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From the ancient Kingdom of N A V A R R E,
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Critical, Historical, and Geographical :

In which the true *Character* of the *Author*, and *Intention*
of the *Work*, are impartially considered.

By the Rev. B. G E R R A N S,

LECTURER of SAINT CATHERINE COLEMAN, and
Second Master of QUEEN ELIZABETH'S FREE
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*This Author flourished about the Year 1160 of the CHRISTIAN
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of RABBINICAL Learning; and has frequently been quoted
by the greatest ORIENTALISTS that this or any other Nation
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Number

Number of JEWS and Places of their Abode, according to R A B B I B E N - J A M I N .

Chap. 1.	{ At Narbonné 300 At Lunel - 300 At Beaucaire 40 At St. Giles 100 At Arles - 200		
Chap. 2.	{ At Marseilles 300 At Genoa 2 At Pifa - - 20 At Lucca - 40 At Rome - 200 At Capua - 300 At Naples - 500 At Salerno - 600 At Amalfi - 20 At Benevento 200 At Malchi - 200 At Ascoli - 40 At Trane - 200 At Tarento 300 At Barnedis - 10 At Otranto - 500 At Corfu - 1 At Levatto - 100 At Achilon - 10 At Patras - 50 At Lepanto - 100 At Cours - 200 At Corinth - 300 At Thebes 2000	Chap. 3.	br. ov. 7133
Chap. 4.		Chap. 4.	{ At Egriphou 200 At Jabufferiza 100 At Robinica 100 At Sinon Patmo 50 At Armillo 400 At Biffina - 100 At Saloufki 500 At Mitrifi - 20 At Darma - 140 At Canistolai 20 At Constanti- nople - —Rabbinites 2000 —Karaites - 500 At Rodosto - 400 At Gallipoli 200 At Cals - 50 At Chio - 400 At Samos - 300 At Rhodes - 400 At Liga, or La- odicea - 200 At Gebal - 200 At Beeroth 50 At Sidon - 20 At Tyre - 400
	carr. ov. 7133		carr. ov. 11883

xii. NUMBER of JEWS, &c.

		br. ov. 11883			br. ov. 64755	
Chap. 8.	{	At Acco -	200	Chap. 12.	At Bagdad	1000
		At Cœsarea Rab.	10		At Gehiagen	5000
		-- Samaritans	200		At Babel, or	
		At Luz - -	1		Babylon	20000
		At Samaria -	100		At Hila -	10000
		Chap. 9.			Chap. 13.	
		At Jerutalem	200	At Napha		200
Chap. 10.	{	At Bethlehem	12	At Alkotsfonath		300
		At Bethgabren	3	At Chufa		7000
		At Shunem -	30	Poumbeditha		3000
		At Nob	0	At Vira	3000	
		At Rama - -	3	At Nafeth	10000	
		At Jaffa - -	15	At Botza -	2000	
		At Ashkalon Rab.	200	At Samura	1500	
		—Karaites -	40	At Chuzeftan	7000	
		—Samaritans	300	At Robadbar	20000	
		At Lud - -	1	At Vanth	4000	
Chap. 11.	{	At Tiberias -	50	At Aria	25000	
		At Afchat -	20	At Hamden, or		
		At Alma -	50	Amadan	50000	
		At Damask Rab.	3000	At Dabrestan	4000	
		—Karaites -	200	At Ispahan	15000	
		—Samaritans	400	At Schiphaz	10000	
		At Galaad -	60	At Gina -	8000	
		At Tadmor	2000	Samarcand	50000	
		At Kiriathin -	1	At Nekrokis	500	
		At Hama -	70	At Katipha	5000	
Chap. 11.	{	At Halab -	1500	At Haoulam,		
		At Kalagaber	2000	or Oulam	100	
		At Rakia -	700	At Chenerag	23000	
		At Charran -	20	At Gingala	1000	
		At Alchabor	200	At Chalavan	300	
		At Nisibi	1000	At Kouts	30000	
		At the Isle of the		At Phium -	20	
		S. of Omar	4000	Chap. 21.		
		At Mouful	7000	At Mitzraim	2000	
		At Rahaba	2000			
At Karkefia	500					
Poumbeditha	2000					
At Harada	15000					
At Okbera	10000					
		carr. ov. 64755			carr. ov. 382675	

NUMBER of JEWS, &c. xiii

	br. ov. 382675		br. ov. 390275
Chap. 22.	Gofchen - 3000	Chap. 23.	Damiett - 200
	Bubieg - 200		Tennes - 40
	Manfiphta - 200		Meffina - 200
	Remira - 700		Palermo - 1500
	Lamhala - 500		
Alexandria - 3000		Total	392215
	carr. ov. 390275		

N. B. To these may be added three Hundred and fifty Thousand Independent Israelites, which he pretended to discover in the Kingdoms of Thema and Chebar; concerning which, see my Reflections in the Dissertation.—Another Particular must not pass unnoticed. The Jews of Pumbeditha are numbered twice over. In the eleventh Chapter he reckons Two Thousand, and in the thirteenth Three Thousand. As the smallest Typographical Error may confound this, or any other Calculation, I have placed the Chapters containing each particular Number, in such a Manner, as will enable the Reader to set himself right with little Trouble.

E R R A T A .

E R R A T A.

In the 3d Word of the first Arabic Quotation, P. 45, after *Mim*, read *Dal*; in the 6th Word, for *Kaf final* read *Ta final*; in the 13th, for *Ba* read *Fa*; in the 14th, for *Kaf fin. con.* read *the Præp. Fe*; in the 15th, for *Alif* read *Ra*; the 16th should be spelt *Waw, Ta, Waw Lam*: in the 19th, the last Letter should be *Tha final*; in the 26th Word, in Place of *He* read *Mim med. con.* in the 28th, for *Ain* and *Alif* read *Ta*. There are other trifling Inaccuracies, of Medials for Finals, and Finals for Initials, here, and elsewhere, not at all to be wondered at, considering what little Encouragement is given to Oriental Learning.

DISSERTATION.

BENJAMIN, to whose Travels I am about to introduce the Reader, was, according to popular Tradition, a celebrated Rabbi of the twelfth Century, highly esteemed by his own People, and well known to the learned World. It is generally agreed that he was a Native of Tudela, in the ancient Kingdom of Navarre; that he began his Travels in 1160, and returned A. D. 1173, I have never been able to discover what Tribe he belonged to, or what induced him to travel. For his Father Janah is less known than his Son.

The Book, such as it is, has gone through various Editions. The first was printed at Constantinople, A. D. 1543. The second at Ferrara, 1556. The third at Fribourg, 1583. B. A. Montanus published a Latin Translation of it at Anvers, 1575, which
B did

did so little Honor to that great Man, that in 1633, Constantine L'Empereur published another at Leyden, accompanied with the Hebrew Text and Notes at the End; but whether that Edition was insufficient to satisfy the Avidity of his numerous Readers, or for what other Reason I know not, he published two Editions more in the same Year, at the same Place, one in Latin, and the other in Hebrew, both without Notes. A little before this he published another Hebrew Edition at Bale, a Copy of which the learned Buxtorf sent to the great Joseph Scaliger, who received it as a very considerable Present, and made honorable Mention of it in a Letter, which the former published in part of his Works. In 1666, it was printed at Amsterdam, with a Dutch Translation by Bara, together with the Mikve (or Hope of Israel) of the celebrated Rabbi Manassah Ben Israel. This Translation was reprinted at the same place, with the same Book in 1698, and these two Books, translated into German, but in Rabbinical Characters by Chajim Ben Jacob, were reprinted at Amsterdam, in 1691. This German Version was again printed at Francfort upon the Mein, in 1711, to which if we add a new Edition of Arius Montanus, together with the Dissertation of C. L'Empereur, published at Helmstadt, in 1636, and young J. P. Baratier's French Translation published

lished at Amsterdam, in 1734, there have been no less than fourteen Editions. I never heard, from any tolerable Authority, that the Book was ever printed in England, and till some time after I issued my Proposals, never heard of a *French Translation*. That which I translated from was the Hebrew Edition of C. L'Empereur; it was a present from my learned Friend, Mr. Joseph Broomhead, who procured it from the Library of a certain modern Orientalist, lately deceased. I have since seen various Editions, all which, except Baratier's, which is far from being perfect, scarce merit the Name of a Translation. To him I am indebted for many excellent Hints in my Notes and Dissertation, and had I seen his Translation six Months ago, I should have published this Work in two Volumes, making a separate one of his excellent Dissertations; which would not only have illustrated Benjamin, but at the same time have thrown great Light upon the History of those dark Times, in which he lived.

Having thus given an Account of the Author, together with the various Editions of his supposed Travels, we are naturally led to consider the different Testimonies and Opinions of learned Men, concerning the Author. According to Abraham Zacouth, he died very soon after his Return.

רבי בנימין בעל המסעות כפטד שנה
 תתקלג המאור הגדול אשר זרחשמשו
 לבל ישראל .. (1)

Rabbi Benjamin, Author of the Travels, that mighty Luminary, whose Sun arose over all Israel, died in the Year 933, (which answers to A. D. 1173.) R. David Gans, in his Chronology, gives us a (2) fuller Account in the following Words.

רבי בנימין בר יונה מטודילה בעל המסעות
 יצא ממדינת נבארה והיההולד ונסוע ומשוטט
 בכל שלשה חלקי העולם אירופי אפריקא
 ואסיאה ובכל מקום אשר בא שמה לכתב
 כל הדברים שראה או ששמע מפי אנשי
 אמת וכתבם בספר וגם זוכר בו מקצת
 הגדולים ומספר היהודים שבדוב המקומת
 כאשר תמצא את כל הדברים הנזכרים
 נרפסים בספר הנקרא ספר מסעות בנימין
 והיה חאיש ההוא הכם הרשים ומבן דעת
 ואחר שובו מהמסעות מת בשנה תתקלג.

Benjamin, Son of Jonah, of Tudela, the
 Author of the Travels; setting out from the
 Territory

(1) Abraham Zacouth was Professor at Salamanca, and Astronomer, as well as Historiographer to the King of Portugal, in the latter end of the fifteenth Century.

(2) This is a mere Paraphrase of the Hebrew Preface.

Territory of Navarre, by one continued Journey, travelled through the three different Quarters of the World, Europe, Africa, and Asia, and to whatever Place he came, he took down in Writing whatever he saw or heard from the best Authority. He also gives an Account of many Princes and illustrious Personages, together with the number of Jews in those Places which he visited. All which Things, you will find as I have described them, printed in a Book, named the Book of the Journies of Benjamin. This Man was moreover a most discreet and intelligent Person. After he had finished his Travels, he died in the Year 933. R. Isaac, B. Aram says, R. Benjamin of old, the Author of the Travels, or Journal, has informed us, that he saw with his own Eyes, in the metropolitan City of Bagdad, many thousands of independent Jews; that on the Anniversary of the King's Birth-Day, a Prince (by which he means the Chief of the Exiles, or Captivity) of the Seed of David, rode in the second Chariot, in Honor of whom the People shouted gloriously—Prepare ye the Way, for the Son of David. Though by the Way, Benjamin does not say *thousands*, but כִּמוֹ אֶלֶף יְהוּדִים about a thousand Jews. Neither does he say, that the Chief of the Exiles had this Honor paid him on the King's (by which he means

the Caliph's) Birth Day, but only once in his Life Time; namely, when he was appointed to that Office, by the Caliph.— Abraham Peritfol Orc, Olam, tacitly defends our Author, in that Part of his History, which seems to deserve the least Credit: for he not only describes the Road by which a certain Jew came from Habor; but also proposes, in a very particular Manner, the Way by which he or any other Person might Return thither. In a modern Collection of Voyages and Travels, I find a much larger Account, together with an Extract, the Substance of which is briefly this,—

“ That few oriental Books are better known
 “ to the learned World. That he is held in
 “ great Credit by his Countrymen and some
 “ Christians also.”—That there have been
 no less than sixteen Editions of it, which
 are two more than I ever heard of, unless
 he reckons his own Extract one Edition:
 which, though it is the longest Account
 that has hitherto appeared in the English
 Language, is at best but a partial Para-
 phrase of other confessedly imperfect Tran-
 slations. “ All which (according to his own
 “ Account) have been faulty and incorrect,
 “ chiefly by Mistakes of Transcribers in the
 “ Text, where we have many Names of
 “ Countries, Cities, and Princes, that never
 “ were heard of in any other Author.
 “ Many Errors have been detected by com-
 “ paring

“paring different Editions, which afforded
 “us Room to hope, that some Time or
 “other, so judicious a Critic may arise, as
 “will be able to correct them all, and give
 “us this Author in his genuine Purity. He
 “then, very gravely observes——Notwith-
 “standing his great Reputation, some very
 “considerable Writers, well versed in He-
 “brew Learning, have attacked this Author
 “with great Vivacity. And after giving the
 “different Opinions of Wagenfai, Hottin-
 “ger, and Spanheim, soon after concludes.—
 “He has certainly exaggerated some Things,
 “and mistaken many more. What then?
 “we find in him many Things curious and
 “entertaining, which we can find no where
 “else.” To which he might have add-
 ed, that many of our Nation, of very high
 Rank and Eminence in the learned World,
 have quoted this Author (for want of better
 Materials) on divers Occasions. After re-
 lating the Opinions of others, my Readers
 will naturally expect my own Sentiments on
 the same Subject. They will perhaps sup-
 pose me greatly prejudiced in Favor of an
 Author, which I have taken the Pains to
 translate; but in this Respect, they are
 greatly deceived: The Attention with which
 I have been obliged to examine the Book,
 in order to translate it faithfully, and il-
 lustrate it accordingly, has made me discover
 so many gross Errors; so many Fables and
 ridiculous

ridiculous Absurdities, that I cannot, for my Life, comprehend why so many respectable Men have paid so much Attention to so contemptible an Author. My Judgment may appear at first a little too rash and severe to those, who, from Interest and Inclination, are of another Way of thinking, yet when they consider the Principles on which I ground these Assertions, they must, unless I flatter myself, be confuted, if not convinced. Few Men venture to think for themselves. Fewer still are able to think as they ought to think. For, these Reasons all the Authors already quoted, and many more, have supposed, from the Title of the Book, its Antiquity and Reputation, that Benjamin actually made the Tour which he pretends to describe; and for that Reason have endeavoured to reconcile the most irreconcilable Passages, rather than attempt to call in Question the Reputation of so illustrious a Traveller. The Public will be greatly surprized, if I attempt to prove, by Arguments drawn from the Book itself, that this is nothing more than a pretended Tour, C. L'Empereur perceived it in many Places, but whatever his Reasons were, contented himself by saying, that he suspected Benjamin of describing many Places which he never visited; and that he took many Things more upon hear-say. The Writer of the Hebrew Preface, who though a Jew, and consequently

consequently a Well-Wisher to the Author and his Performance, was, apparently of the same Opinion. But I affirm that it will be no unreasonable Conjecture to suppose that he never left his native Tudela. I cannot trust him out of Spain at any Rate. I appeal to Benjamin himself, who all *Jew* as he was, seems to be ashamed of the Forgery which he intended to impose upon the World; and for this Reason speaks in an equivocal Manner; never making Use of the first Person, I went, I was, I came to such, or such a Place, but three or four Times in the whole Journal, two Instances of which are to be met with in the first Page. His having Recourse to an Ellipsis in other Passages, which the Translator may supply by—I went, you go, one may go, &c. is another corroborating Circumstance tending to prove that he had this Subterfuge always in View to save his Honor, in Case of an Attack. But suppose he had spoken, as C. L'Empereur frequently makes him speak, without any Authority from the Hebrew Text, it will be no difficult Matter to prove him an Impostor, from many other more enormous Faults! He never travelled into China; he almost owns it, and if he did not, the impertinent Fable, which he relates of the Griffins, would convince us of it. What shall we say to his Account of the Indies, of Chenerag, or Chinrag; of
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the excessive Heat of Haoulam, which some suppose to be Ceylon, so differently described by the best modern Geographers? Who shall persuade me that he ever travelled into Persia, after reading the Account which he gives us of so many Provinces, Cities, &c. which are never mentioned by any other Traveller? To say nothing of Daniel's Coffin, the number of Sanhedrims, Colleges, Professors, &c. which never existed but in his own intoxicated Imagination. His confounding the Province of Dabrestan with the City Daristan, upon the Oxus, and his Forgery of the Jews of Nisbor, are of a Piece with the Rest. Shall we credit his Account of Arabia, which he transports to the North of Babylon, to make it with the greater Security the Residence of his imaginary Rechabites? Have we any greater Reason to believe him, when he speaks of Assyria or Mesopotamia? after considering the Blunders which he makes in describing the Distances of Places from each other? Was he ever at Bagdad, which he pretends to describe in so circumstantial a Manner? How then comes it to pass that he is unacquainted with the Name of the reigning Caliph? Shall we credit his Description of Palestine, after what he advances concerning the Situation of the Brook Jabbok? Of the River Jordan's mixing its Waters with Arnon, three Leagues from

from its Source, though Jordan rises beyond Casarea Philippi, and Arnon is supposed to roll into the dead Sea, forty Leagues from that Place, without encountering Jordan in its Passage. What shall we say of Mount Carmel and Moriah? The Tombs of the Patriarchs, those of the Kings, Lot's Wife, the Wall of the Temple, Solomon's Stables, the Samaritans, the Rib of the Giant Abcamaz, and other rabbinical Dreams? Shall we credit his Report of Egypt, after reading his Account of the School of Aristotle, at Alexandria? The Glass Mirror on the Pharos, and the Superiority of the Egyptians over the Greeks, till the Destruction of that brittle Mirror, by Sodoros, the Greek Captain of his own Invention? When he speaks of the Islands in the Archipelago, he renders himself ridiculous, by taking two Days to perform a Voyage, which even a West-Country Barge might accomplish in three or four Hours. What he advances of Greece, ought to make his Admirers blush to the very Eye-Brows. What a strange Jump from Thebes to Walachia in three Days, without passing by, or through more than three Towns worth mentioning, and these three altogether unknown to us, even at this Time, consequently imaginary. The unknown Cities again, which he mentions from Walachia to Constantinople, which existed only in that Part of Greece, which was situated

situated in his crazy Noddle, with the inexcusable Omission of Salonichi (unless he confounds it with Saloufki) are unpardonable Errors, which proclaim aloud, in Characters too legible to be overlooked, that Benjamin is an Impostor!—I shall say but little of Italy, any School Boy may detect him, when he speaks of Benevento, Solomon's sweating Pillars at Rome, the Statues of Absalom and Samson in the same Place! the great Palace of Galbin, the fourscore Palaces of the fourscore Kings, Haderezer and Romulus, who (according to our Rabbi) built so many hiding Places to play at bopeep in, when he was apprehensive of being invaded by King David, and Joab, his Captain of the Host. One of his best Strokes I had almost forgotten, that is, his burying R. Akiba, one of the ten Martyrs of the Kingdom, both at Rome, and at the Village of Lephra in Babylon. All which would justify me in taking out a Statute of Lunacy, in order to confine my Pilgrim at Tudela, but I scorn to be so ill-natured, and shall (at the Intreaty of his Friends) permit him to make the Tour of Spain, and some Part of Italy, if they desire it. I will not reproach him for the Omission of many considerable Events, with which he might have enriched the Work, but I can by no means pardon him, or even restrain myself from abusing him, for neglecting to make Mention of the

famous

famous (3) R. Moses Ben Maimon, surnamed the Egyptian, who flourished at Cairo, at the very Time when he pretends to have visited Egypt. That great Name alone would have done more Honor to this Book, and its Author, than all the unknown Rabbis in it. How shall we account for this unpardonable Omission? Was it Forgetfulness? Was it Inadvertency? Was it Jealousy, Contempt, or Party Spirit? Whatever Principle this injurious Silence proceeded from, it renders the Author contemptible, and his Work suspected, by all those who are acquainted with the Merit of the justly celebrated Egyptian Moses, whose Fame had not only filled the Synagogues of Egypt, but all the World, and whose Works will be admired as long as they are understood. Another Omission of the like Nature is to be found in the sixth Chapter, where he pretends to visit Rhodes, and never mentions

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(3) Otherwise called by a common Abbreviation רמבם Rambam, or by a Euphony, Ramban. Though he is more generally known to the Christian Reader, by the Name of Maimonides. He was about this Time Physician to the Egyptian Caliph, and was so eminent for his Skill, that every Day at his Return from Court, he found his House full of Jews and Gentiles, Judges and Ministers, Friends and Enemies, that as he observes in a Letter to R. Aben Tibbon, he had scarce Time to eat his Victuals. משה עד משה לא קם כמשה From Moses the Lawgiver to Moses the Egyptian, no Man arose like Moses the Egyptian—is a common Proverb, very justly applied.

the great Abraham Aben Ezra, who not only resided there at that Time, but at least nine Years before; and who died very near the same Place A. D. 1174, which was the Year after Benjamin's supposed return and Death. It will be needless for me to remind the learned Reader of his neglecting to mention Moses Ben Naaman at Girona, or Zechariah the Levite, Professor at Lunel, who was the Author of that Book called **מאור** Maor, or the Luminary, and who, afterwards, entered the Lists of literary Warfare against the great Doctor Alphesi, who passed for the Oracle of the western Jews. The Modesty and Simplicity with which our Author affects to speak of his Brethren in Europe is no other than a deep laid Artifice, in order to render more credible the marvellous Stories which he designed to invent and propagate, concerning his Brethren in Asia, and Africa. Instead of exalting his own Nation in Europe, where he intended to publish his Performance, he on the contrary lessens their Number. At Rome he places only two hundred Jews, where there are now ten thousand at least; and what makes the Matter still more extraordinary, is, that the Jews, according to his Relation, were then very powerful in that City, and great Favourites with the reigning Pontif. At Constantinople, where by
his

his own Confession they were treated, like Slaves, not permitted to live within the City, not suffered to ride on Horseback, beaten in the Streets, and bespattered by the Tanners, he places no less than two thousand Rabbinites, and five hundred Karaites. The farther he gets (or pretends to get) from Home, the more the Number increases, tens are added to thousands, and hundreds to tens, imaginary Regions, Deserts the most tremendous, and hitherto supposed uninhabited, contain the most powerful and extensive Empires, of free and independent Israelites, who are in Subjection to no Prince of the Gentiles; “but on the contrary, are a Terror to all their Neighbours, on whom they make frequent Descents, and bear away the Spoil to their strong Holds, and inaccessible Fastnesses; where they are in no Danger of being pursued.” What still farther serves to confirm what I have already observed, is the apparent Motive, which induced him to publish this Work. The chief End and Design which this Rabbi, and his Imitators, who have endeavoured to pass the like Fictions upon the World, had in View, was to comfort their Brethren, who groaned under the Yoke of Edom and Ishmael (for so they call Christians and Mahometans) by flattering them in their Exile, with the pleasing Idea of an imaginary Power, in

imaginary Countries; in Order to prove that the Sceptre is not yet departed from Judah, and consequently that the Messiah is yet to come. By these Methods, this unhappy People still pretend to parry that Objection, which Christians advance against them, drawn from Gen. 49. 10. “ The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come: and unto him shall the gathering of the People be.” However wretched and ill-grounded this Subterfuge must appear to us, many of their most eminent Teachers are not ashamed to have Recourse to it, and to support themselves for that Effect, upon the Authority of our Benjamin, to confirm the Hope of Israel. From all which I conclude, and think I have a just Right so to do, that Rabbi Benjamin, the great Traveller, the great Luminary of Israel, never travelled out of Spain, that he composed this Work to blind the Eyes of his Brethren, and to confirm them in their Impenitence and obstinate Rejection of the true Messiah, in whom all the Prophecies of the Old Testament are so clearly fulfilled. To give the better Face and Coloring to the Matter, he retired to some obscure Part of Spain, and there continued for some Years; after which he made his Appearance, not at Tudela, or any other Part of Navarre, but in the Province of Castile, where

where he was less known, and consequently the more easily credited. This is both reasonable and natural, and serves to shew, that the true Reading of a disputed Passage in the Hebrew Preface, is אלה עמו "These Things with him—and not—אל עמו" To his People or Country, where he was probably reputed a notorious Liar, and where he might either expect to be laughed at for a Fool, or be punished as a public Cheat and Imposter. Some of the Authors which he compiled from (for a Compiler he was) were valuable ones. Such were those who described the Alchafschichins, or Assesfins, the Dogzien, or Drufians, who are called Darariens, by an Arabian Author; the River Nile, the Feast of the Camel, &c. Others were of an inferior Rate, such were those from whom he copied his Account of the Afvans, or Descendants of Ham. The Story of the Griffins, Chenerag, Haoulam, &c. which might however contain some valuable Anecdotes, if he had Transcribed them fairly and impartially; but the Misfortune is, that either through Carelessness, Ignorance, or Design, he has so disguised the plainest Facts, that the different

of the Authors were probably written by Christians, either in Greek, or Latin ; which Languages he was but superficially acquainted with. Having read some what of the Feast of the Camel, he immediately confounded it with the Fast of Ramadan ; because, perhaps, his Author said, “ when he “ was at the Celebration of the Feast of the Camel, it happened to fall on the Month of Ramadan ; which might be the Case, by supposing that one, if not both, were moveable, like the Jewish Passover, or the Christian Easter. Again, he says, that the Caliph never went out but once in the Year ; because some Author (who had actually visited Bagdad) whose Language Benjamin did not perfectly understand, might say, that he had never seen the Caliph more than once, during his abode in that City ; which might probably be true. That he went out more frequently is clear and evident, because he was obliged by the Nature of his Office to preach, or at least harangue the People every Friday, unless (though rarely) he appointed his Son, or one of his Ministers to do it for him : What he advances of the Grandeur and Magnificence of the Caliph, is another

that flourishing State, which he describes ; but it was greatly diminished, and almost totally ruined, long before the Commencement of the twelfth Century. Zenghin again, which he calls Zinaldin, is, in one Part of the Book, said to be the reigning Prince at Mouful, when he visited that City ; and in another, that he was alive in David Elrois' Time. This might have been the Case, by supposing that he began his Reign when he was very young, and lived to a good old Age ; but it appears from much better Authority, that Zenghin, (or as some call him Zenghy) died A. D. 1143, about twenty-seven Years before Benjamin's pretended Visit. But as this was the last King of Mouful, that he had read any Account of, he made no Scruple to tell us that he was the reigning Monarch, when he wrote his Journal. That the same Zenghin, was Vassal to the King of Persia, is equally improbable. His Chronological Error concerning the Time of the Impostor David Elrois' Appearance, merits the like Censure, from the Testimony, even of R. David Gantz, and other Jewish Writers. From all which I conclude, that Rabbi Benjamin was a Compiler, and a very indifferent Compiler into the Bargain, whose puerile Credulity, whose false Zeal for Israel, and whose gross Ignorance of Geography, Chronology and History, have laid open to
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Detection, and given me an Opportunity of shewing him to the English Reader, in his true Colors. If ever therefore another (4) Hebrew Edition should happen to be published, (which I am apt to think will be the Case) the first Word in the Title Page, may, by a common Rabbinical Contraction, be משרך which contains the initials of the sentence.

מסעות של רבי בנימין

The Journies of Rabbi Benjamin, or משרך של רבים בדים a Catalogue of many Lies. Few of my Readers, after what has been said, will expect to see a Map of our Author's Travels; such an Attempt would be the greatest Burlesque upon Geography that can possibly be imagined. Reduce the Universe to its primæval Chaos, confound Asia with Africa, North with South, East with West, and Heat with Cold; make Cities Provinces, and Provinces Cities; People uncultivated Desarts, with free and independent Jews, and depopulate the most flourishing Cities and Kingdoms; make Rivers run when and where you please, and call them by any Names but the right Ones;

Ones ; take Arabia upon your Back, and carry it to the North of Babylon. Turn the North Pole, South, or any other Way you please ; make a new Ecliptic Line, and place it in the most whimsical and excentric Position, which the most Hobby-horfical Imagination can possibly conceive or describe, and *such* a *Map* will best suit *such* an *Author*. The same Reason would apologize for my passing over in Silence the Terms which are made Use of in describing the Distances of the Places mentioned in this Book from each other. Though I would not advise my Readers, when they make the Tour of the World to take Benjamin for their Guide, yet my own Honor obliges me to tell them, that a Parasang is a Measure which is frequently used by Arabian, Persian, Chaldæan, and Greek Writers. Among the ancient Persians, it consisted of 3333 Paces, and eighteen made a Degree; among the Moderns it is computed to be equal to 3000 Paces, and twenty make up a Degree. A Jewish Parasang is equal to four Miles, and fifteen such Parasangs make a Degree. For the Journies or Stations, they are about seven Hours or twenty Miles, but a (5) learned Author has said so much already on this Subject, that nothing new can be advanced upon it.

After

(5) C. L'Empereur has spent the greater Part of his Dissertation on this Subject.

After all that I have said, let not the Reader think me so far disgusted with my Author as to look upon him as absolutely useless. After having unmasked, chastised, and humbled him, I proceed in the last Place to do him Justice, and explain his Use, in Order to make appear, that he is not altogether a dead Weight upon the English Language, as well as to justify myself for translating him. In the first Place, he is of a Century so obscure, so barren of good Authors (at least in our Part of the World) that we ought to be overjoyed at the Discovery of any Author; any, even the least Monument, which might serve to throw Light upon so dark an Age. During this and some Centuries, which preceded and followed it, gross Ignorance, Barbarity and Superstition, had spread its baleful Influence over the Christian World, during which Time the liberal Arts were cultivated only by Jews, Greeks, and Arabians; as if the Sciences, enraged at the Treatment which they received from Christians, chose rather to take Refuge with those who were called Barbarians, than to continue any longer with a People plunged in Superstition! Or rather let us say it was Superstition herself, which banished Learning from Christendom, the better to invent and propagate those Errors, which thrive best in Darkness and Obscurity. Rabbi Benjamin was a high seasoned Jew, which

which the Synagogue produced in those extraordinary Times, who, though he is not to be compared with some of his Cotemporaries, is nevertheless valuable, 1st. On Account of the Stile in which the Book is written; which, with some few Exceptions, is pure and simple, and in my Opinion one of the best Introductions to the Rabbinical Dialect that ever was penned. For this Reason, I at first intended to publish the Original, together with the Translation, but was prevented by two serious Considerations. 2d. It throws more Light upon the Times, than a whole Legion of Monkish Writers, whose Bigotry and Ignorance corrupted the best Religion, as Maggots do the best Meat. 3dly. It shews how ignorant the Jewish Teachers were in Matters of Geography and History, together with the State and Number of Jews throughout the World. 'Tis true he is to be suspected on this latter Head, but as we have no Memoirs more exact, we must make the best of this. 4th. From him we learn, what were the particular Rights, Customs, and prevailing Opinions of his own Nation; which Christians may make a good Use of, by explaining the Scriptures, and confuting the Jews upon their own Principles. 5thly. He acquaints us with many Particulars, which are not to be found else where, and confirms and illustrates, what other Authors have obscurely hinted at. He
tells

tells us, for Example, that though the Alchafschichins, or Assessins acknowledged Mahomet for the Prophet of God (which we know from other Books) yet the Mahometans considered them as Enemies, and not as their Brethren, undoubtedly for this Reason, because the latter could not bear to think, that they should call their Elder of the Mountains, the Vicar of Mahomet. He farther informs us, that the Founder of this Sect was one Combat, and tells us what particular Weapon they made use of. Those who have spoken of the Assessins (from a mistaken Passage of Marco Polo) have confounded those of Syria, with those of Persia, who are the Muletans, and have thought that there were no other Assessins but those of Syria, whose Metropolis was Mulet. But Benjamin explains the Venetian Traveller, by distinguishing the Assessins of Syria, whose Metropolis was Kormos, from the Muletans of Persia, who are a People, and not a City; whose chief Residence (according to Haythou) was Tigado. He moreover acquaints us with the Extent of their Country that they were a Terror to their Neighbours; that they waged War against Christians in general, and the King of Tripoli in particular. It is from Benjamin, that we know that the Druziens (for Dogzien is a Corruption of Druzien) were in Syria in the Beginning of the twelfth Century; that
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they still practised the infamous Tenets of their Founders, that they believed the Metempsychosis, &c. Though we cannot consider him as an Eye Witness of all which he describes, we must however consider him as a Witness of what passed, of what was said, of what was believed, and of what was read, by the Literati of those Times; and his Book may be regarded as a choice Fragment, or Extract of many Books or Relations, the greater Part of which never came down to us, and the Rest (whose Names are generally mis-spelt) are known to the present Age only by Hear-say. (6) But the chief Use which I wish to make of the Book, is to confirm those luke-warm and indifferent Christians, in the Principles of that holy Religion, which they make Profession of; and to combat the Errors and Impenitence of the Jews, by their own Weapons. Who will not be astonished and seized with a religious Fear? Who will not be affected with Compassion and Indignation, by a Discovery of the Ignorance, Blindness, and Puerility of the Teachers of that People, who were once so cherished, and highly favoured by the Almighty; who were once entrusted with the Oracles of divine Truth, and are now so dispersed, so afflicted,

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(6) The two or three last Pages contain the Substance of an Hebrew Pamphlet, printed 1774, by Order of the Society for promoting Christian Knowledge.

ed, and tormented; yet, who, amidst their manifold Misfortunes, are still the same stiff-necked People, feeding on Chimeras and ridiculous Delusions, comforting themselves with vain Hopes and delusive Expectations, chusing rather to disbelieve the Father, than believe on the Son, and to be at the greatest Pains to misconstrue and obscure the Law and the Prophets, rather than submit to be saved in that way, which the God of their Fathers has appointed. (7) How alarmingly is the following Oracle fulfilled in you, ye wandering Sheep of the House of Israel! This Book will be read by many of you, to you therefore, I now address myself.— Stay yourselves, says the Prophet, and wonder; cry ye out and cry, they are drunken, but not with Wine; they stagger, but not with strong Drink. For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: the Prophets and your Rulers, the Seers hath he covered. Therefore, behold, I will proceed to do a marvellous Work among this People, even a marvellous Work and a Wonder: for the Wisdom of their Wise Men shall perish, and the Understanding of their prudent Men shall be hid. “ It is
“ now above seventeen hundred Years since
“ you have been removed into all the King-
“ doms of the Earth, without a King,
“ without a Sacrifice, without an Altar,
“ without

“ without an Ephod, and without Tera-
 “ phim ” What is the Reason of this your
 long and deplorable Captivity ? consult the
 Records of your own History, and you will
 there find that your Fathers for the most
 perverse Rebellion and Apostacy, were only
 punished with seventy Years Captivity ; and
 even during that Time, God sent his Pro-
 phets, by whose Preaching they were called
 to Repentance, and comforted with the
 Promise of Deliverance. But how differ-
 ent, alas ! is your present Situation ; well
 might ye say, we see not our Signs, there
 is not one Prophet left, neither is there
 among us any that knoweth how long. From
 all which you must reasonably conclude,
 that there is some particular and heinous
 Sin lying upon your Nation, on Account of
 which the God of your Fathers has become
 your Enemy. And what can this Sin be,
 but your having crucified and slain ; your
 having rejected and still continuing to reject
 that Prophet, whom God, according to his
 Promise, and your own Desire, raised you
 up from among your Brethren, like unto
 Moses, even Jesus of Nazareth, the Saviour
 and true Messiah, besides whom, none ever
 arose, who could answer that Character ;
 none who was like him, a Lawgiver and
 Mediator of a Covenant between God and
 Man ; none like him in all the Signs and

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Wonders

Wonders which the Lord sent him to do. His Blood, according to the Request of your Fathers lies on you their Children, therefore hath God punished you with this long and perpetual Captivity, and nothing but your Conversion to the Truth, as it is in Jesus, will be the Means of your Deliverance. Ye Men of Israel, How long will you fight against the Truth? How long will you resist its shining and convincing Power? search your own Scriptures with Impartiality and devout Attention; compare them with the Life of Jesus, written by four unexceptionable Historians, and you will clearly see that the Prophecies of the Messiah are undoubtedly fulfilled in him; you will be convinced that Jesus of Nazareth is the Person, to whom you will find yourselves obliged to have Recourse; and having in vain looked for others, to look upon him for Hopes of Deliverance. For according to the Testimonies of your Prophets, the Sceptre was not to depart from Judah, nor a Lawgiver from between his Feet, until Shiloh came; and unto him was to be the Gathering of the People: the Glory of the latter House was to be greater than that of the former, for the Lord, even the Messenger of the Covenant, was suddenly to come to his

his Temple : he was to be born of a Virgin, at Bethlehem Ephratah ; and to grow up before the Lord as a tender Plant, and as a Root out of a dry Ground, having no Form nor Comeliness, but despised and rejected of Men : he was to preach good Tidings unto the meek, was to bind up the Broken-Hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that were bound : he was to be a Stone refused of the Builders, but to become the Head-Stone of the Corner : he was to be sold for the Price of thirty Pieces of Silver : one of his own familiar Friends, who did eat of his Bread, was to lift up his Heel against him : He was to give his Back to the Smiters, and his Cheeks to them that plucked off the Hair ; and not to hide his Face from Shame and Spitting : He was to be numbered among the Transgressors, though he had done no Violence, neither was any Deceit in his Mouth : His Enemies were to part his Garments among them, and cast Lots upon his Vesture : They were also to give him Gall for his Meat, and Vinegar in his thirst to Drink ; and notwithstanding the Malice of his Enemies, he was to make Intercession for them : He was to be pierced, to be cut off out of the Land
of

Gen. 49. 10. Hag. 2. 9. Mal. 3. 1. Isa. 7. 14. Mic.
5. 2. Isa. 53. 2. 3. and 61. 1. Psal. 118. 22. Zec. 11. 12.
Isa. 50. 6. Isa. 53. 12. 9. Psal. 22. 18.

of the Living, and to be buried; but, having poured out his Soul unto Death, he was not to be left in the Grave, but was to see his Seed to prolong his Days, and the Pleasure of the Lord was to prosper in his Hand: He was to go up on high, and to lead Captivity captive; to sit at the right Hand of God, until all his Enemies should be made his Footstool. The Spirit was to be poured out upon his Servants: He was to stand for an Ensign of the People, to whom the Gentiles should seek; the Isles were to wait for his Law, and he was to be for Salvation unto the Ends of the Earth. Men and Brethren, we know that Jesus crucified hath been the great stumbling Block which has lain in your way, to prevent your coming to him as the promised Messiah. But you plainly see, from the Prophecies before mentioned, as you likewise may from many others, that he must have been put to Death, otherwise he could not have been the Messiah: For he was appointed by the Grace and Mercy of God to be the Propitiation for the Sins of Mankind. On him the Lord laid the Iniquities of us all: He bore our Grievs and carried our Sorrows, He was wounded for our Transgressions, He was bruised for our Iniquities, the Chastisement of our Peace was upon him

him, and with his Stripes we are healed. He was the only true and effectual Atonement for the Sins of the World, of whom all the Sacrifices of old were but Types and Figures. For it was not possible that the Blood of Bulls and of Goats should take away Sins; and therefore the Use of Sacrifices under the Law, was to atone for ceremonial Defilements, or at most for Sins of Ignorance and Infirmary; whilst no Expiation was provided for presumptuous Transgressions. An Atonement for these could be made only by that Sacrifice, which was of infinitely greater Value in the Sight of God, than thousands of Rams, the precious Death and Sufferings of the Messiah, who, in the fullness of Time, was to be cut off, but not for himself. Allowing, however the great Efficacy of those Sacrifices which were offered under the Law, you have them not to fly to for Refuge: they have long ceased among you, and left you destitute of any certain Hope that God will accept your Repentance, and blot out your Misdeeds. Your Law expressly declares that it is the Blood that maketh atonement for the Soul: if then you are without Hope in the Blood of Christ, who was to cause your Sacrifices and Oblations to cease, where else will you seek for the Propitiation of your Sins in your last Hour, when you are about to leave this World, and going to

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appear in the Presence of a righteous God, who will bring every Work into Judgment, with every secret Thing, whether it be good or whether it be Evil! When Rabbi Johanan Ben Zachai was sick, his Disciples came to visit him, and when he saw them he began to weep. They said to him, Rabbi, the Light of Israel, the right hand Pillar, the strong Hammer, wherefore dost thou weep? He answered them, If they were carrying me before a King of Flesh and Blood, who is here to Day, and to morrow in the Grave; who if he were angry with me, his Anger would not last for ever; if he put me in Bondage, his Bondage would not be everlasting; if he condemned me to Death, that Death would not be eternal; whom I could sooth with Words, or bribe with Riches. Yet even in these Circumstances I should weep; But now I am going before the King of Kings, the holy and the blessed God, who liveth and endureth for ever and ever; who, if he is angry with me, his Anger will last for ever; if he puts me in Bondage, his Bondage will be everlasting; if he condemns me to Death, that Death will be eternal; whom I cannot sooth with Words, nor bribe with Riches: When, further, there are before me two ways, the one to Hell and the other to Paradise, and I know not to which they are carrying me. Shall I not weep? “Berachoth, Fol. 28. p. 2. In this State of Uncertainty will you all live,
and

and in Despair will you all die, unless you speedily lay hold on the Skirts of that Jew, Jesus Christ the righteous, who is the only Propitiation for your Sins. Be ye therefore no longer stiff necked as your Fathers were, but yield yourselves unto him, that you may at length find Deliverance out of all your Afflictions; be reinstated in the Favor of God; be Partakers of the inestimable Benefits and Privileges of the new Covenant, and that we may altogether become at last one Fold, under one Shepherd, Jesus Christ the righteous. Many of you are *almost*, if not *altogether* Christians, your Lives and Actions declare it in Spite of yourselves; I hope the Day of your Redemption draweth nigh, you have my best Wishes for the speedy Accomplishment of it; for my hearty Desire and Prayer to God for Israel is, that they may be saved. Gratitude will not permit me to conclude this Dissertation without thanking my numerous and very respectable Subscribers, for enabling me to teach Rabbi Benjamin the English Language, and in Order to perpetuate their good Opinion, humbly request that they will not partially anticipate greater Things of the Translation, than the Nature of the Original will admit of, lest, upon Enquiry, that trite Adage,

Parturiunt Montes, nascetur ridiculus Mus.

Be applied to their much obliged,

and very humble Servant,

B. G E R R A N S.

TRANSLATION
OF THE
HEBREW PREFACE.

THIS Book contains the Relations (1) of a certain Man of the Kingdom of Navarre, named Rabbi Benjamin, Son of Jonab of Tudela. (2) (may his Name be had in Honor among Posterity.) This Man, as it appears in the following Memoirs, by one continued Journey, travelled over a great many of the most remote Countries, and wherever he came, he took down in Writing, whatever he either saw, or heard from the Mouths of those Men, who deserved Belief;

(1) I translate מרביב שספר Relations, or Stories related by Benjamin to his Acquaintance, after his supposed Return. From which it appears that the Writer of this Preface, whoever he was, did not think that our Author ever published his Travels during his Life-Time, nor even that they were published from his original Papers; but that the Book was made up after his Death, by those Jews to whom he had related his Adventures.

(2) Tudela is a City of the ancient Kingdom of Navarre, subject to the King of Spain, pleasantly situated on that Spot, where the Queiles empties itself into the River Ebro; 43, or according to others 58 Miles south of Pampelona, and 54 North of Saragossa. It is walled, and has several Churches and Convents, with a stately Bridge over the Ebro.

T H E
T R A V E L S
O F
R A B B I B E N J A M I N,
O F
(5) L A U D A B L E M E M O R Y.

C H A P. I.

*Rout from Saragossa, to Marfeilles, by the Way of
Beziers, Montpellier, Lunel, and Beaucaire.*

THUS saith Rabbi Benjamin, Son of
Jonah, of laudable Memory. I sat out
upon my Travels from (1) Saragossa, and
had an agreeable Passage on the River Ebro to
Tortosa: from whence I went in two Days to
Tarracone, *which is the modern Tarragona*, an
ancient City near the Sea, built by the Giants
and

¹¹
(5) זל or זכרוננו לברכה Which is usually translated
of happy, pious, laudable, or blessed Memory, according
to the Dignity and Importance of the Saint or Rabbi
alluded to.

(1) Saragosa, or Saragossa, in the Kingdom of Arragon,
was by the ancient Romans named Cæsar Augusta, from
Augustus Cæsar the Founder: yet if we may credit Pliny,
he was rather the Beautifier and Improver, than the Found-
er, for he tells us that this City was formerly called Sa-
duba, Amne Ibero affusa. Plin. l. 8. c. 3.

(2) and Javanites ; the Buildings of which are not to be equalled in all the Land of Sepharad. From hence you go, in two Days to Barcelona ; where you find a holy College of wise and prudent Men, who have among them most excellent Presidents and Rulers, namely Rabbi Sefath, Rabbi Schealthiel, R. Solomon, the Son of R. Abraham, the Son of R. Hhafdai, of happy Memory. This is a small yet elegant City, situated on the Sea Shore, and as it lies very convenient for Trade, is frequented by Merchants from all Parts, particularly from the Land of Javan, *which is Greece* ; *Pisa* Genoa, Sicily, Alexandria in Egypt, from the Land of Israel, and all the Confines thereof ; from hence you go in a Day and half to Gerunda, *the modern Girona, in Catalonia*, where you find a small College of Jews. Three Days after you leave Gerunda, you arrive at Narbonne, which City is the (3) chief of the Law, and from thence the Law flows *or is communicated* to all Countries. Here you find most excellent Rabbis, men of princely Rank ; the chief of whom is R. Kalonimus, Son of the great princely R. Theodore, of blessed Memory, who according to his own Genealogy, is descended from the Stock and Lineage of David : this Man has large Possessions and Farms, which have been given him by the Lords of that Country, and which Nobody can take from him. Among those of the first Rank must likewise be reckoned R. Abraham, Head of the Sanhedrim, likewise R.

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Machir

(2) Giants, the original Word is אנכין Anakin, or Sons of Anak (so called from a Chain or Collar, which he wore about his Neck) who is said to be the first Parent and Propagator of the Race of Giants after the Flood.

(3) *Chief of the Law, &c.*] So called, not for its Antiquity, but for the Dignity and Importance of the Rabbis, who then resided in it.

Machir, and R. Jehuda, and many other Disciples of the wise Men like unto (4) them; there lived in this Place, about this Time, near three hundred Jews. (5) Bedras lies (6) four Parasangs from this Place, where there is a College of (7) the Disciples of the wise Men, the chief among whom are R. Solomon Halaphta, and R. Joseph, Son of R. Nathaniel of pious Memory. Leaving Bedras, you go in two Days to Montpelier, (8) a Place well adapted for Trade, about two Parasangs

(4) *Like unto them.*] Not equal, but bearing some Resemblance. The Phrase (says C. L'Empereur) is taken from Gen. ii. 18. and 20.

(5) The original Word is בִּירֵט which from the Rout our Author is supposed to take, can be no other than Beziers in France.

(6) Four Parasangs, or sixteen Miles.—Concerning Parasangs, &c. see the Dissertation.

(7) By this Phrase, which I have translated Disciples of the wise Men.—Enquirers after Wisdom.—Philosophers, &c. He does not mean Boys, or young Men only; but those of more advanced Years, who were able to teach others. As the Greeks stiled themselves Lovers of Learning, or Philosophers; so the Jews called themselves Disciples of the wise Men.

(8) The Hebrew Name is הַר נֶעַשׁ or the Mount of Trembling. This Name is given to a Place in the Holy Land, to the North of Joshua's Burying-Place, which Mount, the Jews tell us, shook and trembled, because the Children of Israel did not mourn enough for Joshua. Ptolemy calls it *Αγαθη Πολυς*, Latin Writers, Mons Pessulanus. Our Author, by keeping too close to the Scripture Names of Places, frequently becomes obscure, and sometimes unintelligible. Montpelier, at present, besides its University, and Schools of Medicine, boasts a Royal Academy of Sciences; which is composed of six honorary Members, three Physicians, three Astronomers, three Mathematicians, three Chymists, and three Botanists.—The great Rabelais was of this University; and his Gown and Cap are still preserved, with a kind of religious Veneration, and used in the Ceremony in conferring the Degree of Doctor.

rafangs from the Sea, much frequented by great Numbers of Edomites and Ishmaelites from every Quarter. From Al Erva, which is Algarve, Lombardy from mighty Rome, Egypt, Palestine, Greece, Spain, and England, together with the Genoese and Inhabitants of Pisa, so that there are to be found here Men of all Nations and Languages. There are in the same Place, the most famous Jewish Philosophers of this present Age, the chief of whom are R. Reuben, the Son of Theodore, and R. Nathan, Son of R. Zacharias, also R. Samuel, their Principal; lastly R. Schelemja, together with R. Mordecai, of happy Memory. Some of them are very rich, and are therefore very bountiful to their poor Brethren, hospitably entertaining them, and manfully standing in the Breach (9) for all those, who place themselves under their Protection. (10) Lunel is four Parasangs from hence, where there is a holy College of Israelites, who study the Law Day and Night. Here some Time ago dwelt our great Rabbi Meschulam, of happy Memory; and in the same Place live his five Sons, who are great Philosophers and very rich, i. e. R. Joseph, R. Isaac, R. Jacob, R. Aaron, and R. Asher, a devout Man, who being separated (11) from all

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worldly

(9) The original phrase is taken from Psalm 106, 23, which we read in our Translation,—“ Had not Moses his chosen stood before him in the Breach.

10. Lunel. Baratier translates,—Trois Parasanges, three Parasangs. Though all the Copies read אֲרֵבַע four.

(11) *Separated, &c.*] By which he means that Rabbi Asher was a Pharisee, who exceeded in Severity and Mortification, the Rest of that Order, for I do not find that they were forbidden the Use of animal Food.—Rabbi Nathan in Aruch, commenting on the Word פִּרְוֹשׁ tells us, it was one who separates himself from all Uncleaness, and from polluted Food; and finally from the common

People

worldly Business, studies the Law Day and Night (*mortifying*) and afflicting himself very much, and never eating Animal Food. This Man is well skilled in the Talmudic Writings. Here you likewise meet with that great R. Moses Giffo, and R. Samuel (Hhasan) (12) R. Solomon (13) the Priest, with R. Jehuda (14) the Physician, the Son of Tibbon the Spaniard, all the Jews who come to this Place to be instructed in the Law from the most distant Countries are kindly received, and supplied with Food, Cloaths, &c. at the publick Charge. They really are wise and holy Men, diligent Observers of the Precepts; always ready to assist and protect their Brethren, whether Neighbours or Foreigners. This Place contains about three hundred Jews
(whom

People, who were careless and indifferent in the Choice of their Victuals. As the Jews looked upon this Name in a very honourable Light, so St. Paul, in his Epistle to the Phil. 3, 5. speaking of the Jewish Doctors, tells them that he was in no wise their Inferior in those Things which were honourable and advantageous among them, but was *κατα νομον Φαρισαιος* as touching the Law a Pharisee. A similar Passage occurs, Acts 26, 5.

(12) The Word *קורא* means a Reader, a Preacher, Schoolmaster, sometimes a Professor in some College; and Cod. Maccoth, ch 3. par. 12, an Executioner.

(13) *Solomon*.] He is commonly called by the Jews, *רבי יצחק* i. e. Rabbi Solomon Jarchi (or rather Jerachi) from the City Lunel, which takes its name from *לונה* Jareach, Luna the Moon. He is also called Rabbi Solomon Isacides, from his Father's Name. He died Anno Domini 1105, together with his Disciple, who composed those Prayers, called, *מחזור* or the Circle, which contain many bitter Invectives against Christians in general, and the Church of Rome in particular. This is one of Benjamin's Errors in Chronology, for *רשי* was dead long before.

(14) R. Judah, &c. He was the Father of that Rabbi Samuel, who translated the *More-Nebochim* of Maimonides out of Arabic, into Hebrew.

(whom may the Rock and Redeemer of Israel preserve.) This Town lies two Parasangs from the Sea. Poticaire or *Beaucaire*, a very large Town, is two Parasangs from hence, in which are near forty Jews, and a celebrated University, governed by that excellent Professor, R. Abraham, Son of R. David, of happy Memory, deservedly celebrated for his good Deeds, his profound Knowledge in the Talmud as well as Scriptures. His Fame is so great, that Pupils resort to him from the most distant Countries for Improvement in the Law, who find with him every Accommodation necessary to accelerate their Studies, and all who are indigent are provided for according to their Wants (he being very rich) from his own private Purse. Here are other Philosophers, likewise in this Place; namely R. Joseph, Son of R. Menahem, R. Benbenſchath, R. Benjamin, R. Abraham, and R. Isaac, Son of R. Moses, of happy Memory. The Town of Nogres (which is also called **בורק דשל** Borough of Giles) lies about three Parasangs from Poticaire. Here dwell about a hundred Jewish Philosophers, the chief of whom are R. Isaac, Son of R. Jacob, R. Abraham, Son of R. Juda, R. Eliezer, R. Isaac, R. Moses, and R. Jacob, the Son of the great R. Levi of blessed Memory. This Place is frequented by Jews from various Nations, and Islands, being not above three Miles distant from the Sea, on the very Banks of the great River Rhone; which washes the whole Province. Here dwell R. Abbi-Mari, a Man of princely Rank, and R. Isaac of blessed Memory, Præfect to the Governor Damon. Three Parasangs beyond this Town lies the City of Arles, in which are two hundred Jews, the chief of whom are R. Moses, R. Tobias, R. Isaiah and R. Solo-

mon, the great R. Nathan, and R. Abba-Mari, of laudable Memory. From Arles you go in three Days to Marseilles, in which are many very illustrious and wise Men, insomuch that there are two Synagogues in it; containing near three hundred Jews each, one of which is rather low, as to its Situation, and hangs over the Sea Shore, the other is likewise near the Sea, but situated exceeding high on a Fortrefs, containing a venerable College of the Disciples of the wise Men, R. Simeon, the Son of R. Antoli, R. Jacob, his Brother, and R. Lebaro, are Governors of the higher Synagogue, and R. Jacob Phirphieno, a very rich Man, R. Abraham and his Son-in-Law R. Meir, R. Isaac, and that other Meir, of laudable Memory, preside over the lower This Maritime City is very famous for its Commerce.

C H A P. II.

From Marseilles, through Genoa, Pisa, and Lucca, to Rome, with some Account of the last mentioned City.

FROM (1) Marseilles you embark for Genoa, another maritime Town, and get there in about four Days. Here live two Jews, R. Samuel, the Son of Celam, and his Brother, they are Natives of Sabatha (*which is the modern Vadi*) and good Men. The City is encompassed with a Wall,

(1) *Marseilles*] A very ancient, large, rich, and populous City in France, situated on the Coast of the Mediterranean Sea, where it has a safe and spacious Harbour, about 7 Leagues from Aix to the South, and fourteen from Arles to the South East.

a Wall, subject to no King, but governed by Senators, who are appointed by the common Suffrages of the People. All the Inhabitants have Turrets on the tops of their Houses, from whence in Times of civil Commotion, they make War upon each other. The Genoese are Lords of the Ocean, having a great Number of light, nimble Ships called Galleys, which are perpetually scouring the Seas for Plunder and Spoils, which they bring back to Genoa. They are at War with the People of Pifa, who live about two Days Journey from hence. This City is very large, ornamented with ten thousand Turrets, from which they annoy their Enemies, and defend themselves, in Time of civil Com-motions, like the Genoese. The Citizens are brave Men, subject to no King or Prince what-ever ; but are governed by Senators of their own chusing ; there are about twenty Jews in it, the chief of whom are R. Moses, R. Hajim and R. Joseph, of laudable Memory. The City has no Wall round it, and is four Miles distant from the Sea, but has a navigable River, for the convenience of their Vessels, which runs into the very City. Lucca (where there are about forty Jews) lies four Parasangs from Pifa, it is a large City : the most eminent of the Jews, who reside here are R. David, R. Samuel, and R. Jacob. From hence you go in six Days to that mighty Rome, which is the Metropolis of the Edomites ; about two hundred Jews reside in this City, honorable Men, who pay Tribute to no Power whatever : many of whom are in the Service of Pope Alexander, who is a very great Prince, and chief of the Edomitish Religion ; here are likewise to be met with some very great Philo-sophers, the chief of whom are the great R. Daniel,

Daniel, and R. Jehiel, the Pope's Minister, a handsome young Man, wise and prudent; who frequents the Pope's Palace, being chief Steward or Manager of his Affairs. This Man is the Descendant of R. Nathan, the Author of ערוך Aruch, together with the Commentaries. R. Joab, Son of the great R. Solomon, R. Menahem, Head of the Academy, R. Jehiel, who lives on the other Side of the Tyber, and R. Benjamin, the Son of R. Schabtai, of laudable Memory, are all Men of Note and Eminence. Rome is divided into two Parts, between which the Tyber runs in such a Manner, as to afford the Traveller an agreeable View of both Parts of the City, from the River. In the former Part is the great high Place, (2) called Peter of Rome, likewise

(2) All the Commentators and Translators have grossly misunderstood this Passage. C. L' Empereur renders בַּמָּה Bamah, by Templum, and Baratier by Eglise. Tho' the Place alluded to is undoubtedly St. Peter's Church, and no other, yet the impenitent Benjamin never meant to honor any Christian Edifice with that Epithet, much less St. Peter's, but called it an high Place, meaning an idolatrous high Place, as בַּמָּה Bamah signifies in the SS. when the inspired Writers speak of, or allude to, the idolatrous Places of Worship of the ancient Israelites, and their Neighbours, from whom they borrowed those superstitious Customs, &c. שֶׁל בֵּיתֵיךָ is again translated St. Peter's, but שֶׁל Shel, which is here rendered by the Word Saint, is only a Sign of the Genitive Case, for the Jews never honor Christians with that Title, but are very liberal of it to the Saints of the Old Testament. Thus Benjamin, when speaking of Abraham, Elijah, Samuel, &c. writes שֶׁנֶּט שְׂמוֹתַי שֶׁנֶּט אֱבְרָהָם Saint Abraham, שֶׁנֶּט אֱלִיָּהּ Saint Elijah, שֶׁנֶּט שְׂמוֹתַי שֶׁנֶּט אֱבְרָהָם Saint Samuel.

The Arabian Geographer of Nubia calls Rome one of the Pillars of the Nazarenes, by which he means Christians. He afterwards says it was the greatest; that the rest were Antioch, Alexandria, and Jerusalem.

To the Name of Peter the same Author adds that of Paul.

likewise the Palace of Julius Cæsar, the Great, with many Edifices and publick Works, which are not to be equalled by any in the whole World. This City, including those Parts which are inhabited, and those which are in Ruins, occupies a Space of Ground of about twenty-four (3) Miles in Extent: it contains the fourscore Palaces of fourscore Kings; who for their Knowledge of their own Law, are called Emperors, from the Reign of Tarquin, to the Reign of Pipus (4) the Father of Charles, who was the first that subjected all the land of Sepharad to his Authority, and drove out the Ishmaelites. There is to be seen without Rome, the Palace of Titus; who was rejected by 300 Senators, for his Disobedience, having spent three Years in the Siege of Jerufalem, which was one Year more than they had decreed for that Purpose. Here is likewise the Palace of the Emperor Vespasian,

من ذلحل المابنة كنيسة صطحة بنيت على اسم بطاس وبولس الكواريين وهما نبيها ق قباين وصاويل هذه الكنيسة ثلاثين مائة ذراع واركانها من فحاس مغرة وسكها كذاك مغاي باالبحاس الاصفر

“ Within the City is a large Church, dedicated to the Apostles Peter and Paul, who lie there in two Sepulchres. The Length of the Church is three Hundred Cubits. The Pillars of it are of molten Brass, and the Walls are likewise covered (or wrought over) with yellow Brass.”

(3) *Twenty four*] The Arabian Geographer says nine Miles. But this may easily be reconciled, by considering that he comprehends only that Part of Rome which was inhabited, while our Author takes in both that which was inhabited, and that which was laid waste.

(4) Pipus. He means Pepin the Father of Charlemain, whose History is too well known to need a Comment in this Place. This, together with the Account which Benjamin gives us of Titus, &c. shews us how little the Jews were acquainted with History.

which has the Appearance of a Citadel or Fortrefs, and is a very large and substantial Building. To this may be added the Palace of the Emperor Galbin, (5) which has three hundred and fixty Halls, *or as some read towers* in it, in Imitation of the Days of the Year, being altogether about three Miles in Circumference. There was once a very bloody War in this Palace, in which were slain upwards of a hundred thousand Men, whose Bones are hung up unto this Day; and in order to make succeeding Generations acquainted with the Particulars of this ancient War, the whole Tranfaction was, by the King's Command, represented on all sides of the Palace, where you may see Army opposed against Army, Men with their Horses and Armour pourtrayed in curious Sculpture. There is likewise in the same City a subterraneous Cavern, in which are to be seen sitting on their Thrones, a King, his Queen Consort, and about a hundred of their Nobility, curiously embalmed, which remain unto this Day. In the Basilica of Stephen, (6) near his Image, and in the high Place, are two brazen Pillars, built by King Solomon, who rests in Peace; on each of which these Words are engraved. Solomon the Son of David. The Jews who live there, told me that every Year, on the Ninth (7) Day of the Month Ab, the sweat flowed from these Pillars like Water. There

(5) Galbin. He means Galba, who succeeded Nero. This Error may have crept in through the Carelessness or Haste of some Scribe.

(6) Stephen. The Word is written יִשְׁט perhaps from a Corruption of the French Estiene, to which Pronunciation B. had been accustomed.

(7) The Jews have a Tradition to account for this. On the ninth Day of the Month Ab, the Israelites were overthrown in the Wilderness; and on a similar Day the House of the Sanctuary was burned with Fire.

likewise is a Cave, where Titus the Son of Vespasian laid up the Vessels of the holy Temple, which he brought away from Jerusalem. There is another Grotto or Cavern, on a Hill near the River Tyber, where the ten just Men are (8) buried of laudable Memory, who are called the
Martyrs

(8) *Martyrs of the Kingdom, &c.*] Or, as the Phrase may be more literally translated, Slain of the Kingdom, were (as the Jews inform us) those who voluntarily devoted themselves to Death, for the Glory of God, and the Welfare of the People. The learned Buxtorff says, they were such as laid down their Lives for the Preservation of the Jewish Kingdom; but as the Jews at that Time had neither Kingdom, nor Republic, it will be more rational to suppose, that as they called Rome by way of Eminence, the Kingdom, so they called these ten Men alluded to, the Slain of the Kingdom, because they suffered under the Roman Government. The First of these Saints, according to Rabbi David Gantz, was Rabbi Simeon, Prince of Israel, Son of that Gameliel, who was St. Paul's Tutor, and Grandson to that Rabbi Simeon, who took our blessed Saviour in his Arms in the Temple, Luke 2, 28. The Second was Ananiah, Sagan of the High Priest. Both fell during the Siege of Jerusalem, or very soon after. The Third was Rabbi Ishmael, Son of Elisha, a very handsome man; so beloved 'tis said, by the Emperor's Daughter, that she ordered the Skin of his Face and Head to be taken off after his Death. He was put to Death some Time after the former. The Fourth was Rabbi Akiba, Son of Joseph, he fell A. D. 120, for acknowledging Bar Coziba for the Messiah. His Flesh was raked from his Bones with Iron Combs; during which he incessantly repeated (Deut. 6, 4) "Hear, O Israel, the Lord our God is one Lord." The Fifth was Judah, whose Body was pierced through like a Sieve, with three Hundred Arrows. The Sixth was Ananiah, Son of Tardion, burnt together with a Book of the Law. The 7th was Hotzphat-Hammetutgeman, or the Interpreter. The 8th was Rabbi Jishchab, the Scribe; he was eaten by Dogs. The 9th was Eliezer, Son of Schamoaah, Master of Judah the Saint. The 10th is uncertain, some say Juda, Son of Tema; others Eliezer, Son of Dama.

Martyrs of the Kingdom. In the next place, fronting the Lateran Image, or John of Lateran, is a Statue of Samson holding a Stone Globe in his Hand : Abſalom the Son of David, and the Emperor Conſtantine, who built the City Conſtantina ; which, after his Name, is called Conſtantinople. The Emperor and his Horſe are of Braſs, but were originally covered over with Gold. There are alſo many other grand Buildings, and public Works at Rome, which no Man can deſcribe.

C H A P. III.

From Rome, through Capua, Puzzuolo, Naples, Salerno and other Parts of the Kingdom of Naples, to Corſou.

CAPUA, a great City, lies four Journies from Rome It was formerly built by King Capys : it is (1) extremely neat and elegant. but by Reason of the Badneſs of the Waters, very thinly inhabited : Yet it Contains near three hundred Jews, ſome of whom are very great Philoſophers, and Men of Note in all Places : the chief of whom are R. Konpaſſo, and R. Samuel, who are Brethren, beſides R. Zaken, and that great R. David, of happy Memory, whom they call our

(1) This Place deſerves all the Praise, which our Author gives it in Spight of the badneſs of the Water. The Luxuries of Capua, were the ruin of Hannibal, and his victorious Army.—*Frona ſemper Civitas in Luxuriam non Ingeniorum modo Vitio.—Sed affluenti Copia Vcluptatum, & Illecebris cmnis Amœnitatis maritima terreſtrique.*—*Liv. Decad. 2 l. 3. c. 4.*

our Prince. Leaving Capua, you go on to (2) Puteoli, or *Puzzuolo*, formerly called Surrento, a large City, built by Tzintzan-Hadarezer, when he fled away for Fear of King David, who rests in Peace. This Place was once nearly destroyed by an Inundation of the Sea, which broke in upon each Side of it. And even now, the Traveller may see (in the Water) Towers, Forums, &c. which were originally in the middle of the City. From that same Place a Fountain flows, where there is found an Oily matter, commonly called Vitriol, which the Inhabitants collect from the Surface of the Water, and use in Medicine. Here are also hot Baths, which arise from a Spring on the Sea Shore. Two of these Baths are much frequented by People afflicted with a variety of Complaints; who find by that means their Health improved, and their Pains at least alleviated, if not perfectly cured, all Sorts of Patients from Lombardy flock here in the Summer Season. From hence the Traveller pursues his Journey for fifteen Miles under the Mountains; the Contriver of this Work was Romulus, who built Rome, and made these Places, when he was apprehensive of an Invasion from David, King (3) of Israel, and Joab, his Captain of the Host. There are also other Works (of the like Nature) which he built both above and be-

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(2) Haderezer's founding Puteoli, which our Author confounds with Surrentum is pleasant enough, and strongly points out to us the romantic Notions of the Age in which he lived. In 2 Sam. 8. this Prince is called Hadad-ezer, in Chron. 1. & 18. Hadarezer, which may easily be accounted for by a mistake in transcribing ד Daledh for ר Resh, or, ר Resh, for ד Daledh. How many such Errors may have crept into the sacred Writings, in Matters of far greater Importance?

(3) Another grand Proof our Author's Ignorance of Chronology and History in general.

low the Mountains of Naples ; which well fortified City is situated on the Sea Shore, and was originally built by the Javanites ; near five hundred Jews reside in it : among whom are R. Ezechias, R. Schallum, R. Elias, the Priest, and R. Isaac, of happy Memory, a Native of Mount Hor. From hence you go in one Day to Salerpho, *or rather Salerno*, where there is a College of Edomitish Physicians, together with about six hundred Jews ; those among them, who excel in Wisdom, are R. Juda, Son of R. Isaac, the celebrated Rabbi Melchisedec, Siphonath, or Siponto, R. Solomon the Priest, R. Elias, the Javanite, R. Abraham, of Narbonne, and lastly R. Thimmon. The Town is defended by a Wall on the side of the Continent, the other Part hangs over the Sea Shore ; and it has *for farther Security* a Tower strongly fortified on the Summit of a high Hill. Melfi, or Amalfi, is a half Day's Journey from Salerpho, where there are about twenty Jews, among whom are Hanaeel, the Physician, and R. Elifha, together with Abu Algid, the magnificent, of happy Memory. The Gentiles who inhabit that Part of the Country are Merchants, who travel to different Parts with their Merchandize : they never sow their Ground, but provide all Necessaries with Money (which they gain by Traffic.) Though they live in the high Mountains and Summits of the Rocks, yet they abound in Wine and Olive Vineyards, Gardens and Orchards, nor are any People able to contend in War with them. From hence you go in one Day to Benevento, a great City, situated upon a certain Hill or Mountain, not far from the Sea, where there are near two hundred Jews, the chief of whom are R. Kalonymus, R. Zera, and R. Abraham, of laud-
able

able Memory. You then go in two Days to Malchi, in the Region of Apulia, in which there are great Plenty of Beans. The chief Men, among the two hundred Jews, who live here, are R. Ahimaaz, R. Nathan, and R. Tzodok : Afcui is one Day's Journey beyond it. Among the forty Jews who live here, R. Kontilo, his Son in Law R. Tzemah, and R. Joseph, of laudable Memory, are the most celebrated. Trani is two Days Journey from hence, it lies very near the Sea : here Travellers embark for Jerusalem, because the Haven or Port is the most commodious for that Purpose. Here you find a College of near two hundred Israelites, the chief of whom are R. Elias, R. Nathan, the Preacher, and R. Jacob. The City itself is elegant and spacious. Michael De Bar, formerly a great City, lies about a Day's Journey beyond this Place, it was destroyed by William, King of Sicily, and is at present inhabited neither by Jews nor Gentiles, from hence you go in half a Day to Tarento, (4) the beginning of the Kingdom of Calabria, where the Inhabitants are Javanites. It is a great City, in which there are about three hundred Jews, some of whom are very great Philosophers ; the most eminent are R. Mali, R. Nathan, and R. Israel. Barnedis is a Day's Journey from hence, it lies near the Sea ; in which there are about ten Jews, who are Dyers of Purple. Otranto, (5) a Town similar in Situation, lies two Day's Journey from hence upon

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the

(4) *Tarento.*] He calls this the beginning of Calabria, and the Inhabitants Javanites, or Greeks, because the Greeks founded many Cities in Italy ; from whence it was called Magna Græcia, which name Calabria retained after all the Rest had lost it.

(5) This is supposed to be the *Τόρες* of Ptolemy.

the Shore of that Sea, which washes the Land of Javan, here are about five hundred Jews; the most eminent are R. Menahem, R. Caleb, R. Meir, and R. Mali. Crossing the Sea from hence, after a two Days Voyage, you reach Okrophus, or *Corfu*, (6) where there is only one Jew, named R. Joseph. This Place is reckoned hitherto to belong to the Kingdom of Sicily.

C H A P. IV.

From Corfu, through Greece and Walachia, to Constantinople.

FROM Corfu, after a Passage of two Days, you come to Labta, (1) the beginning of the Kingdom of Emanuel, King of the Javanites; it is a Village, in which there are about a hundred Jews, the chief of whom are R. Schelaja, and R. Hercules: Achilon (2) lies two Days Journey beyond it; here are about ten Jews; the principal of them is R. Schabtai. From hence you go to Natolicon in half a Day. This Place is situated upon an Arm of the Sea. From *Natolicon* you coast it along in one Day to Patras, a City which belonged to Antipater, King of the Javanites, who was one of the four Kings who succeeded Alexander. Here are to be seen large and ancient Buildings, and here are also about fifty Jews; those of most note are R. Isaac, R. Jacob,

(6) The great Scaliger says this Island belonged to Sicily in our Author's Time.

(1) C. L'Empereur reads Larta, and Baratier supposes it to be the modern St. Maure.

(2) Read Alcipus, vid. C. L'Empereur, *ibid.*

Jacob, and R. Samuel. From this Town you have about a half Day's Voyage to Lepanto, or the ancient *Naupactus*, where there are about a hundred Jews, who dwell on the Sea Shore; the most eminent are R. Gizri, R. Schallum, and R. Abraham, of happy Memory. From hence you go in a Day and half to Cours, or Crissa, where there are two hundred Jews, who are the sole Inhabitants of Mount Parnassus; who sow and reap in their own Inheritance; and have for their Rulers R. Solomon, R. Hhajim, and R. Jedaja. From hence you go in three Days to the Metropolitan City of Corinth, (3) which contains about three hundred Jews, the chief of whom are R. Leo, R. Jacob, and R. Ezechias; you then go in three Days, to the great City of Thebes, here you find about two thousand Jews, who are the most excellent Manufacturers of Silk and Purple in all the Territories of the Javanites; among whom are some very learned Men, who know more of the Mishna, and Talmud,

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mud,

(3) *Corinth.*] The modern Gereme, situated between the Bays of Lepanto, and Engia, fifty Miles West of Athens.

The Buildings are not now contiguous, but intermixed with Fields and Gardens, which makes it look like a Village; the Castle is situated on a high steep Rock above it, of very difficult Access. The Country about it abounds with Corn, Wine, and Oil. From the Castle, there is one of the finest Prospects in the World, having the Sea in full View on the East and West, and a fine Country North and South. The narrowest Part of the Isthmus is about six Miles over, and on a Mount there, called Oneius, were anciently celebrated the Isthmian Games: There are still the Ruins of a Town about it, and of Temples dedicated to the Sun, Neptune, Diana, Pluto, Ceres, and Bacchus, and some Remains of the Wall built by the Lacedemonians, cross the Isthmus, from Sea to Sea, to secure the Peloponesian Peninsula.

mud, than any of the present Age. The most eminent are the great Doctor R. Aaron Cutai, and his Brother R. Mofes, R. Hija, R. Elias Thirtino, and R. Joctan, who are not to be equalled, but in the City of Constantinople. From this Place you go in one Day to Ægriphou, (4) a great City near the Sea, much frequented by foreign Merchants from every Quarter and Corner of the World. There are about two hundred Jews in it, whose Rulers are R. Elias Pfalteri, R. Emanuel, and R. Caleb. To Jabusterifa is another Day's Journey, it is a maritime Town, where there are about a Hundred Jews; the chief are R. Joseph, R. Samuel, and R. Nathanja. Robinica is a Day's Journey distant from hence, where you find about one hundred Jews, who are governed by R. Joseph, R. Eleazer, and R. Isaac, from whence you go in one Day' to Sinon Potmo, in which there are about fifty Jews; the Chief Rulers of whom, are R. Solomon, and R. Jacob. This is the beginning of Walachia, the Inhabitants of which dwell in the Mountains, and are called after their Country, Walachians, they are as swift as mountain Goats, and make frequent Descents upon the Javanitish Territories, for Spoil, and Plunder, none are able to contend with them in War, nor can any King subdue them. They observe not the Religion of the Nazarenes, and give themselves Jewish Names. From whence some assert that they are Jews, that they call the Jews their Brethren, and that when they meet with any of our People, they rob, but never kill them; as they do the Javanites. Upon the whole, they are a set of lawless People. From thence you go in two Days to

(4) This Egriphou, says Baratier, is the City of Negroes Pont, which the Inhabitants call Egripos.

to Gardegi, a ruinous Place, inhabited by a small number of Javanites and Jews. Two Days Journey beyond (Gardegi) lies Armilo, a great and maritime City, which is a Commodious Fair or Place of Traffic, for the Venetians, Pisanians, Genoese and all Merchants who frequent it. It is an extensive Territory, which contains about four hundred Jews; the chief of whom are the great R. Schilo, R. Joseph the Steward, and R. Solomon the Governor. From hence Men Travel to Biffino in one Day, where there are near one hundred Jews, those of most Note, are the great R. Schabtai, R. Solomon, and R. Jacob. From thence, after a Voyage of two Days (5) you come to Saloufski, built by King Seleucus, one of those four Races or Princes, of the Javanites, who succeeded Alexander. It is a very large City, in which dwell near five hundred Jews, and among others the great R. Samuel with his Sons, who are great Philosophers. This Man is, by the King's Permission, chief Ruler of the Jews in this Place. There are besides R. Schabtai, his Son in Law, R. Elias, and R. Michael; and likewise a great Number of exiled Jews. who exercise different Trades. Mitrifi is two Days Journey from hence: here you find about twenty Jews, among whom are R. Esaias, R. Machir, and R. Eliab. Two Days after you come to Darma, where you find about one hundred and forty Jews, the chief among whom are R. Michael, and R. Joseph. You afterwards travel in one Day to Canistolai, and find twenty Jews. From hence you go in
three

(5) C. L' Empereur translates Seleucia, but 'tis more likely to be a Corruption of Salonichi,

(6) Read Canistro.

three Days to Abyro, *supposed to be the modern Aprio*, a City upon the Sea Coast.

C H A P. V

Description of Constantinople.

FROM this Place the Traveller pursues his Journey among the (1) Mountains, for the space of five Days, till he comes to the great City of Constantinople, which is the Metropolis of the Empire of the Javanites, who are called Greeks; and the Residence of the Emperor Emanuel, (2) who has twelve Kings under him; who have each their respective Palaces at Constantinople, and have (their) Castles, Cities and Possessions over all the Land. The chief of all is the Emperor. The first (of the twelve) is called the great Overseer, the second the great Householder, the third Lord; the fourth Great General; the fifth the Financier or Œconomist, and the Names of the Rest are similar. Constantinople (3) is eighteen Miles in Circumference,

(1) *Risum teneatis amici ?*

(2) This Emperor of the Greeks was Manuel Comnenes, he began his Reign A.D. 1143, and died 1180, he was remarkable for his Treachery and Duplicity to the Christian Powers, during the Crusades. The twelve Kings are no other than the Emperors Ministers, as plainly appears from their Names אפריפוס is a Jewish Pronunciation of præpositus דני מנהג רבן אפריפוס of μεγάς Δομειστας of דימינות of Dominus, מקדוקוס of μεγάς Δεσπας and איקנוμס מנלי of Οικονομσ μεγάς.

(3) Constantinople, or the Port called by the Turks Stambol, and by the Jews קושטנטינה Costantina, the ancient Byzantium, stands on a narrow Strait between Europe and Asia, and is the Key to both. What was in our Author's Time called the Spanish and Russian Seas, are now called the Marmora, and Black Sea.

ence, and situated in such a manner, that the one half is washed by the Sea; and the other bounded by the Continent. It hangs over two Arms of the Sea, *or is situated on two Straits*, one of which arises from the Russian Sea, and the other from the Sea of Sepharad, *which is Spain*. Here Merchants of every Sort assemble together, from Babylon, from all Mesopotamia, Media, Persia, from all the Kingdom of Egypt, Canaan, Russia, Hungary, Pefiinki, Buria, Lombardy, and finally from the Land of the Sephardim. This causes a perpetual Hurry of People, who traffick in this Place from all Parts of the World by Land and Sea, insomuch that in this Respect it exceeds all other Cities, except the great City of Bagdad, the Metropolis of the Ishmaelites; here also is the high Place, *by which is meant Church*, of Sophia, and the Pope (4) of the Javanites; because they are not obedient to the Religion of the Roman Pope. The Altars equal in Number the Days of the Year. The immense Wealth which is brought hither, from each Region, Citadel, and fortified Place, as a yearly Tribute, exceeds all Conception, and outvies in Riches all the high Places in the World. In the middle (5) of the high Place of *Sophia* are found an innumerable Quantity of Gold and Silver Pillars, together with Chandeliers, &c. of the like Metal. There is likewise a Place where the Emperor is accustomed to regale

(4) *Pope*. By which is meant the Patriarch.

(5) The Temple or Church of Saint Sophia, since converted into a Mosque, is here to be understood, which according to an old Fable (says C. L' Empereur) has as many Entrances as there are Days in the Year. The Historian multiplies Gates into Churches, or as the Word may be more literally rendered, idolatrous high Places.

gale himself, very near the Wall of his Palace, called the Hippodrome; where he exhibits a great Shew annually on the Birth-Day of Jesus the Nazarene. At such Times there are shewn in the Presence of the King and Queen, all sorts of People in the World, in their own Likenesses, by different Kinds of Enchantment. (6) They are likewise accustomed to bring out *at those Times*, Lions, Bears, Leopards, wild Asses, and Birds, which fight together *for the Amusement of the Spectators*. Nor is any public Shew to be found that can equal it. The Emperor Emanuel has likewise built a great Palace near the Sea for his Residence, besides that built by his Ancestors, and named it Bilchernas, which he has ornamented with Pillars, and wrought over with the purest Gold and Silver, on which are represented, in Sculpture, the Wars of his Ancestors, together with his own. In the same Place he has erected a Throne, composed of Gold and Gems, over which hangs a Crown of Gold, by a Chain of the same Metal, of equal Dimensions with the Seat below it. There are Jewels in it, of such Value as cannot easily be estimated; the Lustre of it is so great as to make any other Light altogether unnecessary in the Night Time. There are likewise many other Curiosities, very difficult to be reckoned up. To this Place is annually brought the Tribute Money from all the Land of Javan, and that in such Plenty, that the Towers are filled with Garments of Silk, Purple, and Gold, nor is there such a Building, or such Riches to be found in any Country. The daily Tribute of this City, is

(6) What we call Legerdemain, Juggling, &c. was in those ignorant and superstitious Times supposed to be performed by the Power of Enchantment.

is said to amount to twenty thousand Pieces of Gold, which arises from Imposts, hire of Shops, Markets, and Tribute of the Merchants, who flock together here from Sea and Land. The Javanitish Inhabitants of this Country are very rich in Gold and Jewels, and wear Silk Vests, over which they throw other spotted Garments, interwoven and embroidered with Gold, and thus *apparelled*, they ride on Horse back, and appear like Sons of Kings. This Country is of very great Extent, abounding with the most exquisite Fruits of every Kind, and well stocked with Bread, Meat and Wine, nor are any People in the World equal to them in Riches. They are likewise well acquainted with all Javanitish Books, and eat and drink each Man under his own Vine, and under his own Fig-Tree. They hire Soldiers of all the Nations, whom they call Barbarians, to war against the Sultan, King of the Togarmains, whom they call Turks. The (7) Natives being as effeminate as Women, and equally unfit for martial Enterprizes. The Jews are excluded from the City, by an Arm of the Sea of Sophia, neither are they permitted to go out from thence, unless it is by Water, to trade with the Inhabitants of the City. In that Place there are about two thousand Rabbinites, or strict Observers of the Rabbinical [8] Writings; and five hundred

(7) This is a true and exact Account of the Inhabitants, and a Specimen, says a certain Author, of Benjamin's Judgment and Capacity. I wish he had displayed the same Degree of it, in his Account of Rome, and many other Places.

(8) The Rabbinites were for the most Part Pharisees, who paid so much Respect to their Mishnahs, Talmuds, &c. that (in the Language of our blessed Saviour) they made the Commandments of God of none Effect, through their Traditions. The Karaites adhered only to the Scriptures. Both Parties mortally hated each other.

hundred of different Opinion, named Karaites; between whom, and the former Disciples of the Philosophers, there is a Wall of Separation. The chief of these, are R. Abtalion, R. Obadiah, R. Aaron Cuspo, R. Joseph Schargino, and R. Eliakim, Governor of the Synagogue: among them are many Manufacturers of Silk Garments, many Merchants, and very rich Men. No Jew is here permitted to ride on Horse-back, except R. Solomon the Egyptian, the King's Physician; by whose Assistance the Jews experience great Comfort in their Exile; for they live *otherwise* in hard Bondage, being obliged to bear patiently with the Hatred of the Tanners, who prepare Skins; for they pour out their filthy Water in the Streets and before their Gates, and defile the Jews. In like manner, all the Jews are hated by the Javanites, without respect of Persons, for they endeavour to make all the World their Enemies; scourge them in the Streets, and oppress them by hard Bondage: But the Jews who abound in Riches are good Men, full of Beneficence, Observers of the Commandments, and bear their Exile with Equanimity. The Place which they inhabit is called Pera.

C H A P VI.

From Constantinople, by the Isles of the Archipelago, to Antioch, in Syria.

FROM Constantinople you go by Water in two Days to Rodosto, where there is a College of about four hundred Israelites; the Chief of whom are R. Moses, R. Abia, and R. Jacob. After
two

two Journies more you come to Gallipoli, where there are near two hundred Jews ; the Chief are R. Elias the Governor, R. Schabtai the Little, and R. Ifaac, *μῆγας* which, in the Language of the Javanites, signifies the Great. Two Days after you arrive at Cales, and find there about fifty Jews, whose Rulers were R. Juda, R. Jacob, and R. Schemaja. From thence you sail in two Days to Mitylene, which is an Island of the Sea, and contains ten Jewish Synagogues, or Assemblies. From hence you go in three Days to Chika, *or Chia*, where there are about four Hundred Jews ; the chief of whom are R. Elias, R. Theman, and R. Schabtai. In the same Place are found the Trees from which the Mastic is gathered ; from thence you go to Samos in two Days ; where there are about three Hundred Jews, the chief of whom are R. Obadiah, R. Samarias, and R. Joel. There are many Assemblies, or Collegés of Jews in these Islands. You then Sail to Rhodes in three Days, and find there about four Hundred Jews, the chief among whom are R. Abba, R. Chananel, and R. Elias. From hence you go in four Days to Dophro or rather Cyprus, where there is a College of Rabbinical Jews, who observe the Traditions of the Elders, and other Jews ; also Heretics of Cyprus, who are Epicureans ; those the Israelites every where excommunicate, because they profane the Evening of the Sabbath, and keep the Evening of the first Day. You then sail in two Days to Corcos, the Entrance of the Territory of those Edomites, who are called Armenians, and likewise of Tueros, King of Armenia, who is Lord of the Mountains, and whose Dominions extend as far as the City Dochim, and Country of the Togarmains,

whom they call Turks. Leaving this Place, you go in two Days to Malmiftras, or Tharfis, near the Sea, which belongs to the Sons of Javan, whom they call Greeks. After another such Journey you come to Antioch the Great, which hangs over the Border of the River Phir, in the Valley of the Brook Jabbok, which rolls down from Mount Lebanon, from the Region of Hamath. This is that great City which was built by King Antiochus; it is secured by a very high Mountain within the Walls; on the Summit of which there is a Spring to be seen, the Care of which is entrusted to a certain Engineer, who brings down the Water through subterraneous Canals, to the Houses of the great Men of the City. In another Part, the City is washed by the River; and is the best fortified of any Part of the Empire, of those cruel People, who embrace the Religion of Pope [1] Pitivin; here are some Jews, who are Glass-Makers, the chief of whom are R. Mardochai, R. Hajim, and Hirmael. From hence you go in two Days to Liga or Laodicea, where you find about two Hundred Jews; among whom are R. Hija, and R. Joseph.

(1) He means the Patriarch of Antioch, but as Pitivin is never mentioned by any other Author; and as one Sotericus Panteuchenus, according to C. L' Empereur, enjoyed that Dignity about this Time, the Mistake may be rectified by supposing that the Author wrote פִּיטִיבִּין which by some Scribe's Omission of the Letter נ Nun, and mistaking ו Vau for י Jod, and כ Caph for ב Beth, might easily degenerate into פִּיטִיבִּין Pitibin, or Pitivin. Baratier however scouts this Emendation, and translates the Passage, "Cette Ville au reste est tres forte, & sous la Domination des Irrupteurs, la Foi dominante y est celle de Poitevins, qui est celle du Pape. The former is a better Translation of the Text; the latter is more reconcileable with ancient History.

two Days Journey from hence lies Gebal, or Baal-Gad, under Mount Lebanon.

C H A P. VII.

From Antioch to Tyre, with a Description of the Assassins and Dogzuns, or Drusiens, a People of Phœnicia.

NEAR to Gebal dwell the People, whom they call Alchaschischins, (1) these People
 G 2. profess

(1) *Alchaschischins.*] Al-being an Arabic Article, the Word may be written Chaschischins, and are the same People which Historians call Hassessins, Assessins, Assassins, Assanites, and Chasiens. They were a People of Phœnicia, who were once in Possession of ten or twelve Cities, and sacred Places in the Neighbourhood of Tyre. They were Mahometans, notwithstanding Benjamin's Account. They believed that Mahomet was the great Prophet and Ambassador, which God sent to Men. They had a Prince which they called Elder of the Assessins, or old Man of the Mountains. They believed him to be the Vicar of God and Mahomet on Earth. They once paid an Annual Tribute to the Templars; and even offered to become Christians upon the Removal of it, but the Avarice of the Templars prevented the Conversion of that numerous People; which so enraged them, that from that Time forward they mortally hated Christians, and refused to have any Connections with them. This was undoubtedly the Motive of their War with the King of Tripoli, who was a Christian. They had among them an Order of Mahometan Cavalry. Their Elder, or Chief, made them believe, that after Death they should enjoy eternal Happiness. To give them an Idea of that Paradise so much in Fashion among the Mahometans, he had a certain Liquor which cast those who drank it into a most profound Sleep; during which he caused them to be carried to a Garden of the most enchanting Beauty abounding with every sensual Delight, that could be enjoyed, or even wished for. After a certain

profess not the Ishmaelitish Religion, but that of a certain Prophet named Canbat, whose commands they obey even to the greatest Extremities, and call him Scheich Alchaschischin. He is their chief Senator, or Lord, agreeable to whose Direction the Inhabitants of the Mountains transact all Business, both within and without Doors; the Place of his Residence is the City of Kormos, formerly belonging to Sihon, *King of the Amorites*. The Mountaineers are, by the Command of their Elder, always at Peace among themselves, and a Terror to all their Neighbours, whose Kings they assassinate with a kind of a Saw. It will take up a Journey of eight Days to travel over their Country. They wage War with those Edomites, who are called Franks, and with the Sultan of Tripoly, which is also called Trabelos of Scham, or Syria. In those Days Tripoly was violently shaken by

certain Time he caused them to drink another Draught of the same Liquor, and while they slept, transported them to their own Habitations. A Hope of enjoying those pleasures for ever, made them so desperate, when any Murder or Assassination was to be undertaken, and from them the Word Assassin is derived.

The following remarkable Anecdote, quoted by the ingenious and very learned Mr. Richardson, in his Arabic Grammar, is a Specimen of the Despotic Influence, which Baitina, the famous Chief of the Assassins, had over his Followers. When Sultan Jelalo'ddaula sent an Ambassador to the Elder of the Mountains to require his Submission, he thus received him,—“ When the Ambassador appeared in his Presence, he called before him some of his People; and giving the Signal to a young Man among them, said to him, stab yourself, and he did so: he then ordered another to precipitate himself from the Castle, which he did, and was dashed to Pieces. Then he said to the Sultan's Ambassador, of Subjects such as these, seventy thousand are thus observant of me: let this be the Answer.”

by an Earthquake, and many Gentiles and Jews lost their Lives, and were buried in the Ruins; the like happened at the same Time in all the Land of Israel, insomuch that upwards of twenty Thousand People perished. One Day's Journey from thence, there is another *Town named Gebal*, the Boundary of the Ammonites, in which there are about a Hundred and Fifty Jews, who are divided into seven different Societies. The Sultan's Name is Gilianos Inbiremo. Here you find some Vestiges of an idolatrous Temple, together with an Idol, which formerly belonged to the Ancient Ammonites. This Idol sits on a Stone Throne, incruſted over with Gold: on the right and left Hand Side of which stands a Woman, on either Side one—Before him is an Altar, on which the ancient Ammonites offered Sacrifice, and burnt Incense before the Idol. Here likewise you find about two hundred Jews, the chief of whom are R. Meir, R. Jacob, and R. Schimha. The Town itself is washed by the Sea of the Israelites. From thence you go to Birot (which is Beeroth) in two Days, at which Place there are about fifty Jews; the chief of whom are R. Solomon, R. Obadiah, and R. Joseph. From hence you come after one Day's travelling to Zaide, that is Zidon, a great City, where you find near twenty Jews; about ten Miles from which is a certain Nation, which wages War with the Zidonians. The Inhabitants are the Dogziens, *supposed to be the Druziens*, who are called Pagans and Atheists. They profess no Religion, and live in the high Mountains and Holes of the Rocks, being governed by no King or Prince, but live at large among the Rocks and Mountains, as far as Mount Hermon, to the Extent of three Days Journey. They are

very incestuous, and couple with their own Daughters; and on a certain annual Festival, when all the Men and Women meet to eat and drink together, they exchange Wives with each other. They say when a good Man dies his Soul immediately seizes the Body of some little Infant, which is born at the very Instant in which the Soul departed from the Body of the Man; but if he happens to be a wicked Man, that it seizes on the Body of a Dog, *or some other Beast* and by this Error, they betray their Foolishness. They have no Jews among them, unless some Artificers and Dyers chance to visit them for the sake of Trade and Merchandize, who soon return Home again; yet the Jews are great Favourites with them. These People by continually running over the Hills and Mountains, are very swift of Foot, nor are any of their Neighbours able to contend in War with them. You then travel in one Day to new Tyre, a very neat City, which has within itself a Haven or Port, where the Ships ride at Anchor between two Towers. But in the Night Time, the Publicans extend an Iron Chain, from one Tower to the other, that no Person (if they should rob the Ships) may have an Opportunity of escaping. Nor is there any Thing in the World which can compare with this Haven. There are in this elegant City, about four hundred Jews; some of whom are well skilled in the Talmud: their Rulers are R. Ephraim the Egyptian, who is their Judge, R. Meir of Cartheschona, and likewise R. Abraham, the Principal of the whole Assembly. From this Place the Jews trade in Ships. Here dwell skilful Workmen, who manufacture most excellent Glass, which is celebrated by the Name of Tyrian

Tyrian *Glass*, and so highly prized in all Countries; and here is moreover to be found the best of Sugar. Whoever goes upon the Walls of new Tyre, may see *something of* that Tyre, the crowning City. *Isaiab* 23. overwhelmed in the Sea, about a Stone's cast from the new City; but if the Traveller takes a Boat, and goes out upon the Water, he may look down and see the Towers and Forums, together with the Streets, Squares, and Palaces, in the Bottom of the Sea, while new Tyre is a Place of great Traffic, and frequented by Merchants from all Quarters.

C H A P. VIII.

From Tyre to Jerusalem, by the Way of Samaria, with some Account of the Samaritans, and other Particulars.

FROM Tyre you have one Day's Journey to Akadi, which is the ancient Acco, in the Confines of Ascher: it is the Entrance of the Land of Israel, is situated on the Shore of the great Sea, has a spacious Haven, which they call the Port: and is convenient for all those who have made a Vow, and mean to embark for Jerusalem. The River which is called the eastern Brook, runs by the Town: here you find about two hundred Jews, the most eminent are R. Zadok, R. Japheth, and R. Jona, of laudable Memory. Three Parasangs distant from hence, lies (1) Niphas, or Gad the elegant, bounded by the Sea,

(1) This Epithet is given it to distinguish the Place from another Town of the same Name, on the other Side Jordan.

Sea, on the one Part, and by Mount Carmel on the other, at the Bottom of the Mountain are to be seen many Sepulchres of the Israelites; and in the same Mountain is the Cavern, or Grotto of Elias, of laudable Memory, where two Edermites have built an high Place, and Dedicated it to him. On the Top of the same Mountain, are discovered the Remains of the Altar, which was pulled down, and *afterwards* rebuilt by Elias, of laudable Memory, during the Reign of Ahab: it is about four Cubits in Circumference; and the Brook Kischon flows down from the Side of the [same] Mountain, towards the lower Part of it. You have four Parasangs from hence to Capernaum on the Village of Consolation: (2) which at first Sight seems higher than Carmel itself. From thence you have about six Parasangs to (3) Scizeria, formerly called Gad of the Philistines: where there are about ten Jews, and two hundred Cuthœans. These are Schomronitish Jews, who are commonly called Samaritans. The City itself is very beautiful and elegant, lies near the Sea, and was built by the Emperor Cæsar, who named it Cæsarea, after his own Name. From hence you go in half a Day to Kago, or Kegila, where you find no Jews, and another such Journey brings you to Schargoreg, or Sargorg, or the ancient Luz, where you find only one Jew, who is a Dyer of Wool. You then go in one Day to Sebaste named by the Ancients, Samaria; in which Place are discovered some Vestiges of a Palace of Ahab King of Israel, which remain at this Day. The City lies on a Mountain, and was formerly
very

(2) Concerning the Salubrity of the Air, &c. See Josephus, l. 3. c. 35. De Bel Jud.

(3) It was not built by Cæsar, but by Herod.

very well fortified and well watered: the Country abounds with Rivers, and is well supplied with Gardens, Orchards, Vineyards, and Oliveyards; notwithstanding this, no Jews live here. From hence you have two Parafangs to Nabilos, formerly called Sichem upon Mount Ephraim; nor are there any Jews there. The Town lies in a Vale, between Mount Gerizzim, and Mount Ebal, where there are above a hundred Cuthœans, (4) who observe only the Law of Moses, whom Men call Samaritans. They have Priests of the Lineage of Aaron, who rests in Peace, and those they call Aaronites, who never marry but with those of the same sacerdotal Family, that they may not be confounded with the People. Yet these Priests of their Law offer Sacrifices and Burnt-Offerings in their Congregations, as it is written in the Law, Deut. 11, 29, Thou shalt put the Blessing upon Mount Gerizzim. They therefore affirm that this is the House of the Sanctuary; and they offer Burnt-Offerings, both on the Passover and other Festivals, on the Altar, which was built on Mount Gerizzim, of those Stones which the Children of Israel sat up after they had passed over Jordan. They pretend that they are descended from the Tribe of Ephraim, and have among them the Sepulchre of Joseph the Just, the Son of our Father Jacob, who rests in Peace, according to that Saying, Jos. 24, 32. The Bones also of Joseph, which the Children of Israel brought up with them from Egypt, buried they in Sechem. They want these three Letters

ה He,

(4) Christians are frequently called by Jewish Writers, by Way of Contempt, Cuthœans. Benjamin's Report of their wanting the three Letters—ההע He, Cheth, and Gnain, is without Foundation.

ה He, ח Cheth, and ע Gnain ה in the Name of our Father Abraham, from whence they want הוה Glory; ח in the Name of our Father Isaac, from whence they are deficient in חסד Piety, ע in the Name of our Father Jacob, by which means, they want ענה Humility. Wherefore, in the Room of those Letters, they make use of א Aleph, and by this Token they are discovered to be no Descendents of Israel, because they acknowledge the Law of Moses without these three Letters. They are scrupulously nice to avoid being defiled by touching the Dead, or Bones, or the Bodies of the Slain, or Sepulchres. The Cloaths which they daily wear are laid aside when they go to the Synagogue, and when they have washed their Bodies with Water, they put on others. This is their Custom daily. On Mount Gerizzim are many Springs, Gardens and Orchards; but Mount Ebal is as dry as Stone or Rocks. Sichem, *as was said before*, is situated in a Valley between them both, four Parasangs from which lies Gilboa, called by the Edomites Monto Gilboe, in a very dry parched Situation. From Gilboa you have five Parasangs to the Valley of Ajalon, which the Edomites call Vaef de Luna, *Valley of the Moon*. From whence you have one Parasang to Mount Moriah, the Garb of David, or great City of Gibeon, where there are no Jews.

C H A P. IX.

Description of the City of Jerusalem, with the curious History of the Discovery of the Sepulchres of the Kings of Judah.

FROM Garan you have three Parasangs to Jerusalem, (1) which is a small City fortified with

(1) There are very few Remains of this City, either as it was in our Saviour's Time, or as it was afterwards rebuilt by Adrian, scarce one Stone being left upon another. What he relates of the Tower of David, and other Antiquities, must be read with Caution. The most ancient Name of this City was שֹׁלַם Shalem, (or as others read Salem.) It was founded by Shem, the Son of Noah, A. M. 2023, who in Gen. 14. 18. is called Melchizedek, the Righteous King, or King of Righteousness. Melchizedek was both King of Shalem, and Priest of the most high God, so of Necessity was Shem, and so were his Brethren. That Shem lived till Abraham's Time (and consequently might come out to meet him after the Battle of the Kings) is manifest from Gen. 9. 11. "And Shem lived after he begat Arphaxad five hundred Years, and begat Sons and Daughters." That Asia fell to the Lot of Shem, was generally believed by the ancient Jews; and Abraham Peritfol, a modern Rabbi, mentions it as a Matter universally known to his Contemporaries וְשֵׁם בֶן נֹחַ מֶלֶךְ שֹׁלַם "And Shem the Son of Noah, was the King of Shalem, which is Jerusalem."—That Jerusalem and Shalem are the same, appears from Psal. 76. 2. where Asaph figuratively speaking of the Almighty, says,—“In Salem is his Tabernacle, and his Dwelling in Sion.” To obviate what may be advanced, relating to the great Difference between the two Names, I answer that the Name Shem was given him at his Birth; that the Name Melchizedek was what he justly merited and obtained by a conscientious Discharge of his Duty towards God and his Fellow Creatures. That Melchizedek had no Father, is a vulgar Error, founded upon that saying of St. Paul “without Father, without Mother, without Descent, &c.”

by

with three Walls ; it is very populous, the Inhabitants of which are Jacobites, Syrians, Javanites, Georgians, and Franks ; and in short People of all Nations. Here is a House for dying Wool, which the Jews annually agree with the King for, that nobody at Jerusalem may be permitted to exercise that Employment besides themselves. They are about two Hundred in Number, who live in a Corner of the City, under the Tower of David ; on the Walls of which Tower, are some of the ancient Building, to the Height of ten Cubits, which was built by our Fathers, and remain unto this Day. Though the Rest is the Work of the Ishmaelites, no Building in the City is stronger than the Tower of David. In this City are two Hospitals, *from one of which* four Hundred Horsemen(2) go forth to War. All who fall sick in this Place are provided with all Necessaries, till they either die or recover. In the Second, which is called Solomon's Hospital (*for it was a Palace built by Solomon*) in the College of

by which the Apostle means that his Descent was not generally known. After his Death the Jebusites drove out his Sons, and seized upon the City, which, as the learned Doctor Hyde observes, they possessed more than eight hundred Years, and as the Custom then was, changed its Name from Shalem to Jebus. It was afterwards called Jerusalem. Persian Writers called it the Jews Paradise. Some Latin Writers, *Ælia Capitolia*, Dr. Lightfoot, supposes it to be the *Καδύλις* of Herodotus. The more modern Greeks called it *Ιεροσόλυμα* and more compendiously *Σολυμα*.

(2) Our Author lived in the Time of the Crusades. The Horsemen he speaks of, were the Knights-Templars. The Hospitals were for the Use of the Sick and Wounded. The most prevailing Distempers among them, were the Itch and Leprosy, occasioned by the Change of Diet, Climate, and great Want of Linen, which was at that Time, a very scarce and dear Commodity.

of this Hospital dwell the like Number, who daily go out to War *with the Saracens*, exclusive of those Franks and Edomites who come hither on a Pilgrimage, and sojourn for a Year or two. Here is besides to be seen that large Shrine called the Sepulchre, which is the Tomb of that Man, (3) so much frequented by Pilgrims. There are four Gates at Jerusalem, one of which they call Abraham's, another David's, a third the Gate of Sion, and the last the Gate of Jehoshaphat, opposite that Spot of Ground on which the Holy Temple (4) stood in ancient Times, and where there now stands Templo Domino.—Near to this Place Omar, the Son of Alcitab, has built a large and very beautiful vaulted Arch, to which the Gentiles are not permitted to carry any Image whatever, but only to say their Prayers. On the opposite Side, (5) toward the West, are the Remains of a Wall, which is a Part of the Holy Temple; and even of the Holy of Holies. It is called the Gate of Mercy; and hither all the Jews resort to pray, namely, before that Wall in the Court Yard. There are likewise to be seen at Jerusalem, in the *old* Palace of Solomon, some of the Stables of that Prince, built with large Stones, which Edifice, for its

H Singularity

(3) He means the Saviour of the World, our Lord Jesus Christ. He calls him that Man, not daring to speak more freely, for fear of the Christians, among whom he lived.

(4) The Church of the holy Sepulchre, on Mount Calvary, built by Helena, occupies the same Spot, on which the Temple of Venus stood, which was built by Adrian, and dedicated to that Heathen Deity. As Mount Calvary was without the ancient City, this Church must be a considerable Distance from the Place on which the ancient Temple stood.

(5) The Reader is desired to follow the Advice which I gave him in a former Note.

Singularity, is not to be equalled any where, and near it is a Canal where the Ancients slew the Beasts, which they offered in Sacrifice; and all the Jews who come here, engrave their Names on the adjacent Wall. As the Traveller goes out from the Gate of Jehosaphat, the Defart of the People fronts him; and there is the Pillar called Absalom's Place, the Sepulchre of King Uzziah; the great Spring of the Waters of Schiloah, which runs down to the Brook Kidron; and besides this Spring is a large and very ancient Edifice, built in the Days of our Fathers. As this City is but indifferently supplied with Water, the greatest Part of the Inhabitants drink Rain Water, and keep Cisterns in their Houses for that Purpose.

From the Valley of Jehosaphat the Traveller goes up to the Mount of Olives, which is separated from Jerusalem by the above-mentioned Valley; from this Mount you have a Prospect of the Sea of Sodom; from which Sea it is about two Parasangs to the Pillar of Salt, into which Lot's Wife was metamorphosed. The Pillar or Statue is indeed daily wasted by the Cattle who are perpetually licking *or rather rubbing against* it, but it is likewise daily restored, and becomes as it was before. From the same Mountain you have a Prospect of all the Land of the Plain, together with the Brook Shittim, as far as Mount Nebo. Mount Sion is without, or before Jerusalem, on which there is no other Building but a Nazarene High Place. Moreover, fronting the same City, are three Jewish burying Places, where they buried their Dead in ancient Times; in one of them there is a Sepulchre, with the Date remaining. But the Edomites lessen the Sepulchres, by taking away the Stones to build their

their Houses. Jerusalem is surrounded by great Mountains; but on Mount Sion there still remain the Sepulchres of the Family of David, and of the Kings who reigned after him; but the *exact* Spot of Ground is unknown. About fifteen Years ago a certain Wall of the sacred Building on Mount Sion fell down, whereupon the Patriarch commanded the Priest to rebuild that high Place, and added at the same Time, "take the Stones from the ancient Wall of Sion, for that Purpose." He obeyed, and hired about twenty Workmen at the common Price, to dig up the old Materials from the very Foundation of the Wall of Sion. Among these *workmen* were two very intimate Friends: One of them on a certain Day made a Feast, and invited his Comrade, who after they had dined, went to their Work together. At their Return the Officer who was set over them, demanded why they had stayed so long; upon which they answered, that he need not trouble himself about the Time which they had spent at their Dinner, that they would work while their Comrades were at Dinner, to make amends for it. In drawing up some of the Stones, upon setting up a particular one, they found the Mouth of a Cave, which after some Deliberation, they agreed to enter, and see if any Treasures (6) were concealed in it. They finally entered, and went strait forward, until they came to a certain

H 2

Palace

(6) This Fable probably took its Rise from Maccab. L. 2. C. 3. Josephus likewise informs us, that great Treasures were concealed in the Temple; that Hyrcanus opened the Sepulchre of David, the richest of the Kings, and took from thence more than three thousand Talents; that he bribed Antiochus with three hundred Talents, to raise the Siege; and also that he was the first of the Jews who hired mercenary Troops, &c.

Palace, supported by Pillars of Marble, and covered on the outside with Silver and Gold: fronting the Entrance was a Table, and a Golden Sceptre, together with a Crown of Gold, which was the Sepulchre of David, King of Israel: on the left was Solomon's; and likewise the Sepulchres of all the Jewish Kings, who had been buried there. In the same Place are two Chests, close shut, the Contents of which are unknown. But when these two Men were about to enter the Palace, behold they were suddenly smitten to the Earth by a Whirlwind; where they lay as Dead Men until the Evening, when another Wind arose, which sounded like a human Voice, and called aloud—arise ye and depart quickly from hence. Whereupon the Men arose with great Fear and Amazement, and going to the Patriarch, related what they had seen and heard, upon which the Patriarch sent Letters to Constantinople, desiring R Abraham, a pious Pharisee, one of those, who mourn for the Desolation of Israel, to come unto him: who coming and hearing the whole Matter, as related by the two Workmen, replied; “these are the Sepulchres of the Family of David, which were set apart for the Use of those Kings, who were descended from the Tribe of Judah.” The Day after, when some Persons were sent to the two *Workmen*, they found each of them in their Beds, saying, with great Fear; “we will not return thither! we will not return thither! because it does not please God to shew that Place to any Man!” Therefore the Patriarch commanded, that the Place should be shut up, and concealed from all Men, unto this Day. Abraham, that pious *Pharisee*, related all these Things to me.

From Jerusalem to Hebron, and from thence to the Country of the Philistines, and afterwards to Damascus.

FROM Jerusalem you have two Parasangs to Bethlehem, *or the House of Bread* of Juda, (1) about half a Mile distant from which is the Pillar of Rachel's Grave; it lies in a Road where two Ways meet; consists of twelve Stones; according to the Number of the Sons of Jacob, and is covered by a certain Arch, which is supported by four Pillars. All the Jews, who pass by this Place, usually engrave their Names here. There are twelve Jews at Bethlehem, who are Dyers: the Place itself abounds in Rivers, Wells, and Springs. Hebron is six Parasangs from hence; but the City, which was formerly on the Mountain, lies now in Ruins. In a Valley of a certain Field, namely, in the Field of Macpelah, (2) *or Duplicity*, there is a Town at this Time, together with a large High Place, named

H 3

Saint

(1) If what our Author here advances is true, that obscure Passage Gen. 35, 16, is fully explained. When Jacob was on his Journey from Bethel to Ephrath, Rachel fell in Labor of Benjamin, at which Time she died. Moses tells us this happened when there was כְּכֹרֶת רֹאֵץ but a little Way to come to Ephrath. Benjamin tells us the exact Distance. See Abarbanel, S. Jarchi, D. Kimchi, and R. Bechai.

(2) Because there was one Cave within another. The Word is derived from כָּפַל to double. The Story of the Keepers shewing some modern Sepulchres to Travellers in general; and the real Sepulchres of the Patriarchs to the Jews, is intended as a grievous Sarcaſm on the Integrity of the Keepers; and as great a Compliment to the Penetration and Discernment of his Countrymen.

Saint Abraham, but formerly, in the Time of the Ishmaelites, there was a Synagogue of the Jews there. Here the Gentiles have built six Sepulchres, and named them Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah, and these they shew to Travellers for the Sepulchres of the Patriarchs, and extort Money from them by that Means. But to every Jewish Traveller, after paying the usual Fee to the Keeper of the Cave, the Iron Gate is opened, which was built in the Time of the blessed Patriarchs. Whoever goes down this Cave, holds a burning Torch in his Hand, the first and second Cave are empty, in the third are the six Sepulchres of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah, opposite each other; on each of which are engraved monumental Inscriptions; on that of Abraham is to be seen, this is the Sepulchre of the blessed Abraham, our Father; that on Isaac's and the Rest, are of the like Nature. In the Cave they have a Lamp, which burns Day and Night over the Sepulchres. In the same Place are to be seen large Casks full of the Bones of Israelites, who bring the Bones of their Fathers here, and continue to lay them up unto this Day. In the farther End of the Field of Macpelah, is the House of our Father Abraham (may he rest in Peace) and before the same, a Fountain; and out of Respect to Abraham, they will not permit any other House to be built in that Place. You have five Parasangs from hence to Beth-Gebarin. This Place was formerly called Mareicha, in which there are only three Jews. From hence after a like Journey you reach Torondolos Gabralerisch, called by the Ancients Shunem, where there are three Hundred Jews. After travelling three Parasangs farther, you arrive at Saint Samuel, of Schilo.

This

This is that Schilo, which is only two Parafangs distant from Jerufalem. But when the Edomites took Ramla, which is Rama, from the Ishmaelites, they found the Sepulchre of Samuel, in a Jewish Synagogue at Rama, and took away the Prophet and buried him at Schilo, and built a large High-Place there, which has ever since been called Saint Samuel, of Schilo. From hence you have three Parafangs to Mount Moriah, (3) or Pefipua, which is Gibeah, of Saul, and answers to the Geba, of Benjamin, where there are no Jews. Three Parafangs beyond which lies Beth-nobi, which is the very Nob, the City of the Priests. In the Middle of the Road are Jonathan's

(3) This is one of his most unaccountable Vagaries. Mount Moriah is at Jerufalem, the ancient Temple was built upon it, on the very Spot on which the thrething Floor of Araunah, the Jebusite, once stood. Here David offered Burnt-Offerings and Peace-Offerings unto the Lord, when the Angel of the Lord ceased from smiting the People. Here he designed (not without the Divine Admonition) to build a Temple, but did not, because he was a Man of Blood, as appears from 2 Chron. 3. 1. מִרְיָה Moriah, is generally supposed to be derived from רָאָה to see, because there God appeared to Abraham, but the learned Dr. Hyde derives it from יָרָה to teach, and thinks מִרְיָה Moriah, is a Contraction of מִרְיָה מֹרֶה Jah, &c. because there God *taught* Abraham how to exercise his Faith. I here he *advised* him not to lay his Hand upon his Son Isaac. I here he finally *shewed* him the Sacrifice which was to be offered up instead of his Son. There God also *taught* David how to offer a propitiatory Sacrifice, and there he was *advised* to build a Temple. Upon these Principles, that Passage, Gen. 22, 14, כֹּה־יִרְוֶה יְיָ אֱלֹהֵינוּ which we read—In the Mount of the Lord it shall be seen—Ought to be translated, In the Mount of the Lord it shall be provided for. This is confirmed by a Passage in the 8th Verse of the same Chapter אֵלֹהֵינוּ יִרְאֵנוּ אֱלֹהֵינוּ God will provide himself a Lamb, &c. all that can be objected to this excellent Amendment is, that יָרָה is only used in this Sense in Hiphil, and that but twice in the whole Bible.

than's two Pillars, one of which is named Botsets, and the other Shene. In the City are two Jews, who are Dyers. From thence it is about the same Distance to Ramas, or the ancient Rama, where there is some of the Rubbish of those Walls, which were built by our Fathers, as appears from the Inscriptions which are to be seen on the Stones. This was formerly a very large City, but at this Time there are only three Jews in it. Here is yet to be seen a large Jewish burying Place, of about two Miles in extent. From thence you have five Parasangs to Gapha, which is also called Joppa, situated near the Sea, where you find only one Jew, who is a Dyer. Ebalin is about three Parasangs from Joppa; this was once called Jafne, in which there are some Vestiges of a School to be seen, but no Jews. This is the Boundary of the Tribe of Ephraim. You then go on two Parasangs farther, and come to Palmis, which is the Ashdod of the Philistines, now laid waste, in which there are no Jews; from whence, after a Journey of equal length, you come to Atchkalon, which is Atchkalon the New, built near the Sea, by Ezra, the Priest, of blessed Memory. This Place was at first called Benibera, and is about four Parasangs from ancient Atchkalon, which now lies in Ruins. The new City is very large and elegant; and, as it lies on the Extremity of the Confines of Egypt, is a Place of great Trade and frequented by Merchants from every Quarter. Here are about two Hundred Rabbinites, whose Rulers are R. Tsemah, R. Aaron, and R. Solomon. There are also forty Karaites, together with about three hundred Cuthœans, or Samaritans. In the Middle of the City is a Well, which is called in *Arabic*, the Well of Abraham the Perfect, which
he

he dug in the Days of the Philistines. From Afchkalon you go to Segouras, which was formerly called Lud; and afterwards, in a Day and half to Zarzin, the Jezreel of the Ancients, in which there is a great Fountain, and one Jew, who is a Dyer. From *Jezreel* you go on to Sipuria, which is three Parasangs farther, and the Zipori of the Ancients, where there are the Sepulchres of our (4) Rabbi the Saint, R. Chija, (5) who came from Babylon; and also of the Prophet Jonah, the Son of Amittai, who are all buried in the Mountain, in which there are several other Sepulchres. From thence you have five Parasangs to Tiberias, near Jordan, in which

Part

(4) Or more literally our Rabbi the Saint, &c. This was R. Judah Nafi, or the Prince, surnamed Hakkadosch, or the Saint; and also Satam, or the Sealer, because he sealed or finished the Mishna. He was born A.D. 120, on the same Day in which Rabbi Akiba died. This gave Occasion to the Talmudists to say, One Sun arose as soon as the other went down. His Father was Rabbi Simeon the Third, Son of R. Gameliel of Jafne, Son of R. Simeon the Second, Son of R. Gameliel the Elder, Son of R. Simeon the Elder, Son of R. Hillel the Elder. He pretended to be descended from Scephatia, a Son of David and Abigal. He was created Prince A.D. 150. He was, according to the Talmudists, a compleat Saint, having all the Seven Requisites or Degrees of Perfection. 1. Beauty. 2. Strength. 3. Wealth. 4. Wisdom. 5. Length of Days. 6. Glory. 7. Children. This Saint however paid his Addresses to the Widow of Rabbi Eliezer, who refused him, and told him she had been a Vessel of much greater Sanctity. If therefore he had no more Sanctity than R. Eliezer, he was a very poor Saint indeed, for R. Eliezer, according to Jouc: was confined many Years for Murder.

(5) Rabbi Chija, or the Great, first taught at Babylon, but soon after came into Palestine, for the Love of Judah the Saint. He pretended to be descended from a Brother of David, and jointly laboured with Hoschia, Rabba, about the celebrated Work of Josaphatot.

Part Jordan is called the Sea of Gennazereth, because in this Place it flows with great Impetuosity, and pours out a great Sea into the Land of the Plain; and this is the Place which is otherwise called the Cataract of the Hill, from the violent Egrefs of Jordan into the Sea of Sodom, or the Salt Sea. There are about fifty Jews at Tiberias, the chief of whom are R. Abraham, the Seer, R. Muchtar, and R. Isaac. There is also warm Water arising from some hidden Springs, which they call the warm Baths of Tiberias; in the Neighbourhood of which is the Synagogue of Caleb, the Son of Jephunna; and in the same Place is a Jewish burying Place, where there are the Sepulchres of (6) R. Jochanan, the Son of Zaccai, and R. Jonathan, the Son of Levi: All these Things are in Lower Galilee. From thence you travel, in two Days, to Timin, which is Timnath, where there is to be seen the Sepulchre of Samuel the Just, and of many other Israelites. From thence you go, in one

(6) Rabbi Jochanan, Son of Zacchai, or Ribaz, received the Kabbala, or Oral Law, from Hillel and Schammai. He was Colleague of Rabbi Simeon, Son of Hillel, and was created Prince about a Year before the Death of our Saviour. Forty Years before the Destruction of the Temple, the Gates of the Temple opened of their own Accord, and were (as they report) shut again by Jochanan. The Veil of the Temple was rent in Twain at the Death of our blessed Saviour about the same Time; the Truth of which is disguised among the Jews unto this Day; and this Story introduced instead of it. He was a great Favorite with Titus. After the Destruction of the Temple, he transferred the Sanhedrim to Japhne, where he lived about five Years, and died, aged an hundred and twenty Years. As this Rabbi, according to the Jewish Account, was Prince of that Nation, and Chief of the Council about a Year before the Crucifixion of our Redeemer, it is more than probable that this is the John mentioned Acts 4. ver. 6, for יוחנן is John.

one Day, to Afchath, formerly named Goufch Halab, where there are about twenty Jews; from whence it is fuppofed to be fix Parafangs to Maran, or the ancient Maron, in the Neighbourhood of which is a certain Cave, in which are the Sepulchres of (7) R. Hillel and Schammai, and twenty of their Difciples, together with the Sepulchres of R. Benjamin, the Son of Japhet, and R. Judah (8) the Son of Bethira. From hence you go on to Alma, which lies fix Parafangs farther, in which there are fifty Jews, together with a large Jewish burying Place. This Place is half a Day's Journey from Kadis, which is Kadefh-Naphtali, fituated near the River Jordan, where there are the Sepulchres of R. Eleazer, the Son of Arach, (9) R. Eleazer, the Son of Azariah,

(7) Hillel and Schammai were two celebrated Rabbinical Teachers, who flourifhed not long before the Birth of our Saviour. The firft was a Babylonian, and defcended from David. He fucceeded Judah, the Son of Betira, in the Principality. Hillel took Menachem for his Colleague, and afterwards Schammai. Hillel was a zealous Defender of the Traditions, and Schammai quite the contrary. This occafioned great Difputes between them, 'till the Matter was decided (as they blafphemoufly report) by a Voice from Heaven. Hillel had fourfcore Difciples, who pretended to work Miracles, &c. the Chief of whom was Jonathan Ben Uzziel, the Talmudift.

(8) Judah, the Son of Betira, flourifhed a little before Hillel; he lived more than a Hundred and Fifty Years, and died after the Destruction of the Temple. His Brother paffed for a very great Man. They pretended to be defcended from one of thofe dead Bodies (or rather one of thofe Anatomies) which the Prophet Ezekiel reftored to Life.

(9) Rabbi Eleazer, Son of Arach, was Cotemporary of Jochanan, or John, Son of Zacchai. He was fignamed מְאִיר the Shiner, or Enlightener, and (as they fay) understood perfectly the Myfteries of the מֵרְכָבָה Mercabeh.

Azariah, (10) R. Chouni (11) Hammaagel,
Raich-

(10) Rabbi Eleazer, Son of Azaria, (according to Tradition) was rich, wise, and pious. He went once to Rome with Rabbi Gamaliel, Rabbi Joshua, and Rabbi Akiba. His Father Azaria was a Disciple of the great Rabbi Perida, of whom (as it may afford more Entertainment than the Text) I cannot help relating the two following Anecdotes. 1. The Grand Father of Perida having had the good Luck to find the Scull of Jehoiakim, kept it as a precious Relict during his Life-Time, and at his Death left it to his Son, who kept it with the same Care, and at his Death, agreeable to his Father's Example, left it to his Son. But the Wife of the latter, who was a true Daughter of Eve, one Day got into his Study, and found the Scull, which she immediately burnt, from a Supposition that it was the Scull of some Woman whom her Husband had murdered in a fit of Passion, but whose Relics were nevertheless more beloved by him than she was. 2. Perida took such great Care of his Scholars (who from Appearances were as promising as my own) that he made it a general Rule to read and explain the same Thing four Hundred Times over, but such was his hard Fortune, that on a particular Occasion, one of his hopeful Pupils, either through Stupidity or Inattention, was at the End of the Lecture as wise as he was at the Beginning.—The learned Rabbi on this Occasion, gave a Specimen of his Patience, which beggars all Description, for he repeated the same Lecture over four Hundred Times more. At this a Voice was heard from Heaven, (which Rabbinical Writers introduce whenever they please) to the following Purpose.—Perida, either live four Hundred Years, or obtain Innocence and eternal Life for thee and thy Posterity. Perida (as every School-master and Bear-leader must naturally conclude) without Hesitation, chose the latter, but his Scholars, out of cruel Kindness, cried no, no, no, but four Hundred Years for Perida. Their Request was granted, he lived four Hundred Years; and if he was a Schoolmaster all the Time, I heartily pity him.

(11) Chouni Hammaagel, is another celebrated Teacher, who once (as the Jews relate) slept seventy Years, and at another Time (which might be the Consequence of so long a Nap) was very thirsty for four Years more. He pretended to be a great Magician, and to bring Rain when-

Raschbag, (12) which is R. Simeon, the Son of Gameliel, and R. (13) Jofai of Galilee, together with the Sepulchre of Barak the Son of Abinoram: Here you find no Jews. From hence you go in one Day to Belinos, the Name of which was Dan, where there is a certain Cavern, from whence Jordan takes its Rise, and rolling on for three Miles, joins itself to the River Arnon, which comes down from the Borders of Moab. Fronting this Cavern, or Grotto, you may yet discover where that idolatrous Altar stood, which was formerly built by Micha, and worshipped by the Danites in those Days. There are likewise some Traces of the Altar of Jeroboam, the Son of Nebat, where the golden Calf was set up.

I

Thus

over he pleased. He was put to Death according to Joseph Ben Gorion, during the Civil Wars between Hyrcanus and Aristobulus. Others say, that finding himself despised in his old Age, he prayed that God would take away his Life, which was immediately granted. He was a zealous Enforcer of that Law, "Cursed is he who breeds up a Hog, and cursed is he who teaches his Son Greek." However the former Law was observed by the Jewish Doctors, it was lightly regarded by the People, till after the Destruction of the Temple, as appears from the Account which we have of the Gaderenes, who were very great Hog-merchants.

(12) Raschbag, or Rabbi Simeon, Son of Gameliel the Second, for the first, Benjamin has already buried at Rome among the ten Martyrs, and we shall by and by bury the same Man at Lephra in Babylon. The Raschbag here spoken of was Father of Judah the Saint.

(13) Jose the Galilean, or Jose the Son of Chalpata, and Tzipiori, was Master of Juda the Saint, and Author of the Chronicle, called Seder Olam Rabba. He was by Trade a Currier. Elias, it seems, came every Day to see him; which Fable has since given Birth to many Popish Legends. For the whimsical Adventures of this Doctor and his Sons, particularly the Adventures of Eleazer the Eldest. See Abr. Zacouth.

Thus far extend the Borders of Israel, towards the upper Sea.

C H A P. XI.

Description of the City of Damascus, and Rout from thence to Bagdad, through Syria, Mesopotamia, Mosul, &c.

FROM hence you travel in two Days to Damask, which is Damascus, that great City, which is in the Entrance of the Kingdom of Nords Aldin, King of the Togarmains, who are called Turks. It is a very large and beautiful City, encompassed by a Wall on every Side, well furnished with Gardens and Orchards; it is fifteen Miles in Extent each Way; no City in the World can be compared with it, for the great Plenty of Fruit which it produces; it lies near the Foot of Mount Hermon, where the Rivers Abana and Pharpar (1) take their Rise, the former of which runs through the Middle of the City, and its Waters are brought by wooden Aqueducts

(1) *Abana, &c.* We may form some Idea of the Excellency of those Rivers, from the Saying of Naaman, Kings 2, 5. "As good as the Waters of Damascus, better than all the Waters of Israel, &c. This City was originally the Residence of the first Syrian Kings, afterwards a regal Seat of the Caliphs of the Saracens. It is situated in 33 deg. 37 min. North Latitude, and 37 deg. 4 min. East Longitude. — With Respect to its Antiquity, it is the most venerable in the whole World; it is supposed to have been built by Uz, a Grandson of Shem, the Son of Noah, and was the Birth-Place of Eliezer Abrahams Steward. It was possessed by the Mamalukes till 1506, when the Turks conquered it, and have kept it ever since.

Aqueducts into the very Houses of the principal Inhabitants, and into the Streets and public Places.

This City is much frequented by Merchants of all Countries. The River Pharpar without the City likewise runs along between the Gardens and Orchards, from which they are well watered. Here is likewise an Ishmaelitic Mosque, called the Synagogue of Damascus, which Building is not to be equalled in all the World; and is said to have been formerly a Palace of Ben-Hadad; in it is a Wall of Glass, framed by the Artifice of Enchanters. There are as many Holes in the Wall as there are Days in the Solar Year. The Sun descending by twelve Degrees, according to the Number of Hours in the Day, daily enters one of those Holes, and by that Means every Body knows, by the Holes, what o'Clock it is. Within the Palace are bathing Vessels of Gold and Silver, each of them capacious enough for 3 Persons to bath in at the same Time. In the Midst of the Palace is the Rib of a certain (2) Giant, nine Spans in Length, and two in Breadth. He was

I 2

one

2. This is one of Benjamin's Gigantic Lies, and a very modest Lie for a Rabbinical Writer. Some of his Brethren inform us that Moses was ten Cubits high, that his Walking-Stick was ten Cubits more, with the Top of which, (after jumping ten Cubits from the Ground) he made a Shift to touch the Heel of Og, King of Basan. From which it has been concluded that the *gigantic*, the *stupendous* Monarch (to use the Epithets of the charitable Doctor, who pours forth his whole Soul for a Shilling) was between two and three Thousand Cubits high. But a certain Jewish Traveller, has since convinced us of the Fallaciousness of this punny Kind of Mensuration, by meeting with one End of the Leg Bone of the said Og, and travelling four Hours before he came to the other End of it. Allowing this Rabbi to be a good Walker, the Bone was twenty Miles long.

one of those gigantic Kings of very ancient Date, whose Name was Abcamaz, as it appears from an Inscription on his Sepulchre, whereunto is added, that he reigned over all the World. In this City dwell about 3000 Jews, among whom are a great many Philosophers and rich Men, Chiefs of the Senate of Israel; among the Rest, R. Ezra, and his Brother Sarschalom, or *the Prince of Peace*, a principal Senator, R. Joseph, who obtains the 5th Place in the Senate, R. Matstiah Præfect and Preacher, R. Meir the Glory of the Wife, R. Joseph the much-admired Rock, and strong Foundation of those who give or ask Counsel in the Assembly of the Elders; R. Heman the Shepherd; and lastly, R. Taddik the Physician. There are also 200 Karaites, and 400 Samaritans, which *different Sects*, though they live in Peace, yet they never intermarry with each other. From thence you go in one Day to Galaad, the Gilead of the Ancients, where there are about three Score Jews, the Chief of whom is R. Zadok; these Men live in a large open Spot, abounding with Rivers of Water, Gardens, and Orchards. You then go in half a Day to Salcath, or Salca, and on the Evening of the same Day may reach (3) Baal-bec, the Baalath of the Ancients, built by

(3) Balbec was (according to the honourable Van-Egmont,) the ancient Heliopolis, or City of the Sun. Its venerable Ruins evince that it was once one of the most magnificent Cities in the World. At present it is not above a Mile and Half in Circumference, and the poor Inhabitants, who are Christians, Jews, and Turks, live in mean Houses, no Way answerable to the grand Ideas, which the surrounding Ruins give us of the Dwellings of their Ancestors. We are altogether ignorant of the Time when and by whom this City was built. Arabian Writers say it was one of the three Palaces built by Solomon's Genii

for

by Solomon, in the Valley of Libanus, for Pharaoh's Daughter; the Palace is constructed of very large Stones, of 20 Spans in Length and 12 in Breadth, and so contrived that the Stones do not in any Respect, *seem to cohere*, therefore it is commonly reported to be the sole Work and Contrivance of (4) Asmodæus. At the Head of the Town is a large Fountain, which rolls like a great River through the Middle of it; adjacent to which, within the Town, are Mills, Gardens, and Orchards. Tadmor (5) in the Desert, built with

for Balkis the Queen of Sheba. The common Opinion of the Jews is, that it is the House of Lebanon, 1 Kings 7, 2, which Solomon built for Pharaoh's Daughter. Bilbec, or rather Baalbec, is derived from בעל Baal, the God of the Syrians, and בקעה Bekaah, a Valley, or Plain, where Sacrifices were probably offered to Baal, before the City was built. The Name which was at first given to the Valley or Plain, was afterwards given to the City which was built thereon. The Name בעלת Baalath, commonly pronounced Belthis (says a very learned Writer) may be derived from a Goddess of that Name, worshipped by the same People. Notwithstanding the Testimony of our Author, Baalbec is the most ancient Name. See *Monf. la Rocque, Reland, &c.*

(4) A supposed Dæmon of great Ingenuity and Address.

(5) *Tadmor, &c.*] Called by the Moderns, Palmyra, situated in the Deserts of Arabia, which, though it was once undoubtedly the Capital of a great Kingdom, yet History scarcely furnishes us with any Information, but such as is purely conjectural concerning it, till the Time of Appian, Pliny, &c. The greatest Figure it ever made was in the Reign of Gallienus, when Odenathus, King of Palmyra, and an Ally of the Romans, so distinguished himself against the Persians, as to be unanimously proclaimed Augustus, and Copartner in the Empire, with Gallienus. His Queen Zenobia, a Lady no less celebrated for the Beauty of her Person, and Endowments of her Mind, than for the various and surprizing Vicissitudes of Fortune

with large Stones, was also the Work of Solomon. This City is encompassed with a Wall, and is situated in the Desarts, far from any inhabited Region or Country, and is four Days Journey distant from Baalath above-mentioned. In this very City there are about 2000 Jews, mighty Men in Battle, who wage war with the Edomites and Arabians, who are the Subjects of Nor-Aldin, and assist their Neighbors the Ishmaelites. Their chief Rulers are R. Isaac the Javanite, R. Nathan, and R. Ouziel, of laudable Memory. You then go in half a Day to Kirjathin, or Kirjathajim, where there is but one Jew, who is a Dyer; from hence you travel in one Day to Hamah, anciently named Hamath, upon the Brook Jabbok, at the Bottom of Mount Lebanon. About that Time fifteen (6) Thousand of the Inhabitants of this City perished in one Day, by a violent Earthquake.—

I say

Fortune, which she experienced at her Husband's Death, renounced all Alliance with the Romans, and after various Success, was at last led in Triumph by Aurelian, after which her Country became a Roman Province.

(6) Our Author has already mentioned an Earthquake in Tripoly and Judea, attended with the like melancholy Circumstances with this at Hamath, from whence 'tis probable that this Country was frequently visited with this Calamity. This Opinion is corroborated by the Testimony of the Arabian Historian, Elmac. Hist. Sar. l. 1. c. 2.

في السنة الثالثة عشر الهجرية عرصه رجفة شديدة
بأرض فلسطين ثلاثين يوماً وزارته الأرض

In the thirteenth Year of the Hegira, so great an Earthquake was felt in the Region of Palestine, for thirty Days together, that the whole Country shook with it.

I say in one Day, so that only seventy Persons were left alive: the principle Men were R. Oula the Priest, the Scheik, or Elder Abu-Algaleb and Muchtar. From hence you go in half a Day to Schia, anciently named Hatfor; from whence it is three Parasangs to Lambdin; in two Journies more, you come to Chaleb, or Aram Tfoba, *which is now called Aleppo*, the Residence of King Nor-Aldin, in the middle of *which City*, he has a Palace encompassed with a very high Wall. There is neither Fountain, nor River in the whole City; but the Inhabitants make Use of Rain Water, which they catch in a Cistern named Algub, each House being provided with this Utensil. In this Place you find about fifteen Hundred Jews, the chief of whom are R. Moses of Constantinople, R. Israel, and R. Seth. From hence you have two Days Journey to Balitz, which has been otherwise called Pethora, upon the Bank of the Euphrates, where there is to be seen, even unto this Day, the Tower of Balaam, the Son of Beor (may the Name of the ungodly be had in Execration.) which he built, so as to answer to the Hours of the Day. In the same City you find a moderate Number of Jews. From thence you go in half a Day to Kala Gaber, or Selah Midbarah, which the Arabs were in Possession of, when the Togarmains seized upon their Country, and compelled them to fly into the Desarts. In this City you find about two Thousand Jews; R. Zedekias, R. Hija, and R. Solomon, are the chief. From thence you go in one Day to Rakia, or the Ancient Calne, built upon the Frontiers of Shinaar or Mesopotamia, which divides it from the Kingdom of the Togarmains; here you find about seven Hundred Jews; the most eminent
of

of whom, are R. Zachæus, and the much enlightened R. Nadib, together with R. Joseph. In this Place is a Synagogue, built by Ezra the Scribe, when he came up from Babylon to Jerusalem. From hence you come in two Days to the Charran of the Ancients, where there are about twenty Jews; together with a Synagogue built by the same Ezra. I could not discover the exact Spot on which the House of our Father Abraham once stood, there being no Edifice remaining which might lead to such a Discovery: Yet the Ishmaelites hold the Place in great Veneration, and often come there to pray. Two Days Journey from this Place, the River Alabor, which is Habor, takes its Rise, and running along into Media, falls into Mount Gozan; where there are about two Hundred Jews; and in two Days more you come to Netzibin, a large City, well supplied with Water, and contains about one thousand Jews. In two Days more, you come to a Town named Gizir Ben Omar, or the Isle of the Son of Omar, situated in the Midst of the River Hiddekel, at the Foot of the Mountains of Ararat, four Miles from which is the Place on which Noah's Ark rested; but Omar, the Son of Alcitab took down the Ark from the Top of the double Mountain, and built an Ishmaelitish Synagogue or Mosque in the Place whereon it stood, not far from the Place of the Ark, there yet remains *another* Synagogue of Ezra the Scribe, in which the Jews meet and say their Prayers on Holidays. In this Place (that is in the Isle of Omar the Son of Alcitab) are about four thousand Jews; the most eminent are R. Mobchar, R. Joseph, and R. Hajim. From this Place you go in two
Days

Days to Almozal (7) or Asshur the Great, in which there are seven thousand Jews, at the Head of whom are the princely R. Zachæus, of the Lineage of King David, and R. Joseph, who is surnamed (8) Brahen Alphalec, or the illustrious Astronomer of Zin Aldin, Brother of Nor Aldin, King of Damascus. This City which has always been very large, is the Entrance of Persia: it lies upon the River Hiddekel, (9) and is separated only by a Bridge from Nineveh, which is now in a ruinous State, yet has many Streets and fortified Places *still remaining*; it is about one Parafang from Nineveh to Arbeel, but Nineveh lies upon the very Banks of the Hiddekel. Before we leave Asshur, we must observe, that there are three Synagogues in it; namely, first, that of Obadiah; second, of Jonah, the Son of Amittai; third that of Nahum, the Elkoshite. From hence you go in three Days to Rahab, the same is Kohoboth, built upon the Banks of the Euphrates, and inhabited by about two thousand Jews; the chief of whom are R. Ezekiah, R. Ehud, and R. Isaac. This City is encompassed by a Wall, is very beautiful, large, and well fortified; and decorated with Gardens and Orchards on every Side. From thence you go in one Day to Karkefia, the Ancient Carcemish,

(7) Mosul, or Moussul, stands on the Banks of the Tigris, opposite the Ruins of the ancient City of Nineveh. The Inhabitants have great commercial Connections with the People of Bagdat, Curdistan, &c.

(8) *Brahen-Al-Pha'ec.*] The Phrase is pure Arabic, and ought to be written **براهن الفلك**

(9) By the Hiddekel is every where meant the Tigris, which celebrated River rises in the Mountain of Armenia, and has acquired the Name of Tigris from its Rapidity, that Word in the Median Language signifying a Dart or Arrow. *Mid. Geog.*

Carcemish, on the Banks of the River Euphrates, in which there are about five Hundred Jews, the most eminent of whom are R. Isaac and R. Alhanan. From hence you go in two Days to Aljubar, or Pumbeditha, in Nehardea. Here you find about two Thousand Jews; among whom are some diligent Enquirers after Wisdom, the most Eminent are R. Hery, the Principal, R. Moses, and R. Eliakim. Here are the Sepulchres of the great R. Juda, and R. Samuel, and in the Front of each of them is a Synagogue, built by the aforesaid Rabbins during their Life Time. There is besides the Sepulchre of R. Bastanai, Chief of the Captivity; also those of R. Nathan, and Doctor Naman Bar Papha. From hence you go, in five Days to Harda, where there are about fifteen Thousand Jews; the most eminent of whom are R. Zaken, R. Joseph, and R. Nathaniel. Leaving this Place, you travel in two Days to Okberah, a City built by Jechonias, King of Judah, in which there are about ten Thousand Jews; whose chief Governors are R. Joshua and R. Nathan.

C H A P. XII.

Description of the great City of Bagdad, the Metropolis of the Musselmen. Of the Caliph who resided there. Of the Feast of Ramadan. Annual Procession, &c. of the Prince of the Captivity, his Grandeur, Riches, and extensive Power over the Eastern Jews.

THE next Place you halt at, after a like Journey, is Bagdad, a very large City, the Metropolis of the Empire, and Residence of the Abassian

Abassian Caliph, Commander of the Faithful.— He is descended from the Family of their Prophet, and being absolute Governor, and Chief Priest of the Ishmaelitish Religion, is punctually obeyed by all other Ishmaelitish Princes; over whom he presides in the same Manner as the Pope does over the Nazarenes. His Palace is in the Middle of Bagdad, and is three Miles in Circumference; in the Midst of which is a large Park, well furnished with all Kinds of Trees, both for Use and Ornament, and well stocked with Wild Beasts, or Game of every Kind. In the Centre of the Park is a Reservoir of Water, which is brought from the River Hiddekel. When the Caliph has a Fancy to walk out to amuse and regale himself in this Place, Birds, wild Beasts, and Fish, are got in Readiness, to amuse and entertain him; after which he returns back to his Palace, accompanied by his Counsellors and Princes. The Name of this great King is Abassian Achmed. (1) He is a great Lover of the Jews, many of whom are his Ministers; he understands all Languages, is well acquainted with the Law of Moses, and not only reads, but writes the Holy Language. He desires

(1) According to A. Zacouth, the Name of the reigning Caliph was Muktephi. Baratier translates (from what Authority I know not) Caphtzi. The Truth is, there were two Caliphs at Bagdad, during Benjamin's supposed Travels, Mostanged and Mustedhy. The Caliph here described, was Achmed Abulabas Mustadir Billa, the twenty-eighth Abassian, and forty-ninth Caliph, every Circumstance of his History confirms it. He was a great Encourager of learned Men, was just, courteous, eloquent, and charitable. He died A. D. 1118. after a long Reign of near twenty-five Years. See Elmac Hist. Sar. L. 3. P. 297. where the Reader will find that B. was a Compiler, and not a Traveller.

desires to make use of Nothing more than he can gain (2) by the Labour of his own Hands; for he makes Mats, or Coverlets, and sealing them with his own Seal, sends them by his chief Princes to Market, where they are bought up by the principal Men of the City; with the Price of which he provides himself common Necessaries. He is a good and faithful Man, and kindly salutes all he meets. Though the Ishmaelites are not permitted, *at all Times*, to see him; yet Pilgrims from very distant Countries, who are journeying to Mecca, (3) in Al-yeman, strive to have Access to him, and call aloud to him in his Palace.—“Our Lord, the Brightness of the Ishmaelites, and the Lamp of our Law, manifest unto us the Splendor of thy Countenance;” but when at any Time he seems not to regard them, his Princes, and those who minister unto him, approach and say, “Our Lord, we pray thee greet with the Salutation of Peace, those who approach unto thee from a far Country, and desire to betake themselves to the Shadow of thy Glory.” Upon this he takes up the End of his Robe, and lets it down by the Window, which the Pilgrims approach to and kiss. Then one of the Princes bids them go in Peace; because the Lord, and Splendor of the Ishmaelites, being favorable unto

(2) This Frugality, or rather Avarice of the Ancient Caliphs, is likewise confirmed by the Arabian Historian, who describes the tattered Habit and patched Shirt of Almanzor; whose Son improved so much upon the same Plan; that (at his Death) there was not a Bier to be found to carry him upon, but they were obliged to make Use of a Gate, on which he was carried out and buried under a Nut Tree, which he used to frequent.

(3) Mecca, C. L. Empereur abuses our Author in this Place without Reason, this is the very Mecca of Arabia Felix, situated between Yeman and Higjaz.

unto them, had bestowed on them the Salutation of Peace; at which they return Home with great Joy (on Account of this Salutation) and consider him as equal to their Prophet. All his Brethren likewise, and all his Kindred, kiss his Garment; and have each of them their respective Palaces within the Caliph's; yet they are bound with Chains of Iron, and have Guards continually around them, to prevent them from raising an Insurrection against the great King. For on a certain Time his Brethren rebelled against him, and sat up one of their own Party in his Place; wherefore a Decree was made, that all his Kindred should be kept bound in Chains of Iron, to prevent a similar Insurrection at any future Time. They nevertheless live very splendidly in their Palaces, and have Villages, and Cities, subjected to their Authority, the Governors of which pay them Tribute; and they eat, drink, and make merry all the Days of their Life. In the Caliph's Palace are large Buildings decorated with Pillars of Silver and Gold, with inner Rooms which glister with all Kinds of Jewels, from whence he never goes out, but once in a Year, and that is on the Fast of Ramadan. On this Day the People flock together from the most remote Countries, to see him: *when he goes out*, he rides on a Mule, clad in his royal Vestments, embroidered with Gold and Silver: on his Head he wears a Turbant adorned with Jewels of inestimable Value, over which is bound a black Napkin, or Grave-Cloth, to shew how much Humility ought to be practised by the greatest Men in this World; as if he should have said, 'Ye see all this my Pomp and Glory, but when the Angel of Death shall come to demand the Spoils of my Mortality, Clouds, and thick Darknes will

‘ absorb it.’ At such Times, he is accompanied by all the Ishmaelitish Chiefs on Horseback, together with the Princes of Arabia, Media, Persia, and those of the Region of Tuboth, which is a three Months Journey from Arabia. The Procession, after leaving the Palace, comes to the House of Prayer, or Mosque, the largest of which is next to the Gate of Botzra, or rather Bassora; all who walk in this Procession, whether Men or Women, are cloathed in Silk and Purple. At the same Time you may see in the Streets, and public Places, People singing and dancing to all Kinds of Music, before the great King, whom they call Caliph; and saluting him with a loud Voice, they cry aloud, “ Peace be unto thee, or “ long live our Lord the King.” Upon which he kisses his Vestment, holding it in his Hand, and so returns their compliment: and in this Manner he proceeds to the Court-Yard, or Entrance of the Mosque; when he arrives there, he mounts a wooden Desk, and expounds their Law unto them; after this the Ishmaelitish Philosophers pray for him; and after commemorating and exalting his Majestic Greatness and Piety, *prepare to dismiss him*, all the rest echoing AMEN. In the next Place he blesses them, and has afterwards a Camel brought to him, which he kills, and this is their (4) Passover. He then distributes suitable Portions to his Princes, which they receive with great Eagerness, and rejoice to taste of that Sacrifice, which was slain by the Hand of their holy King. When the Ceremony is ended, he departs from the Mosque, and returns

(4) *Passover.*] Our Author has here confounded the Feast of the Camel and Fast of Ramadan together, for Reasons which I have already given in the Dissertation.

turns home to his Palace, walking alone, along the Banks of the River Hiddekel, while the Grandees of his Court return in Boats, keeping in his View along the River, till he enters his Palace. *One thing is to be observed, that he never returns the same Way, by which he came: and the Way by the River's Side, over which he passed, is diligently guarded all the Year; that no Person may tread in his Footsteps.* Afterwards, this holy and pious Man, never goes forth from his Palace during the whole Year. Besides this Palace, he has another, which he built on the Banks of a certain Arm of the River Pereth, or *Euphrates*, which flows from another Part of the City; here he has large Houses, Porticos and Hospitals, for the Use of the poor Sick Patients, who come hither to be cured, here are threescore Medicinal Warehouses, all supplied with Spices, and other Necessaries, and all the Sick who come here, are supported, at the King's Expence, until they recover. In the same Place, is a large Edifice, named Dar-Almeraphtan, or the Habitation of Clemency; where they shut up all the Madmen they can find, in the Summer-Season, and bind them with Fetters of Iron, until they regain their Understanding; after which they are permitted to go to their respective Homes. For this Purpose, the King's Officers visit them every Month, that all who are restored to their Reason, may return home to their Friends. All these Things he does, out of his abundant Righteousness and Clemency towards all who visit Bagdad, and are diseased, either in Mind or Body: for he is a pious King, and does it with a good Intention. At Bagdad, dwell about a thousand Jews, who enjoy Tranquillity and Ease,

and even great Glory, under the Authority of the greatest of Kings, among whom are some very eminent Philosophers, and Governors of Sanhedrims, who give themselves up to the Study of the Law of Moses. Here are, in all, ten Sanhedrims or Councils: the Head of the most celebrated is Harab, R. Samuel, the Son of Eli. The Saggan, or Chief of the Levites, is Head of the second; R. Daniel of the third; R. Eleazer (the Scholiast his Companion, (5) or Fellow) of the fourth; R. Eleazar, the Son of Tsemah, Proctor of the Order, whose Genealogy is traced up to the blessed Prophet Samuel, who (together with his Brethren) sings as the ancient Musicians did in the Sanctuary, is Head or President of the fifth Council; R. Hasdija, the Glory of the Schoolmen, presides over the sixth; R. Haggai, a Man of princely Rank, over the seventh; R. Ezra over the eighth; R. Abraham, who is called Abou Tahir, *holy Father*, over the Ninth; and lastly, R. Zaccheus, the Son of Bustanai, their Receiver-General, is chief Ruler of the Tenth. These are called **בטלנים** *vācant*, or idle, because they are occupied in Nothing else but the necessary Affairs of the People. These administer Justice *singly*, to all the Jews of that Country, every Day of the Week, but the second; when they all meet at R. Samuel's, who is called the Excellence of Jacob; who being present with the other Vacants, or Rulers of the other Councils, administers Justice to all Comers. Over all these, R. Daniel has the Pre-eminence, who is called Chief of the Exiles, *or Captivity*,
and

(5) Concerning the Word **חבר** Fellow, or Companion. See Elias, *in Tisbi in Vocem חבר M. Scaliger *contra Serr.* p. 77. & Cl. Coch. *in Saned.* p. 308.*

and also our Lord ; and can trace his Genealogy in Writing, up to King David. He is therefore called by the Jews, our Lord, Chief of the Captivity ; and the Ishmaelites call him, our Lord, the Son of David. He has a most extensive Power and Dominion over all the Colleges of the Israelites, by Permission of the Prince of the Faithful, and Lord of the Ishmaelites ; who has granted, and by his own Seal confirmed, that authority to him, and his Posterity. He has likewise commanded all Ishmaelites, Jews, and all the Rest of his Subjects, to rise and salute him ; and that whoever should refuse, should be punished with a Hundred Stripes. Whenever he goes forth to salute the great King, he is accompanied both by Jews, and Gentiles on Horseback, together with the chief Officers, who cry aloud, prepare ye the Way for our Lord, the Son of David, as it is meet : and this they say in their own Language, Omuloutarik lesejidina ben Dawoud. He himself rides on Horseback, cloathed in Silk Garments of Phrygian Workmanship, on his Head he wears a large Turbant, round which is placed a large white Napkin, and over it is a Diadem, He is chief Ruler of all the Colleges and Assemblies in the Land of Shinaar, Persia, Chorasin, and Sheba, which is also called Al-yeman, of Diarbech, and all Syria within the River ; likewise of the Region of Kot, the Inhabitants of which dwell on Mount Ararat. of Alaniah, begirt with Mountains, the Natives of which have no other Egress but the Iron Gates of Alexander ; where dwell the People called Alan ; besides the Companies of Siceria, of all the Land of the Togarmains, unto the Mountains of Afnah, likewise of the Territory of the Gergenines, even unto the great River Gihon, the Habitation of

the Gergeſæans, or Georgians, infected with the Religion of the Nazarenes. Nay even his Power extends unto the ſtrong Holds of the Provinces, and to Thibeth, or the moſt excellent Countries, even unto India; all theſe Colleges and Aſſemblies of Iſraelites receive their Authority from the Chief of the Exiles; nor can they without his Permiſſion, make Choice of, or appoint to themſelves, either a Profeſſor, Singer, or Preacher, &c. in their reſpective Synagogues, Colleges, &c. but all muſt come up to Bagdad to receive Power from him, by the Laying on of Hands; and bring Offerings and rich Preſents from the two uttermoſt Ends of the Earth. This ſame great Man has Hoſpitals, Gardens, and Orchards, in the Province of Babylon, and a great many Farms, which are his hereditary Poſſeſſions, and which no Man has a Right to deprive him off. He has alſo ſeparate Hoſpitals for the Jews, and a yearly Revenue ariſing from Fairs, &c. and Tribute of the Merchants, beſides what is brought or ſent to him from the moſt remote Countries. He is therefore very rich and powerful, well acquainted with the Scriptures and Talmudic Writings: and at his Table a great Number of Jews are daily fed. When a Chief of the (6) Captivity is created, a great Sum of Money is given to the King, his Princes, and chief Magiſtrates; and this is done on the very Day in which the King confers the Power by the laying on of Hands. He is then (7) placed in the ſecond Chariot, and brought from the Palace of the great King, back
to

(6) Concerning the Inauguration of the Prince of the Captivity, with the various Ceremonies attending it. See *Zac. in Jouv.*

(7) The laſt mentioned Author gives us a long Account of this Proceſſion.

to his own House, accompanied by Timbrels and Pipes, &c. where he confirms the Members of the Councils, or Sanhedrims, by the laying on of Hands. The Jews of this City are great Philosophers, and very rich Men. At Bagdad are twenty-eight Synagogues, reckoning those in the City, and those which are in Alpherec, or the Suburbs, on the other Side of the Hiddekel, (for the River divides the one Part from the other.) There is also to be seen a great Synagogue, belonging to the Chief of the Captivity, supported by Columns of Marble of all Colors, beautified with Gold and Silver; and on the Pillars are certain Verses of the Psalms engraved in Letters of Gold.—Fronting the Repository where the sacred Books are kept, is an Ascent, consisting of ten marble Steps; at the Top of which the Chief of the Captivity sits, together with the principal Men of the House of David. In the Province of (8) Bagdad, there is *another* City, three Miles in Circumference; abounding with Palm - Trees, Gardens, and Orchards, beyond any other Place in all the Land of Shinaar. It is likewise much frequented by Merchants from all Countries, for the Sake of Trade; it is no less eminent for Men of Learning, Philosophers, skilled in all Accomplishments, and Magicians, acquainted with every Kind of Enchantment, and magical Incantation.

(8) As the City of Babylon gave a Name to the whole Province, so likewise does Bagdad; it lies on a fine Plain on the Eastern Part of the Tigris.

C H A P. XIII.

From Bagdad to Pumbeditha, with a Description of the Prophet Ezekiel's Sepulchre.

FROM hence you go in two Days to Gehiagen, which is the great City Resen; here you find about five thousand Jews, in the Middle of it is a large Synagogue, near to which lies ** (1) buried, below whose Sepulchre in a Cave, are the Bones of his Twelve Disciples. From thence you go in one Day to Babel, or the ancient (2) City

(1) Some Saint or Rabbi, whose Name is omitted in all the Editions that I have had an Opportunity of seeing. :

(2) " And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from Generation to Generation; neither shall the Arabian pitch Tent there. But wild Asses of the Desarts shall be there; and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there. And the Wild Beasts of the Islands shall cry in their desolate Houses; and Dragons in their pleasant Palaces." *Isaiah 13.* This City was founded by Nimrod, and afterwards greatly enlarged by Nebuchadnezzar and Semiramis; about two hundred and ninety-three Years before the Birth of our Saviour, and in the twelfth of Ptolemy Soter. By the breaking up of the Banks of the Euphrates, the Navigation of the River was stopped, and the Country almost overflown. For this Reason Seleucus built Seleucia, on the Western Side of the Tigris, opposite Bagdad; Seleucia then soon became a very great City, and in the Time of Pliny, contained six Hundred Thousand Inhabitants. This made Babylon a mere Desart, a Lot which in the Sequel happened to Seleucia, when Ctesiphon was built, and finally to Ctesiphon when Almanzor built Bagdad. Pliny, Strabo, and Pausanias, describe Babylon as a City, void of Inhabitants. About the Time of St. Jerome, it was nothing more than a Park, the Wall of which

City of Babylon, which was once thirty Miles in Extent, but is now laid waste ; yet there are to be seen even at this Time the ruinous Remains of Nebuchadnezzar's Palace, which Men fear to enter, on Account of the Serpents and Scorpions which have taken Possession of it. Twenty Miles beyond it you find twenty Thousand Jewish Inhabitants, who pray both in the Synagogues, and in that upper Room of ancient Workmanship, built by Daniel, Peace be to his Memory. The Edifice is constructed of hewn Stones and Bricks, as are also the Synagogues and Palace of Nebuchadnezzar, together with the burning fiery Furnace, into which, in ancient Times, were cast Ananias, Mischael, and Azarias. The Valley *where it lies*, is well known to all *Travellers*. From thence you have five Miles to Hilah, where there are about ten Thousand Jews, and four Synagogues ; one of which was built by R. Meir, who lies buried in the Front of it ; together with R. Zeiri Bar Hamah, and R. Mari, and in this Place the Jews assemble to pray. From hence it is about four Miles to that (3) Tower, which the dispersed Generation built when Languages were divided, *or rather confounded*. It is composed of Bricks, which they call **לאגור** Lagour. The Foundation of the Edifice is about two Miles in Circumference, the Breadth of the Tower, at the Top, two hundred and forty Cubits ; and the Height about a Hundred Canna. About ten Cubits of the winding Ascent which formerly went up

which served as an Inclosure for those wild Beasts which the Persian King kept for Hunting. After Saint Jerome, no Writer mentions it till our Benjamin. For a fuller Account see Rauwolft and Boeventing, two German Travellers of the 16th Century ; the 1st is quoted by Prideaux, and the 2d by Rabbi David Gantz.

(3) See Genelis, Chap. 11.

up to the Top, in the same orbicular Manner, are still remaining. From this Tower you had a Prospect of 20 Miles round, for the Country is very open and level; but the Fire of Heaven fell upon it, and shattered the Tower from the Top to the very Foundation. From hence you go in half a Day to Napha, where there are about two Hundred Jews, and a Synagogue of R. Isaac, the Naphathite, who lies buried in the Front of it. From hence you have about three Parasangs to the Synagogue of the blessed Prophet Ezekiel, may he rest in Peace; it lies upon the Bank of the Euphrates: opposite which Synagogue are threescore Towers, or Fortresses, together with the like Number of smaller Synagogues belonging to them. In the Courtyard of *Ezekiel's Synagogue* is a Repository for the sacred Books, and behind it the Sepulchre of Ezekiel, the Son of (4) Buzi the Priest, ornamented with an Arch of most fair Workmanship, built by Jechonias, King of the Jews, together with the thirty-five thousand of his Followers, when he was let out of Prison by Evil Merodach. It has the Prospect of the River Chobar on one Side, and that of the Euphrates on the other; and on the Outside of the Building are portrayed in Sculpture, Jechonias and his Companions; the King obtains the first Place, and Ezekiel the last. This Place is considered even at this Time, to be a little Sanctuary; for here they come together, from the most remote Countries, to pray; from the Beginning of the Year, until the Day of Atonement, nothing is to be seen or heard of but Mirth and Festivity; during which Season the Chief of the Exiles, together with all the Rulers

(4) Baratier translates Bazile; for what Reason, I am altogether ignorant. All the Editions that I have seen read בוזי Buzi.

Rulers of the Sanhedrims, or Councils, come from Bagdad, and pitch their Tents along the Fields, to the Extent of twelve Miles. At the same Time come Arabian Merchants, by which Means (in the Language of Fairs) there is a great Conflux of People. On the Day of Atonement, they bring out and read a large Book, which the Prophet Ezekiel wrote with his own Hand. Over his Sepulchre hangs a Lamp, which has continued burning Day and Night, ever since it was first lighted up by that Prophet, and has from that Time been supplied with Wicks and Oyl by his Successors, unto this Day. In the same Place is a sacred and large Library, full of Books; some of which were written during the Time of the first, and some of the second Temple.(5) All those who die Childless here, consecrate their Books to God. And the Jews of Persia and Media come to pray and invoke the Almighty for themselves and Countrymen, at the Synagogue of the Prophet. The Grandees of the Ishmaelites, and all the Arabians, out of the ardent Love which they bear towards Ezekiel, come here, together with their Children, to pray, and call the Place the Habitation of Elegance, or Beauty. About half a Mile from hence, are the Sepulchres of Ananias, Mischael, and Azarias, having a large Arch built over each of them; and out of Reverence to the blessed Ezekiel, who rests in Peace, these Places, even in Time of War. have never been defaced, either by Jews or Ishmaelites. From hence you have three Miles to the City Alkotsonah, where there are about three hundred Jews, and the Sepulchres
of

(5) I neither like my own, nor any other Translation, of this perplexed and corrupted Passage.

of R. Papha, R. Houna, R. Joseph Sinai, and R. Joseph, the Son of Hamah ; together with four Synagogues, bearing the Names of their respective Founders, where the Jews daily assemble to pray. From hence you have three Parasangs to Ein-Siphta, famous for the Sepulchre of the Prophet Nahum the Elkofchite ; and you then go in one Day to the Village of Lephras, where you find the Sepulchres of R. Haidai, R. Akiba, (6) and R. Douta. The next Day at Noon you arrive at the Village of the Defart, where you meet with R. David, R. Judah, and R. Kobria, together with R. Sehora, and R. Abah. Leaving the Village of the Defart, you halt the next Day at the River Liga, where you see the Sepulchre of King Zedekiah, may he rest in Peace, covered with a large Arch ; and after the like Journey, you come to Chufa, where there is a magnificent Sepulchre of King Jechonias. over against which is a Synagogue, frequented by about seven Thousand Jews. From hence you go in a Day and Half to (7) Suria, which is that Mahafia which was at first the Residence of the Chiefs of the Captivity, and the Rulers of the Sanhedrims, or Councils ; among whom were R. Scherira, (8)

our

(6) This was the very Rabbi Akiba which our Author has already buried at Rome. Liars ought to have better Memories.

(7) This is supported by the Testimony of Zacouth, in Jouc, and other Oriental Chronologers.

(8) Rabbi Scherira. He was descended from Zerubbabel and Salathiel. His Ancestors were celebrated for many Centuries. His Father's Name was Chanina. At the Age of fourscore he was created one of the Geonims, or Excellent Teachers, and Principal of a new University, which was founded at Peruz Schibour, or rather Perifabora, a City in the Territory of Nahardea, where, according to

David

our R. Hai, his Son, (9) R. Sadias of Phium, *or as others translate it*, the Orator ; R. Samuel, the Son of Hophni the Priest, R. Zephaniah, the Son of Cufai, the Son of Gedaliah the Prophet, and many other chief Officers of the Exiles, Heads of Sanhedrims, and honorable

L Men

Rabbi David Gantz, there were fourſcore Thouſand Jews. Whether this Number be true or falſe, I will not pretend to determine ; but ſhall only obſerve, that Scherira diſcharged the Duties of his Office with Reputation, till his great Age obliged him to reſign to his Son Hai, A.D. 997. Some Time after, upon the Accuſation of ſome Apoſtate Jews, theſe two Rabbins were, by the Command of Bahajuddaula, arreſted, and their Goods conſiſcated. The Son eſcaped, but his unfortunate Father was hung up by his right Arm, to be either ſtarved to Death, or devoured alive by Birds of Prey. This happened, according to Gantz, when he was about an hundred Years old, tho' he was from other Accounts more. His Son was afterwards re-inſtated as Principal or Governor of the Univerſity, and was alſo Prince of the Captivity. He was the laſt of the Geonims, or excellent Teachers, but was more Gaon than any of his Predeceſſors.

(9) Saadias was an Egyptian, a Native of Phium. He has been taken Notice of, on Account of his Quarrel with David Ben Zaccai, who was then Prince of the Captivity.—David deſired Saadias to ſign an Order which was contrary to the Law. Saadias reſuſed. Upon which David ſent his Son Judah to break his Head, in Caſe of a ſecond Refuſal. Saadias ſurprized at this genteel Treatment, communicated the Matter to his Scholars, who out of Zeal for their Maſter, aſſembled together in a tumultuous Manner, and attacked their unworthy Prince, who (as the learned Baratier obſerves) “*eut ſa bonne part, de coups de baton.*” Or in plain Engliſh,—had his Share of the Raſting. The People on this Occaſion divided, but David at laſt prevailed over his Antagoniſt, who thought proper to fly to the Wilderneſs, where (as the Jews report) he lived ſeven Years, and compoſed all his Works. He afterwards returned, and was reconciled to David, whom he had the good Fortune to ſurvive. Saadias died An.Dom. 942.

Men of the House of David. From hence you go in two Days to Scephithib, where you find a Synagogue still remaining, which the Israelites built with Materials, which they brought from Jerufalem, and named Scephithib in Nehardea. (10) From this Place you go in a Day and half to Elnebar, which is also called Pumbeditha, upon the Banks of the Euphrates, here you find about three thousand Jews, and the Synagogues of Rab and Samuel, together with their Schools fronting their Sepulchres.

C H A P. XIV.

Description of the Empire of the Men of Thema, or the Rechabites, and also of Chebar the Residence of the three free Tribes.

YOU then Journey through the Region of the Wilderness of Scheba, which is called Al-Yeman, through which Wilderness, after you have travelled twenty-one Days North of Babylon, you arrive at a Place inhabited by those Jews, who are called Rechabites, and also Men of Thema; for Thema is the Beginning of their Territories, and the Residence of R. Annan their Prince. They possess a most extensive Track of Country among the Northern Mountains to the Extent of sixteen Days Journey, in different Parts of which they have large and well fortified Cities: the Inhabitants of which are oppressed by no foreign Power, but on the contrary attack the most remote Countries, and bear

(10) This Place like Pumbeditha, and Soura, lies near the Euphrates.

bear away the Spoil, even from the neighboring Arabs and their Allies. These Arabs are named Scerites, who inhabit the Desarts of their Country, for they dwell not in Houses, but run to and fro, for the sake of Plunder, even unto Al-Yeman. These Jews are a Terror to all their Neighbors, who live in great Fear of them: they are for the most Part, Husbandmen and Shepherds, and are in Possession of a most ample Territory. These Jews give the tenth Part of their Substance to the Disciples of the wise Men, who reside continually in the Schools, and to the poor Israelites and devout Pharisees, who mourn for the Desolation of Sion and Jerusalem; who neither eat Animal Food, nor drink Wine, but wear black Vestments, inhabit Caves and Cottages; and afflict themselves all their Life Time, except on the Sabbath and Holy Days; when they incessantly implore the divine Mercy, for the Exiles of Israel, that the Lord may have Compassion on them for his great Namesake. To which we may add, that all the Inhabitants of Thema, and Tilimas, in Number about a hundred thousand, with Prince Salmon the Brother of Annan, their chief Prince, of the Lineage of King David (as it appears from a Book of Genealogy, and Extracts of Questions relating thereunto, in the Possession of the Chief of the Exiles) go every Year with their Cloaths rent, for the space of forty Days, and humble themselves for all the Jews who live in Exile. They have about forty Cities, two hundred Villages, forty Castles, and about three hundred thousand Jews, in all their Cities. Thanai is the Metropolis of the Country, which is encompassed by very large Walls, within which they both sow and reap, the City be-

ing fifteen Miles in Length, and as many in Breadth: Here is to be seen the Palace of Prince Salmon, it stands in a most beautiful Situation, well furnished with Gardens and Orchards. Tilimas is also a large City, having about a hundred thousand Jews in it: it is very strongly fortified by its natural Situation, being secured between two high Mountains. The Inhabitants are wise and prudent, and some of them are rich. From Tilimas you go in three Days down to Chebar, which is commonly reported to be the Residence of the Tribes (1) of Reuben, Gad, and half Tribe of Manassah, who were carried away Captives by Shalmaneser, King of Assyria. And Men likewise say, that they came hither and built those large fortified Cities, and waged War with all Nations; that they are inaccessible to all Men: that by Reason of a large Wilderness of eighteen Days Journey in Extent (which the Traveller must surmount before he can penetrate their Country) they have hitherto remained unknown. Chebar is a very large City, and contains about fifty thousand Israelites. Some of them are Disciples of the wise Men, others mighty Men in Battle, who draw the Sword, and launch the Spear of the mighty against the Sons of Shinaar, and the Inhabitants of the Northern Region; and also against the valiant Men of Al-Yeman, This is the beginning of the Indies.

(1) Eldad the Danite, who pretends to have travelled through the same Countries, gives a different Account of those Tribes.

C H A P. XV.

Rout from the River Samoura, upon the Frontiers of Persia, to the City of Aria, with an Account of the Prophet Daniel's Sepulchre, &c.

LEAVING this Territory, you go in twenty-five Days to the great River Virah, which runs through the Country of Al-Yeman: here you find about three thousand Jews. You then go in seven Days to Naseth, where you find about ten thousand more, among whom is R. Nedajan. Five Days after you halt at Botfra, or rather Bassora upon the Bank of the Hiddekel, in which Place there are near two thousand Jews, the greater Part of them are Disciples of the wise Men, and are also very rich. From this Place, you go in two Days to the River Samura, which is the Beginning of the Kingdom of Persia; upon the Banks of which dwell about fifteen hundred Jews, and here is also to be seen the Sepulchre of Ezra, the Scribe, and Priest, who died here as he was going from Jerusalem, to the Court of King Artaxerxes. Fronting the Sepulchre is a large Synagogue of more modern Date: and on the other Side the Ishmaelites, out of the great Veneration which they had for Ezra, have built a Mosque; for they love the Jews, and come here to pray. From hence you have four Miles to Chuzestan, or the extensive Province of Elam; which is partly inhabited and partly laid waste. Among the Ruins of which is the Metropolis Shushan, the ancient Residence of King Ashafuerus: where there still remains a large and fair Building of very ancient Date. *In this Province are seven thou-*

fand Jews, and fourteen Synagogues in the Front of one is the Sepulchre of the blessed Daniel. The great River Hiddekel divides the City into two equal Parts, over which they have a Bridge. On that Side where the wealthy Jews live, are Market Places, Shops, and all Kinds of Commerce. On the other Side, where the Poor live, are neither Markets nor Commerce, Gardens nor Orchards. Some Time ago, this Part of the City envied their Neighbors, on Account of the rich and splendid Manner in which they lived; all which they attributed to the Sepulchre of the blessed Prophet Daniel; which was on the *Side where their rich Neighbours dwelt*; fortified by this Opinion, and being desirous of experiencing the like Prosperity, the Poor requested that the Bones of the Prophet might be taken up, and buried on their Side; as the rich Party would by no Means agree to the Proposal, this was the Cause of a long and tedious War between them; which after it had lasted until both Sides were heartily tired of it, terminated by a Treaty in which all agreed.—“ That Daniel’s Coffin should every Year alternately change its Place, that is to say, remain one Year on the one Side, and the following Year on the other Side of the River.” This both Parties as punctually observed, till it was put an End to by the Coming of Senigar Shah, the Son of Shah, who rules over all the Monarchs of Persia, having forty-five Kings in Subjection under him, and is called in *Arabic* the mighty Sultan of Persia. This is he whose Dominion is extended from the Entrance of the River Somra, unto the great City Semarcoth, or *Samarcond*, and unto the great River Gozan, unto the Province of Gisor: all along the Banks of Gozan,

even

even unto the Cities of the Medes, the Mountains of Haphton, and other far celebrated Regions and People; in whose unfrequented Forests are found the wild Beasts, from which cometh the powerful scented Musk. To sum up the whole, it will take up a Space of Time of four Months and four Days to travel through his Dominions. When therefore this great Senigar, the Sultan of Persia, came here, and saw how Daniel's Coffin was transported from one Place to another, and the Jews and Ishmaelites. &c. thronging each other on the Bridge; he asked what these Things meant? and upon being informed, he pronounced "that it was
" indecent and unseemly to treat Daniel in so
" contemptuous a Manner, and forthwith com-
" manded them to measure out an exact Space
" on each Side; to put the Prophet's Coffin in-
" to a Glass Case; and suspend it down the
" middle of the Bridge by Chains of Iron." He likewise caused a large Synagogue to be erected, accessible to all Men, that whoever pleased, might enter in and pray there, whether Jews or Syrians; and Daniel's Coffin hangs down the Bridge unto this Day, out of Respect to whose Memory, the King has strictly commanded, that no Person whatever, shall at any Time, fish within a Mile of the Place. From thence you go in three Days to Robad-bar, where you find about twenty thousand Jews; some of whom are Disciples of the wise Men: and are also very rich; but oppressed by the Yoke of Captivity. From hence you go in two Days to the great River Vanth; where there are about four thousand more. From hence you go in four Days to the Country of Molhath: the Residence of those
who

(1) who embrace not the Ishmaelitish Religion; but dwell on the large Mountains, and are subject to the Elder, who dwells in the Country of the Alchaschischins. Here are four Hords of Israelites, who dwell among the Inhabitants of the Country, and also go out to Battle among them; and are all free from the Persian Yoke: for as they live on the Tops of the high Mountains, they descend with great Swiftnefs, and bear away the Spoil with equal Celerity to their strong Holds; where they are in no Danger of being pursued. The Jews of this Territory are Disciples of the wise Men, and acknowledge the Authority of the Chief of the Captivity, who resides at Bagdad. You then go in five Days to Aria, where you find about twenty-five thousand of our People, who are the first of those Hords or large Companies of Jews, who dwell on the high Mountains of Haphton, on which reside more than a hundred large Companies of Jews, and this is the Beginning of Media. These People were carried away in the first Captivity; by King Shalmaneser, and still speak the Chaldean Language: among whom
are.

(1) Le Sens est, que ce Peuple sont soumis au Vieillard des Alchaschischins de Syrie, dont il a deja parlé ci dessus. Effectivement dans L'Arie de Ptolomée qui est entre la Parthie, le Paropamise, La Drangiane, & la Baètriane, pas fort loin des Indes, dans cette Arie, dis-je, que Benjamin a confondu avec celle de la Medie, est un Peuple nommé Mulchet, qui a les memes Dogmes, le meme Origine, le memes Noms, les memes Contumes, que les Assesins de Syrie. La forteresse de Tigado etoit leur Capitale, Chef, ou Vieillard a surtout été renommé pour cela, et pour ces autres Tyrannies, cela dura jusques au 13 Siecle, mais alors Halaono grand Kan des Tartares pris Tigado apres un Siege, de vingt, & sept Ans, & extermina entierement cette Nation & leur Vieillard. Baratier.

are some Disciples of the wise Men. They are one Day's Journey distant from Omaria, and extend their Habitations unto the Kingdom of Persia: the King of which they obey, and pay Tribute to a Governor or Viceroy, which that Monarch has set over them. The (2) annual Poll-Tax, which they pay throughout all the Ishmaelitish Empire for every Male fifteen Years old, and upwards, is a golden Emir, valued at a Morabeti, and three quarters of Gold.

C H A P. XVI.

History of David El-Roi, the pretended Messiah. His Rebellion, supposed Miracles, and tragical End.

ABOUT ten Years ago arose one David El-Roi, of Omaria, who had been a Disciple of Hafdai, Chief of the Exiles, and of Eli Gaon Jacob, Chief of the Sanhedrim, in the great City of Bagdad. This Man being most intimately acquainted with the Law of Moses, the Civil Law, and the Talmudic Writings, skilled in

(2) This Poll-Tax, according to a German Author, was a Florin; according to others 2s. 6d. I can discover the most evident Traces of a Corruption, and Omission likewise.—The Word is spelt מוראבטי Morabeti. By omitting the second Radical, which seems to be an Interpolation, and pronouncing ב Beth, like ו Vau, and ט Teth, somewhat hard, (both which are common among Foreigners) you may read מראבטי Maravedi, 375 of which are equal to a Spanish Ducat of Exchange, or 4s. 11d. $\frac{1}{2}$ of our Money. So that allowing for the Omission of the numerical Letters שעה 375, which might happen by the Carelessness or Haste of the Transcriber; the Poll-Tax was about Seven Shillings and eight or nine Pence.

in the Sciences of the Gentiles, understanding perfectly the Language of the Arabians, and their Scriptures, and expert in all Books of Magic and Enchantment, took upon him to rebel against the King of Persia; for which Purpose he gathered together all the Jews on the Mountains of Haphton, and some other Nations, to go to lay Siege to Jerusalem. He gave Signs to the Jews by false Miracles, and said the Eternal had sent him to take Possession of Jerusalem, and to deliver them from the Yoke of the Gentiles. A great Part therefore of the Jews had Faith in him, calling him their Messiah. (1) As soon as the King of Persia heard of this Matter, he commanded him to be brought before him, that he might have some Conversation with him; upon his coming with great Boldness and Intrepidity, the *King asked him* the following Question. "Art thou the King of the Jews?" He answered and said, "I am." The King then called to his Guards, and commanded him immediately to be apprehended, and led away to Prison, namely, unto that Place in the City of Dabastan, on the Banks of the great River Gozan, where the King's Prisoners are kept in Bonds until the Day of their Death. Three Days after this, as the King was sitting together with his Princes and Chief Ministers, deliberating about the Jews Rebellion, behold David, having made his Escape from the Prison, without any Man's Assistance or Permission,

(1) Strange and extravagant as this Story appears, the greater Part of it is actually a Matter of Fact, and as such is recorded by Rabbi Solomon, Ben Virga, and David Gantz; with this Addition, that the Jews were obliged to raise the Money among themselves, to bribe the Impostor's Father-in-Law. The excellent Bishop Kidder relates the Story in Benjamin's own Words.

Permission, approached and stood 'before him; and when the King looked at him, and enquired "Who brought thee hither? Or who hath loosed thy Bonds?" He answered, "My own Wisdom, and my own Subtilty, because I fear neither thee nor any of thy Servants." At which the King cried out, "Seize him, lay Hands on him."—But his Servants answering, said, "they saw him not, but only heard the Sound of his Voice." While the King was astonished, and full of Admiration of his Wisdom and Subtilty, David addressed him and said; "behold I go my Way." Upon which he went away, and the King together with all his Princes and Ministers followed him: until they came near unto the Bank of the River, when David taking out a Handkerchief, spread it abroad upon the Face of the Waters, and passed over the River upon it. Then all the King's Ministers saw him plainly walking over the River upon his Handkerchief: and though they followed him in their Boats, yet could they not overtake him, which made them confess, that he was the greatest Enchanter in the World. On the same Day, he travelled to Omaria, as far as any ordinary Man could have gone in ten Days, and this he did by Virtue of the explained (2) Name. When he had told the Jews of that

(2) The name here alluded to is יהוה Jehovah $\Theta\omega\upsilon, \alpha\alpha\iota \sigma \epsilon\gamma\chi\omicron\mu\epsilon\upsilon\sigma$ και ο ερχομενος "Who is, and who was, and who is to come." As the Author of the Revelations excellently translates it. To this Name the Almighty is supposed to refer when he commanded Moses to tell the Egyptians אהיה I am, hath sent me unto you. Rabbi Bechai says, there are three Tenses, or Times, and אהיה comprehends them all. Thus Psal. 97. יהיה מלך יהיה The Lord hath reigned. 99. יהוה מלך לעולם ועד The Lord is King for ever and ever, and

that Place all that happened unto him, they were astonished at his Wisdom. After this the Sultan

and 146. 9. ימלך יהוה לעולם The Lord *shall* reign for ever. For these and many other Reasons this Name was held in much greater Veneration than any other; the People were prohibited the Use of it at the Peril of their Lives; the High Priest only was permitted to pronounce it, and that but once in the Year. To avoid profaning it, they therefore called it, in common Conversation, the Name of the four Letters; and more concisely, the Name of four; on Account of the four Letters of which it was composed; sometimes by Way of Eminence they called it שם or השם the Name. By being Master of the true Pronunciation of this Name, together with the Application of it, as some of the Jews report, Moses performed all his Miracles. Something of the like Nature is blasphemously related of a *greater* than Moses; and by the same Means David-El-Roi is here supposed to have crossed the River upon his Napkin, or Handkerchief, though another Author says it was his Cloak. It is also called by Rabbinical Writers, the great Name, the glorious Name, the appropriated Name, and שם המפורש the explained Name, or as some translate it, the ineffable Name; it was called the explained Name, because they explained it by אדני Adonai; which they always pronounced in the Room of it. If אדני thus written preceded יהוה to avoid Repetition, they pronounced יהוה אדני Adonai Elohim. As the Jews called it the Name of four Letters, so it is by the Greeks sometimes called Τετραγράμματος The Septuagint Translation renders it by Κυριος not on any Religious Account, but because the Greek Language wants Letters to express it, as appears in Λευι, לוי Levi, Δαυיד, דוד David, and many others. The like Difficulty frequently occurs in expressing Roman Names, as Ουαλεριος Valerius, &c. where υ Ppsilon is strained and distorted in a strange, and unnatural Manner. Latin Writers rendered it by Dominus, till the Time of P. Galatin, who (according to Buxtorff) was the first that wrote Jehovah. Concerning the Time and Place, when where, and by whom it might be pronounced, together with the mystic Sense, magical Application, and miraculous Effects of the explained Name, &c. See Cod. Talm. Mishn. Kaddoth Cod. Pefac. Cod. Sotah. Cod. San. Cod. Schal. In Eruv. R. Chiskia, Jalkut, and Maim.

Sultan of Persia, sent Letters to the Commander of the Faithful, Caliph of Bagdad, Lord of the Ishmaelites, desiring him to acquaint the Chief of the Captivity, and the Heads of the Sanhedrims, that if they did not prevent David-El-roi from doing Actions of the like Nature, he would put all the Jews to Death that were found in his Kingdom. At this all the Assemblies of Persia were in the greatest Trouble and Anxiety, and sent Letters unto the Prince of the Exiles, and principal Men of the Sanhedrims and Councils dwelling at Bagdad, after this Manner,—

“ Why shall we die in your Sight, both we and
 “ all the Assemblies of Persia? Restrain that
 “ Man, that he shed not the innocent Blood!”—

Wherefore the Chief of the Exiles, and Chiefs of the Sanhedrims, sent Letters unto *David*, to the following Purpose, “ Be it known unto
 “ thee, that the Time of our Redemption is
 “ not yet come; that our Signs are not yet seen
 “ by us, and by the Pride of his own Spirit,
 “ shall no Man prevail. Therefore we com-
 “ mand thee to restrain thyself, that thou doest
 “ not such like Deeds hereafter, to which Com-
 “ mand if thou art disobedient, be thou excom-
 “ municated and cut off for ever from the Con-
 “ gregations of Israel.” These Letters they forthwith sent to *David*, and likewise others unto *Zaccheus*, a Man of princely Rank dwelling in Assyria, and to *R. Joseph the Seer*, (who is surnamed *Brahen Al-Phelec*) who sojourned there, that they might send Letters unto *David El-roi*. Wherefore they also added Letters (namely, the above mentioned Chief Ruler, and the Seer) in which they exhorted and advised him to desist from his Enterprize, and do that which was just and right,—but he was deaf unto all these

Things, and returned not from his evil Way; until a certain King arose, and took the Matter in Hand, named Zin-Al-din, King of the Togarmains, and Vassal of the King of Persia; who sent Messengers to the Father in Law of David El-roi, and ten thousand Pieces of Gold, that he might put him to Death privately; which he accordingly performed, by entering his House and killing him while he was sleeping in his Bed; by which Means his Art and Subtily were of none Effect. Notwithstanding this, the King of Persia's fierce Anger was not yet appeased, nor turned away both from the Jews of the Mountains, and those in his own Territories, whereupon the Jews sent unto the Chief of the Exiles, that he might go unto the King in their Behalf; who accordingly going unto the King, addressed him in kind Speeches and pleasing Words, by which, together with a Present of about a hundred Talents of Gold, he was appeased. Afterwards the Country had Peace, when the King turned away from the Fierceness of his Anger.

C H A P. XVII.

From Aria and the Mountains of Haphton, to the Mountains of Nisbor, and the River Gozan, (which is Gihon, or Oxus) by the Way of Hamadan, and Ispahan.

FROM the Hill Country already mentioned, you travel in ten Days to Hamadan, that great City of Media, (which gives a Name to the whole Province) in which there are near fifty Thousand Jewish Inhabitants. Fronting a certain

certain Synagogue in this Place are the Sepulchres of Mordecai and Esther. Dabreztan is four Days Journey from hence; it contains about four Thousand Jews, who dwell on the Banks of the River Gozan.⁽¹⁾ You then go in seven
 M. 2 Days

(1) The very learned Dr. Hyde, Hist. Rel. Vet. Pers. looks upon גוזן Gozan to be a false Reading, and thinks that the true Reading is צוזן Chozan, or Chuzan, from Chuz, or Huz, the eldest Son of Nahor, Gen. 22, 21, who built a City of that Name; but as הוז Huz begins with y Gnain, and ends with y Tzade, I must (unless I take *fresh* Liberties with the Text) prefer the common Reading. The Gozan of Benjamin is the River Gihon, or Oxus. The Gozan of the SS. is the great River Casius, otherwise called Cyrus, Kor, and Kur, of Georgia, in Asia, which falls into the Caspian Sea. Some have with Reason thought that the Gozan, and the Sabbatic River, are one and the same; that it received this latter Name, because the Jews who were carried away into Captivity, by their Assyrian Conquerors, had neither Time nor Opportunity to keep the Sabbath in due Form and Order, till they came to their several Stations on the Banks of Gozan. The Truth is, the Sabbatic River is the Child of Rabbinical Fancy, there neither *is*, nor ever *was*, any such River in the World: the very Name of it, is either a *Forgery*, or at best a mistaken Reading. The ancient Jews might very naturally call the River Gozan נהר שבטימ or נהר שבטי the River of the Tribes; by which they meant the Gozan, near to which the captive Tribes were stationed. To all who object, that the Word is generally spelt סמבטון Sambation, that the initial Letter is ס, and not ש: I answer, that the Epenthesis of נ Mem, is either a common Figure, or an Error of the Scribe, and that ש Sin, and ס Samech are indiscriminately used, as appears from the Authority of Elias in Thisbi, and the constant Practice of Oriental Writers. The various Prodiges related of the Sabbatic River, the different Parts of the World in which it has been placed; the romantic Accounts of the Jewish Inhabitants who dwell on the other Side of it, will be the Subject of a future Publication, which will afford much Amusement, and perhaps some Instruction. See for the present Schalsheleth Hakkabala, Abraham Peritsol.

Days to the great City of Ispahan, the Metropolis of the whole Empire, which is twelve Miles in Circumference. Here you find about fifteen Thousand Jews, and the great R. Sar-Schalom, or Prince of Peace, who is by the Authority of the Chief of the Exiles appointed principal Governor both of these, and all other Jews in all the Cities of the whole Empire of Persia. From hence you have four Days Journey to Schiphaz, (2) a principal and most ancient City of Persia, formerly named Persis, which gave a Name to the whole Country. It contains about ten Thousand Jewish Inhabitants. From thence you go in seven Days to Gina, a large City on the Banks of Gozan, where there are about eight Thousand Jews. This City is a Kind of Fair, which for the Sake of Commerce, is much frequented by all the Nations of the Gentiles, and has a most ample Territory annexed to it. From hence you go in five Days to Samarcuth, or *Samarcond*, a large City situated on the Confines of the Kingdom, in which there are about fifty
Thousand

ritsol, Orchoth Olam, Rabbi Gersom, Ben-Eliezer, Sepher Geliloth Eretz Israel, Joseph Ben Gorion, Eldad Danita, Manasseh Ben Israel, Mikve Israel.

(2) Schiphaz seems to be a Corruption of Schiraz or Scherraz, a large City in the Province of Fars, or Faizistan, in a pleasant and fertile Plain, extending 50 Miles from N. to S. The Capital of the Kingdom at one Period. This City sprung out of the Ruins of Persepolis, stands upon the River Bendimer, 200 Miles North of Ormus; and 250 South of Ispahan. *About ten Lines which immediately follow—Jewish Inhabitants—are totally omitted in Barattier's Translation. When he also speaks of Samarcand, he says, "Asept Journées de la, est Samarcanth;" which he ought to have translated, "A cinque Journées, &c." for the Hebrew Word is חמשה שבועות cinque, five, and not שבועה Sept, Seven.

Thousand Jews, governed by R. Obadiah, of princely Rank ; many of these Men are no less celebrated for their Wisdom, than their Riches. From thence Men travel in four Days to Tuboth, which is Thibet, in the Forests of which Province the Musk is found.

C H A P. XVIII.

Account of the Mountains of Nisbor, inhabited by four Free and Independent Tribes. The Sultan of Persia's Expedition against the Copheral Turks: History of Rabbi Moses.

THE Traveller then goes on for twenty-eight Days more, until he arrives at the Mountains of Nisbor, which hang over the River Gozan. There, namely, in the Persian Territory, are certain Israelites, Aborigines of the Mountains, who affirm, that there are now dwelling in the Cities of Nisbor, four Tribes of Israelites, namely, the Tribe of Dan, Zebulon, Ascher, and Naphthali, who are the first captive Multitude which were carried away by Shalmanezzer, King of Assyria ; according to that Saying which is written “ And he led them away unto Lahlah, (1) “ and Habor, Mountains of Gozan, and
M 3 “ Moun-

(1) Benjamin, or his Scribe, by placing ב Beth before להלח makes ל a radical Letter, by which Means I am obliged to translate Lachlah, and not Chalah. Agreeable to the SS. he should likewise have written ערי Cities, and not רי Mountains, as it appears from 2 Kings 17, and 6 v. The Gozan of the Scriptures is (as has been already observed) the River Casius : Chalach is Colchis, Chabor is Iberia, or Georgia, and Hara means a mountainous, uncultivated

“Mountains of Media.” Their Country is twenty Days Journey in Extent; in the mountainous

cultivated Part of the Country. This corresponds with the SS. which make Gozan, a River, and Chalach and Chabor, (or as our Translation runs, Halah and Habor) Provinces of the Assyrian Empire. The Assyrian Monarch placed his Captives here, the more effectually to prevent their Return to Jerusalem, or because he might not chuse to trust them too near to his own Capital; or because one Part of this extensive County was barren, and very thinly inhabited, and the other Part stood in great Need of Cultivation. Hence it appears that the modern Colchis, Iberia, Albany, Casius, the mountainous Part of Media, which is the modern Georgia, Mingrelia, Imiretta, Guriel, Carduel, Caket, Schirwan, Dagestan, the River Akfai, or Coifu, on which stands the Town of Andreof, or St. Andrew, (which belongs to the Russians) Ghilan, and Masfenderan, were the principal Places where the captive Israelites were placed. 'Tis probable that they continued here no longer than they were obliged. A natural Desire of Liberty excited them, like the Northern Nations, who some Centuries after over-ran the greater Part of Europe and Asia, to seek their Fortunes elsewhere, in Pursuit of some better Country. Nothing can be more reasonable, and natural than to suppose, that they took their Rout through Scythia: Ortelius, and some others, have already affirmed that they settled in Tartary. Petachias found Jews in this Country who differed from their Brethren in no other Respect, than because they were unacquainted with the Traditions. An evident Proof, that they left their Country before it was infected with these Traditions. The illustrious President of Thou, says the Tartars made use of Circumcision before Mahomet, and were acquainted with those Precepts, which are called the Precepts of Noah; among other Opinions, that of the Unity of the Deity, was one which they believed, and obliged their vanquished Enemies to receive and acknowledge. To which may be added, that Chaldean Inscriptions have been discovered on the Stones of their Mosques, in Little Tartary. The Morduas, a People who inhabit the Frontiers of Muscovy and Tartary, adore one God, Creator of Heaven and Earth,

tainous Parts of which are large Cities and Castles, strongly fortified. One Part of their Country

to whom they offer their first Fruits. The People who inhabit the vast Empire of Cathay, which separates Tartary from China, reject the Name of Jews, Christians, Mahometans and Pagans, but observe the Jewish Religion, with the Exception of some few Ceremonies. Which is not at all to be wondered at, when we consider that even in the Days of Hezekiah, the Jews had "for a long Time neglected to keep the Passover." 2 Chron. 30. ver. 5.— *For they had not done it of a long Time, in such Sort as it was written.* The great Similarity of the two Languages is another Proof. The Tartars call their Princes, Kans, which comes from the Hebrew Word קנה Kanah, to acquire, possess, &c. Supposing it to be spelt, which is more common with Oriental Writers, חן Chan, it may then come from חנה Chanah, to pitch Tents, or encamp, which may with more Propriety be applied to the Tartars, than to any People in the known World. They also call their Chans שר Sar, which in Hebrew signifies Prince, Leader, or Chief. The Chan's Family, and his principal Officers, are called Cherin, or Chorin, Nobles, &c. Eccles. 10, 17. we translate חורין Chorin, by the very same Word. In the Language of the Huns, a People of Scythia: Hunogarin signifies a Nation which travels and makes Encampments. Have we any Reason to doubt its Derivation from חונה Chune, or Hune, a Participle of the Verb חנה, and נר Ger, a Traveller, or Stranger, the Plural of which is נרים Travellers, or those who travel; which altogether compose חונהגרים Hunahgarim; and by a Euphony common to most Languages, Hunogarin, those who travel, and pitch Tents, or make Encampments. Marzus in the Scythian Language, signifies a Wedding, from מארש Marasch, which comes from the Root ארש Arasch, to betroth, espouse. Baar, an Infant, from the Chaldæan Word בר Bar, a Son, Child, or Infant. Mycha, a Sword, from מך Machah, he who struck or wounded, with a Variety of other Instances, which tend to prove that they are descended from the same People. Another Party of Israelites penetrated into Thrace. This cannot be doubted after the visible Marks of Judaism, which have been discovered in that Country. The Odomantes, according to Aristophanes, Acharn. Act. 1. Scen. 4, were Jews. The Scholiast upon

Country is washed by the River Gozan; they are in Subjection to no Prince or Potentate of the

upon that Author, says, “ Οδομαντων εθνος Θεακικον Φασιδε αυτης Ινδαιισ ειπαι. “ The Odomantes are a People of “ Thrace, they say that they are Jews.” Hermippas Vit. Pythag. observes, “ Pythagoras performed and said these “ Things, in Imitation of the Jews and Thracians; the “ Invention of which he arrogated to himself. For that Man “ has certainly borrowed from the Jews, many Opinions “ which we find introduced into his Philosophy.” As the Tribes passed through, and partly settled in Tartary and Muscovy, it is more than probable that the Carreens, or Carraites, are descended from them, who abating some Ceremonies, (which I have already accounted for), are the same Race of People. Others travelled into China, where the Missionaries found Hebrews who had never heard of the Incarnation of our Saviour, had no Traditions among them, and called themselves Israelites; a manifest Proof of an early Migration. The Jews of India may have divers Originals. Some of them were probably Adventurers who came in the Fleets which Solomon sent to Ophir for Gold, who liking the Gold, and the Country which produced it in such great Plenty much better than their own, never thought of returning. Others descended from the Captive Tribes. A third Part are the Descendants of those Jews, who sought for an Assylum in India from the just Vengeance of Titus. And the fourth are the Children of those, who after their Revolt, in the Time of Justinian, were sent to the Number of twenty Thousand into Persia, where they were sold to Indian Merchants. Though it is the general Opinion of the modern Jews, that some of the Tribes settled in America, I can by no Means credit such a Report, and firmly believe with Mr. Basnage, that the Traces of Judaism, which some have there pretended to discover, may be attributed either to Jews who went there since the Discovery of that Continent, or from a few Individuals who have been thrown Ashore by some Tempest. Upon Enquiry it appears, that this Supposition is founded only upon a whimsical Story, the Substance of which is— A certain Spanish Jew, named Aaron Levi (but who went by the Name of Montefinos, in Spain, for Fear of the Inquisition,) told R. Manasseh Ben Israel, of Amsterdam,

A. D.

the Gentiles, but have a Prince of their own, named R. Joseph Amraceli, or chief Governor, a Levite. They have among them some Disciples of the wise Men, and some, who exercise Agriculture, and go out to Battle as far as the Region of Cush (2) journeying through the Deserts.

A. D. 1644, that when he was at Chili, in South America, he got acquainted with one Francis, an Indian, with whom he went to Peru. That he was there confined in the Prison of the Inquisition, that after his Release, he found that his Indian Friend was a Jew. To cut the Story short, he conducted the Spaniard to the other Side of the tremendous Mountains of Chili, named Andes, and Cordilleras, where they found an Empire of Jews; they then came to a River, at a Signal given, four Jews crossed the River, and after proving themselves to be Jews by *nine* different Signs (for they did not understand each other's Language) returned. Four more came over, and returned; which they continued to do by Fours, for the Space of three Days, who all used the same Language, or at least the same nine Signs. At last the Jews having satisfied their Curiosity, and Aaron Levi and his Friend, being tired of their Adventure, returned back to the same Places from whence they came. See Manasseh Ben Israel; Mikve Israel, where this Story is fully related, and our Benjamin's Travels at full Length, to flatter the Jews in the Opinion, that their Brethren are in Possession of Kingdoms and Empires, in every Quarter of the Globe.

(2) By this the Reader must not suppose that our Author (says C. L' Empeur) means Cush, or Æthiopia, under Egypt, but that Cush, Cuth, or Cutha, mentioned 2 Kings, 17, 24, "And the King of Assyria brought Men from Babylon, and from Cutha, from Ava, and from Hamath, and from Sepharvaim, and placed them in the Cities of Samaria, instead of the Children of Israel; and they possessed Samaria, and dwelt in the Cities thereof. Abarbanel says, כּוּשׁ Cuth is another City in the Land of the Chaldæans. Perhaps this may be the Country which Herodotus speaks of.

των μεν υπερ Αιγυπτου Αιθιοπων και Αραβιων ηρχε Αρσαμης· οι δε απ' ηλης ανατολων Αιθιοπες. (διξοι γαρ εσρατευοντα). προσεταχασατο τοις Ινδοις.

sarts. The Copheral (3) Turks, (who have great Affection for the Jews) are their Allies. These People worship the Wind, and inhabit the Desert, they neither eat Bread nor drink Wine, but devour their Meat raw, and almost alive, as they happen to meet with it, without any Kind of Cookery whatever. These savage People have in the Place of a Nose, two small Holes through which they draw their Breath. They eat all Sorts of Animals, both clean and unclean. 'Tis now about fifteen Years since they collected a most powerful Army, and coming into Persia, took the great City Rai, which they smote with the Edge of the Sword, and utterly destroyed; and carried back the Spoil thereof with them to their Desarts. The like was never known in Persia, for the Space of many Years. At the News of this Overthrow the King of Persia was greatly enraged, *and equally surprized*, “ having, “ as he observed, never heard that any Army “ came from that Desert in the Days of his “ Forefathers. I will therefore go, continued he, “ and extirpate the very Name of them from “ the Earth.” Upon which he sent Messengers, to gather together all the Forces in his Dominions; and being at a Loss for some Spy to conduct him unto the Tents of his Enemies, he at last found one, who (pretending to be one of that People) promised to conduct him to their Encampments; on which Condition the King promised amply to reward him. He then asked, “ what

“ Arfames had the Command of the Æthiopians beyond “ Egypt, and the Arabians; but those Æthiopians from the “ Rising of the Sun (for they fought two different Ways) “ were ranked together with the Indians.”

(3) The Copheral Turks are supposed to be the Calmuc Tartars.

“ what Quantity of Provision was necessary for
“ them during their March through the Wilder-
“ nefs?” The Spy replied, “ take Bread and Water
“ for fifteen Days, for you will meet with no
“ Provision until you come to their Territories.”
When all things were got ready, they took their
Rout thro’ the Wilderneys for the Time above-
mentioned, at the Expiration of which having
little Provision left, some of the Men and Beasts
died through Fatigue and Hunger. At this the
King ordering the Spy to be brought before him,
addressed him in the following Manner. “ Where
“ are thy Words and Promises, by which thou
“ hast made us to hope, and rest assured of find-
“ ing our Enemies?” To which he answered
and said, “ I have gone out of the Road.” At
which Answer the King’s Anger was fiercely
kindled, and commanded his Head to be cut off;
at the same Time issuing a Proclamation thro’
his Army, whereby he commanded “ that every
“ Man, who had any Provision left, should divide
it with his Companion.” After this, eating up
all, even the very Beasts of Burthen which carried
their Baggage, &c. they continued their March
for the Space of thirteen Days more through the
Wilderneys, and came at last unto the Mountains
of Nisbor, where the Jews dwelt. As the Per-
sians arrived here in the Day Time, they pitched
their Tents in the Gardens, and Orchards, and
beside the Springs of Water, which arise near
the Banks of the River Gozan. The Fruit being
ripe, they ate and laid waste without Molesta-
tion; and at the same Time saw many large
Cities and fortified Places in the Mountains. At
this Discovery the King sent out two of his
Scouts, to enquire what Nation it was which
inhabited the Mountains; and strictly charged
them

them to get a Sight of the Inhabitants at any Rate, either by sailing, rowing, or swimming. *After they had gone on, for some Time,* they discovered a large Bridge, well fortified by Towers; and the Gate shut; and fronting the Bridge, on the further Side, was a large City. Upon which they called aloud from this Side of the Bridge, 'till a Person came out to them, demanding what they wanted, and whose Subjects they were; but they understood not what he said, until an Interpreter, who was acquainted with their Language, came out and made the like Enquiry, upon which the two Scouts answered after the following Manner; "we are the Servants of the King of Persia, and are come hither to enquire what People ye are? and what King ye obey?" Then they answered, "We are Jews, subject to no King or Prince of the Gentiles, but have a Prince of our own, who is a Jew." They then made such Enquiries as they thought proper, concerning the Comarins, Sons of Gotz, who dwell among the Copheral Turks. To all which the Jews replied, "They are our Allies, therefore, whoever are their Enemies, are our Enemies also." The two Scouts then returned, and related the whole Matter to the King of Persia; at the Recital of which he was very much concerned. On the Day following they sent out Forces to give him Battle; to whom he returned for Answer, "I came not out to attack you, but my Enemies the Copheral Turks; but if ye are bent upon War, I will surely revenge myself by slaying all the Jews in my Dominions: I know that in this your Country, ye are stronger than we, yet will it be more for your Interest to entreat us kindly, than to war against us; permit me therefore to avenge myself

“ myself of my Enemies, the Copheral Turks,
 “ and fell me a sufficient Quantity of Provisions,
 “ for the Support of me and my Forces.” Upon
 hearing this, the Jews (after holding a Consulta-
 tion among themselves) determined to treat him
 in a friendly Manner, on Account of the Jews,
 who were in his Dominions, and permitted him
 and all his Forces to enter their Territories,
 where he remained fifteen Days, during which
 Time he was honorably entreated by them. In
 the mean Time they sent Letters to their (4)
 Confederates, the Copheral Turks, relating all
 that had passed; who as soon as they heard of
 it, collected a very great Army, even all the In-
 habitants of the Desarts, and made themselves
 Masters of all the Passes of the Mountains, in
 such a Manner, that when the King of Persia
 came to give them Battle, the Copheral Turks en-
 gaged him on the Road, and rushing on him, made
 so great a Slaughter of the Persians, that the King
 with great Difficulty made his Escape, with a
 Few of his Followers, and so returned back to
 his own Country. It happened that one of the
 Persian Horsemen prevailed upon a Jew of this
 Country to go with him, whom he afterwards
 brought into Persia, and made a Slave of; the
 Jew’s Name was R. Moses.

On a certain Day, when the Archers were as-
 sembled to bend the Bow of the Mighty before
 the King, for his Amusement, no Man could

N

shot

(4) This Expedition of the Persians is (says a certain
 Author) among the Singularities which increase the Value
 of our Author, in Spite of all his Imperfections. The
 City Rai is supposed to be the ancient Rhages mentioned in
 the Book of Töbit.

shoot like (5) R. Moses; at which the King asked, by his Interpreter, who he was? and after he

(5) Which of this Triumvirate shall we most admire. The King of Persia for making a Fool of himself? R. Moses for shooting? or R. Benjamin for lying? His Account of Europe is dry, insipid, and uninteresting, containing little more than the Number of Jews, Sanhedrims, Synagogues, &c. but when he comes to the Mountains of Nisbor, he is eloquent, and descriptive, and lies on through thick and thin, without Remorse, or Fear of Detection.

This whole Story seems to be of the Apocryphal Kind. The Copheral Turks plunder and destroy the City Rai, about Nine Hundred Miles from their own Country, and return back with the Spoil unmolested. The King of Persia never thinks of pursuing them till they are gone out of his Kingdom; after which he vows Vengeance, collects all his Forces, leaves his Country defenceless, and trusts his own Person, and all his Troops, to the Guidance of a Stranger, whose Veracity he had the greatest Reason to suspect. His Army, after a tedious March, encamped in the Environs of a large fortified City. Tho' they arrived in the Day Time, not a living Creature was to be seen. He was nevertheless affrighted, and why? Because his Scouts told him, that they had seen a Bridge across a River, and were told by the Centinel that the Copheral Turks were the Jews Allies. —The Gozan must be a very narrow River, or the Scouts must have had fine Lungs to make themselves to be heard, for I do not find that Speaking Trumpets were then in Fashion. The King's Fear increased when the Jews came out the next Day to give him Battle; he acknowledged their Superiority, and humbly capitulated. But where was this numerous Army the Day before? Did they drop from the Clouds? Were they raised in Hot-Beds? Or did they spring up in one Night, like Mushrooms? His Account of the Country is pleasing and romantic; Gardens, Orchards, Springs, Fountains, and a fine River; 'tis a second Land of Canaan. But while he thus praises the Country, he places in strong Contrast the Treachery of its Inhabitants, who were equally perfidious to their Friends and Enemies: 1st, for receiving the Persians in a friendly Manner; and, 2dly, for scandalously betraying them. Why did

He had heard what had happened, and how he had been enticed away from his Country, by the Horseman, he presented him with his Freedom, cloathed him in fine Linen, and Silk Garments, made him great Presents; and finally told him, if thou wilt embrace our Religion, I will still further exercise my Bounty towards thee, by enriching thee exceedingly, and making thee Chief Steward over all my Household; to which he answered and said, "O my Lord, and King, this Thing I cannot do." Then the King took him, and placed him in the College of Ispahan, under the Care of the great R. Sar-Schalom, who gave him his Daughter to Wife. It was the same R. Moses, who told me all these Things.

C H A P. XIX.

Return to Chuzestan. Description of the Island of Nekrokis, and of the Pearl Fishery; of Haoulam, and the Isle of Chenerag, or Cinrag, with the Diabolical Superstition of the Natives; and lastly, of the Nikpha, or Frozen Sea.

FROM thence I returned to Chuzestan, upon the Banks of the Hiddekel; from whence this great River rolls on, till it falls into the Sea

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did not the King of Persia avenge himself on the Jews that were in his own Dominions, as he had before threatened? Or rather, why did not the Jews of Persia take Refuge with their Brethren of Nisbor? The King offering to make Rabbi Moses Prime Minister, because he was a good Marksmen, crowns the whole. Finally, if the Persian Army has not already destroyed this powerful Empire of Israelites, these Reflections, assisted by a little common Sense, cannot fail to do it.

of Hodhu, or the Indian Sea; near to a certain Island, named (1) Nikrokis. This Island is six Days Journey in Extent; the Inhabitants never sow any Kind of Grain, they have no River, and but one Spring, in the whole Island; for which Reason they are obliged to make use of Rain Water. *It is notwithstanding*, much frequented by Merchants from the Indies, and from the Islands, who come here for the Sake of Trade: also by the Inhabitants of Shinaar, i. e. *Mesopotamia*, Al-yeman and Persia, who bring all Kinds of Silk and purple Garments, Hemp, Cotton, Flax, and Indian Cloth, Wheat, Barley, Millet, Rice, all Sorts of Provisions and Pulse. These they barter among themselves, and with the Indian Merchants, for Spices, which are brought here in great Abundance; between whom the Inhabitants of the Island act as ~~Brokers~~, and by that acquire great Wealth. Here are about five thousand Jews. From hence you go in ten Days by Water to Kati-pha, where you find five thousand Jews. In this Place the (2) Bdelliac is found. About the twenty-fourth

(1) Some Commentators have supposed that this was the Island of Ormus, formerly a Place of great Traffic, and very badly supplied with fresh Water; others, that it was the City and Country of Bassora, because he places it at the mouth of the Tigris; makes it the Centre of Indian Commerce, and mentions precisely the Commodities, &c.

(2) By בדולה Bdelliac, or as the same Word is translated Gen. 2. Bdellium, he means Pearl. By רפעים Rep-tiles, he means the Oysters in which the Pearls were found. The Persian Gulph, or as it is otherwise called the Gulph of Bassora, hath long been famous for its Pearl Fisheries. The Fishing for Pearls is performed by Persons, who are let down to the Bottom of the Sea in five Fathom of Water, by Means of a heavy Stone fastened to their Toes: when they reach the Bottom, they pick up the Shells with
all

addicted to Astrology, are all black to a Man, and very honest and faithful Traders. When Merchants come hither from foreign Countries, and are permitted to enter their Port, three of the King's Scribes or Secretaries come and take down their Names, after which they are brought before the King, who takes Charge of their Property, (4) which when landed is left on the Shore without any Guard whatever. There is also a principal Officer appointed by him, to whom all Things are brought, which have been either lost or misplaced; who restores them to the different Owners immediately, upon their bringing such Tokens as are necessary to ascertain their Property. This Custom prevails throughout his whole Kingdom. From the Passover until the Beginning of the Year. During the Summer Months, the Heat is so great that from the third Hour, or *Nine o'Clock* the People remain within Doors until the Evening; after which they go out, and light up Lamps in all their Streets and Markets, and proceed to Business, which they are prevented from doing in the Day Time, by the excessive Heat of the Climate. The Pepper grows in this Country, of which there are large Plantations in the Country and Fields round about the City; where each Man knows his own Garden. The Trees are low, the Pepper itself is *at first* white; after
it

(4) *Property.*] C. L'Empereur translates מַמּוֹן Mammon, by the Word Pecunia, and Baratier, by L'Argent, both which signify Money; but the Word is seldom taken in so limited a sense; more especially in this Place, where it means the Property in general of the Merchants, which consisted of sundry kinds of Merchandize, which they bartered among themselves and the Natives. The Goods were carried on Shore to be viewed before the Sale, as we may easily discover from what follows.

it is gathered, they put it into large Bowls, pouring hot Water on it, after this they dry it in the Sun; by which means it becomes hard, and of a black Color. The Country likewise produces Cinnamon, Ginger and many other Sorts of Spices. The Inhabitants of this Land do not bury their Dead, but embalm them with various kinds of Spices, and afterwards wrapping them in fine Linen, place them on Benches, *or rather in Niches* according to their respective Families, so that when the Flesh and Bones are equally dried, they appear like living Men; and by this Means each of the Natives may know their own Parents and Ancestors for many Years past. The Sun is their *chief* Deity: which they worship on Altars and high Places without the City, at about half a Mile Distance. Early in the Morning they go out to meet (5) this Luminary. On each of the Altars, or high Places, is a solar Sphere, so contrived by Magic, as to turn round with a great Noise as the Sun rises; at which Time all the People, both Men and Women, take a Center in their Hands, and offer Sacrifice to the Sun; and by this Custom they betray their Foolishness. There are about a hundred Jews in their Cities and Territories, who

(5) A very ancient species of Idolatry which prevailed even among the Jews, who not only ran to meet the Sun, but were also carried on Horses and in Chariots, which were dedicated to the Sun. Thus 2 Kings 23. 11. And he (Josias) took away the Horses which the King of Judah had given to the Sun, at the entering in of the House of the Lord, by the Chamber of Nathan Melach, the Chamberlain, which was in the Suburbs, and burned the Chariots of the Sun with Fire. Though the Sun was their chief Deity, yet they had several inferior ones. R. Mann says, More Nebuchim, that the Stars were their Gods, but that the Sun was the Principal.

who are all as black as the Natives. The Jews are good Men, observers of the Commandments; have among them the Law of Moses; the Writings of the Prophets, some of the Talmud and Customs. From hence you go in twenty-two Days to the Isles of Chenerag: (6) Inhabited by the Fire-Worshippers, who are called Dugbijn: among whom are twenty-three thousand Jews. These *Dugbijn* have every where their Priests in their idolatrous Places of Worship; who are most profoundly skilled in all Kinds of Enchantment, not having their Equals in that Art, in any Part of the whole World. Fronting the high Places, or Altar of their *superstitious* Devotion, there is a large Valley, where every Day they constantly light a great Fire, which they call the Divinity; through which they cause their Sons to pass: and into the Middle of which they cast their Dead. There are Instances of some of the greatest Men in the Country, who devote themselves to be burned (7) alive in the Fire: when he comes to this
Resolution,

(6) This is supposed by C. L'Empereur, to be the Island of Java, or some Island very near it, which the same Commentator thinks was anciently named Aurea Chersonesus, of which Chenerag, or Cinrag is a Corruption.

(7) The Custom of burning the Living with the Dead, was introduced by the Bramins, to prevent the Women from poisoning their Husbands. Though the Laws recommend a voluntary Sacrifice, they are in a Manner compelled to it through a Fear of that Ignominy which attends their Refusal. There have however been Instances of Women, who have been animated with the most Extraordinary enthusiastic Intrepidity. About the Year 1743: The Widow of the Rhaam-Chund Pundit, signified her Intention of burning herself with her deceased Husband. The dreadful Pain was delineated to her in the most expressive Colors; all however had no Effect, she even put her
Hands

Resolution, he makes the following Declaration to his Sons, Domestic and Relations. “ Behold I
 “ have

Hands into a Fire, and held them there for some Time. Her Friends finding her so determined, consented. The Melancholy Hour approached: She took leave of her Mother and three Children, divested herself of her Ornaments, walked three Times round the Pile with the Brahmins, from whom she received a Wick of Cotton, and taking one more tender Farewell of her Children, seated herself by the Corpse of her Husband, and after looking steadfastly at him, in a few Minutes set Fire to the Pile; but discovering that the Flames blew from her, she with an astonishing Resolution set Fire to it in a fresh Place, when the whole was soon in a Blaze. Another, many Years since, who aspired to the Honor of Burning, was a remarkable beautiful Widow, a Native of Surat, about nineteen. Upon the Governor's refusing her, she snatched up a Handful of red hot Coals, and exclaimed, “ Consider not my Youth, my Beauty, or my Wealth! See how courageously I grasp this Fire! Judge then with what Avidity I should embrace a funeral Pile!”—Captain Thompson (in his Sailor's Letters) gives the following Account: “ Two Days ago I was present at one of these cruel Scenes, when the sweetest Widow of twenty was sacrificed to the Manes of an old Husband. The Procession was trifling; and though all appeared in Smiles, yet a Solemnity reigned through the whole. In the Front of this living Funeral, advanced her three Daughters (pretty Creatures, of from five to nine Years old) next her only Son, then a Band of harsh Music, and lastly the Widow, followed by her Friends and Kindred. She was drest in her gayest Apparel, and adorned with Jewels, Gold, and Silver Trinkets, &c. The Funeral Pile consisted of Aromatic Wood dipped in Gums; it was five Feet high, and on the Top was extended the dead Body of her Husband. As soon as she arrived, she took an affectionate Leave of all her Friends, and lastly her Babes, who parted with Smiles; but I own I thought the Boy would have shaken her Constancy, dwelling some Time about her Neck, which the Priest perceiving interrupted her; the Church receiving Profits from such horrid Catastrophes. She then
 “ stripped

“ have made a Vow of my own Accord to cast myself alive into the Fire :” upon which they all answer and say, “ O blessed art thou; well may it be unto thee.” When the Day arrives on which he is to perform his Vow; they provide him a great Feast: after which, if he is rich, he rides on Horseback, and if he is poor, he walks on Foot, unto the Brink of the Valley, and casts himself into the Middle of the Fire: while all his Family make a most violent Noise with Tymbrels and Pipes, until he is burnt to Ashes. Three Days after this, two of the chief Priests take to themselves Witnesses from the City, and going to the House of the deceased, give the following Charge to his Sons—

“ Set your House in Order, for on this Day will your Father come to command ye what ye are to do.” Upon this, Satan, (8) assuming his Form and Resemblance, is met by his Wife and Children; who enquire how it goes with him in the other World? He answers that he came

“ stripped herself of all her Ornaments, giving Something to all, and with the most unshaken Courage, mounted the Pile, taking the Head of the dead Body in her Lap, and a Jar of Oil in her Hand, which as soon as the Fire was kindled, she poured over her Head; and without a Sigh, Tear, or Emotion, expired in an Instant, whilst the Crowd filled the Air with Acclamations of Joy.” Since the Moguls, however, became Masters of Indostan, these shocking Spectacles have been much less frequent than formerly; and they are utterly forbidden within the Jurisdiction of the English Factory.

(8) What Benjamin calls Satan, or the Deceiver, was one of the Priests, disguised so as to represent the deceased; the Fright and Consternation which the whole Family are supposed to be in on this Occasion; joined to the Reputation and Authority of their Idolatrous Clergy, made the Trick pass current among them without the least Fear of being detected.

came unto his Companions, but could not be received by them, until he had discharged such Duties as were due to his Family, and paid his Neighbors what he owed them: after this he enjoins what he thinks proper, and distributes his Goods to his Children, strictly charging them to pay his Debts: and to collect whatever was coming to him from his Creditors; all which Commands are attested in Writing by the Witnesses before he can go his Way. After this they see no more of him. By this Lie and Deceit, and Enchantments, which the Priests, (*who boast that they are the greatest Enchanters in the World*) contrive, Things are confirmed *beyond all Possibility of a Doubt among those idolatrous People.* From thence you may travel in forty Days unto the Frontiers (9) of Zin, (which is the utmost Boundary of the East.) This *Country*, as they report, is washed by the Nikpha, or congealed Sea, where the Constellation Orion bears Sway, stirring up the Stormy Wind, infomuch that frequently the Mariner's Skill avails him not, but he is driven upon the Nikpha, from whence he endeavours to extricate his Ship to little Purpose, but there remains with his Companions, until having consumed all their Provisions, they miserably perish with Hunger. This is the fatal End of many. But some Men have had Recourse to the following Stratagem, in order to escape from this fatal Place; they provide themselves

(9) The Frontiers of Zin, are generally allowed to be the Borders of China. The coagulated Sea, is the Icy or frozen Sea, on the Coast of Tartary and Russia, to the North of China, and through which, the North East Passage so often sought after to little Purpose, is supposed to be. Perhaps some Attempts had been made before Benjamin's Time, attended with such fatal Consequences as are here described.

elves with Bullocks Hides, and as soon as that Wind begins to blow which casts them upon the Nikpha, they take and enclose themselves within the Hides, sewing them on the Inside in such a Manner, as to prevent the Water from penetrating; after which (Knife in Hand) they cast themselves into the Midst of the Water, which being taken Notice of by certain large Eagles, called Griffins, which take them for Cattle, they dart down upon them with great Avidity, and carry them to dry Land, where lighting on a Mountain, (10) or Valley, they prepare to devour them; upon which the Men within the Hides, wound them with their Knives, until they have killed them: and then extricating themselves from the Hides, travel to that Part of the Country which is inhabited. A great many make their Escape this Way.

(10) This Story is borrowed from the Arabian Nights, with this Difference, that what our Author calls Griffins is there called the Roc, concerning which a thousand Fooleries are related. The Arabians report that the Griffin is so large and strong, as to be able to carry away an Elephant in its Claws, with as much Ease as a Kite carries a Mouse; that it lives a thousand Years, &c. Ctesias describes it as a cruel and terrible Animal, a Bird with four Legs, as big as a Wolf, with the Feet and Claws of a Lion; a red Breast, and all the Rest black. To which is added that they inhabited the Golden Mountains, which made that precious Metal so very scarce. Latin Writers called them *Pici*. Thus Plautus *Aululariæ*. 4. 8. 1. *Pici Divites qui aureos Montes colunt, ego solus supero.*

C H A P. XX.

*From Gingala through the Country of the Afuans, to
Grand Cairo.*

AFTER (1) three Days Stay at *Chenerag*, you go by Water to *Gingala*, in fifteen Days, where there are about a Thousand Jews. From whence, after a Passage of seven Days, you come to *Cholan*, where there are none of our People. From this Place you travel in twelve Days to *Zebid*, where you find a few Jews. From hence it is eight Days Journey to that Part of the Indies, which is called *Baadan*, the same is *Eden*, in *Telassar*. The Country is very mountainous, and contains a great many Jews, who are tributary to no Prince of the Gentiles, but dwell in Cities and fortified Places, on the Tops of the Mountains; from whence they descend into the
 ○ Country

(1) This Passage, which I must confess is none of the clearest, has sorely gravelled the Commentators. C. L' Empereur, who, like some other People, has always a Farthing Rush-light in Readiness to light the Sun to Bed, to save his own Credit, passes it over in Silence. The learned Baratier (whose Translation I never heard of till I had finished my own, together with all the Notes, which I at that Time intended to write) honestly says, he did not understand the Author's Meaning. His Translation of this corrupted Passage runs thus. "De la il y a trois Journées à *Gingala*; quand on y va par Mer il y a quinze Journées." Which, though more literal than my own, as it opposes common Sense, cannot be adopted. The Restoration of what appears to me to be the true Reading, will, it is to be hoped, in some Measure apologize for the Liberty which I have taken with the Text.

Country (2) Hammaaton *supposed to be Abyssinia*, which is called Libya, belonging to the Edomites,

(2) Hammaaton ; unless it is a proper Name, is unknown to me, and must be placed among the Imaginations of our Traveller. Afterwards he places his Libya at the Feet of the Mountains of the Jews, from which it is far distant. The Reason of his confounding Libya with Abyssinia, may be, because the Ancients called all Africa Libya. He adds, that they are under the Government of the Edomites, or Christians ; and in Reality the Kings of that Country have, as they pretend, been Christians ever since the Time of the Apostles. We may here see plainly, that he has confounded Æthiopia with Abyssinia, and the River Pison with the Nile. The Barbarism which he attributes to some of the Abyssinians, is totally without Foundation. Asvan is the Syene of the Ancients, it formerly separated Egypt from Æthiopia, and at present from Nubia. It lies upon the Nile, near to which you may see the Pyramids and Cataracts. C. L' Empereur takes it for Metacompso ; but Metacompso is to the South of the Grand Cataract, and Asvan to the North. Chalavan is Hulvan of Arabia Iraca, mentioned by the Persian Historian Meijd, and quoted by Dr. Hyde in his Notes on Ab. Peitsol, P. 66. Alzachra is a well known Country, the Defart of Zara is so famous that it is needless to describe it. It lies to the West of Egypt and Abyssinia, to the North of Nigritia, and to the South of Biledulgerid. Zevila, or Zuila, is undoubtedly Guala, or Gualata, a Province of Nigritia, as appears, first, by its Distance ; secondly, the Rout from Asvan to Gualata, is effectivly by Zara ; thirdly, he says that Gold is found there, which is true of Gualata ; fourthly, there is also Salt ; fifthly, it is there where the Caravans are sometimes lost in the Sands ; sixthly, he places it at Guana, that is to say, in Guinea, of which it is the Frontier. He is guilty of two Errors upon Guila ; First, he makes Chavila, which is in Arabia, near Catipha. Secondly, he places it very improperly in Abyssinia. I know not why C L' Empereur, and Montieur Basnage treat Çouts, or Kuts, as an imaginary City ; it is the Name of a City of higher Egypt, upon the Nile, about thirty-three Hours Journey, according to Baratier, to the North of Asvan : Couts seems to be a Corruption of Cuth.

mites, who are named Libyans, inhabiting Libya, with whom the Jews wage War, and bear away the Spoil and Plunder to the Mountains, where they are in no Danger of being pursued. Many of the Jews of Eden travel into Persia and Egypt. From thence you travel to the Country of Afsan, through the Wilderness of Scheba, which is a Journey of twenty Days, along the River Pifchon, which comes down from Ethiopia. Their King's Name is Sultan Al Habasch. Some of the Inhabitants resemble Brute Beasts in every Respect, feeding on Herbage along the Banks of the River Pifchon, wandering through the Fields without any Kind of Cloathing; and as if they were guided by Instinct, without the least Spark of Reason, coupling with their own Sisters, and any others, whom they happen to meet with. The Heat of this Country is excessive. When other Afsans come into their Country for the Sake of Spoil, they bring with them Bread, Wheat, Raisins, and Figs, which they cast before them; and while they are scrambling and devouring the Food, they are made Captives, and afterwards sold into Egypt, and the neighboring Kingdoms. Those Black Slaves are the Sons of Ham. Men travel from Afsan, to Chalavan, or rather Hulvan, in twelve Days, where there are about three Hundred Jews. From this Place the (3) Caravans of the Merchants set out travel-

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(3) Caravan is derived from the Persian **کاروان** Carvân, a Trader, or collectively Traders. The whole Company when travelling together, is called by the Arabians **قافلة** Câfila. The same People call the halting Places of the Merchants **حان** Cân; and the Persians call them **کاروان سراي** Câr vân Serâi, "Inn of the Caravan." Serâi signifies any large House or Palace. Thus at Constantinople, the Palace where the Grand Seigneur keeps his

ling fifty Days through the Defart Al-Zachra, or Zara, unto the Province of Zuilah, which is Havilah, in the Land of Gana. In this Defart there are Mountains of Sand, which when the Wind arifes, overwhelms whole Companies, and fuffocates them. Thofe who happen to efcape, bring away with them Iron, Brafs, all Kinds of Fruits, Pulfe, and Salt, together with Gold and precious Stones. It is a Western Province of Æthiopia, which is furnamed Alhabafch. Men travel from Chalavan to Cout, upon the Frontiers of Egypt, in thirteen Days. About thirty Thoufand Jews refide in this City. From hence you have five Days Journey to Pijom, the Pithom of the Ancients, where there are about twenty more of our Brethren; and even unto this Day are to be feen the Ruins of the Buildings which were erected by our Fathers.

C H A P. XXI.

Description of Grand Cairo, the Overflowing of the River Nile, and other Egyptian Curiofities.

YOU have four Days Journey from Pithom to Mitzraim, a large City on the Banks of the Nile, in which there are about two Thoufand Jews. Here are two Synagogues, the one compofed of native Ifraelites, which is called Al-Schamiin, or the Synagogue of the Syrians; the other Al-Yrackun, or the Synagogue of the Babylonians; they differ from each other in
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Women, is called Serai, which the French corruptedly call Serail, and the Englifh Seraglio.

the Division of their Sections, and Treatises of the Law. The Babylonians read a Section (1) every Week, as they do throughout all Spain, by which Means they go through the whole in one Year. But the Syrians divide each Section into three different Parts; and by that Means are three Years about it. It is however an established Custom among them to assemble all together in public Worship twice in the Year, namely, upon the Anniversary of the Rejoicing of the Law, and on the *Festival* for the Day when the Law was given. Over both Doctor Nathaniel presides, as chief Prince and Ruler, as well as over all the Colleges and Assemblies in Egypt; for whom he appoints Singers, Readers, and Teachers. He also ministers before the great King, who dwells in the Palace of Zoan, a City of Egypt; and this City is the Metropolis of all the Arabians, and Residence of the Commander of those who believe (2) Ali, the Son

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of

(1) This method is generally practised by the Modern Jews throughout Europe.

(2) *Ali.*] The Residence of the Egyptian Caliph, whose Subjects believe and acknowledge Ali to be the true and lawful Successor of Mohammed, *commonly called Mahomet.* The Commentators have severely handled Benjamin for telling them (as they pretend) that Ali who had been dead more than 500 Years was the reigning Caliph, when he wrote his Journal. He never told them any such Thing. The Word which they read אַלִּי should be punctuated אֱלִי:

and then all the Difficulty will be removed. C. L'Empeur's Translation of this disputed Passage, which opposes History and common Sense, has misled all his Followers, who have read our Author, as Men read the Bible, in a *lame Translation*; so very *lame*, that Rabbi Benjamin, Ben Joseph the Nazarene, never ventures to quote it without first consulting the Original. My Grandmother indeed, and

of Abitaleb. All the Inhabitants of this Territory are called Rebels, because they rebelled against the Abassian Caliph, who dwells at Bagdad. They bear a deadly Hatred towards each other. He who resides in Egypt makes Zoan his chief Residence, because the Situation pleases him exceedingly ; he makes his Appearance in Public, twice in the Year, once on their annual Festival, and

and many other good sort of old Women, expected a *new* Translation, in which all Difficulties would be removed. The old Lady became a Subscriber to the Work, but how was she disappointed, after waiting about 20 Years, she found at last, in spite of her Prepossession, that the profound Dr. had amused himself with *collating* instead of *translating* ; that he had only been cutting out Work for other People, which they could have cut out as well for themselves in half the Time, and at half the Expence, she discovered, (which any old Woman might, after learning the Alphabet) that she was as well qualified to collate, as the collator himself. As a little Hebrew is a dangerous Thing, especially in an old Woman's Noddle ; though she had lost the Horse, she thought she had found the Saddle, and heating her Imagination by reflecting on the golden Reward, went into Duke's Place, and bought up all the Hebrew Books and Manuscripts that she could meet with, and for ever after, when the Dropsy, Rheumatism, and Asthma, permitted, amused herself and Acquaintance with *collating* as she called it. The Progress which she and her Sister Bridget made was prodigious, in a few Years they discovered, that in some Passages \beth Beth had been transcribed and printed for \beth Caph, \daleth Daleth for \daleth Resh, and \jod Jod for \jod Vau, with many other Discoveries of equal Importance, which made them so intolerably vain, that they were for ever singing, "*Old Women can do as well as old Men.*" Whether my Grandmother deserved to be made a Canon, Prebend, or Librarian for her Pains, I will not pretend to determine, 'tis certain that she expected it, and pleaded Precedent to justify her Claim, but unluckily for her Relations, Melons were very plenty last Summer, and she died of a Disentery, a little before the grand Collator's Preferment was disposed of, to the inexorable Grief and Disappointment of all her Family and Friends.

and once more at the Overflowing of the River Nile. Zoan is surrounded by a Wall, but Mitzraim (3) has none, but one Part of it is washed by the River. It is a large City, ornamented with public Markets and Shops, and has many wealthy Jewish Inhabitants. The Climate is very hot, in which Rain, Frost, Snow, &c. are never seen. The River overflows once a Year, in the Month of Elul, or *August*, at which Time it waters the Country to the Extent of fifteen Days Journey; which it continues to do until the End of Tizri, or *September*; by which Means the Country is moistened and enriched. They have a Marble Pillar, (4) which they prudently erected before a certain Island, in the Midst of the Water; which arises twelve Cubits above the Surface. When the Top of this is covered, they know that the Waters have overflowed the Country to the Distance above-mentioned. When half of the Pillar appears, they then know that only half the Country is covered. Its Progress is daily attended to, and measured by

(3) Jouc. fol. 147. tells us *קאריה היה מצרים* Chara, (or Cairo) is Mitfraim. Elmacin says it was first called *Fustaa'*, or the Tent, because Omri had an Encampment there, &c. Benjamin says Mitzraim had no Walls, Elm. says Omri encompassed the City Mitfraim with a Wall; which if true was long before our Author's Time.

(4) Elmac. Hist. Sar. l. 1. p. 74. tells us that this Pillar fell down and was rebuilt by the Command of Suleiman, An.Heg. 97. A. D. 715. This Pillar stands on an Island, inhabited only by the Moor, who measures the Rising of the Water, and proclaims aloud on Horseback in the Streets, &c. as B. describes. This is his sole Employment, for which he is well payed, every one being obliged to contribute his Part for the good News. The above Pillar was a second Time thrown down by an Earthquake, and rebuilt, after which it was called the new Measure or Pillar.

by a Man, who proclaims aloud in Zoan, and Mitzraim, "Give Glory to God, for the River is increased to such and such a Height." This is his constant Practice during the whole Season. If the River entirely covers the Pillar, a great Plenty follows throughout all the Land of Egypt. As this Season approaches, all those who are in Possession of Land, hire Laborers to dig Trenches in their Fields, which the Fish get into, at the Increase of the Waters, and are left behind in these Trenches, as the River begins to fall. Some of them are caught and eaten by the Owners of the Ground; and some are sold to Merchants, who salt and export them to different Parts of the World. These Fish are so exceeding fat, that the Grandees of the Country use the Fat or Oil which comes from them, in the Place of Candles or Lamps. When any Person happens to eat too much of these Fish, he drinks the Nile Water and recovers, without having Recourse to any other Medicine. The Egyptians inform all those who make Enquiries concerning the Overflowing of the River, that it proceeds from heavy Showers, which fall in the Country Al-Habash; which is Havilah, from whence it descends to them, and enriches their Country by the Inundation already described. When the River does not overflow, they never sow the Land, and a grievous Famine prevails over all the Country. Their Seed Time is towards the End of *Marchesvan*, or *October*; after which Time the River returns to its usual Boundaries. They mow their Barley in the Month of *Adar*, or *February*, and their Wheat in *Nisan*, or *March*; at which Season the Egyptians have ripe Cherries, Nuts, Cucumbers, Gourds, Pease, Beans, Gum, Vetches, all Sorts of Herbs, Purslain, Asparagus, Balm, Lettuce,

Lettuce, Coriander, Succory, Coleworts, and Grapes. The Country abounds with all good Things. The Gardens and Orchards are watered both by the Lakes and River, which runs through Mitzraim, and from thence takes its Course four different Ways ; from one Source it rolls on to Damiat (which is Caphtor) and then falls into the Sea ; from another it flows on to Rafid, near Alexandria, and empties itself in the same Manner ; from a third it slides on by the Way of Asmon, a very great City in the Confines of Egypt, &c. On each Side of these four Heads of the River, are Cities, Castles, and Villages, which Travellers may go to either by Water, or Land. No Country in the World can boast a greater Number of Inhabitants, a more ample Territory, or a greater Variety of all good Things, than Egypt. It is two Parasangs from the ancient Mitzraim, to the modern *Cairo*. (5) The ancient now lies in Ruins ; in which there are nevertheless to be seen very clearly, the Remains of the ancient Walls and other Buildings, unto this Day, together with Joseph's Granaries. In the same Place is a certain Pyramid, (6) built by Magic

(5) The present City of grand Cairo, owes its Foundation to one Gheuhar Vizier of the Caliph Muazzlidinilla, who conquered Egypt. Gheuhar, in Memory of his Conquest had given this City the Name of El Cahera, which is the Arabic word for Victorious : and from hence some Merchants of Florence and Venice, who were the first Nazarene Merchants that were allowed to settle in this City, formed the Name El Cairo, to which they added the Epithet Grand, to denote the Extent and Beauty of it. Grand Cairo may be said to consist of three Towns or Cities, namely old Cairo which adjoins to it, Cairo properly so called, and the Port of Bulac, &c.

(6) The Grand Pyramid was built by Cheops, the fourth Successor of the great Sesostris ; he reigned fifty Years, according

Magic Art, which exceeds every Thing of that Kind now extant. The Granaries are very substantial Buildings, constructed of Lime and Bricks. Without the City is to be seen a very ancient Synagogue of our blessed R. Moses: over which a certain Elder, a Disciple of the Wise Men, presides as Chief Ruler; this Man is named *in Arabic*, Al-Scheik Abounatzer, Elder, or Chief of the Watch. The Ruins of ancient Mitzraim are about three Miles in (7) Extent.

C H A P. XXII.

A Description of Alexandria, and other Cities in Egypt.

FROM thence you have eight Parasangs to the Land of Goshen, which is Bolsir Salhis; a large City, in which there are about three thousand Jews. From hence you go in half a Day to Iskaal Lein Alscemes which is Ramases, (1) now laid waste: where there are

according to Herodotus: exhausted all the Treasures of Egypt, and prostituted his own Daughter for Hire, to defray the Expences. See Herodotus. Euterpe. l. 2.

(7) Whether he means the Breadth, Length, or circumference, is very Difficult to determine in this and similar Passages.

(1) The Ein Schemes of the Arabians, its Greek Name was Heliopolis, or City of the Sun, situated on the Borders of the Delta; which is the On of the Scriptures, and is now called Matarfa. It was a City of great Antiquity, and famous for the Worship of the Sun. They also worshipped a Bull, which was kept here under the Name of Mnevis. The small Remains of this City are to the North East of Cairo, and a large Mound encompasses the whole;

still to be seen the Remains of a Structure built by our blessed Fathers; and fortified Places like Towers, all of Brick. From hence it is a Day's Journey to Alubieg: where there are about two hundred Jews; and at Mansipta, which is half a Day's Journey beyond it, are two hundred more. You then go on to Remira, which lies four Parasangs farther; in which Place there are seven hundred of our Countrymen: and at Lamhala, which is five Days Journey distant from it, are about five hundred more. From hence the Traveller comes, in two Days to Alexandria, (2) so called from Alexander the Macedonian,

whole; the Antient Scite, being about a Mile long, and half a Mile broad. Here are the Remains of a Temple, several Sphinxes, and an Obelisk near 70 Feet high. The Priests of Heliopolis were the most famous of all Egypt, for the Study of Philosophy and Astronomy, and were the first that computed Time by Years, each 365 Days. They had here a Sort of College, consisting of a great Number of Rooms. Herodotus came to this Place to be instructed in the Learning of the Egyptians, and when Strabo was here, he was shewn the Apartments of Plato and Eudoxus. Near this City was a famous Observatory, which received its Name from Eudoxus, who was a great Astronomer, and studied that Science here for many Years. There is great Reason to think that the Country about Heliopolis is the Land of Goshen, called also in Scripture (and by our Author) Rameses; especially as the Children of Israel went by Rameses the first Station, on their Departure from Egypt, this Country being near Memphis, where at that Time it is probable Pharaoh resided.

(2) The new City of Alexandria (says a celebrated Writer) may justly be compared to a poor Orphan, whose sole Inheritance has been the Name of its Father. The vast Extent of the Ancient City is contracted in the new, to a small Neck of Land between two Ports. A Place formerly so famous for the Extent of its Commerce, is no longer any Thing more than a mere Place for embarking. It is not a Phoenix that revives from its own Ashes, being at

Macedonian, who built this most substantial and beautiful City, ornamented it with Palaces, and other Buildings, and secured it with a Wall of most fair Workmanship. Without the City is the University of Aristo, the Rabbi, or *Præceptor* of Alexander : which is a fair and large Edifice, in which are twenty Schools, separated from each other by Marble Pillars : which were formerly frequented by Students from all Parts of the World, who came there to be instructed in the Wisdom of the Philosopher Aristo, *which is Aristotle*. The City itself lies upon a higher Spot of Ground, and rests upon Arches under Ground, through the subterraneous Passages whereof People may come into the public Parts of the City unseen ; some of these Passages extend to the Length of a Mile ; that in particular from the Gate Rasid, unto the Gate which leads to the Sea ; from which a Pier was made and paved, unto the very Port of Alexandria, which extends a full Mile within the Sea. Here a large Tower was built by Alexander, (3) called
Magraa,

at most a Reptile sprung from the Dirt, Dust and Corruption, with which the Alcoran (or as he ought to have said the Koran) has infected the whole Country. Though Benjamin probably took his Account from Oriental Historians, yet this famous College was built after Aristotle's Time, not by Alexander, but Ptolemy Soter ; it cannot however be denied, but what his Philosophy was long taught here by the most eminent Professors.

(3) Though the Arabian Geographer is of the same Opinion, yet Strabo, Pliny, &c. informs us " That it " was finished in the Reign of Ptolemy Philadelphus." That the Pharos was a large square Building, composed of fine white Marble ; the Height one hundred and thirty-five Feet. The Expence of the Building amounted to eight hundred Alexandrian Talents ; or upwards of three hundred and thirty thousand Pounds of our Money. The
Architect

Magraa, but in Arabic Megar Alexandria; on the Top of which he placed a Mirror or watch Tower of Glafs: contrived in fuch a Manner that the Inhabitants might from the Top of it, obferve the Motions of their Enemies, at the Distance of fifty Days Sailing: whether they came from the Land of Javan, or from the Weft, and by that means fecure themfelves. A confiderable Time after the Death of Alexander (when the Javanites were tributary to the Egyptians) a Ship from that Country happened to put in here: the Captain, who was a Javanite, and a Man of uncommon Abilities, named Shodoros, after making the King of Egypt a Prefent of a confiderable Quantity of Gold, Silver, and Silk Garments, which he brought for that Purpose, caft Anchor before the Watch Tower, according to the ufual Custom of all the Merchants, who come to Trade here. After this, he contracted fo great an Intimacy with the Governor of the Tower, who come daily to eat with him, that he went to, and returned from the Tower, whenever he

P

pleafed.

Architeft was Softratus of Cnidus, who bafely endeavoured to ufurp the Honor of it with Posterity to himfelf. The Infcription ordered was King Ptolemy, to the Gods, the Saviours, for the Benefit of thofe who pafs by Sea: inftead of Ptolemy's Name, he carefully Engraved his own in the folid Marble, and then filling up the Hollow of the engraved Letters with Mortar, wrote as directed; fo the Infcription which was firft read, was as ordered, and truly afcribed the Work to King Ptolemy, its proper Founder; but in Procefs of Time, the Mortar being worn off, the Infcription appeared to be thus.—Softratus the Cnidian, the Son of Dexiphanes, to the Gods, the Saviours, for the Benefit of thofe who pafs by Sea, which being in lafting Letters, deeply engraved in the Marble, lafted as long as the Tower itfelf.

pleased. To sum up the whole, he invited the Governor to a Feast, at which he made him and all his Attendants so drunk that they all fell asleep, upon which the Captain and his Crew went to the Tower, broke the Mirror, and on the same Night set Sail for their own Country. From this Time the Edomites began to infest the Coast with large and small Ships of War, by which Means they at first took from them the great Island of Crete, and at length made themselves Masters of Cyprus; which is a Part of the Javanitish Empire unto this Day: the Egyptians never having been able to contend with them for the Recovery of them. From that Period to the present, the Tower has served as a Beacon for all those Vessels who are coming to the Port of Alexandria; the Light of which may still be seen at the Distance of a hundred Miles; by the Means of a large Fire which is kept constantly burning on the Top of it. This Country which is much frequented for the Sake of Commerce, may be considered as the Market of all the World; the Harbor of Alexandria is constantly crowded with Merchant Ships, from all the Kingdoms of the Edomites, i. e. From Valencia, Tuscany, Lombardy, Apulia, Maffi, Sicily, *from the most Northern and some inland Parts of Europe.* Cracow, Cordova, Spain, Russia, Germany, Sweden, Denmark, England, Flanders, Artois, Normandy, France, Poitou, Anjou, Gascony, Arragon and Navarre, Genoa, Pisa, and Aquitain; likewise from the Western Empire of the Ishmaelites, from Andalusia, Algarve, Africa, and the Regions of Arabia; in like Manner from the Indies, Havilah, Æthiopia, Lybia, Aljerman, Mesopotamia and Syria, together with the Javanites, who are called
Greeks.

Greeks and Turks. A great Quantity of Merchandize is brought here from India, especially Spices of all Sorts; which are bought up by the Edomitish Merchants. The People of each Nation have their Shops and particular Walks assigned them, and through the Hurry of Business which is there carried on, the City is in a continual Tumult. On the Sea Shore is to be seen a Marble Sepulchre, on which are engraved all Kind of Birds and other Animals, together with an ancient Inscription, the Characters (4)

P 2

of

(4) This is no other than the famous Corinthian Column, known by the Name of Pompey's Pillar, concerning which I shall transcribe the following excellent Letter, sent by E. Wortley Montague, Esq. F. R. S. to William Watson, M. D. F. R. S. dated October 10, 1767, which was at his Request read before the Royal Society, on the 19th of November following.

S I R,

I here send you a few Lines, which I believe will appear extraordinary, as every Traveller that has been at Alexandria, has mentioned the famous Pillar of oriental Granite, which is about a Mile without the Walls of that City, as erected, according to most Writers, either by Pompey, or to the Honor of Pompey. As I differ in Opinion from them all, and think this famous Pillar was erected to the Honor of Vespasian, you certainly will expect to hear on what Foundation I formed so extraordinary a Conjecture, as so new a one may appear to you. ———

By my Mensuration,

					F. In.
The Capital of the Pillar is	—	—	—	British Measure.	9 7 $\frac{3}{4}$
The Shaft	—	—	—		66 1 $\frac{3}{4}$
The Base	—	—	—		5 9 $\frac{3}{4}$
The Pedestal	—	—	—		10 5 $\frac{1}{2}$
Height from the Ground	—	—	—		92 0
Its Diameter	—	—	—		9 1

of which, no Man can read. The Account which they pretend to give of it is; that a certain

As soon as I saw this surprizing Pillar, I was convinced, that if it had been erected in Pompey's Time, Strabo, or some of the Ancients would have mentioned it. I therefore determined to examine it narrowly. I perceived too that the Pedestal was of a bad and weak Masonry, composed of small and great Stones, of different Sorts, and absolutely unable to sustain so great a Weight; I therefore easily concluded such Pedestal, not originally belonging to the Pillar. I attempted to get out a Stone, which I did without Trouble, and discovered the Pedestal to be hollow. After some Time, I mean during the Course of many Days, I made an Opening wide enough to enter it; when within it you will judge how much I was surprized to find this prodigious Mass of Granite stood, as on a Privot, on a reversed Obelisk, as I then believed it was, only five Feet square. Curious to know the Length of the Obelisk, I began to move the Earth on one of its Sides: but my Surprise increased much, when I found after moving a few Inches of the Soil, that the Obelisk was not entire, this Privot being only four Feet and one Inch thick. It is seated on a Rock: the Stone is of an extreme Hardness, and almost a Petrification, or rather Conglutination of many different Stones, but all vitrescent. I never met with any Stone of this Kind any where, except with one small Piece on the Plain of the Mummies; I broke a Piece of it, which Lord Bute has: a small Piece too of the Pillar was sent, that Gentlemen may be convinced it is of red Granite, and not a Composition as some have imagined. This Part of the Obelisk is covered with Hieroglyphics, which are reversed, a plain Proof the Pillar was not erected whilst they were held sacred Characters. Convinced therefore, that it was not of the Antiquity one would suppose it, from being called of Pompey: I visited it several Times, to see if it might not be possible to find out Something that would give Room for a reasonable Conjecture, in Honor of whom, and at what Time it was erected. From the Inscription, I could not discover any Thing. It is on the West Face of the Base; but so much injured by Time, and I may say too by Malice, (for the Marks of some Instrument appear clearly to have contributed towards defacing it) that one can

tain ancient King, who lived before the Deluge, lies buried there. The Sepulchre is fifteen Spans in Length, and six in Breadth. There are about three thousand Jewish Inhabitants at Alexandria.

can but imperfectly make out some Greek Characters, so imperfectly indeed, that no one Word can be found. At length, observing that the Cement, or Mortar, which closes the small Separation of the Shaft from the Base, was quite destroyed in one Part, I was curious to see if any Thing was made use of within, to fasten or tie the Shaft to the Base; I saw there was: being desirous to know if it was Lead, and if so, if it was not of that pure, and of which we still meet with some few Medals, I endeavoured, with a pretty large Hanger, to cut off a small Piece of the Grapple: there was a great Number of Lizards that had taken shelter there, and which ran out, on my introducing the Hanger. I then discovered a dark Spot, at the Distance of more than a Foot, within the Circumference of the Pillar; which by striking it with the Hanger, I found was Something stuck fast to the Base; after striking it several Times, I detached it from its Place, and it proved a Medal of Vespasian in fine Order. On one Side of it was the following Inscription.

AVT.KAΙΣ.ΣΕΒΑ.ΟΥΕΣΠ.

On the Reverse,

Victoria gradiens; Dextra Spicas, sinis. Palman.

“ The reversed Hieroglyphics are a Proof that this amazing Monument was not erected in Pompey’s Time; and as there is no Mention of it in any of the ancient Writers that I have met with, it seems plain that it was not known before the Time of Vespasian. This Medal could not by any Accident, I think, have been introduced above a Foot within the Circumference of the Shaft; therefore I suppose it was placed there, when the Pillar was erected, which from thence, I conclude to have been done to the Honor of that Emperor. If you think this Paper worth it, you will please to communicate it to the Royal Society, and that of the Antiquarians.

I am, Sir, your humble Servant,

ED. WORTLEY MONTAGUE.”

Zante, May 7, 1767.

C H A P. XXIII.

Rout from Alexandria, to Mount Sinai, and from thence to Sicily, by the Way of Damiat, or Damiat. Description of Palermo, and Messina. Rout to Rome and Lucca.

FROM thence you go in two Days to Damiat, which was formerly called Caphtor; where there are about two hundred Jews. From [Caphtor] men go in half a Day to Sonbat. The Inhabitants of this Place cultivate Hemp, and carry on a large Manufactory of white Cloth, which they export to all Parts of the World. From hence you go to Elam (which was once called Elim) in about four Days. This City is in the Possession of the Arabs of the Desarts. Rephidim lies two Days Journey beyond it: which is inhabited by Arabians, without any Jews. From thence the Traveller comes in one Day, to Mount (1) Sinai, on the Top of which is

(1) Mount Sinai has two Summits, and is called by the Arabs the Mountain of Moses, because many remarkable Things happened there to that Prophet. It was here, they say, that the Almighty appeared to him in the Burning Bush; and the Fathers shew a Bramble, which they affirm is of the same Kind. Here he likewise fed the Flock of Jethro, his Father-in-law; and not far off he struck the Rock, out of which Water instantly gushed; the Stone is a red Granite, about fifteen Feet long, ten broad, and twelve high: The Opening does not resemble any Thing done by a Tool, and is somewhat like the Mouth of a carved Lion: into this Aperture the Arabs put certain medicinal Herbs, which they afterwards give to their Camels, in Case they are disordered, thinking them very salutary for any Disease. There is a Convent at Mount Sinai, founded by

is a certain Convent or Cloister of Monks, who are called Sorianim, or Syrians. At the Foot of the

by the Empress Helena, and dedicated to the celebrated St. Catherine; it stands at the Bottom of the Mountain, and is an irregular awkward Building, of unburnt Brick, walled round, and stopped up at every Entrance, to prevent the Incurfions of the roving Arabs. The only free Entrance is by a Window that is upwards of thirty Feet from the Ground, and to which People are drawn up in a Machine, by a Windlass. Within the Walls, which are 255 Feet long from East to West, and 55 broad from North to South, are Mills, Bake-houses, Store-houses, and every Office necessary to a sequestered Society. Here is the Shrine of St. Catherine, the Relics are deposited in a marble Chest, whereupon are carved several Pieces of Foilage in Basso Relievo. One of that Saint's Hands is shewed to the Curious, the Fingers of which are covered with Rings adorned with Pearl. Adjoining to the East End of the Church, wherein these Relics are preserved, is the Chapel of the Holy Bush, which the Monks assert grew on the same Spot whereon now lies a Flag of White Marble, which Christians approach, and most devoutly kiss; nor will they enter this Chapel with their Shoes on. There are many other Chapels about the Convent. Here are two Wells, one is called the Well of Moses, which has a very fine cool Water, and is drank in Summer; the other is called the Well of the Holy Bush, and is of a warmer Temperature. St. Athanasius was a Brother of this Monastery, as was Sergius, who assisted Mahomet in writing the Koran. This Convent is exempted from all Jurisdiction, except that of its own Bishop, who is elected by the Monks, and receives his Confirmation from the Patriarch of Jerusalem. The Monks here live in the most abstemious Manner, and in Lent rise at Midnight to perform their Devotions. The Emperor Justinian sent a Hundred Families from the Red Sea, and the same Number from Egypt, to serve them as Vassals; at that Time they were pretty numerous, but now consist only of about forty or fifty, owing to the Disputes among themselves, which cost several of them their Lives. Their Vassals cultivate their Gardens, and do other menial Offices. A Lay Brother, or Caloyer, is appointed to attend upon Strangers

the Mountain is a large Citadel, which they call Tor Sinai, the Inhabitants of which speak the Chaldean Language, the Mountain is small, and five Days Journey from Egypt, to which it belongs. The Sea (2) of Suph, or the red Sea is

Strangers arriving here, to shew them the Chapels, Offices, and the Library, in which are deposited some of the first Greek Books that were ever printed. The Feet of Pilgrims at their Arrival here, are washed by a Lay Brother; and those of a Priest by one of equal Rank in the Church. Doctor Pocock, Bishop of Ossory, had the Satisfaction of being present at all their Easter Ceremonies. The Church, containing the Relics of St. Catherine, is called the great Church of the Transfiguration; it lies to the North-East on the lowest Part of the Convent, and consists of a Nave, an Isle on each Side, and three Chapels on the Outside, lower than the Isles. The Picture of Justinian, and his Empress Theodora, over the Arch of the High Altar, are well executed in Mosaic; and several Inscriptions to the Honor of that illustrious Pair, are carved on the Beams that support the Roof, which is of Cypress covered with Lead, and is very antique. The Turks destroyed the Pavement of this Church, digging it up in Hopes of discovering Treasures; but it was elegantly repaired by one Archbishop Athanasius, in the last Century. Mount St. Catherine is situated near Mount Sinai; and it was to the former Place that the Body of St. Catherine was brought, after her Martyrdom, under the Tyrant Maxentius; it overtops Mount Sinai, and its Soil is a Species of speckled Marble, in which are seen beautiful Configurations of Trees, and other vegetable Representations. Middl. Geog.

(2) יַם סוּף The Sea of Suph, or the Red Sea, took its Name not from the Red Sand, or Weeds, in the Bottom of it, but from its Vicinity to the Kingdom of *Edom*, or the *Red Kingdom*. This Country was named, as was the Custom in those early Times, from its King Esau, who was also called Edom, 1st, Because he was remarkably red when he came out of his Mother's Womb. 2dly, On Account of Something *very red*, to which our Translation adds *Pottage*, which he bought of Jacob at so dear a Price.

This

is a Day's Journey from Mount Sinai: and is a Strait of the Sea of Hodhu, or Indian Sea. You then return to Damiat, from whence it is one Day's

This Country has gone by the different Names of Hor, Seir, Edom, and Uz, Lam. 4, 24. "*Rejoice and be glad, O Daughter of Edom, who dwellest in the Land of Uz.*" This was the Country of Job, otherwise called Jobab, the Son of Zerach, a Descendant of Esau. He was the sixth from Abraham, and the immediate Successor of Balak, the Son of Beor, in the Kingdom of Edom. He was probably chosen King by the joint Suffrages of the People. His Parents were of Bozra. Thus Isa. 63, 1. "*Who is he that cometh from Edom in dyed (or rather Royal) Garments, from Bozra?*" That his Father was of Bozra, is clear, from Gen. 36, 33. That Bozra was in Edom is as evident, from Isa. 34, 5, 7, and Jer. 49, 22. Job lived 140 Years after his Afflictions, and died aged 240. His Friend Eliphaz, the Temanite, so called from תֵּמָן *Teman*, the South, because his Country lay South of Edom was probably King of يَمَامَة *Yemama*, or Arabia the Stony. His second Friend Bildad, was called the Shuhite, either from שׁוּחַ *low*, or سَوْس *Softness of the Earth*, because the Ground sinks at the Tread of the Foot in that Part of Arabia Deserta, now called بِهَامَة *Tibama*, because hotter, and عَوْر *Gaur*, because lower than the Rest of Arabia. His third Friend Zophar, the Naamathite, seems to come from Arabia the Happy, from נַעֲמָה *Naama*, beautiful, convenient, pleasant, happy. Thus بִּינָן *Teman*, was so called from בֵּינָה *Felicity, Verdure, &c.* because the Temperature of the Air, and Produce of the Soil, so far excelled the other Arabias. From all which it appears, that Job was King of Edom, or Idumæa, in Arabia; that Eliphaz was King of Teman, or Arabia the Stony, which lay South of Edom; that Bildad was King of Arabia the Desart: and Zophar swayed the Sceptre over Arabia the Happy. That Job was a King I have already proved; that his three Friends were, is equally clear and evident from the familiar Manner in which they conversed, blamed, and reproved him, in all which they behaved as Equals, if not Superiors.

Day's Voyage to Tunes, (3) which is the ancient Hanes; where there are about forty Jews, it is an Island in the Middle of the Sea, which has always belonged to the Kingdom of Egypt. From this Place you take Ship, and arrive after a Voyage of twenty Days at the Island of Messina, (4) which is the Beginning of the Island of Sicily, situated upon an Arm of the Sea, named Lunid, which divides Calabria from Sicily. Here you find about two hundred Jews: the Country abounds with Gardens, Orchards and good Things of every Kind; and is much resorted to by Nazarenes, who embark here for Jerusalem; because they have a most agreeable and convenient Passage. From thence you come in two Days to the City named Palermo, which is two Miles in Length; and as many in Breadth. Here you find the Grand Palace of King William, (5) and about fifteen hundred Jews; together with Edomites and Ishmaelites in great Abundance. The Country is so plentifully stocked with Springs, Rivers, Wheat, Barley, Gardens and Orchards, that none in Sicily can equal it. This City is the Residence of the Viceroy, who is named Alchetzeina. Here are all Kinds of Fruit Trees; in the Middle of the City is a large Fountain, surrounded with a Wall; in the same Place is an elegant Fish Pond, named Albehira, well stocked with Fish of different Sorts, together with the royal Yatches, all gilded

(3) A learned Commentator supposes this to be a certain Island near Egypt, named *Thunes*, which should have been written תניס and not טניס

(4) Isle of Messina.] Messina is not a separate Island, but a City in Sicily. Lunid I never heard of. The Strait is now called Faro di Messina.

(5) William the *Second*, King of Sicily, surnamed *the Good*.

ed over with Gold and Silver, in which the King is accustomed to amuse and regale himself, together with his Women. Here is also a large Palace built in a Garden, the Pavement is of Marble, the Walls of this Structure, are graced with Figures of all Sorts, washed over with Gold and Silver, such as are to be found in no other Place. Messina is considered as the Beginning of the *Island of Sicily*: which is the Rout usually taken by all who make the Tour of the World, from whence they go on through Catania, Syracuê, Mazara, Petelaria, Trapanà, and so in about six Days travel through the Island. At Trapanà the Coral Stone is found, which is called, *in Arabic*, Almurgan. From thence you may go to Rome in three Days: and from Rome you go by Land to Lucca in five Days more.

C H A P. XXIV.

From thence to France, through Germany.

FROM thence Men travel in twelve Days to Mount Apennine, to the City Moriena, and the Alps of Italy, as far as the City called Saint Bernardin, the Frontier of Germany. This Country is full of Hills and Mountains, in which there are many Jewish Colleges and Assemblies, especially towards the great River Rhine; from the City of Cologn as far as (1) Sufenburk, the Boundary of Germany, about fifteen Days Journey. This Land was once called Aschenaz. The

(1) In this, and the Names of many other Towns in Germany, I follow C. L' Empereur; the Rabbinical Text is greatly corrupted.

The following Cities of Germany are most remarkable, on Account of the Colleges and Assemblies of pious and exemplary Israelites, which are to be found in them, not far from (2) Mosella. Cobletz, Andernach, Cub, Creutznach, Bing, Gemersheim, and Upper Munster, for the Israelites are scattered over all the Nations of the Earth. “ But he who is not solicitous about (3) “ gathering together the Outcasts of Israel, shall “ not behold with his Eyes the Tokens of our “ Deliverance, neither shall he live and be re- “ newed with Israel: But when *the God of our “ Fathers*, shall visit our Captivity, and exalt the “ Horn of his Messiah, then every Man will be “ ready

(2) Many of these Towns are however, at a considerable Distance from Mosella.

(3) Here Benjamin begins to preach. After having given many Proofs of his Skill in Geography, and History, he at last gives us a Specimen of his Divinity. Peruse with Admiration, this chief d' Oeuvre of one of the greatest Doctors of the Synagogue of the “ *Grand Luminary, whose Sun arose over all Israel.*” Consider the pious Malediction, denounced against those who are not solicitous about gathering together the Outcasts of Israel! They shall not see with their Eyes, &c. by which he means (according to their Traditions,) they shall not, at the coming of the Messiah, be carried upon the Shoulders of the Kings of the Gentiles, like the rest of their Brethren. They shall not be Partakers of that sensual Paradise, where Diamonds, precious Stones, Gold and Silver, spring up suddenly like Mushrooms. They shall not feast on the Flesh of Behemoth, and Leviathan. They shall not (for the second Course) taste of the Dainties contained in the Roc's Egg. They shall not bathe in the Rivers of sweet Milk; nor recline on Banks of Roses beside the Bowers of Asphodel and Amaranth, quaffing from massy Goblets the luscious Wines of Eden. Join with me, my Christian Readers, in dropping a sympathetic Tear for those unhappy Inventors of palatable Errors, and twenty more for those who have been credulous enough to follow them.

“ ready to say, I will be a Leader to the Jews,
 “ and I will gather them together.” In these
 Cities are some Disciples of the Wise Men, and
 Colleges of those who love their Brethren, and
 courteously entreat their Neighbors and Strangers.
 When a Traveller visits them, they are delighted
 therewith, hospitably entertaining him, and say-
 ing, “ Rejoice, our Brethren, for the Salvation
 “ of God will come as in the Twinkling of an
 “ Eye. For unless we had feared and doubted
 “ the Time of his Coming, and drawing near
 “ unto us, we should before this Time have been
 “ gathered together ; but we cannot be collected
 “ together before the Time of the singing of Birds,
 “ and the cooing of the Turtle approacheth, and
 “ those in the latter Times come, preaching
 “ glad Tidings, and saying always, “ The Lord
 “ be praised.” They hold Correspondence with
 each other by Letters, in which they admonish
 one another, and say, “ Be ye firm and stedfast in
 “ the Law of Moses ; and may those who mourn
 “ for the Desolation of Sion and Jerusalem, im-
 “ plore the tender Mercies of God, bewailing their
 “ Sins, in fervent Prayer, and cloathing them-
 “ selves with black Vestments in their Integrity.”
 Besides those Cities of Germany which we have
 already taken Notice of, are Stratsburg, Duif-
 burg, or rather Ausburch, Manturn, Pefinges, or
 rather Freising, Bamberg, Zor, and Regens-
 purch, in the Frontiers of the Empire ; in
 which Cities there are also a great many Jew-
 ish Inhabitants, who are rich, and Disciples of
 the Wise Men. From hence you go on to
 the Country of Bohemia, which is there called
 Prague, the Entrance of Sclavonia, which the
 Jews (who reside there) call the Land of Ca-
 naan,

naan, because the Men of that Country (4) sell their Sons and Daughters to all Nations that will buy them, like the Ruffians. This Kingdom is of very considerable Extent, from the Gate of Prague even unto the Gate of St. Nicholas, or rather Pinego, a large City in the Extremity of the Kingdom. The Country is mountainous and woody; where those Animals are found which are called Veergares, or *Ermin*. The Cold is so intense during the Winter Season, that no Person goes from Home.—So much for the Kingdom of Ruffia. The Kingdom of France, which we call the Land of (5) Zarephath, extends from the City of Alfordo, *perhaps the Territory of Elfas*, six Days Journey to the great City of Paris, the chief Residence of King Lewis, situated

(4) This is utterly without Foundation. It is founded upon a Conjecture that the ancient Sclavi, and Germans, are descended from the Canaanites, who fled before Joshua. The Truth is, a Part of Bohemia was formerly called the Land of Canaan, on Account of its Fertility.

(5) The modern Jews very improperly call France Zarephath, or Zorphath, which arises from their Ignorance of a Passage in Obadiah, ver. 20. “And the Captivity of this Host of the Children of Israel, shall possess that of the Canaanites, even unto Zarephath, and the Captivity of Jerusalem, which is in Sepharad, shall possess the Cities of the South.” The Zarephath here mentioned, is the Zarephath which belonged to Zidon, 1 Kings, 17, 9, where Elijah raised the Widow’s Son to Life. The same Place is called in the Greek Testament *Σαρεπτά* Sarepta, Luke 4, 26, as this was the most Northern City in the Holy Land, the Prophet Obadiah perhaps meant, that the Jews should again recover their Territories from North to South. Whether this Prophecy was fulfilled after their Return from Babylon, or whether it still remains to be fulfilled at the Calling of the Jews, I leave to greater Casuists to determine.

(6) situated upon the River Seine. Here are such Disciples of the Wise Men as are no where else to be met with throughout the World ; who give themselves up to the Study of the Law both Day and Night ; are hospitable to all Strangers, and behave as Brethren and Friends to all their Jewish Relations and Kindred. May God, out of his abundant Mercy, have Compassion on them and us ; and may he fulfil that Scripture towards us and them, “ If thou wilt return, he “ will gather thee from all the Nations whither “ the Lord thy God hath scattered thee.” Amen. Amen. Amen.

(7) The Work is perfected and finished.

(6) Lewis.] This was Lewis the Seventh, called by French Writers, “ Louis le Jeune ;” to distinguish him from his Father, with whom he jointly reigned for some Time. He began his Reign Aug. 1137, and died at Paris, Sept. 18, 1180. During which Period Stephen reigned in England. Malcolm the 4th in Scotland. Sancho in Spain. Suetcher, Eric the 9th, and Charles the 7th in Sweden. Ladislas the 2d in Poland. Alexander the 3d was Pope of Rome. Manuel Commenes, (as we have already observed) was Emperor of the East, and Conrade the 3d of the West.

(7) **הַסֵּוֹף וְהַשְּׁלֵמָה** is usually placed at the End of Rabbinical Books.

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