

JEWISH ANTIQUITIES, XVIII. 63-66

teacher of such people as accept the truth ^a gladly. He won over many Jews and many of the Greeks. He was the Messiah.^b When Pilate, upon hearing him accused by men of the highest standing amongst us, had condemned him to be crucified, those who had in the first place come to love him did not give up their affection for him. On the third day ^c he appeared to them restored to life, for the prophets of God had prophesied these and countless other marvellous things about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.

(4) About this same time ^d another outrage threw the Jews into an uproar ; and simultaneously certain actions of a scandalous nature occurred in connexion with the temple of Isis at Rome. I shall first give an account of the daring deed of the followers of Isis and shall then come back to the fate of the Jews.^e There was a lady (Paulina), who because of her descent

Paulina and her lover ; trick played by the priests of Isis.

Isis

incidents in the midst of the narrative of the procuratorship of Pontius Pilate. E. M. Smallwood, "Some Notes on the Jews under Tiberius," *Latomus* xv, 1956, p. 326, though rejecting Josephus' date, suggests that this date was prompted by the danger in which the Jews found themselves in the year 30 because of Sejanus' opposition to them.

^e Both Tacitus, *Ann.* ii. 85, and Suetonius, *Tib.* 36, also couple Tiberius' actions against the Egyptian and Jewish worship.

^f C. Pharr, "The Testimony of Josephus to Christianity," *Am. Jour. of Philol.* xlviii, 1927, p. 144, remarks that this story of Mundus and Paulina in its present literary form has been influenced by the classic story of the trick of Nectanebus II, the Egyptian king who, according to Pseudo-Callisthenes, *History of Alexander*, i. 4 ff., deceived Olympias, wife of King Philip of Macedonia, into believing that he was Zeus Ammon, and through her became the father of Alexander the Great.

from noble Romans and because of her own practice of virtue was held in high regard. She also enjoyed the prestige of wealth, had a comely appearance, and was at the age at which women are most exuberant, yet devoted her life to good conduct. She was married to Saturninus,^a who was fully a match for her in reputation. (Decius Mundus, who ranked high among the knights of his day, was in love with her. When he saw that her character was too strong to succumb to gifts, since, even when he sent them abundantly, she scorned them, his passion was inflamed all the more, so that he actually promised to give her 200,000 Attic drachmas if he could share her bed a single time. When even this failed to shake her resolution, he, finding it intolerable not to win his suit, thought that it would be fitting to condemn himself to death by starvation and thus to put an end to the suffering that had overtaken him. And so he decided upon such a death and was actually proceeding to carry out his resolve. Mundus, however, had a freedwoman named Ida, expert in every kind of mischief, whom his father had emancipated. She had no patience with the young man's resolve to die, for it was obvious what he intended.^b She went to him, used argument to rouse him, and by plausibly undertaking to find a way, held out hope that he might succeed in enjoying intimate relations with Paulina. When he joyfully listened to her importunity, she informed him that she would require no more than 50,000 drachmas to

^a E. Groag, *Prosopog. Imp. Rom.* ii A. 1528, plausibly conjectures that this Saturninus must be one of the two Sentii Saturnini, Gaius (consul in A.D. 4) or his brother Lucius.

^b Or "he was no undistinguished person who was to perish."

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secure the woman. These proposals encouraged the youth, and she received the sum for which she had asked. She did not, however, proceed by the same course as had previous agents, since she perceived that this woman would never succumb to bribes. But knowing that the lady was very much given to the worship of Isis, Ida devised the following stratagem. She had an interview with some of the priests and promised them every assurance, above all, a sum of money amounting to 25,000 drachmas payable at once and as much more after the success of the plot. She then explained the young man's passionate desire for the woman and urged them to bend every effort to secure her for him. The impact of the money was enough to sway them, and they agreed. The eldest of them hastened to Paulina's house and, on being admitted, requested a private talk with her. This being accorded, he said that he had been sent to her by the god Anubis^a; the god had fallen in love with her and bade her come to him. The message was what she would most have wished. Not only did she pride herself among her lady friends on receiving such an invitation from Anubis, but she told her husband of her summons to dine with and share the bed of Anubis. Her husband concurred, since he had no doubt of his wife's chastity. Go then she did to the temple. After supper, when it came time to sleep, the doors within the shrine were shut by the priest and the lamps were cleared away. Mundus, for he had been concealed there beforehand, was not rebuffed when he sought intercourse with her. Indeed

^a After Osiris, the husband of Isis, had been killed, it was Anubis who was said to have helped Isis collect the pieces in which his body had been cut. Anubis consequently became a god of the dead.

it was a nightlong service that she performed for him, assuming that he was the god. He departed before the priests, who had been informed of the scheme, had begun to stir. Paulina went early in the morning to her husband and described in detail the divine manifestation of Anubis, and before the ladies, her friends, she put on great airs in talking about him. Those who heard, having regard to the substance of the matter, were incredulous; and yet, on the other hand, finding it impossible not to believe her when they took into consideration her chastity and position in society, they were reduced to marvelling. Two days after the incident, Mundus put himself in her way and said: "Well, Paulina, you have indeed saved me 200,000 drachmas which you could have added to your estate, yet you have rendered to perfection the service I urged you to perform. As for your attempt to flout Mundus, I did not concern myself about names, though I did about the pleasure to be derived from the act, so I adopted the name of Anubis as my own." With these words he departed. Then she, being now aware for the first time of his dastardly deed, rent her garment; and when she had disclosed to her husband the enormity of the scheme, she begged him not to neglect to obtain redress. He in turn brought the matter to the notice of the emperor. When Tiberius had fully informed himself by examining the priests, he crucified both them and Ida, for the hellish thing was her doing and it was she who had contrived the whole plot against the lady's honour. Moreover, he razed the temple and ordered the statue of Isis to be cast into the

⁵ MW: ἀντῶ A: ἀντῶ E.

⁶ AE: ἀπεσήμενε coni. Niese.

Tiber River. Mundus' sentence was exile, since Tiberius regarded the fact that his crime had been committed under the influence of passion as a bar to a more severe penalty. Such were the insolent acts of the priests in the temple of Isis. I shall now return to the story, which I promised to tell, of what happened at the same time to the Jews in Rome.

(5) There was a certain Jew, a complete scoundrel, who had fled his own country because he was accused of transgressing certain laws and feared punishment on this account. Just at this time he was resident in Rome and played the part of an interpreter of the Mosaic law and its wisdom. He enlisted three confederates not a whit better in character than himself; and when Fulvia, a woman of high rank who had become a Jewish proselyte,^a began to meet with them regularly, they urged her to send purple and gold to the temple in Jerusalem.^b They, however, took the gifts and used them for their own personal expenses, for it was this that had been their intention in asking for gifts from the start. Saturninus,^c the husband of Fulvia, at the instigation of his wife, duly reported this to Tiberius whose friend he was, whereupon the latter ordered the whole Jewish community to leave

Jewish embezzlers in Rome. Tiberius orders the expulsion of the Jews.

xli, 1920, pp. 38-47) that Fulvia was actually invited to become a temple prostitute grows out of Tacitus' statement, in the same chapter in which he discusses the expulsion, that Tiberius took measures to check prostitution among women of equestrian families; but there was no religious prostitution among Jews at this time.

^a The identity in the names of the husbands of Fulvia and Paulina (§ 66) seems to be due to mere coincidence; but R. S. Rogers, "Fulvia Paulina C. Sentii Saturnini," *Am. Jour. of Philol.* liii, 1932, pp. 252-256, concludes that the same Saturninus is meant and that the wife of this Saturninus was named Fulvia Paulina.

Rome.^a The consuls drafted four thousand of these Jews for military service and sent them to the island of Sardinia; but they penalized a good many of them, who refused to serve for fear of breaking the Jewish law.^b And so because of the wickedness of four men the Jews were banished from the city.

(iv. 1) The Samaritan nation too was not exempt from disturbance. For a man who made light of mendacity and in all his designs catered to the mob, rallied them, bidding them go in a body with him to Mount Gerizim, which in their belief is the most sacred of mountains. He assured them that on their arrival he would show them the sacred vessels which were buried there, where Moses had deposited them.^c

Pilate puts down the tumult of the Samaritans.

M. Radin, *The Jews among the Greeks and Romans*, 1915, pp. 306-313.

^b According to Tacitus, *Ann.* ii. 85, not only the Jews but also the adherents of the Egyptian worship were transported to the island of Sardinia. Tacitus also mentions a total of 4000 and likewise says that they were of military age; he adds that they were of the class of freedmen. They were sent to Sardinia, he remarks, to put down the brigandage of that island. Suetonius, *Tib.* 36, says that the drafting of the Jews into the army was only a pretext for sending them off to the unhealthy region of Sardinia, where, it was evidently expected (so also Tac. *ad loc.*) that those expelled might die. Sardinia's climate, however, is hardly different from that of the Italian peninsula: the reference to its severity is indeed puzzling, and perhaps Radin (*op. cit.* p. 312) is correct in suggesting that the removal to Sardinia was motivated merely by the desire to remove the proselytes from Jewish influence.

^c On this incident see M. Gaster, *The Samaritans*, 1925, pp. 90-91, who sees here a reference to the Samaritan belief in the Restorer (the *Taheb* or *Shaheb*). The belief, based on the promise given in their tenth commandment and on Deut. xviii. 15 and 18, is that a prophet will come out of the tribe of Levi, from which Moses was born, and that he will discover