The Jewish question in antiquity (3)

Bruno Cariou on June 1, 2019 by Elements of Racial Education

It is commonly believed today that the misery into which the Jews fell, and that the universal contempt that we have for them, are the consequences of the curse that Jesus Christ once cast on this unhappy nation.

This opinion does credit to the Christian religion. It would be to be hoped that it was not the effect of a prejudiced and little enlightened zeal, and that it was found in conformity with historical truth; however it is certain that the Jews before having drawn this curse, which one regards as the cause of their misery, were already hated and despised wherever they were, and one will even agree that it is almost never mentioned them in antiquity only in relation to this contempt and this general aversion that we had for them.

Of all the elders who have spoken of the origin of God's people, there is not one who has not done so in the most contemptuous and abusive manner in the world. Manetho and Cheremon, Egyptian historians whose testimonies Joseph have preserved for us, teach us that a large multitude of Lepers and other people infected with contagious diseases were formerly driven out of Egypt by King Amenophis: that these Lepers elected for their leader a priest of Heliopolis named Moses, who composed them a religion and gave them Laws . (1)

Lysimachus, whom Joseph also quotes, says the same thing as these two historians, except that he calls Bocchoris the king who drove out the Jews (2).

Tacitus (3) followed Lysimachus: Diodorus of Sicily, without mentioning either Bocchoris or Amenophis, simply said (4) that Antiochos Epiphanes had been assured that this nation had been driven from Egypt because of the leprosy she was infected with. Justin (5) speaks the same as Diodorus, and it is unfortunate for the Jews that an opinion, which attributes to them such a base and so shameful origin, has been commonly received without anyone having deigned to give faith to the brilliant and miraculous manner which they themselves assured that they had once left Egypt.

Strabo is of all historians the one who has treated the Jews most favorably. This author in truth did not adopt their miraculous exit from Egypt, but also he does not mention this nasty disease that the others attribute to them: he simply says that they are withdrawing under the leadership of Moses who was a priest of the country. Justin and Tacitus, as we have just said, agree on leprosy, but they do not give these lepers Egypt as their country of origin; the first who had any knowledge of the Scriptures makes the original Syrian Jews; the other, deceived by the resemblance of the word Judah with that of Ida, which is the name of a mountain in Crete, believed (6) that they originated from this island. With the reservation of these two historians, all the others have assured that the Jews were Egyptians;the conformity of characters and customs which were observed between these two nations gave them a common origin, the more so as the Jews themselves agreed that they had lived in Egypt for a long time.

Among the Egyptians priests were fed and maintained at the expense of the public, they were dressed in linen, they bathed frequently day and night. The Sovereign Pontiff wore an image of sapphire hanging from the collar, this image was called truth(7): in their sacrifices they made the execration on the head of a victim, that is to say that they prayed (8) the gods to turn on this head all the evils with which the people were threatened; the same usage was established among the Jews: circumcision (9), horror for the pig, the fasts observed on the eve of festivals, the distinction between the sacred and profane Scriptures and that of animals as pure and unclean, still appear borrowed from the Egyptians. The history of the Jewish nation authorized opinion, which gave these two peoples a common origin, and implied quite clearly that they had once worshiped the same God. When they left Egypt, as soon as the Jews lost sight of Moses who wanted to establish a new religion among them, the first thing they did was to forge a golden calf, which was,as is known, the main object of worship of the Egyptians. Moses himself, lifting up the brass serpent in the desert, put before the eyes of his people one of their most famous hieroglyphics which did not fail in the following to make the Jews fall back into the idolatry, to which he wanted them. give up (10). Finally, there was such a great conformity between the ceremonies and the customs of the Jews and the Egyptians, that these two nations have always been confused, just as the Christians have since been confused with the Jews, the ancients never having looked at the Christianity as a sect and a particular branch of Judaism.put before the eyes of his people one of their most famous hieroglyphics which did not fail to make the Jews fall back into idolatry, which he wanted them to renounce (10). Finally, there was such a great conformity between the ceremonies and the customs of the Jews and the Egyptians, that these two nations have always been confused, just as the Christians have since been confused with the Jews, the ancients never having looked at the Christianity as a sect and a particular branch of Judaism.put before the eyes of his people one of their most famous hieroglyphics which did not fail to cause the Jews to fall back into idolatry, which he wanted them to renounce (10). Finally, there was such a great conformity between the ceremonies and the customs of the Jews and the Egyptians, that these two nations have always been confused, just as the Christians have since been confused with the Jews, the ancients never having looked at the Christianity as a sect and a particular branch of Judaism.the ancients having never regarded Christianity except as a sect and a particular branch of Judaism.the ancients having never regarded Christianity except as a sect and a particular branch of Judaism.

The Egyptians who had been for so long the most illustrious of the peoples of the earth, who had taught the sciences and the arts to the rest of the world, had lost much in the wake of their former glory, or perhaps they had not been. indebted to their celebrity only to the ignorance in which the other nations still lived when they were already a civilized republic. However that may be, they have since become famous only for their stupidity and superstition; and if curiosity still attracted men to their homes to admire the solidity of their pyramids, and the other works of their ancestors, one also went there sometimes to witness a religion that one regarded as the triumph of the human extravagance. The Egyptians had therefore fallen into the general contempt of all peoples,and the Jews who were always confused with them shared this contempt; they even attracted a still greater one by the singularity of their worship and by the maxims which one imputed to them, as we will show it.

All the nations had for the Jews, not only a feeling of contempt, but also a feeling of hatred, and we also believed ourselves justified in hating and despising them: we hated them because we knew that they hated them. other men, and they were despised because they were seen to observe customs which they found ridiculous, and because, moreover, the character of their minds appeared very contemptible, this is what must be examined in particular.

The Jews worshiped an invisible God whom they claimed to be the master of all Gods (11); their prayers, their hymns, their books, their speeches were full of injurious terms to the Gods of the nations; and that would have been enough to inspire hatred for them in other peoples; the only zeal of religion could have produced it: but there was a stronger reason for hating them, which is that of self-love and private interest. We were convinced that the Jews had for all those who were not of their religion a hatred all the greater because it was believed to be ordained by the God whom they adored.

It was this reason alone which, in Diodorus' report, led Antiochus to treat them with such rigor. The king, he said, detesting the hatred that the Jews bore to all other nations, had a pig slaughtered in their temple, and caused the blood of this abominable victim to be shed on their sacred books which authorized this unjust hatred (12).

Tacitus confusing Christians with Jews, according to the custom of the ancients, assures us that these unfortunate people whom Nero produced as guilty of the conflagration of Rome, were only convinced of this crime because they were believed to be very capable of to have committed by the hatred which they carried to the human race (13). And in another place he says (14) positively of the Jews, that they have in truth a great deal of charity for one another and an inviolable fidelity between them; but that towards all other men they have an implacable hatred for them. They only taught the paths to those of their religion, says Juvénal (15), and they only wanted to indicate the fountains to those who were circumcised, that is to say, they inhumanly refused the simplest help. and the most ordinary of humanity to any other than to the Jews.

Some accused Moses of having inspired the Jews with this hatred for other peoples in revenge for the harshness with which the Egyptians had once driven them out of their country (16). But without resorting to this evil intention of their legislator, the barbaric manner in which this nation had once treated the Canaanites as well as so many peoples whom God had commanded them to exterminate even women and children, joined to an infinity of examples of cruelty to foreigners with whom the books of the Jews are filled, all this, I say, was undoubtedly enough to attract the hatred of all peoples. It is about these massacres of the Canaanites that the Emperor Julian said (17) “the legislators of the pagans recommend that we treat with gentleness those very, of whom we have been offended;but Moses orders the complete extermination of innocent peoples. God even ordered the Jews several times to exterminate the animals that were said to be in some Canaanite towns.

The hatred which one carried to the Jews was thus founded on their histories, on their behavior towards the uncircumcised, and on the opinion in which it was held that they themselves hated all the rest of men. That is why they were regarded as the declared enemies of mankind, which lacked only power and a favorable opportunity to make the whole universe feel the effects of their ill will; and this is at the same time why in all popular seditions they were the first victims of public indignation.

The inhabitants of Alexandria slaughtered fifty thousand in one go. Those of Seleucia exterminated as many; those of Damascus ten thousand; those of Caesarea twenty thousand. Joseph (18) who reports all these massacres, deplores the misfortune of his nation to have all the peoples of the Earth as enemies. It must be admitted that the Jews paid for the advantage of being the nation beloved of God, by the inconvenience of being the object of the hatred of men.

However, as the Jews were incapable of doing any harm to anyone by their weakness, this meant that they had more contempt for them than hatred. Circumcision, the observance of the Sabbath (19), their frequent fasting, their stupid credulity which passed into proverb, made them the laughing stock of all peoples; the ancients never spoke of them except as the dregs of men. "All the nations," said Julien (20), "are distinguished by some place, some by their power and their wealth, others by their wisdom, others by their spirit and their industry, the Jews alone have always remained in obscurity and without any merit. "

Tacitus (21) teaches us that the Senate which drove them out of Rome under the empire of Tiberius, sent four thousand of the most vigorous to Sardinia, not caring much that the bad weather of the air of this island made them there. perish, and regard their loss as a very little thing. He tells us elsewhere that while the Assyrians, Medes and Persians were the masters of the East, the Jews were the most base and the most despicable part of their subjects (22).

The same author thus speaks of their religion. Some, he says (23), seeing in the temple of the Jews a quantity of ornaments, leaves of vines and bunches of grapes, believed that this nation worshiped Bacchus, but they are very mistaken, because the ceremonies of Bacchus inspires only joy and joy, whereas that of the Jews is gloomy, dirty and absurd.

The sadness of worship is yet another point on which the ancients found much agreement between the Jews and the Egyptians. “The Gods of the Greeks,” says Apuleius, “like songs of rejoicing, but the Egyptian divinities only like mournful songs. "(24)

Augustus (25) praised Caius his grandson on what he had not deigned to sacrifice in Jerusalem while passing through Judea, and it was one of the greatest marks of contempt that the Romans could give, that not to sacrifice to the Gods of the different countries through which they passed. One can see in Diodorus, Strabo, Plutarch, Florus, Ammien Marcellin and generally in all the historians who spoke of the Jews, the contemptuous manner in which they did it (26).

The poets mocked them with even more pungent terms. Horace consecrated the proverb of their credulity (27). Juvenal (28) represents them to us sometimes as storytellers of nonsense, sometimes as miserable beggars and always as men of an imbecile superstition. Persia (29) chooses the Jewish religion to designate superstition itself. Horace (30) before him had done the same. Martial's Epigrams are full of continual mockery against them: among other things he compares their fasts (31) to all that there is in the world more stinking and this epithet of stinking is given to them preferably to all by Ammien Marcellin ( 32).

Although circumcision was common to Jews, Egyptians, Ethiopians, and other peoples; either they observed it more regularly, or that they gave mysterious reasons which one found absurd, it is certain that they were the only ones which one ordinarily laughed at about this custom.

Aristophanes in Plutus quite pleasantly puts it below the most base and the most shameful things. "They have just taken away," he said, "a tortured, hunchbacked, mangy old man, all skinned, all wrinkled, and even I believe circumcised. "

The Jews were almost always designated by certain abusive terms (33) which cannot be given in our language, and which all had to do with their circumcision; but especially when in public baths or on other occasions the Jews were obliged to appear what they were, the boos were then so loud and the taunts so sting that they could not help but blush in front of the men of this characteristic mark of God's choice. This is why they usually had recourse to certain violent and painful means to appear made like the others on these occasions, and to efface in some way this stain which attracted them taunts which they could not bear (34). Finally, foreigners carried so far the decided contempt they had for them because of circumcision,that they insulted them even in their capital city and even in their sanctuary. Joseph (35) even teaches us that a soldier from the Roman garrison standing at the door of the temple where the Jews entered in large numbers to celebrate the feast of Easter, took it into his head to show them naked what the other men did. differed from them, which he accompanied with words so insulting, that the people rose up, and more than ten thousand of them perished on that occasion.that the people rose up, and that more than ten thousand of them perished on that occasion.that the people rose up, and that more than ten thousand of them perished on that occasion.

Commentators on Scripture believe they are interested in arguing that Abraham was the first of all men to be circumcised, and that therefore the use of circumcision must have shifted from the Jews to the Egyptians and to other nations who had it. observed. They suppose that during the stay of the Israelites in Egypt this custom could have been communicated to the inhabitants of the country, and that the ten tribes transplanted by Salmanasar were able to introduce it into Colchis, as if this dangerous and painful ceremony had something good. attractive to peoples who, moreover, did not embrace the religion of the Jews.

But the elders, who did not have a deep respect for the books of the Jews, preferred to rely on the testimony of their own history. Herodotus (36) tells us positively that the Ethiopians, the inhabitants of Colchis, the Phoenicians and the Syrians of Palestine who are the Jews, had received the circumcision of the Egyptians. Diodorus of Sicily ensured the same thing, and even the most skilful among the Jews, such as Philo and Joseph, did not dispute the Egyptians to be the authors of this custom (37): all the difference which one made between the Jews and other peoples who were being circumcised, it was because they had made circumcision the fundamental and most essential point of their religion, instead of the others looking at it as a ceremony, religious indeed,but to which one did not attach such a lofty and sublime idea. In fact the Phoenicians abandoned it after the trade they had with the Greeks, and it appears from Joseph that it was beginning to be fairly neglected among the Egyptians. As to the origin of this custom, there was no doubt that a purely natural reason had given rise to its establishment. Herodotus said of the Egyptians that they were circumcised because of cleanliness. Philo, who has written a book on this subject, gives four sensible reasons, but which can only be reported by expressing himself after him in a somewhat physical manner. Here they are.As to the origin of this custom, there was no doubt that a purely natural reason had given rise to its establishment. Herodotus said of the Egyptians that they were circumcised because of cleanliness. Philo, who has written a book on this subject, gives four sensible reasons, but which can only be reported by expressing himself after him in a somewhat physical manner. Here they are.As to the origin of this custom, there was no doubt that a purely natural reason had given rise to its establishment. Herodotus said of the Egyptians that they were circumcised because of cleanliness. Philo, who has written a book on this subject, gives four sensible reasons, but which can only be reported by expressing himself after him in a somewhat physical manner. Here they are.

1 °. To remedy inflammation that causes the foreskin when it is too narrow.

2 °. To avoid the uncleanliness caused by the garbage which usually collects between the foreskin and the glans.

3 °. So that the seed can go straight into the womb.

4 °. The fourth is a mystical reason which the Fathers of the Church and the allegorical doctors have not failed to use since. It is the circumcision of the heart of which the other circumcision was only the symbol and the figure.

The Egyptians and Ethiopians were apparently born in the past with the same natural drawbacks, to which many men are still subject today, especially in these countries. There are even several places in Africa where one is obliged by such reasons to circumcise even women. Thus circumcision was regarded as something which, having been in its origin only a simple operation intended to remedy the natural defects of men, had subsequently become a ceremony of religion to which had been subjected even those who naturally did not. would have had no need. Antiquity is full of such apotheoses.

Although the circumcision, the superstitious observance of the Sabbath, the fasts and the sad ceremonies of the Jews drew them much mockery, nothing made them more generally despise than their extraordinary credulity. There was indeed mention of miracles and wonders in the histories of the heathen; but these miracles and wonders were neither so numerous nor so surprising as those with which one saw the books of the Jews full. Besides, there was not a single reasonable man among the pagans who did not laugh at these so-called miracles, whereas there was a blind faith throughout the Jewish nation in what are called the divine scriptures, books. that sane people rightly regard as the product of fanaticism and imposture,and that one can neither respect nor believe except by this ridiculous obstinacy which leads to upholding as true the most puerile tales and the most absurd things. This is also what made Joseph keep this consideration that we notice in his story; for fear of annoying and discouraging its readers by the recital of a multitude of miracles which can only appear as useless as they are implausible to those who want to use their reason; he always leaves them the freedom to believe what they please, and even when (38) speaks of the passage of the Red Sea, which is the most brilliant of the wonders of the Old Testament, he adds that he does not Do not be surprised by this wonder since the same thing has happened since to the Macedonians when they crossed the Sea of ​​Pamphylia under the leadership of Alexander.Joseph was right to use it thus, his story would not have been favorably received without such consideration. This author brought back so many marks of the stupid credulity of the Jews of his time, that it would have been ill-founded to demand full faith in the things which he claimed to have happened to their ancestors.

It should not be forgotten that the ancients, who had an extreme contempt for the Jews, did not however confuse their legislator with them. They usually spoke of Moses in fairly favorable terms. Strabo (book 16) compares him to those wise and enlightened men who were born to teach others to live in accordance with justice and reason. Tacitus represents him to us as a witty man who skilfully knew how to take advantage of the opportunities that chance offered him to achieve his ends. "The Jews," he said (39), suffering greatly in the desert from the scarcity of water, it happened that a herd of wild asses which had just grazed withdrew towards a rock shaded by foliage, which Moses saw , and conjecturing by the grass that he noticed in this place that there could well be sources,he digged there and did not fail to find some. "

Diodorus Siculus (40) puts Moses at the rank of these illustrious legislators who skilfully used politics to make their institutions received with more respect. After having made an enumeration of several of those skilful legislators who attributed to the Gods the laws which they themselves had composed; Moses, he adds, likewise made the Jews believe that the God Jao was the author of those he gave them.

This is how these famous historians spoke of this wonderful knocking of the rock. This is the idea they had of this Decalogue whose ark which contained it bore terror and death everywhere, and whose sight was only allowed to the high priest, and only once a year. The skill of the Jewish legislator and the stupidity of the people with whom he had to deal were the only wonder that caught their attention.

Those who have so far regarded the Jews as an unknown nation that inhabited a corner of the earth, will doubtless not be able to accord this idea with the general contempt for them that peoples far removed from their country had for them. This is why it is good to point out that this nation, which is inappropriately regarded as obscure, was widespread and known to almost everyone.

It is true that the Jews lived in a remote and even evil country, in spite of the praise they gave it, and that too little was paid to them to come to Judea on purpose to inquire about their customs and their customs. religion: but they had remedied this, and by leaving their own country to spread among other nations, they had become too well known since they had at the same time attracted this general contempt in which they would not have fallen if they had remained at home; without taking into account the fact that the revolutions which have taken place in their republic had for several centuries dispersed them throughout the East.

When Alexander founded the famous city to which he gave his name, the Jews settled there in large numbers and this prince granted them the right of bourgeoisie as to the other inhabitants. The founder of Antioch used them in the same way. The Ptolemies protected them in Egypt where Philometor allowed them to build a temple in imitation of that of Jerusalem.

The desire for gain to which this nation has never been indifferent, had attracted them to all the maritime cities of Phenicia, from where they then passed into Greece and Italy. Besides that the Jews had for a long time been animated by the desire to make proselytes, and this zeal excited them to spread among all peoples their dogmas and their religion. What is certain is that more than two hundred years before Jesus Christ, the number of Greeks who had embraced the Jewish religion was already so considerable, that it was necessary to make in their favor this famous translation of Scripture which is commonly called the translation of the Septuagint.

There are twenty places in Joseph which confirm to us this zeal of the Jews for the propagation of their worship, and the reproach which Jesus Christ (41) made against the Pharisees does not allow us to doubt it: you are traveling , he said to them, land and sea to make a proselyte . Thereby this nation had multiplied so greatly that in famous cities like Rome, Alexander, Antioch, the Jews alone formed a very considerable part of the inhabitants, and this meant that on the feast of Easter and in other solemn festivals one saw in Jerusalem men of all countries who also bore the name of Jews although they were not of origin but only of religion.

It does not appear, moreover, that the Jews had formerly; to divulge their mysteries, the same zeal with which they were subsequently so animated; at least the answer given to Ptolemy Philadelphus seems to indicate the contrary. This prince, after having had the Pentateuch translated, finding, in Joseph's report (42), the laws of Moses beautiful and sensible, could not help saying that he was surprised how such beautiful laws were at the same time so unknown, without anyone having made the slightest mention of it; to which he was told that these laws being all divine, no one had ever been allowed to speak of them with impunity: that Theopompe having undertaken to infer something from them in his history, he had lost the judgment by a divine punishment; and that his reason only returned to him after having erased what he had written of it:that the poet Theodectus, having spoken of it in his tragedies, had become blind and that he had recovered his sight only after having likewise repaired his fault. These little tales which Joseph records very seriously were apparently taken from the ancient book of Aristeus, which contained the marvelous account of what had happened concerning the translation of the books of Moses which Ptolemy Philadelphus had made. We read in this book that the king of Egypt having asked the high priest Eleazar for translators equally skilled in the Greek language and in the Hebrew language, this pontiff sent him six men from each tribe who made the total number of seventy-two. interpreters, that the 72 scientists were each locked up separately in a kind of cell,that there they translated in a uniform and word for word the books of Moses and that they were precisely 72 days to perfect their work.

Today we look at this story as a fable; however, it was received by the Jews and the first Christians as a constant truth, and Saint Justin (43) among others assures us quite naively that he himself saw in the island of Pharos the cells where these 72 translators were locked up for to complete their divine enterprise.

But to come back to this spirit of proselytism which had taken hold of the Jews, we do not know whether they followed in this the natural inclination that all men have to attract others to their opinions, or whether the Egyptians from whom they took manners and customs gladly had not inspired them with the same spirit which reigned among them. It is at least constant that these had a very particular zeal to establish everywhere the worship of Isis and Serapis, and that these two Divinities already had temples in Rome before the Jews were known there; this appears by the action of Lucius Emilius Paulus (44), who after a decree of the Senate which ordered that the temples be brought down, himself took an ax and gave the first blows in order to encourage the workers that a fear superstitious stopped.

Although Augustus (45) had defended the exercise of the Egyptian religion in Rome, it was necessary, very soon after, that Agrippa, who commanded in the city in his absence, made a new ordinance to prevent it from there. introduced. Tacitus (46), Suetonius (47), and other historians who speak of the frequent rulings of the Senate which banished the worship and ceremonies of the Jews from Rome, always put Egyptian ceremonies before them; both observers were even more zealous in introducing and spreading them than their enemies were in opposing and banishing them.

Jean-Baptiste de Mirabaud, Opinions of the Elders on the Jews , London, 1769.

(1) Against Appian. Liv. I. Ch. 9, 11, 12.

(2) Hist. Lib. 5. Cap. 34. Apad. Photium.

(3) Plurimi authores consentunt, orta per Egyptum tabe, quæ corpora fœdaret, regem Bocchorim, adito Hammonis oraculo remedium petentem, purgare regnum & id genus hominum ut invitum Deis, alias in terras aveherc jussum. Hist. Lib. 5 Cap. 3.

(4) Photius Bibliot. Lib. 34.

(5) Lib. 36. Cap 2.

(6) Vid. Tacit. Hist. Lib. 5. Cap 4.

(7) Herodotus Lib. 5. Plutarch. Polit. Elien. Var. Hist. Lib. 14. Cap 34.

(8) See Diodorus L. 2. 5. 6. Plutarch. Sunpos. Lib. 4. Cap 7.

(9) ““ There can be no doubt that circumcision is a survival of the worship of the goddess. Abraham, by declaring circumcision as an alliance between man and "God," was trying to rationalize a matriarchal custom that could not be abolished, just as in Christian times the Church adopted and rationalized several rites of the goddess who could not be eliminated. (Elizabeth Gould Davis, The First Sex , Penguin Books, 1971, p. 102).

This is confirmed by the links that existed between circumcision and the tyet, the cross consecrated to the goddess Isis, among the Egyptian Negroid peoples (see Dibombari MBOCK, NKAÂMBOK, 2014, p. 115-118), and this before the appearance of Judaism. “The Tyet represents a tight knot around an acorn. This symbol is found at the foundation of Catholicism. In Cilùba –tenga means “to tie”, “to bind”, from which “circumcision” is formed . Circumcision is an Alliance. ”( Ibid ., P.117), as it will be later among the Jews, between them and Yahweh. ”(JB, Le Cinquième Etat , note 164, <https://elementsdeducationraciale.wordpress.com/2014/10/18/le-cinquieme-etat/> ) [N. d. E.] (10) King Hezekiah broke the brass serpent because the Jews worshiped him. (11) The “God” of the Jews is a masculinized avatar of the Mother Goddess. See BK, My name is nobodybu.tengu

, <https://elementsdeducationraciale.wordpress.com/2013/03/19/my-nom-est-personne/> ; Raphael Patai, The Abrahamic Goddess , <https://elementsdeducationraciale.wordpress.com/2016/03/09/la-deesse-abrahamique/> .

Moreover, the infinity, the ineffability and the absence of quality, which are the characteristics of the "God" of Judaism, are also those of the materia prima , that is to say, of that which is below. pure matter (in the Aristotelian sense of the term) without form. [NOT. d. E.]

(12) Liv. 34. apud Photium.

(13) Haus perinde in crimine incendii quam odio humani generis convicti sunt. Annal. Lib. 15. Cap. 44.

(14) Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium. Tacit. Hist. Lib. 5. Cap. 5.

(15) Non monstrare vias eadem nisi sacra colenti; quæsitum ad estem solos deducere verpos. Juvenal. Satyra 14. Worms. 103.

(16) Diodorus Lib. 40. apud Photium.

(17) See St. Cyrille contra Julian. Lib. 6.

(18) Joseph de bello Judaïco. Lib. 2. Cap. 33. 34. 35. 36.

(19) “The prophets of the Old Testament often warned the people against idolatry, that is to say the worship of the moon (Hosea 4-13, 2-11). “[…] The god Yahweh appropriated the rites of the new moon, the feast days and the Sabbaths of the moon goddess. They became the foundation of the Ten Commandments and the laws of Deuteronomy. The rituals of the moon goddess became the rites of a jealous, aggressive and vengeful male deity. Judaism, Christianity and Islam adopted and absorbed all the customs of moon worship. The holy days of Judaism and Islam are based on the lunar calendar. The Jewish Sabbath originates from Babylonian moon worship. In Babylon, the full moon is the day of rest. Sabattu's wordcomes from Sa-bat and means "the rest of the heart", it is the day of rest that the moon takes when it is full, because at that time it is neither increasing nor decreasing. On this day, which is the direct ancestor of the Sabbath, it was thought that working, eating cooked food, or going on a trip brought bad luck. This is precisely what is forbidden [among Muslim Arabs and practicing Jews] for a woman who is menstruating. On the day of the “menstruation of the moon,” everyone, male or female, was subject to similar restrictions, as the taboo against menstruating women weighed heavily on everyone. […] The Babylonian sabattuwas the “bad day” of the moon goddess Ishtar, who is not unlikely to be believed to be really indisposed ”(Safiya Karimah, Moon Goddess , iUniverse, New York and Lincoln, 2003, p. 31. Quoted in BK, My name is nobody , <https://elementsdeducationraciale.wordpress.com/2013/03/19/my-nom-est-personne/> ) [N. d. E.]

(20) St. Cyrille against Julien. Lib. 5.

(21) Factum & de Sacris Ægyptüs Judaïcisque pellendis: factumque patrum consultum, ut quatuor millia libertini generis ea superstitione infecta, queis idonea ætas, in insulam Sardinian veherentur, cœrcendis illis latrociniis, & si ob gravitatem Cœnenti dami interter: Italia , nisi certam ante diem profanos ritus exuissent. Annal. Lib. 2. Cap. 85. sub. end.

(22) Dum Assyrios penes Medosque & Persas oriens follows despectissima pars servientium. Hist. Lib. 5. Cap. 8.

(23) Quia Sacerdotes eorum tibia tympanisque concinebant, hebera vinciebantur, vitisque aurea templo reperta: Liberum patrem coli, domitorem orientis quidam arbitrati sunt, nequaquam congruentibus institutis. Quippe Liber sestos lœtosque ritus posuit; Judæorum mos absurdus sordidusque. Tacit. Hist. Lib. 5. Cap 5. sub fin.

(24) Egyptia numina plangoribus gaudent., Græca choreis. From deo Socratis. L. 2.

(25) Ægyptiacam & Judaïcam ceremoniam contemptui habuit & Caïum nepotem quod Judæam præteriens apud Hyerosolimam non supplicasset, collaudavit. Suet. in Augusto. Cap.

(26) See Plutarch. Simposiac. Lib. 4. quæst 9. 5. - Diodor. Sicul. Lib. 34. - Strabo Lib. 16. Florus, Lib. 3. Cap. 5. - Ammian Marcell. Lib 22.

(27) […] Credat Judæus apella. Lib. I. Sat. 5. vers. 100.

(28) Qualiacumque voles Judæi somnia vendunt. Sat. 6. vers. 546.

Judæis, quorum cophinus, fœnumque supellex. Satir. 3 worms. 14.

(29) Labra moves tacitus, recutitaque Sabbata pales. Pers. Sat. 5.v. 18.

(30) […] hodie tricesima Sabbata, do you live in Curtis Judæis oppedere? Horat. Sermon. Lib. I. Satyr. 9. V. 69. 70.

(31) Quod jejunia Sabbathariorum […] Mallem, quàm quod oles, olere bassa. Martial. Lib. 4. Epigram. 4.

(32) Lib. 22.

(33) Verpi, curti, recutiti .

(34) This is called reducere preputium . The visionary rabbis make Isaiah the author of this usage; some even more ridiculous trace it back to Adam.

(35) Antiq. Judaic. Lib. 20. Cap. 4.

(36) Lib. 2.

(37) Bibliot. LI Sect. 2. Philon L. de circumcisione . Joseph L. 2. against Appion.

(38) Antiq. Judaïq. Lib. 2. Cap. 7.

(39) Sed nihil æquè quàm inopla aquæ fatigabat. Jamque haud procul exitio, totis campis procubucrant: cum grex asinorum agrestium, è pastu in rupem nemore opacam concession. Secutus Moses, conjectura herbidi soli largas aquarum venas aperit. Tacit. Hist. Lib. 5. Cap. 3.

(40) Liv. I. Sect. 2.

(41) Circuitis mare & aridam ut faciatis unum proselitum. Math. Ch. 23. verse 16.

(42) Antiq. Judaïq. Liv. 12. Cap. 2.

(43) In his exhortation to the Greeks.

(44) Lucius Æmilius Paulus consul, cùm Senatus Isidis & Serapis sana diruenda censuisset eaque nemo opificum attingere auderet, posita prætexta sexurim arripuit, templic ejus foribus inflixit. Valer. Maxim. Lib I. Cap 4. n ° 3.

(45) See Dion. Cassius L. 54.

(46) See the passage of this historian quoted in note 21.

(47) Ægyptiacas, & Judaïcas Ceremonias contempsit. Suet. in August. Cap. - Ægyptiacos Judaïcosque ritus compescuit. Same. in Tiberio.