

In the next passage also he seems to be speaking of Hebron from personal knowledge :

And the story goes that Adam mourned the death of his son Abel for a hundred years, and desired not to beget any more sons, but dwelt in a certain cave apart from Eve, until by command of an angel he rejoined her, and begat Seth. Then he separated himself from the generation of evil doers, and directed his course towards Damascus, and at last he ended his days in EBRON, and there he was buried, some twenty miles from Jerusalem. And the city was called *Arba*, i.e. of the four, because there were buried there Adam the chief, then Abraham, Isaac, Jacob, in the double cave that is in Ebron. And there the Patriarchs and other holy Fathers were afterwards buried, and Joseph also when he was brought up out of Egypt.

To Seth, he says,

Succeeded his son Enoch, who began to call upon the name of the Lord. This is believed to mean that he first instituted the practice of addressing God in audible prayers, and that he founded a religious discipline and peculiar rule of life, such as is followed to this day (they say) by the Bragmans, and by the monks of Seyllan, though these have turned aside to idolatry and to the worship of a tree, as we have related. . . .

. . . . And the sons of Adam in Seyllan adduce many proofs that the flood reached not to them. And this is one of the chief, that in the eastern part of the country there are a number of roaming vagabond people whom I have seen myself, and who call themselves the sons of Cain. Their faces are huge, hideous, and frightful enough to terrify anybody. They never can stay more than two days in one place, and

take for an animal, and then killing the youth who had pointed out the game to him, seems to have been invented by the Hebrews as an explanation of the saying of Lamech in Genesis, iv, 23. It is the subject of a curious fresco in the Campo Santo at Pisa.