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AN

HISTORICAL ACCOUNT

OF

THE TEN TRIBES,

SETTLED BEYOND THE

RIVER SAMBATYON, IN THE EAST;

WITH MANY OTHER CURIOUS MATTERS RELATING TO THE STATE OF THE ISRAELITES IN VARIOUS PARTS OF THE WORLD, ETC., ETC., ETC.

TRANSLATED FROM THE ORIGINAL MANUSCRIPT,

AND COMPILED BY

THE REV. DR. M. EDREHI,
NATIVE OF MOROCCO,

MEMBER OF THE TALMUDICAL ACADEMIES OF LONDON AND AMSTERDAM; PROFESSOR OF MODERN AND ORIENTAL LANGUAGES; PRIVATE TUTOR TO THE UNIVERSITY OF CAMBRIDGE; AUTHOR OF "THE LAW OF LIFE," "THE HAND OF MOSES," ETC.

LONDON:
PRINTED FOR THE AUTHOR.

PHILADELPHIA:
REPRINTED FOR HIS SON, ISAAC EDREHI.
5613.

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DEDICATION.

TO THE ILLUSTRIOUS PUBLIC.

I TAKE THE LIBERTY TO DEDICATE THIS SMALL WORK TO THE PUBLIC IN GENERAL, TO MY FRIENDS AND ACQUAINTANCES, AND MORE PARTICULARLY TO THE SUBSCRIBERS.

GENTLEMEN,—The intention of those who dedicate their works is, in general, to obtain some favor or benefit, and not for glory or justice; and I am one of those. From the time I began this Work, my intention has ever been to dedicate it to some great, humane, and charitable personage, who, by some heroic action, would be willing to render me some assistance to pay the expenses of printing it. But the misfortunes attending human life have deprived me of such a favor, in spite of all my efforts; and although it may not be necessary to declare or explain in this Work such intention or desire, I do it for my satisfaction, and for the comfort of my life, following at the same time a proverbial maxim, which says, chap. xii. 25, דאנה בלב איש ישיחנה *Heaviness in the heart of a man maketh it stoop, but a good word maketh it glad.* If a person is surrounded by the sorrows and anxieties attending human life, he must relate them to his friends in order to get consolation, and that he may forget his sorrows and troubles; as in this case he will forget or banish them from his mind and heart, as the word announces, and will act according to the sacred text ונשמרתם מאד לנפשותיכם

As I am ignorant who are my friends or enemies to whom I might relate my anxieties, I do it to the Public in general, in order to comfort myself, and to obtain the consolation of

selling my Work, that I may realize enough to pay the expenses of printing, and leave some profit for the prosecution of my journey to the holy land of my fathers, Jerusalem, where I may spend the rest of my life with my family, devoting the whole of my time, with divine assistance, to the service of God.

It has always been my intention to go there and establish myself in that land; but my circumstances and many family afflictions have not permitted it; so that I have been obliged to remain in captivity, unable to settle myself in any part of the world; and as the journey is long, troublesome, and very expensive, and in order to reduce part of the great loss which I experienced, in consequence of the accidental fire at the Italian Bazaar in Paris, on the 1st of January, 1825, in which all my property, to the amount of sixteen thousand francs, was burned, which reduced me to the greatest poverty. In this situation I resolved to come to England, to endeavor to obtain a subsistence for my family, but tried various ways and means in vain: all things were adverse to me. Under these circumstances I have resolved to publish this Work, which was composed by me in the Hebrew Language, and printed at Amsterdam, in the year A. M. 5578, which corresponds to the year 1817, and has been likewise translated into English. But the expenses of the printing being great, and having no resources, I have been obliged to try to get Subscribers, which has cost me a great deal of trouble and money to meet the expense of coach-hire in travelling from one part to another. Having obtained sufficient Subscribers, which, as I have already stated, cost me much labor, I found that all my trouble was useless, as the printer refused to print the book without receiving the money, instead of waiting for the produce of the subscriptions; so that, seeing no remedy for it, I was disposed to abandon the idea of printing this Work, and console myself with the maxim of

יגעת ולא מצאת אל תאמן יגעת ומצאת תאמן—מס" מגילה

This maxim is applicable to the study and acquisition of the Divine Law, namely: if a person seeks and works by all means to obtain the Divine Wisdom in truth, it may be obtained. But if he is dull and idle, although he may say that he has worked and taken every step to obtain the Divine Wisdom, but has not been able to succeed, in such a case we do not believe him, as it is impossible and false, and opposed to nature and experience, and contrary to a true and positive maxim, which I apply to myself, although I have already stated that I had worked and had not obtained my object. I repeat that I did my best, and at length found a humane and charitable Gentleman, who affords me such a relief, by making himself responsible to the Printer, whose name deserves to be made known through this work, and is Dr. S. L. G., to whom I am extremely obliged and indebted for his charitable action, praying at the same time to the Almighty to be pleased to preserve his life for many years in the enjoyment of his noble and amiable family, and likewise to those Gentlemen who have honored me with their signatures, for whom I pray incessantly to the Almighty God that He will be pleased to preserve them and those of their families for many years in great prosperity, &c.

This is, therefore, the cause of publishing this Work, in which various and very curious things will be found, which cannot fail being instructive and beneficial to the Public, who I hope will be pleased with this Work and recommend its sale, rendering me more obliged for the many favors received.

I finish this Address by thanking the Public for the many favors and good service conferred upon their

Most humble servant,

The Author.

PREFACE.

In the name of the Blessed God, Amen! Blessed be his Holy Name, for he is God of Gods, the Holy One and true God! He is mighty and powerful, ever mercifully protecting and watching over us with compassionate eyes, and performing great miracles on our behalf. Though we are captives and strangers dispersed through other countries, yet the Almighty One has never forsaken us; nor, according to his promise will he ever forsake us; and of this we have abundant proof. His love was manifested to our forefathers, inasmuch as they obeyed his commandments; and his hand is still stretched out to deliver us from the dangers and accidents of this life.

To exhibit his wonders and admirable works, as manifested unto the Ten Tribes of Israel, and to the Children of our Teacher and Prophet Moses, who have dwelt and are still dwelling in Sambatyon, a place of Miracles, is the design of the following very ancient and true history, the details of which will be found to be extremely curious and interesting to those who wish to become acquainted with the wonders and greatness of God in his marvellous works, and who believe and revere his Laws, and keep his holy precepts, &c.

In the year A. M. 5047, a letter was received at Jerusalem in a singular manner from that place; and that letter is still in existence in the Holy Land, in the custody of the principal Rabbins, and is preserved, with other curious writings, in the Hebrew Library belonging to the Academy of Jerusalem; and the facts relating to that letter can be fully substantiated on

the evidence of many witnesses, copies of it having been transmitted to the various Israelitish congregations in Europe. It was during the Author's residence in Amsterdam that he met with a copy of that letter, in the celebrated library of the profoundly learned Rabbi Solomon Dobna.

It may not, perhaps, be thought presumptuous in the Author to state, that he has from his youth upwards been devoted to study, both in his native land, Morocco, and other countries in which he has sojourned, and has spent much time and labor in collecting many curious and useful manuscripts, which are still in his possession. He has studied divinity and the Talmud for twenty-four successive years in the grand Talmudical Academies of the Portuguese Jewish nation, in Amsterdam and London, and possesses numerous certificates of his abilities and literary attainments; in addition to which, he has recommendations signed by three hundred of the principal learned men and governors of the various places through which he has travelled, in England, France, Holland, and Germany. It is known by a great many of the Public, that he has also published many curious and important works in Hebrew, &c.

At the close of the present work will be given a list of the Hebrew and other authors, who make mention of the River Sambatyon, and the Ten Tribes, copied from the work of the celebrated Haham Menasseh Ben Israel, printed at Amsterdam, in the year A. M. 5407, in the Spanish language.

In translating the Work now before the Public, from the original Hebrew into English, I have adhered as strictly as possible to the words and meaning of the authors, not being willing to offer any opinions in matters so highly interesting to the Religious World. I have, therefore, given my author's own words; and particularly so, as the eminent and learned Rabbi David Raphael Sodo was not disposed to enter largely upon miraculous proceedings, so very common with ancient writers when treating of wonderful circumstances. He, like

other learned men of his time, was willing to collect every information possible relating to the establishment of the Ten Tribes, which spirit of inquiry is not extinct even to this moment, as the names of many eminent divines, and other distinguished literary characters, subscribers to my Work, evidently prove. The Author, therefore, in addition to his own researches, made himself acquainted with every writer that came to his knowledge, who wrote upon this important subject, and particularly as he was led by his ancestors to believe that he himself was a descendant from the tribe of Naphtali. His father was also a man of letters, and was employed in an embassy in the East. At all events, he has quoted the great historians, of different ages, who have devoted their time to such pursuits; and being so little disposed to enter upon marvellous matters, great credit may be given to his statements.

With respect to the religious observances, as regards their ceremony, &c., nothing has been noticed by any but our Author. It is supposed that those learned historians were contented to prove the existence of such nations, without paying any particular regard to their religious ceremonies: in this case our Author has been more explicit, as will appear in this Work; and the particulars he mentions, certainly carry something with them of an authentic appearance. His last statement bears date, Anno Mundi 5388, corresponding with 1628.

The list of the authors and writers upon this subject will appear at the end of this Work, which are known to the literary and learned of the Public, sacred and profane, which will be a great advantage to the religious world, as well as infinite satisfaction and pleasure to the Author.

M. Edrehi.

London, October, 1833.

CERTIFICATES.

I HAVE been acquainted with the Rev. Rabbi Moses Edrehi about two years, and have found in him much amiable qualities, and such profound learning, that I may truly say of him, as one formerly said of another, "I have not seen the like—no, not in Israel." He is indeed, in my opinion, an Israelite in whom there is no guile.

GEORGE FREDERICK WALKER.

LONDON, 7th May, 1828.

I feel the strongest confidence in recommending to the notice of the benevolent and the learned, the Rev. Rabbi Moses Edrehi; and whilst I admire that fortitude which supports him under the pressure of so many misfortunes, I cannot withhold the tribute of praise that is due to a man, whose extraordinary mental acquirements have secured to him the suffrages of some of the most illustrious names in the great republic of literature. Wishing him all the good that can be wished, I beg leave to subscribe myself.

B. HUNT.

BATH, February 23, 1828.

After so many names of profound learning, I hesitate to subscribe mine; nevertheless, at Rabbi Edrehi's request, I cannot withhold my testimony to his uncommon learning in the Hebrew language, and his eminent proficiency (beyond anything I have ever heard or read of) in the history and antiquities of his nation.

I have less diffidence in testifying to his knowledge of the Spanish and French languages—and to his diligence and temper as a teacher, of which I have had experience in my own family, to the correctness of his morals and his very amiable manner.

STANLY LEES GIFFORD, LL.D.

LONDON, August 25, 1828.

Having seen the many honorable testimonies given in favor of the Rev. Rabbi Moses Edrehi, and having also conversed with him on various subjects connected with Jewish and Oriental literature, I consider him to be a gentleman of great acquirements and extensive learning, more especially in his knowledge of Oriental languages, as Hebrew, Chaldee, Arabic, &c.; and believing him to be a man of good morals and honorable conduct, I think him worthy of recommendation to the confidence and benevolence of the learned of every country.

JAMES QUIN,
R. C. Chaplain at Canterbury.

Dated at CANTERBURY, the 16th of July, 1829.

I have the utmost pleasure in adding my humble name to the many distinguished testimonials given above to the Rabbi Moses Edrehi, whom I have found a man of extensive information, and who speaks fluently and well, several European languages.

W. T. GUNTON,
Professor of language.

Although it is quite unnecessary for me to add anything to the numerous very respectable testimonies which have been given in favor of the character and erudition of the Rev. Rabbi Edrehi, nevertheless, I gladly endeavor to express the satisfaction with which I have availed myself of his instruc-

tion in the Hebrew language. I would presume to recommend him to the patronage of every friend of Israel and of learning.

J. Smith.

Dover, February 10th, 1830.

The Rev. Dr. Moses Edrehi having desired an interview for the purpose of submitting his original work (the latter part of which is yet unpublished), and which among other subjects contains researches in the East, from whence he derives some probable account of the remnant of the Ten Tribes; I think such a work is interesting to the Antiquary and Theologian, and supplies a vacancy in sacred History, which has long engaged the attentive inquiry of the curious and learned.—Any light which might be thrown upon this subject will remove a difficulty, and afford satisfaction to the studious and inquisitive mind.—From his being an African by birth, and an Asiatic by nation, and having travelled over, and resided in most parts of Europe, the Rabbi Edrehi has acquired a general and various acquaintance with manners, places and languages; and his knowledge and conversation afford pleasure, and claim for him the respect, which his numerous testimonials show that he has received.

Ch. Spencer.

Bishop's Stortford, 29th June, 1835.

I have had some conversation with the Rabbi Edrehi, who requires no testimony from me, even were such testimony deserving of consideration. He appears to be a very amiable and intelligent man; and in contemplating him, I am brought to remember Him who said:—"I was a stranger and ye took me in."

Richard Bull,

July 1st, 1835. Vicar of Saffron Walden.

Certificate of the late Chief Rabbi of the Portuguese and Spanish Nation, the Rev. Dr. R. Meldola.

I, the undersigned, do hereby certify that I have examined all the documents of the before-mentioned Rev. Dr. M. Edrehi, of Morocco, containing the alleged facts, and found them correct and true, and, consequently, I beg to recommend him. I am confident that every humane and charitable person will take his deplorable case into his serious consideration, and will render him all the assistance his merit requires, and encourage and enable him to execute his religious and devoted intention of settling in the Holy Land at Jerusalem with his family.

Given under my hand, this day.

R. Meldola.

London, 27 Tishri, 5586.

A BOOK OF MIRACLES.

PART I.

AN ACCOUNT OF THE TEN TRIBES OF ISRAEL, THEIR RESIDENCE BEYOND THE RIVER SAMBATYON, IN THE EAST, AND OTHER PARTS OF THE WORLD; AND LIKEWISE AN ACCOUNT OF THE WONDERFUL RIVER OF SAMBATYON.

In a famous Book, called Sepher Johasin, or the Book of Genealogies, written by Rabbi Abraham Zechut, of the family of Zacuto, D. G. M., which was printed at Amsterdam A. M. 5477, or A. D. 1717, fol. 117, page 2, it is thus written:—"Attend, and you shall hear something new, which I have found, in a book called ספר בחינת עולם *Sepher Behenat Holam*, or Book of the ways of the World, composed by Rabbi Abraham Prizole, of G. M. It is to comfort the hearts of our brethren, who are in captivity in different countries, and various parts of the world; and because other nations despise them, they say, 'We have lost our hope; we have no king and no prophet.' But ye who believe not the truth as it is, open your eyes and read, in the 2 Kings, xviii., where mention is made of the ten tribes, whom he led and brought to a place called חלח *Halah*, and וחבור *Habor*, and the Mountains of

גוזן *Gozan* and מדי *Media*, by which it is clearly proved that the Tribes were brought to those places," &c. They are many who see the truth, but will not believe it. The same author describes, in his Book, the Ninth Chapter of Perkey Abbot, a great and wonderful country, with deserts and many great and fortified, and high cities, as well as many curious animals, of which there are some in this country, some of them being very wild. He also writes of a great many sorts of birds, and of there being two roads in the Wilderness, and in the woods, that lead to the north, a place called Sequetena Eestera, where there are a great many long mountains and numbers of Jews living there; this is the opinion of the historians and writers before mentioned. He also gives an account, in the fourth chapter of his book, of the relation of a man who came from those parts far from the countries before mentioned. "There arrived," he says, "an Israelite, named David Reobeny, from the tribe of Reuben, in his time, more than forty-five years past; the place from whence he came is called Habor in the desert; that there are two tribes, and that the greater part have (Aohalem) tents, likewise called Bassaa myore, and not far from thence live the remnant of the ten tribes; that they are near to the Deserts, to go to a place called Alameka, which is near the Red Sea; that these Jews have many kings and princes,

and are innumerable like the sands of the sea." Now this is the blessing with which the Almighty blessed our Patriarch Abraham, as is observed in Genesis, xxii. 17, where he says—"And thy seed shall be as the dust of the earth, which shall not be numbered for multitude," &c.

There grow spices, and other drugs, and every good thing that you can desire in the world, amongst the Jews at Habor, before coming up to the other eight tribes, who are far off. In the middle there is a nation of Ishmaelites, Mahometans, who are very strong and powerful, and have their kings, who would not allow the Jews (for they are their enemies) to pass through, in order to go and visit their brethren of the other eight tribes, although very anxious to do so; but a time will come when, according to the word of God, they will all come together לאסודים צאו וג"ו לאמר.

Moreover, in the fourth chapter of his book, he says as follows: but we can give the particulars only briefly, for it would occupy much time to write everything respecting the Sea of (Husa) India, and that of Okyanus אוקיאנוס and what comes from the land of Great India. In order to tell the particulars respecting it, we must turn to the commencement. After the passage of the above-named gulf, the travellers go to the borders of Lameka, which is near the Indian

Sea, and if they should wish to go up, and travel by land, they will there find many great deserts and woods, and also many cities, with a great many Jews who live in them, near the large river called Ganios or Gozan. It is the river גזן *Gozan*, of which we have already spoken, which is written of in many books, and known by many Europeans. It is mentioned in the holy Bible הרי גוזן mountains of Gozan. At the end of the book it is said, that Kalikut is the place where all sorts of spices and incense grow, especially those that are brought from afar, and come from the isles about the Great Sea, an account of which is to be found in those books of the times, דברי הימים according to which there are fifteen hundred isles inhabited by a great many Jews. Thus it is, that in those parts around the borders and beyond the deserts on the borders of Mika, and also above the deserts of Kalikut, there are many Jews living who have their kings and governors, are respectable and very rich, and reside far from one another. At a great distance from the road of Kalikut are deserts, where there is near a million of Jews. But in the isles just mentioned, it is impossible to count the number of wealthy Jews, who live there with their kings and governors, of whom there are more than in Europe; they carry on a great trade by land and sea; and there are many neighboring nations who pay them an annual tribute,

of which mention is made by various authors in their works. They possess diamonds, gold, jewels, and silver, besides divers kinds of merchandise, and particularly fine-smelling spices. And thus wrote a wise philosopher, in his book, entitled חדש עולם *Holam Hadas*, or the New World, which was printed in Venice many years ago; there are numbers who, through jealousy, do not like to write or publish; but the world cannot keep or conceal what there will, some day or other, be published openly, with the help of Providence. This author, in the second chapter of this book on the New World, says, "It was told us, regarding the Jews who are in the places we mention, that they are in great numbers, are rich, have kings, princes, and governors of themselves;" and in the same chapter of his book, he relates concerning the cities and places around India; and so we declare respecting the River Sambatyon, on the borders of India Upper, beyond the River Ganges, which is in our language called Gozan, as declared in 2 Kings, xvii. 6, "about Halah and Habor, mountains of Gozan and Media."

Now, kind and honorable readers, I, the author of this Work, declare, on my word of honor, that I have heard it said by many respectable and trustworthy persons, that they saw at Rome, amongst many other curious things which are there, a sand-

glass, the sand of which was taken out of the River Sambatyon. The sand runs all the week, and stops on the Sabbath-day. It has also been seen at Leghorn; consequently, my friendly reader, with the understanding God has given you, you will judge, by this wonderful history, that it is true and certain, and moreover, that it is a thing which is written about in the Talmud, &c.

Some ignorant people there are, who believe nothing; and so perverse as to be unwilling to be convinced, letting everything fall to the ground. With their bawling unbelief, and pride, such persons close their hearts against understanding or knowing the Sacred Bible; and they shut their eyes to the light of the Holy or Sacred Talmud, called תורה שבעל פה *Tora Shebaal Pee* (Mental Law); they are even ignorant of any ancient or modern authors, profane or sacred. For such unbelieving persons I will bring, in support of what I say, the testimony of an author who has obtained belief and credit in all nations, and it is Joseph Ben Gurgun, the Great, called in their language, Joseph de Bella Judaica, or Josephus, who, in his History of the Wars of the Jews, last book, thirty-fifth chapter, says in the following manner: "The Emperor Thetos, returning from Paras and Maday (that is Persia and India), met with the Jews on the other side of the River Sambatyon, and it being

Sabbath, he rested, and then crossed with his army, and was received by the Jews with honor and respect; and, when he left, he gave the name of Sabatino to this river, which means, reposing on the Sabbath-day." This author, speaking of the River Sambatyon, adds, that there are many millions of Jews, that they have their kings, princes, and governors, as formerly, when they were in the Holy Land; that the only thing wanting is the sacrifice, which they cannot have till the Temple is built for the third time, as will happen, with divine assistance, according to the prophecies of Ezekiel and others. The above-named author (whom I have quoted more at length in my book, called ויכוח *Vecouah*, or *Magen Abraham*) continually speaks of it. That is true, which the great and wise masters have said and related, besides what is related by the before-named celebrated author in a book printed in Venice, wherein he says, that there were found in Kalikut great numbers of Jews, who were very rich, and traded in all kinds of valuable merchandise, spices, &c.; and that these Jews are the ten tribes. Between the mountains of Gozan and the rivers of Media, and beyond all these rivers, is the River Sambatyon, called Sabatino, which separates India from the desert of Habor on the side nearest to us; and on the farther side are these Jews, who have their territory and cities among the mountains of

Gozan and the rivers; and among those who reside in Habor, which is below Arabia Felix, there are many cities filled with Jews, and many Ishmaelites (and) Mahometans, who, as we have formerly observed, prevent the latter from joining their brethren.

This author, moreover, says in his Book, chap. 25, thus: "I have found written in divers authors, and in a Book called The New World, עולם חדש, chap. 55, Alesbona is the beginning of the Kingdom of Portugal, as far as Kalikut in Asia, on the borders of India, making a distance of three thousand five hundred miles, or one thousand five hundred and four, of our miles." It is a journey of sixteen months, at least if the weather be good (that is to say, middling) in going and returning; and thus in this chapter he says, "that it is asserted by the Portuguese, as we have heard all our lives their priests say, that the Blacks who arrived there every day, know for sure that Jews live with them in their towns; and they related a great deal respecting their power and greatness. They also make mention of the clergy, and pilgrims, of whom there is a Society of three hundred established in Rome; and I have heard it from persons entitled to respect and credit who had been at different times at Kalikut, and it was also related before the Duke Erkelus in the city of Ferrara, where I was; and I have heard all the accounts of these

parts of Kalikut, and Lamek, and Porteguyane, and the Jews who live there, and their kings, and their affairs, and their trades," &c. He also says, in chapter twenty-six, thus, "I have seen it written in different books, and particularly one called Rogueo Saka, and also in Ptolemy and Kaketeas Regeo Lat, that, in that part of India, near the boundaries of India Mestera, is the kingdom of Baliol, which is the end of Arbea;" and all this is written in the book, that gives an account of the many Jews who are shut up in those places, which book also contains the following maxim:—

אשרי מי שבא לכאן ותלמודו בידו ׳ which means—happy is he who comes here and has learnt all that has been in his power. This maxim is in reference to the departure of a person from this miserable and wretched life; and when the soul is ushered into the presence of the Deity and the tribunal of Justice, and asked what did he employ his time in when in this life; if he is judicious, and employs his time to the best advantage, he is accordingly rewarded; but if, on the contrary, he spent his time in the follies and pleasures of life, he goes to Abaddon or perdition. But, as this is not the place to insert the whole of this discourse, we will return to our subject, that is to say, this book of mine contains the cream of all that has been written on the matter in hand, and in

consequence, I have given it the title of Mahasay Nisim, Book of Miracles.

This work speaks of the miracles which the blessed God wrought in our behalf, and which he still performs every moment for us, and particularly those in favor of the ten tribes who exist at the present day, and who have great wealth; and kings, princes, governors, lands, and cattle, are given them by the assistance of God: it also treats of the letter which was sent from Sambatyon in a very wonderful manner (proofs of which I will bring in the proper place). And I pray that I may find such favor in the eyes of the Almighty, as will dispose him to let me return to Jerusalem, to join my family and brethren, for I wish to go and die there and be buried there, all which will take place with the will of God, not my permission; and therefore I have composed this book to find grace in his eyes, and those of the public, for whose instruction it is written, and also that their days and my own may be prolonged in this life, and that we may enjoy the next. And, moreover, I pray that he will enable me to print other books, which I have made on various precious, and to the public instructive, subjects, as may be seen in the books composed and published by me, called Torat Haim, or the Law of Life, printed in London, in the Year of the World, 5550, or 1790; and also in a book published in Amsterdam, in the

Year of the World, 5559, or 1799, called Yad Moseh, the Hand of Moses.

And so, I pray the Almighty and blessed God of Israel to assist me to meditate in his Holy Land, as well as my seed and generation after me, with health and prosperity.

TESTIMONIES.

The first testimony to prove the existence of the River Sambatyon, is the Targum of Jonathan Ben Oziel, the Chaldee of Jonathan, the son of Oziel, in the Targum on Exodus xxxiv. 10, saying, "Behold I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation. And all the people amongst which thou art, shall see the work of the Lord, for it is a terrible thing that I will do with thee. This means, 'I will place my covenant amongst them, and will not abhor them nor mix them with other nations; but from them there shall arise many just and good people; and I will make signs and do wonders among them when captives in Babylon, and deliver them and conduct them to the other side of the River Sambatyon. And I will do unto you what I have done unto no other people nor country, and in its terror and greatness it shall surpass everything that was done before.'"

The above is the commentary of the Targum Jonathan, the son of Oziel.

Secondly, in the book called כפתור ופרח Caphtor Vaferah, p. 36, it speaks thus:—It happened to the Emperor Tornosrefos, that he met with Rabbi Akiba: he asked him "What difference is there between the Sabbath and any other day in the week?" Rabbi Akiba replied: "And who are you amongst men?" Tornosrefos said: "What was my question, and what is your answer?" Rabbi Akiba replied: "You asked me the difference between the Sabbath and any other day; and I ask you in return, what difference is there between Tornosrefos and anybody else;" Tornosrefos then said: "God has been pleased to honor me above men, by making me king over them." Rabbi Akiba said: "God wished and commanded that his people Israel should honor the Sabbath, for on that day he rested from his labors." Tornosrefos replied: "If so, why does God work therein?" Rabbi Akiba asked: "What work is it that God does therein?" Tornosrefos replied: "He causes the wind to blow, and the rain to descend." משיב הרוח ומוריד הגשם Rabbi Akiba then said: "You ought to know, that according to the law given by God to our prophet Moses on Mount Sinai, if we leave our houses on the Sabbath, it should only be to perform the Erob (a ceremony enjoined by the Law of Moses), or to journey a distance of אלפים אמה

2000 yards." However, this is a very long account, and I must, for brevity's sake, shorten it. Rabbi Akiba said to Tornosrefos: "By our holy and Divine Law, if there be two persons who live together in a house, if the one has performed the ceremony of the עירוב *Erob*, and the other has not, the latter may, nevertheless, go about the house and move the furniture from one part to the other, in a limited and marked manner; but if a person live by himself, he may move about with a load, though the house were as great as a forest or province; and, in a similar manner, God likens himself to a house, by his prophet Isaiah, lxvi. 1: השמים כסאי והארץ הדום רגלי 'The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest?' and as he asks permission of no one, so can he do what seemeth him right on the Sabbath."

Then said Rabbi Akiba to Tornosrefos, "I will bring before you another proof of the honor rendered to the Sabbath by God:—When the children of Israel were in the desert, the manna fell from heaven every day except the Sabbath. Another proof is: the river Sambatyon, which flows every day, is still on the Sabbath.

"But should you still tell me, that the River Sambatyon is so far off that you cannot go and see for

yourself, I will furnish you with another proof, clear and conclusive :—You must know that the wicked, for their misdeeds, go to hell, and suffer torments in that dreadful place every day, but are exempt and free from them on the Sabbath. Again, if you wish to see the holiness of this day more manifestly, go to the grave of your father; you will there observe, that every day in the week a smoke arises out of it, but on the Sabbath it does not." Tornosrefos went as he was desired, and found it to be true.

The whole account is much longer; but my object is solely to prove the existence of the River Sambatyon, as I have already proved from the Targum of Jonathan Ben Oziel, so also from the Talmud, the case of Rabbi Akiba with the Emperor Tornosrefos, &c., &c.

The third and greatest proof is the declaration of an Israelite of the tribe of Dan, named Eldad Hadani, who came from those parts, and who published an account of it in a book to which he affixed his own name, printed in the City of Brin, in Germany, in the year of the world, 5543, named אלדד הדני *Eldad Hadani.*

This account, as that book says, had been printed at Constantinople for the first time 200 years before; it then goes on as follows: "And near the place where dwell the children of our prophet (and master)

Moses, is the great River Sambatyon, so called from their having fled from idolatry; and that river surrounds them so that no one can enter except on the Sabbath; other nations call it Sabteno. It forms a square, and would take three months to go round it in the inside. There are many houses and castles. They have nothing unclean amongst them, neither bird nor animal; the only want they experience, is that of horses on occasions that they wage war with other nations, as I will hereafter mention in a more fitting place. There are no wild beasts, dogs, cats, vermin, or flies; in fact, they absolutely have no unclean animal soever. They only have oxen, sheep, and poultry; all the *tehurim* טהורים clean and lawful. Their cattle bring forth twice in the year, and they sow wheat and barley, and have, besides, all sorts of fruits that are in the world. They want for nothing, are devout, and have the fear of God before their eyes; and have the whole Bible, and the Talmud, and the Mesnayot, &c., &c. In general the Hahamim are very learned in the arts and sciences, and are very rich, having much gold and silver, jewels, diamonds, fine pearls, and all sorts of precious stones, &c., and when they read, they say thus:—'Joshua, the son of Nun, and disciple of Moses, said that the blessed Lord taught him,' &c., &c., as is noted in the book above-named.

The only language they know how to speak and write, is the Sacred Hebrew.

They have, as we have, the Dinim, are extremely pious, God-fearing, and just; they never take an oath, and never mention profanely the holy name of God; and they even punish those who use His name to attest anything; for they say, "What is the use of swearing by His holy name, knowing that for doing so, children die when they are young." They live to the age of our father Moses, 120 years. Children never die in the lifetime of their fathers, who live to see three or four generations. There is little or no fear of thieves, wild beasts, wicked and evil spirits, or anything bad, so that children take it by turns to guard and watch the flocks; and all this comes from their being good, and never uttering falsehood, living according to the law, and strictly observing their religion, and abstaining from sin.

No person can approach them, they live so retired, far from the borders of Cus; and the River Sambatyon separates them. Of them the prophet Isaiah says, chap. xlix. ver. 9, "Let those who are in bondage come forth; let those who are in darkness appear." They have much gold, and many manufactories of curious texture and articles; they make beautiful dresses; they are many millions in number, ten times as many as those that left Egypt; and of them, says

the prophet Isaiah: chap. xviii. ver. 1, ארץ צלצל כנפים

The breadth of the River Sambatyon is full 220 yards; and contains sand and stones; and the noise of these stones makes it like thunder and hurricanes; they rise up and go down, the noise whereof at night may be heard at half a league distance.

There are also many springs and fountains of soft water, which empty themselves into a basin, from whence the gardens and orchards are watered and refreshed. The waters in the named places contain all kinds of fish, and round about are every sort of clean birds. The stones before named which make so much noise, and move up and down, repose from the setting in to the going down of the Sabbath; and around the river, there is a fire descends from heaven every day in the week, and remains there, except Sabbath; so that no person can approach the river, for the fire burns everything within its reach. Beyond the river, dwell the four tribes, who come near with their flocks and herds to shear them, it being an excellent country for pasturage. Then the people of Sambatyon see them and speak to them, and say: "Show us your asses, from afar, and your camels;" and they are surprised.

The same author records, as a great miracle, the manner in which they were led there, and what hap-

pened: that when the Temple was destroyed, and the Israelites carried captives to Babylonia, the Chaldees came, and said unto them: "Sing unto us the song of Sion," meaning the songs of the Levites, which are accompanied by music before the Holy palace of God. These were the children of our master and prophet Moses. The moment the Chaldees said it, they began to weep, and cut their fingers off, and they prayed to the God of Israel, and said: "Oh! God, rather than sing and play thy songs before the Heathen, we will sever our fingers from our hands:" and so they did; but the merciful God, taking compassion on them, heard their prayers, and sent a cloud and carried them and their tents and their cattle to a place called Hauela; and he set them down that very night in the land of Hauela ארץ החוילה

It has been told us, that our forefathers related, that the night of their being put down there, they heard many extraordinary noises; and on the morrow they saw a great fleet approach, and by one of God's miracles, they escaped; and afterwards they were encircled by a river in a place where there had been no river before. This river, which is of sand and stones, is called Sambatyon, and exists even at the present day. The stones and sand move about with such noise and violence, that were there a mountain of iron situated near, it would be broken in pieces. This

noise continues until the coming in of Sabbath; also when this time comes, there descends from heaven a cloud which covers the river till Sabbath goes out. It is called Sambatyon, and by other nations, Sabteno. In some places, it is 60 yards broad.

The inhabitants of Sambatyon are within, and we are at this side: they speak to each other, and are so imprisoned as not to be able to leave; and the others (on this side) cannot enter; they converse with each other, particularly on the *Horban*, חרבן the destruction of the Temple for the second time in the Holy Land, as the children of Dan were ignorant thereof.

But the tribes of Naphtali, Gad, and Asher, after the destruction, or *Horban*, of the second Temple, came to Dan, because, after dwelling at the beginning with the tribe of Asher in the mountains, they quarrelled and were called children of Sephabot (slaves); and, being afraid they would make war on them, they travelled from place to place till they came up to the tribe of Dan, so that there were four tribes in one place, &c.

See what is written in a book called *Derech Hayaser*, printed in Amsterdam in 5539 (1779), p. 26. "Now I am going to relate a singular thing, which I never before told to any one else; and what I did which no one else has done. I made a discovery of that which the world had before doubted of, concerning the ten

tribes: having been informed by many trustworthy and creditable persons, that the ten tribes dwell there, are very rich, and have kings and governors, and are not in want of anything but prophecy and the Holy Temple of Jerusalem. They live in peace; and the surrounding nations pay them tribute, and if any should rebel, they go to war till they compel them to submit. There are those who say they live near the River Sambatyon; and others, that they are far on the other side of the river; some again say, they are after you pass the river Gozan; and others, that they dwell on the other side of the הרי חשך or the mountains of obscurity. Whilst I was being told of their greatness, their kings, &c., my heart leaped for joy; but yet I doubted the truth of it, because we, for our sins, were carried away captives and dispersed in foreign parts." The world did not give belief to the same author in saying, in his work before-named, these words:—"I swear by the living God of Israel, in whose hands are the souls of all men, that I will not tell them a falsehood in this book, printed in 5390 or 1530.

"I was in Alexandria some time to learn what I could of the city, &c. I asked a few respectable individuals therein, to whom I was recommended, a few questions concerning the ten tribes. Each answered according to what he had heard: one said this, and

another that thing. I subsequently went to Egypt, and then heard that the caravan from Salonique brought letters filled with news, which stated that the Jews who dwelt on the other side of Sambatyon were waging war against the other nations, and were successful, subduing and destroying the country and lands of Pristian, and many whites (Cosin), or White Moors, called by others, Maray Francas, who are Mahometan Turks, whose language, called *Espanica*, is corrupted Spanish. The reason of their fighting is because they would not continue to pay the Jews their accustomed tribute, and they wished to be free; and on this account the Jews went to war. When I heard this, I began to give thanks to God, for the protection he dispenses to us, notwithstanding our past and present sins, and in regard to our forefathers who served in truth and devotion: and, moreover, the prophecy of Moses, who said—'The sceptre shall not depart from Judah,' &c. &c. So soon as I heard that, I resolved to travel to those parts; and in the following year, 5391 or 1731, I left Alexandria by sea for Salonique. When I arrived there, I went out and inquired if there was any news. I was told of the arrival of a great caravan that had come from distant parts of India, the land of the Hobahs, and different countries afar off. All the caravan was laden with iron, and had come to Salonique to go to Sambatyon. I was

very glad of that, and began to think what I ought to do in order to accompany the caravan; they told me I must go and speak with the head captain, called Pacha, who directed everything. I went to him, I was well received, and asked all I wished to know about the journey and the expense. He satisfied all my questions; the subject and substance of which was, that from Salonique to Sam, called Mecca by the Mahometans, it takes twelve months, sometimes eight, six, and even five months; but it all depends upon the weather. He informed me of the whole road from place to place, through the whole journey to Sambatyon, all of which I noted down in my memorandum-book; and as I could speak their language well, the Arabic, and was acquainted with their manners and customs, I was the more emboldened to speak, and to go with them; and anxious, like many of my brethren, to describe the wonders of Sambatyon, I asked whether I might be allowed to purchase some iron, and trade in it, like other merchants; and I was answered in the affirmative. I often visited the chief, and found favor in his sight; he swore, by God, that if I would accompany the caravan, no harm should happen to me.

"I went to the Governor of the city for him to write my name in the register, as one who intended to go along with the caravan, and that the Pacha engaged

himself to bring me back to Salonique, or bring a letter from me, wherever I might be left. Many respectable friends went with me to the caravan, and begged of the Governor to take care of me, and to point out to me the roads from thence as far as Sambatyon, with truth and exactness. So, friendly reader, if I were to write at length what I have seen in the cities, towns, provinces, and countries, it would fill a thousand books. I will, however, tell you in brief, I arrived at Mecca and Guda, near the sea of Sus, near which country is the burial-place of Mahomet, besides other curiosities. From hence, we went to Siquetny, Aystera, and the desert near there; and I saw many curious things: among others, I saw some strange animals, having five feet, three eyes, and being six feet in height. There are also many rich Jews established there, and in the provinces and countries of Basa Mayore and Polks: and the Indian Sea is far from them. In that sea there are innumerable high mountains, and great islands and cities, inhabited by thousands of Jews, who have Synagogues, and are very rich. After passing many deserts as far as the mountains of Tafton, we arrived at a city called Kibar, inhabited by nearly twenty thousand Jewish families, and possessing very magnificent Synagogues. After leaving these, we came to a city called Dbrei Vaben,

near the River Guenias or Gozan, on the banks of which is situated the city Guena.

"From that city begin the cities of Kalikut, filled with rich Jewish merchants, who absolutely eat no meat of any kind, only vegetables and fruits, butter, milk, honey, &c., their houses have no roofs like the Egyptian ones; and they dress in silks. The religion of the inhabitants is the Mahometan; and beyond them is the place where there are many fine pearls, cheap and plentiful, and various fine-scented spices. Beyond the desert of Kalikut, is the River Sambatyon; but, as the desert is infested by robbers, I did not cross it. Notwithstanding there were many in the caravan, we went by sea, of which there are many. The ships are great, but have no iron; they are fastened by means of ropes. We went from place to place, till we came to Maray Francos. In every place through which we passed, we met with numbers of Jews and Synagogues. From Maray Francos to Sambatyon is two days' journey.

"In several places I saw flames of fire; and at sea I saw flames and smoke come out of the mountains, as from an oven. I asked from whence came the flames and smoke, and was told from גיהנם *Gehinnom*, Hell, as in the mountains in Italy; it ceases on a Sabbath. About forty miles from Maray Francos, in the middle of the sea, there is an olive wood,

called הר הזיתים or olive mountains; from between the trees there came out flames of smoke from hell, and a quantity of brimstone floats on the surface of the sea.

"When we came to the city near to Sambatyon, we heard a great noise and roar, as of a tempest; and the nearer we approached Sambatyon, the greater was the noise. We were told what it was, namely, the river, and that we ought not to go out of the city we were in, a single step, on account of the danger from the Jews, who threaten the Pristians, because the king of the Pristians' country injured the merchants and citizens of that place, who are posted armed, as guards of the river Sambatyon, out of affection to the Jews who come from the other side of Sambatyon, and carry on war against the Pristians, whose king pays tribute to the Jews; and when he wishes to free himself, the Jews of Sambatyon wage war against the Pristians.

"Their king is an Ishmaelite, and a Mahometan; and in consequence of that, we were obliged to remain three weeks, during which time I made many inquiries concerning the river Sambatyon, of the Jews who live there, and respecting the city of Pristian. Of everything I asked I obtained a separate answer.

"Touching the river, they told me that every day in the week the stones rise to the height of a house.

When they said that, I asked them why did they want guards, as nobody could pass during the week, including the Jews, for fear of the stones? They answered, that they were wanted only two hours before Sabbath, when the stones remain still and quiet, and that many Jews come mounted on good horses, and cross the river in less than an hour; and that the guards go to the city to give notice of the coming of the Jews, so that they do not keep and observe the Sabbath. During the week, some are in one place and some in another, trying to rob travellers; but on Friday the guard assemble, and then go to the city to announce the approach of the Jews.

"This is all they told me concerning the river. On Sabbath, there is no guard, it is not permitted. Respecting the history of the Jews in Sambatyon, they told me that, when they make war, they destroy the cities, and take away everything they find therein, until they oblige their enemies to pay the annual tribute. They then go to the city and cross the river Sambatyon an hour before Sabbath, and return home cheerful and contented.

"Some persons in the city where I was, showed me the gardens and houses which the Jews had destroyed during the war, though peace was now made.

"They began to build other houses and fortifications. I wept for joy while they told me all this,

taking care not to tell them I was a Jew, lest they might think I was glad that they were beaten.

"I asked how much they gave a hundred-weight for iron, and they told me the same weight in gold; because they are very rich, and have many mines of that metal, and no pieces of small money, only lumps of gold, small and large, with which they carried on trade. Their lands are fertile; they have the best fruits and cattle, and their dresses are of silks, gold, and silver. They never wear black, and have every kind of spices.

"There are, besides, two cities in the country of Pristian, near Sambatyon. In these cities, when anybody kills a quadruped, they try him for his life, as if he had killed a human being.

"The river in some places is seventeen miles broad, and all the week the stones are thrown as high as a lofty house; the noise is so great as to be heard at the distance of two days' journey; and on the Friday, two hours before the Sabbath, they remain undisturbed. The river dries up and the stones disappear, and nothing is seen but very white sand; and on the going out of the Sabbath, everything continues as it was before. On the Sabbath, the Gentiles are heard making a great lamentation, because they can get no water to drink, as the river is holy and reposes on the Sabbath. They allow no quadrupeds to approach

or live near it; and persons afflicted with leprosy, by washing in that water, become clean.

"I have been told that the Jews have no other nation amongst them with twenty-four kings each, with different provinces, and an equal number of towns and villages; one has more, they say, than any other. They are rich, and strong, and pious; they have a hundred and fifty thousand horsemen, who follow them, armed with pistols and sharp-pointed weapons. Their horses are strong and tall, they understand war, and bite, and look behind and before. They live on sheep's flesh cut up into small pieces; they give them wine to drink; and when they are being fed, they make a noise that may be heard three miles off. They kick so that no person can approach them. It is difficult to mount them, their legs being obliged to be tied; and it requires three or four persons to hold them, in order to introduce the bit into their mouths. When the king mounts, they bring a gold ladder with seven steps, and then the people follow after. The name of the principal king (for in my time there were twenty-four of them) was Eleazar. When he went to war, he used to take with him a hundred and eighty thousand well-armed warriors, and as many foot-soldiers as dust of the earth: and two hours before Sabbath they used to

cross the river Sambatyon, which they did in one hour, as their horses were incredibly swift.

"They used to spend the Sabbath on the other side of the river, in the country of the Pristians, because there are many cities with Jewish congregations. The provinces communicate with the great continent of India, on the other side of Sambatyon, where the Jews reside, and where they have guards to protect them from the attacks of their enemies. They allow nobody to approach them but the Ishmaelitish merchants, who remain on horseback three days in one place, and carry with them provisions to last three or four months. They are tied to their horses, so that when they go to sleep, they cannot fall off.

"Their king, Eleazar, is a very great man among the Jews; he is a giant nine feet high; his sword is six fingers broad, and three yards long. He never sheathes his sword till he has slain some of his enemies, of whom he can kill eight hundred at once. The soldiers carry a kind of halbert called רומח *Romach*, of coloured wood, and an iron point made sharp, two fingers in length. When they get to Maray Francos they kill thousands of their enemies. They also carry bows and arrows, as in the time of the king David, who slew the giant Goliah in Palestina, with a stone thrown from a sling. Their bows are of pure gold, very thick and strong, and their

swords have poisoned points, so that the wounded die directly. They are well acquainted with the science of war, and yet they pay tribute. They return home in peace to the other side of Sambatyon, the Friday before Sabbath.

"As I have before said, the King Eleazar is the greatest of all; he is always at the head of the army, to protect the other twenty-three kings, among whom there was one named Daniel, very pious, and so strong, that he could slay a thousand at a time, be they ever so powerful; and he is armed like Goliah the Philistine, and very humble. His palace is more magnificent than those of the other twenty-three. His lands are in Dam Ephrowaah, in Arminica, which name is given to his congregation and country; for each king, as I before observed, has his own lands separate. Their palaces are of gold, silver, and diamonds, these things being so plentiful among them; and no one is permitted to enter the palaces. The Ishmaelitish merchants are the only persons allowed to remain in the country; the reason for which is because they are circumcised.

"They give gold to these merchants in exchange for the iron; and by this means the Ishmaelites return home very rich. When the King Daniel went to Synagogue three times a day, his queen and family always accompanied him, because his two sons, the

princes, were warriors. His two daughters are so modest, that they cover their faces when they go out, so that no person can speak to them. They are eminently beautiful, and they never go out unless they are accompanied by one of the family, until they are married, when they remain under the protection and care of their husbands.

"I was informed that this devout man has a very precious stone, a cronocal (carbuncle). He keeps it locked up in the week, and on the coming in of the Sabbath, he hangs it up in his room, and it gives as much light as seven candles. It continues there during Sabbath, there being no need of lights, for the Holy Law says, 'Thou shalt not kindle fire in all your habitations on the Sabbath day.' I was, moreover, informed, that in Sambatyon all the men and women know some trade by which to get a living, which is cheap. They become very rich, for there are few poor. They live like brethren very religiously, and employ each other, for there is no other nation to rival them.

"They have all sorts of silk, cotton, and linen goods, besides gold, silver, and diamond mines. It is impossible to form an adequate idea of their comforts and friendship one with another; but, as I have before declared on oath, all is true that I have said, concerning what I saw in my travels, and what I had

told me. Now I will inform you what passed in the years 5390 or 5391. Two of the princes who understood war, asked their father's permission to fight, and he refused, scolding them and getting into a passion, saying they were too young. They were in great trouble at this, and the more so, when they saw others preparing for war. They said between themselves, 'Let us be revenged of our enemies, for we know how to fight as well as they do: we are certainly young; but, perhaps, God will help us and enable us to triumph.'

"They accordingly prepared their horses and arms, and prayed to God for him to assist them; after which they went and encamped on the other side of Sambatyon, without the knowledge of their father, the king.

"When they arrived there, they met a thousand of the nobles, their enemies. They began fighting, and God assisted them; the princes fought and killed many; and those whom they did not kill were slain by the horses that were used to war, and kicked everything that came near to them, so that not one of their enemies survived. The princes of course were very glad, and returned to their father, who was very sorry to hear that a thousand men had been slain by two young men, of not more than twenty years of age, whom God had so visibly assisted. They gave

a great feast in the country of Sambatyon, and in the twenty-four kingdoms.

"I was afraid that two young men, against a thousand, would have lost their lives; but, however, God gave them strength, and performed a miracle on their behalf.

"They also tell me, that they have plenty of corn, and every sort of production from the earth; and that those Jews keep from all kind of filth; for the rich give their dirty clothes to the poor, who wash them and wear them, which are always gold, silver, and silks.

"Now, my friends, I will tell you a wonderful story, which I swear before God to be true. It was in that year, that the king of India sent a great present to King Eleazar. With this present he sent three governors of India. They passed over the river Sambatyon, and delivered the letter to the king, and the present also; the letter solicited peace and friendship with him. The king Eleazar received them kindly, and sent them back in peace; and with a fine present to the king of India, so that both of them were well pleased.

"The king of Pristian then sent five governors with a present to the king Eleazar; and, as in the city, they were not aware of my being a Jew, I was invited to see it. It was a wonderful man without a head,

whose mouth and eyes were in his breast. He was a savage, and his food was fish alone. His language resembled the Greek, and he was yet very young. The other present was a tree, covered with pearls. On each branch, for the tree was small, there were forty pearls, some large, and others round. It was kept in a box five hands long and two broad, and eight fingers deep, of very fine glass, well worked and blown; and within this box there was another, of beautifully worked coral, with a precious sapphire stone inside. It gave one great pleasure to look at it; but what filled me with astonishment, was to see the man, whom they advised the king and the governors not to take with them to the country of the Jews, who would not allow them to cross the river Sambatyon; for they let no one pass but the Ishmaelitish merchants, who are circumcised from the age of thirteen years, and this savage was not; so they advised the king to send the other present by itself. Near the sea ים אוקיאנוס *Okyanus* is a city full of this sort of people, who pay tribute to the king of Pristian. They also told that in the year 5308, A. M. there came eight Jews from Europe; and they crossed the Sambatyon on the day of Sabbath. When they arrived, they were taken before the king. He asked them how it was that they had come from such distant lands, and had crossed different countries and

deserts in safety; and, at the same time, said he, 'How dared ye to cross the river on the Sabbath, which is forbidden by the Holy Law, and to come to our country. The profaning of the Sabbath is punished with death, so, you shall be stoned to death. The eight Jews began to weep, and said, 'God forbid that we should profane the Sabbath! It was not our intention to do so, but necessity compelled us, seeing we were taken captives by the nations, and carried from place to place; and after much suffering we escaped, and tarried not till we arrived at Sambatyon; and having heard that there were Jews living here, we have come to dwell amongst ye; and we are sure you will not let us return to our first masters, for we committed the *sugig* שוגג *Enod*, and not the *mized* by accident.'

"When the king heard that they had been obliged to escape for their lives, he asked whether they were תלמידי חכמים *Talmudy Hahamim*, or had learnt, as every Jew ought, the divine Law, and they answered, 'Yes.' He ordered the Hebrew books to be brought, in order to examine them, and he found them to be very learned therein. The king then made them presents, gave them permission to settle, and likewise gave wives to many, because no Jew can settle unless he is married according to the Law of God; and they were greatly pleased.

"They also told me, that in the above-named city, where the good King Daniel resides, in a place called Dam Efroof, Arminia, and in those twenty-four קהלות *quehelat* congregations in Sambatyon, they established an academy for the study of theology, all of the best mahogany, with gold and silver lamps. The *Hichal Hakodesh*, or Ark, where are the *Sephre Torah*. The five books of Moses are made of diamonds of great value, which all the nations of the universe are not capable of buying, as they are without price.

"From thence I went by sea, and met with some great mountains, called ניצבור *Nesbur*. Among these mountains, there are millions of the children of רחב *Rachab*, very rich traders in all sorts of spices, corals, and fine pearls. They have kings, and are republicans.

"Thence I went travelling these remote parts till I came to some high mountains, called the Netbon. But, before I proceed any further, I will relate what happened in the last country, adjoining Sambatyon. I made my fortune by the iron I took with me, which weighed three hundred and thirty-six pounds Turkish, which I exchanged with the Jews of Sambatyon for the same weight in gold (at least the number of pounds, there being a difference in the weight); however, I got three hundred and thirty-six pounds weight

of gold, like the guinea-gold of England and the ducat of Holland.

"I was afraid that those of the caravan would rob me, although each had thirty times more than myself. There were 5396 persons in the caravan. Figure to yourself the number of horses, camels, asses, and mules, there must have been, all laden with iron: besides each person had a separate mule and ass, loaded with provisions, and a tent, called אהלים *lachba*, to sleep in. All these animals belonged to the captains, of whom there are twelve; and everybody was armed during the day; and, at night, when a halt is made, and the burdens taken off from the beasts, they then pitch their tents, and make fires to cook by and frighten away the beasts that infest the neighbouring woods from attacking the cattle. There are wolves, lions, tigers, and elephants, &c. Each traveller has a servant, and the caravan is divided into twelve companies, each with a captain and guide, who well knows the roads. Each captain has twelve blacks and six white servants, as cooks and clerks; but the head captain has fifty-six blacks and twenty-four whites. The cattle are hired by the day, or bassa, and the payment is made every week, on a Thursday. Friday is the Ishmaelitish Sabbath. They only travel two hours, the rest of the day being devoted to their prayers, during which three hundred and fifty men

armed guard the caravan. They are divided into companies. Each guard was paid so much per night by the travellers, &c. Every night the guard was changed, and each passenger served by turns; but he who might not wish to serve, payed a fine or tax to the captain, who found a substitute.

"There were also fifty-six blacks, slaves, musicians, who played the tambour, to rouse and awake the travellers, who were all ready to start in half an hour.

"Each company had a large tent, where they assembled three times a night with their captain; they called this *magrab lalissa lafzar*, meaning *magrab*, from the time of repose till when it gets dark; at which time three priests used to be placed alternately during the night;—the first called *Moddon* מודאן the second *Lahssa,* לעסא at midnight; the third *Lafzar* לפזר, an hour before break of day; and when they began to cry out, they all assembled in the (*mosque*) church,—a tent erected for the purpose,—and they say their prayers three times in the night, and twice in the day; and every time they go to prayers they wash their bodies, and put on clean linen. When they are in their cities, they have hot and cold baths near the mosques.

"No passenger is allowed to carry his wife with him, except the captains, each of whom has four, with eight concubines, and twelve black women to take the

charge of the children; the concubines are called acquaintances or *Ahrifat* עריפאת. The principal captain has four wives and eighteen concubines, besides eight black females who are servants, and concubines as well; each captain also has six very fat eunuchs or *Tabzeia* טאבזיא, but it is unnecessary to relate everything concerning their customs and usages: therefore I will only describe what I have seen, and then return to the place where I digressed.

"In order to keep the sabbath as a Jew, and as, on Friday, the caravan did not stop, I hired two men for the Sabbath, who were recommended by the captain of the caravan, and they remained behind with me during the Sabbath-day; and at the expiration thereof they set out with me to overtake the caravan. As I before observed, I left that place and travelled as far as the *Nitben* mountains, which were far off on the other side of Kalikut, which are noted for their pearls; and beyond them is the place where the four tribes of *Dan*, *Naphtali*, *Zebulon*, and *Asher*, are settled, whose lands are very extensive. I crossed all the deserts till I came to Media, whose inhabitants are always at war with the king of Cush. The lands of the Jews in the deserts of Kalikut are extensive, and they, as well as the Jews who live in the country called Sequesne Esterra, or the land of Tabor, are continually at war with the Ishmaelites, who dwell on

both sides of them, and who are also in continual warfare amongst themselves. These Ishmaelites amount to many millions. They are very powerful and refuse to pay tribute to the Jews, who wage war with them on that account.

"From thence I went to where the river *Guechon* גיחון is, from which place begins the country of Cush; from thence I went to a great and beautiful city called *Blaque*, and from there I went to another city not so great but equally beautiful, where there are about five thousand Jewish families. In each of these cities, I disposed of two and three pounds of gold in order to lessen the weight of gold I carried with me: I again exchanged the money for fine pearls, diamonds, and other precious stones, on account of the fear I had of the people of the caravan who knew I had gold, though my object in travelling was not to enrich myself, for, thank God, I was a rich man, having plenty of current money and estates.

"I had spent much and made presents to all the captains of the caravan for them to take care of me. I also made presents to some individual passengers, and the captain of the guard, every night, beside the usual tax. I was liberal, because I feared they might take advantage of my being a Jew by myself; for they do not like us. They knew I had plenty, but did not know how much. If they had, it would have

been bad for me; for I spent more than any other of the merchants. I left them to go to the city of *Geronyo* near the river *Guechon* גיחון. When I arrived there, I was obliged to cover myself with the boughs of trees on account of the great heat. From thence I passed the great mountains Hizman Parin, where the children of Japhet dwell. They are all גרים *Guerim* who changed their religion, and became Jews; they have synagogues and are great merchants. I afterwards went to a large desert of sand where there are high sand-hills, which are scattered by the high winds, and destroy everybody by burying them alive, and the dead bodies are seen when the winds again scatter the sand-hills. They are called mummies, and of them the doctors make *taryaka;* the best comes from Venice, and is the purest and healthiest. These mummies are collected and brought by the caravans on their return.

"In the countries of *Houbs* חובש, above-named, there are seventy-four thousand families of Jewish inhabitants, who have four princes who govern them, and every year they are changed and new ones elected. They make war on no one, and they give no contributions, but live peaceably.

"Once a year in the month of the Ishmaelitish feast called *Ramadan* רמאדאן they go and visit the four princes of the Jews, to each of whom they make a

present of fifty oxen, one hundred sheep, twelve deer, twelve camels, two elephants, one tiger, four horses, two mules, three hundred hens, and six black slaves of fifteen years of age.

"The prince also returns presents three times a year in *Hanuca*, *Purim*, and in the month *Nisan* in *Pasach*, or *Passover*. They send forty quintals of sugar, twenty hundred weight good tea, fifty quintals of mocha coffee, forty-three barrels of wine and liquors, ten quintals of scented tobacco, three quintals of snuff, a great deal of fruit of every kind, and sweetmeats, which the Jews are famous for making, besides four ships laden with silks, gold, and silver, and for the four wives belonging to the king, and twenty hundred weight of wax candles, and other things for the use of the women, &c.

"Then the king, and the royal family, and his principal men, spend one day with those princes; with the first they breakfast, with the second they dine, with the third they sup, and with the fourth they keep the ball and dance the whole night. This used to take place at *Purim* or Easter. At the end of Ramadan, they had another feast, to which they invited the four princes and all their families, the students, professors of the Divine Law, the wardens and governors. The king gave them permission to cook their victuals like the Jews, that it might be *Cosher*, licensed according

to the Law, or fit for the king and his guests, who remain in the palace a day and night to dance at the great ball; and that night the king plays with the four princes at *Astarnz* or chess; and on the morning, the royal family, accompanied by the ministers, distribute ten thousand piasters to the poor Jews, four thousand to the students and professors of divinity, four thousand for the poor widows and orphans, and two thousand for the sick and blind, so that the king and the four princes live like brothers. Some of the inhabitants are *Mulattoes*, like the children of Cush.

"From thence, I went to the land of חוילה *Havila*, which is the province of *Cus*. There are fine buildings, and it is a beautiful place. We afterwards crossed great deserts, where we were obliged to stop ten days, on account of meeting, as we came to a river called *Walsey Hinar*, with 14 birds which spit on the people in the caravan; and the people died from their spit, as it was virulent poison and issued from their beaks like fire. Thanks to God! we escaped; but there was so much confusion in the caravan, that we were detained ten or twelve days; for the birds followed us wherever we went. Finding no other preservation, we fired off our guns in the air, and immediately the birds flew away, not being able to stand the smell of the powder.

"We set out again on our journey, and afterwards,

passing the deserts, I came to a city called *Kandica*, in the country of the Greeks; and from thence, I went to *Salonique*, about seven hundred miles distant. I left this place, and went to Barbary, and the other places; which are crowded by Jewish congregations, very rich, and engaged in mercantile pursuits.

"The object at present is to describe the River Sambatyon and the persons that dwell there; and in conclusion I will merely say, that from Barbary I went by sea to Corfu, and from thence to the city of Zantonia, where there are about twenty-five thousand Jewish families, and thirty-six Synagogues, well-built, and more splendid and magnificent than any hitherto beheld. The majority of the inhabitants are rich, and very charitable. They have also an Academy for studying the Divine Law under Talmudic Professors.

"From thence I went to Tripoli, which is inhabited by 12,000 Jewish families. Afterwards I came to Naples, where there are many Jews. We then set sail intending to go to Rome by way of Leghorn, but were driven by contrary winds upon a mountain which is sunk into the sea. On this mountain, there was formerly a city, and you may view it on a fine clear day with its streets and market-places. Near this place floats a kind of oil suitable for curing all sorts of diseases, and it is taken off by means of cotton, which

sucks up the oil; it is then squeezed out into a vessel, and a great quantity is in this manner obtained."

Now you know everything that happened during the voyage of this gentleman. And I will now proceed to insert a copy of the letter sent by the Jews, on the further side of the river Sambatyon. The copy is preserved in the library of the learned RABBI SOLOMON DOBNA, of glorious memory; and when I, MOSES EDREHI, the Author of this Work, studied the TALMUD in the famous Portuguese Jews' Academy at Amsterdam, I made a copy of that letter, having obtained access to his library, which contains twelve thousand five hundred different Hebrew books and manuscripts, besides many other works in all languages. Knowing it would interest the Jewish public to see the copy of that letter, I have here inserted it together with the necessary proofs of this wonderful and curious book. I consequently trust that I shall be encouraged, so as to be enabled to publish further works of great utility. The letter which was sent to Jerusalem by the Sons of Moses, on the other or further side of Sambatyon, called *Beni Moseh* בני משה, arrived there *Anno Mundi* 5407; copies of parts of that letter were sent to various congregations, the whole letter being too long, as it contains a minute description of Sambatyon and its inhabitants. The following is the copy, which those great and wise men

of the Divine Law made and sent to the Jewish nation.

"To all our brethren of Israel, who are dispersed throughout the world, in the name of the Holy One, health and peace.

"We, the undersigned *Chief Rabbies of the Holy Land*, transmit you this part of the letter which came from our brethren who dwell in Sambatyon. You must know that it was by a singular miracle we obtained the letter; and we, the principal Rabbins and Wardens, are highly indebted to, and pray God will bless, Rabbi Baruch. It is necessary to premise that in order to support ourselves we are obliged to appeal to the brethren abroad; and we send messengers or collectors to gather in the contributions on which we depend, these collectors being chosen by drawing lots גורל. In that year, it came to the lot of the above Rabbi Baruch to go to *Muca* מיקא and the Levant. Now it happened that the caravan in which he went, and which consisted of five hundred persons all armed, was attacked in the middle of the desert; and, at the dead of the night, the people were nearly all slaughtered by the thieves. The only person who escaped was Rabbi *Baruch:* this was owing to having risen whilst the others were asleep, to say his prayers, the Tekun-Hasot תקון חצות, and when, in the act of doing so, he perceived the approach of the robbers, he fell with

his face to the ground; and they supposing him to be dead, he escaped after the departure of the thieves. He then arose, and found every one but himself had been robbed and murdered, and he fell on his knees and gave thanks to God for his preservation. They had, however, taken his clothes, mules, and provisions, so that he was left entirely destitute of everything. He then set out to travel through the deserts, and did not know what to do, as he was almost starving for hunger: but fortunately he found some herbs which were good for eating, and water also he found in the mountains. He says thus, 'I led this life for three days, when tired and fatigued of walking, having no food, I sat myself under a tree and began praying to God.' He then relates, that when he finished praying, he saw a man on horseback approaching, armed with sword, pistols, and spear, like the Cossacks. This man wanted to kill him; but the Rabbi begged hard for his life. At last, the horseman spoke to him in Arabic; to which the Rabbi replied in the same language. He asked him what he was, and whom he believed in. The good Rabbi said 'I am a Jew, and believe in Shemang Israel;' that is to say, he believed in the God of Israel. When the horseman heard this, he alighted and embraced him; and said, 'Be not afraid, for I am also a Jew.' The Rabbi then told him what had happened to the caravan, and took from

his bosom the letters he had received from the Rabbies of the Holy Land, saying he was a Salyach שליח or messenger. The stranger brought out victuals of the best quality, and then left the Rabbi to deliver the letters to his brethren of the ten tribes, on the farther side of the river Sambatyon. To a question of the Rabbi, the stranger said his name was Rabbi Malqueyl מלכיאל of the tribe of Naphtali; and the wise man said he should like to accompany him: but the stranger said, that as it was a journey far off, he had better stay behind, and that he would go and deliver the letters to his brethren, and return with their answer; for he said, that it would be impossible for the wise man to perform the journey. He replied, that he would not stay by himself in the desert; that he wanted a *kiminga* קמיעא and then he should not be frightened at anything; the stranger accordingly wrote him *kiminga* קמיעא and, leaving him with a promise to return in three days, he departed with the letters to his tribe.

"He returned to the appointed place in three days, and said to the Rabbi, 'I have performed my journey in the space of three days, and have been with my tribe of Naphtali, and afterwards to the other tribes that dwell near us, and I have told them all your sufferings past, and presented and delivered the letters; after reading which they began to weep, and gave me

this letter, which you are to give to the Rabbies of Jerusalem only.' Rabbi Baruch then said, You must conduct me to some city near here, for I cannot travel alone, being ignorant of the roads. The stranger agreed to do this, and leading the way, carried with him an abundant supply of provision. On the fourth day of our journey, he said to Rabbi Baruch, 'According to our *Thehum* תהום, I am not allowed to travel with you any further; go your way without fear, for nothing will hurt you, so long as you keep round your neck the *kiminga*,—it means the holy name of God. Thieves and evil spirits will not touch you; and may God be with you, whose name is round your neck!' He then gave the Rabbi a bagful of gold for the Rabbies of the Holy Land of Jerusalem, and told him, that at three days' end he would arrive at Babylon, and that he was not to tell any one but the Rabbies of Jerusalem of his adventures. They then embraced and separated, the stranger giving him provisions and a valuable present of a box of diamonds, which he could sell at Constantinople, with the promise that he was not to sell them all together, but a part of them every year, as they were of great value, &c.; and that box contained one hundred and fifty diamonds, so that he would have sufficient to live on, he and the Rabbies of Jerusalem. Rabbi Baruch continued his journey, and arrived at Bagdad, or Babylon,

in three days' time. 'After resting a few days there,' says the Rabbi, 'I went to Jerusalem and delivered my letters to the Rabbies, told them all that happened, gave the bag of gold and the box of diamonds, which made the Hahamim very rich, and enabled them to pay their tribute to the governor,' &c. The box of diamonds they divided amongst themselves, and they sent to the Jewish congregation copies of the letter, which were signed by ten of the principal Rabbies, and attested by the pious Rabbi Haim Joseph, David Azulay, of glorious memory."

COPY OF THE ORIGINAL LETTER, FROM THE TEN TRIBES, ON THE OTHER SIDE OF THE RIVER SAMBATYON, YEAR OF THE CREATION, A. M. 5417, OR 1411.

"בעזהו WITH THE HELP OF GOD!

"To the tribes of Judah and Benjamin, inhabiting the Holy Land of Jerusalem, &c., the blessing of God! Amen.

"Brethren, Children of Israel, Tribes of Judah and Benjamin, Children of the patriarch Abraham, Isaac, and Jacob, who resemble the Angels of God, are occupied in the Holy Law of God day and night, and who, in presence of the Creator of the Universe, pray and sing praises unto him three times a day. They

inhabit the chosen Land of Promise, and praise the Holy Name of God, who will re-establish his people, and we pray him to rebuild his Temple and to bless them in the four quarters of the world. Amen, Selah.

"We, the undersigned brethren, children of Israel and the prophet Moses, who dwelt on the further side of Sambatyon, desire to inform your mighty congregations of our situation; and that we day and night weep on account of the destruction of our holy Temple, and the length of our bitter captivity and solitude in these distant regions. Another source of sorrow is, to think that our sins should have been so great, as to have brought on us the punishment of being removed so far from ye, O tribes of Judah and Benjamin! who have merited being placed in the Holy Land, notwithstanding that the Temple was destroyed, and that enemies came and polluted the sanctuary and palaces, still the sanctity and honour of God never left the place, and there yet remains the *Cotel Mangarabi*, the west wall of the Holy Temple כותל מערבי of the first building; and consequently we, who have no such merit, are more unfortunate than you. It was with great surprise that, by means of a *Mahometan* who was taken prisoner about 65 years ago by the *Cusyim* כושיים, of the land of Cus, and sold to the tribe *Dan*, *Naphtali*, *Gad*, and *Asher*, we were

made acquainted with your situation, how you dwell with other nations, and the trade you carry on, and your misfortunes; and, in fact, he related everything little and great concerning you. The four tribes sent him to us, and he told us just the same as he did to them. We were grieved at what he said, and nevertheless, we doubted whether he told us the truth or not; but by means of your letters, which came so miraculously from the hands of Rabbi Baruch, we learn the sufferings you endure among the other nations. When we finished reading the letters, we all assembled in our Synagogues, and made a *Hisped* הספד, a weeping or a lamentation, as on the day of the destruction of the Temple. We are surprised how you can suffer such misfortunes and contempt of our Holy Law, though you would be slain if you were to resist or remonstrate. Sorrow to the eyes that behold such misfortunes, and to the ears that hear of such sufferings! When we heard of what you go through, we rejoiced that we were removed from such scenes, and were quiet, and had kings, governors, provinces, and cities, and that there is not any foreign nation; for no one can approach us, being surrounded by the river Sambatyon, over which nobody can cross, as the stones all the week dash against each other with fury and noise, besides the flames of fire which are round the river. The only time to cross it is on

a Sabbath, which being over, the river returns to its usual state; and when the four tribes come to speak to us, we are on one side and they on the other.

"We have no unclean or forbidden animals, nor evil spirits *Mazequin* מזיקין. We live in splendid houses and palaces, and have plenty of cattle, gold, silver, and precious stones. At night we use precious stones instead of candles to give us light. We dress in silks, and live to the age of one hundred and twenty. No child dies in the lifetime of his parents; and our population are twice forty times as many as came out of Egypt.

"We possess the best of everything in the world, and want for nothing, because we observe the Holy Law of God, and study the best books, such as the Holy Bible, *Mishnayoth*, the *Talmud*, *Halachuth* הלכות, and אגדות *Agadut*, &c. We never swear by the holy name of God; and whosoever does, dies in three days' time afterwards; and all the justice we have, is according to the Law of God, the *Arbah Metot*, the four deaths passed by the Sanhedrin, as decreed in *Beth Din* the Syuat, in the Holy Land, in the Temple, &c., &c. And a decree of a wise man, an elder who lived to the age of five hundred years.

"We are not allowed to write what we do hear. All the week we hear a very extraordinary and loud voice from Heaven (named) Bath Kul בת קול.

"Well, brethren of the tribes of Judah and Benjamin! we must be afraid of God, who withdrew us from amongst the seventy nations, and created Heaven and the earth for our sake, and who took Abraham, Isaac, and Jacob to Egypt, and who delivered them through his great signs, and wonders, and brought them to the Holy Land, and built there the Holy Temple. He will redeem them from their captivity, and bring them to the chosen land as before, for he has promised never to forsake them: but they must have patience and faith, and walk in the commandments of the Law; and you will see many more miracles, as promised by the prophet Isaiah in chapter xliv., &c. And the Lord said to Jacob, 'Rejoice and sing, and hear how the great God saved all the rest of Israel.' You will not say that we are not the children of Moses; for we are many millions, and have twenty-four kings, and are more powerful and rich than any other nation on the earth; such also are the four tribes on the opposite side of Sambatyon, who are powerful and strong, and rich, as numerous as the sand of the sea, great warriors and able to assist you and deliver you from captivity; only we cannot leave our territories, for such was the decree of God, until we shall be able to do so at the hour of rejoicing, which is to come, and which is promised in the prophecies of Isaiah, לאמר לאסורים צאו וכ"ו chapter VI. 'And say to those that are

in prison, Be free; and to those that are in darkness, See the light.' This is what we have said regarding the four tribes who only leave their places, when they go to make war on their own vassals; who rebel and refuse to pay their tribute; and when the war is ended, they return home. And you who are God's people, must be devout and patient, and must put your trust in Him, and cheer up, and do not despair; and you should recall to mind what he has done for us since the creation of the world. Remember what he did for Abraham, Isaac, and Jacob, and their children in Egypt, the Red Sea, the Wilderness, and the Holy Law which he delivered to Moses on Mount Sinai. Blessed be his name! for the good he hath done to us in this world; for he will never forsake us, according to his promise by the mouth of his prophet *Zephaniah*, &c.

"Consequently, you must fear nothing, for God is always with you; and we put our trust in Him, and keep his Holy Laws, and have faith in the assistance of God. Peace be on Israel! We are the children of the prophet Moses, dwelling on the further side of Sambatyon.

"We have signed our names,

"Ahitob Ben Azariah, King.

"Jehusadac Ben Ozia, Prince.

"Oziel Ben Abyasaph, the Venerable.

"The purport of this letter is known, and the true copy is in the hands of the children of our prophet Moses on the other side of the river Sambatyon, and in the hands of the wise and pious rabbies of that chosen land of God, being Jerusalem. Fifteenth day of *Menahem*. August 5416 or 17.

"JACOB, the son of *Semah*.
"ABRAHAM, the son of *Hander*.
"NATHAN, the son of *Gutta*.
"ISAAC NISIM, the son of *Gomez*.
"ISAAC BOTON.
"SOLOMON ABOHBOT.
"AARON, the son of *David*.
"BARUCH, the son of *Israel*.
"BENJAMIN JOSEPH, the son of *Siguera*."

As a testimonial to the authenticity of the above letter, the editor may be permitted to state that his friend the Rev. D. Meldola, the son and successor of the late Rev. Dr. Meldola, chief rabbi of the Spanish and Portuguese Jews in London, is possessed of a work entitled, "Midbar Kedemot," written by the before-mentioned Rabbi David Azula, and printed at Leghorn, A. M. 5559. In that work, page 86, there occurs the following passage: "I hereby testify that the above letter is authentic. I had it in my own hands, and closely examined it, and can safely affirm

it to be a correct document, being well acquainted with the hand-writing of the eminent rabbies of Jerusalem, whose signatures are attached to it."

The writer of this passage, Rabbi David Azulay, was the chief rabbi at Jerusalem, and his works are in great repute, and well known to those who are at all acquainted with Rabbinical literature.

PART II.

In the beginning of this part, I shall give further proof of the Ten Tribes, which is more necessary. It is well known with sufficient and evident proof, that the Ten Tribes were carried by *Salmanasar* into the cities and provinces of the Medes, where they are established, and where they settled themselves, for many years.

Among different authors of Travels, of which we have a great many well known to the public, and especially to the man of letters, there is a principal one, on whom we can depend, and whom I shall name and likewise his work, which is known to the honorable public. This author has travelled nearly the half of the universe, and he declares in his work, by an oath before God and the public, that what he has written is true, and that he has seen it with his eyes, not hav-

ing been told, or having read, or heard. And he relates nothing but what he has found in the different parts of the world, in the which he has travelled; and in his voyages, he has found a great many provinces and cities populated by people which it would be impossible to describe.

The above author travelled in part of the north, or *Babylon*, which was a journey of six weeks; and he came by the caravan to the kingdom of the *Rachabites* בני רחב.

It is well known amongst authors and learned persons, that the kingdom of the Rachabites was divided between two brothers, who are the descendants of King David, and who had proved the line of their pedigree from books, and had procured very exact extracts. The greatest and principal kingdom was called *Thema;* there were in it a great many beautiful and magnificent palaces, besides a number of cities and towns which are very handsome, and many strong castles and fortresses, and an extent of country that could not be travelled under sixteen weeks.

The Rachabites have enriched themselves with the spoils of their neighbors, and particularly by the plunder of the Arabians.

They (the Jews) have academies and professors and doctors of every science, to whom the people pay tithes. They also are very religious, and very chari-

table to all the neighboring nations, especially to the poor of their own particular country. They also maintain some people resembling monks, who are dressed in black, and never drink wine, but live retired in caves like Nazarites, spending all their days in lamenting the calamities of Jerusalem, and the dispersion of Israel. They also annually make supplication forty days for the fugitives. The capital of this settlement was the city of *Pethora*, situated upon the banks of the Euphrates. It was famous for the seat of *Balaam* whom the Holy Scripture mentions. The same celebrated author saw in the city a tower which Balaam had built, and which answered to all the hours of the day, for he found that Balaam was a magician and astrologer, like the ancient Chaldeans. The Scriptures have described him as a man that knew the מכשפות, or the art of magic, and had received inspiration.

After leaving the land of the Rachabites he passed to Mesopotamia, and there he saw a very large and extensive synagogue, which had stood since the return of the captivity of Babylon. From thence he proceeded to an island made by the Tigris, where there is a very fine city, built by *Omar*, the son of *Abdala*, situated at the foot of mount *Ararat*, some miles from the place where the ark of *Noah* rested. Here was a very ancient synagogue and about 12,000 Jews, who

live there very rich and comfortable. The mode and form of prayer of these, as well as all the other Israelites inhabiting this part of the globe, are the same. Also there is a very large city, called by the name of *Almozal*, which answers to the description given of the ancient city *Nineveh*. A great many thousand of Israelites reside there: they have a king, a descendant of the house of King David. There was also a famous astronomer, called *Beren Alpheree*, who served as first officer to the king, *Siz Aldui*. Before he arrived at Bagdad, he passed through Rehobot, where he found about 7000 Israelites, and thence he came to Carchemas, famous for the defeat of *Pharaoh Necho*, and situated on the banks of the Euphrates, containing very near 14,000 Israelites, very rich, with many academies, &c.

The same traveller went from hence to a city called Phombadita: it is about seven days' journey from hence to a city well known, though the name of it has been often changed by the nations: by some it was called *Pundebita*, and by others another name. However, he discovered here something of the grandeur of this nation; for there was the tomb of *Bootenay*, that prince of the captivity, who had married the daughter of the king of Perica. He observes also, that there were several very large synagogues, and a great many very handsome academies,

peopled by a great number of scholars. There were about 9000 Israelitish families, the most of them were devoted to the study of the law of God, the Talmud, &c. The same writer saw in the city of *Sora* סורא many things to revive the remembrance, and call to mind the many heads of the captivity descended from King David, who had made their residence there; also, he found in many other places, where there were a great many Jews, perhaps 25,000 Jewish families at *Obkera*, the foundation whereof he ascribes to *Jekonias*, a captive king, who was not in a condition to finish the building of the city.

In some of those places, the Jews then lived under the protection of *Mastanged* at Bagdad. He reigned ten years. He loved and adored the Jews very much, and had much money of theirs in his service. He perfectly understood their language, and their law, and was able both to read and write it. There were about 1000 inhabitants; but there were thirty synagogues, and ten tribunals or councils, at the head whereof were ten eminent persons, employed only upon the affairs of the nations. They were called *Ten Otiose* העיר, עשרה טובי ten principals of the congregation. Above these ten, was the head captain. He that had the post then was an immediate descendant of the house of David, and his name was *Daniel*. The Jews gave him the title of "Lord," and the

Mahometans called him "Lord, the son of David." His authority extended over all the Jews which were in the dominion of the *caliph*, the prince of the faithful, from *Syria* to the iron gates of the Indies.

The author represents this prince of the captivity, as a kind of independent sovereign; for the Mahometans were obliged to respect him as well as all the Jews; and he that should be on the road, and meet him, and not salute him, or refuse to do so, received a punishment of 100 stripes. A hundred guards march in front of him, when he pays a visit to the caliph, one of his guards crying out, "Prepare the way for the Lord, the son of David!"

The nations were obliged to have their preachers and doctors from him, who gave them the imposition of hands, that he might support his dignity. The merchants of his nation raised a duty on fairs, &c., and paid him a kind of tribute. Some provisions are also sent to him from the remote provinces. Daniel, besides this, had his patrimony and lands. He kept an open table, and had hospitals, where he maintained the poor. But he was forced to buy his grandeur and liberty, by a tribute paid to the caliph, and by rich presents to the principal officers of his court. At all events, the dignity of this prince of the captivity was not so considerable at this time; for the nation was reduced low, by the persecution of the

preceding century, which ruined the academies, and dispersed the principal inhabitants out of *Persia*. Its ancient lustre was, of course, diminished; but, for all that, there was a prince of the captivity, in the twelfth century, though they had been abolished 150 years before. But it must be observed, that this head of the captivity had only a power borrowed from the caliph, which he did not enjoy, till he had received the imposition of hands from the infidel princes; as the popes could not enter upon the possession of their dignity, till they had asked the consent and approbation of the divine princes, on whom they depended for their chair and see.

The only power of sovereignty (if so it may be called) was, that they could inflict punishment of death by their own tribunals. *Strabo* affirms, that the Egyptian Jews possessed a large part of Alexandria, where they judged the differences of the nations, and annulled, or confirmed contracts, and exercised the same authority as in an absolute commonwealth; and the same was exercised at Babylon, for a celebrated author, *Origen*, has observed, long since, that the kings of Assyria, delighted to have subjected so numerous a nation, left them the liberty of inflicting death upon such as might deserve it. He proved it by the example of the Roman empire, wherein, after the ruin of the Second Temple, they still continued

to judge according to their law; and though the death-warrants were executed in secret, yet the emperor was acquainted with them, and by this he proved the truth of the history of *Susanna*, which *Africanus* contested with him; and if the princes of the captivity had the power to raise an impost upon all the Oriental nations, why should it be attempted to divest them of the power of punishing malefactors with death? That is a right which is very generally acknowledged.

Maimonides, in his works, maintains that it was one of the fundamental precepts of the Law, that they could not inflict the punishment of death at Babylon, or in any other place, except in the Holy Land of Israel. The caliph who granted these privileges, and who was invested with the political and sacred power, nevertheless earned his livelihood by his labor, which forms a contrast, when his vast riches and his labors are compared together. He walked in a palace enriched with columns of silver and gold; and yet, notwithstanding his grandeur, he employed himself in making garments, which were sold in the market with his seal on them.

He maintained his house with the money he got by his labour. He was supreme in ecclesiastical, as well as civil authority. The people believed him to be almost equal to Mahomet, and he held the same rank among the Mussulmans that the popes have

among Christians. He came out of his palace clothed in sumptuous habits; and among his ornaments, he has a piece of black cloth on his head; it being a custom among all ancient oriental people to have that on their heads, to signify that all glory is only vanity, and that joy is sometimes changed into sorrow. He was attended by the great lords of his court; and a vast multitude of people came from distant places to have the satisfaction of seeing him. When he arrived at an oratory near the gate of the city, and had received the acclamation of the people, he kissed his robe to give a blessing, and ascending into a lobby of the temple, preached the Mahometan law to them. He killed a camel, and, cutting pieces off, gave it to his principal officers, who took it to be an extraordinary favor, being their festival day, in imitation of our passover. The ceremony being over, the Caliph returned to his palace alone, by the banks of the river Tigris, which was covered by thousands of barks; and the ground he had trod was so consecrated, that nobody was allowed to walk in the place where he had set the sole of his foot; and, in truth, the Caliph that was reigning at that time (A. M. 4940), was in reality an excellent man. His name was, as has been mentioned before, *Mustenged*, surnamed the Just, who loved justice, and could not be prevailed upon by gold or silver to show favor to

criminals, because he was resolved to purge his kingdom of that pest, more particularly the calumniators, whom he detested above all. All our authors agree with respect to the justness and piety of the reigning Caliph. Moreover, this prince's mother and brother conspired against him, and sent some woman to assassinate him; but the conspiracy being discovered, he caused the woman that was to commit the murder to be thrown into the Tigris, and confined his mother and brother in prison.

Leaving this good Caliph and the province of Bagdad, and passing through *Resen*, he found nearly 7,000 Jews, who performed their devotion in a great synagogue. He proceeded towards ancient Babylon, where Nebuchadnezzar's palace formerly was, and which is now become a habitation of owls and reptiles. But some leagues from thence were nearly 3,000 Jews, who said their prayers in the open air, or in the chamber which Daniel built for his oratory; and there were still to be seen the remains of the furnace, which Nebuchadnezzar built for the burning of the three Hebrew young men. *Hilus* is but twelve miles from that place, and there are five synagogues, and upwards of 15,000 Jews. A little further on, has been discovered the foundation of the ancient tower of *Babel*, which was built after the flood. Afterwards he come to the tomb of Ezekiel, upon the banks

of the river *Chebar*, where there are a great many towns, with a synagogue in each of them. Near this place is another edifice, built by *Jeconias*, when *Evil Merodach* gave him his liberty.

In front of this palace, the Euphrates flows, and on the other side of the river *Chebar* there dwelt a great many thousands of Jews, who were employed in great works, for the service of the state. The founder's picture was still seen in the roof, and those of all the officers that accompanied him; and *Ezekiel* is seen in the rear. This prophet's tomb, which was carefully preserved, drew people from all parts. The heads of the captivity visited it every year with a numerous train; and it was a place of devotion, not only for the Jews, but for the *Persians*, the *Medes*, and a number of Mussulmans, who came to bring them presents, and pay vows in the synagogues. They revered it as a sacred thing, and therefore the armies, whether vanquished or victorious, never touched it. A lamp is kept burning night and day upon this tomb. The captains and councils of *Bagdad* furnished it with oil, and there is also a rich library; and all who die childless augment it, by sending their books. Here also was seen the original prophecies of Ezekiel, written by his own hand.

The history of this prophet is so little known, that we intend to give as copious a statement as our limits

will admit, for the Holy Writ gives no account of him whatever. He had his visions upon the banks of the river *Chebar* כבר, and a very ancient writer affirms that he was killed by the governor, being provoked with his censure, and was buried with his ancestors. He adds, that the people came there in great numbers to pay their devotions, and that the Chaldeans, fearing some revolt, resolved to fall upon them and massacre them; but a miracle was wrought, by dividing the water of *Chebar*, and supplying the people that travelled with provisions, lest they should perish with hunger. In such great veneration was this prophet held by all nations, that to this day they have preserved his monument, being fifteen leagues from *Bagdad*, the place where *Ezekiel* is said to be buried, and whither the remains of the Jewish nation go on pilgrimage.

Having given some account of this great prophet, we must resume our task; namely, to relate the dispersion of the tribes: and to do it upon a broad and open basis, we shall give the opinion of the different authors who have written on the same subject, and whose statement agrees in some measure with the accounts given by our great rabbins who flourished about that time, besides several eminent writers.

Philo, who lived about the time when a number of those who escaped the fury of *Salmanaser*, occa-

sionally returned to Jerusalem to re-people the country of their ancestors, represented to *Caligula* that Jerusalem ought not to be considered only as the metropolis of Judea, but as the centre of a nation dispersed in innumerable places, but who appeared from time to time, and were able to supply him with potent succours for his defence. He reckoned among the places that were well stored with Jews, the isles of *Cyprus* and *Candia*, *Egypt*, *Macedonia*, and *Bithynia*, to which he added the empire of the Persians, and all the cities of the east, except that of *Babylon*, from whence they were then expelled.

Here, therefore, it was, that the Ten Tribes were transplanted by *Salmanaser*, and still reside; and here they kept themselves up, and notwithstanding the various revolutions that befell the *Persian* monarchy, here we find them at this day; and I know not why the opinion was maintained that they were all lost. The prophets had foretold that Ephraim should no more be a people, and that the land of their enemies should consume them. This has happened; for they no longer make a national body. There is great confusion in their genealogies; and the tribes, thus confounded, do not make that figure which they bore when the kings and caliphs permitted them to have a head of the captivity. Their numbers are lessened by persecution, and the revolutions of government:

the land of their enemies has consumed them; but yet there are Jews still to be seen in the great cities of *Persia* and *Media*, and we may conclude that those are the posterity of the Ten Tribes who still remain there; which we shall evidently prove in the course of this history.

JOSEPHUS observes, that Ezra obtained leave to bring back the Jews to their own country. Many came from Media to Babylon to follow them, but the greater part preferred the settlements they had in the country to the trouble of forming new ones; and the Jews say to this day, that a great many families of Benjamin and Judah refused to return to India; and from those families whose posterity was preserved in the East, they used to take the prince of the captivity, who was of the house of David.

It must therefore be owned, that the Ten Tribes were to be sought in Media, as they remained there in the time of Ezra.

The same impartial historian further adds, that those who remained in the East amounted to a great many thousands; and he makes the edict of Ahasuerus to reach to 127 provinces, quite from *Ethiopia* to the Indies, as if there were Jews in all those dominions. OROSIUS and many other writers have followed Josephus.

We now come to the remarks of an author of cele-

brity. *Eldad Hadani* is one of those who have most interested themselves in writing the history of the Ten Tribes. He proceeded from the tribe of Dan; and he has been supposed to have lived in the thirteenth century, and to have sent to the Spanish Jews the memoirs we are going to speak of; but others place him four hundred years sooner. He says, that in *Jeroboam's* time, the tribe of Dan, being unwilling to shed their brethren's blood, or to fight against them, they took the resolution of leaving their country and going into *Ethiopia*, where they made a kind of alliance with the inhabitants of the place, who became their tributaries. It must also be observed, that by the *Ethiopia* he speaks of must not be understood the kingdom of *Abyssinia*, in which hereafter we find the Jews very potent; but since he traces up the river Pisun to the dwelling-place of this tribe, he means Chaldea, where *Nimrod* the son of *Chus* reigned, and which is often called *Ethiopia* in the Scripture. He mistakes in imagining the inhabitants of this country were quite black and of a gigantic stature; for the first of these characters agrees with the Abyssinians, and cannot be applied to the Chaldeans.

The learned rabbi, David Soda, confirms this statement further. He was present at one of their festivals, and amongst the various emblems of their tribes, such as their breast-plates, forehead-pieces, instru-

ments of music, &c., he particularly noticed the banners that preceded the cavalcade, upon which there was a lion's whelp; which, according to the blessing given to the Twelve Tribes, "And to Dan he said, Dan is a lion's whelp, he shall leap from Bashan" (Deut. xxxiii. 22), leaves little doubt on the mind of the learned Rabbi David that they are descendants from the tribes of Dan, part of whom sojourned in this country. The above-mentioned author also observes, that the tribes of Naphtali, Gad, and Asher, followed that of Dan into the country that they passed into beyond the river *Ethiopia*, feeding their flocks and dwelling in tents. They were headed by a king descended from *Oliah*, and they observed the principal ordinances of the law. Their prince could muster 120,000 foot. These four united tribes divided betwixt the four quarters of the year; each of them made war for three months, and brought their booty to the king, who equally divided it among the rest.

This brings us to a certainty; for there is no doubt that *Tiglath Pileser* obliged these three tribes, with that of *Reuben* and the half of *Manasseh*, to go and settle in this country. With respect to *Issachar*, they have no form of worship to indicate their descent; on the contrary, they worshipped the fire, and married their sisters, according to the laws of that country; viz., the *Persians* and *Medes*. The children of Zabulon

extended from the mountain Pharan to the Euphrates. Those of the tribe of *Reuben* dwelt behind the mount *Pharan*, and spoke *Arabic;* Ephraim and the half of Manasseh were thrown upon the southern coast. They lived only on plundering, and were as wicked as those of the first tribes were holy and good. *Simeon* was very numerous, and laid the kingdoms under tribute.

Thus far is the account of ELDAD HADANI. I have given the language without any comment, as I shall do with all the other writers upon the subject.

Rabbi DAVID BEN MORDOCHIE says, that the king of Persia, having attacked the Turks for having plundered a city of his kingdom, resolved to pursue them. He was forced to have a guide through a long and frightful wilderness, which separated them from Persia. The guide lost his way after fifteen days' march, and the army was very near perishing with hunger; but at last it approached the mountains of *Nisbor*. There it halted, and the soldiery refreshed themselves upon the banks of *Gozan* at the Jews' expense, who had planted fine orchards there. The king of Persia, surprised to find upon these mountains, cities, fortresses, and a country so well peopled, sent to inquire what nation this was. He was willing to enter into an alliance with them, after he had learned they were Jews, and to treat for provisions. At first

they refused him; but upon his threatening to murder all the Jews in his empire, the treaty was concluded; and at that same time, intelligence was given of all that passed to the Turks, their neighbors, who, waiting for the Persians at the pass of the mountains, defeated them; so that the king was obliged to return home with a small retinue. The above author received this account from a person of his nation, whom a Persian officer had brought with him from that expedition, and who was become a great lord in Persia; he adds that all the nations were secured within the mountains, and acknowledged no king.

Before we proceed to give the prevailing opinions of our eminent modern writers upon this important subject, we shall give some account of those great men who were celebrated for their knowledge of the truth, and whose opinions have been quoted by several modern writers of distinction, even the great Doctor Manasseh Ben Israel; but, as I shall have occasion to quote his remarks hereafter, I shall leave his observations at present, and proceed with the more ancient. The learned Pistol is firmly persuaded that the Ten Tribes passed into Tartary: he quotes the authority of several Armenian historians. *Orteleus*, that great geographer, giving the description of Tartary, notices the kingdom of *Asareth*, where the Ten Tribes, retiring, succeeded the Scythian inhabitants, and took the

name of *Gauther*, because they were very jealous for the glory of God. In another place, he found the Naphtalites, who had their hordes there. He also discovered the tribe of Dan in the north, which has preserved its name. There is another kingdom, called by the Tartars, *Thaber:* the Jews have still kept up their residence there, though they have lost part of their sacred writings and books. The country has received its name from them; for it is in the middle of Tartary, and is called Thabor, from the Hebrew, which signifies navel. From hence it was that the famous Israelite came, who, having passed into Portugal, and having seduced one of the officers of the court, got so much reputation in Italy that Charles the Fifth had a mind to see him, and engaged in a conference with him at Mantua.

They mention that the very name of Tartars (for so they are called in Hebrew), which signifies *Remains*, perfectly agrees with the tribes dispersed in the north, which were the remains of ancient Israel.

They further add, that the remains of ancient Israel were more numerous here than in Muscovy and Poland; from which it was concluded, that their habitation was fixed in *Tartary;* from whence they passed into the neighboring places. They found among them, the footsteps of ancient Judaism; as, for instance, the circumcision of children. On examin-

ing the name of the Tartars, their language, and that of the Jews, their tribes, and their religion, we easily observe the one to be descended from the other; and our author boldly asserts, that it is no wonder to find the Ten Tribes dispersed there; since it was no great way to go from Assyria, whither they were transplanted, having only Armenia betwixt them. It is further conjectured, and with very good reason, that part of the Ten Tribes went as far as the East Indies and China. The author observes that Solomon, the wise king of Israel, having made alliance with Hiram, king of Tyre, these two princes sent their fleets to Ophir, to fetch gold and ivory. The learned Bochart has distinguished two different places which went by the name of Ophir, because of their abundance, which was well known in Job's time. One was situated in Arabia, where gold was so common, that it was taken without trouble from the bowels of the earth.

They exchanged it with the neighboring nations for iron and brass; and if these metals were of an equal weight, then they gave weight for weight; and sometimes the Sabeans, out of a haughty pride, refused to give them their brass, only for double and treble the weight of gold. The place was called *Cassanites*, from the Hebrew word signifying treasure; as when Solomon says in his Proverbs, "In the house of the righteous is much treasure." King David

knew of this province, and spoke of the gold of Ophir; but his son's fleet went to another place.

Those who suppose America to have been known to the ancients, will have the mines of Peru to be the source of King Solomon's great riches, which made gold at Jerusalem as plentiful as stones; but they do not observe that the navigation would have been very difficult, whether they had steered off the coasts of *China* and Japan, or whether they had doubled the Cape of Good Hope, and coasted along Africa. There is the Isle of Taprobana with famous ancient remains. It is not far from the Red Sea and the Gulf of Arabia, whence the ships of King Solomon, the king of Israel, and Hiram, the king of Tyre, set out. The Isle of *Taprobana* was that of Ceylon: a similitude of names has been observed betwixt these two islands. It has been supposed that Taprobana was sometimes called Sumienda; and this name was changed into Sumatra. It is true, this word was found in Stephanus; but there was a fault in the manuscript, so it ought to be read Palæ Sumunda, which is the name the ancients gave to the island Taprobana; though it has been changed and named *Sales*, and afterwards Ceylon, which is the isle we seek for, and from which Solomon drew his treasure. Those that doubt it may consult the learned *Bochart*, who found twenty correspondences betwixt the Ceylon of the moderns and

the ancient *Taprobana*. It had abundance of ivory, numerous elephants, and a prodigious quantity of precious stones, &c.

It only seems that the navigation could not last three years; since Ceylon is not far from the Red Sea. *Strabo* says, that it was formerly believed this island was twenty days' voyage from land; but afterwards it was found only seven. The length of the voyage appeared the more from their sending vessels out ill-equipped, and with paper or papyrus sails. Isaiah says that the Egyptians sent vessels of papyrus to the maritime cities, to acquaint them that Osiris was found again; they were also sent to the island of Ceylon. So by the rage of the sea, these paper vessels were exposed. We must understand by them, that the sails were made of paper, and the paper taken out of books must have been very bad sails; and therefore the navigation was tedious. *Strabo* says, the ships which went out for Taprobana had bad sails and bad sailors; the navigation was not so well known in King Solomon's time; as, instead of sailing directly, they coasted along Arabia and other shores, which required a great deal of time. King Solomon sent out to this country some Jews with the fleet, though they were particular persons, and made no considerable settlement.

The celebrated *Benjamin Toledo* says, he saw in this place a kind of an abyss, which the interpreter, being

very learned, took for the temple of the God *Albauta;* who daily kindled a fire, and the inhabitants made their children pass through it.

The ingenious *Blandian* seems to insinuate that the Jews were settled in the East Indies. Why were the Indian grotesque figures found more particularly in the baptisteries of the Jews, than of those of any other nation? It is because they had greater commerce, and lived amongst them. But by other distinguished writers, it is considered a vain imagination only. However, it is agreed by most authors who have written on the subject, and indeed it cannot be denied, that there are Jews in China; for Trigant tells the story of a man of that nation, of the province of *Honan*, who, coming one day into the church of the Jesuits, was amazed to see upon the altar a woman having a child in her arms, and a man lying in a prostrate manner before her, and four other men at each corner of the altar. He imagined that the woman was Rebecca, with her sons Esau and Jacob; he asked the Jesuit whether it were not so, and Father *Ricci* answered, Yes; upon which the Jew prostrated himself before these images, which he supposed represented the patriarchs of his nation: but it proved to be a trick of the Jesuit, who practised deceiving the Jews in that manner. At all events it is a proof

of a great number of Jews living there; but no attempt is made to trace them to the Ten Tribes.

The same author gives a very interesting account of the river Sambatyon, on whose banks great numbers of millions of Jews dwell; and as the statement contained therein may be doubted by some, we should have inserted it, were it not that Josephus and Pliny were the first who mentioned this river, which derived its name from its ceasing to flow: six days it works, and ceases on a Saturday. Pliny also makes the singular remark, that several travellers have proved the same. Josephus places this river in the kingdom of Agrippa, betwixt the city Areen, which belonged to the tribe of Asher, and Raphanes, a little city, depending on the government of Syria. However, the account might be considered erroneous. We have it recorded by the very high and learned *Jonathan Ben Eziel*, who was before Josephus, and whose paraphrases are esteemed, for he says that God promised his people to work *miracles*, even when he shall carry them beyond the rivers of Babylon, and make them dwell beyond the river Sambatyon. Here, then, is the river Sambatyon beyond Babylon, from which they draw great advantage. Some believe that it is to convince the unbelievers that the observation of the Sabbath is still in force; others complain that this river, running with so much rapidity and rolling abundance of stones

with its stream, makes it impossible to cross without violating the rest of Saturday; which circumstance retains Jews beyond it in great captivity. *Prester John*, in the letters ascribed to him, says, that he was obliged to place great garrisons upon the banks of this river, to hinder the Jews from passing and dispersing themselves elsewhere; from what has been collected from different writers, they all agree in this respect, that the Jews are exceeding numerous on the banks, and enjoy tranquillity.

We now come to a more positive and decisive statement concerning the Ten Tribes. The Holy Scripture says, that the king of Assyria carried away the Jews into Assyria, and put them in *Halak* and *Habor*, by the river Gozan, and in the cities of the Medes.

There is some little difference betwixt the interpreters concerning the situation of the place, for the famous and learned *Bochart* affirms, that *Chalai* and *Ptolemy's* Chalacena, are situate on the north of Assyria. Habor is the *Chaboras*, or rather the Chastras mountain, well known in the midway. Between this mountain and the Caspian Sea stands the city of *Gozan*, which gave its name to the province; and the river which is called Cyrus, after the Persians made themselves masters of this country. But there is a difficulty in the opinion, because it changes a river into a mountain: it is true, the Scripture expresses

itself in an ambiguous manner; and Gozan may be called a river, as well as Habor; but since there is no river to be found of this name, and it is only supposed there was one before *Cyrus*, it is more natural to place the Israelites on both sides the river Chaboras. The above writer seems to consider, that people have not given sufficient attention to a thing that is evident, which is, that the Scripture distinguishes two places, unto which the Jews were carried: and, indeed, they were numerous enough to make two different colonies: the sacred writers place one of these colonies in Assyria, and mention the cities of this province which were assigned to it, Chaboras, Gozan, and Chalutas; and afterwards he adds, he placed them also in the cities of the Medes. We must seek them, therefore, in these two provinces, which the Chaldee paraphrase has disguised, as well as the original Hebrew; we find the places noted in Assyria; we see there the river which the Arabian geographer calls *Alchabor*, which proceeds from the mountains, and, running through *Mesopotamia*, falls into the Euphrates. Gazain is a city and province situated on one of these banks, which the Israelites crossed, and Halak is in Ptolemy's Chaleitis, which is found on the other side of the *Chaboras;* so that the Ten Tribes were seated in the two provinces, which stretched along both sides of the river. This was a happy

situation for them, since all those tribes were only separated by a river which watered the cities that were assigned them.

We are more in the dark as to the cities of the Medes, because the sacred historian does not specify any; but we ought to presume, that the second colony was placed in mountainous Media, which was less peopled than the other: *Esdras*, עזרא, insinuates the same thing; for he says, the Jews were carried into the province of *Hara;* this was an ancient name for Media, for *Herodotus* calls the Medes, Harian. It was mountainous Media that has the name, which in the original signifies a mountain. It is not to be wondered at, that they conveyed the Jews thither, for these provinces wanted inhabitants: and if we believe *Strabo*, they were peopled by strangers or colonists sent into them. The truth is, the ancients considered Media as a very happy country. *Ecbatana*, where its kings kept their residence in summer, was one of the finest and largest cities in the world. *Susa*, where they spent the winter, was also very considerable; but on the north side stood high mountains; there was good pasturage, since the Persians drew abundance of horses from hence, which were much valued; but to this purpose, there was much need of people who were used to tillage, and the Jews who had made it their principal business in the Holy Land,

which abounded in hills, were more fitted for it than other people.

The rabbins sent their brethren to Media, for they affirm that Rabbi Akibah preached at Ginzak, which is what the Scripture calls Gozan; but according to the rabbins, they inhabited Chendam, and its associate cities, which they call Musak, Hidki, and Dornki; none of these places are now so called, the names whereof may be strangely disguised by the difference of language; but it suffices to observe, that they are among the Medes.

Benjamin Tudela, who lived in the twelfth century, reckons still fifty thousand persons of his nation at Malai, a mountainous city in Media, which took its name from the province which the ancients called *Medina*, and continued to be known by that name for a long period. It is difficult, at present, to mark out the bounds of this province, which have often been changed. *Algebal*, which embraces one part of mountainous Media is very small, while the Persian territory reaches far beyond the ancient Media.

It may suffice to mention, that in mountainous *Media* the Ten Tribes are situated; and in *Assyria*, upon the banks of the river *Chaboras*, which issues from the mountains and throws itself into the Euphrates; whose neighborhood gave them afterwards opportunities and means of making considerable set-

tlements. They not only possessed *Media*, where they had been carried by *Salmanaser*, but they stretched on the right to the province bordering upon the *Caspian* Sea, at present called *Georgia* and *Tabareston*. St. *Hierome* relates, that *Artaxerxes Ochus*, having taken *Apodasmus* in Judea, conveyed the inhabitants into *Hyrcania*, near the Caspian Sea. *Artaxerxes Ochus*, carrying the war into Egypt, marched through Judea to Jericho and some other cities. He afterwards beat the Egyptians, and made himself master of their places; in which, having found a great many Jews to whom the defence of them was trusted, he sent part of them to Hyrcania, in the neighborhood of the country which the tribes already inhabited, and left the rest at Babylon. The Greek historian, *Africanus*, says, that they were still there in his time. *Africanus*' testimony is corroborated by that of Herodotus, who said the same thing. But this author, who is much more ancient, observes only, that the kings of Persia had carried away a great number of Jews to Babylon, which can no more be applied to *Artaxerxes* than to his predecessors. *Orosino* says, that the Jews who were carried to the banks of the *Caspian* Sea were much multiplied there in his time, and that they hoped one time or other to return and repeople the Holy Land.

But he was misled by the author of the second

book of Esdras, who says, that the Jews have dwelt there even to the last times, and the sovereign who shall once recall them shall stop the streams of Euphrates, that they may repass it: he further adds, that *Alexander* the Great, who pushed his conquest to the Indies, having found the Jews in *Hyrcania*, shut them up in the Caspian gates, which are the mountains of this country. But the general opinion is, that the testimony of *Africanus*, who places one part of the Jews in *Hyrcanus*, is more to be depended upon; and it is the more probable, because it was usual for Artaxerxes to remove the inhabitants of a place into desert provinces; and he placed these new Jews near the rest, who already peopled a great part of the ancient country of the Medes.

It is universally known that the Jews were numerous at Nineveh and Babylon. Besides those that were carried thither at the time of the captivity, we have seen that Artaxerxes sent over a new colony of the nation, which must have rendered it still more considerable.

They had courage to resist Alexander the Great, the master and conqueror of so many nations, when he went to rebuild the temple of *Belus* at *Babylon*, whilst all the other people were eager to finish and carry the materials necessary to this building. The Jews alone refused this task, as thinking this had

some stain of idolatry; which conscientious conduct much exposed them to the insults of the people.

Hecateus insinuates that this multitude of workmen who refused to obey *Alexander* the Great, did not live at *Babylon*, but resided at their cantonment, from whence they were sent for to work at the Temple; and it is very probable they were sent for from *Assyria*, and the banks of *Chaboras*, because this province was not very remote from the *Euphrates* and *Babylon*. And further, this province was large, since it contained many satraps; for when the Jews who were called to Babylon, returned home, they demolished all the temples and altars consecrated to idols; but these satraps paid a fine and obtained pardon for the rest.

Antiochus the Great, made a list of the number of those who dwelt in *Babylon;* for, understanding there were some in *Lydia* and *Phrygia*, he ordered *Zeuxes*, one of the generals of his army, to draw out two thousand Jewish families from *Babylon* and *Mesopotamia*, and sent them into the country, because their fidelity was well tried. He ordered that they should be transplanted with their effects, and that land should be assigned them, and materials furnished them to build with, and that they should be permitted to live according to their law; and thus they have spread themselves from *Babylon* to *Asia*, where *Seleu-*

cus had already invited them, by the privileges he granted them.

The *Parthians* having taken Babylon from the Macedonians, *Vardanes* one of their kings built *Ctesiphon*, some leagues from *Seleucia*, and drew thither with the inhabitants of both these cities. Babylon began to decline in *Strabo's* time, and declined much more rapidly in the reigns of *Vespasian* and *Titus;* for *Pliny*, who wrote at that time, represents it as a great and vast solitude. From the above author, we learn that one part of the nation was established in the other cities situated on the banks of the Euphrates; for we find that they came from thence to worship at Jerusalem. They were so numerous in *Caligula's* time, that *Petronius*, who commanded them in Judah, was astonished at their numbers, when he saw them come to celebrate the feast of Passover; and, as he did not doubt but that a powerful assistance might come from thence to those that were in India, this staggered him about placing the emperor's statue in the temple of Jerusalem.

Philo says, they were masters of Babylon, and of many provinces; they had also a considerable establishment at *Nahardea*, another city situated on the banks of the Euphrates, from whence it was that the two brothers came who were insulted by their mas-

ter, which caused great disturbances, and the nation much blood.

These two brothers' names were *Asemœus* and *Anilœus Mehanies*, of Nahardea, and, being discontented with their master, they left him and retired to a wood, and became robbers. Their company was increased by all the rogues and vagabonds of the neighborhood, and they made successful attacks upon the *Parthians*, whose king, sending a great party against them, they had the misfortune to be beaten by these desperate people. At last they desired to enter into a negotiation with them, and these plunderers went to court upon their words of honor. The prince was so filled with admiration of their valor, that instead of abusing their confidence, and punishing them, he honorably dismissed them. They continued successfully plundering, and beating their enemies, till love came to disturb them. *Anilœus*, being struck with a Persian general's wife, resolved to satisfy his passion; and to obtain his end, he declared war with the general, attacked and defeated him, and carried away his wife, who brought her gods and religion among the Jews. The people murmured to see strange gods worshipped, and the law openly profaned. *Asimœus* spoke harshly of his brother, who, fearing they would deprive him of his beloved spouse, and give her up to the enraged multitude, resolved to poison his brother;

and so to seek his own security, he executed his treacherous design. Soon he put himself at the head of his forces, and fell upon the lands of Mithridates, a great lord among the Parthians, and *Artabœus's* son-in-law.

Mithridates mustered up his vassals, and made them take up arms, but being beaten, he fell into his enemies' hands, who released him only upon condition that he would negotiate a peace between the Parthians and the Jews. He honestly designed to execute his promise; but the princess his wife, being exasperated with him for his cowardice, obliged him to wash off his disgrace with the blood of the Jews. He suddenly mustered up all the troops he could find, and surprised his enemies in the desert, when he made a horrible slaughter of them. *Anilœus* was not discouraged, but marched towards Babylon, with the rest of the robbers; the Babylonians, enraged to see their country pillaged, send to demand *Anilœus's* head, which was refused them. Hereupon, they raised an army at Babylon, which was then in the hands of the Parthians; and *Anilœus*, being forsaken by fortune, was beaten and knocked on the head, with part of his people: but revenge did not stop them; there was nothing more now to be feared, as *Anilœus* was dead; and to prevent another disorder, they fell upon all the Jews round about, and put them to death. Those

that were wise, retired to Seleucia, a city of the Greeks; which has led some to suppose that it was a city of Syria.

Seleucia was built by *Nicanor*, and the Jews lived there quietly for five years, but, being increased by their brethren who left Babylon, because the plague raged in that place, and who brought with them a seditious temper, they joined at first with the Syrians to oppress the Greeks, who were then rich and numerous in that city; but the idolaters, being all reunited against the Jews, fell upon them with so much fury, that they killed several thousand in that expedition; and nobody escaped but those that had faithful friends to screen them from popular fury.

Their numbers were considerably lessened by such a horrible slaughter; such as could escape fled to *Ctesiphon*, on the banks of the Tigris, which was then the capital of the country, and the residence of their kings; because Babylon was already decayed and depopulated. Hither the idolaters pursued them, and forced them to seek their retreat at *Nisibe* and *Nahardea*, from whence some of them had come before the incursions of *Antiochus*. The situation of these places secured them from the attempts of the *mutinous* people. They found there many families which had left since *Agrippa*, who reigned a little after this misfor-

tune. He represents the number of Jews that lived in subjection to the Parthians as very considerable.

A very remarkable circumstance happened in *Adiabene*, a kingdom which constituted part of Parthia, and lay along the banks of the Tigris. *Ammianus Marcellinus* says, that the ancients gave it this name, because it was difficult to go through it, by reason of a great many rivers that were in the province; but he thought that the two rivers *Diavas* and *Æliavas* had, in some instances, given it their name. The Rabbins who wrote on this subject, believe that the *Chebar* mentioned in Scripture, was the river Diavas, and that the Israelites were carried by Sennacherib into *Adiabene; Monobazus*, who was king of the country, preferred *Izatus* to the succession of the throne above any of the children; and in fear lest, through jealousy of his preference, his court should expose him to the fury of his brothers, he was sent to the Caraspsin, a small territory, situated on the banks of the Tigris, toward the Persian Gulf, where *Abennerie* reigned.

There were at that time Jews who thrust themselves into all places of trust, both at court and in the country. Ananias had great credit at the court of *Abennerie:* he had even had the instruction of this prince's wives; and he had won so much on the mind of *Izatus*, during his stay in this country, that he be-

came quite attached to the ancient religion, and became a convert to the religion of Moses. *Izatus* became king a little while after. It is said that some part of Noah's ark are still to be seen in this place. *Izatus* did not long continue here, being called away at the death of his father, who had made him his heir. He found that his mother had proclaimed him king of *Adiabene*, pursuant to her husband's last will, but nevertheless had crowned *Monobazus*, having secured all her other children. *Izatus* ascended the throne of his father, as peaceably as if *Monobazus* had not been crowned; and his first care was to get rid of his brothers, who were more restless and envious. To do this with the better grace, he sent part of them as *hostages* to *Artabanes*, king of the Parthians, on whom he depended; and the others he despatched to the emperor *Claudius*. Finding himself thus in uncontrolled possession, he resolved openly to profess Judaism, which he had embraced in his heart.

He sent for *Ananias* to court, and desired to be circumcised. Ananias was a court doctor; and fearing the Parthians would put him to death, if they had found out that he had circumcised the king, he persuaded him that the open profession of Judaism was not necessary, provided he observed the word of God, and his commandments. He was supported by *Helena*, *Izatus's* mother, who had also been instructed in the

Jewish religion, but kept it secret, for fear that a public profession would create a rebellion. *Izatus*, who was very solicitous concerning his salvation, sent for *Ealezer* from *Galilee*, whom he consulted upon this case of conscience. Eleazer gave his opinion decidedly in favor of circumcision, and immediately performed it on the prince, which greatly astonished his mother, and the former casuists, when he informed them the thing was done. The king immediately applied himself to the making of proselytes; and he gained over some courtiers. His brother *Monobazus* made a disturbance; and his subjects, alarmed at the change of religion, rebelled and called in *Abia*, king of the Arabians. They deserted their prince in the battle, and took part with the enemies; but one part of them continuing faithful, the Arabians were beaten. The next day, *Vologessus*, king of Parthia, came to the assistance of the rebels; but *Izatus* routed his numerous army, and by these two victories, established the tranquillity of his kingdom. *Helena* had long since retired to Jerusalem, where she had her palace. She also built a monument there, which was reckoned one of the wonders of the world; and she exercised great charity in feeding the people during the famine; but understanding that her son was dead, she returned to *Adiabene*. She found *Monobazus* on the throne, whom his brother had preferred to twenty-four chil-

dren he had left behind him, hereby designing to recompense his moderation in permitting the execution of his father's will. *Monobazus* persevered in Judaism, and sent all his children to Jerusalem to be instructed in all the mysteries of religion. They were still there when the city was taken by *Titus*, who carried them prisoners to Rome.

The Talmudist observes there were also Jews at Maeson; but they look upon those that are settled there as illegitimate, and hence they say that *Maeson* has no Jews. This Maeson is a little province included in *Mesopotamia*. Here stood the city of *Apamea*, surnamed *Mesene*, which must not be confounded with the cities of *Susa* and Persia, of the same name. It is said that the Israelites were at Mesene, from the time that *Salmanaser* carried away the Ten Tribes; but it is more probable that they came and settled in this country when *Seleucia* became a capital city, the trade of the place inducing them to go to it, when they left Babylon.

Pliny also speaks of a neighboring province, whose capital was built by the Greeks, and called *Sitta;* but the province was also named *Palestine*, in which was the city of *Sabbatica*. It is very probable that the Jews, who were numerous in this little province, during the decay of the Grecian empire, might give it this name, derived from their principal feast. It

must also be observed, that we often read in manucripts *Calestine*, instead of Palestine; but the former name is less known than the latter, which is found in all the prints, and in the manuscripts of the French king's library.

Lastly, this nation was spread into *Corhvena*, of which Edessa, where *Abganes* reigned, was the metropolis. The *Notitia Impera*, speaks of some cavalry who received orders from the governor of this province, which *Puusanis* will have to be the same with *Abiabene*. The cavalry was in garrison at Sinai Judaræum (this was not mount *Sinai*, upon which the Law was published, but another, to which the Jews who inhabited Mesopotamia gave this name, as they called the Sittacene province Palestine); but it is not certain what time they were there. There is no need of recurring to the colonies brought from India by *Salmanaser;* but it is natural to suppose that they seized on all the favorable opportunities to spread themselves in the East, and inhabit all the places where they might live in peace. Their numbers increased after the desolation of *Jerusalem;* for it was likely the Jews driven thence would seek for a settlement amongst their brethren.

They even grew very powerful there in the following age, since the heads of the captivity set up a kind of sovereignty. By taking advantage of the sinking

authority of most of the Eastern kings, they erected academies, which became famous; one at *Nahardea*, and another at *Sora*, upon the banks of the *Euphrates:* a third was founded at *Phumbadita*, or *Pundebita*, two hundred years after the destruction of *Jerusalem*. They called them the academies of Babylon, because they were on the frontiers. There were also courts of justice in these cities, which prove that Jews were very numerous in these places.

Julian, who had permitted the rebuilding of the Temple before he departed for *Persia*, carried his conquest very far. He found there a part of the Ten Tribes, who possessed an entire city: indeed the historians say, that the prince being arrived at Mesene, which is an island made by the Tigris, where *Apamea* bore a considerable rank, marched towards a place where the Euphrates divides itself into many channels, and found a city called *Bithra*, which was inhabited by the Jews, who abandoned it because the walls were not strong nor high enough to sustain a siege. This city had been considerable in the Persian empire; since the emperor's palace, and houses, and garrison, stood there, and were still to be seen in it. Julian's army, seeing it deserted, set fire to it and reduced it to ashes. It cannot be doubted but there were Jews of the Ten Tribes dispersed in the East, and they were situated between the channels of the

Euphrates. They were numerous and potent there, as they possessed an entire city. They were also faithful to their prince, since they rather chose to forsake all than to wait and receive the Romans, who would have profited by their stay. Julian was killed in the war; and Jovian, his successor, was obliged to check the indulgences this prince had dispensed both to the Jews and heathens of the Roman empire: but his reign was so short, that they looked upon it as a fleeting cloud; and the rather, because *Valens* restored an entire liberty of conscience to all the enemies of the Christian religion, heathens, Jews, and heretics. But Valentinian did something more, for he maintained the Jews and their patriarchs in the possession of all their privileges. The edicts of these two princes are lost; but since Arcadius followed their example in confirming all these privileges, it cannot be doubted but they were issued. *Valens*, however, abolished one of their great advantages, since he rendered them liable to fill public offices, and revoked the preceding decree that had exempted them. The acts of these princes are important, because they showed that even so early as the third century, the clergy were not so far privileged as is at present imagined. The edicts by which the Jews supposed they were exempted from the offices of court, are revoked by these presents; for even the clergy are not allowed to consecrate them-

selves to the service of God, without having first paid what is due to their country; and he who will truly give himself up to God, must furnish a man to fill up his place in public offices.

In the ninth century, a haughty man of the name of David was the prince of the captivity, and he governed his nation with the authority of a king. It is observed by various authors, that his predecessors were subservient to the caliphs, and paid them tribute; but that David recovered all his privileges, and enforced them like a king. There were two things that might contribute to this exaltation; viz. the long reign of David, who was head of this nation above thirty years; and the weakness of the caliph *Montader*, who then ruled; he was not only young, but so depended upon his officers, that they deposed him twice; and he would have been absolutely deprived of his dignity, but they could not find any person in the family of the *Abbasides* to substitute in his room. The weakness of the government gave David opportunity to raise himself, and affect a stately pride. He caused troubles and divisions in the academy of Fombadita, by carrying his authority too high. The Jews had elected *Misbischer*, and made him president of their college. David chose another; and the jealousy of these two professors, who had different privileges, increased the disorder. The division was violent for

five years; and there was no way to appease it, but by forming two different schools in the same place. That of Sora was so fallen from its ancient lustre; that nobody could be found either willing or able to teach in it. David sent for one named Yom-Tob, but he not being an ingenious man, instead of raising the drooping academy, left it as empty as he found it. They were then forced to seek out the Rabbi *Saadias* to fill the vacancy, and draw scholars to the place. Rabbi Saadias at first discharged his post with great success. One of his principal cares was, to free his nation from the error concerning the transmigration of souls, that had existed among the Persians for a great many ages, and was still preserved in the East, notwithstanding the frequent revolutions that happened there, both in the empire and religion. He made some progress, however; but the prince of the captivity desiring him to sign a regulation, which he had made contrary to the law, the doctor refused him so unjust a demand. This refusal, which David did not expect, exasperated him very much; and he upbraided Rabbi Saadias with ingratitude, and sent his son to threaten him with the loss of his head, if he did not obey his orders: but the Rabbi, informing his scholars of this insult, they mutinied against David; and attacking him in a body, beat him soundly. The nation divided, after the example of its chiefs, and

every one engaged in a party. The faction of Rabbi *Saadias* so far prevailed at first, as to get David deposed; and Joseph, his brother, was proclaimed prince of the captivity. But his authority did not last long. David, supported by his creatures, resumed the government; and the Rabbi *Saadias* was constrained to fly and seek a place of retirement, in which he continued seven years. It was in this sanctuary, that he composed most of the works which have perpetuated his name after his death. He came forth at last to be reconciled with his prince; but he had the happiness to survive him, and retained peaceable possession of the academy.

We may learn from this event, that the power of the heads of the academy was almost equal to that of the princes, since the latter would not enact any law but what was signed by the professor. Moreover, there have been frequent contentions between them. Rabbi *Saadias*, though a stranger in the East, withstood David, the haughtiest and most potent prince the nation had seen for many years.

According to some historians, the heads of the captivity and academies were suppressed about this time; but they are mistaken; for Benjamin de Tudela, who in the twelfth century travelled into the East, to pay a visit to his brethren, and to ascertain what tribes

inhabited that part of the world, still found a prince of the captivity amongst them.

Petachia, who went from Ratisbon with the same design, and in the same century, found a prince of the tribe of *Ephraim* at Bagdad in Persia. His name was *Samuel;* and he asserts that he traced his genealogy as high as the prophet of that name; and for a proof of that, he produced a genealogical book which he possessed.

From hence we infer: First, that the heads of the captivity were not all of King David's family, since the prophet Samuel, of the tribe of Ephraim; secondly, that the princes of the captivity were not absolutely abolished in the tenth century, notwithstanding the persecution which the Jews then suffered at Bagdad, and in the neighboring provinces; which was so violent, that the nation had much to do to rear its head again.

The prince of the captivity was rarely seen afterwards; and he preserved only the name without authority. They might have had some schools in the thirteenth century, which they called academies; but those of *Sora* and Fumbadita, and all the rest which gave consequence to the Ten Tribes of Israel, were absolutely ruined in the year A. M. 4799.

We have already given some abstracts from Benjamin of Tudela, who travelled east and west to make

some researches among his brethren; and as his work forms a volume of itself, and particularly as his statements do not go to establish the residence of the Ten Tribes beyond the twelfth century, we shall proceed to follow them to the thirteenth and fourteenth century.

Petachia, who travelled to all the synagogues, and whose voyage is considered of equal authority with that of Benjamin, his contemporary, affirms that he still saw the prince of the captivity in the East, when he arrived there. But, besides this he was little known. A persecution at the end of the twelfth, and at the beginning of the thirteenth centuries, almost completed the ruin of the nation in this country.

Joseph, the son of Ihies, an able physician, who had dissembled for some time, also went into banishment; he had studied mathematics, and discoursed on all he knew with a wonderful facility. He was of opinion, that a man ought not to expose himself to certain misery by sacrificing all to his religion, and he dissembled under *Nasser's* persecution. Having sold his estates, by the help of dissimulation, he retired into Egypt with all he possessed. There he found the great *Maimonides* still alive, and in conjunction with him corrected a treatise on astronomy which he had brought to light. After the death of *Maimonides* he quitted Egypt, to retire to *Aleppo*, where he bought

an estate, married, and practised physic, under the protection of *Malek Aldaher*.

Abulpharagar looks upon Malek Aldaher as the little king, for the signification of the name is little *Malek*, though it was often given to those who had not the sovereign power. It is certain that *Malek al Nasser*, his brother, reigned then in part of Syria. He retook *Damascus*, and attempted to enter Egypt by the assistance of a faction of his family who invited him. He did not succeed, but was killed, with his brother, by *Hologan*, the emperor of the *Tartars*, after the taking of Bagdad. *Aldaher*, therefore, could not protect *Joseph*, but in quality of lieutenant during the absence of *Malek al Nasser*, the last branch of *Saladin's* descendants.

We now come to notice one of the tribes of whom nothing yet has been written or said of their destination, and who were, at the time of the temple, consecrated to religious purposes. The tribe of *Levi* were established as late as the fifteenth century at *Schiraz*, where the Persians have a fine academy and a great number of scholars, and professors to teach philosophy, physic, and divinity: it is certain there are a great many more Jews there than at *Ispahan*. They are still more numerous at *Zur*, the capital of a province, where they have a quarter assigned to them, at the foot of the mountain, between the city and the castle.

They are also scattered about the country on the coast of *Ormuz* and *Bander Abassi*, in order to share in the trade that is carried on between that place and the Indies. At a former period, where there were a great many brethren, they were distinguished into two classes; viz., those who were Indians by birth, and who had become proselytes to the Jewish faith; and the others, those who were descended from the race of *Abraham*.

But to return to those of Persia, or of the dependent or adjacent provinces. Bagdad, which was so long the seat of the princes of the captivity, has not, for a long time, been a considerable city. They do not reckon it to contain above fifteen thousand inhabitants since it was taken by *Amurath* the Fourth; nevertheless, they have maintained themselves here, where they have a synagogue, and at present make a part of its inhabitants; but their number increases considerably every year by the pilgrimage made to Ezekiel's tomb, which we have already mentioned. This devotion continues among the Jews, as well as the Persians; and a multitude of pilgrims arrive annually at Bagdad to remain there.

The *Refidis*, who are very powerful at Bagdad, dislike the Jews. An instance of this dislike is related of one of these Refidis, who was a water-carrier. A

Jew, being very thirsty, asked the water-carrier to sell him a glass of water; he refused to sell him any. The complaint was brought before the governor, who ordered the water-carrier to be cudgelled, whilst the Jew drank his water free of cost.

We also find them in Media, where they have been some centuries, driven thence at the time of the captivity, though they are now declining very much. I do not know whether Taurus be the old Ecbatana, or rather a more modern city, as the Arabians believe it; but being a city of great commerce, there are many trading Jews in it. Chasbin is a great city in Media, which some geographers think to be the same with that which Tobit calls Rages of Media. It is also a place very much enriched by its advantageous situation.

Thahamish made it his capital, and commonly spent the winter in it; and so did his successors, till *Abbas* the First removed his court to Ispahan. It serves to unite the trade of Hyrcania, *Fiberia*, and *Media*, with the other provinces of the kingdom. The ancient Jews were carried there in Sennacherib's time, and there lived *Gabael*, to whom *Tobit* trusted ten talents. It cannot positively be known, whether this nation remained there without any interruption for so long a succession of ages, in which the cities and provinces have gone through many revolutions; but, however,

there are a hundred Jewish families to forty of the Christians.

We also find some that say, they descend from the tribe of *Gad*, as far as the foot of Mount Caucasus, which the Arabians thought encompassed the whole earth, so that the sun rose upon one of its points and set behind the other. It is related, that the prince *Mingrolia* pretends to be descended from David. The king of Imiritta asserts the same thing. The ancient kings of Georgia put it amongst their titles that were issued from the great king, by Solomon, his son; but they are supported by no proof. It is, however, true, that there is a synagogue at Asialzike, a little city, situated at the foot of the Mount *Caucasus*, which the Georgians had built to defend themselves against the invasions of the enemy, and which the Turks had taken from them.

We now justly conclude, that such is the state of the Jews in all the parts of the East, by which it appears that the tribes which were dispersed there keep still up in Persia, Armenia, and Media, where they have their synagogues; and are still very numerous, since they are in all the trading cities from *Bassora* and the Indies of *Mingritta;* but it is very evident, as will appear hereafter, that they have so little correspondence with their western brethren, as hardly to

know anything about them: we shall continue to follow them in the other provinces in the East.

The great Rabbi *Manassa Ben Israel*, who dedicated his work *Mequey Israel* (Hope of Israel) to the English Parliament, and was favorably received by Cromwell, in speaking of the Ten Tribes, thus expresses the words of the prophet Isaiah, xi. 11, 12, 13. "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, from *Pathros*, from *Cush*, from *Elam*, from *Shinar*, from *Hamath*, and from the islands of the sea. He shall also set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The prophet adds, that "the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel!"

From the language of the prophet, the learned Rabbi Manassa observes, that this oracle cannot be applied to the return from the Babylonish captivity; because God did not recall all the dispersed tribes, nor all the Israelites that were scattered among the

nations. The deliverance promised is called the second, because the general one from Egypt was before it; whereas, the return from Babylon respected only two tribes; and when the Israelites left Assyria to pass into the Holy Land, they did not cross the Nile, nor any river in Egypt or Ethiopia, as God promises they shall at the general redemption. The waters of the Nile and the Euphrates shall be divided to leave a free passage to the tribes like the waters of the Red Sea, when Israel came out of Egypt. Hence, he intimates, that Isaiah means the general return of the Jews and from different places. The prophet speaks first of Assyria and Egypt, because in these two provinces the Twelve Tribes shall be reunited. Secondly, he mentions *Pathros*, by which we must not understand either *Pelusium* or *Petra;* but the *Parthians* lying near the Caspian Sea, where many doctors place the river Sambatyon, beyond which dwell a great many Israelites, as we have already mentioned in this work, &c. Thirdly, *Cush* in Ethiopia; and in reality there are several tribes in Abyssinia. Fourthly, *Elam* is a province of Persia, on the other side of the Euphrates; where we find hideous deserts not inhabited. (*Shinar* is another province, near Babylon. Daniel relates, that Nebuchadnezzar carried the vessels of the Temple into the land of *Shinar*.) Fifthly, the Holy Scriptures speak

often of Hamath; and the Chaldean Paraphrast, who is followed by many interpreters, affirms, that this is Antioch: they reckon twelve cities of the name of Antioch, which have been built in beautiful places by different princes; but this is the city of Antiochia in Asia, in Tartary. The seventy interpreters have translated the word Hamath by the East, and they have reason for it, because Hamath is perhaps the same thing with Hamah, the Sun of the East; so that the prophet speaks there of the Jews who are at present dispersed to the east of the Holy Land; that is, in Upper Asia, the East Indies, and China.

The prophet Isaiah declares, that the Israelites shall come from the isles of the sea; and so many interpreters have translated it; but it ought to be translated, The Isles of the West, from the word *Yam;* and the prophet under this expression includes all that are towards the sun-setting, instead of the Holy Land; that is, the Jews who at present inhabit a certain part of America. Lastly, the prophet affirms, that God shall bring back the outcasts of Israel; and he uses a word which signifies separated, or excommunicated, because in reality the Ten Tribes separated from the rest; not only inhabited places very remote from the Holy Land, but are concealed in the extremities of the earth, and in provinces peopled by the Gentiles: but as for the Jews, they are dispersed; but

God shall gather them together from the four corners of the earth. Indeed, the tribe Judah is dispersed in different places, and as it has synagogues in America, it shall return from all corners of the earth; but there shall be no more division or jealousy between these two parts of the nation, Ephraim and Judah, as the prophet Ezekiel observes, xxxvii. 22–28: "And I will make them one nation, in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so that they shall be my people, and I will be their God. And David, my servant, shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I make my covenant of peace by them; it shall be an everlasting covenant with them; and I

will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." See also from the same chapter, that the restoration of the Jews shall come to pass by the miracle of the Lord God, particularly those verses 8–14, descriptive of the restoration of the dead, תחיית המתים. "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up (upon) their feet, an exceeding great army. Then he saith unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know

that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We shall return to our subject of the Ten Tribes. The modern authors firmly believe that the Ten Tribes subsist still in the East, and in most of the places where *Salmanaser* carried them, and here we ought to seek for them. It has already been observed, that *Salmanaser* had placed them upon the banks of the *Chaboras*, which falls into the Euphrates, which is the river the Greeks call *Abborus*. *Procopius* says it was a great river, and indeed *Julian's* army passed over it upon a bridge of boats. *Strabo* says, it runs near *Authemussa;* some have thought it a city, others a province, depending on the Persians, because *Ammianus Marcellinus* placed a cidatel called *Batne*, in this province. This river emptied itself into the Euphrates. At its mouth stood Carchemi, since called *Cercusian*, on the west, which was Ptolemy's Chalcitis and the city *Carra;* and therefore God brought back the Jews to the country from whence the patriarch came. On the east was the province of *Gauzan*, between the two rivers, Chaboras and Succorus. This was the first situation of the Tribes; but

they spread into the neighboring provinces and upon the banks of the Euphrates.

We have therefore sufficient reason to conclude, that the Ten Tribes are still in the East, whither God suffered them to be carried. They are neither destroyed nor gone from them into the Midlands, as is the opinion of many writers. The families and tribes are not distinguishable; and it is impossible it should be otherwise, in so long a course of ages and afflictions as they have gone through.

I have here brought together several authentic and sufficient proofs of the existence of the river Sambatyon, across which neither boats can cross or bridges be built, and whose stream of stones and sand rests on Sabbath-days, and which still exists at the present day. I have shown also the letters which came from the Israelites of the Ten Tribes who reside beyond that river in state and splendor. I have described their population, their riches, academies, and civil polity.

I have also described the wars which they have had with their enemies, their neighbors, who dwelt outside the river; and I have given an account of all kinds of animals and birds which inhabited that land, and how many palaces, hotels, houses, &c., &c., &c., there are contained in it.

I have also given a list of the different authors who

wrote on the same subject, and of the Ten Tribes, for a testimony. Here you have, also, a very excellent and modern author, well known to the learned public throughout Europe by his writings and publications in different languages; he has been an ambassador to the kings of England, France, and Spain; he is as well known as Josephus, the son of Gurion; he is named Manasseh Ben Israel; he interests himself very much in writing about the wonderful and extraordinary River Sambatyon, and, from his publications, he seems to have been a man of veracity, who would not misrepresent facts, although he viewed everything through a Jewish medium;—he also wrote about the Ten Tribes.

The following is a list of those Hebrew authors, who mention the River Sambatyon and the Ten Tribes. The list is copied from the work of the above famous Haham Manasseh Ben Israel, entitled Mickve Israel, מקוה ישראל, or "The Hope of Israel," printed in Amsterdam in the year A. M. 5407, in the Spanish language.

HEBREW WRITERS.

1 תלמוד ירושלמי Talmud Jerusalmi,
2 תלמוד בבלי Talmud Babli,
3 תרגום יונתן בן עוזיאל Targum Jonathan,

4	זוהר הקדוש	Zohar Hakados,
5	סדר עולם	Seder Olam,
6	מדרש רבות	Medrass Rabot,
7	ילקוט	Ialcot,
8	מדרש תנחומא	Medrass Tanhuma,
9	יוסיפון בן גוריון	Josephon Ben Gurion,
10	רבי סעדיה גאון	Rabbi Sahadia Gaun,
11	הרמ"בם	Harmbam Maimonides,
12	רבי אברהם אבן עזרא	Rabbi Abraham Ben Ezra,
13	רבי שלמה יצחקי	Rabbi Solomon Ishaki,
14	אלדד הדני	Eldad Hadani,
15	ר'ד"ק	Rabbi David Kimchi,
16	מסעות רבי בנימין	R. Benjamin Tudela,
17	ר' משה גירונדישי	R. Moses Gerondesy,
18	ר' לוי בן גרשון	R. Levy Ben Gershon,
19	ר' אבשלום חייא	R. Absalom Haya,
20	אברבנאל	Abarbanel,
21	ר' יוסף הכהן	R. Joseph Hacohen,
22	ר' אבשלום פיריזולי	R. Absalom Frezoly,
23	ר' מרדכי יפה	R. Mordochy Jafe,
24	ר' משה דייאתי	R. Moses Diaty, &c.

These are twenty-four of the principal Hebrew authors who are known, besides many others whom it would be needless to name here. The subjoined list of the authors of other nations, as they are noted

in the above-mentioned work of Manasseh Ben Israel, is as follows.

1 Abraham Ortelio.
2 Agatyas.
3 Augustina.
4 Alexo Vanigas.
5 Alfonso Simidero.
6 Alonso.
7 Augustiniano.
8 Alonso de Erzilla.
9 Constantine the Emperor.
10 Diodoro Siculo.
11 Dirjon.
12 Dorito.
13 Ferardo.
14 Joseph Sesarience.
15 Pamyano.
16 Starado.
17 Francisco Lopes de Giomadra.
18 Garcelso de la Viga Enga.
19 Henrique Algeanren.
20 Hugo Grotius.
21 Jakesvery.
22 Johan de Castelanos.
23 Johan de Bayeros.
24 Johan Roman.
25 Johan de Layet.

26 Johan Hoarte.
27 Joseph de Akopla.
28 Johan Hogevem Lensbot.
29 Lecarbotos.
30 Lokano.
31 Nicolas Tregutio.
32 Orejenes.
33 Orosio.
34 Ozorio Losetano.
35 Piedro de Sieza.
36 Piedro Plansio.
37 Pedro Simon.
38 Pedro Hermandes.
39 Dekeros.
40 Pedro Texerra.
41 Penida.
42 Platon.
43 Pelinio.
44 Pomario.
45 Proklo.
46 Porphyrio.
47 Posevino.
48 Plutarcho.
49 Pekome Randoluno.
50 Samuel Becardo.
51 Soleno.
52 Strabo.

53 Seventonio.
54 Tranquelo.
55 Tacitus.
56 Tomas Malviendo.
57 Senopponte.
58 Tolomeo.
59 Zarate.
60 Francisco de Ribeira.

Here are also sixty very good authors, who are well known to the learned public.

The same travellers and authors are mentioned in this work; they give an account of and describe some towns and places which are known to belong to the Ten Tribes, also the other places where the two and a half tribes are. Altogether there are twelve tribes; as namely, ראובן, שמעון, לוי, יהודה, דן, נפתלי, גד, אשר, יששכר, זבולן, besides the half of Manasseh, מנשה and בנימין.

Two and a half are in Europe, Africa, Italy, Turkey, Holland, France, Germany and Poland, &c., and the other nine and a half tribes, &c., to whom we give the name of עשרת השבטים, are in the above-mentioned places of the East Indies, &c. Sambatyon is beyond the mountains of Gozan; Maday is also in הרי חשך, beyond the dark mountains, from the time of סנחריב, and Nebuzaradan, &c., &c.

The two and a half are the tribe of Judah, שבט יהודה; the second tribe of Benjamin, שבט בנימין, and the half of Manasseh, וחצי שבט מנשה. The High Priests and some of the Levites remained at Jerusalem, when the other tribes were carried away by Salmanaser to the captivity, and they have kept their יחס genealogies. We have books expressly for that purpose from the time of the first Temple; the keeping of which books was ordained by the Lord God according to the Holy Bible. The High Priests were employed to do the service of sacrifices, כהנים בעבודתם, and the Levites were employed to make prayer to the Lord God with musical ten-stringed instruments. "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Ps. cl. 3, 4, 5, 6.

This tribe of Levi has been preserved more distinct than the other tribes till this moment, by the keeping of their genealogies from that time, as has been noted in different chronicles, &c., such as שלשלת הקבלה and סדר הדורות, and ספר יוחסין, and סדר עולם, and other books of very great utility.

There is a peculiar and a very great wonder* in the kingdom of Morocco in Africa. There is a town in that country, built on a very high mountain; the name of this town is called *Dobdo*, but before I commence speaking more particularly concerning it, I must tell you a little about the country, how it is situated, &c., and what happened therein, which the public are not aware of. And as this work is intended to be historical, I will give an account of the whole particulars of the country, which will render my work more useful to the traveller, and serve in some measure for his guidance.

This place is situated in the middle of a mountain, in a similar manner to the town of Spa, in the kingdom of Germany. This great mountain is named Mount Atlas; and the range of which it forms a part runs the whole length of *Barbary*, from east to west,

* This account is not generally known even in Morocco itself; and the reason is obvious; viz., the art of printing is comparatively unknown. In Europe, the quick transmission of intelligence by means of newspapers, renders it impossible for anything extraordinary to remain long unknown; but in the States of Barbary very little is known by any person of what does not come under his own immediate observation; and all communication by printing is entirely and rigorously prohibited.

passes through *Morocco*, and abuts upon that ocean which divides the eastern from the western continent, and which is from this mountain called the Atlantic Ocean. This mountain, the poets fictitiously described as sustaining the universe. Hence we see *Atlas* with the world on his shoulders, and every description of the globe assumes the name of Atlas.

The chief rivers are, the *Mulvia*, which rises in the deserts, and running from the south to the north, divides Morocco from the kingdom of Algiers, and discharges itself into the Mediterranean Sea. Also there is near the town Dobdo, a very large village of the name of *Suz*, very populous. In the country round about are millions of Arabs, and about five thousand Jewish families, with a very great traffic of all kinds of productions, and other goods. The great river *Mulvia*, running from east to west, falls into the Atlantic Ocean. At the city *Agader*, or *Santa Cruz*, a seaport, a deal of business is done; and in this town there are about twelve thousand inhabitants, mostly Jewish families. In my own time, which was about forty years ago, there were seven thousand Jewish families and a great production, &c. Certainly now they must have increased. The same river of *Mulvia* runs to the town *Arbat*, which is a very great seaport, and then it runs from the east to the west, and falls into the ocean at the port of *Salee*. The above-men-

tioned river is the only one navigable. The mouth of the river is choked up with sand. The river of *Arbat* and *Salee* separates between them, and is very dangerous, quite as much so as the river which runs between Harburg and Hamburg in Germany. These two towns, *Arbat* and *Salee*, are populous and numerous, and have a very fine climate, with a very wholesome air, and plenty of corn, &c., and fruits of all kind, and a great many gardens. The time I was there, the two towns were calculated to contain six thousand Jewish families, and a great many academies and schools for learning the Talmud, &c. The Jews are very learned and charitable, and there are consuls from different nations.

The air of this country is temperate; the winds from the sea and Mount Atlas refresh them in the hottest season, and they have very little winter.

The capital city of the empire of Morocco is *Fez*. There is the emperor's palace; but his chief residence is at *Mequinez*, which is above thirty miles westward of Fez, and situated in a more desirable country than any other, surrounded by fine parks and olive grounds, containing about five hundred thousand inhabitants. The new town of Fez, where the Mahometans dwell, his majesty the emperor presented to the Jews, to have the liberty to keep their Synagogues, Academies, Schools, &c., because the number of the Jews there is

very great. Therefore they have the whole town for themselves; no other nations live among them, only consuls and some European merchants, and through business and intercourse of language, &c., they are sociable together.

In general throughout the whole empire of Morocco, the principal merchants are employed in all kinds of business belonging to the crown, as the mint, ports, counsellors, ministers, ambassadors, languages, arts, finances, plants, &c., &c. The Jews are employed for the principal offices, because they are a nation of great wisdom and talents, and faithful to their government. They are esteemed and beloved by the whole nation, as Joseph was by Pharaoh and by the whole nation of Egypt, according to the holy text, Deut. iv. 6, רק עם חכם ונבון וכ״ו "Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." They still have the Divine assistance and help in their behalf, according to the promise of the Divinity to the patriarchs by Jacob; והיה זרעך כעפר האוץ וכ״ו והנה אנכי עמך וכ״ו, "But thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and the north, and to the south: and in thee and in thy seed, shall all the families of the earth be blessed. And be-

hold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of." Genesis xxviii. 15, 16.

In order to obey his father and mother, according to the law of God, he was made to escape from his brother Esau, according to the holy text, וישמע יעקב אל אביו ואל אמו וכ"ו, and was saved from other dangers, &c. Therefore God had gracious designs towards Jacob, and in the depth of his distress made himself known unto him, as he had done unto his fathers. The shades of night began to close upon the traveller, and no place of rest appeared in view, there was not even a friendly cave at hand, beneath whose covert he could take shelter during the hours of darkness and danger. But the Shepherd of Israel, who neither slumbers nor sleeps, keeps his faithful servants in the night as well as in the day beneath the shadow of his wing.

Jacob, fearing to proceed farther, looked around him for some place to rest himself till the morning, and fixed upon a spot called Luz, which signifies an almond tree, from the abundance of those trees which grew there. Here he took up his lodgings, and had a stone for his pillow. The situation and accommo-

dation were uncomfortable, but the traveller, overpowered with fatigue, soon closed his eyes.

While he lay in this place, his mental eye was favored with a vision the most remarkable upon record. A ladder was set upon the earth, the top of which reached to heaven, and the angels of God ascended and descended upon it. Above appeared the Divine Majesty, or the visible symbol of God's presence, from whence issued a voice assuring Jacob of his protection, and confirming to him all the promises which had been made to the patriarchs, Abraham and Isaac.

Some Rabbinical commentators of eminence have given us the following ingenious explanation of this glorious vision. The ladder represents divine Providence, which governs all things, and particularly now directed Jacob on his journey; every step wherein was under the Divine direction. Its being placed upon the earth signified the steadfastness of Providence, which nothing is able to shake. The top of it reaching to heaven, shows us that it extends itself all the world over, to everything, great or small, high or low. The several steps in the ladder signify the various motions of the divine power and wisdom; the angels going up and down, are the great ministers of God's providence, by whom he manages all things

here below, and who are never idle, but always in motion to succor and assist the servants of God.

Their ascending shows their going to receive the divine orders and commands; and their descending, the execution of them, or, to speak more particularly of Jacob's present condition, one signified their safe conduct of him in his journey to Padan-aram, and the other their bringing of him home again; above the whole appeared the Almighty, as the immovable director of all events, from whom all things proceed as the first cause, and return at the last end.

When Jacob awoke, the awful impression of this vision remained strong in his mind, and he felt a holy dread at the idea that this was the peculiar place where the Majesty of heaven held communion with mankind on earth. Though the visitation was full of love and promise, yet there was something in it so awful and tremendous, that it made Jacob afraid; and he said, "How dreadful is this place; this is none other than the house of God, and this is the gate of heaven." אין זה כי אם בית אלהים וזה שער השמים, which cannot be doubted or denied as the words of the Lord God. Blessed be his holy name for ever and ever! Amen.

In the old town of *Fez* there exists, till the present day, the house of the great Maimonides. It is shut up, and nobody is allowed to dwell in it. They can

see it, and all the articles inside; but nobody can come near it, for a particular reason, &c. From the time he left that place, he went and took up his residence in Egypt, where he was received to be a physician to the king of Egypt; and there he wrote his large work, intituled "The יד החזקה of Maimonides," which contains fourteen volumes, according to the number of the word יד, which is fourteen; also the יד in Hebrew has fourteen explanations, according to the numerical amount of that word. He also wrote his philosophic book, which is translated from the Arabic into the Hebrew by one of his scholars, a very learned man, Haham Ben Tabon. The name of the work is מורה נבוכים, which is translated into Latin. In that country Maimonides ended his days. The history of this famous Maimonides is too long to be inserted here. It would make a large volume, so I shall resume my subject.

The produce of the soil of that country is a great quantity of corn, wine, and oil. They have two sorts of oil, one of olive, and the other from the production called *Zet Argan*. Oil of Argan is very wholesome, and has a fine taste; it is made from wild almonds that grow in the wilderness in that kingdom. No country affords better wheat, barley, or rice. Both the French and Spaniards fetch these from the coast of Barbary when they have a scarcity at home; and

the English garrisons of Gibraltar and Port Mahon, the latter of which has been taken by the French after a vigorous defence made by Lord Blakeney, have been supplied with provisions from the African coast.

The plains of Fez and Morocco are well planted with olives, and there are no better grapes for making wine than those of the Jews at Tetuan and other parts of Morocco; though the cultivation of wine is not encouraged, wine being prohibited according to the law of the Mahometans. But the Jews make wine, and distil spirits, pure, good, and cheap; but the Mahometans use opium instead of wine or spirits, &c.

Also they have a great quantity of fruits, dates, figs, raisins, almonds, apples, pears, cherries, plums, citrons, lemons, oranges, pomegranates, and many more sorts of fruit which are not in Europe. Plenty of roots and herbs in their kitchen gardens, and their plains produce excellent hemp and flax; their forests produce very few trees, and scarcely any good timber; possibly their soil is not good for timber, or they take no care to preserve it, having very little use for any.

The animals of this part of Africa, whether wild or tame, are much the same as we meet with to the southward, except the elk, the elephant, the rhino-

ceros, which no travellers happen to meet with; the empire of Morocco has them, and others, that are not to be found in the south of *Africa*, particularly camels, dromedaries, and that fine breed of horses called Barbs, which for their beauty and swiftness, can scarcely be paralleled in the world.

Nor are their horses to be admired only for their beauty and speed; but they are useful in war, being extremely ready to obey their riders, upon the least sign in charging, wheeling, or retiring, so that the trooper has his hands at liberty, and can make the best use of his arms. Many of those excellent horses are in Europe, sent over for presents to the kings, or great noblemen, as they are much esteemed; they are good for riding, but not for carriage.

The traffic in that country is by land, either with Arabia, or Negroland to Mecca; they send caravans, consisting of several thousand camels, horses, and mules, twice a year, partly for traffic, and partly on religious accounts; great numbers of pilgrims taking that opportunity of paying their devotions to their prophet at Mecca.

The goods they carry to the East are principally woollen, and very fine Morocco skins, indigo, cochineal, and ostrich feathers, and other articles very useful in Europe, and they bring, in return, from thence, silks, muslins, and drugs; by their caravans to Negroland,

they send salt, silk, and woollen manufactures, and bring back gold and ivory in return. Their caravans are always strong enough to defend themselves against the wild Arabs of the deserts in Africa or Asia; though, notwithstanding all their vigilance, some of the stragglers' baggage often falls in their hands; they are also forced to load one-half of their camels with water to prevent perishing with drought and thirst over these extensive deserts. They also carry their provisions in travelling for three or four days before they come to any town or village, till they have passed through the deserts. And there is a still greater enemy in the land itself. When the winds rise, the caravan is perfectly blinded with the sand and dust, and there have been instances, both in Africa and Asia, where whole caravans, and even armies, have been buried alive in the sands. There is no doubt, also, but both men and cattle are sometimes surprised by wild beasts, as well as robbers, in those vast deserts. The hot winds also blowing over a long tract of burning sand, are almost equal to the heat of an oven, and have destroyed multitudes of merchants and pilgrims. If it was not for expectations of very great gain, no man would undertake a journey in these deserts owing to the fatigue he must of necessity undergo.

In that kingdom of Morocco, they have no shipping,

or foreign trade by sea; but the Europeans bring them whatever they want, such as linen and woollen cloths, stuffs, iron, wrought and unwrought, arms, gunpowder, lead, and the like, &c., for which they take in return, copper, wax, hides, morocco leather, wool, which is very fine; gum, soap, dates, almonds, and other fruits; ostrich feathers, and other articles which are valuable for business, and not known to every one. Also there are in that kingdom a great many sorts of herbs which are of great utility for medicine, &c.

As to their military force, it is computed that the black cavalry and infantry do not amount to less than 60,000 men, and the Moorish horse and foot may be as many: that, however, was about forty-five years ago, in my time, when the emperor Sydy Mohamed reigned.

The revenue at that time was very high to support government; and the duties upon goods going and coming, all by land, were heavy. The emperor has a tenth part of all corn, cattle, fruits, and produce of soil, &c. Besides all contributions which the nations send every year to the emperor, &c., by the name of Lahsur, which comes from the Hebrew word (עשר) or the tenth part, from the text עשר תעשר; so it was in my time. I think it is now the same. There are some alterations, but not in the duties; they are as

before, according to the letters and ships which arrive every day with traffic, &c.

The natives of this country (Morocco) are of the same complexion as the Spaniards on the opposite shore. Those that are exposed to the air are a little tawny or brown, but the rest are as fair as a European. The inhabitants of that country wear a great deal of silk, and of the best superfine cloth; also broidery of gold and silver, fine pearls, corals, amber, &c., large bracelets of gold and silver for the hands and the feet, very long and large; ear-rings of gold and silver, with fine pearls and precious stones; sandal shoes or slippers of the best yellow or red morocco leather; and particularly, those of the ladies are ornamented with gold and silver, and fine stones, &c. Furniture, such as is common in Europe, they have no idea of making. They make no wainscotting, nor hangings; neither beds, chairs, stools, nor fine mahogany tables, nor indeed any other tables; neither have they any pictures. They are not allowed to have anything of the kind according to the law of the country, nor any images nor figures whatever. Their beds are made on the floor, of fine carpets and mattresses, superfine woollen and cotton blankets, &c. The building of their houses is very elegant, with marble, and stones of different colors. The Europeans send them all kind of fine chairs, stools, tables, look-

ing-glasses, all kind of hardware, as tea-kettles, sauce-pans, and other pans, earthen-ware dishes, plates, &c., &c., spoons, knives, forks, candlesticks, &c., and other articles which are very valuable in that kingdom; and the importing of which gives great profits. These, they pay for with goods of great value in return; the profits on which are about sixty or seventy per cent., free from all expenses, in the course of about three months' time. The food of that country is substantial; not very fat, but of sweet taste, and very cheap. There is a great quantity of poultry; but no wine, as the law of the country prohibits it. The Jews, however, have wine. There is also a great quantity of sea-fish and river-fish. They have also, in that country, two sorts of fish which were seen in Europe, called the *Sabbel* and Tasargalt, very rich and of fine flavor. The inhabitants use a great quantity of opium and a great quantity of honey, and several articles, such as spices, which are very wholesome without any mixture whatever. They use no coffee, nor tea, only a few very rich people, and travellers coming from Europe; but the rest of the inhabitants do not use it; they use cordials of spice, substantial and wholesome. The climate of the country is very good, therefore they are very strong, and often live to an old age. There is, indeed, very little sickness in that country, and they have no doctors, nor apothe-

caries, nor surgeons, nor midwives. Every one cures himself with herbs and drugs. Sometimes the Europeans send for doctors from other parts to attend them; and the royal family and some of the nobility do the same. The reason why there are no doctors, &c., in that country, is, because there are no universities to learn or study any sciences or arts. They have only two languages, viz., Hebrew, in the academies of the Hebrews; and the Arabic, among the inhabitants.

But in former times study was very common; and there were several philosophers, as Mahomed Ali, Aben Arsed, and Ben Sina, &c.

And among themselves, they have a great many manuscripts of great utility; some are published, and some not. Those gentlemen who have property send their manuscripts to Europe to be published; because in that country printing is not allowed. Perhaps, in that kingdom, exist 3,000 manuscripts in the Talmudical academies, of all kind of sciences, and on every subject. I had the honor to correct some, which were sent to me from that country to be published in Amsterdam, at the time I was established in the Talmudical academy, which were printed there in the year A. M. 5567. One is a very valuable work on Poetry; the title of the work is, תהלה לדוד, or Song of David; and it belongs to the high learned Haham, Rabbi

David Ben Hasin. It was sent from the town of Mecnass, and was directed to those gentlemen who were the principal governors and heads of the congregation of Israelites of that kingdom who are established in London, who had great trouble and expense in publishing it, for the glory of the nation, and the preserving of sciences, &c. This work came into my hand; and the writing being very old, many of the letters were rubbed out and soiled through the length of time. I had a great deal of trouble to read it, and to find the letters out and the explanation of it. The gentlemen who had it in care were, M. Cohen Macnin, Esq., and T. Guedalia, Esq. I hope the Almighty will reward them for their good actions, and for preserving such a work of consequence and utility to the public.

The marriages of that country are very religiously celebrated, and make a beautiful ceremony, which it is impossible to describe by writing or explaining, and you must understand that it is the most elegant and beautiful ceremony, and particularly in those marriages which are observed by the Jews; they keep strictly the holy and sacred writ, and they marry at the age of eighteen years, according to the law, chapter 21, v. 13, Leviticus. "And he shall take a wife in her virginity," which is (ramez) רמז from the holy text והוא אשה בבתוליה יקח, the word of והוא—it

amounts to 18. Also in פרקי אבות, they say there בן שמרכה עשרה לחופה, which means, that from eighteen years is the marriage. They never court or even see one another beforehand, till the day of their marriage. Among the Jews, and among the Mahometans, their ceremonies of marriage take place in the evening, and that is their custom in the whole of Africa and Turkey; and that rule is taken from the holy text at the time of the patriarch Jacob; for when he was married, it was evening. Gen. chap. 29, v. 23: "And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her;" and there are many other particular ceremonies which are followed in that country, not necessary to explain in this work. But I declare to the public, that if I come to write all the ceremonies which are followed by the Jews in their marriages, and to give an explanation of every little ceremony, I could make a very large volume, of very great utility and benefit to the public. Some of them are written in those valuable and sacred books, ראשיתחכמה · ספר חסידים · ספר ש"לה · ספר אורחות חיים · ספר הנהגת החיים :

Before I proceed with the history of that country, &c., it may be as well to mention that it is very extraordinary, that in that town the Levites are not permitted to remain twenty-four hours; if one should

remain, the climate kills him directly, and nobody knows the reason how that is. I was myself in that country about forty-five years ago; and at the same time there came a gentleman from Morocco who wished to go to Telmsan, being a Levite, and not knowing the consequence of going to Telmsan, as in that kingdom there is no newspaper advertisement or printing, to give any precaution. The town of Dobdo has a fine climate and a beautiful air, and there are a great many fine gardens. The town is built on a very high mountain. When they have war with an enemy, the enemy is sure to be conquered, as their horses are taught to climb up the mountain, and they can gallop up the mountain, so that if there come a million of people, they cannot catch them or reach them, as the enemy cannot get up the mountain with their horses, as there is no pavement or road adapted for them. By practising their horses, they gallop up the mountain very quickly and easily. In my time, there were about 700 families, priests כהנים, and perhaps two or three Israelites who are very rich. They all are sociable together, and not one of the inhabitants pays duty or contributions to the government. The Jews' masters, if anything wrong happens to any of them, make a complaint to the master of the one injured, and he satisfies him. They would sooner kill twenty men than one Jew. The Jews have their

desire in anything they please, and they are protected. If there is any war, they give satisfaction to one another, though the Jews are obliged to give some presents to their masters twice or three times a year; by that they have great protection, and live very happily together in that town. The climate of that place produces uncommon fertility of the soil; and from the number of mineral waters and the fragrancy and salubrity of the air, one would imagine that the frame and constitution of a Moor cannot be fine, strong, and healthy. Yet, the most handsome people of both sexes are to be met with in these places.

The mosques of that kingdom are very numerous; they are square buildings, and generally of stone. Before the principal gate, there is a court paved with white marble, with piazzas round, the roofs of which are supported by marble columns in niches within these piazzas. The Moors go to the bath every time before they enter the mosques, and pull their shoes off before they enter. Attached to each mosque is a tower, with three small open galleries, one above another, whence the people are called to prayer; and they are not called to church by ringing bells, as in the case in Europe, but by an officer, appointed for that service. The towers, as well as the mosques, are covered with lead and adorned with gilding, and

tiles of variegated colors. No woman is allowed to enter the Moorish places of worship.

In that kingdom there are several ruins of the aqueducts which were constructed by the Carthaginians and Romans; and the ruins of the amphitheatres and other public buildings are still to be found in the town and neighborhood of Fez; likewise many Saracenic monuments of the most stupendous magnificence that ever were erected under the caliphs of Bagdad. The mosque and ruins are frequented by a great many storks, which are very tame, and are regarded by the Moors as inferior saints. The sanctity of the mosques is considered so great, that if a person be guilty of murder, and make his escape into the port or gate of the mosque, he is free from punishment, and obtains forgiveness, exactly as the law of Moses ordered by ערי מקלט, or cities of refuge. Numbers xi. 12. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."

The baths in that kingdom are wonderfully well constructed for the purpose. Some of them are square buildings; the greater ones are circular, paved with black or white polished marble, containing three

rooms; the first for dressing and undressing, the second for the water, and in the third the bath. Their manner of bathing is very good, and very curious. The attendant rubs the person with great force, then pulls and stretches the limbs as if he meant to dislocate every joint, which is very good and excellent exercise to the health.

The inhabitants of this country and kingdom, for the most part are of a large muscular stature, and particularly the inhabitants of *Fez* and *Meqness*. They have fair complexions, with black beards. Their houses consist of four wings, forming a court in the centre, round which is an arcade or piazza, with one spacious apartment on each side; the court is paved with square pieces of marble, and has a basin of the same in the centre, with a beautiful fountain. They keep their houses remarkably clean and neat, but all the streets of the towns are narrow, badly paved with large irregular stones, and most shockingly dirty.

The tops of their houses in the towns of Barbary are flat, &c.

As we treat here in this historical work on miraculous and wonderful subjects, I will introduce here a narrative concerning a modern work of a very creditable and worthy traveller, who travelled in the kingdom of Morocco, of the name of John Buffa, M.D.,

physician to the forces, printed in London in the year 1810, page 149. "Among the remnants of several amphitheatres, there is one very nearly entire, which is kept in constant repair at the expense of the emperor, and appropriated as a menagerie for lions, tigers, and leopards. I was contemplating it the other day, though I felt at a loss to account for this being kept in repair, while the others were suffered to moulder into dust unheeded, excepting a very few, and those are partially prevented from sharing the general wreck. I had stood some time thus employed, when I was suddenly interrupted in my meditations, by the sound of voices close behind me; on turning, I perceived two Jews, one of whom I knew very well, by having given advice to some of his family. I immediately inquired, how it happened that this building before us was so carefully preserved from going to ruin, as had happened to most of the others. He informed me that it was a kind of menagerie for wild beasts, 'It was the same in the time of the late emperor,' continued he; 'and a very curious incident befell one of my brethren in this place;' and as the narrative was not merely very curious but really wonderful, I cannot forbear sending you the substance of it. To give it you in the very circuitous style it was related to me, would be rather a tax upon your patience, particularly as you may not be so

destitute of sources of amusement as I confess I was at that moment.

"It appears that *Muley Yezid*, the late emperor, had a great and invincible antipathy to the Jews (indeed it was but too evident in the horrible transaction I mentioned in a former letter). An unfortunate Israelite having incurred the displeasure of that prince, was condemned to be devoured by a ferocious lion, which had been purposely left without food for twenty-four hours. When the animal was raging with hunger, the poor Jew had a rope fastened round his waist, in the presence of a great concourse of people, and was let down into the den, his supplication for mercy and screams of terror availing him nothing. The man gave himself up for lost, expecting every moment to be torn in pieces by the almost famished beast, who was roaring hideously. He threw himself on the ground in an agony of mind, much better conceived than described. While in this attitude, the animal approached him, ceased roaring, smelt him two or three times, then walked majestically round him, and gave him now and then a gentle whisk with his tail, which seemed to signify that he might rise, as he would not hurt him; finding the man still continuing motionless with fear, he retreated a few paces and laid himself down like a dog. After a short time had elapsed,

the Jew recovered from his insensibility, and perceiving himself, and observing the noble animal couched and no symptom of rage or anger in his countenance, he felt animated with confidence. In short, they became quite friendly, the lion suffering himself to be caressed by the Jew, with the utmost tameness. It ended with the man being drawn up again unhurt, to the great astonishment of the spectators.

"A heifer was afterwards let down and instantly devoured. You may be sure this story was too great a triumph on the part of the Israelites, to pass without a number of annotations and reflections from the narrator, all tending to prove the victory of their nation over the heathen. For my part, I could not help thinking that there was too much of the miraculous in it. However, I have often heard it asserted, that a lion will never touch a man who is dead or counterfeits death; indeed, here they tell me, that unless pressed by hunger or rage, it never molests a man: they assure me even, that upon no account will these animals injure a woman, but on the contrary will protect her when they meet her at a watering-place. This country abounds with lions, tigers, leopards, and hyenas, which sometimes make nocturnal visits to the villages and spread desolation among the sheep and cattle."

The same author finishes this passage as follows, viz.: "I have the most excellent quarters here in this town, contiguous to one of these places, and am allowed to walk or ride in the imperial gardens, which are very extensive.

"The emperor's palaces here are much upon the same plan with those at Fez, but larger; one of them is about three miles in circumference, all the apartments are on the ground floor, and are large, long rooms, about twenty feet in height, receiving air from two folding doors, which open into a square court with a portico round, embellished with colonnades. The walls of the rooms are faced with glazed tiles, and the floors paved with the same, which gives an air of coolness and neatness, so desirable in this warm climate.

"The seraglio of the emperor, and indeed the harems of men of less rank, are sacred. No strangers are admitted, and it is profanation to a man to enter; but as a *Tweeb* or doctor, I am privileged: an enjoyment never granted before.

"The day after my arrival, his excellency, the Sheik, called upon me with great familiarity, and requested me to do him the honor, and go with him home to his house, or palace. He informed me that he had been assured in the most positive manner by all the doctors and female attendants, that his wife

had a dead child in her, and that nothing less than a miracle of their great prophet could save her. The poor man was very much agitated while giving me this account. I find she is his favorite wife; and no wonder, for she is a very lovely woman. Upon examination, I found that what they imagined to be a dead child, is a protuberant hardness in the region of the liver, extending nearly all over the abdomen. The tumefaction was considered as a case of pregnancy; and she having considerably passed her time, the child was thought to be dead within her. I have began a course of medicine, which I flatter myself will entirely eradicate the disorder.

"My stay was so very short when I was here before, that I could give you no account of the town, &c. The city of *Mequinez* is in the kingdom of *Fez*, and thirty miles from the capital of that name. The *dynasty* of Mequinez were the founders of the town, which they erected upon the ruins of the old one. Stephanus takes notice of it by the name of Gilda, and says it was a place of great note. Marmol also asserts, that the present Mequinez answers in every respect to the ancient Gilda. It was considerably enlarged by Muley Ishmael, who (as well as several other Moorish princes) successfully defended himself in this place against the attacks of the mountaineers. It is surrounded with walls, and fortified by two bas-

tions; but has no artillery. It contains about one hundred thousand inhabitants; thirty-five thousand families of whom are Jews, who have a town of their own, irregularly fortified, and guarded by a strong force under the direction of an Alcaid, who is styled the Governor of the Jews."

We shall now return to our former subject with regard to the state of the Ten Tribes. Though many things have been recorded concerning them which may be deemed extravagantly marvellous; it must be recollected that I merely relate the circumstances as I have found them stated in the various rare and curious works to which I have made frequent reference, and that no incident has been my own invention.

There are a great many persons in these days who call themselves philosophers, and make great pretensions to knowledge and learning, and appear to know a good deal about what does not exist, whilst at the same time they are amazingly ignorant of what really is in existence. For these persons we cite the words of the prophet Isaiah (v. 20): "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

There is a celebrated work, entitled מכתבים, which was written in Adrianople, in the year A. M. 5461. and printed at Venice A. M. 5467, in folio—and in that work, chapter V., the following passage occurs: "We ought to make diligent search and inquiry concerning the Ten Tribes and their kings, and to ascertain, if possible, in what province or city they are to be found, or what part of the world they inhabit. And in stating any particular spot where traces of them may be met with, it will be necessary to be extremely cautious, and we must be careful to bring proofs of our assertion; and those proofs must also be clear and distinct, on account of the great disposition to unbelief that so generally prevails."

This author further observes, "After the ancient Rabbies had made known, or discovered the rotundity of the earth, with the five circles of latitude, i. e. the arctic and antarctic circles, the tropics, and the equator, and had ascertained the measurement of the globe, they made a diligent search for the Ten Tribes; and some of them gave up the search, thinking it to be vain;—and that wise man Rabbi Akiba observes, that as the days pass on and never return, so these tribes have also passed away, and may never be expected to come back, for that the Almighty God separated them from us, that they might not be named among us, and that we should see them no more. Now

it is certain that many years passed away, and no one ever came from those Ten Tribes; but there has been discovered a book called *Horhut Holam*, which mentions that one of the Israelites of the Ten Tribes came by the way of Arbea to Pelesy (which is Rome), who was a very wise man, and whose appearance was quite foreign. He had an interview with Pope Clement, and asked for some assistance against the enemies who surrounded his native place, and required a large quantity of arms of every description. Also he asked him to give him some men that could make instruments of war, and he would take them to his country, which was Arbea Pelesy, as we have above mentioned. This Hebrew person promised Pope Clement that he would give him some very rich countries, and that he should govern them and their rich merchants who deal in all sorts of drugs and spices of every kind. All this he told him to gain his favor, and the assistance of his people to help him against his enemies, and to let them pass to the Holy Land and to take Jerusalem.

The Pope Clement complied with his desire, and gave him all he asked, and then he sent him away with great honor and respect on the road to Portugal; and the whole particulars of the journey are fully detailed in the book, called Horhut Holam. The author of this book writes of Mahasy Tobia, and ob-

serves, that it is to be lamented, that this history was not published among other nations, who differ from the sacred people. The sacred Hebrew books, and particularly the Holy Bible, show plainly and very clearly, as may be seen, on reference to Kings iv. 17, and xxvii., and in other places, &c.

Josephus is an author very much esteemed, and well known among all nations; and he writes a great deal about the ceremonies of the Ten Tribes; and he mentions that they are at the other side of the river Sambatyon, where there are many proofs of their greatness and riches. Also another book, called Emry Bena אמרי בינה, mentioned that there was a very wise and learned man of another nation, skilled in geography, who asserted that this side of Africa was not known to the ancients, because they did not know the course of the river *Nelos*, which takes its beginning and flows out from the mountains the ancients used to call הרי הלבנה, or the Mountains of the Moon; and upon these mountains there are multitudes of Jews even more than one million, and they pay taxes to the king of *Ethiopia*. And the country they inhabit is called Pretty Joaney. In the book called אורחות עולם, Horhut Holam, he writes that the caravans come from all parts loaded with all sorts of spices, from the people who live in the land of Lameka and Kalekot, which is near the

great sea of India; and he gives a detailed account of the numbers of the Jews, and of their grandeur, and of their palaces and the kingdom of *Pretty Joaney*, and the river Sambatyon, and the land of Eden, and of a very great desolate wilderness without inhabitants. The wise man, Abarbanel, writes, that the seaman who went from Portugal to India brought strange people from Africa, and also spices and other things, which he himself witnessed; and in truth they saw a very great congregation of Jews there, and even brought a letter from those parts to the Jews in Portugal; and this letter was written to the great Hahamim, the heads of the congregation; and this letter expresses that these people are from the tribes of Judah and Benjamin, which Sennacherib took from the land of Judah, before the destruction of Jerusalem, for the sake of Nebuchadnezzar, king of Babylon; and it is noted and written in a book called Seder Holam, in the Chronicles, that they brought them behind הרי חשר, the dark mountains, and they remained there, and did not return any more. This was in the time of the first temple בית ראשון. Also a book called קול מבשר, relates many circumstances concerning these things, which are very long and curious. One of these histories says, that in the time of Solomon Pacha, he wanted to declare war with the Jews; but his ministers and his counsellors would not let him go

to war with the Jews, because they were so numerous and strong, and also very rich. In the time of *Senan Pacha* he also wanted to make war with the Jews, but he could not, because he had spent all his money in the war with the king of Teman; but his intention was to make war with them on account of their having a great kingdom, very rich land, and fine palaces, and their kingdom was near the land of Teman. The author of Masanghut writes very largely upon this; he says that even these people bought their names, and the names of their families; the truth is, that these tribes are known, and it is ascertained and generally understood, that they exist in the land of *Cosin*, and it is certain that they send some prayer-books to Holland, to be printed according to their custom. This was done through a correspondence with the great banker *Boas*, residing at that time in the Hague in Holland. The books and the correspondence are extant to this day in Holland; and in Amsterdam they had letters from different congregations in India through the means of that eminent wise man *Rabbi Moses Pereira de Paiba.* These letters explain the whole history of the Jews who are in the East Indies, and the number of their synagogues, academies, and of their customs, &c. And the truth of these documents is authenticated by the Reverend Rabbi *Isaac Aboab*, the Great Rabbi of the Portuguese con-

gregation at Amsterdam, in the year 5450. They were sent to other congregations of the Jews; and before that time there had been no account of the Ten Tribes. Here we have a certain testimony of a high authority, as a witness, who declares the existence of the Ten Tribes, and also asserts the truth concerning the river Sambatyon; and no one can deny the truth of it, nor doubt it after so many explanations as have been noted in this work. What is still more extraordinary, the Morning Herald of November 14, 1832, mentions the discovery of many Jews in India, with synagogues, rabbins, &c. A famous author of different sacred works, a member of the grand society of the Hebrew science at Berlin, privileged and protected by government, has published a work on this subject. And he has also published, and is still publishing, different works in the sacred language, one of which is called *Mechtabim*, and appears every month. The title imports the cultivation of science of the Hebrew language, and among these writings, which are called *Mechtabim*, was found one Michtab, and a writing called מגיד חדשות, from that famous Hebrew Rabbi Hersh Naphtalie Veezel, הירץ וויזל ז"ל, also one named דברי הימים, the books of Chronicles, contains very curious and true statements, with various proofs and testimonies which it is impossible to detail at present. Still it would be valuable for my work;

but it is too long; and so I only mention that this work was printed in the year A. M. 5549, which corresponds to A. D. 1788. The author writes, that letters came to the company of commerce in Holland, where it is stated that they correspond and deal with India. These letters were addressed to a very respectable man named Marsellos Bless, a dealer in all sorts of goods, and of extensive connexions. He was sent by the company to take a voyage to India, and he gave an account of all that he saw in his voyage; and gives, besides, a complete history of the Jewish Tribes. He noted also some things of דברי הימים about the Jews, which are in Cosin.

In the country of Malabar, which is in India, a book was printed in the Hebrew and Dutch languages, called Bebleiatica, in the year 1788, in the month of April, by one of the principal Jews named Ezekiel Racby, who sent a letter to Holland to the Jews, to inform them, that the Ten Tribes were to be found in different places in India and China; and all this letter was printed and published in the kingdom of Holland. Some Hebrew manuscripts were found also among the Jews, who are established in Cosin in the city of Malabar, and they are supposed to have been handed down from the time of King Hosea, son of Ella, who reigned in the year 824 A. M. after the Jews came out of Egypt; and he came to Salmaneser,

the third king of Assur, and took the Jews captive, and brought them to Kalach Habor, near the country of the king of Gozan in the land of Maday; and in the year 894, Salmaneser, king of Assur, sent to the king of Teman, all the Jews whom he had taken captive, 460 men (all Jews), with their families, as a present; but when they came to the King Porava, he took them and made slaves of them, and he afflicted them with great hardships; and when these Jews were taken captives by Salmaneser, they took with them some Hebrew books, viz., The Five Books of Moses; The Book of Joshua; the Book of Ruth; The Book of Judges; The First and Second Books of Samuel; The First and Second Books of Kings; The Book of Solomon's Songs; The Psalms of King David, Heman, and the sons of Korah; The Book of Proverbs, and all the writings of King Solomon; The Book of Job; Isaiah; The Book of Jonah. These books were separated into three parts; the first was Five Books of Moses; the second was the Hagiography; the third was the Prophets; and each part was put separately into a leaden box, and committed to the care of Prince Simeon, of the tribe of Ephraim. He was the first that went into captivity to Teman, and was the inspector of them; and as the story goes, it says, that when the king took the Hebrew books from them, it made the poor Jews look very sad and

full of trouble, and that they made a general fast on the 15th of Elul in the year A. M. 897. They dressed themselves in sackcloth, and put ashes upon their heads; and they fixed that day for a remembrance, which remains until now; and all the Jews from Meka and Malabar joined together; and the first fast these Jews made, the prince then protected them, and he composed a prayer, and he lifted up his hands to Heaven and said, "O Lord, thou art our king, save and protect these poor innocent men, because there is no one in this world that can protect them like thee, as thou alone knowest their sorrows and troubles which they are in. O, our Father, hear our bitter cries and lamentations, for thou art our Father, our Redeemer, and Deliverer, just and righteous. We have sinned against thee: and though thou hast delivered us up into the power of our enemies, have compassion on us. O, great God, not alone are we delivered into the power of our enemies, who are afflicting us and are very troublesome to us, and we suffer many troubles of them, but they have taken and robbed us of our laws, and we thought they would have swallowed us up, or that they would have killed us. And they want us to turn from our religion, that we should forget and not serve one true God; also to forget the covenant which thou hast made with our fathers, Abraham, Isaac, and Jacob, and to consume the rest of thine inheritance. O great God, thou art

God of the universe and the God of Israel. Do not deliver thy chosen people into the power of their enemies, and we hope thou wilt have compassion upon us, and with thy tender mercies turn our troubles into joy; and let thy wrath be upon those people that will not fear thee, because we know that thou hast saved and protected thy nation, the Israelites, at all times, and we hope that thou wilt do the same with us." And as the true and merciful God saw the afflictions and the troubles that these afflicted Jews were in, God heard their prayers, and he afflicted the king with illness so that he died, and his son reigned in his stead in the year 907. His name was called Horssa. And the king read the Book of Chronicles, where he found this story about the Jews; and it grieved him to read that his father should have done such wrong and injustice to the poor Jews without any reason whatever. Then he ordered that all the books should be returned to the Jews again; and he proclaimed that the Jews should have their liberty throughout his kingdom, and that they might continue, with their religion and ceremonies as usual, and that no one should meddle with them; and he gave them many gifts, &c., and this was on the tenth of the month of Sebat. The prince and the Jews were rejoiced to hear the great miracles, and the great kindness which Almighty God had done for them. And they fixed that day for a rejoicing and

holiday for ever, which all the Jews observe in Meka and in the country of Malabar till now; and they make holidays and many ceremonies in their synagogues, and walk round the synagogue seven times with the five Books of Moses in their arms, with rejoicing, thanksgiving and singing. The five Books of Moses are called ספרי תורה. And they sing the hundred and eleventh Psalm, and they distribute a great deal of money to the poor, and make of that day a merry-making, like the day of Purim (the holiday of Esther and Mordecai). And after the ceremony is finished, they say a prayer for the prince, and for all his family, as follows:—

"Sovereign of the Universe, the God of Hosts, and the God of Israel, hear, I pray thee, the prayers of thy servants. We called on thee in our distress and affliction, and our prayers came up from the bottom of our hearts, to sanctify us with thy blessing and prosperity; and let long life be to our master the prince, and bless his meat and drink. Give him sense, understanding, and rest, that he may lead us in the right way unto thy holy service, and let him escape from all dangers, accidents, and evil diseases. Give him strength of body, and to all them that may come after him. Lead him to do justice and charity, that all nations may know that thou art the God

of Israel, and that thou art always with us. Amen."

After this, the Jews always had a king and a prince to govern them of the same family. This was in the year A. M. 1416; and in the same year they were destroyed by order of the king *Pruzos*, and he was one of the family belonging to the above name; and his son Semha, a prince who had heard that there were many Jews in Punna and Guzarrbey, in the government of the Grand Mogul, resolved to go out of the country, and to take with him all the people that were captives; and they went to live with their brethren who dwelt in those countries, named as above, Punna and Guzarrbey, and they were contented and were blessed in all their commerce and in their establishments. They stopped there many years, with their children and families. And in the year 2000 they escaped many accidents, as is written in the Book of דברי הימים, or Chronicles, of one Van Dort of Amsterdam, &c. Many troubles and oppressions these Jews underwent, till at last they were obliged to turn from their religion; but their prince remained firm to his religion: there were with him seventy-two families, who went thence to India, into the city of Malabar; and the governor of that city, Serrm Pedymal, received them with great honor and respect, and he gave them all sorts of privileges, and ordered

that it should be written on two tables of copper, which exist until this day in Cosin; and they are in the custody of the prince Joseph Halgu, who was the prince of those Jews. Also the prince gave to Joseph Halgu a large piece of ground to build a synagogue and a burying-ground, which remain until this day. This prince, Joseph Halgu, is known to be the principal merchant and banker in that country.

We have before mentioned the name of Ezekiel Racby, a Jew who was celebrated in his time. There is, also, as that author says, a great number of Jews who live under the government of the Grand Mogul, and keep their law and religion, and the circumcision; and they observe the Sabbath day, and they fast on the day of Kipur, which is the day of atonement; and although they have forgotten a great part of the law, still they speak the Hebrew language perfectly, which is a matter of surprise.

This same author writes, that the prince named above, has in his possession two letters of King Ahashuerus, one describing the case of Haman, and the other describing the case of Mordecai, which were sent to the Jews; and these letters are still in existence in possession of the Jews. They are written in a language called Tamul, and hence it is proved that these Jews must have been there for many years, and that they are very ancient, &c.

This author also says, that the people who are at Malabar, are called Kayrens or Kanarens. They are very ancient, and have been long established in those countries, and they have got their places of worship and even the copies of the letters from the time of King Ahashuerus; and they even keep the day of Purim with the Jews on the same day, though for different reasons, as is noted in the history of this author. Also it is mentioned that, in the year 5410 A. M., which corresponds with the year 1650, the late prince of the family named above died; his name was יאשיהו, Jusian, the prince of the Jews at Malabar, which is in Kalikut. His death took place in the 5th month (Sebat); and as this prince was the last of the family named above, the inheritance of those princes went to other Jewish families.

The date of the months and the years are the same as other Jews keep, as is stated in the Book of Chronicles דברי הימים; and in the history of these Jews, the month of Nisan is reckoned as the going out of Egypt, which event happened at the end of 2000 years from the creation of the world.

The book which is mentioned above, רבדי הימים, was originally written in the Hebrew language, as is mentioned in the beginning of it, and it was written in Cosin קושין, A. M. 5517, corresponding with the

year 1757. It is signed underneath, Leopold Emanuel Jacob Van Dort.

This traveller went to the country beyond the Ganges; and he writes, that the kings of those governments are generally absolute, and their governments are subject to frequent revolutions. We knew little or nothing of this part of the world, until the Portuguese discovered the way to India by the Cape of Good Hope, about a hundred years ago; and as we are not acquainted with their history, or, indeed, whether they have any written accounts of former times, we cannot say, so we must be contented with what we find amongst them.

This traveller gives also an account of a place in Caffraria, wherein he found a great many Jewish families, and many curiosities, which we shall relate here as being hitherto unknown to the public generally. This land is bounded on the north by the kingdom of Monomotapa, and is encompassed on the east, south, and west, by the great southern ocean; the Cape of Good Hope being the most southern promontory of Africa. It is a desert coast possessed by the Caffres, having no towns. There are some high mountains, the principal of which are the Table Mountain, of a very great height, the top whereof is always covered with a cap of clouds before a storm; the Sugar-

loaf Mountain, so named from its form, and Mount James, or the Lion's Rump.

Here are no navigable rivers, but a great many brooks and rivulets descend from the mountains and render the valleys exceedingly fruitful. One of these runs through the company's garden, which is one of the greatest curiosities in nature and art; the fountains are raised to what height they please by the brook that descends from the Table Mountain. The air and the valleys would be excessively hot, if they were not encompassed by the vast southern ocean, from whence the wind blows on every side; and they are scarce ever free from storms, which raise the waves of this extensive ocean to so vast a height, that they are, in a literal sense, frequently mountains high, such as we never witness in this part of the world; but though these storms are troublesome, they make the country very healthy. If there happen a calm of any duration, all the inhabitants are plagued with the headache; but abundance of rich ships have been cast away by these storms upon the coast, for they have no harbors. The Dutch sometimes lose whole fleets as they lie at anchor before the town, and they are forced to moor their guardships with strong chains instead of cables.

Here, in the company's gardens are the most delicious fruits of Asia and Europe, growing within squares of

bay-hedges, so high and thick, that the storms coming off the ocean can prejudice them but little; and these hedges afford a most refreshing shade in the hot season. In these gardens is also a fine grove of chestnut-trees that the sun cannot penetrate. Here also we meet with peaches, pomegranates, citrons, lemons, oranges, with the apples and pears of Europe intermixed, all excellent in their kind; and here we see the crimson Japan apples which, intermixed with the green leaves, appear exceedingly beautiful. Here also grows the Indian *Guava.*

They have scarcely any fruit-trees indigenous to the country, at least such as the Europeans care to taste of; though the Hottentots eat some of them.

Three or four sorts of almond-trees have been brought hither, which bear fruit once in three years; and, as they have large plantations of them, they yield the Dutch considerable profit. The anana or pine apple, a most delicious fruit, is also planted in their gardens.

Here we meet with four sorts of camphor-trees, the best of which were transplanted from Borneo, the other three came from Sumatra, China, and Japan; the leaves being rubbed between the fingers smell strong of camphor.

It was a great while, it seems, before they raised any considerable vineyards; they carried thither at

first vine-stocks, from the banks of the Rhine and from Persia, in small parcels, which grew pretty well, and furnished them with grapes for eating; but they did not pretend to make any quantity of wine, until a certain German taught them to take the prunings of their vines and cut them in small pieces of half a foot in length, and plant them in fields plowed up for that purpose, and they brought out shoots at every knot, by which means they were soon furnished with as many stocks or plants as they had occasion for.

And now there is scarcely a cottage in the Cape Settlement but has its vineyard, which produces wine for the family. Their plants of all sorts are larger and sweeter than those of Europe; the head of a cabbage at its full growth weighing thirty or forty pounds; and the head of a cauliflower as much; the seeds whereof are brought from *Cyprus* and *Savoy;* their melons are of an exceeding fine flavor, and larger and more wholesome than those of Europe; and they are raised without glasses or hot-beds, their summers being exceedingly hot and winters moderate. Their potatoes are very large, weighing from six to ten pounds; these they brought from India, and they are exceedingly good.

In December, all their grain is ripe; in January they tread out their corn in the fields; and in February, the farmers carry it to the company's magazines,

where they receive ready money for all they do not use themselves. They sow almost all manner of grain but oats and lentils.

The animals of that country are very curious. The lion is frequently seen here; his shin-bones, it is said, after they are dried, are as hard and solid as a flint, and are used in the same manner to strike fire with. When he falls upon a man or beast, he first knocks them down with his paw and deprives his prey of all sensation, before ever he touches it with his teeth, roaring most terribly at the time he gives the mortal blow.

The tiger and leopard are also among the wild beasts at the Cape.

The elephants of this part of Africa are very large; their teeth weigh from sixty to one hundred and twenty pounds, and their strength is scarcely to be conceived. One of them being yoked to a ship at the Cape that was careening there, fairly drew her along the strand; they are from twelve to fifteen feet in height, and some say a great deal more. The female is much less than the male, and has its breasts or dugs between its forelegs; their usual food is grass, herbs, roots, tender twigs of trees, and shrubs. They pull up everything with their trunk; which serves as a hand to feed themselves; and with this they suck up water, and empty it into their mouths.

The rhinoceros is also to be met with at the Cape. This animal is something less than the elephant, but of equal, if not greater strength; at least the elephant runs away, and avoids him; whenever he discovers him. With his rough prickly tongue he licks the flesh off the bones of an animal.

The elk is also found in the Hottentot countries; he is about five feet in height; has a fine slender neck and a beautiful head, not much unlike that of a deer.

The European asses are common in that part; but there is another wild animal, which goes by the name of an ass, which is like that creature in nothing but his long ears, for he is a well-made, beautiful, lively beast.

The Dutch have replenished their settlements with European hogs, as well as those of the Indian black breed, without bristles, whose bellies almost touch the ground.

The porcupine is another animal, very common at that part; what is most remarkable in this animal, is a wood of quills with which his back and every part of him, except his belly, is covered: they are about the length of a goose-quill; but straight, hard, and without feathers, and growing less and less from the middle to the end, terminate in a sharp point; these quills he shoots at man or beast when he is attacked.

There is a creature also at that part called by the

Dutch, a Sea Cow; but it always feeds on grass on shore (according to Kolben), and only runs into the sea for security; the head of this animal resembles rather that of a horse than a cow, and seems to be the same with the Egyptian hippopotamus.

The Stinkling Sem, as the Dutch call it, seems to be an animal peculiar to the Hottentot country, and to have obtained its name from the stinking scent it emits from its posteriors, which is such, that neither man nor beast can bear it; this is the creature's best defence when it is pursued. The very dogs will desert the chase, rub their noses, and howl when the beast lets fly; and a man is perfectly stifled with the nauseous stench.

There are eagles here, called Dung Birds; which, if they find an ox or cow laid down, will fall upon the beast in great numbers, make a hole in the belly of it with their bills and talons, and perfectly scoop out the inside of it, leaving nothing but a bare skeleton covered with the hide.

The same traveller gives an account of his finding a great number of Jewish families carrying on a great traffic, and many of them are great mechanics and skilled in arts, &c.; they make their own spears, darts, bows, and other weapons. They make also ivory rings and bracelets for their arms of elephants' teeth, and each family makes its own earthen vessels.

Their traffic would be more considerable if they had more money or circulating medium. In consequence of a want of this, they are obliged to barter their cattle with the Dutch, for wine, brandy, and tobacco. It is surprising, that though the Hottentots see the Dutch build good houses, plant vineyards, and clothe themselves decently, they nevertheless still adhere to their old customs, and will not imitate the Dutch in anything, not even in planting vines, though it is observed they love wine and brandy very well.

Every Hottentot nation has its king or chief, whose authority devolves upon him by hereditary succession. This chief has the power of making peace and war, and presides in all their councils and courts of justice; but then his authority is said to be limited, and he can determine nothing without the consent of the captains of the several *kraals*, who seem to form the Hottentot senate. The captain of every *kraal*, whose office is hereditary also, is the leader in time of war, and chief magistrate of his *kraal* in time of peace; and with the heads of each family determines all civil and criminal cases within the *kraal*.

Murder, adultery, and robbery, they constantly punish with death.

If a majority condemn a criminal, he is executed on the spot. The captain first strikes him with a club, and then the rest of the judges fall on him and

beat him to death. In civil cases also, the cause is determined by a majority of voices, and satisfaction is immediately ordered. The injured party is satisfied out of the goods of the person who appears to be wrong.

The whole country is but one common, where they feed their cattle promiscuously, moving from place to place to find water, or fresh pasture, as necessity requires.

Besides the Dutch standing army here, they have a regular militia, sufficient to oppose any foreigners that should make an attempt upon their settlements; they have one guard-ship usually, which is moored with strong chains, the road being very unsafe, and subject to perpetual storms.

The Dutch import their slaves usually from the neighboring island of Madagascar, for they never make slaves of the Hottentots, but live in a friendly correspondence with those people, of whom they purchase cattle for a trifle, when the shipping arrives; and probably they would assist in the defence of the country, if it should be ever invaded.

The revenues of the Dutch in that country arise from the tenth of the profits which their government reserves out of all the lands they grant to private planters, and from the duties of import and export; but this colony cannot do much more than balance

the charges they are at in fortifying and garrisoning their towns and forts; for though it is a very plentiful country, they have no merchandise proper for exportation, except their wine, which is equal to any in Europe, and of which they have a very great variety; the principal advantage this country is to the Dutch, is the supplying their fleets with provisions in their voyages to and from India.

As to the stature of the Hottentots, they are rather low than tall, for though there may be some six feet high, there are more about five feet high; their bodies are proportionate and well made, seldom either too fat or lean, and scarce ever crooked; they disfigure their children by flattening and breaking the gristles of their noses, looking on a flat nose as a beauty. Their heads as well as their eyes are rather of the largest; their lips are naturally thick, their hair black and short like the negroes', and they have exceedingly white teeth; and after they have taken a great deal of pains with grease and soot to darken their natural tawny complexions, they resemble the negroes pretty much in color. The women are much less than the men. The men cover their heads with handfuls of cow-dung, grease, and soot, mixed together; and, going without anything else on their heads in summer-time, the dust sticks to it and makes them a very filthy cap; the men also wear a krosse or mantle,

made of a sheep-skin or skins, over their shoulders, which reach to their middle, and being fastened with a thong about their necks, is open before. In winter they turn the woolly or hairy side next their backs, and in summer the other. This serves the man for a bed at night, and this is all the winding-sheet or coffin he has when he is dead. If he be a captain of a village, or the chief of the nation, instead of sheep-skins, wild cat-skins are worn, and some other skins they set a value upon. They conceal or cover those parts also, which every other people do, with a square piece of skin about two hands' breadth, generally with a cat-skin, the hairy side outwards, which is fastened to their girdle. The women wear caps, the crowns whereof are a little raised, and these are made also of half-dried skins; they scarce put them off night or day, winter or summer; they usually wear two krosses or mantlets, one upon another, made of sheep-skins or other skins, which are sometimes bordered with a fringe of raw leather; and these are only fastened with a thong about their necks. They appear naked down to their middle, but they have an apron larger than that of the men to cover them before, and another of still larger dimensions that covers their behind parts; about their legs they wrap thongs of half-dried skins, to the thickness of a jack boot, which are such a load to them, that they lift up their legs

with difficulty, and walk very much like a trooper in jack-boots.

The principal ornaments both of men and women are brass, or glass beads with little thin plates of glittering brass and mother-o'-pearl, which they wear in their hair or about their ears. They also make necklaces and bracelets for the arms, and girdles, wearing several strings of them about their necks, waists, and arms.

There is another kind of ornament peculiar to the men, and that is, the bladder of any wild beast they have killed, which is blown up, and fastened to the hair as a trophy of their valor.

Soon after their children are born, they lay them in the sun, or by the fire, and rub them over with fat or butter, mixed with soot, to render them of a deeper black, it is said, for they are naturally tawny; and this they continue to do almost every day of their lives after they are grown up.

The food of that country is very curious; nor are they more cleanly in their diet than in their dresses, for they choose the entrails of cattle, or of some wild beast, with very little cleansing, rather than the flesh, and eat their meat half boiled, or broiled; but their principal food consists of roots, herbs, fruits, and milk. When they make butter, they put the milk into some skin made in the form of a soldier's knapsack, the

hairy side inwards, and two of them take hold of it, one at each end; they then whirl and turn it round until it is converted into butter, which they put up for anointing themselves and their caps and mantlets, for they eat no butter.

Since the arrival of the Dutch among them, it appears that the Hottentots are very fond of wine, brandy, and other spirituous liquors; for these the Hottentots barter their cattle; and though the Hottentots will turn a spit for a Dutchman half a day for a draught or two of sour wine, yet do they never attempt to plant vineyards (as they see the Dutch do every day), or think of making wine themselves.

The same traveller gives an account of their other customs: they frequently expose their female children in the forests to be starved or devoured by wild beasts, as they do their fathers and grandfathers when they become decrepit and useless; but this is not done without the consent of their magistrates or chief men of the place. Notwithstanding their barbarity to their female children, they have the greatest abhorrence of their being dissected and cut in pieces, as they are sometimes by the operations of the European surgeons. They imagine this is done with a design to use their flesh in magic and witchcraft; and therefore they watch the corpse of the deceased for some time after it is buried.

The language of that country consists for the most part of inarticulate sounds and noises made in their throats, which no man can imitate or express in writing; nor is it possible to be learned, except by people who have lived amongst them from infancy, as some of the mulatto slaves, belonging to the Dutch, have done.

These, I perceived, could understand the Hottentots, and had sufficient knowledge of the language to be understood by them.

As to letters, or writing of any kind, they are perfectly ignorant of these things.

In that country, the dominant religion is, according to the report of the Portuguese, who were the first Europeans that visited it, a species of Deism, because they found neither temples nor images; but other travellers have the fullest evidence that they believe in God or the Supreme Being, who made both heaven and the earth; they style him the God of gods, and believe he is endowed with all imaginable perfections; but they never address themselves directly to him, but to certain genii whom they look upon as mediators for them to the Supreme God; and it is probable they look upon the moon as one of those inferior intelligences, for they assemble at the new moon, prostrate themselves before it, and dance the whole night; and by several expressions, show their

dependence on their inferior deity, from whom they expect good weather and fruitful seasons.

They worship also those who have had the reputation of saints and heroes, and they pay their devotions to an imaginary evil spirit, whom they believe, like the Indians, to be the author of all the calamities they suffer; and to him they sacrifice sheep and oxen, as well as to their saints.

They certainly believe in a future state, by sacrificing, and offering up their prayers to departed saints; for this would be the greatest absurdity, if they did not suppose that the soul survived the body. Their removing their huts to a different ground when any one dies, also shows they are apprehensive that the dead may return again and give them some disturbance, and the departed souls chiefly haunt the places where they die; a piece of superstition which prevails almost everywhere.

The Hottentots pretend also to magic and witchcraft, and when their physicians cannot restore their patients by physic, they immediately conclude they are bewitched, and apply to some pretended conjurors for relief. Fortune is very little considered at their marriages; the man's father usually gives him a cow and a few sheep, and the woman's father the like; and the relations and friends of the married couple assist them in building a house, or rather a hut; a fat

ox is killed upon this occasion, and a wedding dinner provided suitable to their circumstances. The men form a circle in the area of the kraal or Hottentots' town, and the women assemble in another circle; the bridegroom sits down in the middle of the men's circle, and the bride in that of the women's; after which, the priest comes in to the men's circle and makes a ceremony, &c. From thence he goes to the women's, and performs the same ceremony. After that is performed, the married couple receive the congratulations of the company, wishing them long life, and that they may live happy together; and at the same time, they wish the married couple may have a son at the end of the year; that he may prove a brave fellow, an expert huntsman, and the like.

The meat being served up in earthen pans, the company fall to; they have no plates, knives, nor forks, but make use of their hands, pulling the meat to pieces and gnawing it with their teeth, and eating as voraciously as dogs; they know nothing of napkins, but wipe their hands on the corners of their stinking mantles which they wear; and large sea-shells usually serve them instead of spoons.

After dinner, they sit smoking and talking merrily on the occasion till towards morning, when the bride steals away and the bridegroom after her, and then the company separate to their homes. There is no

dancing on the occasion; nor are strong liquors drank by these people, but only milk and water.

A few days after their marriage, the women are set to the household work, as well as the work out of doors, and they are treated little better than slaves.

I have given this description here, in consequence of its being a curious account of the ceremony and manner of living in these parts of the globe. In one of these places there are a great many Jew families of the Ten Tribes dwelling; they are distinguished and known by their laws and manners, circumcision, &c.

The same traveller writes, he found a great quantity of Jews in the country of Thibet, whom he supposes to be of the Ten Tribes. Also in several parts of Asiatic China are a great number of Jews and many synagogues, academies of science, and particularly the Talmudical and Theological, &c. They are very rich; they have nearly all the trade of that kingdom, and are masters of all the principal manufactories.

In the Morning Herald of the 14th of November, 1832, there is an article entitled "Jews in Thibet," which states that "the last Ten Tribes of the Jews have been found in Li Bucharia, some of them attending the last Leipsic fair as shawl manufacturers.

They speak in Thibet the Hindoo language; though they are idolators, they do believe there is an only God, and they believe in the Messiah, that he is to come, and in their restoration to the holy land of Jerusalem. They are supposed to be ten millions in number; they keep the day of atonement (Kipur), the fast day of penitence, and the holy day of Sabbath, &c. They conduct themselves like the white Jews, and make use of the declaration, 'Hear, O Israel, the Lord our God is one;' they are also circumcised as all the Jews are on the eighth day, according to the law of Moses; they have also a reader, and an elder or prince, &c."

I think this testimony from the Herald is very clear, and serves for a sufficient proof of the present existence of the Ten Tribes; and Thibet is a country well known to the public.

This wonderful history of the river Sambatyon and of the discovery of the Ten Tribes, is, I think, sufficiently proved by the many testimonies which I have brought here in this work from a great many valuable and ancient sacred authors. Only, I will bring here one more authentic proof which occurred in this city of London, in the year 5520, A. M. A letter came to the community of Israelites from the Jews who are in China, in the town of Honan, where they

are established with their synagogues and academies, &c.

An answer was sent from the Portuguese community to them. The copy of the letter, signed by the late Grand Rabbin the Reverend Raphael Meldola, I have seen in the care of his son, my friend, the Reverend D. Meldola.

This letter was written by a high learned man, the Reverend Isaac Mendes Belisario, one of the high learned men of the great Talmudical academy of the Portuguese Israelitish community in London. This is the substance of the letter, viz.:

"To our brethren, the sons of Abraham, Isaac, and Jacob; to our brethren the disciples of Moses, the man of the Lord, and to all their princes, noblemen, chiefs, judges, magistrates, and governors, residing in the empire of China, at the extremity of the East; may peace and happiness attend you.

"And may the Lord the God of our fathers open to you his bountiful treasures, and may he pour heavenly blessings on you in the highest degree; may he prosper you in all your undertakings, and make you exceedingly numerous on the face of the earth; may he protect and defend you from diseases and infirmities, may he prolong your days and bless them, and may your years be crowned with felicity for ever according to your hearts' desire, in conformity to the

fervent prayers and good wishes of us who are your brethren, residing in the kingdom of England.

"Dear brethren, we are extremely anxious for your welfare, and desirous of knowing with certainty what truth and foundation there may be for the reports and relations, written by sundry persons who have travelled through your country, and all affirm that they have seen some of your children of Israel, and were by them informed that you are all his descendants, that you have a public place of worship in the province of Honan, where you pray to, and adore the Lord, the God of our fathers, that you have the books of the Law of Moses written on parchment in the same manner we have, and that such volume of the law is exactly like ours containing five books; the first book whereof begins with these words, *Bereshith bara;* the second with *Vahaleh Semot;* the third, *Vayikra el Moseh;* the fourth, *Bemidbar Sinai;* the fifth, *Aleh Hadebarim.*

"You may easily conceive what joy and gladness must have filled our hearts on hearing such happy tidings; it is this that prompts us to this method of conveying our sentiments to all of you, our dear brethren. Peace to your chiefs and wise men! Acquainting them that the descendants of the tribes of Judah, Benjamin, and Levy, are dispersed all over the face of the globe, east, west, north, and south,

whose numbers may be computed at ten millions, having increased and multiplied exceedingly through the mercies of God, who has never forsaken us during our captivity, but has inclined the hearts of princes in our behalf, especially in this happy country where we dwell in peace and security under the dominion of our Sovereign Lord King George the Second, whose glory and power may heaven increase, for he is most just and merciful!

"We do not know, dear brethren, whether ye are descendants of the Ten Tribes which were carried into captivity in the days of Oseah the son of Elah, king of Israel, who was cotemporary with Hezekiah, king of Judah, or whether you descend from the other tribes, being those of Judah, Benjamin, and Levy, as we are. We therefore most earnestly desire you would please to give us all the information you can in answer to the following questions, and you may write to us either in Hebrew, Arabic, or Chinese, delivering your letter to the person who may present this to you, and he will take care to forward us your favors. But previous to our queries, we think proper to acquaint you that we and all the Jews have the practice of reckoning the years from the creation of the world, and according to such computation this present year is the five thousand five hundred and twentieth year.

"The first question we desire you to resolve is,

from what part of the world, and from what particular country did your predecessors depart, when they came to reside in the country you now inhabit? In what year was it, according to any computation, or how many years are since elapsed? What was the name of the king of Israel, or the name of the king or emperor of China at that time; and if you cannot be exact, pray let us know at least how many hundred years have passed since that period.

"Second, Do you know whether there are any congregations or numbers of Israelites in Tartary, or in any countries near or distant from you, and whether they are descendants of the Ten Tribes, or of those of Judah, Benjamin, or Levy?

"Third, Do you believe as we do in one only God who created the world, and gave us his holy law by the hands of Moses, his faithful servant?

"Do you believe that God will reward those that observe his precepts, and punish those that transgress them?

"Do you hope for and expect, that God will, when his infinite wisdom shall think it proper, gather us all from amongst the nations and resettle us in the Holy Land by means of a prince from the house of David, and that the holy temple will be then rebuilt and the kingdom of Israel re-established as of old?

"Do you believe in the resurrection of the dead?

"Fourth, Do you fix the day of the new moon, on the first day that you see it? or do you fix it according to any rule or account by which you know when the new moon should appear, celebrating that day as such, though you do not yet see the new moon?

"Fifth, Do you celebrate the festival of the new moon one day only, or two days; and sometimes two days, and other times only one day? What is your rule for such variation?

"We likewise desire to know how many days you celebrate as holy feasts, namely, Passover, Pentecost, Tabernacle, and New Year?

"Sixth, Have you amongst you any wise learned men in the law, who explain the same according to ancient tradition, and what is the number of the works of labor which the Law enjoins us not to do on the Sabbath day?

"Seventh, Do each of you know from what tribe you descend; and have you priests and Levites amongst you, known to be of the tribe of Levy?

"Eighth, Have you any set form of prayer for public worship, or do you say your prayers extempore, according to the respective circumstances of each individual?

"Ninth, Are the names you give the twelve months of the year the following, which we use to denominate them, viz.:—The first we call *Nisan;* on the fif-

teenth day of this month is Passover, or the feast of unleavened bread. The second is called *Iyar;* the third *Sivan*, and on the sixth day of this month is the feast of Pentecost. The fourth is called *Tammuz;* the seventeenth day of this month is a fast-day, in commemoration of the breach made in the wall of Jerusalem. The fifth is called *Ab;* the ninth day of this month is a fast-day, in commemoration of the destruction of the first and second Temple of Jerusalem. The sixth month is called *Elul;* the seventh is called *Tisry;* the New-Year's Day, which happens on the first of this month, is called *Rosh Hashana*, when we observe the ceremony of blowing the horn; the tenth day is the Day of Atonement, the day of expiation, called *Kipur;* and on the fifteenth day of this same month is the feast of Tabernacles. The eighth month is called *Chesvan*. The ninth month is called *Kislev*. The twenty-fifth day of this month we rejoice and light candles or lamps, in commemoration of the great wonders, miracles, and deliverance which our fathers experienced during the second temple in the time of the high priest Chasmonay and his sons; when the Greeks being vanquished, and the temple restored to its purity, they found only one small vessel with sacred oil, and barley for one day only, yet it miraculously sufficed for eight days, when more sacred oil was found.

"The tenth month is called *Tebet;* and on the tenth day of this month is a fast-day, in commemoration of the siege of Jerusalem by Nebuchadnezzar, during the first temple.

"The eleventh month is *Sebath.*

"The twelfth month is called *Adar.* The thirteenth day is a fast day, and the fourteenth and fifteenth days are kept as festivals called Purim, in commemoration of the miraculous preservation of our forefathers, who were doomed to destruction by the cursed Haman, in the time of Ahasuerus, but through God's mercies the fatal decree was annulled, by means of Mordecai and Queen Esther, and Haman and his ten sons were executed. We now crave your pardon for this great trouble, which we hope you will readily grant, since it is not only we who dwell here in England, who are desirous of being rightly informed concerning the foregoing particulars, but it is the general and anxious wish of all our brethren in these parts to be truly acquainted with what relates to your origin and present condition, and to be instructed as much as possible concerning the like circumstances of other Israelites, who we have reason to believe do reside in several other Eastern countries, so far distant and remote from us, that we have not hitherto been able to learn whether they belong to the Ten Tribes or not; we who are descendants of the tribes of Judah and

Benjamin, as already observed, only know that the other Ten Tribes were driven away from the Holy Land, and carried into captivity in the time of Oseah, the son of Ela, king of Israel. But what became of them since; and to what parts they were obliged to retire; and where they hid themselves; we are totally uninformed to this day. You now perceive the great motives that render us so solicitous and inquisitive. You see the chief object of our inquiry, and we cannot doubt you will endeavor to satisfy us to the utmost of your power, assuring you that you will ever find us disposed to give you all the information you can desire, in answer to any questions you may please to demand of us; let us now conclude, offering our fervent prayer to the Lord the God of our fathers; that he may gather the dispersion of Israel, and the scattered remains of Judah from the four corners of the earth, as it is written in the Laws of Moses, the man of the Lord, in these words: 'The Lord God will restore you from your captivity and will have mercy on you, and he will return and collect you together from amongst all the nations whither the Lord your God has dispersed you, even if you be driven to the extremity of the heavens; the Lord your God will from thence call you forth, and assemble you together, and he will convey you to the land which your forefathers possessed, and you shall inherit it, and he will prosper

you and make you more numerous than your fathers.' May it be so accomplished for the honor and glory of his great name, that your eyes may see it and our hearts rejoice! May we all arise, and go to the house of the Lord, for we are all brethren, sons of our father Israel! May we prostrate and humble ourselves before the Lord our God, in our sacred and glorious temple! That these blessings may be verified in your days and in ours; and in the days of all Israel our brethren, is the sincere and ardent prayer of us, dear brethren, who reside in this city of London, in the kingdom of England, on the twenty-fourth day of the Eleventh month called Sebat, in the year 5520 from the creation of the world, Amen.

"The prophet Jeremiah likewise assures us in the time when the Lord pleases, that he will save his people, the remnant of Israel; that he will bring them from the north, and gather them from the four corners of the earth, in great bodies to re-establish them in the Holy Land, for he is a father unto Israel, and Ephraim is his beloved son."

This letter was sent by some respectable persons, who on their return from China brought an answer in the Chinese and Hebrew languages, which was afterwards translated into the English language for the Portuguese Jewish congregation; and the original was

left in the museum at the India House. I could not find the copy, and suppose it has been lost; however, I have brought forward a sufficient proof of the discovery of the Ten Tribes, therefore I have written enough about this subject, and produced sufficient proofs of the existence of the Ten Tribes, and also of the wonderful river Sambatyon, and all the Jews who dwell behind that river, and the twenty-four kings, their palaces, buildings, riches, customs, &c., which I hope will be sufficient satisfaction to the public. I hope the public will excuse my language, as I am a foreigner, and therefore not sufficiently acquainted with English. Wise and learned men, however, look to the subject, and the meaning; and sometimes it happens that they find an author who writes on a good subject, but uses inferior language, and sometimes also they find to the contrary. It is a rabbinical maxim in *Perky Abot*, אל תסתכל בקנקן אלא במה שיש בו, which is to say you must not judge by the looks, or by the outside beauty of a bottle, it is the inside of a thing, or the inside of a bottle, which is the principal virtue of the subject, but not the language or the vehicle in which it is conveyed.

I have now finished my researches as to the Ten Tribes, &c., and I pray to the Almighty God who is merciful, to preserve their lives and their existence, and to bring near the time of our redemption; to

bring them to us from that remote place, and perform in them the prophecy of Isaiah which declares, לאמר לאסורים צאו וכ״ו, and to approximate the time promised to redeem and to gather his holy and chosen people הנה אנכי שולח לכם את אליה הנביא וכ״ו, והשיב לב אבות על בנים ולב בנים על אבותם, ובא לציון גואל, and we hope it will be in our days. Amen. אכיר בילא״ו.

As this work treats on miraculous history, &c., I bring here the history of the miracle which will happen in the latter of the future days, according to the promise of the Lord God, by his faithful prophets, which will be before the end of the world; viz., the coming of our king the Messiah, the building of the third temple, according to the prophecy of Ezekiel, and the restoration of the dead. מלך המשיח, בנין בית המקדש בב״א, ותחיית המתים.

For the certainty of these coming miracles I shall adduce proofs sufficient from the holy text, and from the promise of the Divinity, by his holy and true prophets, and I hope for, and pray to the Almighty that he may grant me his assistance, to help me, and give me a right understanding of the law of God and the law of Moses, that in describing the things I may not make any mistake. I hope the Almighty will affirm in my person the holy text which was said unto Moses the prophet, ואנכי אהיה עם פיך והוריתיך

אֶת אֲשֶׁר תְּדַבֵּר, אֶכְיר, Exod. xii. "And I will be with thy mouth, and I will instruct thee and teach thee what thou shalt say." בשם ה' אלד"י ישראל נעשה ונצלח אמן. In the holy name of the Lord God of Israel, he will be my help and my assistance, Amen.

The promise of the future redemption of the nation was begun from the time of our father the patriarch Jacob, when he saw רוח הקודש or by prophecy, &c., and on that account he made his prayers to the Almighty, and he said, לישועתך קויתי ה", I have waited for thy salvation, O Lord. Gen. xlix. 18. It is true that some of our Rabbins explain this to be an allusion to Samson, that he saw רוח הקדש, that Samson should fall into the hands of his enemies the Philistines, and therefore he says those words, לישועתך קויתי ה". But it appears to me that it can be explained also for the future time of the King Messiah, which may be seen from comparison of another part, viz., the blessing which Jacob pronounced on the children of Joseph. Gen. xlviii. 14. The word *Lemur*, לאמור, in full is written with a ו, לאמור. Also we find יעקוב with a ו and אליהו without a ו, all such דרשה relate to the future, &c.

The patriarch at that time would have discovered to his children the קץ or end, but it was not allowed by the Divinity; instead of that he says ראובן בכורי אתה, Gen. xlix. 1, 2, 3. This *Derasa* דרשה

is known by the learned men, &c. Now we shall follow our subject.

There is a striking variety in the character and circumstances of the three illustrious fathers of the chosen people of God. In Abraham we have seen the man of powerful faith, magnanimity, and valor; in Isaac we are led to admire the pensive, retired, and domestic character. His son Jacob presents himself to us with different qualities, and his life exhibits a number of striking incidents. Yet each of these pious men claims our veneration by an unshaken fidelity to God, by the example of a virtuous life, by various prominent excellencies of character, and by being the appointed means of preserving the great doctrines of religion, especially the promise of the King Messiah, who was to descend from them.

The patriarch perceiving that his dissolution was near, sent for Joseph, and bound him by a solemn promise to bury him with his father in the Holy Land. Shortly after this, Jacob was taken sick; and it being reported to Joseph, he hastened to the bedside of his father, taking with him his two sons, Manasseh and Ephraim. On hearing that his dutiful son was come, Jacob exerted his failing strength, and sat up in his bed to receive him, and to impart that blessing which in the spirit of prophecy, ברוח הקודש, was revealed unto him. He blessed the children of

Joseph, but as he placed his hands upon their heads, he crossed them, putting his right hand upon Ephraim the younger, and his left upon Manasseh the elder. Joseph wished to correct the mistake of his father; but Jacob persisted, being guided by a divine impulse, and he gave to each of the lads a portion in Israel, at the same time declaring that the younger should be greater than the elder.

When this interview was ended, Jacob caused all his sons to assemble round his dying bed, that he might inform them what would befall them in the last days of the future time of the King Messiah.

According to this introduction, it would appear that the patriarch Jacob had the intention to discover to his sons the time of the coming of the King Messiah, therefore he says, אתאשר יקרא אתכם באחרית הימים "what will happen to you in the last days," that is to say, at the end of the world; because it cannot be before that time, which is the signification of these words in the Hebrew, באחרית הימים in the אלף הששי, sixth thousand years of the existence of the world; that is, according to my opinion founded on that of the most eminent Hahamin, וכפי עניות דעתי ושכלי this word and this explanation, כח"ל שרצה לגלות הקץ means that he would discover the קץ end of the days. But the Divinity did not allow it to be discovered for different reasons, till the time appointed

by the Divinity, אניה" בעתה אחישנה, "I am the Lord thy God, in the time appointed I will make it to come quickly." כח"זל זכו אחישנה, לא זכו בעתה; the meaning of this is shown by what the Almighty says to the children of Israel by his prophet Isaiah, "I am the Lord God, and have promised that surely I shall bring redemption and salvation to my chosen people, if they are obedient, and do those things which are good, I will make it come quickly, even before the time; and if not, I will bring it in the time appointed," which is known only to him (blessed be his holy name!) Amen. There is no doubt or uncertainty in the word of God. ודבר אלדינו יקום לעולם׳.

Therefore when the patriarch wishes to discover the appointed" time, נסתלקה ממנו רוח הקודש, the spirit of prophecy departed from him, and he begun with other strange discourses, for he says ראובן בכורי אתה, Reuben, my first-born, &c., we know very well that Reuben, he is the first-born, but it was not allowed to discover the time, &c.

Of all the predictions which the patriarch pronounced, the most remarkable and the most interesting is that to Judah: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until *Shiloh* come, and unto him shall the gathering of the people be."

The promised seed of the patriarch was the con-

stant object of faithful expectation. All the patriarchal ordinances, institutions, and predictions, had allusion, either positive or incidental, to the promise of the King Messiah, that from his seed the glorious blessing should arise, and from the tribe of Judah; and he shall have the possession of the whole universe by the blessing and promises of the Divinity to his faithful patriarch. לא יסוד שבט וג'; "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlxix. 10.

We cannot say that the אחרית הימים, end of the days, means the אחרית הימים גאלת מצרים, or the redemption from the bondage of the Egyptians, for many reasons. According to the word of אחרית הימים, the end of the days, as it is in Daniel, לקץ הימים; because if the patriarch meant only the redemption of the Egyptians, he could have explained himself by another term, not using the expression אחרית הימים, he could have said ואגידה לכם את אשר יקרא אתכם, therefore it surely means the end of the days, that is in the sixth thousand years of the creation of the world, so as we have explained above, as it is mentioned in the Talmud, שיתא אלפי שני הוי עלמא; by this word is meant that the existence of the world is six thousand years, during which will happen all the events mentioned by the prophets, &c., by the direc-

tion of the Almighty, and in consequence of his promise. The Law of God is described by the word פשט, רמז, דרש, סוד פר"דס; one of the four is רמז, that is *Remez*, for the number of the word שי"לה, is equal to that of משה according to חזל, the amount of that word is three hundred and forty-five, a lawgiver, &c., ואי לא מסתפינא אם יסכימו מן השמים לומר שתיבת ש"ילה הוא משיח. The word שילה has the same numerical value as the word "Messiah," משיח, viz., reckoning by the small number, the word שילה makes twelve, and the word itself counts for one, making thirteen, and the word reckoned by the ordinary numbers makes three hundred and forty-five, משה, which, added to the thirteen counted by the small number as above, makes three hundred and fifty-eight, the exact amount of the word משיח, and the number thirteen being contained in אחד, this word, expressive of unity, is applied to the Almighty, and as he is one, so Messiah or Shiloh, whom he shall send will be also one, as king of the earth, and therefore by adding אחד to שילה we have at once the same numerical amount as משיח.

אחדותו י"ת ב"ה שהוא יחיד בעולמו גם מלך המשיח יהיה יחיד בארץ, גם רומז לח"ל אין בן דוד בא עד שיהיה הש"ם שלם והכסא שלם, ואז ימחה שמו של עמלק שנאמר כי יד על כ"ס י"ה ישאר מה"שם ומכסא מלת ה"וא, זה"ש הלא ה"וא כמום עמדי וג"ו, וא"כ מלת הוא

עם המלה עולה לחשבון אחד, והוא באחד ו"כו כנלע"ד אם יישר בעיני אלד"ם ואדם.

Also the words יבא שילה is equal to the word משיח, which amounts to the number three hundred and fifty-eight. There are many sacred authors who explain the same words as relative to the King Messiah; and it is known that in the time before the King Messiah, there will be מלחמת גוג ומגוג, and many other things, &c., and the perfect patriarch יעקב אע"ה איש תם, saw all these things, ברוח הקדש" and makes his prayer to the almighty God to redeem his children, and he says these words, "לישועתך קויתיה" "I have waited for thy salvation, O Lord," and prays that his seed may escape from all bad accidents, and evil actions, &c. All these explanations and *derasot* are perfectly known to all learned men, and men of letters, for the rest we have sufficient proofs from the sacred writ, which nobody can doubt. You can see the future time and the incoming of the King Messiah as described in the Holy Bible, the five books of Moses, and by all the prophets literally and clearly, without any false translation or mixture, as the whole world may see.

The people who are reputed to know Hebrew may be divided into the following classes:—1. Those who only know Hebrew from hearing it spoken about, and who, though they have a general idea of it, do not

know one syllable of the language correctly, and yet venture to dispute concerning it. This class of persons are called in Hebrew פתאים, and of them the wise king says in the Proverbs נותן לפתאים ערמה לכסיל דעת ומזמה. 2. Those who have taken lessons and know the letters and points, but no more, yet give themselves out as understanding the language well and take upon themselves to deny whatever they do not understand: these persons are called in Hebrew כסילים. 3. Those who can read the Hebrew of the Bible but do not understand the meaning properly, yet give themselves out for teachers, and presume to dispute, and in some instances to deny the truth; these are called in Hebrew טפשים. 4. Those who do not understand the Hebrew Bible, but they read the English translation, and the translations in other languages, and they are very prone to deny the truth; this class is called in Hebrew עורים. 5. Those who though they can read the Bible, and understand its meaning, yet deny its truth, being believers of nothing; this class is called in Hebrew כופרים. 6. Those who are perfectly acquainted with Hebrew, and with the sacred authors, and though they know the truth yet deny it, and persist in explaining it according to their own notions, giving false translations and changing the meaning of the text; this class is called in Hebrew אפקורוסים, and of these the pro-

phet Isaiah says הוי האומרים לרע טוב, ולטוב רע וג״ו, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." v. 20.

בס״ד לישועתך קויתי ה״

I have waited for thy salvation, O Lord. GEN. xlix. 18.

The restoration of the Jewish nation and the coming of the Messiah in the latter days, is appointed and promised by the Lord God, and will no doubt come to pass, as I will show by the words of his prophets, ודבר אחינו יקום לעולם. Is. ix. 8. And the word of our God will be affirmed for ever, and it will be by the help of our Lord God, according to his promise, אני ה״ בעתה אחישנה. Is. lx. 22, on account of the love which he had for his chosen people the patriarchs. It is well known that the Lord made choice of Abraham for his faith, for which he promised to reward his posterity in aftertimes; for before his faith was put to the test, God, by his foreknowledge, had previously declared to him that he would make of him a great nation. According to these words, ואעשך לגוי גדול, "And I will make of thee a great nation, and thou shalt be a blessing; ואברכך

מברכה, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." Gen. xii. 23. "And he brought him forth abroad, and said, Look now towards heaven, and count the stars, if thou be able to number them; and he said unto him, So shall thy seed be; and he believed in the Lord, and he counted it unto him for righteousness." Gen. xv. 5, 6.

It is known that nowhere in the scripture is it asserted or intimated that the Judaical law is the adumbration or figure of any other law; on the contrary, it is everywhere said that the law of Moses is to be eternal, לא יחליף האל ולא ימיר דתו לעולמים תורת אמת נתן לעמו אל על יד נביאו נאמן ביתו, and that every prophet who should work miracles to change any part of the law should be punished with death: the prophets predicted to the Jews in their calamities that they should be one day delivered, but that their deliverer would be the supporter and not the destroyer of the Mosaic law. A great proof of the verity of the Jewish religion is its immutability; the Jews of Barbary, Turkey, Germany, Poland, England, Holland, France, Italy, India, Persia, China, and every other country, have always, since the taking of Jerusalem by Titus, held the same doctrines; no contradictory sects, and no schisms distract them, all agree and are in unison; there is no variation in

the observance of the commandments delivered from the Mount Sinai. The preservation of the Jewish nation through so many ages, and the total destruction of their enemies are wonderful events, and are made still more wonderful by being signified beforehand by the spirit of prophecy, as it is particularly denoted in the prophet Jeremiah, xxx. 10. אל תירא עבדי יעקב וכו׳, "Fear not thou, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make an end of thee." The preservation of the Jewish nation is a signal and illustrious act of Divine Providence, they are dispersed among all nations, and not confounded with them; the drops of rain that fall, and the great rivers which flow into the ocean, are mingled and lost in that great and immense body of water; and such would have been the fate of the Jewish nation: in the ordinary course of nature, they would have been mingled and lost in the common mass of mankind, but they flow in all parts, blended with all nations, and yet are religiously and civilly separated from all; they still remain in their faith a distinct people, they are unable to live conformable to their laws, they nowhere elect their own magistrates, nowhere exercise the whole of their religion, intolerance restrains them; they are checked, bruised, and contemned, yet they

are wonderfully saved, they are preserved from oppression like their ancestors, Moses in the bulrushes, or Daniel in the lions' den, human power is frustrated, and there is no destroying whom God chooses to preserve.

1. The first prophecy concerning the future restoration and salvation of the Jewish nation by the Messiah, in the Old Testament (Numb. xxiv. 15–24), was uttered by Balaam, the son of Beor. It must be observed that Balaam delivered four prophecies concerning Israel, each one referring to a period of time more remote than the former, and more approximate to the latter days. For in the first, he shows the noble descent of the nation from the ancient patriarchs, that they were God's portion, his chosen people, and his inheritance.

Our ancestors therefore multiplied in a most extraordinary and wonderful manner without the junction of any other people; and were ordained to the participation of immortality, all which is expressed in Numb. xxiii. 11, 12, 13, for in verse 12 he says, "How shall I curse those whom God hath not cursed; and how shall I defy, whom the Lord hath not defied?" Having thus shown that it was not in his power to curse those whom God so highly favored, he explains in verse 13 the reason of that favor; "Because I see him sprung from the ancient rocks,

and from the hills I behold him," that is, I see him derive his descent from the ancient patriarch and matrons whose faith was as firm as the rocks: in this manner, he shows the descent of Israel; and it is really worthy of observation, that the prophet Isaiah makes use of the very same image of a rock to show the descent of the nation, Isaiah xlix. 1, שמעו אלי רודפי צדק מבקשי ה׳׳ הביטו אל צור חצבתם וג׳׳ו. "Look unto the rock from whence ye were hewn, and to the hole of the pit whence ye were digged; look unto Abraham your father, and unto Sarah who bare you." הביטו אל אברהם אביכם ואל שרה וג׳׳ו. Having thus shown the descent of the nation, he further observes that the descent was pure without any mixture of other nations, הן עם לבדד ישכון ובגוים לא יתחשב, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numb. xxiii., &c. But as might be inferred that by their being thus separated from all other nations, their number would be extremely small, he observes that they were very numerous, מי מנה עפר יעקב וג׳׳ו, "Who can count the dust of Jacob, and number the fourth part of Israel." He then proceeds to show that they would inherit immortality in the following sentence, תמות נפשי מות ישרים ותהי אחריתי כמוהו, "Let my soul die the death of the righteous amongst them, and let my latter end be like his."

2. In the second, he foretells the victories which the Israelites should gain over the Canaanites, their possession and quiet enjoyment of the land, &c., afterwards their virtue and righteousness, and their enjoyment of the gift of prophecy. This he declares in Numb. xxiii. 21, 33 and 34. For in regard of their piety he says, לֹא הִבִּיט אָוֶן בְּיַעֲקֹב וג״ו, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." In verse 23 he speaks of the gift of prophecy, observing, כִּי לֹא נַחַשׁ בְּיַעֲקֹב וג״ו, "Surely there is no enchantment in Jacob, neither is there any divination against Israel, for, as at this time, so shall it be said to Jacob and Israel, What God hath wrought;" that is, they surely have no occasion to use enchantments and divinations as other nations do, in order to be informed of future events, or the will of God, for as they are at present informed thereof by means of the gift of prophecy to Moses, so shall they continue to be thus informed, either by the spirit of prophecy, or by means of the Urim and Thummim, as was actually the case during all the time that they continued in the land prior to the Babylonish captivity. In verse 24, he speaks of their victories, הֵן עָם כְּלָבִיא יָקוּם וּכְאַרְיֵה יִתְנַשָּׂא וג״ו, "Behold the people shall rise up as a great lion, and lift up themselves as a young lion: he shall not lie down until

he eat of the prey, and drink the blood of the slain."

3. In the third prophecy, he speaks of a remoter period of time, for he there declares that they should have a king who should be exalted above Agag, which clearly points out Saul, who overcame Agag, king of the Amalekites, and that their kingdom should be still more exalted, which denotes the prosperous reign of David and Solomon, and the building of the temple; as in the twenty-fourth chap., verse 5, 6, 7, 8, 9, מה טבו אהליך יעקב וג"ו. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" in this verse, he speaks of the temple, and the different tabernacles where the ark rested before it was brought to Jerusalem. In verse 7 he speaks of the exaltation of their kingdom; "And his king shall be higher than Agag, and his kingdom shall be still exalted," &c. וירום מאגג מכו וג"ו.

4. In the fourth prophecy, he foretells the coming of the king Messiah, and the restoration of Jewish nation to their own land; and, as this was not to be accomplished till the latter days, he therewith consoles Balak, by informing him that he would not at present receive any injury from this people, for that the thorough subjection of Moab by them, would not take place till the latter days. And as this embraced so great a distance of time, he ushers it in with great

solemnity, by a remarkable preface, "Balaam the son of Beor, &c., who heareth the words of God and is made acquainted with the purpose of the Most High, who seeth the vision of the Almighty, falling down in a trance, but having his eyes open." He here shows that his visions were real prophecies; and, although he was so far overpowered by the force of the vision, that his corporeal faculties were deprived of their proper functions, yet, his intellectual powers were in full force, which he beautifully describes by the falling down in a trance, but having his eyes open; and as he clearly saw the vision with his intellectual eye, he makes use of that image to show the nature of his prophecy, and therefore observes, "I see him but not now, I view him, but not nigh." That is, I plainly see the thing I foretell, although it be at such a distance of time. "A star shall come forth from Jacob, and a sceptre shall rise out of Israel who shall smite the corners of Moab, and break down the walls of all the children of Seth." He here informs Balak of the entire subjection of Moab to the Israelites, and not only Moab, but the whole world; for all mankind are included in the general term, the children of Seth; for the posterity of Cain, and all Adam's other sons, perished in the deluge, so that the line of Seth only, were preserved in Noah and his family.

The second who prophesied concerning the future

restoration and happiness of the Jewish nation, was our legislator Moses, from whose writings I shall select two prophecies, which plainly foretell the future restoration of the Jews, and the destruction of their enemies. The first is Deut. xxx. 1. והיה כי יבאו עליך כל הדברים האלה הברכה והקללה. "And it shall come to pass, when all these things are come upon thee, the blessing and curse which I have set before thee, and thou shalt bring them to thy heart, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity and compassionate thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee, if any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee." In chapter 28 of Deuteronomy, we find that Moses set before them the blessing and the curses; in chapter 24, he causes them to enter into the Covenant, and fully informs them of the dreadful consequence of its breach. Having thus clearly shown them the consequence of their obedience or disobedience, and drawn a lively picture of their miserable state in case of the latter, he proceeds to inform them of their

future redemption, which is to take place after all their sufferings; for the prophet having a prescience of their disobedience, and of course the evil which would befall them; he, in order to prevent their despair in the greatest of their affliction, assures them of the certainty of their future redemption, and the destruction of their enemies in this chapter. For he assures them, as if it were a certainty, that when all these afflictions shall come upon them, and they shall return unto their God, and obey his voice, that then their redemption will follow of course. That the reader may be able fully to comprehend the force and meaning of the prophecy, according to the idiom of the Hebrew language, it will be necessary to take notice of the terms used by the prophet, both in regard to the nation's repentance, and the return of God's favor; for on the people's part, he mentions their return to God by observing, first, הל לבבך והשבות "And thou shalt bring them to thine heart;" i. e. shalt fully consider in thine heart the state of thy case secretly, and repent. And in the next verse he says, ושבת עד ה" אלהיך "And thou shalt return unto the Lord thy God;" on the part of the Supreme Being, he says, ושב ה" את שכותך ורחמך "And the Lord thy God will turn thy captivity, and compassionate thee, and will return and gather thee," &c., so that he makes use of a duplicate expression, as

well on God's part as on the people's; we also find that in verses 8 and 10, he again mentions the return of the people to God: so that the people's return to God is mentioned four times, and God's return to the people twice; but the reason of this is, that Moses, by divine inspiration, had a prescience of all that was to happen to us, in this long and dreadful captivity, &c. We find also that Moses informs us, that these three most important and wonderful events, which will happen in the future, are to take place at the coming of the King Messiah; viz. the resurrection of the dead, the restoration of the Jews, and the punishment of their enemies. The first is expressed by his saying in the fifth book, chapter 32, 39, אני אמית ואחיה וכו' "I kill, and I will make alive;" the second is intimated by the expression, "I have wounded, and will heal," for the captivity is called the wound of Israel; the third is implied by the expression, "Neither is there any that can deliver out of my hand," ואין מידי מציל. And it is really very remarkable that the Prophet Ezekiel, היתה עלי יד ה" hath also thus arranged them; for in chapter 37, verse 1 to verse 14, ונתתי רוחי בכם וחייתם he speaks of the resurrection of the dead; and in verse 14 he speaks of the future restoration of Israel, when they are all to be united into one kingdom, under one prince. After which, in chap. xxxviii. he speaks of vengeance,

which God will take on their enemies. This is a strong corroboration of the explanation which I have given. Moses then proceeds, verse 40, "For I lift up my hands to heaven, and say, I live for ever." This is to be considered as the conclusion of the preceding sentence, and the beginning of the succeeding one; and ought to be thus explained:—"As sure as I lift up my hand to heaven, and swear, that I live for ever, so sure is there none that can deliver out of my hand: and as sure as I live for ever, when I whet my glittering sword, and my hand takes hold of judgment, will I render vengeance to mine enemies, and I will requite them that hate me." This is certainly spoken of the punishment of our enemies, predicted to be as certain as the eternal existence of the Supreme Being. He then proceeds to inform us, that the punishment of the nations will not be by a long captivity, as was that of the Jews, but by a sudden slaughter and destruction, as he says, verse 42, "I will make my arrows drunk with blood, and my sword shall devour flesh." He also shows the cause of their deserving this severe punishment, as mentioned in the latter part of the said verse: "And that for the blood of the slain, and the captives, from the beginning of the revenges of the enemy," from the time that the enemy first began to slay the captives of Israel, and to persecute them with the keenest revenge. In verse

43 he concludes the poem, saying, "Cause his people to rejoice, O ye nations: for he will revenge the blood of his servants, and will render vengeance to his adversaries;" for as the nation have hitherto been the sole cause of all their trouble and sorrow, by cruelly persecuting them, he informs us that at the coming of Messiah the case will be reversed, for then the nations will be the cause of joy and triumph to God's chosen people, when they see how he will revenge the blood of his servants who have been most cruelly put to death during this long captivity: and thus says the Psalmist—"ישמח צדיק כי חזה נקם וכו" "The righteous shall rejoice when he seeth the vengeance." Ps. viii. 10. He also informs us of another cause of their joy. "And he will be reconciled to his land and to his people." He will pardon his people and clear his land of all the many abominations, with which it hath been polluted by the nations who possessed it at different times during their captivity.

The explanation here given of this part of the prophetic poem of Moses, leaves the sixth and last part of the poem, according to the divine above mentioned, as the only one that remains to be fulfilled, the others having been all accomplished, as will be shown presently. Hence the seven following fundamental truths are evidently deduced;—First, the future restoration. Secondly, that the

punishment of the nations and the redemption of Israel, hath a certain and determinate period, which God hath never imparted to any prophet whatever, as mentioned verse 34 and 35, הלא הוא כמום עמדי חתום כאוצרותו "Is not this laid up in store with me, and sealed up among my treasures, at the time when their foot shall slide," &c. And thus was it said to the prophet Daniel, chapter 12, verse 9, כי סתומים וחתומים הדברים עד עת קץ "For the words are closed up and sealed till the time of the end." But this was not the case at their return from Babylon, for all the people publicly knew that they were to be visited at the end of seventy years according to what the prophet Jeremiah said, chap. xxix, verse 1, כי כה אמר ה' כי לפי מלאת לבבל שבעים שנה וגו', neither was any punishment inflicted upon their enemies when that visitation took place; on the contrary, their return was by leave of Cyrus, king of Persia, by whose decrees, and those of the other kings of Persia, the Temple, &c., was rebuilt. Of course this prophecy could not be said to be fulfilled at their return from Babylon. Thirdly, that the true redemption will take place after the nation hath received the full measure of its punishment, as mentioned in verse 36. "For the Lord shall judge his people," &c., when he shall see their power is gone, &c., when they in justice will deserve to be re-

deemed, agreeably to what the prophet Isaiah says, ציון במשפט תפדה, ושביה בצדקה, "Zion shall be redeemed in judgment." Is. i. 27. After he had in verse 25, ואשיבה ידו עלוך וג"ו, foretold her severe chastisement, "And I will bring again my hand over thee, and I will clearly purge away thy dross, and I will remove all thine alloy." But this was not accomplished at their return from Babylon: on the contrary, their sins were not yet done away, and they greatly added to them, so that they were doomed to a future captivity; as the angel observed to Daniel, in Dan. ix. 24, to finish, or more properly to consume transgression, and to make an end of sins, and to make expiation for iniquity.

4. Fourthly, that our deliverance from the present captivity will not be in consequence of our merit, or that of our ancestors, but merely for the sake of his holy name, which hath been profaned among the nations, as mentioned in the 37th verse, "And the enemy shall say, Where is their God, their rock, in whom they trusted," &c. And this agrees with what the prophet Ezekiel says, chapter xx. 34 & 41, "And I will gather you out of the countries whither ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out," &c. "And I will gather you out of the countries wherein ye have been scattered, and I will be sanctified because of you in

the sight of the nations." And in Ezekiel xxxvi. 22, he says, "Thus saith the Lord God, Not for you do I this, O house of Israel, but for my holy name, which ye have profaned among the nations whither ye are gone. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you in their sight." Hence it is manifest that our redemption will take place in consequence of God being jealous for his holy name, which hath been profaned among the nations, as our legislator Moses, and the prophet Ezekiel have prophesied, and not for any merit of ours.

5. Fifthly, that the redemption and reconciliation which Moses hath assured us of in this prophetic poem, is not conditional, to take place only in consequence of our repentance and hearkening to the voice of God, by obeying his commandments; on the contrary, this song is nothing more than a written evidence that we should in process of time, be exceedingly wicked, forsaking the Lord's commandments, and committing all manner of crimes, for which God would punish us severely by a long and dreadful captivity, scattering us in all corners of the world, &c., yet would not suffer us to be annihilated so that our name should perish from off the earth;

but that after we had thus been severely punished, the Supreme Being, for the sake of his holy name, which had been profaned among the nations, as already mentioned, would turn from his fierce anger, and repent him of the evil, and punish our enemies with his great, well-tempered, strong sword, pardon our sins, have compassion on us, and cover our iniquities and redeem us; for which reason he called heaven and earth to witness the truth of what he predicted, as well in regard to our sins and exemplary punishment, as our future redemption. Yet the prophet does not consider or mention it in the poem as the condition of our future redemption, but absolutely declares, without any restriction, that after we have received the due reward of our sins, God would punish our enemies, and be reconciled to his land and to his people; so that, properly speaking, this prophetic poem must be considered as an historical anticipation of all that was to happen to the nation from their first redemption from Egypt, to their latter redemption by the Messiah.

6. Sixthly, that the resurrection of the dead will be very near the time of the redemption, as mentioned in verse 39, "I kill, I will make alive; I have wounded, I will heal," as already explained, and thus said the angel to Daniel (xii. 1–2), "And at that time thy people shall be delivered, every one that shall be

found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. Hence it is clear, that all the prophets agree, with one accord, in prophesying that the resurrection of the dead is an event that will take place near the time of the restoration of the nation.

7. Seventhly, the first five parts of this prophetic poem have been fully accomplished, viz., The kindness and beneficence of the Supreme Being towards Israel, in giving them possession of the Holy Land, and their prosperity under the kings David and Solomon; their sins of idolatry, &c., their captivity, and the several punishments that followed, and their preservation as a distinct nation to this very day, notwithstanding all their sufferings. And it is very remarkable that the prophet Jeremiah has clearly evinced the truth of this position in the following words, which he produced as an argument in support of what he had delivered as a prophecy, foretelling the future restoration of the nation, "For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 42.

The third who prophesied of the redemption and future restoration of the Jews, was Isaiah; and, in pointing out the character and coming of the King Messiah, he mentions that the restoration of the Jews,

the punishment of their enemies, and the resurrection of the dead, are ordained to take place in succession after each other.

The first of his prophecy is in chap. ii. 3–4; but before I bring the explanation of this prophecy, it is necessary to premise that the prophet Micah (iv. 1–4) has delivered the same prophecy concerning the kingdom of the King Messiah, with scarcely any material variation, except that he has embellished it by the addition of a sentence, "And they shall sit every man under his vine," &c., and this fully evinces that this prophecy foretells the kingdom of the Messiah. For as the prophet makes use of the expression, "in the latter days," it is clear that he hereby meant the days of the King Messiah; and thus says the eminent דון יצחק אברבנאל ז"ל, Abarbanel, ור"דק, and Rabbi David Kimchi, wherever "the latter time" is mentioned in the Scripture, the days of the King Messiah are always meant. For in the prophecy, the prophet has assured us of five things, or events, that are to take place, and be accomplished in the latter days, i. e. at the coming of the Messiah, בע"הו. First, the temple shall be rebuilt and continue so as not to be destroyed any more; as he says in verse 2, "It shall come to pass in the latter days that the mountain of the house of the Lord shall be established on the top of the mountains." By the

word "established" it is plain that he meant it was to be fixed unalterably; of course, it was not to be destroyed any more. Secondly, it should be exalted above the hills; but this exaltation will not be merely an exaltation of place, or consist in the greatness of the building, but in its holiness and sanctity, as mentioned; and all nations shall fly or flow unto it. For this is not to be effected by individuals only, but by whole nations; as the prophet says, "And many people shall go, and shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." Thirdly, all nations will then acknowledge the true unity of God, and that their fathers inherited lies, as the prophet Jeremiah says (xvi. 19), ויאמרו אך שקר נחלו אבותינו וג"ו "Lies and vanity, and things wherein there is no profit." They, therefore, will all be desirous of being instructed in the true law of God, as the prophet says, "And he will teach us of his ways; and he will walk in his path." Also the prophet Zephaniah (iii. 9) says, "For thee I will turn the heart of the people to a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The prophet Zechariah (xiv. 9) says, והיה ה" למלך על כל הארץ וג"ו, "And the Lord shall be king over all the earth: in that day the Lord alone shall be acknowledged, and his name shall also be one." And therefore they will all come up to the

mountain of the Lord, in order to be taught, as mentioned presently after, "For from Zion shall go forth the law, and the word of the Lord from Jerusalem." כי מציון תצא תורה ודבר ה" מירושלים. Fourthly, the Messiah, who is to teach the nations the word of the Lord, which is to go forth from Zion, will judge and plead with the nations concerning different sentiments in religion; for a great part of the wars and animosities are owing to the difference of religious opinions. The prophet informs us that in those days all those disputes will be finally terminated; because the nations will all unanimously embrace the word of God, which will be the cause of universal peace in the world; and that, in such a complete and perfect manner, as to induce them to destroy the very weapons of war, as mentioned in verse 4, "And he shall judge among the nations, and he shall plead with many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That none of the five events pointed out by this prophecy have as yet been fulfilled, is evident from history; for the temple built at the return from the Babylonish captivity, was so far from being established, that it was destroyed by the Romans; neither was it exalted by its holiness and sanctity, so as to

cause whole nations to fly to it; nor have all the nations hitherto acknowledged the true unity of God. An exalted prophetic spirit was to mark the King Messiah, as mentioned in verse 2, ונחה עליו רוח ה׳ רוח חכמה ובינה וג׳׳ו, "And the spirit of the Lord shall rest upon him;" and this will be in such an eminent degree, that he will be fully informed of the secret thoughts of mankind, so that he will not judge according to the sight of his eyes, nor approve according to the hearing of his ears, as is mentioned in verse 3, and as the prophet had declared, "Behold my servant, whom I will uphold, my chosen, in whom my soul hath delight: I have caused my spirit to rest upon him." Isaiah xii. 1. But this exalted degree of prophecy was far from being bestowed on any person during the continuance of the second temple. The Messiah was to possess extraordinary wisdom, verse 2, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and strength; the spirit of knowledge, and the fear of the Lord." In the preceding part of this verse, the prophet speaks of the prophetic spirit of the Messiah by the appellation of "the spirit of the Lord;" and in the latter part, he speaks of his extraordinary wisdom. And it is really worthy of remark, that he does not use the term "spirit" for every quality, as the spirit of wisdom, the spirit of under-

standing, &c., but only uses the term spirit to every two qualities; but if we carefully examine the form of this sentence, so as to be able to enter into the spirit of the language of the prophet, we shall clearly perceive that, by this mode of expression, he has endeavored to impress on our minds a most useful and instructive principle, viz. First, that those who excel in speculation or theory are generally deficient in practice; are not knowing or skilful in the arts or ways of mankind; for as the mind is continually occupied with the speculative, it can pay but little attention to the practical. Secondly, that he who is able to counsel, and plan great designs in war, &c., is seldom endowed with strength of body, or courage sufficient to execute the plan he has counselled; for it is a phenomenon in nature to find the faculties of both body and mind thus qualified united in one and the same person. Thirdly, that philosophical minds are seldom sound in belief, but generally become sceptics in religion, which made the wise King Solomon say, Eccles. vii. 15, "ואל תתחכם יותר וג"ו Neither make thyself overwise; why shouldest thou destroy thyself?" The prophet therefore informs us that as the excellent endowments of the King Messiah will all be supernatural, he, of course, will not be subject to any of the defects incident to those qualities in other men; for which reason he observes, first, that the

Messiah will be endowed with the spirit of wisdom, and will at the same time be possessed of the spirit of understanding, that is, both speculative and practical; second, that being endowed with the spirit of counsel, he will also be possessed of strength and courage, so as to be able to execute whatever he counsels or plans; thirdly, that though endowed with the spirit of knowledge, he will nevertheless exercise that knowledge in the fear of the Lord, and not in the promulgation of sceptical opinions derogatory to the revealed will of God. Hence it is manifest that the wisdom of the Messiah is to be of the most exalted kind, and free from all the defects and blemishes incident to the rest of mankind. And as wisdom in general is included in the three terms, wisdom, counsel, and knowledge, the prophet mentioned the term spirit but three times, appertaining to the three species only, in order to show that he should be perfect in every part of wisdom, and be entirely free from opposite defects; but the promise of this perfect and exalted degree of wisdom, united with extraordinary power and strength was never accomplished; neither in the endowments of any person at their return from Babylon, or during the continuance of the second temple; fourthly, that the extraordinary piety of the King Messiah, will be pre-eminent and different to that of other princes; that he will abstain from every corporeal pleasure, as the

prophet says (Isaiah, chap. xii. verse 1), "I have made my spirit rest upon him, and he shall bring forth judgment to the nations." Verse 3, "He shall pronounce judgment unto truth," verse 4, "until he hath firmly seated judgment in the earth; for the distant nations shall earnestly wait for his law." From all which it is clear, that the Messiah is to be invested with the office of judge; and that, not for his own nation only, but for all the nations of the earth; and, in the passage now under consideration, the prophet plainly points out to us, the great distinction between the Messiah in his character of judge, and that of all other judges, for, although it is the duty of every judge to pronounce judgment, according to what he sees and hears given in evidence before him, yet it is possible that he may be imposed upon by the false representations of advocates and witnesses, and thus be induced to deliver an unjust sentence; but the Messiah will not judge according to the sight of his eyes, nor reprove according to the hearing of his ears, for he will be perfectly acquainted with the true state of all things, by means of the prophetic spirit he will be gifted with, so that it will be impossible to impose upon him; he, therefore, "will judge the poor with righteousness, and with equity will he reprove the meek of the earth." The other condition is the miraculous power which the

Messiah is to be endowed with, by means of his exalted prophetic spirit and extraordinary piety, agreeably to what the prophet says, "And he shall smite the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked." The meaning of this is, that he will not be under the necessity of raising an army, in order to punish a nation that may be guilty of disobedience to his commands, or the laws of God; for with the rod of his mouth shall he smite the earth, by means of his miraculous power he will be able to command the elements, and punish them with fire, pestilence, and famine, &c., without being obliged to use the sword or spear; for all the weapons of war will be destroyed, as mentioned chap. ii. 4, ושפט בצדק דלים וג׳ו.

Neither will there be any occasion for executioners to put the guilty individuals to death; for he will slay the wicked with the breath of his lips, so that whether it be individuals or whole nations that should be guilty, and deserving of punishment, he will be able to punish them by supernatural means, such as commanding the earth to open and swallow them up as it did Korah, קרח, or by calling down fire from heaven, as did Elijah, or by ordering wild beasts to devour them, as was done to Elisha, so that, strictly speaking, the rod with which he will punish them will be his mouth, for he will need no other weapon

than the breath of his lips. Now as it is manifest that this extraordinary miraculous power hath not been possessed by any person whatever, either at their return from Babylon, or during the continuance of the second temple, it is clear that it remains to be fulfilled in the person of the true Messiah, מלך המשיח האמתי שיב"א.

Another circumstance that is to attend the advent of the King Messiah is the universal peace that is to take place in the world, in the days of the Messiah, as mentioned in verses 6, 7, 8 and 9; והיה צדק אזור מתניו והאמונה אזור חלציו, "And righteousness shall be the girdle of his loins, and faithfulness the cincture of his reins. Then shall the wolf take up his abode with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling shall come together, and a little child shall lead them. And the heifer and the she-bear shall feed together; together shall their young ones lie down; and the lion shall eat straw like an ox, and the suckling shall play upon the hole of the asp; and upon the den of the basilisk shall the new-weaned child lay his hand. They shall not hurt nor destroy in all my holy mountain; for the earth is full of the knowledge of the Lord, as the waters cover the depths of the sea." In these verses, the prophet, by a variety of the most animated, beautiful, and elegant imagery, hath finely

expressed, not only the peace, harmony, and happiness that are to exist in the days of the Messiah, but has also clearly pointed out to us the immediate causes of this universal peace; for if we duly consider the cause of the wars which have hitherto distracted and desolated so many parts of the known world, we shall find that the motives thereto have been of two kinds: namely, either a thirst for power and dominion; and which may not improperly be styled legal robbery; or on account of the difference of religious tenets and opinions. The prophet, therefore, in order to show us, that these causes will then cease, says in regard of the first, והיה צדק אזור ו"ו, "And righteousness shall be the girdle of his loins." The meaning of which is that justice and righteousness will be so conspicuous in the character of the Messiah, as if they adhered to his loins as a girdle; and as it is plain, from the fifth condition, that he will be invested with the office of universal judge, he of course will not suffer any depredation or usurpation to be committed by any nation, however powerful it may be, over its weaker neighbors; for by his authority he will oblige every one to be contented with his own portion, without encroaching on that of his neighbor.

As the second cause, he observes, "And faithfulness the cincture of his reins." By faithfulness he properly means, a strict adherence to the true faith,

and the worship of one true God, for that, and that only, will then take place in the world, as it is clear from the words of the prophet, verse 9, and the several prophecies cited in the course of this work. And therefore when these two causes of war and bloodshed will be thus finally removed, the consequence will be, universal love and peace among the human race, זמרו ה" כי גאות עשה מודעת זאת בכל הארץ.

But let us now pause for a moment, and carefully and attentively examine whether these great and glorious promises have ever yet been fulfilled; if they have, I, as well as every rational person, fairly acknowledge that the individual, by means of whose appearance these wonderful predictions have been accomplished, is trully the Messiah foretold by the prophet; if, on the contrary, we find that these events have never yet taken place at any time in the world, then certainly it must be clear, even to the meanest capacity, that the true Messiah hath never yet appeared. That these promises were not fulfilled at their return from the Babylonish captivity, nor during the existence of the second temple, need not be insisted on, as is obvious, from both sacred and profane history; which is a manifest proof that that was not the true redemption, which was to take place in the latter days, i. e., at the time of the Messiah.

מלך המשיח. Another condition is, that the nations will all repair to the Messiah, in order to submit to his authority, and be instructed by him, agreeably to what the prophet says (verse 10) והיה ביום ההוא שרש ישי ו"גו, "And it shall come to pass in that day, that the root of Jesse shall stand (or which standeth) for an ensign to the people, to him shall the nations seek, and his rest shall be glorious." Here the prophet informs us, that the nations will all seek the Messiah, in order to submit to his government and instruction, according to what the prophet has declared elsewhere of the Messiah, והוכיח במישור ו"גו, "Until he hath firmly seated judgment in the earth, and the distant nations shall earnestly wait for his law." Is. xlii. 4. The prophet therefore observes, that, "his rest shall be glorious;" that is, according to the idiom of the Hebrew, his rest will be his glory; i. e. his glory will not proceed from his being a warrior, and performing great feats in battle, as is the case of other kings, but in consequence of the rest and peace which the world will enjoy in his days; so that, properly speaking, his quiet and peaceful disposition, which will be diffused over all the world, will be the cause of his glory. But this condition hath never yet been accomplished, either at their return from Babylon, or during the continuance of the second temple.

Another condition which is to characterize the

Messiah is, that he will gather the outcasts of Israel, and collect the dispersed of Judah from the four extremities of the earth; whom he will form into one kingdom, and reign over, which perfectly coincides with what the prophet Ezekiel says (xxvii. 21–24, 25, 26), ודבר אליהם כה אמר וגיו. And therefore the prophet says (verse 11), "And it shall come to pass in that day, that the Lord shall again put forth his hand the second time, to recover the remnant of his people which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. And he shall lift up a signal to the nations, and he shall gather the outcasts of Israel; and the dispersed of Judah will he collect from the four extremities of the earth. And the jealousy of Ephraim shall cease; and the enmity of Judah shall be no more: Ephraim shall not be jealous of Judah, and Judah shall not be at enmity with Ephraim; but they shall invade the borders of the Philistines westward; together shall they spoil the children of the East, on Edom and Moab shall they lay their hand, and the children of Ammon shall obey them."

On this passage it is necessary to observe, first, that the prophet calls the future redemption, "the second time," in respect to the redemption from Egypt: for their return from Babylon was not a per-

fect redemption, but only a slight visitation. But the future redemption will be entirely conformable to that of Egypt in every respect, according to the prophecy of the prophets, &c.

When the nation was brought out of Egypt, and had kings, they were (excepting Saul) of the tribe of Judah, as David and Solomon, and their posterity, but during the Temple there was no king of the tribe of Judah, or the house of David, &c., as we have already mentioned; all of which is a manifest proof that the return from Babylon had not the least semblance to the redemption from Egypt. But the future redemption by the Messiah will fully resemble it in every instance, for then all the tribes will be gathered together, and they will be entirely free from subjection; the spirit of prophecy and the holy things, will be restored to them; miracles will be again performed amongst them; and one from the posterity of David and the root of Jesse will reign over them. And as the future redemption will thus strictly resemble that of Egypt, the prophet justly calls it, "the second time," as the prophet says "that the Lord shall again put forth his hand a second time to recover the remnant of his people," &c.

It is plain, that those only who had been already once before redeemed by God, could be the subject of this prophecy. And who are they, but the temporal

Israel, who have been carried into captivity, and are at this present time dispersed into the four extremities of the earth? (and not spiritual redemption, as several writers pretend.)

Another condition is, that at the coming of the Messiah, the Supreme Being will, by his means, work a miracle exactly resembling the division of the Red Sea by Moses, as in verse 15, "And the Lord will utterly destroy the tongue of the Egyptian sea; and he shall shake his hand over the river, with his vehement wind; and he shall strike it into seven streams, and make them pass over dry-shod. And there shall be a highway for the remnant of his people, which shall remain from Assyria; as it was unto Israel, in the day when he came up from the land of Egypt." The prophet here informs us of two important events that are to take place at the coming of the Messiah, and the restoration of the Jews, first, that God would utterly destroy the tongue of the Egyptian Sea; this is a very apposite and descriptive expression for such a river as the Nile, the destruction of which will be a great punishment to the Egyptians, as the fertility of Egypt depends upon its overflow. Secondly, by the expression "he shall shake his hand over the river," is meant the river Euphrates, so that it would be divided into seven streams, forming seven paths, or highways for those that remain from Assyria, in the

same manner as the children of Israel went through the Red Sea, when they came out of Egypt; and the reason the prophet makes mention of Assyria only, without taking notice of any of the other kingdoms or nations where they have been carried captive, is, that in this passage he speaks particularly of the return of the Ten Tribes, who were carried away by Assyria, and placed in Halah, בשנה התשיעית להושיע לכד מלך אשור וג״ו, 2 Kings, xvii. 6, and Habor, &c., beyond the Euphrates. And therefore God will divide that river, that on their return they may pass over dry-shod.. But this miracle, it must be acknowledged, hath at no time whatever yet taken place, not even at their return from the Babylonish captivity; for nothing like it came to pass at that time. The prophet then observes that, at the time of the restoration and salvation, Israel will offer thanks unto the Lord (xii. 1), ואמרת ביום ההוא אודך ה״ וג״ו, "And in that day thou shalt say, I will give thanks unto thee, O Lord, for thou hast been angry with me, thine anger is turned away, and thou hast comforted me." "For according to the length of the captivity (says the nation) I might have thought that my hope was cut off; and my enemies actually told me so; therefore now that thou hast redeemed me, I will give thanks and praise thy name, for though thou hast been angry with me, yet is thine anger now turned

away, and thou hast comforted me." And though when the nation came out of Egypt, they were in fear of a pursuit of the Egyptians, the prophet observes that, at the future redemption, this will not be the case, but, on the contrary, they will say, "Behold, God is my salvation: I will trust, and will not be afraid;" and as Moses and the children of Israel, in their song at the Red Sea, said, "The Lord is my strength and my song," &c, the prophet informs us that at the future redemption Israel will also say, "For the Lord is my strength and my song, and he has become my salvation." For as the future redemption is called, "the second time," in regard to that of Egypt, so it is to resemble it in every degree, as we have mentioned. For by reason of the general redemption that will then take place, it will be made known in all the earth, as above mentioned (ii. 2), "And all nations shall flow unto it;" so that it will be publicly known throughout the earth by all nations. He then proceeds (verse 6), צהלי ורני יושבת ציון, "Cry aloud, and shout for joy, O inhabitant of Zion, for great in the midst of thee is the Holy One of Israel;" by which he informs us that the nation of the Jews will have greater cause to rejoice and exult than the rest of the nations, although they will be brought to the true knowledge of God, because his divine presence will dwell in the midst of

them, so that then we may truly say, the glory of the latter house will be greater than that of the former. גדול יהיה הבית הזה האחרון מן הראשון, שיבנה ב"בא, ב"לאו,

After so many arguments as I have adduced in proof of the future redemption and happiness of the Israelitish nation, and the building of the third temple in the time of the coming Messiah, it will scarcely be necessary to bring any more proofs, yet I will venture to cite a few more from the writings of the prophets, as contained in the Holy Scripture.

Isaiah, without question, has spoken more at length and with greater distinctness concerning the Messiah, than any other of the prophets; and we will just notice, beyond what we have already stated, those of his prophecies which are the most clear and unequivocal in pointing out the character and coming of the King Messiah, the restoration of Israel, the punishment of their enemies, and the resurrection of the dead. These three remarkable events are, as we have seen, to take place in the order we have named them, as is already shown from the words of Moses, and the arrangement of them by Ezekiel.

In the first place it is stated, that when the Messiah shall come, there will be peace and prosperity throughout the world, "There shall be no more war." Now it is evident that hitherto the sword has never

been sheathed, and the history of all nations shows us scenes of violence, bloodshed, rapine, and treachery; and even the annals of religion present us with little else than intolerance, bigotry, malice, persecution, and massacre, a state of things which is obviously diametrically opposite to that universal peace so touchingly described by the prophet.

The second prophecy of Isaiah, concerning the Messiah, begins at the 33d verse of the 10th chapter, and continues to the end of the 12th chapter. It is there stated in the commencement, that God will punish the nations in an exemplary manner, "Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickest of the forests with iron, and Lebanon shall fall by a mighty one." In this remarkable passage, the prophet shows, that those who during the captivity of the Israelites should be in the most flourishing condition, and through the intoxication of prosperity should become proud, haughty, and overbearing, shall all be humbled, brought low, and cut down—but that the Jewish nation, whose power and splendor should be decayed, and almost entirely extinguished, shall then spring forth afresh and flourish under the government of the Messiah; and that peace, plenty, and prosperity shall pervade

the land, as is most beautifully and poetically described in the 11th chapter. The prophet has also pointed out the great events which shall peculiarly characterize the days of the true Messiah, and distinguish him from all other men.

These events are described in the prophecy we are now considering; and on a close review it must be evident that none of them have yet taken place, neither at the return of the Jews from the Babylonish captivity nor at any other time. It is first said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," by which we understand that the King Messiah is to be the lineal descendant of David, the son of Jesse, according to the divine promise, that the throne of David should be established for ever (2 Sam. vii. 16, and Jer. xxxiii. 17); and that his throne may be established for ever, the nation will no longer be permitted to remain in captivity. Further, it is declared that a standard shall be lifted up, and a trumpet sounded, which shall be seen and heard in every portion of the habitable globe. The true and hidden meaning of these expressions is, that the dead shall be raised up at the coming of the Messiah, and this astonishing event is the standard which shall be lifted up and the trumpet which shall be heard; for by the sight of those who rise from the dead, and the testimony

which they will bear to the truth of revelation and the unity of God, the whole human race will be brought to the true knowledge of the Lord. At the same time the tyrants of the earth will be punished, see Psalm xliv.; and Isaiah says, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (ii. 17–19). But "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (xxiv. 2, 3); that is, before the ancients of his people Israel, for the prophet could not mean the ancients of any other people.

The prophet proceeds to describe to us the happiness of the nation at its restoration. "He will swallow up death in victory, and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from all the earth" (Ps. xxv. 8), and see Hosea xiii. 14; that is to say, he will put a stop to all violent death, such as the בלע המות לנצח ו"גו, the nation had suffered from their enemies, during their long and dreadful captivity; and so obviously will the Divine hand appear in

bringing about this happy change, that the nations in their rejoicing will exclaim with one voice, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation!" (xxv. 9.) As if they had said, "This is our living and existing God, in whom we have trusted, notwithstanding all the afflictions heaped upon us by our enemies for our constancy; yet through all calamities we have persevered in our hope, we still trusted in his great name; and he hath not deceived us, but he hath abundantly fulfilled our highest expectations: he hath saved us, and caused us to rejoice in his salvation."

The doctrine of the resurrection of the dead is clearly taught by the prophets; and that it is not a mere metempsychosis or transmigration of souls, but a literal resurrection of the same soul with the same body, is obvious from death being described as a sleep, and indeed the body itself being mentioned as to arise: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Is. xxvi. 19.) The angel also expressly declared to Daniel (xii. 2): "And many of them that sleep in the dust of the earth shall awake." The dead are spoken of as sleeping, to show us that we are not to

consider them as eternally dead, and past revivification; but that, as during sleep there is a suspension of the mental faculties, which is ended on waking, even so will those who sleep in the dust awake, and be restored to life, resuming all their faculties. "For so," says the prophet, "the Lord said unto me; I shall take my rest, and look towards my dwelling-place." Is. xviii. 4. By this image, the prophet intimates that after he should die, and be removed from the tumult and violence of this world, he should still look towards his body in hopes of a reunion with it.

Many persons of profane and sceptical minds have objected to the resurrection of the dead as an impossibility. I have not time here to recite the whole of the various arguments which can be brought forward in refutation of their impious objections, but nevertheless I shall quote what the eminent and learned Don Isaac Abarbanel has stated on this interesting subject.

He asks, "In what state and condition are the dead to rise? The human body even in life is in a state of continual change, both from the nutriment it receives, and in its transition from infancy to age, and, bearing this in mind, it is interesting and important to inquire in what state or condition the dead are to arise; whether it is to be in youth or in manhood."

To these questions Abarbanel replies, "The dead

will rise exactly in the same condition in which they died; nay, even with their very defects; for instance, if they were lame, deformed, or otherwise, they will arise in precisely the same condition: and this indeed is necessary to ascertain them to be the same persons, and to prove their identity."

This consideration leads us to inquire into the great mystery, why the soul, after being separated from the body, and having entered within the pale of heavenly bliss, should be obliged to enter it again? To this some have replied, that the object of the resurrection is, that the soul and body of which man is compounded, may receive either the reward or the punishment due to him for his good or his evil deeds. The futility of this answer is obvious; for, as the learned Abarbanel observes, future reward or punishment is only for the soul and not for the body; as if both soul and body are to be jointly rewarded or punished, that might have been accomplished in this world, and so there would have been no necessity for this miraculous operation of Divine power. Abarbanel is of opinion, therefore, that there are two great and important objects to be gained by the resurrection, the one particular and the other general; that which is particular is for the Jews, and the other which is general, is for all nations.

The first great end which concerns the Jewish na-

tion in particular is, that those who have been persecuted and slain in their long captivity for adhering to the true faith, may enjoy the salvation of the Lord, according to the words of the prophet Isaiah (xxvi. 19), "Thy dead men shall live," &c.; and lxvi. 10 שמחו את ירושלם וגילו בה וג"ו, "Rejoice with Jerusalem, and exult on her account, all ye that mourn over her." "And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the green herb; and the hand of the Lord shall be manifest unto his servants." From these passages it is clear, that those who mourned for Jerusalem during this long captivity are the same persons who are to rejoice with her at the restoration, which the prophet tells them they are to see; but this would be impossible, unless by means of the resurrection, which the prophet, by a beautiful metaphor, calls "the flourishing of their bones as a green herb," which is to be effected by the hand of the Lord being made manifest unto his servants in the accomplishment of this amazing miracle, which men at present cannot comprehend on account of its immensity.

The second great end may be called a general one, because it effects alike all mankind, whether Jews, Gentiles, or Christians. It is universally acknowledged that the world was at a very early period sunk

in the most gross and debasing idolatry; and that one nation alone maintained the doctrine of the Divine unity. This nation, it is also well known, has been in captivity for a long time, dispersed throughout the world amongst all nations. During this period, different religious sects have sprung up, and the Jews have been cruelly persecuted for their adherence to this great truth; and it is one of the most singular wonders of Providence, that they now exist as a distinct nation, notwithstanding all their sufferings.

As it is the design of the Almighty that all men should thus acknowledge him, it is not to be supposed that his intention can be frustrated, or that his purposes can be put aside. This end he will, in his consummate wisdom, accomplish, and will show to all mankind the way wherein they are to walk; so that sin may cease in the earth, and all idols be utterly abolished; that all mankind may acknowledge the dominion to be the Lord's, and confess that he only is the supreme governor of the nations; that the recognition of his unity may be unalterably universal; and that the whole human race may fulfil the design for which they were created, and honor and glorify God, instead of filling the earth with abomination and sin, as has hitherto been the case.

This great, this important, this glorious end is to be effected by means of the resurrection; for, when man-

kind shall see the dead arise in the different parts of the globe; even all the most distinguished personages who have lived on earth; the most eminently righteous men, the ancient patriarchs, prophets, and other distinguished persons; some of the most famous heathen princes, philosophers and law-givers; together with some of the most eminently wicked princes and tyrants, as likewise those who shall recently have left the world,—when all these shall arise, and with one voice unanimously testify and declare that the Lord God is ONE, and his name is also ONE; when the Gentiles shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jeremiah xvi. 19), אך שקר נחלו אבותינו הבל ואין בם מועיל, and that, on the contrary, the law of Moses is the only true revelation—I say, when men shall thus see the wonderful works of God, and hear all those who shall arise declare the immortal bliss that is prepared as a reward for the righteous; the punishment and torment prepared for the wicked; and explain to them the nature of the true worship of the one true God, and the falsity, and vanity of every other doctrine; the hearts of mankind will naturally be greatly affected by what they will see and hear of those who arise; and being then fully convinced of the truth (for it is impossible that any should be able to withstand such evidence as this), the consequences

will be that they all will forsake their idols and false doctrines, sincerely acknowledge the Lord, and no more follow vanity; but all will worship the one true God, according to what the prophet Isaiah says (ii. 2), "And it shall come to pass in the latter days, the mountain of the house of the Lord shall be established on the top of the mountains, and all nations shall flow into it. And many people shall go, and shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," &c. Thus also (xxv. 7), "And this mountain shall he destroy, the covering that covered the face of all the people; and the veil that was spread over all the nations;" which denotes the erroneous doctrines maintained and inculcated by the different nations, in opposition to the true word of God; operating as a covering or veil, and preventing their seeing the light of truth, as hath been already observed. This is properly, the "great and terrible day of the Lord," mentioned by several prophets.

Though we have already waited with patient expectation for so many ages for the coming of this glorious consummation of our hopes, and though the advent of the Messiah has been so long delayed, yet let us still have confidence, and still look forward to his coming, the certainty of which is clearly and expressly borne testimony to by the prophets.

1. First, the prophet Isaiah says, והיה באחרית הימים נכון יהיה הר ביתה" בראש ההרים ונשא מגבעות ונהרו אליו כל הגוים "And it shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Is. ii. 2.

This prophecy evidently relates to a future period, when there shall be but one king established, and the third temple shall be erected, agreeably to the prophecy of Zechariah; when, as Isaiah adds, והלכו עמים רבים ואמרו לכו ונעלה אל הר ה" אל בית אלהי יעקב ויורנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר ה" מירושלים "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Is. ii. 3.

2. Secondly, the prophet Jeremiah testifies הנה ימים באים נאם ה" והקמותי לדוד צמח צדיק ומלך מלך והשכיל ועשה משפט וצדקה בארץ בימיו הושע יהודה וישראל ישכון לבטח וזה שמו אשר יקראו ה" צדקנו "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and

judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our Righteousness."

This prophecy also evidently relates to the future, and proves that the Messiah shall be of the seed of David. It cannot be applied to the period when the second temple existed, for at that time there were no kings of the house of David, but of the house of חשמונאי Hasmony, and after them were the הורודום and moreover it is said in this prophecy, "In his days Judah shall be saved, and Israel shall dwell safely." And yet a stronger proof than this follows in the words of the same prophet, לֹא יאמר עוד חי ה" אשר העלה את בני ישראל מארץ מצרום כי אם וג"ו ' חי ה" אשר העלה את בני ישראל מארץ צפון ומכל הארצות אשר הדיחם שמה והשבותים על אדמתם אשר נתתי לאבותם "It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt, but The Lord liveth that brought up the children of Israel from the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Jer. xvi. 14.

As these events have not yet taken place, it is obviously certain that the prophecy alludes to a future period.

3. Thirdly, the prophet Ezekiel speaks of the coming of the Messiah in the latter days; of the gathering together of the Israelitish nation; of the building of the third temple; and of the establishment of one king, as the following verses indicate.

קח לך עץ אחד וכתוב עליו ליהודה ולבני ישראל חבריו
ולקח עץ אחד וכתוב עליו ליוסף עץ אפרים וכל בית
ישראל חבריו ׳ ועשיתי אתם לגוי אחד בארץ ומלך אחד
יהיה לכלם למלך ולא יהיו עוד לשני גוים ולא יחצו עוד
לשתי ממלכות עוד ׳ ועבדי דוד מלך עליהם ׳

"Take thee one stick and write upon it for Judah, and for the children of Israel his companion; then take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions. And I will make them one nation in the land, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them." Ezek. xxxvii. 16, 22, 24.

As the events spoken of by the prophet have not yet taken place, it is evident the prophecy alludes to a future period; and as in the time of the second temple there was no king reigning over Israel of the house of David, as before mentioned, it cannot be referred to the period when that temple existed, but must relate to the temple to be built when the Lord

shall again a second time stretch forth his hand to gather together the outcasts of Israel.

4. Fourthly, the prophet Hosea says, ימים רבים ישבו בני ישראל אין מלך ואין שר ואין זבח ואין מצבה ואין אפוד ותרפים ׃ אחר ישבו בני ישראל ובקשׁל את ה״ אלוהיהם ואת דוד מלכם ופחדו אל ה״ ואל טובו קאחרית הימים ׃ "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 4, 5.

From this also is seen clearly that a future period is alluded to; we cannot say this prophecy has been accomplished, because in the time of the second temple there were no sacrifices nor kings of the house of David, and therefore it must refer to the latter days, as is indicated in the text.

5. Fifthly, the prophet Joel says, ובני ציון גילו ושמחו בה״ אלוהיכם כי נתן לכם את המורה לצדקה ויורד לכם גשם מורה וחלקוש בראשון והיה אחרי כן אשפוך את רוחי על בל בשר ונבאו בניכם ובנותיכם זקניכם חלומות יחלמון בחורכם חזיונות יראו "And it shall come to pass afterwards that I will pour out my spirit upon all flesh, and your sons, and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel ii. 23.

It is well known that since the time of the prophets Haggai and Malachi there has been no prophecy, nor prophet; and moreover it is expressly stated in Joel iii. 17, והיתה ירושלים קודש וזרים לא יעברו בה עוד "Then shall Jerusalem be holy, and there shall no strangers pass through her any more." But at the present time there are many strangers there; nor can the prophecy be referred to the time of the second temple for the same reason.

6. Sixthly, the prophet Amos says, והניעו תי בכל הגוים את בית ישראל כאשר ינע בכברה ולא יפול צרור ארץ ביום ההוא אקים את סוכת דוד הנופלת ונמעתים על אדמתם ולא ינתשו עוד מעל אדמתם אשר נתתי להם "And I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. In that day will I raise up the tabernacle of David that is fallen. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them." Amos ix. 9, 11, 15.

It is certain this prophecy can only be explained by the present captivity, since in the Babylonish captivity, they were only scattered in Babylon, Halach, and Habor, as appears very clearly from the letters before referred to.

7. Seventhly, the prophet Obadiah says, ובהר ציון תהיה פליטה והיה קדש וירשו בית יעקב את

מורשיהם "But upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And the captivity of the host of the children of Israel shall possess that of the Canaanites, even unto Zarephath (France), and the captivity of Jerusalem, which is in Sepharad (Spain) shall possess the cities of the South." Obadiah xvii. 23.

This prophecy can only be explained by the present captivity; for in the Babylonish captivity, the children of Israel were neither in France nor in Spain. And that the prophecy relates to the future, is evident from the words ועלו מושיעים בהר ציון לשפוט את הר עשו "And saviours shall come up on Mount Zion to judge the mount of Esau" (verse 21). But the promise of the Deity declared by the mouth of his prophet cannot be disbelieved, therefore that the Messiah shall come cannot be doubted. And the same prophet observes, "And the kingdom shall be the Lord's" והיתה לה" המלוכה, which must refer to the latter days.

8. Eighthly, the prophet Micah says, והיה באחרית הימים יהיה בית ה" נכון בראש ההרים ונשא מגבעות ונהרו אליו עמים "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains; and

it shall be exalted above the hills, and all people shall flow unto it."

This prophecy, as well as the preceding, relates to the future, and will be accomplished, with Divine permission, when all the world shall be in a state of peace and tranquillity.

9. Ninthly, the prophet Nahum says (ii. 1), הנה על ההרים רגלי מבשר משמיע שלום וג"ו "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off."

This is evidently also for the future, as it is well known that in the time of the second temple there were many wicked passing through. Neither can we say that this is a conditional prophecy, that unless there are some good it will not happen; for if we explain it in this manner, then it is nothing new which the prophet tells us. Therefore it must relate to the future, and has reference to the coming of the Messiah.

10. Tenthly, the prophet Habbakuk says, כי עוד חזון למועד ויפח לקץ ולא יכזב "For the vision is yet for an appointed time, but at the end it shall speak, and

not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Hab. ii. 3.

Here we have a clear proof that the prophet speaks of the future concerning the Redeemer and of his coming, which must take place; it may delay, but cannot fail, which we expect of a certainty. Therefore, in the time of the second temple we did not look for his coming, as we expect him now.

11. Eleventhly, the prophet Zephaniah says רני בת ציון הריעו ישראל שמחי ועלזי וג״ו "Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame

in every land where they have been put to shame." Zeph. iii. 14.

This prophecy will admit of explanation but for the future, and cannot be applied to the time of the second temple, because in that time they had נלות (troubles), as is evident from the text; so that it can only refer to the future; and moreover it is said, "At that time will I bring you, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." And this is evidently a promise of the Deity to gather together the whole Israelitish nation from the four parts of the world.

12. Twelfthly, the prophet Haggai says, גדול יהיה כבוד הבית הזה האחרון מן הראשון: "The glory of this latter house shall be greater than that of the former." Haggai ii. 9.

We cannot explain this by the second temple, for the glory thereof was not great, for different nations ruled and governed in it; and the word האחרון (the least) refers to the third temple, not to the second, and the word הזה (this) was in the second, that is to say הזה האחרון (the last of this) similar to ואת לאה וילדיה אחרונים whilst Rachael was after Leah; and here also, and for this reason he says

קדם הבית האחרון and not האחרון מן הראשון of this last building, but הבית הזה האחרון מן הראשון, the glory of this latter house shall be greater than of the former.

13. Thirteenthly, the prophet Zechariah says (ix. 9), גילי מאד בת ציון הנה מלכך יבא לך וג״ו "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

14. Fourteenthly, in Malachi iv. 4, 5, we have an evident proof that the future is indicated, and that before the coming of the Messiah the prophet Elijah shall come to announce the tidings to the Israelitish nation, and to comfort them with the coming of the Redeemer, for he says, זכרו תורת משה עבדי וג״ו . הנה אנכי שולח לכם את אליה וג״ו "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." This also shows that the coming of the Redeemer depends upon meditation and observation of the holy and divine law, to render us worthy of the coming of the Messiah before his time, as appears from the words of the prophet, הנהאנכי שולח וג״ו, with a rabbinical maxim, as above, אחישנה לא

. זבו בעתה implying that if the nation merit it, his coming will be hastened, but if they do not merit it he will be sent in his time, that is to say in the time determined by and known to God, which cannot fail, for such is the promise of the Creator of the universe, and of the נאולח, or redemption.

As we have here so many clear and certain proofs from fourteen divine prophets concerning the Redeemer, it is unnecessary to adduce more, although more might be adduced. It remains for me to pray to the powerful and sovereign God of Israel, the Creator of this great universe, that he will assist us with his divine grace, and that he will render us worthy that he should favor us with his divine grace, with the confirmation of the prophecy promised by means of his great prophet Moses, ושב ה" את שבותך "That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." And that he will confirm to us the promise of his prophet Zephaniah, בעת ההיא אביא אתכם "Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." And that he will hasten the prophecy of the prophet Zephaniah, אז אהפוך אל עמים "For

then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." And that he will ordain that we may be rendered worthy of the promises of his prophets, . ובא לציון גואל ב"בא, that it may be in our days. Amen.

With all this clearness, the truth cannot be denied, though some critical and blind persons may not acknowledge the truth, but twist the text of the sacred writings with strange and false explanations, because they do not understand what they read, &c. Of such people the prophet Isaiah says, הוי האומרים, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

It is certain that the time is very near to come, when God will give his influence to the world, to open their eyes with illumination of understanding to know truly their Creator, the only God, who created this great universe, and they shall be all capable and wise in knowledge without wanting to learn one of the other; for thus has declared the prophet, כי מלאה הארץ דעה את ה" כמים ו"גו, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." The earth shall be full of all sorts of sciences and wisdom, which shall cause great tranquillity; and there shall be no jealousy one of the other, nor ambi-

tion one of the other, but peace in all the universe, as is affirmed by the royal Psalmist, ה״ עוז לעמו יתן ה״ יברך את עמו בשלום "The Lord will give strength unto his people; the Lord will bless his people with peace." Ps. xxix. 11. והיה ה״ למלך על כל הארץ ביום ההוא · יהיה ה״ אחד ושמו אחד "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name One."

Now to finish my work with a moral and religious discourse of great utility to the public, and particularly to the wise and religious, who fear God and believe in his holy and divine law, which may they observe and keep!

In relation to the גאולה (redemption), and in order to hasten the favor of the Divinity, we must seek to make ourselves worthy by good works to do the command of our Creator, accompanied by an heroic and patient hope, that, notwithstanding it be delayed, it will come in its due time, because the promise of the blessed God cannot fail, which promise is thus announced by the mouth of his prophet Isaiah, אני ה״ בעתה זכו אחישנה . לא זכו בעתה . With a rabbinical aphorism to this effect. "If they have merit by good works, I will hasten it, and it shall come before its appointed time; but if they have no merit, it

shall come in its appointed time, בעתה, which is stipulated and fixed, and which is known to the Divinity only." To hasten this certain prophecy, the words said by his prophet Isaiah must be followed, כה אמר ה" שמרו משפט ועשו צדקה כי קרובה ישועתי לבוא וג"ו "Thus saith the Lord, Keep ye judgment and do justice: for my salvation is near to come, and my righteousness to be revealed."

This passage proposes two principles, viz.: Justice and Charity, for our guidance, and by these we are required to regulate our conduct; and these principles are by many unthinkingly deemed light and simple, and very easy to be observed. Be assured, however, that whoever imagines them to be easy of observance will find himself deceived, whatever estimate he may previously entertain of his own strength and stability.

In explaining the principle of Justice, I shall not be able here to adduce all the particulars connected with the subject, as they are multifarious and lengthy, so I shall only adduce a few of those more immediately important.

In the first place, it may be stated that Justice is one of the pillars of the universe; and it is observed by the wise man in Perquey Abot, Perik. 1. רשב"ג אומר עלג' דברים העולם קיים · על הדין ועל האמת ועל השלום, שנאמר, אמת ומשפט שלום שפטו בשעריכם ·

The learned Rabbi Simon says, that the existence

of the world depends on three things, viz.: Justice, Truth, and Peace. Hence it appears that Justice includes truth; and truth is the producer of peace and tranquillity in the world. Justice cannot exist with falsehood, but is in itself לקו חאמת, or the line of truth, which being made known, produces peace between contending parties, בעלי דינין, as appears from the text, ועמדו שני האנשים אשר להם הריב וג״ו, "Then both the men, between whom there is a controversy, shall stand before the Lord, before the priests and the judges which shall be in those days."

The true execution of justice occasions the world to remain in peace and tranquillity, and evidently proves the mutual dependence of truth, justice, and peace on each other, אמת׳ משפט, ושלום, and justice being so essential to the existence of the world, the holy and divine law directs, שופטים ושוטרים תתן לך בכל שעריך ונ״ו, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout thy tribes, and they shall judge the people with just judgment." Deut. xvi. 18.

The judge shall not fail to know the persons whom he judges, צריכים לידע את מי הן דנין, and the parties before whom he delivers judgment, and in what manner justice should be done, והי אך הן דנין. And if the judge know not, and understand not to do

justice, then he causes great evil in the world, as is noticed in Perquey Abot. דבר בא לעולם על עוות הדין

It is declared in the sacred books, that King David, when he judged the people, defrayed the expenses of justice, from his own purse, as is stated in 2 Sam. viii. 15, ויהי דוד עושה משפט וצדקה וג"ו "And David executed judgment and charity." But how could he do both? if it be justice it cannot be charity. Here is the explanation:—when creditors came with debtors who were unable to pay them, the charitable King David adjusted matters between them, and paid money out of his own pocket to make peace and justice between them, and did לפנים משורת הדין. But when the people saw that the charitable king did such benevolent deeds, there came many wicked people and deceivers to get money and deceive with false pretences. Then David prayed to God that he would deliver him from such persons, as appears from the text in the Psalms, עשיתי משפט וצדק וג"ו, and David prayed in this manner, "O, Almighty God, I have done justice and charity, and I trust thou wilt not suffer me to fall into the hands of deceivers, who bear false witness to deceive me." אל תנחני לעושקי.

We perceive then that justice is considered as highly exalted before the Creator, because judges stand before God, and justice is proclaimed to be excellent, משפטים ' מדה טובה ויתירה. We find also

that judges were appointed to Moses at Marah, מרה, as is explained, שבת ודינין במרה ניתנו, which God commanded Moses, ואלה המשפטים. And it is said that the judges shall be before them as a table prepared and made ready with food, כשולחן ערוך ומוכן לאכול, as more particularly appears from Deut. xxxi. 19, ולמדה את בני ישראל שימה בפיהם, "Now therefore, write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel."

The reason why God so much esteems judgment is, because peace depends on justice, the due observance of which causes peace to be made between a man and his companion, so much so that the judges are strictly to observe all the ten commandments, because they are of the utmost importance, and of the greatest consequence in the eye of the Almighty. שקולין בעשרת הדברות.

We find in the book of the Medrash Rabba or Sepher Debarim, Parasat Mespatim, that Rabbi Aha says, "Reflect and see what justice there was in the time of King Solomon, whose wisdom was so great and admirable, that God favored him so much that there was no one like him, nor shall there be any equal to him in wisdom, as appears in the text, ויחכם מכל האדם וג"ו "And Solomon's wisdom excelled

the wisdom of all the children of the east country, and all the wisdom of Egypt." 1 Kings iv. 30.

The extraordinary and magnificent throne of Solomon was said to have been built with the spirit of prophecy, ברוח הקודש. What is said in 1 Kings, שש מעלות לכסא, is explained by the same author to mean the six steps to the throne of Solomon. And on that magnificent throne he sat when he administered justice to the people; and on the six steps of the throne were written the six following verses, which were written concerning justice in Deut. xvi. 19.

In the first step, לא תטה משפט, Thou shalt not wrest judgment.

In the second step, לא תכיר פנים, Thou shalt not respect persons.

In the third step, ולא תקח שחד, Neither take a gift.

In the fourth step, ולא תטע לך אשרח, Thou shalt not plant thee a grove. Verse 21.

In the fifth step, ולא תקים לך מצבה, Neither shalt thou set thee up any image; which the Lord thy God hateth. v. 22.

In the sixth step, לא תזבח לה" אלהיך שור ושה אשר יהיה בו מים, Thou shalt not sacrifice unto the Lord thy God any bullock or sheep, wherein is blemish," &c.

These six verses were written on the front of the steps; and when the king ascended the throne he repeated the first verse on the first step, the second on

the second, the third, on the third, the fourth on the fourth, the fifth on the fifth, and the sixth on the sixth.

Thus was Solomon honored to judge a nation more numerous than that which was in Egypt; and so great was the respect paid to justice, that the lions carved on the steps of the throne are said, by some ancient rabbins, to have been made miraculously to pronounce aloud the verses above cited.

I cannot here advance more, as my space is limited, and I therefore conclude by quoting the words of sacred writ, "That which is altogether just shalt thou follow, that thou mayest live." צדק צדק תרדוף למען תחיה

רמז

עת הזמיר הגיע וקול ה׳ת׳ו׳ר׳ נשמע בארצנו לפ״נ

"The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land." Solomon's Song ii. 12.

AN ADDRESS

TO THE ISRAELITISH NATION IN GENERAL.

I, MOSES, son of Isaac Edrehi, of Mórocco, having from childhood travelled through various parts of the world, by land and by sea, and having suffered many hardships for the sake of obtaining a true understanding of the law of God, not in pursuit of riches or honors, but only for the study of divinity and general science, have, by the grace of God, collected a little here, and a little there. I have also been enabled to publish several works, the production of my labor and research: viz. 1st, יד משה, in Amsterdam; 2d, תורת חיים, in London; and 3d, מעשה נסים in Amsterdam. The first is an exposition of several portions of the law; the second contains portions for meditation on the sixth night; and the third is an explanation of the several miracles of the God of Israel, and contains various historical records.

I am now, however, stricken in years, and shall, in all probability, not be spared to publish any future work, and, therefore, I have thought it proper to address my children, that they may observe the three ollowing particulars, which are of great importance

in this life, and much more so for that which is to come.

The first particular is לימוד תורה to study the holy Law of God themselves, and to instruct their children according to the express command of the Deity. ולמדתם אתם וישרתם לעשותם; and again Deut. xi. 19, ולמדתם אתם את בניכם לדבר בם. Consult also the writings of that luminous writer, Rabbi Moses Maimonides in his work, יד החזקה הלכות ת"ת פ"ג הלכה ' chap. iii. of Talmud Torah.

The second is צדקה (charity), and it is a duty to give alms to the poor, and more especially to such as study the law, the ת"ח (learned men); and by the strict observance of this duty, mankind will be delivered from evil occurrences, and from untimely death; as is declared וצדקה תציל ממות, Prov. x. 2, and as our חכמים ז"ל have expounded the verse כי נר מצוה ותורה אור. "Wisdom is like a lamp, but the law is like a light," &c. Prov. vi. 23.

The third is the propriety of raising a fund to encourage the study of the law; and this fund should be applied to the maintenance of a certain number (at least ten), a college ישיבה who should entirely devote themselves to the constant study of the law. This work would be highly meritorious in the sight of God, and would tend to the edification of souls after the founders of the institution should die; and

for the pious deed their sins would be forgiven them, as our ז"ל sages חכמי have expounded. בהתהלכך בהתהלכך תנחה אותך בשכבך תשמור עליך והקיצות היא תשיחך, And if such an institution could be established in Jerusalem it would be still better, as it is written, כי מציון תצא תורה ודבר, "For the law goeth from Sion, and the word of the Lord from Jerusalem." מרושלים ה".

Therefore, my dear children, if you desire to be prosperous, to have length of days, and to escape from all evil accidents in this world, and to be greatly rewarded in the next, you must exert yourselves to promote these things, as they are of very great virtue and utility: first, learn the Holy Law of God yourself and teach it to your children: secondly, be charitable, and give the tenth portion of what you gain in your lifetime; take the מעשר from the property you leave behind you, which for aught you can tell may be dissipated or destroyed; and, therefore, it is obviously much better to do such good with it as shall redound to *your* honor and credit.

All I have here stated to you is confirmed from the Holy Text, and various sacred writings; and I could add much more, but I cannot transfuse the force and beauty of the original Hebrew into an English translation. Indeed the sacred tongue can only be translated, with propriety, into the Spanish

language, which has been used in all the congregations of the Sphardim,* from the time of their first establishment in Spain to the present day, in all parts of the globe, wherever the Spanish and Portuguese Jews have been scattered, in Europe, Asia, Africa, and America. This language is used by them in all kinds of ceremonies; and the best Hebrew authors have written and published in the Spanish language.

The principal languages into which the Hebrew can be properly translated are: 1st, Arabic; 2d, Spanish; 3d, Italian; 4th, High German; 5th, French. It is true that Hebrew admits of being rendered into other languages, so as to have its meaning explained; but not in so correct a manner as in those languages I have enumerated. But this is a digression from my subject, though I thought it necessary to allude to this matter in case of any criticism upon my translation of Hebrew into English.

* Spanish and Portuguese Jews.

LETTER

TO THE COMMITTEE OF THE LITERARY FUND.

Gentlemen,—I take the liberty of addressing you at present to offer my thanks for the favors I have already received from your noble and benevolent institution on presenting the copies of my former works.

The educated gentlemen of England have always been renowned for their liberality and generosity in patronising those who devote themselves to the advancement of knowledge, and for extending a helping hand to those who are cast among them from foreign lands. In this respect, indeed, that noble class may be truly said to act not only according to the ordinary principles of morality, but fulfil the injunctions of the divine law, ואהבת לרעך כמוך "Thou shalt love thy neighbor as thyself." Lev. xix. 18.

The Talmud, in commenting upon this passage observes, that obedience to this great precept is most pleasing in the sight of God, and includes the observance of all the six hundred precepts of the law.

כל המקיים מצות ואהבת לרעך כמוך כאלו קיים כל התורה כולה.

Now among these precepts of the law, as laid down in the Talmud, (תר"ג מצות) the obligation to assist and encourage men of learning and understanding, that they may be enabled to benefit the world by their knowledge, and to pursue without interruption the study of the Holy Law, is one of the principal injunctions. And this branch of moral study is the more needful to be observed, as poverty and trouble continually harass learned men and students, as is stated by Solomon in the book of Ecclesiastes, ix. 11.

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

The great characteristic of the Divine law is that it does not confine itself to enjoining the exercise of kindness and generosity to those only who are our fellow-countrymen, but commands their extension to those who are strangers and foreigners; and to be kind and benevolent to them is to fulfil the universally benevolent exhortation, "Love ye, therefore, the stranger." Deut. x. 19.

The deeds of benevolence which your noble institution is designed to perform, are such as are certainly followed by blessings, and bring the praises of all men

upon you, particularly those of the destitute, who indeed appear throughout the Scriptures to be pre-eminent objects of the divine solicitude.

Charity stands in such estimation in the sight of God, as to produce from him a promise of long life to those who shall practise it; and he vouchsafes to them protection from all kinds of evil accidents and sudden death, as is found in Proverbs x. 2, וצדקה תציל ממות "Treasures of wickedness profit nothing: but righteousness delivereth from death." And as is stated in the counsel which Daniel gave to Nebuchadnezzar, Dan. iv. 27, להן מלכא מלכי ישפר עלך וג"ו "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

The duty of benevolence to "the stranger" is thus explained in the Holy Law:—"And you shall love the stranger." This is a direct command, and is thus stated in Leviticus xxiv. 22, משפט אחד יהיה לכם כגר כאזרח יהיה כי אני יי אלהיכם "Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God."

This passage is, by the tradition of our wise men, explained to mean that, if a stranger shall remain in the land for twelve months, he shall be considered as

one of the inhabitants, and entitled to all advantages and privileges, according to the law of the country.

The study of the divine law, the pursuit of science, and the advancement of the public welfare, are duties of the highest importance, and Moses makes it an obligation on every one to meditate on the Holy Law (Deut. v. 1).

Without doubt the greatness of this nation, and its reputation amongst the nations, has arisen from the extensive charities which have been instituted, and the great exertions which have been made to extend benevolence to all, of whatever country, and of whatever creed, who stand in need of protection and support, and amongst these institutions, it is certain that there is not one that can justly claim a higher rank than your noble society.

As the end I have in view, in the present publication, is to raise a small sum to enable me to retire to the Holy Land to spend the few remaining years of my life in the city of Jerusalem, in the bosom of my own family, and surrounded by relations—that I may, after a long life of many and varied vicissitudes, devote myself to meditation on the Holy Law, and the exercise of devotion to the God of Israel. In humble hope, that your benevolent society will render me some assistance to enable me to proceed on my journey, and enable me to devote myself to so lauda-

ble an object, I have taken the liberty of addressing the present letter to you; and I feel assured, that when my case is taken into consideration, you will generously condescend to assist me.

In conclusion, I hope I may be permitted to express my gratitude for all the kindness I have received whilst sojourning in this highly favored land; and I pray that the Great Governor of the Universe, who dispenseth salvation unto kings, may bless, preserve, assist, and greatly exalt our most gracious sovereign, King William IV., the patron of your noble institution, his most gracious consort, Queen Adelaide, and all the branches of the royal family, giving them health, prosperity, and length of days, and adding to them every good gift; and may the great God inspire the king and all his councillors with benevolence towards us and all our brethren of the House of Israel. In his days may Israel be saved, and dwell safely; and may the Redeemer come unto Zion. That God of his infinite mercy may grant this, and send prosperity to your society; and that every blessing may be bestowed upon you, shall be the constant prayer of, Gentlemen,

Your obedient humble servant,

M. Edrehi.

CONCLUSION.

My work is now brought to a conclusion, and I end with the words of the wise man (Eccl. vii. 8), וטב אחרית דבר מראשיתו, "Better is the end of a thing than the beginning thereof;" of which saying there are many interpretations, but I shall only mention one of them at present. It is clear that whatever a person commences cannot be deemed excellent till it be complete—as perfection cannot be attained till the end of the work; and in this sense it is obvious, that the end of a work must be considered better than the beginning, as however good an *intention* may be, its *fulfilment* must be better. This may fairly be said of all human affairs; in which many more things are begun than are ever brought to completion. And, in the hope of our faith, it is the end we look forward to, as the reward of our exertions, and the consummation of our happiness. In this view it is that the wise man says, after all his observations and discoveries, that all things depend upon, and are contained in our duty to God (Eccl. xii. 13), סוף דבר הכל נשמע וג"ו, "Let us hear the conclusion of the whole matter:—Fear God, and keep his command-

ments, for this is the whole duty of man." And now I take my leave, in the hope that what I have done will be approved in the sight of the Almighty, and also of the public.

ומצא חן ושכל טוב בעיני אלהים ואדם :

So shalt thou find favor and good understanding in the sight of God and man. Prov. iii. 4.

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