name he had contemned.

When I knew that Hanac would rise no more I made haste to see how it fared with Zillah. And I saw that she and her maidens, with Jason before them and Enos behind them, stood midway between them that fought with Gomer and them that fought with me. And I saw that our enemies had no spirit left in them because that Hanac was slain, and they were beset behind and before, and were being shot through with arrows, while, as yet, they could not come at us with their swords.

But I saw also that Enos and Jason had been sore wounded in pressing in to the place where the damsels were. Then I called Nathan, one of the eight who were with me, and bade him cast away his bow and quiver and come with me to the defense of the women. So we two fell upon Hanac's men furiously with our swords, at the right side of the valley, and they were fain to press over to the other side and let us pass. But I made Nathan face toward the women, and I faced the other way, going backward, lest they should strike us from behind. So we came to the place, and I stood with Jason before the women, and Nathan stood with Enos behind them; and the hand of God was with us so that we kept them from all harm, and slew of the

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robbers as many as were next us. When the arrows were all shot away, my men drew the sword, as I had commanded, and smote them that remained until they all lay dead in the valley—Hanac, and forty and five men.

CHAPTER IV

When the battle was come to a full end I made haste to the place where Zillah was, and bowed myself before her, and said, Is it well with thee, my beloved? And is it well with thy damsels? And she answered, It is, indeed, well with us, my lord Enoch, since we see thee and thy servants round about us, and are delivered out of the hand of Hanac. There hath no evil befallen us, save that we have been in great fear, and are famished with hunger, and weary.

Whereupon I began to say unto one of my servants, Go quickly and bring hither food and wine,—but Zillah cut short my words and cried, vehemently, Not so, my lord! Not so! See, I pray thee, how grievously wounded and ready to faint are thy two servants that stood between us and death until thou camest! As the Lord liveth we will neither eat bread, nor drink wine, nor refresh ourselves in any wise until their wounds be bound up!

Then I perceived that Enos and Jason were hurt nigh unto death. So I caused the men to open a path through the dead, for they cumbered the way. And we carried Enos and Jason out of the valley

and laid them tenderly under the shade of a great tree, and gave them wine. Then Zillah called for water, and she and her maidens cleansed the wounds; and when they had stanchèd the blood and poured in oil they bound them up; so Enos and Jason were comforted.

Afterward I caused the men to search among the spoil until they found a tent, and of skins enough to cover the ground under it. When I had pitched the tent and made the ground soft with skins I prayed Zillah and her maidens to recline there while we prepared food and wine that they might eat and drink. When they had so refreshed themselves I besought them to sleep until mid-day; for then we must needs set forth and ride swiftly toward the palace, so that we could go in to my father at the appointed time.

While the maidens slept I called Gomer and asked of him how it had fared with the men. And he said, Alas, my lord, beside Enos and Jason, who are wounded, other two of thy servants lie dead in the valley; but they have all approved themselves men of valor, as witness thine enemies who have this day bitten the dust.

I was grieved exceedingly for the dead; but I was comforted in that I had delivered the captives, and had requited Hanac for the evil he had wrought to

my father's house, and for all he had purposed in his heart concerning the virgin Zillah. Before my departure I commanded Gomer what he should do, saying:

Thou shalt carry Enos and Jason some way from this valley, down the mountain side. And when thou hast found a pleasant place pitch there the tent wherein the damsels are now sleeping; and thou and two of the men shall abide with Enos and Jason, and nourish them until they can be removed to the encampment without harm. And thou shalt send five of the men to take again the horses we brought hither to the encampment; and they shall carry with them my father's servants that were slain in the battle, and bury them among their own people. After three days the five men shall return to thee on the mountain side with food and wine and horses enough for the journey, when ye shall remove Enos and Jason to the encampment. But go now and gather together all that was Zillah's and all my father's beasts that were taken at the ford of the great river. And separate nine of the men, under Nathan, to ride with Zillah to the palace. But take thou nothing that was Hanac's; for I purpose that he, and all that were with him, and all that was his, shall rot in this valley. And when we shall be well on our way thou shalt slaughter all the beasts that remain in the valley; for they were Hanac's.

As the day waxed toward its noontide I wakened the maidens out of their slumber, and gave them food. Then I sent them forth, with the camels bearing Zillah's apparel and the treasure her father had given her, under the care of Nathan and the nine men separated by Gomer to ride with them. And I charged Nathan to ride at such speed as would bring them to the palm trees, where Salmon would be in waiting, before the going down of the sun.

When I had thus ordered all things for the comfort and safety of the women, and had seen them depart, I called for my horse and went forth another way, alone. For, after the custom of my people, it was not seemly that I should journey in the company of my espoused virgin.

Because I desired to be before Zillah and her train I rode very swiftly, and came to the palm trees while Salmon was yet a great way off. When he came near, and perceived that I was already there and alone, Salmon was astonished and ran and fell down at my feet and cried out, weeping, Alas! Alas! my lord! But I raised him up and comforted him; for I perceived that he thought Hanac had prevailed against me, and that I alone had escaped alive. So I said unto him, It is not as thou thinkest, Oh Salmon. The God of Heaven was

with me in the battle. The captives are free, and will come to thee here before the sun is down. As for Hanac, I have left him, and all that were with him, and every beast and everything whatsoever that was his, to rot in the mountains.

When I came to the palace there was none of my father's household that knew of the calamity that had befallen Zillah. So I went straightway in to my father, that he might know of my coming.

Now, my father's eyesight had grown dim, because of his great age, and he wist not who it was that drew near. But when he heard my voice he stretched forth his hand, and said, Blessed be the Lord God of Heaven! It is indeed thou, my son, mine only son, for thy brothers are dead! Is it well with thee, my son? And is it well with the virgin, Zillah? Tell me quickly, for all this day I have been in heaviness.

Then I answered my father, and said, It is well with me, and also with the virgin, my spouse, for I have had word of her journey, and am come that I may receive her to wife from thy hand. When we had had further conference I prayed him, Suffer me now to go and prepare the servants, that the bride and the guests we have bidden may be received at the gate with due honor. And he sent me forth with words of blessing.

CHAPTER V.

When the sun was low we went forth to the gate —I, and the young men and maidens, both of our own household and of the guests who had come to be with us. And, behold, Zillah and her train were already there. And I perceived that they had set up her pavilion, and that her maidens had arrayed her in bridal attire.

Her vesture was a garment of azure, like the vault of heaven for color, and exceeding fine; and it was brodered with needlework of gold. It was gathered close about her waist in a girdle of polished silver; and the clasp of the girdle was of rubies and pearls set in fine gold. About her forehead and her hair was a golden circlet adorned with adamants and sapphires. Bracelets of fine gold encircled her wrists, and bands thereof her ankles; and when she walked the silver bells of her anklets made soft music. Her shoes were of beaten silver and gold, wrought most cunningly into fine scales, and set fast on leather with needlework. The goodliest pearls were coiled five-fold about her neck; and, falling below them, was a garland of opening rosebuds that trembled on her bosom.

Now, among my people, all these things in the adornment of a bride have a meaning, like words written on parchment.

The rubies near to her heart signified unto me, With all the blood of my heart I love thee; and the pearls, My love is chaste, I feel no shame; and the sapphires, Like heaven my love is true; and the adamants, My love will endure, for nothing can mar it; and the rosebuds, My love is yet in its virginity and will blossom into greater sweetness; and the bells, My heart laughs and sings with the joy of my love.

When I saw Zillah thus arrayed, and for me, I was ravished with her beauty and with the sweetness of her love; and I bowed myself before her, and worshiped her as a man worshipeth a woman. And I said unto her, Fairest of the daughters of men, what am I that thou shouldst love me, and come to me? More I would have said, but Zillah answered, quickly:

I pray thee forbear, my lord Enoch, and arise. Such as I am I am well content to come to thee, since I have found favor in thy sight. Because my father covenanted with thy father that thou shouldst have me to wife I came forth with goodwill, as becometh a maiden when she is given in marriage. But now I come to thee with goodwill multiplied an

hundred fold because of thy great love to me, and because of thy valor which delivered me this day out of the hand of Hanac. If it seem good unto thee let us now go unto thy father lest he be troubled; for the time of my coming is overpast.

Whereupon I arose and took Zillah by the hand, and led her toward the palace; the young men, with Salmon, following after and singing a song of loves, and the damsels playing on cymbals and dancing along the way. When we were come into the palace I sent Salmon with all the guests to the hall where the banquet was spread; but I took Zillah alone unto my father. When he knew by my voice that we were before him he drew near to Zillah, and passed his hands over her face, and said:

Yea, thou art fair, my daughter; the bloom of life is on thy cheeks; thou art the seed of the righteous that is blessed. I have desired thee and none other to be helpmeet unto my son when I shall have gone the way of all flesh. For I know thee, what spirit thou art of, and that thou wilt not turn away his heart from doing the will of the God of Heaven. I would have thee to know that it falleth to my son to break the seal, and read the writing, and do that which is commanded in the writing of Enoch who walked with God before the flood. When, therefore, the time shall have fully come see that ye be

ready thereto. Make no delay, but be instant in your obedience to do everything at the time and in the manner set down in the writing of our forefather Enoch. What the work shall be I know not. But while I yet could see to read that which is graven on the covering of the sealed roll, and to mark the courses of the stars, I perceived that the time was near to come, and that Enoch my son must break the seal, and read the writing, and do the work.

Then my father caused Zillah and me to kneel before him, and laying his hands upon our heads, he said:

Enoch, Zillah is thy wife. I give her to thee in the name of the God of Heaven. Henceforth ye two shall be one flesh. Fear the God of Heaven, and love Him, and cleave unto Him. So shall ye be satisfied with long life, and with increase of your substance, and with fruit of your bodies so that your offspring shall be like the trees of the forest that cannot be numbered.

When my father ceased speaking we arose and I led Zillah forth to the banqueting hall. As we stood at the head of the table, and all the guests round about it, my father's cupbearer brought unto me the marriage cup; it was of crystal, and new to the lips of man, and it was full of wine. After our custom Zillah drank half of the wine, and I the

remaining half to the last drop. Then I lifted the empty cup on high, and let it fall to the floor, and it was broken into small pieces. This was to signify that the wine of our love was for us alone, and that none other might taste it or even drink from the cup which had contained it. When the guests heard the sound of the breaking they shouted as with one voice, May you be happy!

After that night we continued to make merry other six days, as my people were wont to do at marriages.

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CHAPTER VI.

On a day in springtime—it was the year after I took Zillah to wife—I was with the sheepmaster and the shepherds at the time of shearing. And Salmon the scribe sent one from the palace unto me, saying, Thy father calleth for thee in haste, that he may bless thee, and give thee charge concerning certain things of moment before he dies.

Then I knew that my father was about to die; therefore I rode swiftly all the night, and came to the palace before the sun had risen. When I went in unto my father I perceived straightway that his eyesight had returned, for he knew me when, as yet, I had not spoken. He greeted me with tender love, and when he had embraced me and caused me to sit near him, he said:

It hath been made known unto me that I shall presently go hence. Of his great goodness the Lord God hath lifted, for a season, the veil of darkness from mine eyes that I may look once again upon these heavens, and upon this earth whereon I have sojourned so long, and upon thee, my son. By this I know that my days on the earth shall be few; and that it behooveth me to speak to thee while there is

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yet time of certain things which thou must know before I die. Thou hast known from thy youth the tradition of our house—how that our forefather Enoch walked with the God of Heaven before the flood, and was taken from among men without death. But it is needful that thou shouldst know, further, that before he was taken he prepared a writing, and sealed it with a seal, and put it in an encasement of brass; giving charge that it should pass by inheritance from father to son through all the generations of his children until certain of the stars, by their place in heaven, should signify that the time had come when he would have the writing to be opened and read by that son of Enoch having it then in possession. When my father gave the encasement into my hands I made careful observation of the stars, and perceived that the time for the opening would not come in my day. But I am well assured that that time is now near at hand; for my life hath been prolonged past all expectation. It certainly falleth to thee, my son, to receive the Roll of Enoch, and to observe the movements of the stars and, at the appointed time, to open the encasement and read the writing. There are words graven upon the brass that signify the time when this must be done. After I am gone from thee, and the days of thy mourning are ended, give all diligence to

attend to this matter; for, though I know not what is written in the roll, I am none the less persuaded that the words of thy forefather Enoch will reveal some great thing to be done by thee.

Thereupon my father arose and went into the treasure-room of the palace, and came again bearing in his hands the encasement of brass wherein the Roll of Enoch was; and he gave it into my hands, saying, Be thou faithful to do the will of our father Enoch, whatsoever it shall be.

The encasement was four-square, and measured, each way, about half a cubit. On one side of it were graven these words:

Son of Enoch, open this encasement of brass and break the seal and read the writing thirty years and one day before the Pleiades shall stand over the place where the River of Egypt flows into the Middle Sea.

Three days after my father delivered the Roll of Enoch into my hands he died, his age being an hundred and eighty and one years, and we buried him in the cave of Ardath, which is about ten furlongs from the palace. There my mother, also, is buried, and my brothers whom Hanac slew, and all the dead of my kinsfolk of four generations.

We mourned for my father thirty days and then as many more, because that in all Philistia there

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was none like him for wisdom and righteousness; moreover, the poor and the widowed and the fatherless said, Let the name of Admon be blessed, for he thought on us in our distress.

When the days of mourning were twice fulfilled I bethought me of the Roll of Enoch, and all that my father had commanded me concerning it. I read again the words on the encasement, and pondered the whole matter. Then I perceived that I must go forth to the land of Egypt and observe the stars from the place where the River of Egypt flows into the Middle Sea. Because I would be sure of the time I determined that I would not be alone in this thing. Therefore I sent unto two of my kinsmen, Job who dwelt in the land of Uz, and Melchizedek, King of Salem and Priest of the God of Heaven; for they had skill to tell the movements of the stars, and to reckon their distances and the times and seasons of their appearing in this place and that place in heaven. Unto each of these my kinsmen I wrote:

Son of Enoch, I pray thee to meet me on the shore of the Middle Sea, midway between the great branches of the River of Egypt, at the going down of the sun when next the moon is new. I need thy skill in reading the stars, to aid me in determining what day I ought to open a writing prepared by our

father Enoch, and which hath come to me by inheritance. Enoch the son of Admon calleth thee. I pray thee fail me not.

My messengers brought me word, when they returned, that both Job and Melchizedek would meet me as I had desired them.

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CHAPTER VII.

I went down into Egypt at the time appointed. My kinsmen, Job and Melchizedek, came also, each by a separate way, not knowing that the other had been called. We greeted one another with gladness for that we were all sons of Enoch and were of the few who worshiped the true and only God. The multitudes about us bowed down to all manner of idols, and to beasts and serpents and creeping things.

After the evening meal I prayed Melchizedek that we might begin our work, that very night, by calling upon the God of our father Enoch to be with us in the thing we had undertaken to do. But Melchizedek answered, Where shall we find a lamb meet for the sacrifice? We are in the midst of a people that worship idols, and it is not fitting that we should offer to the God of Heaven a sacrifice taken from the flocks of the heathen.

Now, I had foreseen this, and provided; and I said, Even so, there is here a lamb meet for the altar of God, for I brought it from mine own flock, and I brought wood, also, for the fire. And I sent a servant to bring the lamb and the wood to Melchizedek.

Then we built an altar of the stones of Egypt—for alway and everywhere the earth is the Lord's—and that altar was the first that was built to the God of Heaven in the land of Egypt. Upon the altar we kindled a fire with the wood I had brought, and Melchizedek slaughtered the lamb and laid the parts thereof upon the live coals. Then we stood by the sides of the altar, Melchizedek at the west and Job at the north and I at the south; and we all uncovered our heads and turned our faces toward the east while Melchizedek prayed thus:

Let our prayer ascend unto thine ears, O Lord God, as the incense of our sacrifice goeth up to heaven. Since thou hast permitted us to build this altar to thy name let it possess the land for thee, and let there be a memorial of thee in this land forevermore. Thou who hast made the stars of heaven and dost guide them in their courses, think on us now and remember wherefore it is that we are come hither; and help us that we may obtain sure knowledge of the day when the writing of our father Enoch should be opened and read. And when the time shall have fully come be with thy servant in whose hand the writing is, and give him good understanding of all things therein; and give him wisdom and strength to do the will of our father Enoch which, we be persuaded, is thy will; for he walked

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When Melchizedek had made an end of praying and giving thanks I took him and Job into my pavilion; and there I told them of all that had befallen me from the day I set forth in pursuit of Hanac the Robber to the day when my father sent for me and gave into my hand the Roll of Enoch. And I told them of my father's death, and how we buried him in the cave of Ardath, and mourned for him thirty days twice told because he was greatly beloved.

Then I showed them the words, written on parchment, that are graven on the brass encasement; for I would not bring the Roll of Enoch into Egypt lest it should be destroyed. After they had read the words I demanded of them, Can ye determine the day that will be thirty years and one day before the time when the Pleiades will stand over the place where we now are? And they said, We can.

At sunrise the next morning we began to prepare, for we were minded to observe the stars that night.

We sought out a large stone, flat and smooth, and laid it on the top of the altar. The stone rested about three cubits from the ground, and we were careful to make it level. In the surface of it we made two sockets, one on either side, to receive the feet of

an instrument which Melchizedek had brought with him. Now, that instrument was of solid brass, and was most cunningly devised. There was a brazen arch, three cubits high, and the feet thereof rested in the sockets we had made in the flat rock that was on the altar. On the top of the arch, close together, stood three square bars of brass, five cubits in length, and they were so jointed to the top of the arch that they could be turned this way and that way, to point toward any part of the vault of heaven; and they could be fixed with wedges so that they would stand fast, pointing at any part whereto they had been directed. On the face of each of the bars, in the middle thereof, was a line reaching from one end to the other; and the line was straight and deep and fine like a hair.

When the arch was set firmly in the sockets we placed a ladder against it; and Melchizedek went up and stood on the top of the arch, having a line and plummet in his hand. And he moved the first of the bars until the plumbline showed that it pointed straight up into heaven; and Jcb made that bar to stand fast in its place with a wedge. The rest of the bars we left as they were until midnight.

Melchizedek had another instrument, and it was made of wood. The shaft of it was three cubits and a half in length, and was like unto a shepherd's rod,

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save that it was straight from end to end. And there were three crosspieces in the length of it—one at either end, and one in the middle. The crosspieces were two cubits long, and the shaft passed through the center of each. Near to the ends of the crosspieces there was, in each, a hole, and the holes were in a straight line with one another, so that the eye could look through the three holes at any star in heaven. This instrument we examined; and when we knew that every part was perfect and in its place, we laid it by the arch on the altar. We were careful to prepare lamps, also, that we might see to work the instruments at midnight.

When all these things were done Melchizedek asked of Job, How many years is it since thou didst mark the place of the Pleiades in heaven? And he said, It is now ten years; but I have not the parchment with me, for I knew not that it would be needed. Then said Melchizedek, I have here mine own marking, made a full score of years ago; but I would that we could know the place where they were at least two score years ago.

Whereupon I went into my pavilion and brought to Melchizedek the parchment whereon my father had written the place of the Pleiades when his father gave the Roll of Enoch into his hand. And it showed clearly the time when they were in that

place, and it was an hundred and twelve years and fifty and six days before that day when we stood together by the altar.

Then was Melchizedek glad, and he said, Now shall we be able to determine the time when thou shouldst open the Roll of Enoch. This night we will reckon from thy father's marking; the night after we will verify, or, if need be, correct our work by mine own parchment.

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CHAPTER VIII.

As it drew near to midnight we went out under the firmament. The moon was gone down, and all the stars shone in glory, for the sky was clear like crystal. We looked up into heaven, and abroad upon the expanse that hath no bounds, and upon the unnumbered stars of light; and we wondered at the multitude and the glorious beauty of the works of God. And Job opened his lips to the God of Heaven and said, Thou, alone, art great, O Lord God! These are but the work of thy fingers; the heavens, wherein they dwell in so great multitude, cannot contain thee.

When we came to the altar it was full time to set the rods that were jointed to the top of the arch so that we could reckon from them on the morrow. We desired that the first should point straight up into heaven as we had set it already by the plumb-line, the second toward the Pleiades, and the third toward the place where they were when my father observed them, an hundred and twelve years and fifty and six days before. For we knew that we could reckon how long they would be in moving to the place our first rod pointed to if we could deter-

mine how far they had moved since the day of my father's marking.

So Melchizedek stood close beside the brazen arch, and taking the instrument of wood that had three crosspieces, he directed it toward the Pleiades. And he moved it up and down, and to the right hand and to the left hand until, through the three holes in the crosspieces, he could see the star Alcyone—that one of the Pleiades that is in the center. When the light from Alcyone came through the three holes that were in a straight line with one another we knew that we had the true line to the center of the Pleiades; and we put supports under the instrument, to hold it in place while we moved the second rod to that line and fastened it with a wedge.

We knew the place where the Pleiades were when my father observed them by two of the fixed stars marked on his parchment: and we found the true line to that place in like manner as we had found the true line to the Pleiades; and we moved the third rod to that line and fastened it.

In the morning when the sun was well up we went forth to the altar and reckoned from the rods we had set on the top of the brazen arch. We took narrow strips of parchment, thick and firm, and measured from top to top of the rods—not from the sides, but from the fine, straight line that was in

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the center of each rod. We cut one strip to measure from the line on the third rod to the line on the second; and we were careful to make the measurement true. In like manner we cut another strip to the distance from the line on the second rod to the line on the first.

Now, the longer strip was the measurement of the distance the Pleiades would have moved in an hundred and twelve years and fifty and six days if their course had been no farther from the earth than the tops of our rods. Therefore we took the longer strip and divided it, by marks, into a thousand parts; and the parts were equal one to another. Then we laid the shorter strip beside it, and we reckoned by the divisions we had made on the longer strip; and the reckoning showed that the Pleiades would stand over the place where we then were in thirty years and forty and seven days.

That same night, at midnight, we set the third rod to the place in heaven where the Pleiades were twenty years before, according to the marking of Melchizedek; and the next day we reckoned therefrom, and it agreed with our first reckoning.

The day after we made an end of observing the stars and of recording their places, Melchizedek and Job departed; but I tarried there in the land of Egypt other three days.

On the second night after their departure, whether it was in a vision or in a dream I cannot tell, but my father came unto me, and stood beside me smiling, and said, Thus far thou hast done well. Turn not back from this thing. I am here to prepare thee for the coming of one greater than I. He will be with thee, in all thou hast to do, even when thou seest him not.

Thereupon my father vanished from my sight, and I began to awake. When I opened mine eyes—being neither asleep nor altogether awake—I saw a man standing in the door of my pavilion; and he was glorious in appearance, like unto the angels of God; for I perceived him by the light that shone from his raiment and from his countenance. He moved swiftly toward me, as one that toucheth not the earth with his feet; and when he was beside my bed he uncovered my breast, and laid his hands thereon for a little season. Then he passed his hands up and down over my face, many times; and when he drew them away my spirit followed them, and came out of my body. In that moment I was filled with delight surpassing the chiefest pleasure it is given man to know. An instant my spirit lingered, hovering over the bed, and looked down in wonder upon my body that was prone thereon, as if in sleep.

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He who had come to me spake no word; but he beckoned, and I followed him up through the covering of my pavilion; for it was as nothing to us. Together we ascended to a great height, and floated in the air as the clouds float, save that we went whither we would.

And he that was with me spake no word, but he pointed afar to the south. And I looked, and, behold, a naked rock; and the rock grew into a great hill, and went on to grow until it became a mountain. And the mountain was four square at the foot, and the sides of it were smooth as if they were made of hammered stone, and they inclined, the east side toward the west and the west side toward the east, the north side toward the south and the south side toward the north, and they came together, in a sharp point, at the top.

And yet he that was with me spake no word; but while I looked, and marveled to see the rock grow into a mountain, he pointed up into heaven, and, lo, a shaft of light, reaching far above all height that the eye of man could see, descended and rested on the top of the mountain. Then he that was with me spake and said:

Remember the things thou hast seen. In the days to come they shall be for thy guidance; and shall strengthen thine heart when thou shalt be

ready to faint. I am Enoch thy forefather that was taken from among men without death. Therefore it is that I cannot speak often with thee as a man speaketh with his friends; for thy flesh is yet unchanged; and it would not be for thy good that I should many times call thy spirit out of thy body as I have done this night. But fear thou not to break the seal of the Roll of Enoch, nor to read the writing, nor to put thy hand to the work it shall tell thee of. The God of Heaven will be with thee. Therefore fear not.

Then we descended toward the earth, and passed through the covering of my pavilion to the bed whereon my body was lying. And Enoch touched my body, and passed his hands over it as he did at the first, and my spirit returned into my body; but Enoch vanished out of my sight.

The next day I set forth to return to Philistia.

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CHAPTER IX.

On the forty and sixth day after I observed the Pleiades I took the brass encasement, wherein was the Roll of Enoch, to open it, for in thirty years and one day from that time the Pleiades would stand fair over the place where the river of Egypt flows into the Middle Sea. When I examined it on every side there was no joint, nor any fastening that the eye could see. So I sent for Nebal, the armorer, because he was skillful to work in iron and in brass, and I demanded of him how the encasement could be opened without marring it.

Nebal took the encasement in his hands and turned it every way to the light, and shook it up and down. Last of all he struck on it with the ends of his fingers, and hearkened carefully to the sound. And when one side gave forth a different sound from that made by the others, Nebal placed his thumbs on the center of that side, and pressed hard on the place, and lo, the top, whereon the words were graven, flew up. Then we saw that there was a fastening on the inside that caught when the lid was pressed down, and could not be loosed but by pressing on that side. I sent Nebal away as soon as

the encasement was opened, for I would be alone with the Roll of Enoch.

I took out, first, a separate parchment, folded to the size of the encasement, and sealed. This I opened, and these were the words written thereon:

Son of Enoch, if thou canst obey not knowing at the first what thou art to do at the last, then go straightway into the land of Egypt, and there abide in the place I will tell thee of. Take with thee thy flocks and herds, for thou shalt be a shepherd in that land. And take thy man-servants and thy maid-servants, thy wife also and thy sons and daughters, if thou hast them; for thy sojourn in Egypt shall be long. But be careful that thou take neither sword nor spear, neither javelin nor bow nor shield. Behold, thou goest a man of peace, to do a work of peace, that shall be for the honor of the God of Heaven, and for the welfare of mankind so long as there shall be men on the earth. My son, give good heed to this matter; for it is ordained that whoso doeth this work shall be naked to the stroke of every one that would hinder, save that the Lord God himself will be his shield and buckler. Thou shalt not smite the opposer thyself; neither shalt thou be thine own defense. When thou goest into Egypt, with thy flocks and herds and all that is thine, thou shalt dwell between the outmost branches

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of the River of Egypt, from the place of the dividing of the waters of the river to the coast of the Middle Sea. That thou mayest do so thou shalt first make treaty with the king of Egypt, wherein he shalt covenant with thee that thou shalt dwell there in peace, and thou shalt covenant with him what tribute thou must pay therefor. Fear not to go. Thou shalt prosper in that land and have favor with the king. After five years thou shalt have further knowledge of what is required of thee.

When I had read all the writing on the separate parchment I took the great roll out of the encasement. It also was sealen up with many seals, and on it was written:

Son of Enoch: Break the seals hereof and read the writing five years from this the day of the first opening.

So I put the roll back into the encasement for five years; but I kept the parchment out, that I might ponder all that was written thereon. When I had well considered everything with myself—how that I must go down into Egypt and abide there for a long season, but could not tell how long, nor wherefore it was that I was going—I was troubled; and I went to Zillah, my wife, and read the writing to her.

Perceiving that I was greatly perplexed, Zillah

said unto me: Let not my lord think that I am overbold to speak of things too high for me. And I answered: Thou shalt speak freely all that is in thine heart, for this thing concerneth thee. But consider, I pray thee, that in journeying to Egypt, I must go as a man of peace, carrying no weapon of war; and that I must take thee with me; and that we must go through a part of the country of the Canaanites; and that they are a fierce people, given to do violence to any that go their way. If I might carry sword and shield I would not fear to encounter them. But how shall I dare to let them look on thy beauty when it is not permitted me to defend thee?

Then Zillah opened her lips and spake as one in a trance, her eyes being fixed, and looking afar, as if they saw the face of God; and she said:

The Most High is above all! It is better to shelter within his defenses than to dwell in a walled city! His lightest word of wrath is heavier in its smiting than the sword of the mighty! Who shall break through when he defendeth? Let not my lord fear to go forth to the land of Egypt; nor to take me with him; nor to go as a man of peace; for none shall prevail to do harm to my lord or to any of his, until he hath overcome the Almighty!

When Zillah had thus spoken she wakened as one coming out of a deep sleep; and we had further

conference, and were of one mind—that we would go to the land of Egypt as our father, Enoch, had commanded. The next day I sent Gomer the captain and Salmon the scribe with a band of ten, to make treaty with the king of Egypt; and I gave them this writing, and charged them to give it into the king's own hand:

To Suphis, king of Egypt, Enoch of Philistia, sendeth greeting and all good will. Doubtless, O king, thou hadst knowledge of my father, Admon of Philistia, for he was a man of repute in the chief cities of thy kingdom. Be it known unto thee that my father is dead; and that I desire to come into thy country with my flocks and herds and all my household, to dwell there under thy protection, between the outmost branches of the River of Egypt, from the dividing of the waters of the river to the coast of the Middle Sea. If it seem good unto thee that I shall dwell there in peace, then thou and Salmon, my scribe, shall determine the tribute I shall pay thee therefor, and all other matters concerning which I have instructed him to treat with thee. And let, I pray thee, the treaty be written twice, that the one writing may be with thee and the other with me.

When Gomer and Salmon had departed I sent another band of ten, under Jason the trumpeter, to

take Zillah to her father's house that she might abide there certain days before we would go into Egypt.

Then I considered all that I must set in order before going forth. I determined to leave Gomer in charge of the palace, and of all the treasure my father had gathered, that they might be in readiness when we would come again from Egypt. Moreover, I knew that Gomer could not conform himself to the ways of peace; for he was altogether a man of war, and the scent of battle was a delight in his nostrils. I also determined that I would leave on my pasture lands in Philistia, a few of every kind of four-footed beasts I possessed, and that Jason and three others should remain to care for them.

After thirty days Salmon and Gomer returned from Egypt, bringing with them the treaty they had made, and also this letter from the king:

Suphis, king of Egypt, to Enoch of Philistia sendeth greeting. It pleaseth me well to make treaty with thee as thou hast desired. Thou shalt dwell in peace on all the land between the outmost branches of the River of Egypt. Thou shalt not be required to bow down to the gods of Egypt, nor to serve them in any way; albeit, there are no gods like them in all the earth. Thou shalt not be required to do battle in any war I may make. In return for thy privilege in Egypt thou shalt pay a tribute, each

year, of one fifth of all thine increase, whether it be of thy flocks and herds, or of the fruit of the earth when thou sowest aught therein. I have commanded my servants what they shall do to empty the land where thou shalt dwell; and the captain of my guard, with fifty chariots, will meet thee a day's journey from thence, to bring thee in and settle thee there.

CHAPTER X.

On the morning of our departure from Philistia I gathered together all the persons I purposed to take with me into Egypt—Zillah and Salmon, the herdsmen and shepherds, the man-servants and maid-servants—in all an hundred and sixty and seven souls. These I caused to stand round about the altar where we were wont to worship God, and I offered a burnt sacrifice, and prayed to the God of Heaven, saying:

Think on us, thy servants, O Lord God, and remember that we go forth this day from the home of our fathers, and from all the pleasant things of our life, and from the graves where we have buried our dead. And remember that we go to journey through the borders of a people fierce and bloody; and that it is not permitted us to carry any weapon of war, wherewith to defend our women and our children and our possessions. Remember that we go to dwell in the land of Egypt as strangers, not knowing what of evil may threaten us there, nor what it is we are to do for thee in that land. Therefore, we entreat thee, charge thyself with the care of us while we are on this journey that we begin to-day, and throughout the time of our sojourn in

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Egypt. O Lord God, behold and see; we have no defenses of our own, but are naked to the stroke of every one that would make a spoil of us, or would hinder us in that which we go forth to do. Think on us, O Lord God, and be our defense, on the right hand and on the left, before us and behind us, until thou shalt bring us again into our own country.

Then we set forth. Ten days we journeyed toward Egypt, passing through the borders of the Canaanites and of the Eberites; and no man's hand was lifted against us, save that the Canaanites demanded a tribute of cattle for passing their way, and I paid it without gainsaying. The Eberites, who are the children of Shem, did not so; but, contrariwise, they sent us presents and greetings of goodwill, as though we had been their brethren. Moreover, the Eberites gave me shelter and succor when mine enemy pursued hard after me, and thought to swallow me up.

It came to pass, on the ninth day of our journey, that I was sitting in the door of my pavilion at eventide. And, behold, one of my servants came running unto me, saying: Gomer hath sent a messenger in great haste, from the palace in Philistia; and although the man is ready to faint with hunger and with weariness, he will neither eat nor drink until he hath had speech with thee. Thereupon I bade

them bring the messenger unto me; and when I demanded of him the tidings he brought from Gomer, he said:

My lord, I am sent in all haste to tell thee that the elder son of Hanac the Robber did not perish in the valley, for that he was with the Amorites, his father's kindred, at the time of the battle. Furthermore, this Hanac the Younger hath risen up in his father's stead, to prey upon the flocks and herds; also he seeketh vengeance for the slaying of his father. In pursuing after him Gomer took captive one of Hanac's men; and he, to redeem his life, revealed unto Gomer that his master hath gathered a band of an hundred and fifty men, and purposeth to overtake thee among the desolate mountains that lie between the borders of Canaan and the borders of Eber. And he hath vowed that there he will cut thee off, root and branch, and will make a spoil of all that thou hast, and will carry into captivity Zillah, thy wife, and all the women of thy company. And Gomer bade me say unto thee that if thou wilt give him leave, he will follow after Hanac, and will overtake him before he can overtake thee, and will fall upon him from behind and smite him and his men that they shall trouble thee no more.

When the messenger had said all these words, I commanded him: Let this matter be between thee

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and me alone. See that thou tell no man here any part of what thou hast told me. In the morning, when thou art refreshed, I will send thee forth on a beast that is not weary; and thou shalt return with all speed to Gomer, and say unto him that I forbid him to follow after Hanac. Say unto him that I charge him again, by thy mouth, to abide there, on the pasture lands and in the palace, to keep in safety all that I left in his charge.

Then I sent forth Salmon on a swift dromedary, and charged him to ride through the passage that is between the mountains and leadeth unto the borders of Eber; and to find the tents of Elam, the chief of the Eberites, before he gave rest to himself or his beast; and to give unto the hand of Elam a letter I had written.

In the letter I told Elam how I was going into Egypt, and was being pursued by the enemy of my father's house, and that I was not permitted to do battle in defense of my possessions and of my people. I told him, also, that I purposed to send forward in haste my people and my flocks and herds through the passage that lieth between the desolate mountains, while I, with twelve of my men, would tarry behind to deal with him that pursued me, without weapons of war. And I prayed Elam to meet my people as they would issue from the mountains in

their flight; and to comfort and keep them in safety until I could come to them; and that Salmon, my scribe, might be with him when he would meet my people, lest they should be in fear of him and his men of war.

When Salmon was well on his way to the tents of Elam, I sent for the sheepmaster and the chief herdsman, and commanded them, saying:

Before ye sleep go through the camp and warn every man and the women also to be in readiness to set forth at the break of day. After ye set forth, tarry no more for sleep until ye shall have passed through the desolate mountains into the borders of the Eberites. Until then stay not at all, save when the people and the beasts are over-weary and faint with hunger, that they may eat a little, and quench their thirst. Ye will come to the mountains before the going down of the sun to-morrow; and all the night ye shall press forward through the passage—it is well known to the guides—until ye be some way into the country of the Eberites. There ye may tarry at ease that the people and the beasts may be refreshed; and there will I come unto you.

Then I sent for Zillah, and told her all the words of the messenger that had come from Gomer, and how I purposed to send her and all the people, save the twelve who would be with me, and all the beasts

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before me into Eber, and that Elam, with Salmon, would meet them as they issued from the mountains.

The next morning I sent them forward; but I and the twelve tarried until mid-day where the camp had been. Then I took three of the men and rode to the top of a hill that overlooked the way we had come, and there I charged them, saying:

Stay ye here and watch for the coming of Hanac the Younger; for he followeth after me to destroy me and all that is mine. When ye see him coming this way—while he is yet afar off—ride swiftly toward the mountains, and when ye come to the path that lieth between them, two of you shall watch there until ye see Hanac and his men pressing toward it, and the other shall ride on through the passage to the place, in the midst of the mountains, where I will await you. When Hanac cometh near to the foot of the mountains the two that keep watch there shall press forward to me, for I would know beforehand where Hanac will be when it shall draw near to midnight and be very dark.

Then, leaving the three to watch on the hill, I took with me the nine that remained and rode forward to the mountains. When we had gone about a furlong on the narrow way that lieth between the steep sides we left our horses in a safe place, and measured the passage where it was narrowest. And

we looked out a cedar tree that was tall and slender, and felled it, and cut it to the length that would reach from side to side of the way. Of the top of the tree we made braces and posts that would support the bar and hold it firmly in place at the height that would strike the leg of a horse midway between the knee and the shoulder. These pieces—the bar, the posts and the braces—we laid lengthwise of the passage, close to the sides thereof, until our time to use them would come. Then we went forward in the way and found other two narrow places, and did likewise, leaving at each a bar, with posts and braces, ready to be set up.

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CHAPTER XI.

When we had finished our labor in preparing the bars the shadows of evening were upon us, for we wrought where the passage was deep and narrow. As we were returning to the place where we had left our horses, one of the three I had set to keep watch on the hill came up the path, riding swiftly. And when he came near he cried out, My lord, we have seen the band of Hanac coming this way. While they were very far off we saw them; and I am come to warn thee, while my companions wait at the foot of the mountains to bring thee word when Hanac shall be about to enter this passage.

Then I knew that mine enemy would not enter the passage until the darkness of night would prevail; and I was rejoiced thereat. So I took two of the men, and said unto them:

Tarry ye here on foot, while we go further into the mountains, taking your horses with us. When ye hear the tread of Hanac's band hide yourselves in the clefts of the rock and wait until the last of them have gone by all the places where the bars are. Then come out of your hiding places, and work with your might. Set up each bar on the posts provided,

and brace it firmly with the braces. Afterward come a little further into the mountains, and seek out places to hide in high up in the sides of the passage, and stay therein until ye hear the band of Hanac fleeing past you the way they came. See that ye be high up the rocks, for if ye be down in the way of them that flee, ye will surely die under their feet. Go not back to look on the destruction that will have been wrought on man and beast among the bars, for some of them may escape alive, and ye are not armed; but press forward through the passage, toward Eber, until ye overtake us in the way.

When I had fully charged the two who were to set up the bars behind Hanac, I took the rest of the men and went forward toward Eber, fully twenty furlongs. There we awaited the coming of the watchmen from the foot of the mountains; and while we waited I made ready to meet and turn back mine enemy.

Now, Ben-Gabriel was one of the twelve I had chosen to be with me, and he was skillful to make all kinds of instruments of music, as was Tubal-Cain before the flood. He made trumpets and cornets of beaten silver, and stringed instruments of four strings, and of seven strings, and of ten strings; and they were a delight to the ear. In fixing the sound of them he thought of the singing of birds, and of

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the sound of the wind when it cometh from the south, blowing softly, and of the voice of the thunder when, from afar, it filleth the firmament of heaven; and he sought to make the sound of the harp, the dulcimer, the cornet and the trumpet after the similitude of these—each after its kind.

On a certain day while my father was yet alive he sent for Ben-Gabriel, and said unto him: Thou hast made many pleasant instruments of music; canst thou make one fierce and terrible in sound, and that can be heard from afar? One that the cattle and the sheep that have wandered, when they hear it, will be put in great fear, so that they will draw together and seek the folds for safety? If thou canst, it will be greatly to the ease of the shepherds and the herdsmen; for then they can gather together and fold the sheep and the cattle by the sound of the trumpet.

Ben-Gabriel answered my father, and said, My lord, I have sought hitherto to make only pleasant sounds, but now I will essay to make what thou desirest.

Then Ben-Gabriel went apart and thought of all that was terrible in the howl of the wolf, and in the roar of the lion, and in the groaning of the earth, when it is shaken and rent asunder by an earthquake. And he considered how he might mingle all

the fierceness and terribleness of these in one fearful sound; and he made a device therefor. Then he made a great trumpet of brass, in shape like a ram's horn, but many times greater. In the mouthpiece of the trumpet he put the device he had made; moreover, he made the mouthpiece double, and put in one side of it a device that made the same kind of sound as the device in the other side, save that it was a little lower.

When he had finished the trumpet, Ben-Gabriel took it and went forth, a great way from the camp and the folds, that he might prove it before he would show it to my father. And he put the trumpet to his lips and blew a blast upon it, and the sound was so exceedingly terrible that himself was ready to faint. It was fierce and courageous, like the lion roaring after his prey. It was eager and cruel, like the voice of the wolf when he is an hungered and pursueth long and halteth not until he drinketh blood. It was strong also, and deep and moving, like the great cry of the earth when it is torn by an earthquake. And because there were two of the devices in the mouthpiece of the trumpet, and one was a little lower in sound than the other, it was as if the whole plain were covered with ravening beasts, and as if an earthquake did shake the ground whereon he stood.

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When my father heard the sound of Ben-Gabriel's trumpet he bade him make other six; and thereafter the herdsmen and the shepherds gathered in the wandering cattle and sheep with the sound of the trumpet. When the beasts heard the sound thereof they were afraid, and sought shelter in the folds.

On that night in the midst of the mountains I was not afraid, inasmuch as I knew that I could discomfit Hanac the Younger, and turn him back from pursuing me, without any weapon of war. I had kept with me Ben-Gabriel and other six trumpeters, each having a herding trumpet. So I sent three of the men forward, still further toward Eber, with all the horses that remained with us in the valley, to await our coming out of reach of the sound of the trumpets.

As it drew toward midnight, and the valley was filled with thick darkness, we heard the sound of Hanac's band, pressing forward through the valley, to overtake and fall upon us in our camp before the break of day. I waited until the foremost horses were well-nigh treading upon us as we stood in the way, and then I touched Ben-Gabriel, and that was the sign that he should blow his trumpet.

CHAPTER XII.

At the sound of Ben-Gabriel's trumpet every horse in Hanac's band stood still where he was when the trumpet sounded; and I heard the men shouting to one another, and saying, We are betrayed into an ambush! We shall perish in this valley! And I heard the voice of Hanac—it was like his father's voice—cursing them in the name of his gods, and commanding them to go forward.

Then to Ben-Gabriel's trumpet I added, one by one, the other six. As the sound grew—being shut in by the steep sides on either hand—it was terrible exceedingly. The very rocks were shaken by it. The cry, as of a thousand wild beasts ravening for their prey, pierced the ears of every man and every beast in Hanac's host. Despite their riders, the horses turned and fled down the valley, being terrified beyond measure.

And we drove them before us with the sound of the trumpets.

The men, being in great fear, and believing that they were being pursued by an armed host, struck each at the man that was next behind him. So were many slain.

And we drove them before us with the sound of the trumpets.

In the thick darkness of the night the horses and their riders were crushed against the rocks; they stumbled also, and fell in the way, and they that followed after were overthrown by the prostrate. So were many slain.

And still we drove them before us with the sound of the trumpets.

The narrow valley was as the throat of one great trumpet of trumpets, uttering forth the rage of wild beasts, and the horrible groaning of the earth when it is rent; and the cries of men in deadly fear were mingled therewith.

The residue of them came upon the bars we had set up, riding swiftly, as for their lives, albeit they rode to their death. In the darkness of the night they could not perceive that which was across their way. There were the last of them overthrown. The horses and the men fell on heaps to rise no more. If any passed the first bar and the second, they fell at the third. I know not if one escaped alive, save Hanac the Younger; him I was to meet once and again in the years to come.

Thus did we overcome and turn back and discomfit mine enemy—not by smiting with the sword,

nor by shooting with the arrow, but by the sound of the trumpets and the help of our God.

Then we turned our faces toward Eber, and when we issued from between the desolate mountains into the borders thereof, we found our people encamped in safety, with the tents of Elam pitched between them and the mountains. There we abode at ease, and were refreshed and comforted; and thence we departed after three days.

On the fifteenth day of our journey from Philistia we came to the place where Caphtor, the captain of King Suphis' guard, awaited us. He had been there seven days, for the king sent him early with commandment to wait our coming.

The seventeenth day we came to the eastern branch of the River of Egypt, and encamped there. In the morning we began to cross the river on floats, sending over the beasts first and after them the people. Before the sun had gone down we pitched our tents on the land whereon our father Enoch had commanded us to dwell. Then came unto me Caphtor, the captain of the king's guard, and he said:

All the land between the branches of the river is before thee, to pasture where thou wilt, to sow and reap where thou wilt, and to go whither soever thou pleasest, for it is all empty before thee. But my master the king bade me tell thee that thou wouldst

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do well to build thine house, if thou wilt have an house, or to set up thy pavilion, on the hills that are near to the place where the waters of the river divide. So shalt thou dwell above the flood that cometh every year, and be near to the city that is beyond the dividing of the waters.

So we went to the hills that Caphtor told me of, three days' journey to the north, and there I set up my pavilion, and we did rest certain days and were refreshed.

After the period of rest I took the chief herdsman and the sheepmaster, and we portioned out all the land between the branches of the river; this portion to the sheep, that portion to the cattle, another portion to the horses and the camels and the dromedaries; and yet another portion where I would sow and reap in the seasons thereof.

Then I took Pathrus, the king's tax-gatherer, and Salmon, my scribe, and we counted the beasts I had brought into Egypt, and there were of horses an hundred and sixty, of dromedaries sixty, of camels two hundred, of cattle three thousand, and of sheep seven thousand. I made Salmon write the record thereof on parchment, twice, that one writing might be with me and one with the king's tax-gatherer against the time when I would pay the tribute.

We dwelt there in peace between the branches of

the River of Egypt; and the God of Heaven so prospered me that in five years my flocks and my herds were double as many as they were when I came into Egypt, even after I had paid my yearly tribute to the king.

Neither had we distress of any kind, save that the priests of the gods of Egypt murmured against us, and whispered in the ears of the king that the strangers from Philistia were despisers of the gods, and that they sent no offerings of milk and bread and flesh for the cats and the hawks that were holy to the gods Ra and Horus. But the king remembered his covenant, and would not be incensed against us.

I came to see that it was of the Lord's wisdom and mercy that we were forbidden to bring into Egypt any weapon of war. For the Egyptians held multitudes of beasts and birds and creeping things as separated to the possession of the gods. The bull, the cow and the ram, the heron, the vulture, the hawk and the ibis, the ape, the cat, the beetle and the dragon, they esteemed holy to different of their gods. If a man killed one of these, of purpose or unwittingly, it was death to him. Therefore was I glad that my archers were without their bows and arrows, for doubtless the priests would have found occasion against them through the killing of some holy beast or bird.

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The king grew to love me, and to favor me more and more. But Suphis his son, the Prince of Egypt, was an evil man, and looked on the beauty of Zillah, my wife, with covetous eyes; and Zillah was in great fear lest he should take her away by force. But I brought to her remembrance the words of our father Enoch, that promised us a sure defense, and she was comforted.

It came to pass on a certain morning that, my sleep having left me, I arose very early and stood in the door of my pavilion. As the light grew stronger I saw the bodies of men prone on the ground; and when I went near, behold, there were lying as though they were dead, and each having a drawn sword in his hand, the Prince of Egypt and five men of the king's guard. When I touched them I perceived that they were not dead. So I made an alarm, and we carried them into my pavilion and recovered them out of their swoon; for they were not in any way wounded or hurt.

When the prince was so far recovered that he could speak, he said: I pray thee, my lord Enoch, have me away to some private place where I may speak with thee alone. So I led him into a place apart, and when we were there alone he said:

I am an evil man. In the night I came near to thy pavilion, purposing to carry away thy wife that

I might have her for myself. But when we were ready to make the onset with drawn swords, suddenly there stood before thy threshold a terrible presence. His garments and his countenance shone as with flames of fire. As he looked steadfastly on us we were constrained, as by hands that could neither be seen nor resisted, to draw near to him. And when we were close to him he stretched forth his arms and swept his hands over our faces, and we fainted and fell like dead men, and knew no more until thou didst recover us. And now, my lord, I pray thee tell not my father; neither seek to be revenged on me in any way; for from this day both thou and thy wife and all that is thine shall be safe from me.

I forgave the Prince of Egypt, and sent him away, and thereafter Zillah and I were of good courage.

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CHAPTER XIII.

At the appointed time, which was five years after the first opening, I opened again the Roll of Enoch to read it. But when I broke the seals of the covering I found that a small separate parchment was all that might be read that day. Inclosed therewith was the great roll, carefully sealed, and having on the cover these words:

Son of Enoch: Break not the seals hereof until five years from this day; but see that thou do all that is written in the separate parchment.

So I made a record of the day, and put the large roll back into the encasement for five years more. Then I unfolded the parchment and read as followeth:

Son of Enoch: Five years have been given thee to take root in the land of Egypt and to grow in favor with the king. But thou must know that the work thou camest to do cannot be done while the king and the people of that land bow down to idols and serve them. If, therefore, thou hast found them a people given over to false gods thou must turn their hearts to the God of Heaven. Five years more are given thee wherein to do this. After that

thou shalt know fully wherefore thou art come into Egypt, and all thou must do.

I was sore dismayed when I read these things; and I said: Am I God, that I am set to deal with the heart of a king and of a nation, and to turn them whither I will? The king and all the people esteem their gods above all others in earth and heaven! In that moment when I open my mouth to speak against their gods they will surely slay me!

That night my sleep went from me suddenly, as though some one had touched me. When I awoke I saw no presence, neither heard I any new sound. But there lingered in my spirit a memory of words that had just been spoken, and the sound was as if they had been given back from the face of some great rock. The words were, Abraham of Chaldea! Abraham of Chaldea! Abraham of Chaldea!

Then I remembered Abraham, who came from Ur of the Chaldees, and dwelt in Canaan. I remembered how the king of Babylon and all the people had sought his life because he had contemned the Chaldean gods and had turned to the God of Heaven. And I remembered how Abraham had taught the people of Charan, and of the region round about, to forsake their idols and worship the Eternal God that rules heaven and earth and all things. I remembered, also, how greatly Abraham was hon-

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ored and beloved by my father and by Melchizedek, king of Salem.

As I pondered all these things in the night season, and considered the words that had waked me out of my sleep, I determined what I would do to turn the Egyptians from their idols.

In the morning I sent forth Salmon the scribe, with three of my servants to Charan; and I charged them to find the tents of Abraham, and deliver into his own hand a writing I had prepared. In the writing I prayed Abraham to come to me in Egypt, and dwell with me there, and counsel me how I might turn the Egyptians from their false gods.

After twenty days Salmon returned, bringing with him Abraham, alone; for he was an old man, and would not bring his people and his possessions into Egypt.

Before we slept that night I told Abraham all that had come to pass in my life since the death of my father; and I showed him the sealed Roll of Enoch, and the separate parchments also that I had read.

When Abraham had heard all these things, and had read the parchments, he said unto me:

Surely, the Lord of Heaven and earth hath chosen thee to great honor and to do notable things. Be

not weary in thy mind to wait for his will, but be very courageous and abide his time in patience. I am ready to counsel thee, and to help thee in the present duty; and will abide with thee here until the gods of Egypt are cast down and the name of the God of Heaven is exalted.

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CHAPTER XIV.

On a certain day, while I waited occasion to speak against the gods of Egypt, Suphis, the king, sent unto me, saying: I would fain confer with thee concerning matters of moment to me and to my kingdom. I pray thee, therefore, come to me at the palace in Memphis, on the morrow. I returned answer, by the king's messenger, that I would come.

The next day I was met on my way to the palace by Caphtor, the captain of the king's guard, and he brought me in unto the king. Great honor was done me, in that I sat at meat with the king and the queen and Suphis, the Prince of Egypt. After meat the king took me into a room in the palace where we were alone; and when he had caused me to sit before him, and had looked long and steadfastly on my face, he said:

I verily believe, my lord Enoch, that the gods have sent thee unto me in a time of need. My kingdom increaseth year by year, and hath become a burden to me. The people come hither from the east and from the west, from the north and from the south, out of every tribe, that they may dwell on

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the good lands that border the River of Egypt. Of men of war and captains over them, I have more than enough. I have governors of provinces, also, and under them tax-gatherers in great number. But there is not one among them all to look on every part of the kingdom at once, and order wisely the affairs of this part and of that part, so that the whole shall alike prosper and be at peace. Every new people coming to me come strangers to our gods, and bring with them some god of their own that is new to Egypt; and because of this there is bitter jealousy and strife within the kingdom. I am growing old; the weight of government lieth heavy upon me. I need one, strong-handed and wise, and who will be content to be less than king, to be with me in the government. My brother, who, in name, is equal with me in the kingdom, is nothing at all but my shadow. My son, who must come after me and reign in my stead, ceaseth not to play the fool with wine and with women; and therefore I fear to give into his hands any power. But I have perceived in thee a spirit of righteousness and of excellent wisdom, and of that kind of power to govern whereunto men yield obedience with good-will. I desire to make thee the deputy of the king, so that thou shall be next to me in authority over all Egypt. Thou shalt wear a golden chain

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and a garment of purple. Thou shalt ride in a royal chariot, and the people shall say, All hail to thee, even as they do to me; and I will make thee rich above every other man in Egypt, save only the king.

When King Suphis ceased speaking to me I stood up and made obeisance before him, and said:

Live forever, O king! I am ready to serve thee in the governing of thy kingdom, without the rewards of honor and riches. We be plain men, living in tents, and care not for royal estate. As for riches, I have more than abundance in my flocks and herds and in the great treasures my father gathered in Philistia. But this thing must not be determined in a moment. As the king knoweth, I worship the God of Heaven, after the manner of my fathers, and serve no other god but Him. I cannot, therefore, put my hand to the governing of thy people without touching their gods. I pray thee, let thy servant consider this matter seven days. Moreover, I have with me, in my pavilion, a wise man from Chaldea, and I would take counsel with him. If the king will so far condescend, I entreat that thou wilt come to me after seven days, and bring with thee Caphtor, the chief captain of thy men of war. There we will confer—thou and Caphtor and Abraham, the Chaldean, and I, thy servant. After

we have conferred, I will give answer to thy request.

The king was pleased to hearken to me, and said: It is well; after seven days I will come to thee and will bring Caphtor with me.

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CHAPTER XV.

When I returned from the palace I told Abraham of the king's perplexity, and of his desire to make me deputy over all Egypt, and he rejoiced thereat, and cried out, Now shall the gods of Egypt surely fall!

After seven days the king came unto me, bringing Caphtor with him; and we had converse from mid-day to the going down of the sun.

When I had made Abraham known unto the king and Caphtor, and we were all seated, I said unto the king:

I count myself happy that thou hast condescended to come to me here. Believe me, I would not have desired it of thee were it not that there is that to be considered which, until it be finished, must be known to none but ourselves.

Whereupon the king demanded of me, What things? And he went on to say, I know of nothing, save that, with the goodwill of Caphtor, I desire to make thee the king's deputy over all the governors of provinces throughout the kingdom, and to enrich thee.

I made answer: There are other matters, and

more weighty; and if my lord, the king, will hear me, I will now speak of them. And he said, Say on. So I spake freely in the presence of King Suphis, and of Caphtor, and of Abraham:

Thy kingdom, O Suphis, prospereth in so far as fruitful soil and a growing multitude of people can cause it to prosper. For the River of Egypt reneweth the land every year, and the people of every tribe round about flock to thee like the fowls of the air when they seek a land wherein summer is. But they that come are not like the ancient people of Egypt. They are of various speech, and have each their own traditions, and their own gods. Therefore it is that the kingdom is well-nigh rent asunder with the jealousies and the bitternesses of the new people against one another, and of the Egyptians against the strangers that come among them. Caphtor knoweth at how great a cost of treasure, and of the king's men of war, he restraineth the turbulence of the people. And the king himself knoweth that the priests of the gods of Egypt murmur against me, even in the king's ears, because I worship the God of Heaven, and will not bow down to the gods whose priests they are. Now, while the people are divided as to their gods, there cannot be peace. Neither can I serve the king in the government while I wor-

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ship a God unknown to the Egyptians, and they worship gods which I cannot honor. Except I forsake the one Eternal God, or they forsake their idols, they will hate me, and resist my authority; and the tribulation of the kingdom will be greater than it now is. Be it known unto the king that I cannot change; for I know whom I worship and serve, that he is the only God, the Maker and Lord of heaven and earth. I would that the king, and all his people with him, would cease to honor gods that are less than the least of all the king's subjects, and worship only the God of Heaven. Then there would be peace in all thy borders, and I could serve thee to good purpose.

The face of King Suphis grew dark as he listened to my words, and when I ceased he answered me in wrath, saying:

Thou art over-bold, my lord Enoch! Thou blasphemest the gods of Egypt in the ears of the king of Egypt! I made treaty with thee that thou shouldst worship and serve thine own God in peace—whoever he may be—and not be required to bow down to any of the gods of Egypt. But now, by Amun-ra! thou demandest that we of Egypt shall turn from all our ancient gods and honor thy one poor God, whom, thou thyself sayest, the eye of man hath never seen! Go to, thou driveler! We worship gods that we can

see, and that have the power of giving life; and to give life is to create. Is thy God equal to Amun-ra, the king of all gods? Or to Ptah, the self-begotten spirit of the sun, the greatest life-giver in the earth and in heaven? Or to Ra, the vanquisher of darkness and all gloomy powers? Is he like Osiris and Isis, the founts of blessing and of life? Or like their offspring, Horus, the pillar of the world, he that rideth in the sun-boat and woundeth the serpent Apopis, and overcometh leviathan and treadeth the dragon under his feet? These be some of our gods, and we have many more like unto them. Thou mayest see them for thyself in their temples in Memphis. In comparison of them, who is this God of thine, that no eye can see, that no ear can hear, and when thou prayest to him it is like speaking to the empty place where nothing is?

Then Abraham, the Chaldean, stood up before the king and made obeisance. And when he saw him ready to speak the king's wrath abated; for Abraham was a man of great stature, and most venerable in appearance. His beard reached midway from his face to the ground, and it was white like the snow on the mountains. His hair flowed down upon his shoulders, and for whiteness was as wool after the fuller hath cleansed it. His countenance was firm and of exceeding majesty; but because of the spirit

of goodwill that dwelt in him, it was gentle as the face of a child. His eyes were like lamps, shining with a subdued fire that was ready to burst forth into flame if his spirit were stirred.

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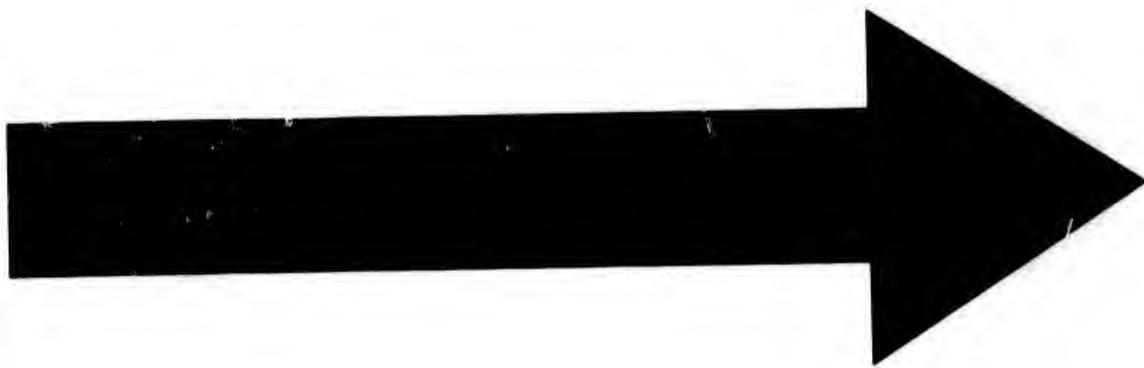
CHAPTER XVI.

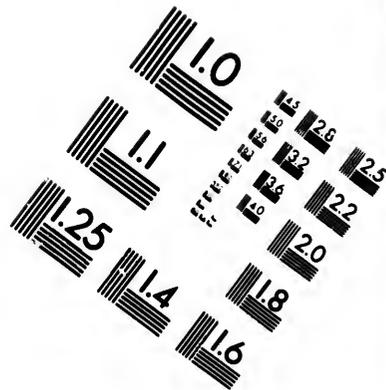
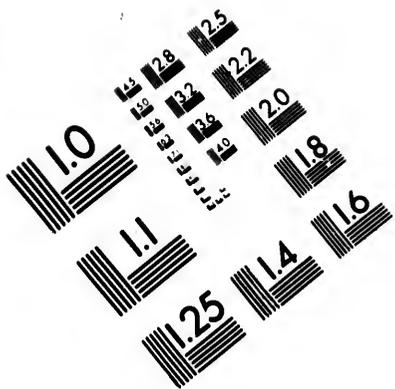
When the king perceived that Abraham would fain speak he made a sign with his hand. And Abraham said: If the king will hear me, I desire to speak of the gods of the Chaldeans, and why I turned from them. After that I would ask of the king concerning the gods of Egypt. And Sophis consented, saying, Thou mayest speak all that is in thine heart. Then Abraham stretched forth the hand, and spake unto the king, and said:

When man worshipeth he ought to worship upward, toward a being greater than himself, in power, in wisdom and in goodness. When I was a child I went forth on a certain day and looked on the glory of the noon-day sun, and said in mine heart, Surely this is a god. So I worshiped the sun, and prayed to it. But when his brightness faded away and was lost in the shadows of evening, I ceased my supplications, for that which lacketh stability and fadeth away cannot be a god. And I was grieved that I could not find him who created the heavens and the earth. When the moon arose, and I saw it shining in heaven surrounded by the multitude of the heavenly host, I said peradventure these are the gods

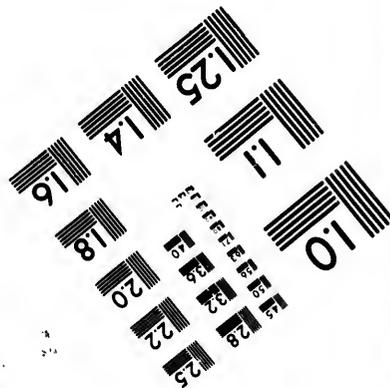
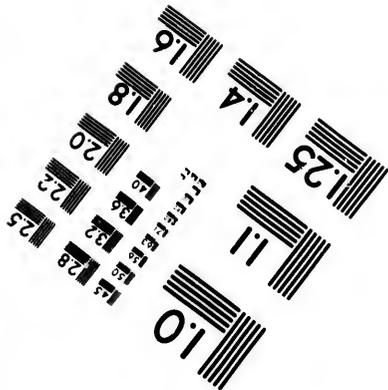
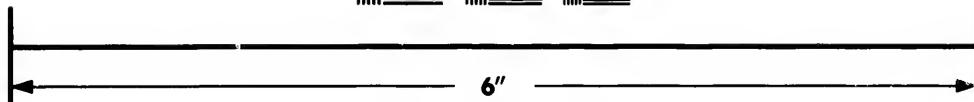
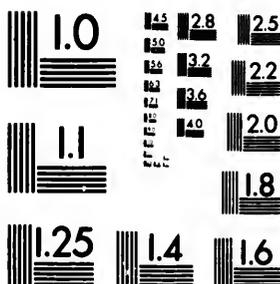
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who created all things; and I prayed to them. But when the morning dawned the moon and the stars vanished from my sight. Then, O king, I knew God; and I said in mine heart, There is one above all these; and the sun and moon and stars are but his servants and the work of his hands. From that day I knew the God of Heaven, and walked in his way.

While I was yet a lad, my father sent me forth to the care of Noah, because the king of Babylon sought my life. There I learned much concerning the Lord of heaven and earth; for Noah was an old man, and wise, and knew the way of God. When I was fifty years of age I returned to the house of Therach, my father, and found therein twelve gods of stone, one for each month in the year. Then my soul waxed full of wrath, and I made a vow, saying, By the life of the Lord, if these images remain here three days more may the God who created me make me even such as they.

Straightway I sought my father, and demanded of him, Tell me, I pray thee, where I may find the God who created all things—thee and me and all people. And my father answered, My son, the Creator of all things is here with us in the house. Then I said, Show him to me, my father. And he led me into the apartment where the twelve stone idols were,

and pointing to them said, These be the gods who created the heavens and the earth, thee and me and all people.

Thereupon I sought my mother and said, Prepare for me, I pray thee, a kid for a sacrifice, that the gods of my father may partake of it and look on me with favor. When I placed the food my mother prepared before the idols not one stretched forth a hand to take and eat. Then I jested and said, Haply it is not pleasant to their taste, or there is not enough. So the next day I asked my mother to prepare two kids, and to make the mess still more savory. But when I set it before them they gave no heed.

Then I lifted up my voice against them and cried, Woe to my father, and to this evil generation! Woe to those whose hearts turn to vanity, and put their trust in senseless images without the power to smell or eat, to see or hear! Their mouths are speechless; their eyes are sightless; their ears are deaf; their feet and their hands they cannot move. All who trust in them and bow down to them are as senseless as they. Then I took an instrument of iron and broke in pieces all the images, save one; and I placed the iron in the hands of the image that was not broken.

My father came in haste when he heard the sound

of the breaking; and when he saw the broken idols his wrath waxed hot, and he cried unto me, What is this that thou hast done unto my gods? I answered, I brought them savory food and, behold, they all strove with one another who should be first to partake of it; and this largest one, in whose hand the iron is, fell upon the others and destroyed them. My father answered me in anger, Thy words are false! Had these images the breath of life, that they could move and act as thou hast said? Did I not fashion them with mine own hands? How, then, could the larger destroy the smaller ones?

Then said I unto my father, Why serve gods that have no power—that can neither help thee in thy need, nor hear thy supplications? It is an evil thing in thee, and in them that unite with thee, to serve images of wood and stone, forgetting the Lord God who made the heaven and the earth and all that is therein. This is the same guilt for which our forefathers were punished by the waters of the flood. Cease, oh my father, to serve such gods! And taking the iron from the hands of the remaining idol I destroyed that, also, before my father's face.

Time would fail me, O Suphis, to tell thee how my father delivered me into the hands of the king of Babylon; and how I was cast, first into prison, and then into a furnace of fire. But the Lord of heaven

and earth delivered me; and I am before thee this day to testify that he is able to hear and to help his servants when they cry unto him.

And now, O king, deign to answer me. Are not the gods of Egypt like unto the gods of Chaldea in that they are made of wood and stone and metal? Were they not fashioned by the hands of men? Can they hear, or act, or speak, or in any way help those who put their trust in them? Oh let not the king be angry: but tell me, I pray thee, which is more noble, to worship a god thou hast made, or to worship him who made thee, and me, and all people? Thou gavest me leave to speak all that is in my heart. Therefore, though thou slay me afterward, yet will I say that the idols worshiped in Chaldea, and in this land of Egypt, are worse than impotent. They are evil, and do continually corrupt those who worship them. For the people who make them and take them to be their gods, not knowing the holiness and majesty of the God of Heaven, think of the gods they have made as being like unto themselves. They think of one as cruel; of another as cunning and deceitful; of another as a debaucher of women; of another as a monster of drunkenness. Now, when the people think thus of their gods, whom they have clothed upon with their own corruptions, then they bow down before them and, in them, worship

all that is evil in themselves; and so they become more and more evil. How could it be otherwise? The people wax deceitful and cruel and violent and wanton because they worship these very things in their gods.

The God of Heaven, whom Enoch worshipeth, is not so. He is good, and true, and keepeth covenant, and is merciful to all. They who worship him come to be like him in these things. Again, O king, I ask thee, Which is better and more noble, to worship a god of thine own making or to worship the God of Heaven, who made thee and me and all people?

As Abraham went on to speak more and more vehemently the king sat as one in a trance. And he answered nothing at all when Abraham ceased. Then Caphtor went near to Suphis and took hold of his hand, and cried, My lord! My lord! What aileth thee?

Thereupon the king recovered his speech; and looking steadfastly on Abraham, he said, in a voice that was weak and trembling, Thou hast conquered, O Chaldean! Three days from this present I will come to thee again, in this place, and will tell thee what I will do. And having charged us all to say nothing to any man of the matter, he departed.

CHAPTER XVII.

When, after three days, King Suphis returned unto us, as he said he would do, we perceived by his countenance that he had chosen between the gods of Egypt and the God of Heaven. As soon as we were all seated the king turned his face toward Abraham, and said:

Thy words cannot be gainsaid, for they are true. The gods of Chaldea and of Egypt are vain; so are all gods that men make unto themselves. The one God worthy to be honored by man is the God of Abraham and of Enoch, whom ye call the Lord God of Heaven and Earth. From this day I will bow the knee to no other, and so, also, saith Caphtor, my chief captain. As soon as may be, without too much of violence toward my people, every image in the land of Egypt shall be destroyed. And every priest who will not follow Enoch to sacrifice to the God of Heaven shall be driven forth. Behold we are ready. If it seem good unto you prepare, after your manner of worshiping him, an offering to the Most High God, that we may be with you at his altar, and begin this day to honor him.

Then Abraham went out to prepare the offering;

and when it was ready I went forth with King Suphis and Caphtor. And we all stood by the altar while Abraham prayed and gave thanks to God, and besought him to grant favor and blessing to the king, and to Caphtor, and to all Egypt, and last of all to me, that I might have wisdom to serve the king in the government.

After the prayer we returned into my pavilion, and there I covenanted with Suphis to be his deputy over all the governors of provinces. Because the people knew not to obey any who did not wear the apparel of the king's household I consented to put on the garment of purple and the golden chain, and to ride in a chariot overlaid with gold.

The king was intent on appointing me a guard of tried men of war, to be with me by day and by night; and he pressed it upon me, saying, The priests of the gods of Egypt are subtle men, and cruel; and they will hate thee, and seek thy life.

But I refused to have the guard, and said unto the king, I am come into Egypt, by the will of God, as a man of peace to do a work of peace, though I know not yet what the work shall be. It is not permitted me to have any weapon of war. I am required to be here naked to the stroke of every one who would hinder me, save the defenses my God will provide. I pray thee, therefore, let the men of war be with

Caphtor to fight against the king's enemies, and to enforce his decrees within the kingdom; but let me continue to trust in the defenses of the Almighty.

Moreover, I refused to be enriched for my services, for I had enough and to spare, and I more desired to have the king's heart with me than to increase my substance.

On the day after we covenanted with one another the king sent out a decree to every province of Egypt, commanding the governors and the people thereof to be subject to me and to do me honor, as next in authority to the king.

At a time set by King Suphis, and published abroad throughout the land, all the images were thrown down and broken by the soldiers, and the priests were forbidden to offer any sacrifice, save to the God of Heaven. I besought the king that none of the priests should be punished for refusing to sacrifice to my God, but only for continuing to sacrifice to idols; and he was pleased to order it so.

At first the priests of the fallen idols were full of malice. They stirred up seditions, and by many secret conspiracies sought to kill me, but my God preserved me. Presently such priests as would not turn to the worship of the true God fled out of the land; thereafter we had peace, and we prospered in all things.

The king trusted in me with all his heart, and I was faithful to him. The people so increased in number and in substance that the whole land of Egypt became like one great city. We had commerce with many nations, both by land and by sea, and it was to our great profit—so that riches increased exceeding all that had ever been known in the former time. The king's coffers were bursting out with the abundance of treasure. We made roads through every part of the kingdom; we built palaces and monuments; and we adorned the chief cities with the most excellent work of such as were skillful to carve in choice wood and in stone. And still the king's treasure abounded, and we were continually questioning, What new thing can be done to increase the glory of Egypt, and the glory of Suphis the king?

Notwithstanding all my labor, and it was great, yet did I not forget the Roll of Enoch, nor the time when I might read it. When the five years from the last opening were fulfilled I took the roll out of the encasement the third time, and broke the seals thereof.

The Roll of Enoch was divided into four parts, all which I was then permitted to read. The first declared why it was that the work laid upon me must be done. The second showed me what that

work was to be. The third told me how that, before he finished the roll, my forefather Enoch journeyed into Egypt, and, having observed the place of the Pleiades in heaven, had marked the place on earth where the work must be built; and it told me clearly how I might find that place. The fourth part described the work in all the parts thereof, and charged me to make it so as he described it, and in no other way.

It was early in the morning when I began to read. All that day, and on until midnight, I continued to read, and ceased not—save to take a little food—until I had come to the last word. The remainder of that night, and all the next day, I could think of nothing else but that which was written in the roll. I went apart and wandered in solitary places, and many times I called upon the God of Heaven to strengthen me; for the thoughts of that which was written were like great waves and billows rolling over me, and overwhelming my spirit. When the sun was going down I turned toward my pavilion, being faint with hunger, and weary. And, lo, as I walked, there stood in the way Enoch my forefather, having the same glory that he had when he appeared unto me on my first coming into Egypt. He spake not; neither did he pass his hands over my face, as he had done aforetime; and I remembered

how he said, It would not be for thy good that I should many times call thy spirit out of thy body. He only stood before me in the way, and smiled, and looked up into heaven; then, in the twinkling of an eye, he vanished out of my sight. I was comforted by the appearing of Enoch my forefather; and I returned into my pavilion, and refreshed myself with food, and rested that night.

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CHAPTER XVIII.

The day after my forefather Enoch appeared to me, very early in the morning, I took the roll to read again the first part thereof. Here followeth that which was written:

The First Part of the Roll of Enoch.

Son of Enoch: While I was yet a child in the house of Jared, my father, I begun to mourn for the wickedness of mankind. The Eternal One who made men taught them how to be masters; and gave unto them, as their dominion, the earth and the air and the sea, so that they reigned as kings over all the works of his hands. But they forsook their Maker; and fashioned images of copper and of iron, of wood and of stone, and said, These be our gods. And they became corrupt, and sinned exceedingly in gluttony, in drunkenness, and in lewdness. And they waxed cruel and bloodthirsty, and slew one another, after the manner of Cain.

I mourned the more when I perceived that their sin was bringing a cloud of darkness over their minds. They were forgetting the excellent knowledge and wisdom; and were losing the power and

dominion given them by their Maker at the first. And I saw that in the end they would no longer reign, but would be over-mastered and oppressed by that which they were intended to govern.

When I became a man I went apart, and dwelt alone in the mountains, that I might not see the evil that men did in their lives, and that I might seek a better knowledge of the God of Heaven; for I desired most of all things to know and to serve him.

It is not permitted me to write all that was made known to me while I dwelt apart, for the time is not yet come to publish abroad some of the things. But thou must know that men will wax more and more evil in their ways. Their minds will become so darkened that they will no longer till the ground, nor dwell in fixed habitations, but will wander from place to place, like the wild beasts.

In a time that God knoweth the earth will be purged of men, save, only, the few who will be found upright.

From the remaining seed of the righteous the world will be again replenished with people; but they will, none the less, go on to sin.

Mankind will forget, not only the first knowledge and wisdom, but, also, him that made them men, and will deny that he is. And they will vainly imagine that they came to be men by the unfolding

of somewhat that was in the dust of the earth, and not by the life of the Lord imparted unto them.

But the Eternal will not forget his world that he hath made, nor the offspring begotten of his life. In a set time he will redeem his children, and will restore the earth to the innocence and the beauty of Eden.

And thou must know, Son of Enoch, that it is ordained that thou, who readest these words, shalt build in the land of Egypt a memorial of the former time and of the eternal purpose of goodness, that, in the latter time, men may see it and know the truth.

It shall be a building such as hath not been made by man since the beginning of the world, and shall never be equaled to the end thereof. It shall be the marvel of all lands, and of all generations, for its greatness and its mystery, and for the testimony it shall bear to men after they shall have forgotten their Creator, and the kingly estate wherein he placed them at the first.

It shall not be for sacrifice; yet shall it be an altar to the God of Heaven in the midst of Egypt, even a pillar for a sign and a testimony in the land of Egypt. For it shall be a memorial of the excellent knowledge and wisdom and power and dominion given by the Creator to the children begotten of his

life, but lost out of memory by them, because they forsook him and lived in sin. And it shall testify to all who behold it the Eternal purpose of goodness that is in the heart of God.

And this shall be the mystery of the memorial thou shalt build: thou shalt grave upon it no word of any language, and yet thou shalt set forth in it all the forgotten knowledge of God, of the earth, of the heavens and all the host thereof, and all the knowledge by which the first men had dominion over the works of God's hands.

And in the ages to come men shall ask, Why was this memorial made thus and so? And they shall come to see a meaning and a testimony in the place where it shall stand, and in the time when it was built, and in its greatness and its form and its measurements, and in the passages and the chambers and all the works thou shalt make within it.

It shall be the glory of this memorial that the Lawgiver shall look on it, and marvel, and go on his way strengthened and made wise; and unto it shall the Peacemaker be brought, in his tender youth, and he shall think on it in the after-years of his travail.

And now, my son, get thee up and do this work with thy might, for it must needs be finished in

twenty years. At midnight, twenty years from this day, thou must put the topstone on it. For, the foundation whereon it shall stand is the center of the habitable earth; and, at midnight of the day that will fulfill twenty years from the day of the opening of this roll, the star Alcyone will stand straight above the place where thou shalt lay the topstone of the memorial; and the star Alcyone is the center of the Pleiades and of the numberless stars of heaven. So shalt thou mark the center of the habitable earth with the base of the memorial, and the center of the heavenly host, with the topstone thereof, at the moment when the one center will be fair above the other with the Dragon hanging at its lowest in the north—a moment that will not come again until more than twenty and five thousand years shall have passed.

When men come to know these things they will understand that the Lord enriched his children, at the first, with wisdom and knowledge and power.

The end of the First Part of the Roll of Enoch.

CHAPTER XIX.

After I had read the first part of the roll the second time I considered how I might bring all these things to the knowledge of the king. For I perceived that the building of the memorial was a work for a nation to do, and not for one man, and that I must have with me the goodwill of the king, and the wealth of Egypt, if I would accomplish it. At that time I began to understand the wisdom of our father Enoch that sent me into Egypt to take root there, and to turn the people from their idols, before I knew the work I was set to do, how great it was.

When I had pondered all that was before me I sent Salmon unto the king, praying him to come to me in the morning of the next day, and to bring Caphtor, for that I had occasion to confer with him in secret concerning matters of moment to the nation and to me.

King Suphis came as I had desired him, and when we were seated I began to tell him all the way whereby I had been led into the land of Egypt. I told him first the tradition of my father's house concerning our forefather Enoch, how he walked with God before the flood, and was taken from

among men without death. Then I told him of the writing prepared by Enoch, and how it had passed from father to son, and had come into my hands after more than a thousand years. I told him, also, of my first journey into Egypt, in obedience to the words graven upon the encasement, that I might observe there the Pleiades, and know from their place in heaven when to break the seal and read the writing.

When I had told the king all these things I opened the brass encasement, and read in his hearing the two separate parchments, wherein I had been directed to come into Egypt and dwell there, and to turn the king and the nation from their false gods. Then I took out the roll and read to the king the first part thereof, which set forth the reasons why the memorial must be built; and why it must stand on a certain foundation in the land of Egypt; and why it must be finished at midnight on a certain day.

As I went on to read the king's countenance changed many times, for some things he did not understand; and at some he marveled and was ready to cry out with astonishment. But when I ceased reading, at the end of the first part, his face was pleasant to look upon, and he spake in a loud voice, saying:

At last we have found a work that is worthy of

the riches and of the skill of Egypt! For this is by the will of the Most High! He hath ordained that it shall be planted in this land. He will watch over it; and it shall be for the excellency and the stability and the glory of Egypt, forever. Other nations shall rise and fall like the waves of the sea when it is vexed by storms; and their memorials shall perish with them. But this memorial to the God of Heaven shall endure; and alway, out of every land, men shall come hither that they may look on it. But read on, I pray thee, that I may hear all that is written in the roll.

Then I made answer, If it please the king I will read the second part, and the third; but the fourth part is a full description of the work, and it is long—the king would be weary to hear it. Moreover, it is for the master-builder and the workmen, to direct them how to make every part of the work, and the king will see the work as we go forward, and will understand without weariness. Suphis thereupon consented to forego the reading of the fourth part, but entreated me to go on with the second and the third, and I did so.

The Second Part of the Roll of Enoch.

Son of Enoch: When thou buildest the memorial in the midst of Egypt make it of stone; for it is to

stand forever, to be a witness to the latest generations of men.

Make it four square, and plant it so that two of the sides shall be on the true line of the east and the west.

The length of each of the four sides thereof shall be three hundred and sixty and five cubits and two palms.

Thou shalt not make the sides upright. From the rock whereon it shall stand all the sides of the memorial shall incline equally, and in a straight line, the east side and the west side toward one another, and the north side and the south side toward one another.

The sides will become narrower as they grow upward, and incline, until they meet in a point over the center of the four sides at the base, and the point where they meet shall be two hundred and thirty and two cubits, and one span, and half a span, above the rock.

All the inward parts of the memorial shall be of stone-work, with no empty places save the passages and the chambers that I will tell thee of in the fourth part of the roll. I charge thee, make the measurements true, and build to them carefully; for in everything there will be a meaning and a testimony.

The end of the Second Part of the Roll of Enoch.

When I had read thus far King Suphis lifted up his hands in astonishment, and cried out, Verily, my lord Enoch, it is nothing less than a mountain that we are called to build! But doubtless there are stones enough in Egypt, and hands, also, to do the work. Read on, I pray thee that I may know more of this matter. So I continued to read.

The Third Part of the Roll of Enoch.

Son of Enoch: Know that I have been before thee in the land of Egypt, and have marked the place where thou shalt build the memorial. This I did after I had written the second part of the roll, lest in thy day men should not know the earth and the heavens as they are known to me, and thou shouldst not be able to find the true center of the habitable earth. I marked, also, the way thither from the dividing of the waters of the River of Egypt, so that thou mayest go to it without fail. Thus shalt thou find it:

From the place where the waters of the river divide go southward, on the west bank, an hundred furlongs. But when thou hast gone eighty furlongs begin to search the face of the rocks that are some way back from the bank of the river. Search carefully as thou goest, for peradventure in a thousand years from the time of this writing the distance will

not be the same that it now is. The river may have worn away the land that is below the dividing of the waters; or it may have added thereto. Therefore search diligently as thou goest; and if, after thou hast gone an hundred furlongs, thou find not the mark I made, go further. For near to that distance from the dividing of the waters, be it more or be it less, thou wilt find graven on the face of a rock the form of a dove.

There, where the graving is, turn thy face toward the west, and go straight before thee eighty furlongs, turning neither to the right hand nor to the left. The center of all the lands of the earth is there—eighty furlongs westward from the rock that hath graven on it the form of a dove—and there shalt thou build the memorial.

On the top of the rock that is there thou wilt find a place that is smooth—save at one side, where it riseth about three cubits above the level. If thou search diligently thou wilt find, on the smooth place of the rock, four sockets that I made therein; and the sockets mark the places where the four corners of the memorial shall stand. They are distant from one another three hundred and sixty and five cubits and two palms, measuring from east to west, or from north to south, and they are one cubit deep in the rock.

Moreover, I brought with me to put into them four adamant stones, one stone for each socket. One adamant was mine own, one was given by Methusaleh, my son, one by Seth, and one by Adam, the father of us all,—for he was yet living. Before I set forth to go into Egypt we four took counsel together concerning all that I should do there, and we gave the adamants to mark the places of the four corners of the memorial. Into the sockets on the west side I put, at the north, Methusaleh's adamant, and at the south, mine own. Into those on the east side I put, at the south, Seth's adamant, and at the north, Adam's. Then I filled the sockets with broken rock and sand, using slime for mortar. Thus shalt thou find them; and thou shalt keep for thyself, and for thy sons after thee, the adamants at the bottom of the sockets.

The end of the Third Part of the Roll of Enoch.

Here I ceased reading, and placed the parchments and the roll in the brass encasement, and closed the fastening thereof. Then I waited in silence to hear what the king would say.

CHAPTER XX.

King Suphis listened to all the words of my forefather Enoch well pleased. When I finished reading the third part of the roll he turned toward Caphtor and said, How thinkest thou, O Caphtor? Is this work too great for Egypt to do in twenty years? And Caphtor answered:

There be stones enough. But the kind that will endure lie far to the south, where first the waters of the river leap from the high rock into the valley. And there is no lack of people to do the work—to hew the stones, and to bear burdens, and to labor in building the memorial. As for treasure, the king's coffers are over-full, and may be replenished at will; for the whole land prospereth. If the king desireth to have this work done, and my lord Enoch will abide in Egypt to direct it, it may be wrought and finished in the time ordained. Moreover, I am persuaded that the king should give heed to this message that hath come over the flood. If thou build this memorial it will be a perpetual glory to Egypt, and will cause the king's name to be remembered forever. Thereupon I opened my mouth unto the king, and said:

I rejoice exceedingly that the king and Caphtor, his chief captain, are ready unto this work. As for me, I will not shun to do mine own part in it; for therefore am I come into Egypt. I will not only abide here to direct the work, but will also give of my substance toward paying the cost thereof; albeit, what I have to give will be as nothing in so great an undertaking.

More I would have said, but King Suphis would not hear me. Speaking vehemently, he cut short my words, saying:

Now, by my life, it shall not be so! Thou must needs abide here, and be the master-builder of this memorial, for so it hath evidently been ordained. But, as the Lord liveth, no part of thy substance shall be taken toward the cost of this work! Hast thou not served me these five years without reward? Thou hast brought to Egypt peace, and great increase of riches. This undertaking will secure to the kingdom the benefit of thy presence and thy wisdom for twenty years to come. Furthermore, the memorial will remain with us in Egypt after thou shalt have returned to thine own land of Philistia—for doubtless thy heart will turn thitherward when thy work is done. Be content, therefore, to let us build at our own charges; save that thou shalt oversee and direct all the work. Thou shalt

have men to labor; and skilled men to prepare the stones, and to lay them in the memorial according to all that is written in the Roll of Enoch. And thou shalt have treasure without stint—so that, if thou need men of better skill than the best that Egypt can afford, thou canst send to Damascus, or to Sidon, or to Babylon, and bring them hither

When I perceived that the king's heart was set to have it so as he said, I submitted to his will; nevertheless I was grieved that he would not suffer me to give a part of the cost of the memorial.

We then went on to consider how we should begin the work. And we were of one mind, that we must first find the place where the memorial was to stand. So I sent forth Salmon, the next day, with four men and a measuring line. And I charged Salmon, saying:

From the dividing of the waters of the river measure southward, on the west bank, eighty furlongs, and mark the place with a post. Then measure twenty furlongs more, and plant another post; then, twenty furlongs more, and plant a third post. After that, return to the second post, and measure, toward the west, eighty furlongs, planting at every furlong a post. Then, from the outmost post toward the west—which will mark eighty furlongs from the river—measure north and south, each

way a furlong, and plant a post at the end of each measurement, north and south.

After six days Salmon returned, having done all that I commanded him. The next day thereafter we set forth to go to the place marked by my forefather Enoch, when he journeyed into Egypt more than a thousand years before. There were with me Suphis the king and Caphtor, with ten men of the king's guard. Beside these I took five men to labor, each having a tool of iron wherewith to open the sockets in the rock.

We rode on horses, and before midday we came to the post that Salmon had planted at eighty furlongs from the dividing of the waters. There we began to search for the dove carven in the rock; and we were careful to search the face of every rock as we went; but we found it not until we had passed by the second post. There, an hundred and one furlongs from the dividing of the waters, we found the sign left by my forefather Enoch, and it was carved deep in a rock that was exceeding hard, so that the form of the dove was yet perfect.

After we had taken food we returned northward to the second post, and there we faced toward the west, and followed the way marked by Salmon until we stood by the outmost post, that was eighty furlongs from the river. There we turned southward

and went a furlong; and, lo, the post that Salmon had planted there was but a little way to the south of a great rock that was flat, save at one side, where it rose about three cubits above the other parts of it. Then we judged that we had come to the place marked by my forefather Enoch as the center of the habitable earth, whereon the memorial must be built.

It being near the eventide we did not work that night, but pitched our tents on the rock, and partook of food, and rested until morning. Before the sun had risen the next day we were abroad searching for the sockets—and I was not more earnest to find them than were the king and Caphtor—for we all alike desired to know whether we had come to the right place.

At last I came to a place where the face of the rock was a little sunken, and it was smooth as though it had been melted and suffered to cool; and it was not of the same color as the rock round about it. So I called one of the workmen and bade him try that place with the iron tool he carried. At the first blow he struck I knew that I had found one of the sockets; for the substance was not like that of the rock, but was soft, being made of slime and sand and broken stone. I charged the workman to remove only the soft substance, and to work care-

fully after he had gone down half a cubit, for that at the depth of a cubit there was somewhat of value that must not be injured.

Then I took my course from the socket I had found, and measured toward the south three hundred and sixty and five cubits and two palms, and came upon another socket, and measuring from each of these a like distance, from west to east, I found the other two. While the workmen were removing the substance that filled the sockets we kept watch over them lest the adamants should be injured. In due time the sockets were all emptied and I held in my hand the four adamants. I was careful to wrap each in a separate parchment, and to mark them, that I might know, afterward, which was given by Adam, the father of us all, and which by Enoch, by Seth, and by Methusaleh.

Many years thereafter, when I had returned to mine own land of Philistia, and Zillah had borne me sons and daughters (for she bare no children in Egypt), I sent the four adamants to Babylon where were men skilled to grave and to polish all manner of precious stones. There I had them polished, and set in fine gold, with the name of the giver graven on the setting of each stone. And I had them encased each in a golden box, and directed that they should be for an inheritance to descend to my

children and their offspring to the end of the world.

We set a post in each of the sockets and then returned well-pleased, the king to his palace in Memphis, and I to my pavilion below the dividing of the waters.

Before we separated I asked of the king, When will it please thee, my lord, that we meet again to consider how we may best carry forward the work, and with whom beside thy servant will it please thee to confer?

The king answered, After three days come thou to the palace, and bring with thee Salmon thy scribe, for he is a wise man. There will we take counsel together—thou and I and Caphtor and Salmon.

CHAPTER XXI.

On the morning of the third day after we found the place of the foundation of the memorial I went to the palace in Memphis, taking Salmon with me. There, with King Suphis and Caphtor, we considered every part of the work to be done in building the memorial, how we might prepare the stones, and bring them from the quarry, and lay them in the building.

In the fourth part of the Roll of Enoch there were directions to guide me at every step, and, already, I had devised therefrom a way of working. So I begged of them that were with me to hear me first, and then speak and show, if they could, what better way might be taken to do the work. When they were agreed, I spake freely of the whole matter, saying:

It will be a full year before we can lay the first stone. I counsel that Caphtor shall have charge of the quarries; and that he shall depart, straightway, to the tribes that dwell round about the place where the good stone is that will endure. There let him make a levy of men to work in the quarries; of the children of Ludim on the west bank of the river,

two thousand; of the children of Phut on the east bank, two thousand; and of the children of Seba on the east bank, two thousand. These six thousand shall serve in the quarries one year, and return to their brethren; and in their places other six thousand—two thousand from each tribe—shall serve the next year, and return. So shall they serve by turns, a year at a time, for twenty years, in preparing the stones for the memorial. In the beginning of the first year they shall labor to clear the quarries of the soil, and of every useless rock, and, so, uncover all the stone that is sound and good for our use; also, they shall prepare ways down to the river, so that the stones can be moved thither with ease. After these things are done let them prepare stones for the building, sufficient for the lading of the floats we will send near the end of the first year. And let Caphtor be careful to fix the hire of them that labor, at the beginning, lest any man be oppressed.

I counsel further that Salmon be sent to the Phœnicians to buy of them floats such as they are skillful to make of the cedars of Lebanon. Let him have the king's authority to buy two hundred floats, each an hundred cubits long and forty cubits wide, and having twenty oars for each side. Let him agree with the Phœnicians what the price of the floats shall be; and that payment thereof shall be made

whensoever they bring them to the king and deliver them here in the River of Egypt, above the dividing of the waters. When Salmon shall have finished to covenant with the Phœnicians let him return hither, and be with me in the labor that will be needful to be done at the great rock in Gizeh.

As to myself, I purpose to leave the care of my flocks and herds to Enos my chief herdsman, and to remove my household to Gizeh, and dwell there, that I may have continual oversight of the work. I will prepare for Caphtor a description of the stones to be laid in every course of the memorial—what their length and breadth and thickness shall be—so that, when they come to us here, they can be laid every stone in its place without the stroke of a hammer. Thereafter I will cut, in the face of the rocks that be near to the foundations, lines to show the direction—upwards or downwards or level—and the length and breadth and height, of all the passages and chambers to be made in the memorial; and lines to show the outer faces thereof, how they are to incline toward one another. So shall the workmen have continually before their eyes the direction, and the measurement, and the very image of all the work they are to do.

Moreover, it will require ten thousand men to work on the floats; and five thousand men and a

thousand yoke of oxen to move the stones from the floats to the great rock in Gizeh; and four thousand men to build the stones into the memorial. These men I must levy of the Mizraim, the Capthorim, and the Pathrusim, and the other tribes that dwell between this place and the Middle Sea.

The king will perceive that twenty and five thousand men must labor twenty years, save one, and some of them full twenty years, to finish the memorial at the time ordained. The charge for the men, and the floats, and the carts, and the tools they must use, will be exceeding great. Therefore I entreat that I may be permitted to give the two thousand oxen from my herds, and to maintain the number throughout the twenty years. Let this be my part toward building the memorial.

Seeing that I had so great a desire to do this the king was pleased to say, Let it be as thou wilt. Peradventure it will be better so, for my people have not yet forgotten that we were wont to esteem the horned beasts as holy to the gods. But hast thou not more to say concerning the work? I answered:

Thus have I conceived of the work, as I have said, and of the apportionment of it; and so may we begin and continue and end it in the allotted time, if the God of Heaven be with us. The first lading of the floats can be delivered in Gizeh before the

end of this year, and we can begin to build. Thereafter the floats will come to us laden with stones, four times every year, and we will go on to build until the memorial shall be finished in every part. And now if any of you can show a better way of working let him speak freely, as I have done.

But the king instantly made answer for himself and for the others, saying:

There can be no better way. In everything do as thou hast said. And, if in ten years there is not good promise of finishing the work at the time appointed, thou shalt have as many more of men and of beasts as may be required. For the topstone must be set in its place on that midnight when the Pleiades shall stand over the foundation marked by thy forefather.

Then we further considered the time when we would begin. And we determined that after ten days Salmon should depart to the Phœnicians, and Caphtor to the quarries, and I, with my household, to the great rock in Gizeh. And so did we all—rejoicing that the time had come to put to our hands and work.

From that time we labored diligently, each in his place, and the hand of the Lord was with us. We began to build at the end of the first year; and thereafter the memorial grew, in each year, as much

as did assure us that we could finish it in due time.

Of hindrances and vexations and perils there were more than enough—both to the king, and to me, and also to Caphtor the chief captain. Therefore will I write of these things, next. Afterward I will write of the memorial—what it was, and all that it signified in every part when it was finished—and of what befell on that midnight when we set the topstone in its place.

CHAPTER XXII.

On a certain day, about the middle of the first year of our work, I was busy showing the men who wrought under me how to cut the lines in the face of the rocks at Gizeh, against the time when we would begin to build. And, behold, there came unto me a messenger from Caphtor, saying:

Caphtor, my master, is in sore trouble for that the rock at the quarries is hard, exceedingly, so that we cannot cleave it as we have been wont to do in other places. When we make holes in it, and drive in wedges of wood, and pour on water that the wedges may swell and cleave the rock, lo, some of them do not take the water, and other some, when they take it, rise up out of the holes, but the rock remaineth firm as it was before. My master bade me say unto thee that, if no better way can be devised, we shall not be able to quarry enough of stones to build the memorial, no, not in an hundred years; and he prayeth thee to counsel him in this matter.

When I heard this I determined that I would go to the quarries, and see with mine own eyes the work that Caphtor had already done, and show him how

to cleave the rock. The king would not suffer me to go so far to the south without a guard, because of the Libyan robbers, who dwelt in a country of good land, in the midst of the desert, westward from Thebes. So I set forth, taking twenty horsemen; and after eight days we came to the high rock where the waters of the river fall into the valley. Near to that place we found the quarries; and Caphtor received me with gladness. The men that wrought under him were laboring, some to finish the clearing of the good stone from all that cumbered it, and some to cleave the rock with wooden wedges.

The next day Caphtor showed me all the work he had done, and told me his trouble and his fear that we would not be able to build the memorial of the rock that was there because they could not cleave it. Then I asked him, Is there here any marble? He answered, Within six furlongs of this place there is abundance of marble; but it is coarse and gray. Then I said unto him:

This is what thou shalt do. Let some of the men build me a furnace of the loose stones that lie about. The walls of it shall be a cubit in thickness; and the inside shall be round, and four cubits high and three cubits across. Let another company gather of wood a great deal, for fuel, and bring it hither. And let

others bring to me here as much of the marble as will fill the furnace. And so it was done.

Then I made the men put the marble into the furnace, and mix the wood with it as they put it in, so that the fire would reach every part of the marble. When all was prepared I made them kindle the wood; and charged them to feed the flames until the marble became red with the heat, and to maintain the heat at that strength four days and four nights. After the time of burning was past, and the heat of the furnace had abated, I directed the men to remove the burnt marble from the furnace, and to break it into small pieces with hammers. Then I showed them to hollow out, as it were, a basin, in the hard rock; and made them fill it with the broken marble, and pound it into a fine powder.

The powder of burnt marble being ready, I said unto Caphtor, Show me the holes made for the wedges of wood. And when he showed them to me I filled them with the powder, save an hand breadth at the top, and I drove it down and made it hard with a tool of iron, and poured water on it, and drove in after the water a filling of wood. And I said unto Caphtor, In the morning this rock will be rent asunder the full length of this line of holes. And it was so.

The next morning when Caphtor saw the rock

cloven asunder he cried aloud for joy; and he said unto me, Of a truth the Lord is with thee! Even this red rock, that is like the nether millstone for hardness, cannot resist thee! Thou mayest now return to Gizeh assured that our part of the work will go forward.

But I tarried other three days and taught Caphtor many things: chiefly, how to burn the marble; and to keep some of the men burning it for that use continually, so that they might have it always fresh from the fire. And I showed him to cover the burnt marble from all moisture until they were ready to use it in the holes, lest, being already swollen, it would have no strength to cleave the rock.

And I taught him to make the holes round, and of the same width from the top to the bottom; also, that they must be full two cubits in depth, so that large pieces of the rock would be thrust out when the marble swelled by taking in the water. Moreover, I directed that the men should work all the day making holes in the rock, and fill them with the powder of burnt marble at sundown, so that while they were taking their rest the marble would be working for them.

When I returned to Gizeh, and told the king how we overcame the hardness of the rock, he marvelled, exceedingly, and asked, How cometh it to pass that

thou, who hast always been a shepherd, and dwelt in tents, hast knowledge of the things which concern them that build temples and palaces? I answered:

When Admon, my father, was grown old and feeble it was in my heart to build, for his comfort, a palace, near to our pasture lands in Philistia; but I could not, not knowing how to prepare the stones. At that time there came unto us a merchant of Babylon to buy wool. Him I told of my desire; and how I was vexed because neither I nor any of my people could work the stones. And he said, I will send thee a man of Babylon that knoweth to burst the hardest rock. So I waited for the man of Babylon; and when he was come he made light of our trouble, and said, It is nothing. And he wrought after the manner of working that I showed Caphtor and clave the very hardest of the rocks. Furthermore, he told me that his forefathers wrought in the same way when they built the great temple to the sun that is in Baalbec, where they quarried pieces of rock thirty and five cubits long, and nearly six cubits square. Thou mayest be sure, King Suphis, that the man of Babylon spake truth, for the pieces of rock remain in Baalbec unto this day, and I have seen them with mine own eyes.

The king was pleased to commend my knowledge; and he went on to say:

On the morrow, when thou hast examined the work done in Gizeh while thou wast absent, and hast set the men a further task, return to me, and bring Salmon with thee, that we may take counsel; for there are evil tidings from the tribes that dwell by the sea, concerning the levy of men to work on the floats.

CHAPTER XXIII.

When I went unto the king, the next day after I returned from the quarries, behold, there was with him Pathrus, the chief tax-gatherer; and I perceived that the countenance of Pathrus was troubled. As I drew near, with Salmon, the king commanded Pathrus, saying, Tell now in the hearing of my lord Enoch, and of Salmon, the evil tidings thou hast brought from the tribes that dwell by the sea. Thereupon Pathrus turned his face toward us, and said:

It is now twenty days since I went northward to the Lebahim and the Naphtuhim and the Eberites to receive the tribute that is due unto the king. As I went from tribe to tribe, lo, there were murmurings and bitter complaint because that my lord Enoch hath demanded of these tribes a levy of ten thousand men to work on the floats. And they were saying, Wherefore should we be taken from our wives and our little ones, from our flocks and our herds, from our fields and our vineyards, and from netting the fish that be in the great sea?

And when I came to the Eberites it was told me that two men had gone up and down through the

tribes, incensing them against my lord Enoch; and against the building of this memorial to a God who, but yesterday, was unknown in Egypt; and against the king, also, because he followeth the counsel of this stranger from Philistia, and consenteth to the utter overthrow of all the ancient gods of Egypt. And it was told me, further, that of the two men, one is Altipherah, the sometime high priest of Ptah, who was driven forth because he would not sacrifice to the God of Heaven; and the other is known as Hanac the Younger. He giveth out that he is the son of that Hanac whom my lord Enoch slew, as he saith, in the mountains of Philistia. This man is a giant, being four cubits high; and is fierce and terrible, and seeketh vengeance for the slaying of his father.

These be the tidings I bring from the north country. It will be the king's wisdom to determine quickly what must be done; for, if they continue to hearken to Hanac and Altipherah, the people will surely rebel against the king's authority.

As he listened to these things King Suphis waxed hot in his wrath; and when Pathrus ceased he cried out, This demandeth instant punishment! Is it not a matter for thee, my lord Enoch? Shouldst not thou lead a force against them, and cut off this mischievous priest and Hanac, the foe of thine house,

and put to the sword all that have followed them to murmur against thee and me?

Then I entreated the king to hear me, and said:

May it please thee, O Suphis, to remember that I was sent to do this work as a man of peace, and am not permitted even to carry the sword, much less to smite with it. As for Hanac the Younger I fear him not. They who watch over me are mightier than he. I did slay his father in battle because he slew my brothers, and had taken captive Zillah, my espoused virgin. After we shall have finished the memorial, if he still desire to avenge his father, I will not shun to meet him. But until the topstone of this memorial be set I will strike no man in wrath, neither will I hide myself from the stroke of any who would hinder me.

If the king will give ear to my counsel, let one of the captains go forth with five hundred men, and lay hold on Hanac and Altipherah and we will cast them into prison until the memorial be finished. And let him take of the turbulent peoples hostages, seven of the chief men of each tribe, and they shall be in our hands as pledges of the submission and service of their brethren.

As I counseled, so was it done; and when the soldiers came again from the north they brought with them twenty and one hostages for the three

tribes that had murmured against the king and against me. But Hanac the Younger and Altiphrah they brought not; for they escaped and fled to the south and joined themselves to the Libyan robbers that dwelt in the desert on the good land that lieth to the west of Thebes.

Afterward, in a time of great tribulation and peril, I came to know that these robbers of the desert were of Hanac's kindred, the Amorites, and had been subject of a long time to a brother of the elder Hanac whom I slew in Philistia.

CHAPTER XXIV.

After the soldiers came again from the north country I began to prepare works in Gizeh whereby we could receive and handle the stones that Caphtor would presently send us from the quarries.

There was a man of the king's household whose name was Mizra, and he was both skillful and strong-hearted to do great works. So I took him and set him over a thousand men, to dig a deep and wide trench from the river to a point where the rocks began to rise above the land, about five furlongs from the place of building. This work I did that we might bring the laden floats near to the foundation. And I was careful to have them dig the trench when there was the least water in the river, so that we could bring the floats by that way whether they came in the season of the flood or when the waters were fully abated. And I gave to Mizra a writing wherein I fully directed him concerning all he was to do, saying:

When the trench shall be opened to the place where the rocks rise above the land thou shalt make, at the end of it, a great chamber in the rock, from the top thereof down to the bottom of the trench.

Take measurements, and make it large enough to contain one of the floats, with room to spare about two cubits on each side. Around the top of the chamber, on the three sides of it, build a wall of stones and slime. Make the wall five cubits thick, and carry it up five cubits above the height of the foundation of the memorial. For the side of the chamber that will be open toward the trench thou shalt make a gate of strong timbers, that may be lifted up and let down, as we will.

Then thou shalt make a road twenty cubits wide, and inclining in a straight line from the top of the wall about the chamber to the place of building, and to the level thereof. Lengthwise of the road, and covering it from side to side, thou shalt place hewn timbers of oak, bedded and fastened on other timbers lying under them, crosswise. Put the upper timbers close one to another—a hewn side to a hewn side—and make them firm in their places that they cannot be moved.

While thou art making the trench and the chamber and the road, send other laborers southward, a great way, to the place where the bottom of the river lieth as high as the top of the wall around the chamber in the rock will be. There let them begin another trench, smaller than the first, that will bring the water to us at the top of the wall. Let them make

the trench in the land where land is, and in the rock where rocks are. And as they come toward Gizeh, where the land and the rocks lie below the height of the wall where the water is to issue, let them build upward with stones and slime, and form the trench in that which they build.

I made these works that we might draw the floats laden with stones—one by one—into the chamber in the rock, and shut down the gate behind it and let the water from the upper trench flow into the chamber and fill it to the top of the wall, and, so, lift the float, with its lading of stones, to that height by means of the water of the river. From that point I knew we could move with ease the heaviest stones that Caphtor would send us, for it would be over the timbered road inclining all the way from the top of the chamber in the rock to the foundation.

I considered beforehand and foresaw that we must needs make many scaffolds, and a long ascending way, round about the memorial on every side—compassing it many times as we would build upward toward heaven. And I foresaw that the way must be very strong, and stand firm, to bear the weight of the stones, and of the men and oxen in number sufficient to move them.

Therefore I set Salmon, my scribe, over five hundred men, to prepare of timbers a great store—cedar

for posts, and oak for beams and coverings. And I determined that I would not lay the casing stones in the angles that would be made by the retiring courses of the memorial until I had used the angles as resting places for the ends of the beams on the inner side of the ascending way, and for the ends of the posts on the outer side of it. Moreover, I saw that we could build in the casing stones after all the courses were finished, working from the top downward as we would remove the timbers of the ascending way and send them down to the earth.

And I set men under master-workmen to prepare all manner of ropes and chains and rollers such as we would use in building. I directed them, also, to make yokes for the oxen; and carts having wheels, some one cubit high and other some twelve cubits; for I knew that some of the stones would be so great that they could be moved in no other way than to hang them under the axles of the carts having wheels twelve cubits high.

In the eighth month of the first year of our work the Phœnicians delivered the two hundred floats in the River of Egypt, as they had covenanted to do. We appointed to each float two score and ten men—forty to work the oars, three to prepare food, six to labor in turns with the others and to supply the lack of service if any were sick, and one to be master of

the float and of all the men. At the end of the eighth month we sent them southward to the quarries.

It was on the day when I had dwelt in the land of Egypt eleven years that the first of the floats returned from Caphtor, laden with stones. We drew it into the chamber in the rock; and when we had let down the gate behind it we turned the water that came from afar in the upper trench into the chamber until it was filled to the top of the wall. King Suphis stood with me beholding; and when he saw the water rise up in the chamber, and saw it lift the float with its burden of stones to the top of the wall, he was amazed; and he praised my wisdom, and glorified God.

CHAPTER XXV.

In the sixth year of the building, it came to pass that I was taken unawares, by the subtlety of Hanae the Younger and of Altipherah, the high priest of Ptah. These men hated me and the work I was doing, and plotted to destroy me in secret. That they might the more surely cut me off they waited until, for their long quietness, I was assured of peace and safety.

They conspired, also, with Suphis, the Prince of Egypt, and covenanted with him that they would put his father to death, and that he should reign in his father's stead. And Suphis, the prince, covenanted with them that he would restore all the gods of Egypt, with their temples and their priests, as they were before I came into Egypt, and that he would make an utter end of the memorial to the God of Heaven.

About the middle of the sixth year, I went southward to the quarries, taking with me a score of the king's guard. When I set forth to return to Gizeh, we pitched our tents, at the end of the first day's journey, in a solitary place near to the bank of the river. Because there had been peace in the land of

a long time, I set no watch, but suffered all the men to sleep and take their rest. In that night, a little before the break of day, Hanac came upon us, with more than two hundred of the Libyan robbers. They moved stealthily in the darkness, as a fox creepeth upon his prey, and compassed us about on every side; and they seized us, and bound our hands and our feet with cords or ever we were aware; for we were in a deep sleep.

When I was fully awake, and knew what had been done unto us, I was astonished and sore afraid; and I marveled greatly that there had been no sound of battle, nor any voice, neither yet did any one of them speak. They stood round about us, in appearance exceeding fierce and terrible, but they stood in silence; beholding, as we lay prone on the earth, without doing anything further to us.

Presently, when the sun arose, Hanac made a sign with his sword, pointing across the desert toward the good land that lieth westward from Thebes. Straightway certain of the robbers loosed our feet and thrust us toward the place where we had left our horses. When we were come to the place, the robbers commanded us by signs—for still they were silent as dead men—to get, each man, upon a horse; and when they saw that we could not, for that our hands were bound, they lifted us up and set us on

the horses. Then the robbers, with Hanac going before, moved forward; keeping us in their midst, and leading the horses whereon we sat.

When they came to the hiding place—about two furlongs from our camp—where they had left their own horses, and were seated thereon, they rode swiftly toward the good land beyond the desert, keeping us hemmed in on every side. And still they spoke no word, neither to one another nor to us. All the day, until the sun went down and it was dark, we rode in silence. At last, when it was well into the night, we came to their stronghold; and, having brought torches, they were about to thrust us into the dungeon. Then I lifted up my voice and cried against Hanac, saying:

Boast not thyself, O Hanac, because at this present we are in thy hand, neither think that thou canst do us any harm! Behold, thou, thyself, art in the hand of one thou seest not! He is able to wither up thy life with the breath of his mouth! If thou wouldst do well for thyself and for those thou rulest, dismiss now both me and the men of the king's guard, and restore all that is mine, and suffer us to go on our way in peace.

Hanac answered not a word; but his face was dark, and threatening of evil, like the cloud that, in summer, gathereth power into itself, and bursteth

forth in wrath, shooting out lightnings, and filling the vault of heaven with its thunder.

When we were made fast in the dungeon, they brought us abundance of savory food; whereat I was amazed beyond measure. But, inasmuch as we were an hungered and very weary, we did eat freely thereof and were satisfied. Afterward I called the men of the king's guard about me, and lifted up my voice to the God of Heaven and prayed, saying:

Have mercy on me, O Lord God, I beseech thee, and hear my cry for deliverance. When thou calledst me, O God, I gave heed unto thee. In following thee I am now come into the jaws of the devourer, and am between the teeth of him that hateth me with cruel and bitter hatred. Think on me this day, O my God, and bring me out with thy strong hand. And think on these men who are with me in this calamity, and suffer no harm to befall them. Remember, O Lord God, how thou didst require it of me to be naked to the stroke of every one who would hinder me in this work, and to have no defense but thine. And now, O Lord, behold how this Hanac hath triumphed over me, and all the evil he purposeth against me. Stretch forth thy hand and deliver me, O Lord God, for I have trusted in thee alone.

When I had finished praying, we laid down on

the floor of the dungeon and slept in peace, for we trusted in God, that he would defend us, and, in good time, deliver us.

The next day I was made to know wherefore it was that we were so bountifully fed, and that we were so to be fed certain days before Hanac would begin to take his vengeance.

In the morning of our first day in the dungeon there came in unto us six of the Libyan robbers; and they made signs that I, alone, must go forth with them. So I arose and went; and they guarded me as I walked, two before me, and two behind, and one on either side. Thus they took me out of the dungeon, and across a wide court into another building, which was very great and strong; and they brought me through many passages thereof until we came into a chamber which was like a place of judgment. At one end of the chamber three men were seated, as it were on thrones; and the men were clad in long garments of black reaching down to the feet and gathered about the loins with a girdle. Over the face of each was a veil of black, with openings for the mouth and the eyes and the nostrils. And they wore each a breastplate, made of five thigh-bones of men fastened to the garment of black, and on the head the similitude of a crown, the lower part thereof being of black cloth, and the upper part

the skull of a man. Along the sides of the chamber stood twenty and four men—twelve on a side—and they, also, were clad in garments of black; and in the right hand of each was a long spear, one end thereof resting on the floor, and the other reaching a full cubit above his head.

CHAPTER XXVI.

The six men who brought me into the chamber, thrust me forward until I stood before the thrée that sat as judges; then they went out, making fast the door whereby we had entered. Thereupon he who sat on the middle throne stood up—he was a giant in stature—and removing the veil from his face, he looked steadfastly on me and said:

Enoch, son of Admon, I am Hanac, son of that Hanac whom, by subtlety, thou didst snare and slay in the mountains of Philistia. I will tell thee, presently, the number of the days thou hast yet to live, and the manner of death by which thou shalt die. But I would have thee to know, first, wherefore it was I slew thee not by the river, when thy life was under my hand, and thou in a deep sleep; and I would have thee to know, also, why, until this moment, thou hast heard no voice since thou hast been in my power. Know that thou art captive to the Brothers of Silence. Their time to speak is when they take counsel beforehand what they will do. When they go forth, it is their time to be silent, and do the thing ordained, making no sound. While thou wast yet at large, and until we had thee here in our

stronghold, thou wast a living man; and, by our vow, we might not let thee hear the sound of our voices. But now thou art unto us as a dead man that cannot hear, for the number of thy days, and the manner of thy death are determined. Know, also, that when we shall have made an end of thee, and of all who are with thee, then the false king of Egypt, whom thou hast perverted, shall come hither as thou camest, and shall die, in like manner as thou shalt die.

Then the four and twenty men who stood along the sides of the chamber, stamped with the foot and smote on the floor with their spears, and shouted, as with the voice of one man, So shall it be, O Abba-him!

When Hanac was seated, the man on his right hand arose and uncovered his face; and regarding me with an evil eye, he said:

Enoch, son of Admon, I am Altipherah, high priest of Ptah. Where art thou now, thou that contemnest the gods of Egypt? Thou that drivest forth their priests to wander as vagabonds in the earth? And where now is thy God—the God of Heaven, as thou callest him? Verily, thou didst serve him well! Why doth not he arise, and deliver thee out of our hands? Behold, he is nothing! Thou canst not see him, nor hear him, neither can he do anything to

help thee! Thou shalt die, and the ancient gods of Egypt shall be restored, with their temples and their priests!

Again the four and twenty men that stood along the sides of the chamber stamped with the foot, and smote on the floor with their spears, and shouted, louder than before, So shall it be, O Abbahim!

Then arose the man on Hanac's left hand, and unveiled his face, and said unto me:

Enoch of Philistia, I am, as thou knowest, Suphis the Prince of Egypt. It was an evil day for thee when thou camest hither to overthrow the gods of Egypt by turning away from them the heart of my father, the king. And this thou didst that, of the stones of Egypt and by the labor of Egypt, thou mightest build unto thy God, who is as nothing, a memorial greater than hath ever been built to any other god worshiped by man. Behold in me and in Hanac and in Altipherah, the Abbahim of the Brothers of Silence; and know that they and we live only to rid the world of thee, and to make an utter end of the evil work thou hast begun. The Brothers of Silence are like the sands of the desert for number, and are everywhere in the land. While thou wast creeping as a serpent into the heart of the king, and oppressing Egypt to begin the building of this memorial, we were taking the sons of Egypt apart,

one by one, and making them swear by their ancient gods to obey us, and to do in silence, and without question, whatsoever might be ordained in secret council by us, their Abbahim—for we three are the Fathers, and all who follow us are the Brothers, of Silence. We have thee in our hands, and will purge the earth of thee in a way thou thinkest not of. After that, we will deal with my father as we shall have dealt with thee; and I will reign in my father's stead. Hanac shall be my chief captain; and Altipherah shall be High Priest, as he was before. And Zillah, thy wife, shall be mine, to do with her as I will, in spite of the dread presence I met at thy threshold, and in spite of thy God of Heaven, whom thou servest.

Then Hanac and Altipherah arose and stood with the prince. And Hanac, stretching forth his hands, laid his right hand on the skull that was on the head of Altipherah, and his left hand on the skull that was on the head of Suphis the prince, and said unto me: Enoch of Philistia, the days thou hast yet to live are twenty and four. Know that they who are with me in this desert are sprung from my kindred, the Amorites, and are eaters of men. Three days thou, and the twenty men of the king's guard, shall be nourished with abundance of delectable food. On the fourth day I will give one of the guard to certain

of my men, and they shall feast upon him; on the fifth day I will give another of the guard to other some of my men; and each day thereafter I will give one, until there shall be none left of the guard. And thou shalt stand by, and behold and see, when each shall be slain, and shall be seethed in the pots and baked in the ovens and eaten by the men to whom he was given. On the four and twentieth day from this present I will slay thee with mine own hand, and will hew thee to picces; and my men shall seethe parts of thee, and bake parts of thee, and eat thee in my presence. So will I avenge my father, and all that perished with him in Philistia, and all that died by thy subtlety in the desolate mountains. Moreover, thou and thy men shall serve to make the Brothers of Silence strong-hearted to go forward and purge the throne of Egypt of the king whom thou hast perverted, and purge all the land of Egypt of this God of Heaven, and of his memorial.

When we shall have finished with thee and thy men, and with the king, there shall be left of you nothing at all but your bones. Nor shall there have been heard any sound of battle, nor cry of pain, nor of wrath by which peradventure some, having heard, might know how it was ye were made to disappear from the earth. For ye will have been

caught away from among men by the Brothers of Silence, who work secretly, and make no sound.

When Hanac ceased speaking the four and twenty men that stood along the sides of the chamber stamped, thrice three times, with the foot, and smote on the floor with their spears, and shouted vehemently, as with the voice of thunder, So shall it be, O Abbahim!

CHAPTER XXVII.

Notwithstanding the great swelling words of mine enemies, and that I was in their hands, and that they intended an evil and bitter thing against me and against the king, yet did I not fear, neither was I in anywise dismayed. And I lifted up my voice against them, and cried:

Woe unto thee, Hanac! Woe unto thee, Altipherah! And thou, Suphis, Prince of Egypt, that plottest in secret to take away thy father's life, that thou mayest sit down on the throne before the time, behold, thine eyes shall never again look on the throne thou hast coveted, nor upon thy father's face! Woe unto you that conspire to do evil against the God of Heaven! If ye had hated me, alone, and had purposed evil only against me and Zillah my wife, peradventure I might have feared you. But now ye have made your battle to be against the Almighty, in that ye have blasphemed his name, and have put forth your wicked hands to stay the working of his will. Woe unto you when once he riseth up! Behold, your destruction lingereth not. It cometh furiously, as a whirlwind!

More I would have said; for my mouth was

opened to smite them with words, as with a sharp sword; but they could not endure the smiting; so, Hanac made a sign to the men that stood along the sides of the chamber, and six of them surrounded me, and had me away in haste to the dungeon.

As soon as we were alone together in the dungeon, I rehearsed to the men of the guard all the words of the Abbahim. And when the men began to be in great fear, and to cry out because of the horrible thing that was threatened against us, I comforted them as best I was able. I showed them how my God had given me victory over the elder Hanac in battle, and over Hanac the Younger, when I discomfited him in the desolate mountains without any weapon of war, and how he had prospered me in the land of Egypt. And I counseled them to eat freely, as I would do, of the good food that was to prepare us for the ovens and the pots, and for the teeth of the eaters of men; for that we might need our strength at the time of our deliverance.

Furthermore, I stretched forth my hands over their heads and blessed them, and covenanted with them, in the name of my God, that not a hair of their heads should be hurt. Then their spirit returned, and they were of good courage; for they trusted in God, and in me, that I was his servant.

Three days we abode in the dungeon, and waited

for deliverance. On each day there came in unto us the Abbahim; and they mocked and blasphemed, and showed us, in many bitter and reviling words, that which would begin on the fourth day of our captivity.

On the third night after the sentence was made known unto us, we determined that we would not sleep, but would watch in readiness for instant departure from the dungeon; for we were persuaded that we would be brought forth before the morning.

And at midnight, behold, we heard a sound as of men stepping softly round about our dungeon; but we knew not who they were, nor wherefore they had come. Presently, and from afar, we heard a tumult of battle—men shouting to one another, and swords clashing upon swords, and the cries of men wounded unto death. Then we knew that God had risen up in our behalf. And I heard the voice of Hanac, raging like a lion, and calling to his men—commanding them to follow him quick to the dungeon, and charging them, Slay me that dog of a Philistine, and every man of the king's guard! Let not one escape!

But when they were come near to burst in upon us and slay us, I knew that they who came first, stepping softly round about the dungeon, were our friends; for I heard them in fierce battle with the Libyans, to stay them from coming in unto us. And

over all the tumult I heard the great voice of Caphtor, like unto a brazen trumpet, crying, first, unto Hanac, Die, thou wild beast! though I knew not, until afterward, that it was Hanac whom he slew at that moment. Then he eried unto me, Fear nothing, my lord Enoch! We will guard thee where thou art until the battle be finished!

The fighting and the slaughter continued for the space of an hour. Because the noise of the battle went not from about the dungeon and the stronghold, I knew that Caphtor had them hemmed in on every side; and I prayed in my heart that every one of them might be cut off; and it was so. When Caphtor burst in the door and brought us out, there was no more fighting; for the Libyan robbers, with Hanac and Altipherah and Suphis, the Prince of Egypt, were all slain.

Then gave I great thanks to the God of Heaven for deliverance from so great a peril. And I fell upon Caphtor's neck, and kissed him, and said unto him, Next to the Almighty we owe thanks to thee; for thou hast been the feet and the hands of our deliverance. How cometh it to pass that thou and thy men are here to rescue us at the moment when our enemies were about to devour us up?

Caphtor answered me, Blessed be the God of Heaven—thy God and mine—that I gave heed to a

vision that came to me on the night after thou wentest forth from the quarries in the morning. But if it please thee, my lord, I will tell thee the whole matter after that we have cared for the wounded, for their cries afflict mine ears. Moreover, we must all take food; and must rest for a season; for we have done neither to any purpose for two days and two nights. We were persuaded that both thou and the king were in jeopardy, and spared not ourselves.

I saw that it must needs be as Caphtor had said; for, what with all he had to make known to me, and all that I must tell him of our captivity, and of the conspiracy against the king, our conference would be long.

So we went, straightway, unto the wounded of our own people, and bound them up, and gave them water to drink, and comforted them in every way as we could. The dead were everywhere, cumbering the ground; but we were glad when we perceived that but few of Caphtor's men had fallen. The Libyans were lying in heaps; and we saw that many had been slain by their own brethren, having turned their swords against one another in the confusion and the darkness of the night. And every man of them was dead, for Caphtor had charged certain of his men to go over the field and make it sure that not even one of them should rise up again.

As soon as we had fully ministered to the wounded, and had all partaken of food, I besought Caphtor that he and his men would lie down and rest, while I, with the men of the king's guard, would keep watch, for that we were neither weary with marching, nor sore with the wounds of battle. And they did so, and waked not until it was drawing toward evening.

The rest of that day we labored in preparing to bury the dead. When it was dark I took Caphtor into my tent—for we had recovered the spoil that Hanac had taken from us—and there I entreated him to tell me how it was that he knew of my peril and came to my relief.

CHAPTER XXVIII.

When I demanded it of him the second time, Caphtor told me fully how it came to pass that he knew to come to my rescue, saying:

On the night of that day when thou wentest forth from the quarries toward Gizeh, I had a vision, and I saw therein many things that made me sore afraid for thee, and for the king. Toward the morning my sleep went from me; and because it was not yet day-break I slept again. In my second sleep, in a single hour, I had the vision, and it seemed to be full forty days long.

In the beginning of it I saw a glorious presence standing by my bed; and he passed his hands over my face, and down my arms to the ends of my fingers, but he spake no word. After a little space, he touched my face with his hands, and drew them quickly away; and my spirit followed his hands, and came out of my body, so that I became two—myself standing with the glorious one, and looking down upon myself, lying on the bed. Then he who had wrought this upon me beckoned, and I followed him through the door; and instantly we floated upward, very swiftly, into the air. As it

were in a single moment of time, we were over a place by the river where thy tents were pitched.

And I saw thee and thy men seized, and bound, and carried away into the desert, on horses. From that time it was verily a Vision of Days.

The first day, I saw thee carried westward, all the day, and thrust into a dungeon where it was dark. The second day I saw thee in a hall of judgment; and three judges, that hated thee, seemed to be pronouncing judgment on thee; but I could hear no word. Afterward, on that day, I saw thee taken back to the dungeon; and I hovered over the place, all the third day, and the fourth, also. On the morning of the fifth day in the vision, I saw thee and one of thy men brought out of the dungeon, and the man was slain in thy presence, and carried away in pieces; whereat, thy countenance was sad exceedingly. On the sixth day they did likewise with another of thy men, and also on each day that followed, until all the men of the king's guard had been slain in thy presence. And as the days increased in number, I saw that thou didst grow more and more sorrowful, nigh unto death, and my spirit was in great heaviness for thee.

On the five and twentieth day of the vision, I saw them bring thee forth alone, for there was not a man of the guard left, to bring with thee. And I

saw the chief of thy foes, who was a giant in stature, draw his great sword and cut thee down, and hew thee in pieces, and give thee to one and another of his men. Then was my spirit hot with exceeding wrath; and I essayed to cry aloud against thy foes, and against thy God who had forsaken thee, and left thee naked to the sword of thine enemy; and most of all I would have cried against myself, that I was not at thy right hand to defend thee or to die with thee. But I could make no sound, neither could I do anything but behold the evil thing that was being done. After that there were three days without slaughter; and I hovered over the place, mourning for thee, and grieving that I had had no power to help thee.

On the eight and twentieth day of the vision I saw them bringing in other captives; and, lo, they were the king, and eight of his household that were brought, and one of the eight was myself as I was before the vision possessed me. And they did with them as they had done with thee and the men of the king's guard. After three days they began to slay, in the king's presence, each day one of his household. The last of the king's household to be slain was myself; and I beheld from above while they cut me down, and hewed me in pieces; and I marveled that it could be so.

On the fortieth day of the vision they brought King Suphis out of the dungeon, and slew him, and did with his body as they had done with the others. My wrath and my sorrow for thee became twofold because of that which they did to the king; but I could neither cry out nor do anything but behold and see the abomination that was wrought.

Then he that was with me made a sign, and in a moment we were at the bed whereon my body was lying; and he spoke, for the first time in the forty days of the vision, saying:

Know, O Caphtor, that some of the evils thou hast looked upon have already befallen Enoch of Philistia, but he liveth still, and will be safe to-day, and to-morrow, and the day after. Howbeit, if thou dost not find him, and dost not deliver him before the rising of the sun on the fourth day from this present, then thou hast already seen, and mourned for, the things which will surely befall Enoch, and the king, and thee. Lo, I have told thee. Seek him in the stronghold of the Libyan robbers, on the good land that is in the midst of the desert. And when thou comest into battle, let not thy heart pity nor thy hand spare one of the abominable seed.

When he that was with me in the vision ceased speaking, he drew near to my body and touched it; and my spirit returned into my body, and I awoke

out of the vision, and knew that I had slept but one hour.

Then I arose and sent in haste for the chief men under me at the quarries—men over thousands, and over hundreds. And I charged them to choose out a thousand men that had borne arms, and to make them ready to go forth with me at the going down of the sun. And I sent before me two spies, to go round about the stronghold, and keep watch of all they did there, and to get knowledge of where thou wast kept in holding. Also, I chose fifty tried men to go with me before the battle, and stand round about the place, wheresoever thou wast kept, that we might guard thy life during the fighting. All these things we did. The good hand of the Lord was with us, in the march over the desert, and afterward in the battle, so that not one we desired to save was harmed, and not one that was foe to thee and the king escaped.

When Captor finished to tell me of his vision, and all he did in obedience thereto, I rehearsed unto him all that had been done to me from the time when they seized us in our sleep to the moment of our deliverance. And I told him of the conspiracy against the king, by the Abbahim, and their followers, the Brothers of Silence; and that the Abbahim at the head of the evil work were Hanac, and

Altipherah, and Suphis the Prince of Egypt; and that, doubtless, the prince's body was among the slain.

When Caphtor knew how they purposed to deal with the king and with me—even as he had seen in the Vision of Days—he lifted up his voice in a new thanksgiving that he had been forewarned and sent forth to cut off our enemies. But he mourned for the prince, and most of all for his baseness, and because the king, his master, must be told of it, and would grieve and break his heart.

The next morning I counseled long with Caphtor concerning what we ought to do. And we determined that we would bury all the dead of the Libyan robbers, and raze the stronghold and the dungeon to the ground, leaving not one stone upon another. Thereafter I would depart unto Gizeh, taking with me Caphtor, and five hundred men, and the body of the prince—for we had found it on the outskirts of the battle-ground, as though he had endeavored to flee away. The rest of the army were to return slowly to the quarries, bearing with them the wounded, and our dead, that they might be buried among their kindred.

On the fourth day after the battle it was as though the Libyans had never been. We blotted out every memorial of them. Of the stones of the stronghold

and the dungeon we made graves, under the ground, and there we bestowed the dead bodies of Hanac, and Altipherah, and three hundred and fifty and six of the Libyans. On the foundations of the stronghold and the dungeon, and on the graves, we sowed fresh earth, so that the grass would overgrow them, and men would forget that they ever existed; for they were eaters of men, and therefore, accursed.

On the fifth day after the battle we departed from the place; I, with Caphtor and five hundred men, toward Gizeh; the residue, toward the quarries.

CHAPTER XXIX.

On the tenth day of our journey toward Gizch, we came, at noontide, near unto Memphis about sixty furlongs. There I directed the men to pitch their tents, and to abide there with the body of the prince; but I, with Caphtor, went forward to the king, to tell him secretly of all that had come to pass. When we came to the palace, and they brought us in unto the king, he cried out in astonishment; for he knew not but that Caphtor was at the quarries.

Straightway, lest he should demand an account of us in the presence of others, I entreated the king that we might have speech of him alone; and he took us into a room apart. Then he instantly demanded of me wherefore I had come with a troubled countenance, and had brought with me Caphtor, the chief captain. At first I could not speak, but fell on my knees at the king's feet, and wept aloud, and Caphtor wept with me; for we were grieved for the king, when we thought of all that we must make known unto him. And the king said unto us:

What mean ye? Why weep ye at my feet? Behold, I am a man like unto yourselves, and have

had long acquaintance with evil and sorrow. Speak, and tell me wherefore ye are broken-hearted this day! Then, in much trembling, I opened my mouth unto the king, and said:

Let my lord now lift up his heart to the God of Heaven, who comforteth, and raiseth up his servants, when they mourn, and are bowed down with grief. And let the king hear with patience unto the end, all that we must make known; for we bring heavy tidings. And when it shall appear that I, and the king's servant Captor, have had to do with that which, when he knoweth it, will afflict the king's soul and, peradventure, break his heart, let it then be remembered that, alway, we have loved the king, and are innocent of any purpose to work evil against him, or any of his.

Then I rehearsed unto King Suphis all that had befallen me at the hands of the Brothers of Silence; and all the words of the Abbahim when they had me into the hall of judgment. The king's heart was rent asunder with anger and with grief, as he listened, and came to know that Hanac, and Altiphrah, the vagabond high priest of Ptah, and Suphis, the Prince of Egypt, were the Abbahim of the Brothers of Silence; and that these three had conspired together, and provided, in the service of the Brothers of Silence, that first I, and afterward the

king, should be caught away from among men in the mystery of silence, and be slain, and be devoured by the eaters of men; and that it was their covenant together that Suphis, the prince, should reign in his father's stead, that Hanac should be chief captain, that the idol gods of Egypt should be restored, with Altipherah as high priest, and that the memorial to the God of Heaven should be utterly blotted out.

When I had finished to speak, I desired Caphtor to make known to the king his Vision of Days, and all that followed after; and he did so. When he told of the battle at midnight, he was careful to make the king understand that he knew not what the conspiracy was, nor that the Prince of Egypt was even privy to it; much less that he was present with Hanac and Altipherah in the Libyan stronghold, and was slain, unawares, in the darkness of the night. Then Caphtor went on to show unto the king how we had blotted out every memorial of the Libyan robbers from the earth; and that we had brought with us the body of the Prince of Egypt that we might know the king's pleasure concerning it.

Then we waited in silence for the king to speak: and presently, in a lamentable voice, as of one that giveth up the ghost, he said:

Ye are faithful men, and true, both of you.

Suphis my son, mine only son, is slain; but I hold you guiltless. It would seem that ye have left alive no one upon whom my vengeance should fall. I cannot speak to you to-day. Return now to your encampment, and come to me again to-morrow, at this time of the day. But see to it that ye tell no man here, nor at the place where your tents are pitched, nor in all Egypt, whose body it is ye have in charge. Leave me now, I pray you; for I would be alone with my sorrow and my shame; and I would consider what I ought to do.

We returned to the encampment; and before we slept we made every man swear by God that he would never reveal, but always conceal, from all people, whose body it was that we brought from the Libyan stronghold. Afterward we did likewise with the men that returned from the stronghold to the quarries. And unto this day it is a tradition in the land of Egypt that the only son of King Suphis disappeared from among men, but no man knoweth how.

We went unto the king the next day, at the time appointed; and, behold, in one day his countenance had been so marred by grief that he was as a stranger in our sight. When we were seated in his presence, the king mourned unto us for his son, and directed us what we should do with his body, saying:

I am sore stricken, and am as a man that goeth quick into the grave. Would God that Suphis, my son, had never been born; or, that he had died as becometh a Prince of Egypt; then I could have borne it. It is the gall of my bitterness that having here his dead body I may not essay to bury it among his forefathers; for, in so doing, I must publish abroad his shame, and mine own. There shall be no judgment of the dead, such as would have been under the idol gods we have forsaken. Even the mother that bore him must never know wherefore, and by what manner of death, he died; but must be left to say, when she mourneth for him, Peradventure my son was drowned, or was devoured by wild beasts.

Since Suphis joined himself to the Brothers of Silence, and perished among them, he shall be with them in his burial; and no memorial shall ever bring him to the remembrance of man. As for me, it remaineth evermore, that whensoever I remember that I once had a son, my heart must bleed inwardly and in silence, for his baseness, and for the horrible wickedness he purposed to do.

On the morrow Caphtor shall depart to the quarries, with all the men who came hither with you; and he shall carry with him the dead body ye brought hither. On the way, he shall turn aside

and bury it among the Brothers of Silence, and level the ground over it, as ye did to all the rest. And it shall be your duty, both of you, to close the mouths of all who know what ye know of this matter, so that they shall never reveal how it was, and wherefore it was, that the Prince of Egypt died.

As for the conspiracy, we have nothing further to fear. Ye have turned the fathers, and, also, the children of it, into Brothers of Silence indeed. If there be, here and there in the land, a few of them left, they will wait to be commanded by the voices that ye have silenced, and for the beckoning of the hands that ye have made to vanish from the earth.

Then the king dismissed us, and we went each his way—Caphtor to the quarries, and I to my pavilion in Gizch.

In the years that followed there was peace; for they were all cut off that were enemies to me and to the God of Heaven. We wrought with our might; and the memorial grew until it reached up into heaven like one of the mountains of Philistia. And I was careful, in everything, to make it after the pattern showed me in the fourth part of the Roll of Enoch

CHAPTER XXX.

In the twentieth year of the building, about the middle of the year, there came unto me, in Gizeh, Job, Melchizedek and Abraham, the Chaldean. For I had sent them letters, praying them to come, that I might show them the memorial, and the significance of every part thereof. And I entreated them so to order their matters, beforehand, that they could abide with me unto the end of the work, and see what would come to pass on that midnight when the Pleiades would stand fair over the memorial at the moment when I would put the topstone in its place.

King Suphis was glad when he knew that my kinsmen and Abraham were coming to me; and he gave commandment that three royal pavilions should be prepared for them to dwell in; for they were great men and honorable. And he directed his chief butler to make provision for them, and their servants, and their beasts, to be fed from the king's own stores. When they were come, and we had settled them in the pavilions, he sent them greetings of goodwill, and great store of food of every kind for man and for beast. After they were refreshed

from their journey, two days, the king came in person to greet them, and said unto them:

I count myself happy, and to be in great honor, that ye are come to sojourn with us, for a season, in this land of Egypt. Of a long time I have had knowledge of your wisdom, and your greatness; and of the favor which the God of Heaven hath showed you because ye were upright, and feared him, and eschewed evil. And thou, Abraham of Chaldea, wast as the angel of God unto me, to make me understand the vanity of idols, and the glorious majesty and power of the true and only God. Behold, all the land Egypt is before you, as though it were your own. My servants are your servants; my stores of bread and flesh, of fruit and wine, and what else soever I have, are yours, to do with them as ye will, as long as it shall please you to remain with us.

Then Melchizedek, the King of Salem, arose to speak for himself, and for Job and Abraham; and he bowed himself before the king, and said:

Thy servants, O king, are not worthy of all the honor thou hast showed them. We be plain men, dwelling in tents, and keeping flocks and herds after the manner of our fathers. If we have any praise at all, it is that we are children of Enoch, who walked with God before the flood, and was taken

from among men without death; and that we have maintained the worship of the true God in the midst of peoples who bowed down to idols; and that we have preserved something of the excellent knowledge and wisdom that were in our forefathers. But thou, O Suphis, art worthy of multiplied honor, for that thou, being a great king, and having been brought up from thy youth to worship idols, didst listen, as with the heart of a little child, to the voice of God, and didst fully turn thyself and thy people unto him, and didst build this, so great a memorial, to his name.

Whereupon, King Suphis answered, vehemently, Nay, verily, O Melchizedek! If my lord Enoch, and after him Abraham, had not come hither, there had been no memorial to the God of Heaven in this land; neither had I, nor any of my people, bowed the knee to him.

After the greetings, we had long conference; there being present with us Caphtor, who had come from the quarries, and Salmon, my scribe. And we determined that on the next day we would begin to go round about, and over, and through the memorial, that I might expound to them the significance of the works I had made.

But we did not so—as we had determined—on the next day nor until the seventh day thereafter.

For, early in the morning of the day when we thought to begin, Salmon came unto me, and said:

My lord, we are at our wits end, and know not what to do. The topstone of the memorial cannot be found. We have made the platform for it, whereon it must rest, at the top, until the time cometh for putting it in its place. And we thought to carry it up this day; for we will need every following day, until the appointed time, to send down to the earth the timbers of the ascending way, and to build the casing stones into the angles made by the retiring courses of the memorial. All yesterday we searched, everywhere, for the topstone; and, lo, it cannot be found. Caphtor declareth that it was made at the quarries, more than three years ago, before they began to make the casing stones; and that it was sent hither as soon as it was made.

Then I knew that I must do nothing else until the topstone would be found. I sent forth companies on every side of the memorial, and we searched diligently, three days, and found it not. On the fourth day I sent for the chief mason, and demanded of him:

What have ye done with the topstone? Behold, it is the most precious of all the stones of the memorial, being, in itself, the chief corner-stone, and the

similitude of the whole; moreover, it will be nearest unto, and will point toward heaven. The other four corners rest down on the earth, and are as nothing in comparison of this stone that ye have lost. What have ye done with it?

The chief mason was silent a long time, and bethought himself carefully. Then he made answer:

My lord, I take great shame to myself and to them that are under me. About three years ago there came to us, on one of the floats, a stone that had no fellow among all the stones of the memorial. It was neither square, nor oblong, nor of any shape that would fit in any part of the work. And, because we thought it was made that way by the error of Caphtor, or of some that were under him at the quarries, we despised and rejected it. We also feared that some of the workmen might take it as a proper stone, and build it in where it would weaken the work. Therefore we let it down the sliding way, into the dark chamber that is in the solid rock under the foundation; and there it lieth this day, as it were in a sepulchre.

I rebuked the master mason, sharply, and sent him forth to take men, with timbers and ropes, and raise the topstone out of the pit, that we might send it up to its own place. After toiling two days they

brought it forth to the light; and we sent it up the ascending way to the platform and placed it thereon, awaiting the time when I would set it as the completeness and chief corner-stone of the memorial.

CHAPTER XXXI.

The next morning after I saw the topstone on its platform, I took Job, Melchizedek and Abraham, with King Suphis, Caphtor and Salmon; and we went forth together to view the works I had made.

I took them, first, to the outer end of the descending passage that beginneth some way up the north side of the memorial. It inclineth downward in a straight line, through the stones of the building, to its foundation. Thence it is produced, on the same incline, through the solid rock, until it endeth in a chamber that is under the very center of the memorial, fifty cubits below the level of the foundation. When I had told them of the chamber, and the passage descending into it, I went on to say:

The chamber, and that part of the passage that is in the solid rock, are not of the memorial. The chamber is the tomb of King Suphis, and the passage in the rock belongeth to the construction thereof. I have covenanted with the king that when he shall be buried his servants shall have freedom of the passage that belongeth to the memorial, to unseal it, and pass through it with the king's body, on the way to his sepulchre. And the king hath

covenanted with me that when his servants shall return from burying him in his sepulchre in the rock, they shall wall up the passage, at the place where it entereth the rock, and shall seal up again the outer end of the passage in the memorial, with the same stones wherewith I shall have sealed it, and with fresh mortar.

Although the parts that belong to the sepulchre were not required of me by the Roll of Enoch, I nevertheless prepared them with goodwill, when I knew that the king desired to be buried there. And I verily believe that men will come to see a meaning in them; and, also, in that stone which hath no fellow in the building, and in all that befell it when it was despised and rejected by the ignorant, and was hid away in the king's sepulchre, and was afterward raised up and exalted to be the chief corner and completeness of this memorial to the God of Heaven.

When I had finished to describe the king's sepulchre, we went down from the opening on the north side. As we stood together on the rock, I stretched forth my hand and showed them the memorial, how great it was in its length and breadth and height, and I said unto them:

Behold herein—in its greatness, and in its proportions, and in the passages and chambers I have made

in it—the proofs that our fathers before the flood were not left in ignorance, like the beasts, but had a more excellent knowledge than we, of the works of God that are in the earth, and in the firmament of heaven. For, in every least thing, I have builded this memorial as I was commanded by our forefather Enoch, in the Roll that was written more than a thousand years ago. Today, and tomorrow, and as many days as shall be needful, we will view it without and within, and take its measurements, and see all it containeth. After that we will sit in my pavilion, and Salmon, my scribe, shall read in our hearing from the fourth part of the Roll, where the meaning of every part is set forth; and where it is made to appear what knowledge our forefathers had of the things that be in earth and heaven.

Thereafter we attended, each day, to that one thing. I showed them where be the sockets under the corners, that were dug by my forefather Enoch when he came into Egypt. Then we took measuring lines and measured all the proportions of the memorial, from corner to corner, and from each corner to the point where the fifth corner of the topstone would be when set in its proper place.

Having finished the outer measurements, we went up the north side, at the center, to the opening of the long passage; and, because it was dark within, we

carried lamps. And as we stood by the opening, I said to them that were with me, In the Roll of Enoch this whole passage is called The Way of Mankind. It declineth, first, in a straight line, to the sepulchre of Suphis; howbeit, only a part of it is within the memorial, and that part, alone, hath a meaning for us.

When we had gone thirty and five cubits—the passage descending all the way—we came to the place where beginneth an upward incline; but I led them still downward, toward the sepulchre, five cubits more to the level of the foundation, forty cubits in all, from the opening. This part of the passage, inclining downwards from the opening to the foundation, is called The Way of the Fatherless. What that meaneth shall be read from the Roll.

Then we returned upward to the place where the main passage beginneth to ascend; and there I said unto them, From this point to the end the passage is called The Way of the Restoration, and is divided into many parts, the meaning whereof shall be clearly understood from the Roll.

When we had gone upward ten cubits I said, This part of the upward passage is named The Way of the Covenant; at ten cubits farther I said, From the end of The Way of The Covenant to this point it is The

Way of the Law. Then we went upward other twenty cubits, and I told them, It is The Way of the Sanctuary. The next division of the passage is eight cubits long; and when we came to the end thereof I said, It is The Way of Silence. And while we stood at the end of The Way of Silence, I said unto them:

The part that is next hath not been measured; neither shall it ever be measured by man; for it is holy. Therefore, when ye pass over it count not your steps, nor in any way seek to keep in remembrance the length of this part of the passage; and put off your shoes from your feet, and go over it barefoot, for it is holy.

So we all went over that part of the way barefoot; and we made some of our steps short, and other some long, lest we should afterward remember and conceive the length of the way that was not to be measured by man. At the end of the unmeasured distance, I showed them a well that I had made through the stones of the memorial, and through the solid rock, into the king's sepulchre, and I told them of a resting place I had made in it—as it were a tomb—at the level of the foundation. And I showed them how I had left the stones, round about the mouth of the well, so that they had the appearance of having been thrust upward—as if the well had

been made by working from beneath upward, and not from above downward.

From the mouth of the well I led them aside, into a passage that brancheth off there on a level, and when we had gone forty cubits we came to a chamber, wherein the passage endeth. And I said, The way is The Way of the Scorners; the chamber wherein it endeth is The Chamber of Sorrows.

Then we returned to the mouth of the well that is at the end of the holy place, and I led them again upward in the main passage. But they were all amazed when they saw that, whereas, thus far the passage is low, so that in walking the head must be bowed, it is, from this point, lofty, being thirteen cubits and a half in height; and is finished with the finest of the red stone. And I told them that this part of the passage is The Highway of Nations. And I showed them the bases of red stone, whereon I had graven the likeness of tombs that are open, and the dead gone forth; for so had I been commanded in the Roll of Enoch.

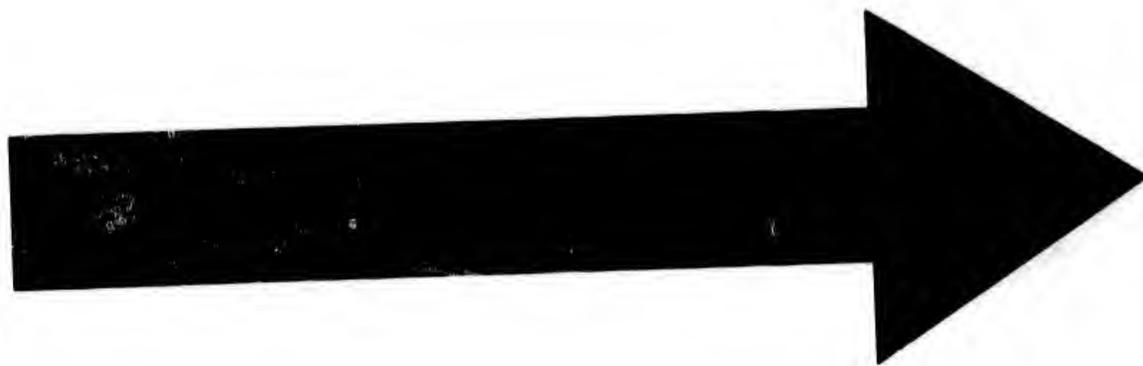
From the well which is at the beginning of The Highway of Nations it is forty cubits to the end of that part of the passage. When we were near to the end thereof we came to the step, straight upward, that reacheth from side to side, and is a cubit and a half in height. When we had passed

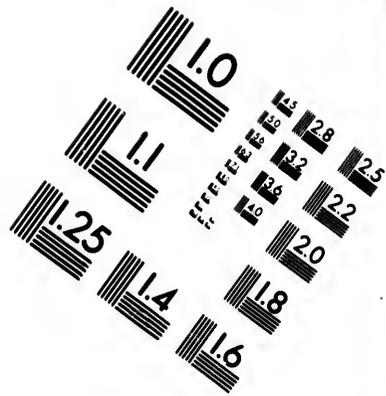
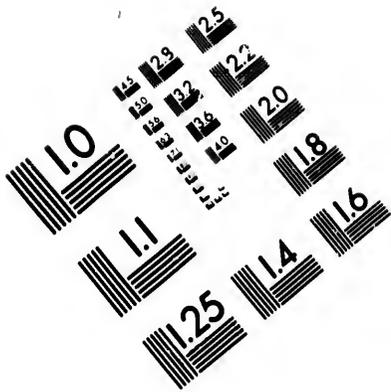
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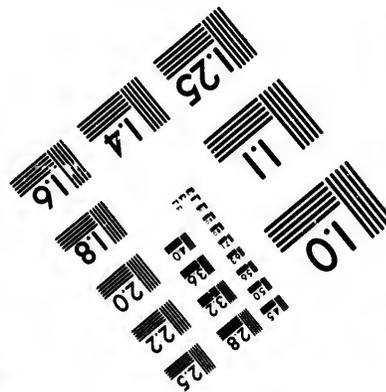
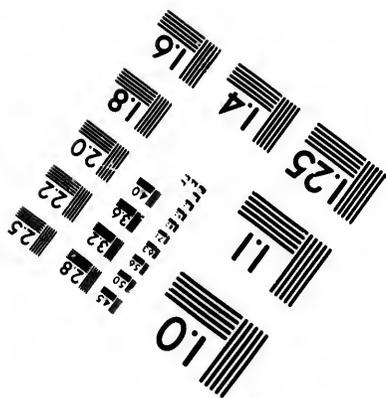
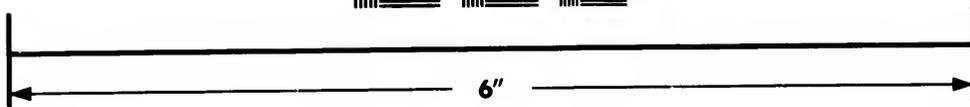
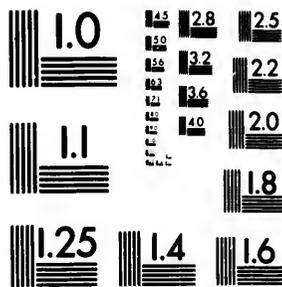
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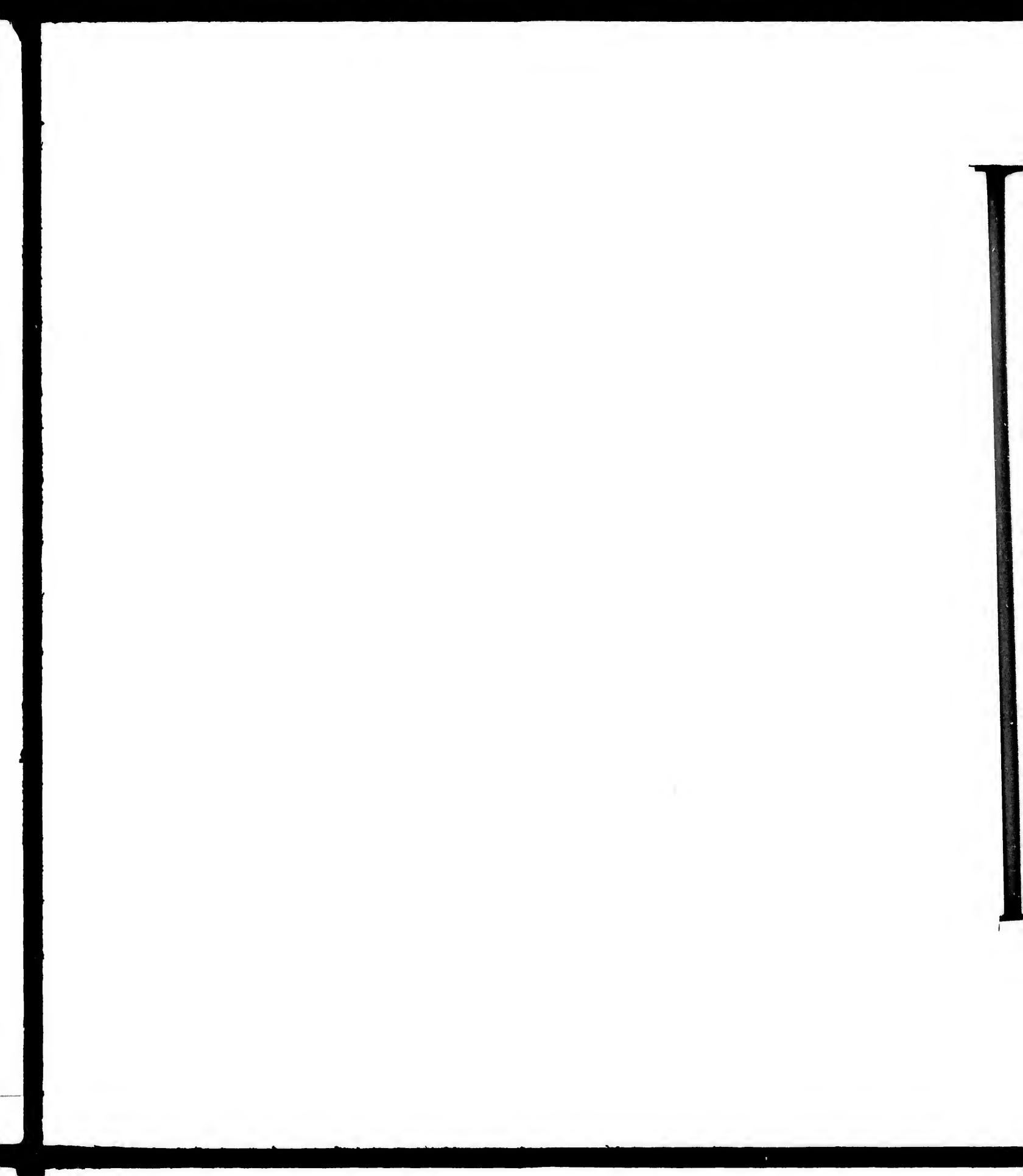
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the step some way, and were at the end of The Highway of Nations, we came to that place where the floor is broken and rough, and the roof is again low. After that is the porch that openeth into the last chamber of all; and over this porch of entrance is the overhanging great rock—as it were to put in fear every one who would pass under it into the chamber, lest it should fall. When I had shown them all these things, I led them under the great stone, and through the porch of entrance, into the chamber, and said unto them, This is The Chamber of The Word. It standeth on the fiftieth course of the memorial, and is proportional, as fifty is to one, to the laver of red stone, which ye see in the center. Then I told them its measurements; and I showed them that in The Chamber of The Word there was nothing at all but the laver of red stone; and that there was nothing to remember, or to understand, save that it was made of the choice red stone from the upper quarries, wrought and polished in the most excellent way, and that it was proportional, not only to the laver within it, but, also, to many other things, all of which will be made clear in the reading of the Roll. Then I went on to say:

There is yet another chamber; and it is more glorious in its workmanship, and in its significance than anything ye have seen. I made it of porphyry

and alabaster, and adorned it with silver and gold and precious stones, according to all that was commanded in the Roll. There is nothing on earth that hath any glory in comparison of it. But it is the will of my forefather Enoch that it shall be sealed up, and its place in the memorial be unknown, until the fullness of the time which is decreed, when the mystery which lieth beyond death shall be made to appear unto men.

We finished all our work in viewing the memorial, in four and twenty days. And we determined that after seven days of rest we would listen to the reading of the fourth part of the Roll of Enoch.

CHAPTER XXXII.

On the morning of the seventh day after we finished viewing the memorial, the king and Caphtor came to my pavilion; and I sent unto my kinsmen and Abraham, for they dwelt near me, saying, The king and Caphtor are with me, and all things are ready for the reading. When they were come in, I took the Roll of Enoch out of the encasement, and having turned to the fourth part, I found that portion of it that showeth the meaning of everything pertaining to the memorial, and gave the Roll to Salmon, and directed him to read from that portion, only. For I would not weary them with all the writing wherein I had been instructed, as master-builder, in what manner I was to do the work. Then Salmon read as followeth, from

The Fourth Part of the Roll of Enoch.

Son of Enoch, if thou build to the sockets I made in the rock, thou wilt mark, in the foundation of the memorial, the center of the habitable earth; for it is there, in the midst of the sockets. And in the sides of the memorial that face toward the north and the south thou wilt mark the true east; and no man

shall ever be able to show that thou didst err 'by an hair's breadth.

Furthermore, in the four sides of the memorial, as thou measurest from socket to socket, thou wilt make a square, the whole boundary whereof will be equal to the whole boundary of a circle of such size that a straight line reaching from its center to its boundary would be equal to the height of the memorial. And such a circle would show the shape of the whole earth, and be proportional thereto; whereas, the memorial is but the framework, in straight lines, of one half of the earth.

If thou put the topstone in its place at the moment when the Pleiades are fair above the memorial, and the Dragon hangeth at its lowest in the north, thou wilt mark the center of the heavenly host with the topstone; for that center is in Alcyone of the Pleiades—and thou wilt mark it at the moment when the center of the habitable earth will lie straight under it—a moment that will not come again until more than twenty and five thousand years shall have passed.

If thou build to all the measurements, then, in the height of the memorial, thou wilt show, in proportion, the distance of the sun from the earth. For the height is proportional to that distance; and the proportion is such that thou shalt measure it truly

by taking the height of the memorial tenfold, and then taking that larger measure tenfold, and then taking that still larger measure tenfold, and continuing so to do until thou hast nine times multiplied the height of the memorial—each time tenfold. Thus, at noontide, when the sun shineth on the five corners at the same moment, thou mayest say with truth, The light cometh from such a distance, so many times greater than the height of the memorial.

Moreover, in the height of the memorial thou wilt show to men, in proportion, the length of a straight line reaching from one side to the other side of the earth, passing through its center and pointing toward the star that ruleth in the north. For the height of the memorial is proportional to the half of such a line, as one is to forty and two thousand nine hundred and eighty, to wit: for every cubit, or other measure, in the height of the memorial there are forty and two thousand nine hundred and eighty such measures in a straight line reaching from the center of the earth to its circle, and pointing toward the star that ruleth in the north.

My son, there be other proportions, to measures of time, and space, and weight, that men will come to see, if thou art careful to build as I have directed thee. But when thou makest the passages and the chambers within the memorial, remember that thou

art setting forth in stone, without the use of any word, that which was made known to me when I went apart from men, for a season, that I might be alone with God.

The passages and the chambers, when taken together, signify The Way of Mankind; how they began, and have continued, and what they shall yet become under the hand of the Lord. In every least thing, as well as in the greatest, let thy measurements and thy work be true; for, there must be wrought into the stone, not only the state of mankind at one time and at another, but, also, the number of the years wherein they have been, or shall yet be, in this or in that state—for it was all made known unto me.

Make the opening of The Way of Mankind well up the north side of the memorial, at the center, full thirty and five cubits from the foundation, as thou goest up. And this is to show that the Lord God made men in his own image, and not in the low similitude of any beast. But let not the opening be any higher up than I have said. For, whereas, man could receive from the Lord God being and life, comeliness and strength with knowledge and wisdom, there was one thing needful to his perfection that he could not receive by creation, but must attain unto it by obedience. That most excellent

thing was holiness, which is the choosing to do good at a time when it is possible to do evil. Therefore it was that holiness could not be received from the Lord God by creation. But he did receive innocence, which is next unto holiness in excellence, and is that seed from which holiness groweth.

The Lord God gave unto mankind every good gift, and placed them in a garden of delights, laying no burden at all upon them. And he gave them, to obey, a single precept that was not grievous, that thereby their innocence might grow into holiness, as a good seed groweth and ripeneth into fruit. Therefore thou shalt make the opening of The Way of Mankind no higher than I have directed thee; because it was needful for their perfection in manhood that they should grow into a higher state than it was possible to give them by creation.

Our first father and mother did not obey the Lord God, but sinned by doing the one thing of which he had said, Ye shall not do it. Then the seed of holiness, which is innocence, died in them. When they multiplied in the earth their offspring were begotten, and born, without innocence, and from their youth there was in them an heart to go downward, and to live without God.

Therefore the first part of The Way of Mankind shall be called The Way of the Fatherless. It

shall decline from the very beginning, toward the foundation of the memorial, until it toucheth the level thereof. Make it forty cubits long, neither more nor less; and the forty cubits are two thousand years wherein the course of mankind shall be downward—a cubit for every fifty years.

But the Lord God hath a purpose of goodness toward mankind, to restore them to innocence, and to lead them upward to holiness. Therefore, beginning at the bottom of The Way of the Fatherless, and, thence, forward unto the end, the passage shall incline upward, and it shall be called, The Way of the Restoration; for over it mankind shall walk upward, and be restored to the innocence wherein they were created.

The Way of the Restoration is divided into parts that I will now tell thee of, and what they signify.

The first part is The Way of the Covenant; and it extendeth upward in the passage ten cubits, which are five hundred years. For the Lord God will call a man out of an idolatrous kindred; and the man will hearken to the voice of the Lord, and obey it, and will go forth from his own country and his kindred, forsaking the gods of his father and of his mother to serve the Lord God. And God will enter into covenant with the man, that his seed shall be blessed, and that they shall give blessing to all

people, and that he shall be the father of nations. And the man will teach men the knowledge of God. He will be greatly beloved; and men will call him the Friend of God, and will walk with him, and with his seed after him, in The Way of the Covenant, five hundred years. Howbeit, not all men will walk with him, but only some.

Next after The Way of the Covenant is The Way of the Law; and its length is ten cubits; and the ten cubits are five hundred years. It signifieth that, at the time marked by the beginning of that way, the Lord God will call another man out of the seed of the man of the covenant. He will be great among men, and will be called the Man of God. He will give statutes and commandments unto men, how they ought to worship and serve the Lord God in all things. And he will lead his people apart from other nations, that they may keep the Law that he will give unto them from the Lord.

After The Way of the Law is The Way of the Sanctuary. It is twenty cubits long; and the twenty cubits are a thousand years, wherein men will still walk upwards, remembering the covenant and the Law of the Lord, and worshiping him in a holy sanctuary, which will be the wonder and joy of the whole earth. For the light of the Lord will be in that sanctuary, and his covenant shall be there, and

from it shall the Law go forth. Moreover, the altar of God will be therein; and, from afar, men will bring unto it their offerings for the mercies they have received, and for the sins they have done. And there will be many prophets to say unto the people, Thus, and so, saith the Lord, concerning what they have done, and what they ought to do, and what shall presently come to pass.

The Way of Silence is next after The Way of the Sanctuary, and extendeth upward in the passage eight cubits; and the eight cubits are four hundred years, wherein the voice of no prophet from the Lord shall be heard. The silence shall be, in part, because that the Lord God had provided all instruction needful for that part of The Way of the Restoration in giving to men the Covenant, the Law, and the Sanctuary. But it is appointed, chiefly, that men may come to wonder, and to ask, Wherefore doth not the Lord speak unto us by prophets, as he spake unto our fathers? So shall they be made eager to hear when, at last, there will come one speaking words such as were never heard on earth, before his coming, and never shall be, after his going away. For he shall speak the last great Word of Life from the Lord, by which men shall go yet higher up in The Way of the Restoration, until they come to that state wherein the Word shall be in

them, also, as the light of the sun is in every living eye. And the Man of the Word shall speak not alone to the children of the Covenant, but also to all the kindreds of the earth, to call them into The Way of the Restoration. Therefore was the time of silence appointed.

Beyond The Way of Silence there is a part of the passage to be left unmeasured forever, for it is holy. Thus shalt thou separate it from the part that is before it and the part that is behind it; at the end of The Way of Silence put thy shoes from off thy feet, and quench the light of thy lamp; and, taking a white stone in thine hand, go upward in the passage through the darkness, making some of thy steps long, and other some short; and thrice shalt thou turn back on thy steps, and go forward again. When thou hast, thus, gone upward some way—how far thou must not know—drop the white stone, to mark the place where thou mayest begin again to measure the remaining part of the passage. The Unmeasured Holy Way is the time of the sojourn of the Word with men. He will be with them before, but in such manner as that they will not see him, nor in anywise perceive his presence. And he will be with them after the sojourn, so as he was with them before it. But in the time of the sojourn he will be manifest as a man with men, and will speak

the last great Word of Life from the Lord in the words, and with the voice, of a man: howbeit, there hath not been, neither shall there ever be, the fellow of the Man whose time on earth is signified in The Unmeasured Holy Way.

At the end of that way—the place where thou shalt drop the white stone—make a well, as I have before showed thee—through the stones of the memorial down to the foundation thereof; and at the bottom of the well make a tomb. The tomb and the well signify that, through the blindness of their hearts, the children of the Covenant will hate the Man of the Word without cause, and will cut him off from among the living, and seal up his body in a sepulchre. But thou shalt leave the stones round about the well, in appearance, as though they had been thrust up from beneath; for the Man of the Word will come forth from his sepulchre, alive. And men will come to know that his death was a sacrifice, forever, for sin; and that, as he died and lived again, so they also will revive after death, and come forth from their graves to die no more.

From the mouth of the well at the end of The Unmeasured Holy Way, there brancheth off from the main passage a way that leadeth into a chamber, going never any higher than the mouth of the well. That way is The Way of the Scorners, and is forty

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cubits long; and the forty cubits are two thousand years, wherein the children of the Covenant will continue to scorn the Man of the Word, whom their fathers hated without a cause, and cut off from among the living. They will go no more upward in The Way of the Restoration until the two thousand years are ended. The chamber at the end of The Way of the Scorners is The Chamber of Sorrows, and signifieth that the children of the Covenant will be healed of their blindness, and will mourn with exceeding sorrow for their scorning, and will return to The Way of the Restoration and be led up thereon by the Man of the Word whom they had despised and rejected.

From the mouth of the well the main passage is no longer low as it is from the opening to that point, but is thirteen cubits and a half in height; and it is finished with choice stones, and graved along the bases to the likeness of tombs that are open and the dead gone forth. These things signify that The Way of the Restoration will be more excellent because of the counsels, and the accomplished sacrifice, and the coming forth from the dead of the Man of the Word; and, also, that he will send unto every nation, as well as to the children of the Covenant, the Word of Life from the Lord. Therefore that part of the passage is The Highway of Nations. It

is forty cubits in length; and the forty cubits are two thousand years wherein men of all the kindreds of the earth will go up thereon. The step that crosseth from side to side of the way, near to the end, whereby thou risest up a cubit and a half at one step, showeth that near to the end of the two thousand years the people who will be walking there will remember the children of the Covenant, and will send unto them to take them by the hand and lead them into The Way of the Restoration. And the Lord God will bless every one that doeth so; and he will heal the blindness of the children of the Covenant who had alway despised the Man of the Word, and will bring them in. The whole earth will be glad with exceeding joy when the children of the Covenant come again into The Way of the Restoration; and therefore is the step in The Highway of Nations, near to the end thereof.

At the end of The Highway of Nations, the roof of the passage droppeth low down as it is in the first part; and the floor is broken and rough; and over the porch of entrance to the last chamber of all a great stone overhangeth, as it were ready to fall upon and crush any who would pass under it. In these things it is shown that before mankind shall reach the excellence whereunto the Lord God purposeth to lead them, there will be a time of trouble,

and that many will tremble and be afraid. The trouble will be, in part, because of the rebellion of many against the authority of the Man of the Word, for that he no longer appeareth among men as he did in the time of the sojourn. But, chiefly, it will be because of somewhat which the multitudes of them that follow the Man of the Word will come to know—how that many things wherein they will be trusting most are not the chief things in their restoration. They will have many visible ordinances; and many writings of the Covenant, and the Law, and of all that the Lord God had said to other generations by prophets and by the Man of the Word. Moreover, they will have writings of men who lived after the prophets, and after the Man of the Word; and they will trust over-much in these to tell them what the meaning is of the Covenant, and the Law, and the prophets, and the Word of Life from the Lord that was spoken by the Man of the Word. Now, when they begin to learn that the very Word of the Lord God for each man is such that it cannot be fully written on parchment, nor set forth perfectly in any ordinance, but must be received into a man's own spirit from the life of the Lord, and must dwell in him, after his measure, as it dwelt in the Man of the Word, they will be shaken in their minds, and will begin to cry out in their distress,

Behold, there is no certainty! We have nothing to surely guide us! So will men be troubled, as is signified by the lowering roof, and the broken floor, and the overhanging great stone that threateneth them that would go any farther that way.

But the Lord God will lead men as a shepherd leadeth his sheep. They will be brought through the season of their great fear lest the foundations be removed. As they can bear it, they will be taught that the ordinances, the Covenant, the Law, and all the words of the prophets and of the Man of the Word, contained not the chiefest good for men; but were only to lead them in seeking after the Lord, himself, that they might find him, and that their life might always be touched by the life of the Lord, and that, so, the very Word of Life from the Lord might be in them from the life of the Lord, as the light of the sun is in every living eye. The last state of mankind—also the more excellent, being higher than their first state—is set forth in the last chamber of all, wherein The Way of the Restoration endeth. It shall be called The Chamber of the Word. Therein is the great stone Laver, which signifieth that men, being guided by ordinances and the Word, will seek after God and find him; and that, then, as a man's body is cleansed in a laver, so by the Spirit of the Lord their spirits shall

be cleansed from everything that maketh them to be less than innocent. The lofty height of the chamber, and the proportions of one part to another part, and of the whole of it to the laver—as fifty is to one, do show that men, being washed from everything that is not innocent, and having the very Word of Life from the Lord abiding and abounding in them from the life of the Lord, will grow to excellent goodness; and that they will be in all things proportional, after their measure, to the fountain-spring of their life, which is in the Lord God.

Son of Enoch, I have now finished to direct thee what thou shalt do in building the memorial, and to tell thee the significance of the chief parts thereof. See that thou grave no word at all upon it; for words do change like the face of the sky, and cease to mean that which they did at the first. Moreover, words can be understood by none but those who know the language whereof they are a part; and the time will come when the different kindreds of the earth will have each a separate language.

But the place of the foundation of the memorial; and the place of the stars of heaven at the time when it shall be finished; and its measurements, its lines, its proportionals, its similitudes, and The Way of Mankind within it, these, being all wrought in

stone without the use of any word, will abide forever, and will testify the same things to men of every generation and of every speech.

When Salmon ceased reading there was silence; for they were all amazed at the things they had heard. After a long time King Suphis spake, as one that looketh upon the face of God, saying:

Verily we are fallen upon a time of marvelous things. This Enoch that walked with God before the flood hath been honored above most men. But thou, Abraham, of Chaldea, art exalted above him; for, doubtless, thou art the man called out of an idolatrous kindred, and taken into covenant with the Lord God for the restoration of mankind. Out of thy loins shall spring the Man of the Law, and that greater Man of the Word that shall have no fellow among the sons of men. Neither the King of Egypt, nor Enoch the Builder, nor yet this elder Enoch that was taken from among men without death, hath any honor in comparison of thee; for we be the servants, but thou art the friend, of God.

Then Abraham arose, trembling as one that hath an ague; and bowing himself before the king, and before all present, he said:

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Roll I knew that that which hath been done unto
me, which I have kept secret in mine heart, had
been made known to another man more than a
thousand years before I was begotten. I was fain
to cry out thereat, but my tongue was held, as with
a palsy. Let us magnify the name of the Lord God
for his purpose of goodness toward the children of
men, and for this so great a work that he hath
ordained to be made in our day as a memorial of his
purpose. But as for honor, let it not be so much as
mentioned among us; and least of all as pertaining
to me; for I am but a plain man, and frail, and do
often halt under the burden of the way of life where-
unto I have been called.

Then we all agreed together in that which Abra-
ham had said; for the Lord God, alone, is great, and
unto him belongeth the honor and the glory and the
majesty. And so we separated, our hearts being
filled with these things.

CHAPTER XXXIII.

As the time drew near to set the topstone I examined all the work, and it was complete in every part. Beyond all that was required by the Roll of Enoch we made at the top, on the west side, a platform whereon the topstone rested on rollers, ready to be moved quickly and with ease into its place. On the east side we made another, like unto it, and called it the platform of observation.

And we sent down to the earth all the timbers of the ascending way, as fast as we built the casing stones into the angles, from the top downward.

When I saw the sides of the memorial made smooth with the casing stones, and stripped of all the timbers, I wondered, with great admiration, as a man that seeth a marvelous thing the first time. And I said, Behold, I, who have builded it, have never seen or conceived of its greatness, until this day.

Because there was left no way of ascent, I set Salmon with two hundred men to make a stair, straight up the north side of the memorial, to the top, that we might go up thereon, and return to the earth, on the night of the finishing. On a certain night, while the stair was a building, I took Job, Melchizedek

and Abraham, and went forth to view the place of the Pleiades in heaven, taking the same instruments we had used when I came first into Egypt. We found that on the ninth midnight thereafter Alcyone of the Pleiades would stand straight over the memorial.

At that time I remembered the people who had wrought with me so long a time—some of them willingly, and some by constraint. And I begged of King Suphis that we might make a feast on the day of the finishing, and bid unto it all who, in any way, had labored to build the memorial. The king was well pleased so to do; and gave of his own store, and I gave of mine, until there was enough and to spare, of bread and flesh and fruit, to feed many thousands. And we set the king's butler over three hundred men that were skilled to seethe in the pot, and to bake in the oven, and to portion out food to a multitude; and we appointed them to serve the guests on the day of the feast.

On the day appointed our guests came in hundreds, and thousands, and tens of thousands, so that the region round about the memorial was covered with their tents. We feasted them all the day; and when they had eaten and drunken plenteously, they rose up to play, and had music and dancing. And they looked on the finished memorial with wonder

and delight; albeit they saw nothing at all in it but a great mountain of stones that would be forever a glory to Egypt, because that no other nation could ever build the like of it for greatness.

But many of the guests we had bidden came not, being afraid that some evil thing would happen to them. For there had been, of a long time, a great wandering star moving across the eastern sky, and leaving behind it a stream of light that spanned a third part of the vault of heaven. It was reported to me, afterward, that many of the more ignorant feared to come to the feast because of the star; and that they said among themselves, Behold, is not this a sign that the wrath of Ptah is kindled? Is not he about to take vengeance on them that have builded a memorial in Egypt to a strange god?

And I came to know, also, that there were not wanting a few who had been of the Brothers of Silence; and that they yet whispered, among certain of the people, against the God of Heaven, and against the king, and most of all against me, as he who had perverted the king and banished the gods of Egypt. Presently, while on my journey toward Philistia, I was to find that the shadow of Hanac was still upon me, and that I must take the sword once more, and cut off the last remaining seed of mine enemy.

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All the day of the great feast I had skilled workmen laboring at the top of the memorial. They set up a post at the edge of the platform on the east side. On the top of the post they put a beam that reached forth from the post to a point straight above the memorial. From the end of the beam they hung a plumb-line, and the weight at the end thereof was a little to the north of the center of the place where the topstone would rest. Then they took an instrument of brass I had provided—it was four cubits long, and was round and hollow and straight—and they fastened that instrument close beside the plumb-line, and made it to hang straight up and down. The bottom was at the height of a man's head, and the top reached a cubit above the beam. The beam was so that it could be turned every way by drawing the plumb-line. When, therefore, the beam was turned so that the plumb-line was over a point a little to the north of the center, the hollow instrument of brass was fair over the center, pointing straight up into heaven. And I charged the workmen to be strict in making all these things as I had instructed them; for we were to know the moment when the topstone should be set, by looking through the instrument pointing straight up from the center, until Aleyone would come into view through it.

Toward evening I sent up lamps, and a firstling of my flock, with wood, for a burnt offering. Then I went apart to meditate and prepare for that which was to come.

When the sun had long gone down, and darkness was over the earth, we went up the stair together—King Suphis and Captor, Melchizedek, Job and Abraham, Salmon and I, and Zillah, my wife. For Zillah had entreated that she might be with me when the stone would be set, saying, Did not I covenant before Admon, thy father, that I would not hinder but help thee, in this thing? Behold, I have not hindered thee; but neither have I done anything to help thee. Let me be with thee this night, I pray thee, and put to my hand when the last stone of all shall be set.

When we were come to the top, and had taken breath and rested a little space, I said:

It is fitting that we should take this place for an altar, and offer thereon a burnt sacrifice to the God of Heaven, and call upon his name. Here is the lamb for the sacrifice, and the wood, also. Let Melchizedek be the first and only priest, forever, of this memorial. And when from this high place the smoke of the offering goeth up into heaven, let Job open his lips unto God in prayer.

So it was done; and when the smoke of the sacri-

rice began to ascend, Job lifted up his voice and called upon God, saying:

Give ear unto our words, O Lord God, while we now speak to thee, and utter forth the gladness and joy of our hearts. We thank thee for all thy works, so great and marvelous and full of goodness. We thank thee for that thou didst put it into the heart of thy servant before the flood to provide for the building, at this time, of this memorial of thy former goodness, and of the purpose of everlasting goodness toward mankind that is in thine heart, to bring them to excellence and joy, by the way of thine own choosing. We thank thee for thy favor and loving kindness toward thy servants here before thee, the builder and the king, in that thou hast enabled them to begin and to finish this memorial to thy name. And now, O Lord God, we beseech thee, set thine own seal upon the work. Fulfill unto us, and unto every generation of men that shall yet come upon the earth, all that is signified beforehand in this building; that men may evermore go upward, until the Word of Life from thee shall be in every man. And grant, we beseech thee, that, having served thy will in this land of Egypt, thy servant Enoch, when he shall go hence to return to his own land, may be in thy keeping, and may go in as he came out, having the Almighty for his shield and buckler.

The prayer of Job being ended, I gathered together all that remained of the sacrifice, and of the wood, that they might be utterly consumed. And when there was nothing left but ashes, I took the blood of the lamb and mingled it with the ashes, and sprinkled it on the stones that would be under the topstone; and so, forever, there will be a token of the one sacrifice offered thereon. Then we turned the overhanging beam until the hollow instrument stood over the center; for it had been toward the south while we offered sacrifice and prayer.

When the time was near at hand I said unto Melchizedek:

It shall be thy part to stand under the instrument, and look through it into heaven until thou shalt see the star Alcyone beginning to appear at the side thereof. And when thou shalt see the first brightness of the star, go aside, instantly, to the platform of observation, drawing the overhanging beam with thee by the plumb-line. And thou wilt know to look for the star with one eye closed, and the other in line with that side of the instrument whereat the star will first appear.

Now, the hollow in the brazen instrument was a palm's breadth from side to side, measuring through the center; and I knew that we could set the stone in the time between the first appearing of the star at

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the rim and the moment when it would be at the center.

I placed Caphtor at the west side, and Salmon at the east, to ease the rollers of the weight of the stone, and then let it down gently to its place. This they were to do with levers so shaped that they could be thrust a little way under the sides, and take the weight, and settle it down to its foundation without injury to the stone. And I desired Abraham and Job to stand ready to remove the rollers the instant they would be relieved of the weight.

Then I took Melchizedek aside and gave him a word to cry at the first appearing of the star; and that word was to be the call for us to lay our hands to the stone, to move it.

CHAPTER XXXIV.

The moment that would not come again for more than five and twenty thousand years was upon us; and we were ready. The Dragon hung at its lowest in the north. The Pleiades were about to pass over the center of the habitable earth, whereon I had built the memorial.

For a little space there was utter silence, in earth and in heaven; as though every creature did wait with us in expectation of that which was near to come.

The multitude of stars shone like suns in the firmament.

The broad stream of light that was behind the wandering great star, and spanned a third part of the vault of heaven, seemed a pathway leading out from the throne of God, with legions of angels thereon, coming forth to behold and to rejoice with us when we would add the topstone to the memorial of God.

And thus we waited; looking upon the tokens of the presence of the Lord God in the midst of his worlds; and waiting the call to be instant in finishing our work.

At last, when the glory, and the silence, and the expectation, were well-nigh past endurance, Melchizedek cried out in a loud voice, ELKANAH-MEROM! Which meaneth, The Measuring Reed of God is in the height!

Thereupon King Suphis, and Zillah, and I laid to our hands and thrust the chief corner-stone forward to its place. Salmon and Caphtor, and after them Job and Abraham, did instantly as I had desired them to do; and, lo, as it were in the twinkling of an eye, the topstone and completeness of the memorial was in the place of its rest, with Alcyone of the Pleiades standing fair above it.

I had thought in my heart, Peradventure the Lord will give tokens of acceptance in lightning, and thunder, and rushing wind, and trembling of the earth. But it was not so that he signified his approval.

I had forgotten that it was a memorial of everlasting goodness, and not of wrath; and that no weapon of war had been in my hand for thirty years, because it was ordained to be a work of peace, wrought by a man of peace.

Howbeit, we were not without tokens. At the moment when the point of the topstone came into the line between the center of the upper worlds and the center of the habitable earth, behold, all the

stars were quenched in an exceeding light that was everywhere. From the whole circle of the earth that light went up the sky in streams that met, in the similitude of a crown, over the topstone of the memorial; and the crown was at the height of heaven.

The streams of light that went up were glorious with colors that were tender in appearance; some being like the green of young leaves in springtime; some, like the red of a rosebud when thou searchest into it before it has bloomed; some, like the yellow of a topaz; some, like the purple of an amethyst when it is colored but a little; some, like the blue of a clear sky at noonday; and other some were soft and pale, like the moon when it is full at midnight. And for the brightness of that light we could see no star at all, save the great star that wandered in the eastern sky; neither did we any more need our lamps.

While we were yet overwhelmed and speechless, and could do nothing but look abroad and wonder at the glory that filled all the heaven, lo, there were voices that cried aloud to one another. And we knew they were not of the earth; for they were strong, like an angel's trumpet that soundeth from one star to another; and, withal, they were sweet and pleasant to the ear, like the ringing of crystals.

The first voice came from above, from the height of heaven where the crown of light was; and it said:

Behold, now is the memorial of God in the midst of the earth!

A second voice answered thereto from the ground, from beside the memorial at the north, saying:

Yea, and it shall abide forever; for it is the mountain of the Lord!

Straightway another voice came upward from beside the memorial at the south; and it cried:

Rejoice; for herein is remembrance of the Eternal Purpose of Goodness!

Another voice answered from beside the memorial, at the east, saying:

Behold, it is fixed in the everlasting rock; and there is no word!

And another voice cried from beside the memorial, at the west; and it said:

Therefore shall they of every speech come hither, and behold with understanding!

Then another voice cried aloud—it was as the voice of Enoch, my forefather, but I saw no presence. That voice was everywhere, in the height, and in the depth, and in the wide expanse; and it said:

Ye that watch at the gates in the east and in the

west, in the north and in the south; and ye who have now builded unto God; and thou, the Keeper of the Crown of Light; rejoice ye together, and sing with glory; for the Lord God will surely restore his children by the way of his own choosing!

Then the Keeper of the Crown lifted up his voice and praised God in the height, saying:

The great glory of the Lord is his goodness! And the four Watchers replied, as with the voice of one, Yea, for the fruit of his goodness is peace!

Thereupon all the voices sang together, and we sang with them; and these were the words of the song:

Let the earth that shall be redeemed, and the holy and blessed heaven, praise the Lord for his goodness, and for the fruit of his goodness; for it shall give peace in the earth, and peace in the highest heaven.

Then the voices ceased. The light of many colors faded away. The stars showed again in heaven; and all was as it had been before. And we went down the stair slowly and in silence, pondering all these things, and giving thanks unto God that our work was done, and that he had given us such sure tokens of its acceptance.

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CHAPTER XXXV.

When my kinsmen, Job and Melchizedek, and Abraham the Chaldean, were gone each to his own land, I went unto King Suphis concerning my return to Philistia. But when I was brought into his presence I could not speak as I had purposed, for when he perceived me the king cried out as one in distress:

It needeth not, O Enoch, it needeth not that thou shouldst say wherefore thou art come! Thy work being done, thine heart turneth again to thine own people! And he looked on me with tears, and was silent. Then I answered:

It is even so, as my lord the king hath said. There hath been tender love between us two, and we have wrought a great and notable work together. But now that it is finished, I pray thee, let me go with goodwill. I would fain return to mine own land, where my father, and all my kindred, are buried. There would I live out the residue of my days, and die there, and there be buried among mine own people.

Then the king wept sore; and he embraced me; and when he had recovered his speech, he said:

Would God that I could prevail with thee, to keep thee in Egypt until I go hence by the way of death. Thou seest I am now very old, and stricken. The government will be a burden to me, intolerable to be borne. My brother who, in name, hath been with me in the kingdom, is a broken reed. These many years I have had no son. What shall I do for thee to keep thee here? Behold, it would be a righteous thing, and for the good of the kingdom, to set my brother aside, and make thee my fellow. Then, at my death, thou wouldst reign over all Egypt. As the Lord liveth I will do this for thee! Already the people honor thee as they honor me; and they would surely uphold thee in the kingdom, after my death. Moreover, if thou remain here, thou wilt confirm the people in the worship of thy God, so that they will return no more, forever, to the false gods they have forsaken.

The king would have gone on to press me above measure; but my heart was fixed, and I cried:

Entreat me no more, I beseech thee, O Suphis! I am persuaded that my way lieth, even as my heart turneth, toward Philistia. Far be it from me to so much as think of reigning over Egypt in thy stead. A country and a people that are mine own, as they were my father's before me, await my coming. Therefore I pray the king to dismiss me now in

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peace, that I may go forth with all that is mine;
 lest, if I wait, there arise another to reign who may
 not love me as thou dost, and who may covet my
 possessions, and, peradventure, slay me, that he may
 keep them in Egypt.

Then King Suphis ceased to entreat me, and said:
 God forbid that thou shouldst be in any peril of such
 evils! Verily, if thou wilt not reign thou must go;
 for my life is a vapor that is ready to vanish. At
 the time of thine own choosing thou shalt depart;
 and whatsoever is thine thou shalt take, and I will
 add thereto because of thy wisdom and thy faithful-
 ness.

The next day after the king gave me leave to go
 when I would, I began to prepare. I set men to
 bring down to the earth all the timbers of the plat-
 forms at the top of the memorial, and of the stair
 leading thereto. And I charged Caphtor to make a
 new levy of men to fill up the trenches, and the
 chamber in the rock, and to remove every sign of
 the way and the means whereby we had brought the
 stones from the river, and raised them to the height
 of the foundation.

While these things were being done there came
 unto me a messenger, that I looked not for, from
 Gomer, whom I had left to keep the palace and all
 my possessions in Philistia. Now, Gomer had sent

unto me twice every year of my sojourn in Egypt, that I might know how it fared with him and all in his charge, and that he might learn my will. But this last messenger came out of due time, and in great haste, bringing to me, from Gomer, this letter:

Gomer, the Chief Captain, to the Lord Enoch, of Philistia, sendeth greeting. My lord, all things here remain as they were when I last sent thee word of our state. But I have come to know that which it concerneth thee to know before thou settest forth to return hither.

A third Hanac hath arisen. He was born unto the second Hanac while he was yet with his kindred, the Amorites—before he followed thee into Egypt, and there died. This last of the evil seed is known as Amor-Hanac, for he is a great man with his kindred. Like his fathers he is a giant, and fierce; and he remembereth against thee the blood of his father and of his grandfather. Moreover, there have been with him certain that were of the Brothers of Silence, and they have told how, for thy sake, the second Hanac, and all his kindred in the Libyan desert, were slaughtered. Therefore are all the Amorites incensed against thee; and Amor-Hanac hath gathered a force of full five hundred men, and thinketh to take thee unawares, when thou wilt be without weapons, on thy journey homeward.

TINE.

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It is his purpose to set an ambush for thee in the passage between the desolate mountains. One half of his men will lie in wait at the north end of the passage; and when they receive warning that thou art coming up from the south, they will press into the valley to meet thee. The other half will be concealed near to the south end of the valley; and when they see thee go in with all thy people, and thy beasts, they will rise up and pursue after thee. So they think to snare thee in the valley, and slaughter thee and all that are with thee with ease and safety to themselves, since thou wilt be unarmed, and to make a spoil of thy possessions.

But so shall it not be, my lord. I can gather together, of our own, and of thy wife's kindred, two hundred fighting men. Thou, also, wilt have with thee two hundred; but, alas, how valorous soever they may be, they will know not anything, seeing that for these thirty years they have had no weapons, nor any privilege of battle. But thou wilt know what to do.

Command me, I pray thee, what thou wouldst have me to do; and tell me how thou wilt order the fight. I beseech thee, give me instant word. It is Gomer, thy father's servant and thine, that entreateth thee.

That night I went unto the king, and besought

him to send for Capthor; which, when he had done, we had long conference together concerning my journey, and how we would disappoint the expectation of the man of blood that waited for me in the way. In the morning I sent the messenger to return in all haste to Gomer, carrying this letter:

Enoch of Philistia unto Gomer the Chief Captain sendeth greeting, and all goodwill. Thou hast done well to forewarn me. It is now fourteen days to the new moon. On each of these days Capthor, the captain of the king's guard, will put armor on two hundred of my men, and will teach them how to use it. Each man will have a breastplate and shield and sword, with a bow of steel and a quiver of arrows.

After fourteen days we will set forth and journey at our ease through the country of the Eberites, so that we will come within a day's journey of the south end of the passage between the desolate mountains one day before the moon will be full. There will we rest until the night of the full moon. On that night I will go forward all the night, with two hundred fighting men, and come to the south end of the valley before daybreak. There will be with me one hundred chariots of war, from the army of King Suphis; and each chariot will carry three men armed with swords and shields and bows and

arrows. Thus shall it be at the south end of the valley, at daybreak:

Before the mouth of the valley, about a furlong from the opening, I, with two hundred men; two furlongs to the west, fifty chariots facing eastward; two furlongs to the east, fifty chariots facing westward.

If the battle be in our favor, the chariots will take no part in it, other than to keep Amor-Hanac and his men from fleeing either to the east or to the west. But if we prevail not, then the chariots will join in the battle; for our old men, and our women and children, must not fall into the hands of Amor-Hanac.

Now, this is what thou shalt do, O Gomer:

Take thy two hundred men and so move that thou wilt come within one day's journey of the north end of the valley the night before the full moon. The next day thou mayest go within ten furlongs of the north end, if thou go quietly; for they who will be lying in wait there will not be vigilant to watch the way of thy coming. At midnight make an onslaught, with loud shouting, and sound of trumpets. Then they will believe that I knew of their ambush, and fetched a compass in my journey, and have fallen upon them from behind, and with a great force. And they will be fain to flee before thee, that they

may join themselves to their brethren at the south end of the valley before they give battle. That is what I would have them do. Slay as many as thou overtakest; but be careful for nothing but to keep them in fear, and fleeing toward the south. It is my desire that they shall issue from the valley, at the south end, a little before sunrise; and that the alarm of their coming shall call forth from their hiding places their brethren who will keep watch there; and that they shall all stand together before me on the plain of Eber. Then thou shalt come up and fall upon them in the rear; and I will smite them in front; and the God of Heaven shall decide between us.

I snared the elder Hanac and slew him, in the mountains of Philistia. The second Hanac I scared, and drove him before me with the sound of trumpets, in these same desolate mountains. But the third Hanac shall stand up before me, even-handed, on the plain of Eber; and there will we make a last reckoning between the seed of Admon and the seed of Hanac.

Fail not thou in anything I have given thee to do. It is Enoch of Philistia that commandeth Gomer, the Chief Captain.

Fourteen days did Caphtor teach my men both to wear and to use the armor provided for them by

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ENOCH, THE PHILISTINE.

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the king. Moreover, King Suphis sent unto me his
own armor—his sword and shield and helmet and
breastplate—and with them a written message,
saying:

Wear thou these, my lord Enoch, when thou meet-
est thine enemy in the way. And afterward, let
them be, down to old age, a memorial and pledge of
the tender love that is between me and thee.

On the day of the new moon we took leave of the
king, and of Egypt, and departed toward the
borders of Eber.

CHAPTER XXXVI.

The night before the full moon, we pitched our tents a day's journey from the south end of the valley that is between the desolate mountains. It was my purpose that the flocks and herds and all my people, save the fighting men, should abide there until after the battle.

The next day, toward evening, the chariots of King Suphis came unto us, from the south. For we would not journey together from Egypt, lest spies should carry warning to Amor-Hanac that I was coming with a force too great for him to meet, and he should flee out of my way.

As soon as the sun went down we who were to be in the battle, went forward in companies, very swiftly; and we came within twenty furlongs of the place a great while before day. There we halted, and sent fifty chariots to the west and fifty to the east, to go quietly into place. When they were well on their way we who were on foot went forward to about a furlong from the opening of the valley; and we laid down on the ground with our swords in our hands, awaiting the morning. And I could see, for the moon gave light, that Caphtor had

placed the chariots as we had determined, and that the driver of each stood before his horses to soothe them, lest, by neighing, they should wake our enemies before the time.

The light of day was strengthening in the sky when we heard the first tumult from the north. There came, from afar, the noise of shouting mingled with the sound of trumpets; and we knew it was Gomer, pursuing. Presently, and very near unto the opening, we heard cries, as of men in great consternation, sounding an alarm, and calling, Awake! Awake! Behold, Enoch is upon us, coming from the north!

The Amorites that were hidden at the south end of the valley came awake at the sound of the crying, and were confounded. Amor-Hanac gathered them together in haste, facing the opening; and awaited the coming of his men from the north, that they might be together on the open plain, and give battle, as he supposed, to me, when I would issue from the valley.

The Amorites that fled before Gomer came forth and joined with those that stood on the plain; and when they were all expecting battle from the north, I rose up from the ground, and all my men did likewise. The drivers of the chariots, when they saw us standing, went up into their chariots and drove

straight forward, from the east and from the west, very slowly.

Then I caused my trumpet to sound behind the Amorites; and the trumpet of Gomer answered it from out the valley, as though he did scent the battle with joy. At the sound of my trumpet Amor-Hanac turned, and looked toward the south, and toward the east, and toward the west; then he knew that it was not I that had been caught in an ambush. An host—but he knew not how great—pursued from the north; over against him, at the south, were two hundred fighting men; on the right hand and on the left were the chariots of Egypt.

Then Amor-Hanac gave some charge to his men, and they divided, one half of them facing toward me and the other half toward the valley; and they stood still where they were.

When his men were so placed, Amor-Hanac drew his sword, and ran some way toward me, and stood, and cried unto me, Art thou Enoch of Philistia? I said, Yea, I am Enoch, whom thou hast desired to meet when he would have no sword to oppose to thine. Then he cried, I would fain treat with thee before there shall be any battle. So I caused the trumpet to sound again, and when they heard it Gomer and his men came no nearer to the Amorites, but stood still where they were.

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Because Amor-Hanac desired to treat with me I went toward him alone, with my sword naked in my hand. But I went not too near, for I was minded that he should speak aloud in the hearing of many. And I said unto him, I will stand here; and thou shalt stand where thou art, and say wherefore, and whereof, thou wouldst treat with me. Then he lifted up his voice and cried unto me:

Thou art a subtle fox! Thou hast snared me as thou didst my father's father! But wherefore should thy people and my people fight? Behold, I am the last of the seed of Hanac, and thou art the last of the seed of Admon; for thy wife is an empty vine. Let, therefore, the battle be between thee and me alone; and afterward let the people, thine and mine, go each their own way. Surely, now, thou wilt come to me, and let the fight be between us two, unless thine heart is the heart of a sheep!

Then, in a loud voice that all might hear, I answered Amor-Hanac:

There shall, indeed, be battle between us two; for I purpose to slay thee with mine own hand, this hour. But thy people shall stand up before my people and fight; and we will make an utter end of you all; for it is an evil seed, working all manner of unspeakable abominations, even to the eating of men. They shall not escape battle because we are

ready therefor instead of being, as ye thought, so many sheep for the slaughter. Wherefore should ye fear to meet us, since ye are five hundred and we are but four hundred? These chariots of Egypt shall do nothing at all to you but to turn you back when ye flee. Come now, gird up your loins, and play the men! For, as the Lord liveth, ye shall fight! Or, if ye resist not, we will slay you, notwithstanding, to the last man. And if, after this day, there shall be left anywhere in the earth a small remnant of the Amorites, they shall be afraid to lift up the hand against Enoch of Philistia.

Then I made a sign with my sword, and the trumpet sounded for battle, and Gomer's trumpet answered thereto. I thought to engage with Amor-Hanac, instantly, but he gave way before me until he was in the midst of his men; and I heard him cry unto them, Stand fast where ye are, and fight each way! It is for your lives! For the space of an hour there was furious battle. At the first we shot them through with arrows. When the arrows were all spent we took the sword and smote them from the north and from the south. If any turned to flee either way the chariots kept them in.

When the fight was at the hottest I came face to face with Amor-Hanac. Gomer was pressing them sore from the north, and was slaughtering them;

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ENOCH, THE PHILISTINE.

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and they were fain to break through at the south, where I withstood them, and so escape into the open plain. When he saw me in the way they would flee, Amor-Hanac came upon me like a raging storm, pointing his great sword at my throat to thrust me through the neck. But I dropped on one knee, and let it pass over my head. Amor-Hanac came on—not being able to stay himself—and I pointed my sword upward into his body; and the force wherewith he was coming was so great, and so much aided the thrust of my sword, that the point came out on the other side of his body, and its way was through his heart. Then he tottered and fell to the earth as a great tree falleth when it is smitten by a thunderbolt.

After Amcr-Hanac was slain the Amorites had no longer any heart in them. We smote them as we would, and spared not until they all lay dead on the plain of Eber.

When the slaughter was ended Gomer made haste to come unto me, and bowing himself, he kissed my hands, and cried, At last, my lord, mine eye seeth thee! Is it well with thee? Art thou in any wise hurt? I lifted him up, and embraced him, and said, Yea, I am safe, and unhurt; and I do not forget that I owe it to thy watchfulness, and thy valor. But thou art hurt, and bleeding! Is thy wound

grievous? And he answered, with laughter, Nay, it is nothing that will not heal, since my lord is safe, and his enemies dead.

I sent Salmon, straightway, to the encampment, with tidings of the battle, that Zillah and all my people might be of good comfort. Then we made search over the plain, and found thirty of my men among the dead, and five and fifty more that were wounded. So we ministered unto them that were hurt, and when they were a little recovered we removed them to the encampment, in chariots.

Thereafter I took counsel with Gomer and Caphtor, and determined that I would not go forward again toward Philistia until after ten days, so that the wounded might recover strength for the journey. And because we must needs pass through the valley with our women and children, we sent men to bury the dead, and to blot out every remaining sign of the battle.

When all was done, and we were again at ease in our encampment, Caphtor, with the hundred chariots of war, departed to go again into Egypt. I grieved exceedingly, as one grieveth for the dead, when Caphtor went from me. For he was great above other men, so that there was none like him for uprightness and for valor; moreover, he loved me next to his master the king, and delivered me out of

the teeth of the Libyan robbers, when they would have devoured me as a wolf devoureth his prey. When I had given him presents, and charged him with greetings to King Suphis, I embraced him, and kissed him, and blessed him in the name of my God; and I was sorrowful, unto tears, that I should see his face no more.

The day after Caphtor departed, Gomer and Salmon came unto me, saying:

It is now thirty years since thy servants on the pasture lands and in the palace have seen thy face. Let us go before thee, we pray, that we may prepare them for thy coming, and to receive thee with due honor. So I gave them leave, and the next day they went forward toward Philistia.

Ten days after the battle we all set forth from the encampment; and after journeying at ease fifteen days we came within one day's march of the palace.

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CHAPTER XXXVII.

On that evening when we pitched a day's journey from the palace, came Salmon unto me, from Gomer, saying:

If it please thee, my lord, let the march be so ordered that, journeying very slowly, thy coming to the palace will be at noontide on the day after to-morrow. Then will the guests be gathered, and the feast be spread. We have bidden many beside thine own people. Moreover, there will be with us, to do thee honor, the chiefs of six tribes that be neighbors unto thee—Ethan of the Sidonites, Heth of the Canaanites, Timnah of the Hamathites, Elah of the Aramites, Teman of the Kittimites and Kenaz of the Ludites. And these six desire audience with thee, alone, toward the evening, having somewhat to say of great moment to them and to thee.

So we pitched, the next evening, about thirty and five furlongs from the palace; and in the morning we went forward slowly, and drew near at noonday. And, behold, all the region round about was covered with the tents of our guests. A great concourse of people came out ten furlongs to meet us. Gomer, with two hundred horsemen, and ten trumpets, led;

after them rode the six chiefs, clad in rich apparel, and each attended by fifty of his own men; after them came a multitude of mine own people.

As we came near, they who had come out to meet us separated, half of them standing on one side of the way, and half on the other, and we passed between them. As we passed the trumpets sounded, and many played on cymbals; and, led by Gomer, the people shouted, Hail to our lord! Hail to Enoch the son of Admon, whose memory is blessed! And the six chiefs who were our guests, with their followers, answered, Hail to the slayer of Hanac and his seed! And many waved palms as we passed, and cried, Thou art well come to thine own, Lord Enoch!

At the palace gate I turned, and stretched forth my hand to signify that I would fain speak. When there was silence, I said unto them:

It is of the Lord's mercy that I am come again, after so many years, to the home and to the people of my father Admon. I count not myself worthy of the honor ye have shown me this day. But I have suffered it, nevertheless, well knowing that ye think not so much of me as ye do of my father, and that ye honor me for his sake. I am debtor to you all for the exceeding love ye have manifested toward me and mine; and not least to the chiefs and principal

men of the tribes that neighbor upon our borders. I purpose to dwell among you, as did my father, in all goodwill, and to requite you, in measure, for the kindness of your hearts toward me and toward my people.

And now, I pray you, let there be no delay in partaking of the feast that hath been provided. Salmon, my scribe, and Gomer, my chief captain, will charge themselves with the care of you all, and will see that no man shall lack anything.

Then we separated; the people going aside to the plain, and I, with Zillah and our servants, going into the palace. The servants we had left when we went into Egypt were grown old and feeble; but they waited our coming, and greeted us with laughter and with tears, saying, Let this day be blessed! And when we saw them, and heard the words of their rejoicing, our hearts were over-full, and we wept with them.

After we had refreshed ourselves a little, and had changed our apparel, we went into the banquetting hall, and sat down to meat, and there were with us Zillah's kinsmen, and the six chiefs who had come to honor me, and Gomer and Salmon.

We feasted and made merry with music and dancing, until it drew toward evening. Then arose Heth, the chief of the Canaanites, and said, My lord

Enoch, we who are chiefs of the tribes that are thy neighbors have somewhat to say unto thee. When will it please thee to hear us? And I answered, It shall be now.

Thereupon I took them apart into the audience-room of the palace, where it was my father's wont to receive and to hear all who came to him for counsel, or for judgment. When we were seated I said unto Heth, Thou mayest now speak. But he answered, Nay; I am but a plain man, and slow of speech. We be all of one mind concerning the matter we desire thee to consider. Let Ethan, of Sidon, be our spokesman, for he can set it forth in order. Then Ethan stood up before me and said:

Lord Enoch, of Philistia, when we were bidden by thy servants to this feast, and to honor thee at thy home-coming, we consented gladly, for thou art worthy. We have heard the fame of thy wisdom, and thy righteousness, and the marvelous great work thou hast made in the land of Egypt—surpassing anything that hath ever been made by man. And we know thy valor, also, for thou hast cut off the Amorites, and three generations of the house of Hanac, who did lead the Amorites to work evil against thee, and against us, and against all men. And we know that thou hast now brought out of Egypt a still greater treasure to add to the riches

gathered by Admon, thy father. Moreover, we have seen that, because of thee, Philistia prospereth, and is strong; so that it knoweth not when there is a day of evil, as a tree that is planted by the river knoweth not when there is drought. But we, of the six tribes whose chiefs we are, are severally weak, and cannot defend ourselves against the strong, because we are separate from one another, and from Philistia.

Therefore, after many conferences with one another, and with thy servants Gomer and Salmon, we are come unto thee ready, if thou wilt have it so, to confederate into one kingdom the seven tribes—Philistia, Sidon, Canaan, Hamath, Aram, Kittim and Lud, with their present holding of lands—and to make thee king over all. We will be subject unto thee in all matters that shall concern the whole kingdom; but we will remain chiefs, as we now are, each of his own tribe. And thou shalt have power to take tribute of every tribe to pay the charges of government and defense; and to call out of each tribe so many men of war, as may be determined hereafter, when there shall be occasion to enforce thy decrees within the kingdom, or to defend any part of it.

We are the more earnest to do this because of the skill in governing thou hast manifested in Egypt; and because thou art in such favor with the

king of Egypt that thou couldst make alliance with him to the great advantage of thy kingdom. Moreover, thou hast here thy palace, where thou mayest dwell in royal estate, and sit in the gate and judge between us when there shall be any matter of dispute; and from this place thou mayest govern to the uttermost part of the kingdom that is to be.

When Ethan, of Sidon, ceased speaking I considered, for a little space, what answer I ought to make, and then I said:

Ye do me too much honor. I have not coveted to reign over any but the people who were subject to my father. I refused to remain in Egypt as the fellow of King Suphis, with the promise, also, that, after his death, I should reign alone.

Howbeit, that whereof ye have spoken is of great moment unto us all. Doubtless, if we were confederated in one kingdom, the evil-minded would be afraid to lift up the hand against us; and we would dwell together, within our own borders, in the greater peace and goodwill.

But such a matter must not be determined in a moment. After ten days, if it shall seem right unto me to be your king, I will send unto you to meet me here on a certain day, bringing with you the principal men of your tribes. And I will bring hither my kinsman, Melchizedek, the priest of the Most

High God; and he shall be with you on that day to anoint me as your king in the name of the God of Heaven, and in his name to receive your submission. For ye must know beforehand that, while I will not use the strong hand to compel any of you to worship my God, neither will I reign over you, nor do any least thing among you as king, except it be in the name and by the authority of my God, who is the supreme of all principalities and powers of government. If this seem intolerable to you, there is yet time to draw back and leave all things as they were before ye thought to do me this honor. I will now go out, and, presently, I will return; and, after ye have conferred together in my absence, ye shall say whether ye will, or will not, have me to reign over you as the servant of the God of Heaven.

As I was turning to go out, Ethan of Sidon spake instantly, saying:

It needeth not, my lord! We have considered that matter, already. Knowing the spirit of thy father, and thy spirit, concerning the God ye worship in Philistia, we determined beforehand that thou shouldst serve thy God in the kingdom, and that we should be free to honor our own gods after the manner of our fathers, without let or hindrance from thee.

So it was agreed between us that I would consider

the matter ten days, and thereafter would call them again to Philistia if it seemed right unto me that I should be their king.

That night, as I lay waking on my bed, and meditating on many things, my forefather Enoch came unto me as he had done aforetime; and he again called my spirit out of my body by passing his hands over my face. When we had gone out under the heaven, and were floating like clouds in the air, he turned unto me, and said:

My son, this is the last time of my coming unto thee while thou remainest in the body. Thou art greatly beloved of thy God. Thou hast done thy work in the way, and in the time, appointed; and it hath been accepted.

But thou must know, for thy profit in the years to come, that there was somewhat against thee. Because thou wast to be blamed, thou hast had two afflictions that were very grievous unto thee, though thou hast endured them in silence. Thy wife hath borne thee no children; and, for a season, thou wast left in the power of thine enemy, and in fear of the teeth of the eaters of men—these were thy afflictions. They came upon thee for that, in two things, thou didst fail to obey and to trust in the Almighty. When Hanac the Younger pursued after thee thou

didst not wait for God to defend thee, but didst scare him with thine own devices. And when the king of Egypt constrained thee to have a guard of his men of war, when thou wentest to and from the quarries, thou didst not utterly refuse, but wentest forth shielded and bucklered in the defenses of men.

For these thy faults thou wast in peril of an horrible death, and thou art, unto this day, without a son to come after thee and multiply thy seed in the earth. But the condemnation was not heavy, and it hath passed away from thee, for that thou hast been faithful in all things else. Thy wife shall be no longer an empty vine, but shall bear thee sons and daughters; and they shall be the stay and comfort of thine old age. And thou shalt come to great honor, and shalt have power in the earth, as king of the seven tribes that have chosen thee to reign over them; for the hand of thy God will be with thee to thy latest years.

Then I answered Enoch my forefather, for I was out of the body and could hold converse with him, and said:

The condemnation was just; and the afflictions were no more than just—albeit, they were heavy upon me. I bow my head before thee, and before my God; and confess that he hath always dealt with me in wisdom and in love. Hast thou any further

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 He answered, I have none.

Then, as it were in an instant, we were at my bedside; my spirit returned into my body, and Enoch vanished out of my sight.

I had taken ten days to consider the desire of the six chiefs. When the days were fulfilled I determined that I would be their king. For I saw that it would be for the great good of all the tribes; and I remembered the last words of my forefather Enoch—that the hand of my God would be with me in the kingdom, to give me power in the earth, and great honor.

So I sent unto the six chiefs, and unto Melchizedek the Priest, desiring them to come to me at the palace in Philistia in five and twenty days. And I wrote Melchizedek fully, concerning that which he was to do on that day as the Priest of the Most High God.

Then I took Nebal, the armorer, and other three that were skillful to work in gold, and gave into their hands wedges of gold, and seven precious stones—an adamant, a sapphire, a ruby, an emerald, a topaz, an amethyst and a chrysoprasus—and the stones were large, and were polished to an exceeding brightness. And I said unto Nebal:

There is to be a king; but there is no crown.

Take, therefore, the gold and the precious stones and fashion them into a crown of such size that I may wear it. Adorn the band with gravings of vines, and leaves, and fruit. From the top of the band let there go up seven points one handbreadth in height, and let the spaces between the points be equal one to another. In the top of each point set one of the stones, putting the adamant and the sapphire on the points at the front of the crown. Put an arch of gold, thin and without graving, from the front to the back of the band; and on the height of the arch put a figure, in solid gold, of a lion couched, and ready to spring. Let all the work be of excellent beauty; and let the stones be so set that their glory shall appear; for the seven points adorned with the seven precious stones signify the seven tribes to be confederated under me as their king.

Among my father's treasures I found a chain of gold, and a purple robe, and whatsoever else would be needful for me to put on when the Priest of God would anoint me king.

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CHAPTER XXXVIII.

Three days before the time I had set for the anointing, the chiefs came unto me, with the principal men of their tribes, and pitched their tents on the plain, round about the palace.

The next day I called them into the palace, and, together with Gomer and Salmon, we considered and agreed upon everything that seemed needful to accord between us as to the government of the kingdom—what tribute I should take of each tribe; how many men of war I might call out of every hundred in each tribe; that the whole kingdom should be called Philistia; that I, alone, should have power to make treaty and alliance with other nations; and that I should do all my acts in the government in the name of the God of Heaven, but would leave the people of the other tribes to honor their own gods after the manner of their fathers.

I caused Salmon to write all these things on a great parchment, and after them a covenant, binding me and the other chiefs to observe them faithfully, but we signed not our names to the covenant until the time of the anointing.

The day after we prepared the parchment, Mel-

chizedek came from Salem, and I rehearsed unto him the whole matter, and showed him the laws and the covenant we had prepared. Melchizedek was pleased to commend all I had done; and we considered and determined how, and in what order, we would proceed on the morrow at the anointing, and we made Gomer the master of ceremonies for that day.

At noontide, on the appointed day, I went out upon the plain, about half a furlong, to a platform that had been built under the open vault of heaven, and on the platform was an altar for sacrifice. Melchizedek and Gomer and Salmon went with me to the place. Of mine own people and those who had come with the chiefs there were thousands standing round about the platform, in readiness for the ceremony.

The six chiefs stood next the platform, and I stood with them; but Melchizedek and Gomer went up the steps and stood beside the altar, and Jason the trumpeter went up, also, and stood behind them. When all was in readiness Gomer caused Jason to sound the trumpet. Then the multitude became silent; and Melchizedek asked, in a loud voice, Wherefore are ye people gathered here at the altar of God?

Ethan, the chief of the Sidonites, answered, and said:

We be gathered here to choose us a king to reign over Philistia, Sidon, Canaan, Hamath, Aram, Kittim and Lud.

Then Melchizedek asked, Whom will ye have to be your king? And Ethan with the other five chiefs answered, together, Enoch of Philistia, and none other, shall reign over us.

Thereupon Melchizedek called to me, and I went up the steps, and stood with him beside the altar. And he said unto me, in a voice that all the people might hear, Lord Enoch of Philistia, thou hast heard the desire of this people to have thee, and none other, to reign over them. What is thy pleasure? Then I answered to Melchizedek, and to all the people, saying:

Without my seeking the chiefs of the six tribes that neighbor upon my borders came unto me, making request that their tribes might be confederated with Philistia, and that I would reign over the whole as king. After ten days, wherein I pondered the matter, with much prayer to my God for guidance, I determined that it should be as they desired; for I came to see that good to all the tribes would come of it. The other chiefs have been with me these two days, and we have already agreed upon the laws and the covenant whereunder we think to dwell together in concord, and to be united in our strength against

any nation that would oppress us. If, now, the people here assembled will accept the laws and the covenant prepared by their chiefs, and desire me to reign over them in accordance therewith, behold, I am willing to be their king.

Then I drew back, and Melchizedek went to the front of the platform, and read in the hearing of all the people the laws and the covenant. And he demanded of them, Are ye willing to abide by these? and the people answered, We are willing. And he demanded, further, Is it your will that the chiefs of the seven tribes to be confederated under these laws and this covenant shall sign their names thereto as a witness against any who may, hereafter, refuse to be governed thereby? and the people said, It is our will.

Then Melchizedek spread the parchment, whereon the laws and the covenant were written, upon the altar, and I signed my name thereto, and the other chiefs, one by one, came up the steps and signed each his name under my name.

When the parchment was signed and delivered into the keeping of Salmon, my scribe, we went down the steps, all but Melchizedek, the priest. He remained beside the altar, alone, and placed wood thereon, and kindled it, and laid upon the fire the parts of a firstling of the flock. And when the

smoke of the sacrifice began to ascend, he lifted up his hands toward heaven, and opened his lips unto God in prayer, saying:

Lord God Almighty, thou art high above all thrones, and principalities, and powers; for the earth, and all people that be upon the earth, were created by thee.

Thou hast seen how these people before thee, with their chiefs and their elders, have confederated their tribes into one kingdom; and have chosen thy servant Enoch to be their king; and that he hath consented, having fixed it in the covenant that he shall honor thee, the God of Heaven, in all his acts as king over these tribes.

Now, therefore, we make supplication unto thee, O Lord God, in behalf of all who are concerned in the things done, and to be done, here at thine altar, this day. May the people, with their chiefs and their elders, and thy servant whom they have chosen to be their king, be faithful to the covenant whereto they have affixed their names. Give to the king wisdom to govern, and valor, as it shall be needed for the defense of the kingdom. May he remember, alway, that he ruleth for thee, and in all his acts may he manifest thy righteousness, and thy majesty. May the kingdom now brought into being at the altar of God abide in peace and prosperity, and have

strength, through thy favor, to turn back any who may come up against it to spoil it with the strong hand.

When Melchizedek finished to make prayer and supplication for us all, he again called me to the platform; and he caused me to kneel before the altar, and poured upon my head the holy oil, saying:

Enoch, I anoint thee king in the name of the God of Heaven and Earth.

While I yet remained kneeling Salmon came up the steps, and Melchizedek took from his hand the chain of gold and put it about my neck; and he took the purple robe and put it on my shoulders, letting it fall over my feet; and he took the crown and set it upon my head, and said unto me:

Enoch, son of Admon, rise up king of Philistia! and when I had arisen, he cried unto the people, Behold, your king standeth in the midst of you!

Then the trumpets sounded; and, led by Gomer, once, and again, and many times, the people shouted, Hail to Enoch, our king! God save the king! Long live the king!

Presently, when they were a little quieted, we sent the multitude to the place of the feast, under the palm-trees; and they ate and drank and made merry until evening.

I took the six chiefs, with Melchizedek and Gomer

and Salmon, and we went into the palace together, and sat down to a royal banquet, Zillah, attired as becometh a queen, being seated on my left, and Melchizedek on my right.

After the banquet I had conference with the men; and we ordained that Gomer should be Chief Captain over all the men of war in the kingdom, and that the chiefs should serve under him, each having command of the men of his own tribe. And we made Salmon Chief Counselor, and directed each chief to choose out a wise man from the elders of his tribe, to be counselor to his chief, and to be joined with Salmon in the counsels of the kingdom.

When our guests departed we began to set the palace in such order as would be answerable to the royal estate we must henceforth maintain.

But wherefore should I write more? After I was anointed king of Philistia there was nothing at all but peace and prosperity in my life—save one event. The kingdom flourished and grew strong. My wife bore me sons and daughters. I was given power in the earth, and great honor.

There was one event; and it is continually before my sight, like a great and dark mountain that thou must always see, go whither thou wilt, because it standeth alone in the midst of the plain. When she had reigned by my side twenty and three years my

wife died. For long I looked not with any pleasure upon aught that was in earth or heaven: for the light and the desire of mine eyes had been taken from me. Unto this present, continually every day, my soul reacheth after and crieth out for its wonted rest and completeness in Zillah, and findeth it not, and mourneth like a dove for its mate that is dead.

I am now old and stricken, and wait in daily expectation of that which is near to come. Behold, after an hundred and four score years wherein I have been journeying toward it, my feet are now at the mouth of my sepulchre, and I rejoice thereat; for, presently I shall be enlarged into the mystery that is beyond death. I fear no evil, being fully persuaded of the Eternal Purpose of Goodness that I set forth, by command, in the Memorial of God.

THE END.

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