

0175-0250 – Julius Africanus – Narrative of Events Happening in Persia on the Birth of Christ

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thus or not, no one could discover a more obvious explanation, according to my own opinion and that of any sound judge. And let this suffice us for the matter, although it is not supported by testimony, because we have nothing more satisfactory or true to allege upon it. The Gospel, however, in any case states the truth.

VI.

Matthan, descended from Solomon, begat Jacob. Matthan dying, Melchi, descended from Nathan, begat Heli by the same wife. Therefore Heli and Jacob are uterine brothers. Heli dying childless, Jacob raised up seed to him and begat Joseph, his own son by nature, but the son of Heli by law. Thus Joseph was the son of both.¹⁰⁵⁶

II.—Narrative of Events Happening in Persia on the Birth of Christ.¹⁰⁵⁷

THE best introduction to this production will be the following preface, as given in Migne:—Many men of learning thus far have been of opinion that the narrative by Africanus of events happening in Persia on Christ's birth,¹⁰⁵⁸ is a fragment of that famous work which Sextus Julius Africanus, a Christian author of the third century after Christ, composed on the history of the world in the chronological order of events up to the reign of Macrinus, and presented in five books to Alexander, son of Mammæa, with the view of obtaining the restoration of his native town Emmaus. With the same expectation which I see incited Lambecius and his compendiator Nesselius, I, too, set myself with the greatest eagerness to go over the codices of our Electoral Library....But, as the common proverb goes, I found coals instead of treasure. This narrative, so far from its being to be ascribed

ourselves. Besides, by the insertion of the particle τε, which is found in all our codices, and also in Nicephorus, it appears that something is wanting in this passage. Wherefore it seems necessary to supply these words, και ἀπὸ μνήμης ἐξ ὅσον ἐξικνοῦντο, "and from memory," etc. Thus at least Rufinus seems to have read the passage, for he renders it: Ordinem supradictæ generationis partim memoriter, partim etiam ex dierum libris, in quantum erat possibile, perdocebant (Migne).

¹⁰⁵⁶ [Elucidation I.]

¹⁰⁵⁷ Edited from two Munich codices by J. Chr. von Aretin, in his *Beiträge zur Geschichte und Literatur*, anno 1804, p. ii. p. 49. [I place this apocryphal fragment here as a mere appendix to the Genealogical Argument. An absurd appendix, indeed.]

¹⁰⁵⁸ Which is extant in two MSS. in the Electoral Library of Munich, and in one belonging to the Imperial Library of Vienna.



to a writer well reputed by the common voice of antiquity, does not contain anything worthy of the genius of the chronographer Africanus. Wherefore, since by the unanimous testimony of the ancients he was a man of consummate learning and sharpest judgment, while the author of the *Cesti*, which also puts forward the name of Africanus, has been long marked by critics with the character either of anile credulity, or of a marvellous propensity to superstitious fancies, I can readily fall in with the opinion of those who think that he is a different person from the chronographer, and would ascribe this wretched production also to him. But, dear reader, on perusing these pages, if your indignation is not stirred against the man's rashness, you will at least join with me in laughing at his prodigious follies, and will learn, at the same time, that the testimonies of men most distinguished for learning are not to be rated so highly as to supersede personal examination when opportunity permits.

Events in Persia: On the Incarnation of Our Lord and God and Saviour Jesus Christ.

Christ first of all became known from Persia. For nothing escapes the learned jurists of that country, who investigate all things with the utmost care. The facts,¹⁰⁵⁹ therefore, which are inscribed upon the golden plates,¹⁰⁶⁰ and laid up in the royal temples, I shall record; for it is from the temples there, and the priests connected with them, that the name of Christ has been heard of. Now there is a temple there to Juno, surpassing even the royal palace, which temple Cyrus, that prince instructed in all piety, built, and in which he dedicated in honour of the gods golden and silver statues, and adorned them with precious stones,—that I may not waste words in a profuse description of that ornamentation. Now about that time (as the records on the plates testify), the king having entered the temple, with the view of getting an interpretation of certain dreams, was addressed by the priest Prupupius thus: I congratulate thee, master: Juno has conceived. And the king, smiling, said to him, Has she who is dead conceived? And he said, Yes, she who was dead has come to life again, and begets life. And the king said, What is this? explain it to me. And he replied, In truth, master, the time for these things is at hand. For during the whole night the images, both of gods and goddesses, continued beating the ground, saying to each other, Come, let us congratulate Juno. And they say to me, Prophet, come forward; congratulate Juno, for she has been embraced. And I said, How can she be embraced who no longer exists? To which they reply, She has come to life again, and is no longer called Juno,¹⁰⁶¹ but Urania. For the mighty Sol has embraced her. Then the goddesses say to the gods, making the matter plainer, *Pege*¹⁰⁶² is she who is embraced; for did not Juno espouse

¹⁰⁵⁹ The MSS. read γάρ, for.

¹⁰⁶⁰ The term in the original (ἀλλκλαρίαις) is one altogether foreign to Greek, and seems to be of Arabic origin. The sense, however, is evident from the use of synonymous terms in the context.

¹⁰⁶¹ There is a play upon the words, perhaps, in the original. The Greek term for Juno (Ἥρα) may be derived from ἔρα, *terra*, so that the antithesis intended is, "She is no longer called *Earthly*, but *Heavenly*."

¹⁰⁶² i.e., Fountain, Spring, or Stream.

an artificer? And the gods say, That she is rightly called *Pege*, we admit. Her name, moreover, is *Myria*; for she bears in her womb, as in the deep, a vessel of a myriad talents' burden. And as to this title *Pege*, let it be understood thus: This stream of water sends forth the perennial stream of spirit,—a stream containing but a single fish,¹⁰⁶³ taken with the hook of Divinity, and sustaining the whole world with its flesh as though it were in the sea. You have well said, She has an artificer [in espousal]; but by that espousal she does not bear an artificer on an equality with herself. For this artificer who is born, the son of the chief artificer, framed by his excellent skill the roof of the third heavens, and established by his word this lower world, with its threefold sphere¹⁰⁶⁴ of habitation.

Thus, then, the statues disputed with each other concerning Juno and *Pege*, and [at length] with one voice they said: When the day is finished, we all, gods and goddesses, shall know the matter clearly. Now, therefore, master, tarry for the rest of the day. For the matter shall certainly come to pass. For that which emerges is no common affair.

And when the king abode there and watched the statues, the harpers of their own accord began to strike their harps, and the muses to sing; and whatsoever creatures were within, whether quadruped or fowl, in silver and gold, uttered their several voices. And as the king shuddered, and was filled with great fear, he was about to retire. For he could not endure the spontaneous tumult. The priest therefore said to him, Remain, O king, for the full revelation is at hand which the God of gods has chosen to declare to us.

And when these things were said, the roof was opened, and a bright star descended and stood above the pillar of *Pege*, and a voice was heard to this effect: Sovereign *Pege*, the mighty Son has sent me to make the announcement to you, and at the same time to do you service in parturition, designing blameless nuptials with you, O mother of the chief of all ranks of being, bride of the triune Deity. And the child begotten by extraordinary generation is called the *Beginning* and the *End*,—the beginning of salvation, and the end of perdition.

And when this word was spoken, all the statues fell upon their faces, that of *Pege* alone standing, on which also a royal diadem was found placed, having on its upper side a star set in a carbuncle and an emerald. And on its lower side the star rested.

And the king forthwith gave orders to bring in all the interpreters of prodigies, and the sages who were under his dominion. And when all the heralds sped with their proclamations, all these assembled in the temple. And when they saw the star above *Pege*, and the diadem with the star and the stone, and the statues lying on the floor, they said: O king, a root (offspring) divine and princely has risen, bearing the image of the King of heaven and earth. For *Pege-Myria* is the daughter of the Bethlehemite *Pege*. And the diadem is the mark of a king, and the star is a celestial announcement



¹⁰⁶³ The initial letters of the Greek Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, i.e., “Jesus Christ the Son of God the Savior,” when joined together, make the word ἰχθύς, i.e., fish; and the fathers used the word, therefore, as a mystic symbol of Christ, who could live in the depth of our mortality as in the abyss of the sea. [Vol. ii. p. 297.]

¹⁰⁶⁴ i.e., as sea, land, and sky

of portents to fall on the earth. Out of Judah has arisen a kingdom which shall subvert all the memorials of the Jews. And the prostration of the gods upon the floor prefigured the end of their honour. For he who comes, being of more ancient dignity, shall displace all the recent. Now therefore, O king, send to Jerusalem. For you will find the Christ of the Omnipotent God borne in bodily form in the bodily arms of a woman. And the star remained above the statue of Pege, called the Celestial, until the wise men came forth, and then it went with them.

And then, in the depth of evening, Dionysus appeared in the temple, unaccompanied by the Satyrs, and said to the images: Pege is not one of us, but stands far above us, in that she gives birth to a man whose conception is in divine fashion.¹⁰⁶⁵ O priest Prupupius! what dost thou tarrying here? An action, indicated in writings of old,¹⁰⁶⁶ has come upon us, and we shall be convicted as false by a person of power and energy.¹⁰⁶⁷ Wherein we have been deceivers, we have been deceivers; and wherein we have ruled, we have ruled. No longer give we oracular responses. Gone from us is our honour. Without glory and reward are we become. There is One, and One only, who receives again at the hands of all His proper honour. For the rest, be not disturbed.¹⁰⁶⁸ No longer shall the Persians exact tribute of earth and sky. For He who established these things is at hand, to bring practical tribute¹⁰⁶⁹ to Him who sent Him, to renew the ancient image, and to put image with image, and bring the dissimilar to similarity. Heaven rejoices with earth, and earth itself exults at receiving matter of exultation from heaven. Things which have not happened above, have happened on earth beneath. He whom the order of the blessed has not seen, is seen by the order of the miserable. Flame threatens those; dew attends these. To Myria is given the blessed lot of bearing Pege in Bethlehem, and of conceiving grace of grace. Judæa has seen its bloom, and this country is fading. To Gentiles and aliens, salvation is come; to the wretched, relief is ministered abundantly. With right do women dance, and say, Lady Pege, Spring-bearer, thou mother of the heavenly constellation. Thou cloud that bringest us dew after heat, remember thy dependants, O mistress.

The king then, without delay, sent some of the Magi under his dominion with gifts, the star showing them the way. And when they returned, they narrated to the men of that time those same things which were also written on the plates of gold, and which were to the following effect:—

When we came to Jerusalem, the sign, together with our arrival, roused all the people. How is this, say they, that wise men of the Persians are here, and that along with them there is this strange stellar phenomenon? And the chief of the Jews interrogated us in this way: What is this that attends you,¹⁰⁷⁰ and with what purpose are you here? And we said: He whom ye call Messiah is born. And

¹⁰⁶⁵ θείας τύχης σύλλημμα.

¹⁰⁶⁶ ἔλλαρος.

¹⁰⁶⁷ ἐμπράκτου.

¹⁰⁶⁸ The text gives θροβαδεῖ, for which Migne proposes θορύβηθι.

¹⁰⁶⁹ πρακτικὸς φόρος.

¹⁰⁷⁰ τί τὸ ἐπόμενον, perhaps meant for, What business brings you?

they were confounded, and dared not withstand us. But they said to us, By the justice of Heaven, tell us what ye know of this matter. And we made answer to them: Ye labour under unbelief; and neither without an oath nor with an oath do ye believe us, but ye follow your own heedless counsel. For the Christ, the Son of the Most High, is born, and He is the subverter of your law and synagogues. And therefore is it that, struck with this most excellent response as with a dart,¹⁰⁷¹ ye hear in bitterness this name which has come upon you suddenly. And they then, taking counsel together, urged us to accept their gifts, and tell to none that such an event had taken place in that land of theirs, lest, as they say, *a revolt rise against us*. But we replied: We have brought gifts in His honour, with the view of proclaiming those mighty things which we know to have happened in our country on occasion of His birth; and do ye bid us take your bribes, and conceal the things which have been communicated to us by the Divinity who is above the heavens, and neglect the commandments of our proper King? And after urging many considerations on us, they gave the matter up. And when the king of Judæa sent for us and had some converse with us, and put to us certain questions as to the statements we made to him, we acted in the same manner, until he was thoroughly enraged at our replies. We left him accordingly, without giving any greater heed to him than to any common person.

And we came to that place then to which we were sent, and saw the mother and the child, the star indicating to us the royal babe. And we said to the mother: What art thou named, O renowned mother? And she says: Mary, masters. And we said to her: Whence art thou sprung?¹⁰⁷² And she replies: From this district of the Bethlehemites.¹⁰⁷³ Then said we: Hast thou not had a husband? And she answers: I was only betrothed with a view to the marriage covenant, my thoughts being far removed from this. For I had no mind to come to this. And while I was giving very little concern to it, when a certain Sabbath dawned, and straightway at the rising of the sun, an angel appeared to me bringing me suddenly the glad tidings of a son. And in trouble I cried out, Be it not so to me, Lord, for I have not a husband. And he persuaded me to believe, that by the will of God I should have this son.

Then said we to her: Mother, mother, all the gods of the Persians have called thee blessed. Thy glory is great; for thou art exalted above all women of renown, and thou art shown to be more queenly than all queens.

The child, moreover, was seated on the ground, being, as she said, in His second year, and having in part the likeness of His mother. And she had long hands,¹⁰⁷⁴ and a body somewhat delicate; and her colour was like that of ripe wheat;¹⁰⁷⁵ and she was of a round face, and had her hair bound

¹⁰⁷¹ ὑπὲρ μαντείας ἀρίστης ὥσπερ κατατοξεύομενοι.

¹⁰⁷² ὀρωμένη.

¹⁰⁷³ Βηθλεωτῶν.

¹⁰⁷⁴ μακρὰς τὰς χεῖρας according to Migne, instead of the reading of the manuscript, μακρὴν τὴν κῆραν ἔχουσα.

¹⁰⁷⁵ σιτόχροος.

up. And as we had along with us a servant skilled in painting from the life, we brought with us to our country a likeness of them both; and it was placed by our hand in the sacred¹⁰⁷⁶ temple, with this inscription on it: To Jove the Sun, the mighty God, the King of Jesus, the power of Persia dedicated this.

And taking the child up, each of us in turn, and bearing Him in our arms, we saluted Him and worshipped Him, and presented to Him gold, and myrrh, and frankincense, addressing Him thus: We gift Thee with Thine own, O Jesus, Ruler of heaven. Ill would things unordered be ordered, wert Thou not at hand. In no other way could things heavenly be brought into conjunction with things earthly, but by Thy descent. Such service cannot be discharged, if only the servant is sent us, as when the Master Himself is present; neither can so much be achieved when the king sends only his satraps to war, as when the king is there himself. It became the wisdom of Thy system, that Thou shouldst deal in this manner with men.¹⁰⁷⁷

And the child leaped and laughed at our caresses and words. And when we had bidden the mother farewell,¹⁰⁷⁸ and when she had shown us honour, and we had testified to her the reverence which became us, we came again to the place in which we lodged. And at eventide there appeared to us one of a terrible and fearful countenance, saying: Get ye out quickly, lest ye be taken in a snare. And we in terror said: And who is he, O divine leader, that plotteth against so august an embassy? And he replied: Herod; but get you up straightway and depart in safety and peace.

And we made speed to depart thence in all earnestness; and we reported in Jerusalem all that we had seen. Behold, then, the great things that we have told you regarding Christ; and we saw Christ our Saviour, who was made known as both God and man. To Him be the glory and the power unto the ages of the ages. Amen.

III.—The Extant Fragments of the Five Books of the Chronography of Julius Africanus.

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I.¹⁰⁷⁹

On the Mythical Chronology of the Egyptians and Chaldeans.

¹⁰⁷⁶ διοπετεϊ.

¹⁰⁷⁷ The manuscripts give ἀντάρτας, for which Migne proposes ἀνθρώπους or ἀντεργάτας. [Unworthy, wholly so, of our author. This curious specimen of the *romances* of antiquity might better have found its place with other *Protevangelia* in vol. viii., this series.]

¹⁰⁷⁸ συνταξάμενοι.

¹⁰⁷⁹ In Georgius Syncellus, *Chron.*, p. 17, ed. Paris, 14 Venet.