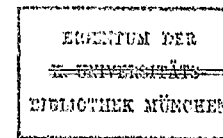


LECTURE
ON
THE PHILOSOPHY
OF
THE JEWS:

DELIVERED AT THE LONDON TAVERN,
TO THE
SOCIETY FOR THE CULTIVATION OF HEBREW LITERATURE,
DECEMBER 23, 1830.

BY THE LATE
ARTHUR LUMLEY DAVIDS,
MEMBER OF THE ASIATIC SOCIETY OF PARIS,
&c. &c.

TO WHICH ARE SUBJOINED,
THREE REVIEWS OF HIS TURKISH GRAMMAR,
AND HIS
LETTER ON THE EMANCIPATION OF THE JEWS.

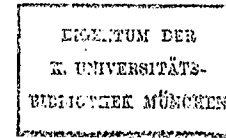


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P R E F A C E.

IN sending to the Press this posthumous Lecture, the editor feels it a duty to the memory of the departed author, to preface it by simply stating, that it is published at the request of the Members of the Society to whom it was addressed, who admired his rising genius, and who deeply deplore his premature death. It was neither written for emolument nor publicity; and at the time of delivering the Sketch, he was under nineteen years of age. Immersed in legal studies, and unremittingly occupied in preparing for publication his great work, the Turkish Grammar, he devoted but brief attention to this production. Under these circumstances, severe criticism would be ill directed towards a composition written hastily, almost extemporaneously, and intended merely for a temporary purpose.

In this enlightened and unprejudiced age, when justice and liberality of feeling are removing every barrier to the dignity of talent, of whatever sect or party—when difference of birth or religion is no longer a mark of degradation, and the Bar and every honourable calling are open to all those whose powers may qualify them for such pursuits—the enlightened author of the following pages anticipated,

with high and glorious aspiration, the arrival of the period which should entirely remove every existing disqualification. Noble-minded and intellectual, unprejudiced and good, his friendship and esteem were the same for all religions and sects: born a Jew, he felt as one: he earnestly looked for the emancipation of the Jews, as the means of developing the cramped energies of that people, and enabling them to emulate the great and good deeds of those around them: he felt, that the full expansion of intellect must depend on perfect freedom; and, though he triumphantly evinced the extent of his own extraordinary faculties, he knew that many of his community had neglected the cultivation of their talents, because they were excluded from those advantages their more favoured fellow-citizens could obtain.

The Lecture now published was originally intended for distribution among the Members of the Hebrew Literary Society and the personal friends of the deceased; but it being suggested that "a Sketch of the Philosophy of the Jews" might prove, at the present time, generally acceptable, the editor has been induced to submit it to the public. It has been already stated, that it was composed during a brief interval of leisure from deep and more arduous study; yet it is hoped that it will not be found altogether devoid of interest.

The chosen profession of the author was the Bar: the Law was his chief and favourite study, although his hours of relaxation were devoted to the acquisition of the Oriental and Modern Languages. His extensive acquirements as a

Lawyer are fully manifested, in a mass of Legal MSS.—among them, a nearly-finished Work, entitled "Bibliotheca Legis:" while his general literary attainments are made evident in the beautiful Dissertation prefixed to his Turkish Grammar, connected with which many interesting documents will be found at the end of this Lecture.

This distinguished young scholar died just as he was about to commence his professional career—even while arrangements were being made for the celebration of his twenty-first birth-day. On the night of the 17th of July, 1832, he parted in apparent health from his now bereaved Mother, the beloved companion of his leisure hours: it is supposed he was attacked, after midnight, with Cholera—that fatal scourge, which has journeyed from clime to clime, destroying so many good and learned men. He feared to alarm his mother by disturbing her; and by the morning, collapse had ensued. He lingered until the morning of the 19th, when his constitution sunk under the influence of the fatal malady. He lived only one month after the publication of his Grammar, which was completed ere he had attained his fifteenth year; but the Preliminary Discourse, previously referred to, was subsequently added. This work at once established his fame as an Oriental Scholar; and had he survived a few months longer, his Legal knowledge would have been made equally evident.

By his early death, Oriental Literature has lost much, that might have been hoped from his genius, talent, and indefatigable perseverance. The Bar has lost one who must have proved a distinguished ornament. His many

and admiring friends will long regret him;—but who so deeply as his widowed Mother, whom he loved with an affection, reverential, and almost romantic—who, while he lived, enjoyed a happiness too perfect for earth—and who, in losing him, is bereft of her constant companion, her faithful friend, her noble-minded and highly-gifted son!

LECTURE

Ἐ. Ἐ.

MR. PRESIDENT—

GENTLEMEN—

It is with extreme diffidence that I have ventured to appear before you as Lecturer on this occasion; fully aware, as I am, of the magnitude of the subject on which I am to have the honour of addressing you. The learning and depth of research requisite to give it effect, and the eloquence required to render its details interesting to you, I am alike deficient in possessing; and all that my limited abilities, added to the short space assigned to a Lecture, allow me to promise you, is a sketch of the Philosophy of the Jews; leaving to more able hands the task of embracing a more extended outline. I must therefore beg leave to throw myself upon your indulgence, for such defects and imperfections as may be discoverable in my discourse; and, I feel emboldened to say, when I look on the enlightened assembly by which I have the honour to be surrounded, that I shall not appeal to you in vain.

Gentlemen—I have only one preliminary observation to make, but I would wish to impress *that* strongly on your minds: it is, Gentlemen, that in treating of the *Philosophy* of the Jews, I carefully abstain from connecting it in any way with their religion. I would wish to exclude all religious ideas from interfering with our contemplation of the subject: and although I shall be obliged, through the heavy losses the ancient philosophical works of the Jews have met with, to draw part of my materials from the records of Scripture, I would not be thought to do so dogmatically, nor to consider them, for the present occasion, in any other light than as the repositories of the primitive

philosophical ideas of the ancient Jews. The two subjects of Philosophy and Theology, although distinct in their nature, are, I am aware, intimately blended together; but I trust to be so far able to draw the line of distinction, as to treat of the one without interfering in any way with the other.

Gentlemen—I have arranged the subject of this evening's discourse in three Divisions. The first, The Biblical Philosophy of the Jews, consisting of the philosophy contained in the Sacred Writings. The second, The Scholastic, or Rabbinical Philosophy, consisting of that of their Schools and Sects. And, lastly, The Modern, or the Philosophy of those learned men of the Jewish Nation who have flourished since the destruction of their Schools.

I will now, with your permission, proceed to treat of the first of these divisions.

The philosophy of the ancient Jews may be considered as forming one of the most interesting portions of their literature, and indeed, I may say, of the literature of the world. It exhibits to our view the existence and knowledge of the divine nature; its works, in all their grandeur; the history of the human mind, in its infant state, and arriving at the height of human knowledge: it points out to us the origin and source of emanation of the philosophy of all the people of our globe; and, finally, it presents us with the singular problem, of the whole world engaged both in speculative and experimental inquiry for the space of upwards of four thousand years⁽¹⁾, without being able to gain any philosophical ideas beyond what it possessed at the commencement of that period. The philosophy of the ancient Jews is natural philosophy in its purity *à priori*; the experimental philosophy of Newton is truth *à posteriori*; the one reasoning from causes, the other from effects; and I trust I shall be able to prove satisfactorily to you, that they mutually illustrate and support each other.

(1) See Notes, p. 29.

In examining what the philosophical ideas of the ancient Jews were, we meet with some difficulty. In the general wreck which ancient literature has experienced, the philosophical books of the ancient Jews have not escaped unhurt: various are the works which are said to have once existed, now no longer in being. The testimony of Philo, Clemens Alexandrinus, and a crowd of other ancient Jewish and Christian writers, informs us, that the great Lawgiver of the Jews had actually written on this very subject; and that the philosophical Books of Moses had existed even in the time of Pythagoras, and had been consulted by him. It is also sufficiently attested, that the Book of Jasher, and the writings of Gad and Iddo, were once extant; and that their kingly philosopher, Solomon, had himself written various treatises on the natural history of plants and animals, long since lost: and when we consider the knowledge which the loss or destruction of these has deprived us of, we must indeed feelingly deplore the destroying hand of time, and deeply regret the barbarous work of more destructive man. But let it not be considered that the works of either of these powerful agents have been able to accomplish their object: we still possess sufficient evidence, in the philosophical fragments scattered throughout the Holy Writings, to enable us to judge of what the philosophy of the ancient Jews consisted: it is to these we must now direct our attention, and in their contemplation we shall discover true philosophy in all its grandeur and sublimity.

The ancient Jews were the only people who had a philosophical idea of the Divinity, the Creator of all things. They believed the divine nature to be incorporeal, self-existent, and infinite, with the attributes of omnipotence, omniscience, and omnipresence. The creation of the universe out of nothing, by the will of this Divine Being, is the subject of the philosophical relation with which our sacred writings commence, and will therefore form the first object of our investigation, in examining the philosophy of the ancient Jews.

From the sublime description of the works of Creation, contained in the first chapter of Genesis, it appears that there was a time when the earth, the heavens, and the planetary systems, had not been called into existence by the Omnipotent. In the first period of the exercise of creative influence, the whole was one chaotic terraqueous mass, unformed and shapeless, in which, as in the present formation of our globe, the aqueous parts were predominant; and over this, in the absence of the yet uncreated light, its negative quality, darkness, bore unrivalled sway. On the first day of creation⁽²⁾ the primary impulse of motion appears to have been given to the earth by the מרוּחַת of the Divine Spirit; and I think I shall be able to prove to you, that by this impulse the diurnal motion of the earth was effected. יְהי אור "Let there be light,"⁽³⁾ said the Deity, and light existed; and God saw that it was fit to perform the office of its creation; and He divided between the light and between the darkness; and God called the light יום "day," and the darkness he called לילה "night;" and the evening and the morning was one day.

We will now pause awhile, to examine this most important passage. We here discover the existence of light, and of night and day, before the creation of the sun; and we are naturally anxious to learn how this was performed. To a superficial observer, something like a doubt suggests itself; but to an attentive inquirer, nothing but true philosophy appears. He discovers the creation of primitive light pre-existent to its present source of emanation, but not of existence—the sun; into which, on the fourth day, this primitive light was collected: he discovers the existence of day and night previous to the creation of the sun as a luminary: and, in answer to the inquiry of how this was effected, he discovers that it could have been accomplished in no other way than by the revolution of the earth caused by the first impulse of motion given to it by the Divine Spirit: and he will thus discover that the revolution of the earth, and not that of the sun, was considered by the ancient Jews,

as by the Newtonian philosophers, to be the cause of day and night; and which opinion I hope to be able further to support in the course of my Lecture.

The fact that we have gained from the previous examination is, that the earth revolved; but if we proceed a little further, we shall perceive in what manner this is performed. יְהי ערב ויהי בקר יום אחד "And the evening and the morning was one day;" thereby informing us that the course of this revolution was from ערב "evening," place of sun-setting, or west, to בקר "morning," place of sun-rise, or east; and thus clearly pointing out to us the revolution of the terrene globe from west to east. I will now beg to call your attention to the 14th verse of this most sublime relation: before proceeding to which, however, it must be remarked, that the sacred author was not writing a history of the cosmogony of the universe, but of the earth: he therefore tells us generally, in his introduction, that all in the heavens אֵת הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם "and thus were finished the heavens and the earth and all their hosts," therein including the whole of the planetary systems. In the 14th verse, however, the uses of the heavenly bodies, with regard to our earth, are described. They were לְאִתּוֹת for signs of the progress of the seasons, by the sun's apparent path through the Zodiac. They were לְמוֹעֲדִים וּשְׁנִים "for seasons and years," by means of the earth's annual revolution round the sun: and they were also לְיָמִים "for days," by means of the diurnal revolution of the earth round its own orbit.

Every thing having been prepared, by the successive order of the Creation, for the introduction of man into the world, we find the last act of creative influence exerted to bring him into existence. The expression of the sacred author respecting this event is well worthy of our attention. In the creation of animal life, the earth was commanded to bring forth the living creature; and it is necessary to observe this power vested in the earth by the divine ordinance, in order to comprehend the peculiarity of the

expression with regard to the creation of man: **נַעֲשֶׂה אָדָם** "Let us make man," says the Divinity. How much do these few words describe! They shew us the compound nature of man: they shew us his corporeal essence, the frail fabric of earthly creation: they shew us his spiritual essence, the image of his Maker, imperishable, immortal, ever striving to soar towards that divine nature from which it first emanated: and, finally, it is from them we may learn the superiority of man, in possession of his spiritual essence, over the mere corporeal brutes. Man being thus formed the master-piece of divine wisdom, allied both to the intellectual and corporeal world, was constituted a free agent, capable of committing or refraining from evil; and, consequently, with the prospect of reward or punishment before him.

The next æra of Jewish philosophy comprehends the account of the destruction of the human race by the universal Deluge, and the diffusion of mankind throughout the habitable world. These important points have given rise to much discussion among the learned of all ages. Some have doubted the universality of the Deluge, denying the existence of a sufficient quantity of water to overflow the whole globe: others, the possibility of preserving the human race and the animals by the means pointed out in our historical relation: others, again, have been unable to account for the peopling of the different quarters of the globe, and the derivation of the varieties of the human race from the same parents. All these opinions, however, have been the result either of want of investigation, or of unphilosophical conclusions.

The experiments of our most learned philosophers have shewn us that the water contained in the body of the earth alone would be sufficient to overflow its surface to the height of four miles, which exceeds the extent of the highest mountains; and when we add to this the accession to be derived from the clouds, it will no longer appear to us contrary to true philosophy.

The little space which the labour of man has been able to penetrate into the earth has shewn him how large a quantity of water exists in its bowels; and the discovery of the productions of the sea on the highest portions of the earth—of marine productions exclusively appropriated to the shores and latitudes of India imbedded in the *terra firma* of Europe—sufficiently attest both the existence and universality of the raging flood.

A learned author has remarked the geometrical propriety with which the Ark was planned; and has clearly demonstrated that it was perfectly equal to contain the inhabitants which have been assigned to it. The dimensions of the ark, as described by Moses, are 300 cubits for its length, 50 the breadth, and 30 the height; and it appears to have been divided into three stories, each 10 cubits high. Reckoning the cubit at a foot and a half, the dimensions will be 450 feet for the length, 75 for the breadth, and 15 feet for the height of each story. Of these, it is most probable that the lower was for the animals, the middle for the food, and the upper for the birds, with Noah and his family; and, in addition to these, Philo and Josephus make a kind of fourth story under the rest, to receive the filth and fæces of so many animals. The same learned author has also clearly shewn that only 72 quadrupeds needed a place in the ark, and calculates the space they would require as equal to that of 256 horses: he also demonstrates, that allowing the space of nine square feet to each horse, there would be sufficient room for at least 500. Upon the whole, concludes our learned author, of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the vessel, than to find sufficient room for the several species of animals already known to have been there. This he attributes to the imperfection of our list of animals; and adds, that the most expert mathematician of the present day could not assign the proportions of a vessel better accommodated to the purpose than the sacred author

has here done. The doubts which some have expressed concerning the peopling of the vast continent of America do not bear the test of geographical investigation. That that continent was once united to the main land of Asia has been the opinion of our most able geographers, and the more recent discoveries have tended to confirm that opinion. It has been discovered that these two continents, which in the parallel of 55° are about 400 leagues asunder, approach gradually as they diverge towards the north, until, within less than a degree from the polar circle, they are terminated by two capes only thirteen leagues asunder; and the extent of the narrow strait which divides these is still further lessened by a chain of islands stretching from shore to shore. This region of the globe is remarkable for the number of its volcanoes, of which many are actually burning, both in the islands and on the continents; and the mountains, in all, bear the appearance of having once been in a state of eruption. It is therefore more than probable, from this part of the earth having suffered so much from the violent convulsions of nature, that the isthmus which formerly connected these two continents, and gave admission to its inhabitants, has been broken asunder, and thus formed into a cluster of islands by the shock. The diversity of the characteristics of the human race has also been objected against the truth of the philosophical system of the Jews, which derives the origin of all mankind from one common parent: but it has been incontrovertibly demonstrated, that all these varieties may be assigned to the influence of climate, food, and habits; and of the truth of this, the Portuguese settlers in India afford a sufficient proof. Tenaciously as they have avoided inter-marriages with the natives, they are not now to be distinguished, either in features or colour, from their Asiatic neighbours, and possess all their peculiarities in an equal degree. I might without difficulty multiply the proofs that may be adduced on this head, but their enumeration would far exceed my limits.

We will now, Gentlemen, proceed to investigate another most important point of this period of Jewish philosophy; one which, through the ignorance of translators and commentators, has bid fair to eclipse its whole system, and to throw all the science of the ancient Hebrews into shade:—it is no less than the sun, according to our translators, standing still at the command of Joshua.⁽⁴⁾ I shall proceed to shew you, that the text of this important passage says no such thing; and that the error has crept in through the unphilosophical conceptions which its translators have formed of their original.

The passage in Hebrew is thus:

אז ידבר יהושע ליהוה ביום תת יהוה את-האמרי לפני בני ישראל ויאמר לעיני ישראל שמש בגבעון דום וירח בעמק אילון וידם השמש וירח עמד עד-יקם גוי איביו הלא-היא כרובה על-ספר הישר ויעמד השמש בחצי השמים ולא-אץ לבוא כיום תמים:

Our translators have expressed this—“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel; and he said, ‘in the sight of Israel, *Sun*, stand thou still upon Gibeon; and thou, *Moon*, in the valley of Ajalon.’ And the *sun* stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.”

Now, it is essential to our rightly understanding this passage, to examine both the Hebrew and the English word for *sun*. The Hebrew language, in accordance with strict philosophical principles, has *three* names for *sun*. The English has also three, but they are compound terms, thus—solar orb, solar flame, solar light; yet we unphilosophically use the word *sun* in all these senses: we say the sun is round, the sun is powerful, the sun is obscured, though we *mean* the solar *orb* is round, the solar *flame* is powerful, the solar *light* is obscured. This philosophical accuracy exists,

however, primarily in Hebrew. The solar orb is expressed by no compound term: the word *חַרְס* expresses this signification; so *חַמָּה* the solar flame or fire; so likewise *שֶׁמֶשׁ*, the word used by Joshua, the *solar light*. This is also extended, as far as philosophical propriety demands, to the *moon*. We find in Hebrew two names applied to this planet, *לְבַנָּה* the “disc” orb “or,” and *יָרֵךְ* the light reflected from it: heat not being one of its qualities, we find no word expressive of the lunar flame or fire. That the sense of *שֶׁמֶשׁ* and *יָרֵךְ* is solar and lunar *light*, is not only evident from a multitude of places in Scripture where these words occur, but also from the passage of Joshua itself: for, if we translate *שֶׁמֶשׁ*, “solar orb,” “solar flame,” or “sun,” or *יָרֵךְ* “lunar orb” or “moon,” the one must have rested upon Gibeon, the other in the valley of Ajalon. This indeed would be an extraordinary system of philosophy—the *sun* resting upon a mountain, and the *moon* in a valley. All this, however, is fully explained by following the philosophical idea of the original, in which the solar and lunar *light* is stayed from advancing and receding upon the opposite hemispheres of the globe, not by the agency of the sun, but by that of the earth itself.

The limits, with regard to time, imposed upon the Lecturer render me unable to enter fully into the other philosophical writings of the first period.

The astronomical knowledge of Job, his philosophical dissertations on Providence, and his knowledge of the arcana of nature, I pass by with little regret, when I consider that they have been consigned to hands from which we have already received so much, and look forward with anxious expectation for more:—I allude to Mr. Joseph, whose excellent discourse on that Book delighted all who had the pleasure of hearing him. The philosophy of the Psalmist, of his learned son, and the other sages of our ancient times, I am reluctantly obliged to pass by; and I shall beg leave to conclude this division of my subject with a few general remarks.

The philosophy of the ancient Jews appears to have exercised its influence in the formation of their scientific terms; which may almost be said to be hieroglyphics of the things they are intended to express, so truly do these pictures represent their originals. The loss of many of the roots of the Hebrew language prevent our being able to trace some of these terms to their primitive ideas; but those in which we are able to do so, immediately supply us with a reason for their application. Thus the word *חֹשֶׁךְ* “darkness,” which is used to express the state of the earth previous to its receiving the impulse of motion, signifies, primitively, *withholding, restraining, stopping, or impeding*; and how just is the application of this to the globe awaiting but the will of the Deity to pursue its diurnal course! The word *יּוֹם*, “day,” fully deserves its appellation: it may well be called the *agitator*, in both a natural and moral sense. I will beg leave to quote you the words of an excellent philosopher on this subject: “A good telescope,” says he, “will shew us what a *tumult* arises in the air from the agitation of the sun-beams in the heat of the noon. The heavens seem transparent to the naked eye; while a storm is raised in the air by the impulse of the light, not unlike what is raised in the waters of the sea by the impetuosity of the wind. It increases with the altitude of the sun; and when the evening comes, it subsides almost into a calm.” In a moral sense, I need not mention the propriety of calling the day *יּוֹם* or “the agitator.” No mind can have failed to draw its own contrast between the agitating cares of the day and the calm tranquillity of night; nor need I add, that the name for the sea *יָם* is derived from the same source, and is intended to convey the same idea. The word *לַיְלָה*, used to express the meaning of our night, carries with it the idea of turning, or motion out of a rectilinear course, and is a philosophical description of that revolution of the earth by which the night is caused. *אֶרֶץ* “the earth,” may be traced to its primitive idea, in *רָץ*, “a runner” or pursuer of a fixed course;

so that under the term ארץ we imply that which pursues a track or course. רבב also, applied to the earth, traced to its primitive בל "mixture," points out the nature of the earth, or a *mixed* globe (⁶) of land and water. The superstratum of the earth is called אדמה, from the red colour of the clay or marl of which it is composed. These terms alone, when examined, teach us sufficiently what the philosophical ideas of the ancient Jews were respecting the earth—pursuing its course, of a mixed nature, and of a fertilising surface; and adding to this the description of the earth, as כדור, a sphere or globe, by Job, David, and Isaiah, and of its strata and substrata under the epithet of עמודים, its pillars or supporters, our description of this terrestrial globe is complete. This may be pursued throughout the whole system of philosophical inquiry, both natural and physical. לבב or לב, "the heart," derives its name from its beating or pulsation, synonymous with its derivative the English word *leap*: כבד "the liver," from its specific gravity or weight. These examples will be sufficient to shew us that the language itself is philosophical in its mechanism; which would be impossible, were the ideas it was intended to express otherwise. And this, I think, we may consider as another collateral proof of the advancement of the ancient Hebrews in the paths of science.

That the ancient Jews had a knowledge of the Zodiac, and represented it by signs as we now do, is evident from the dream of Joseph and the blessing of Jacob. Joseph's dream is conveyed by images of the sun, moon, and the eleven constellations, bowing down to him, the twelfth. These constellations, thus coupled with the sun and moon, can only mean the constellated signs of the Zodiac, in whose bounds the sun and moon are always found. The sacred author tells us, that his father שמר את־הדבר "treasured up the saying;" and if we observe his blessing, we shall perceive in what manner he did so. The images which Jacob used to point out allegorically the fate of his sons were

those of these very signs of the Zodiac to which allusion was made by Joseph; but with this difference, that here the signs themselves are named and described, and to them are his sons compared. Reuben, compared to the unstable water, represents "Aquarius," or the Water-carrier, called in Hebrew דלי. Simeon and Levi are coupled together, with the observation, that they are *brethren*, and represent תאמים "Gemini," or the Twins. Judah is אריה "Leo," or the Lion. Zebulun, dwelling at the haven of the sea, represents its production, סרטן "Cancer," or the Crab. Issachar is probably שור "Taurus," or the Bull, as the LXX reads for חמר גרם *αμνη γεωργος*, "a tiller of the ground." The signs applied to Dan clearly shew us the identity of our Zodiacal signs with those of the ancient Jews: the three signs under which he is represented follow one another in the same positions as in our Zodiacs; they are, Libra, Scorpio, and Sagittarius. The Libra, or Equal Balance, is the attribute of Dan as "a judge:" as the Scorpion, "he biteth the horse's heel, so that his rider falleth back:" this is exactly the position, in our Zodiac, of the Scorpion, with respect to the Centaur, or Horseman, who represents Sagittarius. Gad, as קשת "the Bowman," or Sagittarius. Asher, "royal dainties," represents the sign דגים "Pisces," or the Fish. Naphtali is מלאך "Aries," or the Ram. Joseph, "the fruitful bough," represents בתולה "Virgo," or the Virgin. Benjamin is compared to the Wolf, which anciently supplied the place of Capricornus, and which, even in later times, is represented on the Zodiacs as being led by Pan with a wolf's head. Hence we may conclude that the Sphere was known to the Jews at least 5360 years ago; which agrees with the opinions of Sir William Jones, who traces the Indian Zodiac to have been known and represented by animals 3000 years ago. There is little doubt, also, that this Hebrew Zodiac is the Mazzaroth spoken of by Job, in his astronomical allusion to the celestial constellations.

The high degree of astronomical knowledge possessed

by the ancient Jews is also proved by their early use of the art of dialling. We find mention of the dial of Ahaz 740 years before the Christian æra; and it is not *then* said to be a new invention. The first *Grecian* sun-dial was that of *Anaximander*, 540 years before the same æra; and *that* is said to have been brought from the *East*, by his cotemporary Pherecydes. Josephus has informed us, that the proficiency the men of the early ages acquired in astronomy was owing to their longevity; “for,” says he, “astronomy cannot be learned from observations in less than 600 years; for that period is the *grand year*, or *period*, wherein the sun and moon come again into the same situation as they were at its beginning.” Cassini, the great astronomer and mathematician, speaking of this *grand year*, says: “This period, of which we find no intimation in any monument of any other nation, is the finest period that was ever invented; for it brings out the solar year more exactly than that of Hipparchus and Ptolemy, and the lunar month within about one second of what is determined by modern astronomers. If,” he adds, “the antediluvians had such a period of 600 years, they must have known the motions of the sun and moon more exactly than their descendants knew them ages after the Flood.”

A learned commentator has clearly shewn us that the modern discovery, as it is termed, of the circulation of the blood is spoken of by the author of the book קהלת or Ecclesiastes, in chap. xii., which contains a philosophical and anatomical description of *old age*. After an account of the various stages of life from youth to age, he allegorically describes the stoppage of the circulation of the blood attendant upon dissolution. His simile is the כר or “pitcher” being broken at the fountain; the גלגל “wheel,” or revolution, being stopped at the cistern. By כר or “the pitcher” being broken, our commentator demonstrates, is intended the collapsion of the arteries, particularly the aorta, whereby it becomes incapable of any longer conveying the blood from the left *ventricle* of the heart, from which, as from a *fountain*,

it is distributed to the whole body. The simile of גלגל or “wheel” he takes to be applied to the lungs, which, like the wheel the ancients used to draw up water out of a well, receives the blood from the *right ventricle* of the heart at every inspiration. On the near approach of death, respiration becomes more and more difficult; the distensive power of the lungs diminishes; and the blood, being impeded in its passage through them, concretes, or becomes grumous; till, after the last expiration, the *wheel is stopped at the cistern*, the lungs become incapable of receiving another inspiration, and so can receive no more blood from the right ventricle of the heart; the circulation ceases, and death has completed his work. The following verse to that which is the subject of the learned commentator’s remarks is highly philosophical, and gives an excellent gloss on the ancient Jewish opinion of the immortality of the soul. וישב העפר על-הארץ כשהיה והרוח תשוב אל-האלהים : אשר נתנה : “Then shall the dust return to the earth as it was; but the spirit shall return unto God, who gave it.” This, perhaps, is one of the most beautiful examples of a combination of philosophy, sublimity, and brevity that could be produced from any author ancient or modern; and forms the admirable conclusion of one of the most philosophical descriptions of the gradual decay of the human frame that ever came from the pen of man.

With these remarks I beg leave to close my sketch of the first period of Jewish Philosophy;—and I now beg the same indulgence you have hitherto so kindly bestowed upon me may be extended towards the second division of my subject.

It was the custom of all the ancient nations, who made any advance in the paths of science, to endeavour to pursue those methods of committing their discoveries to their disciples and posterity which would best preserve them from the vulgar grasp, and at the same time transmit their knowledge to the initiated. This gave rise to the hiero-

glyphics of Egypt, the repositories of priestly knowledge ; to the doctrines, *extra et intra sindonem*, of the Greeks ; and also to the allegorical or mystic style of the Jewish Rabbins. No language has perhaps been so little understood as that in which these learned men have clothed their thoughts. They have had the misfortune to be reviled and calumniated, scoffed at, and despised, not on account, however, of their want of reason or sense, but of that of their readers, who, it seems, have been unreasonable enough not only to require doctrine from them, but also understanding to comprehend it. The fault seems to lay in the allegorical or esoteric language used by these authors, conveying the most sublime ideas under images highly figurative, being understood and considered in a literal sense. These have been eagerly seized upon by a certain class of writers, who, pleased with the straws that float upon the surface, have left the pearls, which lie concealed beneath, to linger in obscurity. Having said thus much by way of explanation, we will now proceed in our investigation of the second division of Jewish Philosophy.

From the earliest ages of Jewish History, we find mention of the existence of their Schools, and we possess accurate accounts of those learned men by whom the transmission of knowledge was effected ; but the esoteric philosophical principles they taught, which are the objects of our research, are but faintly delineated. The most celebrated of the Jewish Schools or Sects, with whom we have any acquaintance, was that of the Pharisees, פאריזשים, who were originally called Chasidim, and, in after times, Rabbim. The origin of this sect is veiled in obscurity ; but there is little doubt of its having existed from the earliest times. Our first acquaintance with this sect, under the name of Chasidim, is soon after the Babylonian Captivity ; and we find mention of them under the persecution of Antiochus Epiphanes. The philosophical tenets of this sect are of very high antiquity, and contain some of the most singular doctrines. To them we may trace the origin of the Pythagoric

doctrine of גלגול metempsychosis, or transmigration of souls, which was one of their principal dogmas. They taught, that the soul of evil men, immediately after death, departed into everlasting punishment ; but that the souls of good men passed into other good men's bodies. Menasseh ben Israel ascribes this doctrine to the patriarch Abraham ; and there is no doubt of its high antiquity, and early diffusion over the East. The other philosophical opinions of this sect were, that man can do nothing without divine influence ; though, at the same time, they believed in the freedom of human will : Some actions, say they, but not all, are the work of fate : some are in our own power, and are liable to fate, though not caused by fate.

The next Jewish sect whose philosophical principles demands our attention is that of the Essenes. Of the origin of this contemplative sect we have no certain knowledge : we find them mentioned by Josephus, as flourishing in the time of Jonathan, the brother of Judas Maccabæus (160 B. C.); but they existed in much more ancient periods. The Essenes seem to have devoted their lives to the study of contemplative philosophy. They endeavoured, by abstraction from the world, to purify their minds for the contemplation of the Divine Nature in its sublimity and excellence ; and, by divesting themselves of the carnal affections which fetter the soul of man, to rise to a communion with that Divine Spirit from whence it emanated. They lived together in friendly fraternities, or wandered as solitary ascetics through the wilds and deserts of Syria and Palestine, rendering themselves useful to mankind by studying the nature of medicinal herbs and plants, and applying them to the cure of diseases. Their philosophical tenets were, that the body is perishable, but the soul immortal ; that the soul, formed of subtle æther, is imprisoned in the body, and never enjoys perfect happiness until released from its confinement. They also held, that fate governs all things, and that nothing befalls man but what is according to its determination.—It is more than probable, that to

this sect we are indebted for that sublime but visionary system which has been termed the Oriental Philosophy, or doctrine of emanation; whose sway has been so extensive in the East, and whose influence has not been unfelt even in the West.

The third of the philosophical sects of the Jews was that of the Sadducees; a sect which has been deservedly decried, for the errors into which it fell. This sect derived its principles from Sadoc and Baithosus, who flourished about 300 years before the Christian æra. Antigonus of Socho having taught that men should not be like servants who serve their master for the sake of receiving a reward, but that their service should proceed from a pure and disinterested principle of piety, Sadoc and Baithosus, his disciples, under a mistaken apprehension of the force of this doctrine, affirmed that no future recompence was to be expected, and that consequently there was no hereafter state. Hence arose the atheistical philosophy of the Sadducees, who denied the existence of spiritual essence distinct from matter; asserting, that the soul of man expires with his body, and that Providence is wholly unconcerned in the affairs of man. The analogy between the sects of the Sadducees and the Stoics and Epicureans is very striking; and we might extend the parallel still further, by comparing the Pharisaic sect with the Pythagorean, and that of the Essenes with the Platonic. This, however, time constrains me to leave to the more able hands of those I have the honour of addressing.

Of all the Jewish Schools which flourished out of Judæa, perhaps we may assert that none arrived at such eminence in philosophical knowledge as that of Alexandria. Situated as that city was, the centre towards which the nations both of the East and West diverged, ruled by princes the patrons of science, and governed by laws which gave equal rights to all, it is not to be wondered at that its schools should obtain that degree of eminence which the great advantages it possessed allowed. When Alexander the Great invited

strangers from all parts to people his new city, Josephus informs us, among the rest a considerable body of Jews left their native country and put themselves under the protection of the conqueror, who granted them the same privileges he had conferred on his own subjects. This Jewish colony was afterwards enlarged by Ptolomy Lagus, who, invading Judæa, carried 100,000 Jews and Samaritans in captivity into Egypt. The Jews were protected and encouraged by succeeding princes; and long continued to flourish, occasionally receiving fresh accessions from Judæa. Ptolomy Philadelphus, in particular, treated them with great liberality, and accorded them the free use of their laws and traditions. At the command of this wise prince, whose taste for learning was displayed in his unequalled library, a translation of the Bible into Greek was undertaken and performed. From this period we discover a new æra in the annals of Jewish philosophy. The Platonic School of Alexandria arose. The philosophy of the ancient Jews, after passing through the hands of Plato and the Grecian philosophers, was once more united to its parent stock; and these, with the addition of the Oriental philosophy, which had long flourished among their brethren of Syria, combined to form the philosophical doctrines of the Jewish School of Alexandria. This school, by teaching a sublimer doctrine concerning the Deity and divine things, attracted the ardent minds of the Asiatics; and the Jewish nation flocked in numbers to study its mysteries. From this period we may date the adoption of that allegorical mode of instruction, to which I before alluded, which has been so much used in the subsequent writings of the Jews, and yet has been so little understood and so greatly misinterpreted.

The system of philosophy which sprung from this union in the School of Alexandria soon found its way into Palestine; and the recall from banishment of the learned Simon ben Shetach, who with his disciples returned from Alexandria to Judæa, tended to extend the sway of this mystic system of Jewish metaphysics.

We have now traced the rise of the scholastic or esoteric Rabbinical philosophy of the Jews; which, though the substance existed from the earliest ages, handed down by tradition, yet received such accessions of metaphysical subtlety from its passage through the Schools of Greece as rendered it still more capable of performing the offices of its teachers. Having proceeded thus far with the history of the introduction of this metaphysical system, we will now attempt to examine what were the philosophical principles of which it was composed, and which I shall endeavour to render as intelligible as the ænigmatical style of its composition and the mysticism of its doctrines allow. Its principles were these:—From nothing, nothing can be produced; since the distance between existence and nonentity is infinite. Matter is too imperfect in its nature, and approaches too near to nonentity to be self-existent. The Being from whom all things proceed, is a Spirit, uncreated, eternal, intelligent, percipient; having within itself the principles of life and motion, existing by the necessity of its nature, and filling the immensity of space. This Spirit is *אין סוף* or The Infinite. This eternal fountain of existence sends forth from itself natures of various orders, which, nevertheless, are still united to their source: the nearer to this fountain is an emanation, the nearer to perfection and divinity is its nature. The world is a permanent emanation from the Divine Being, in which his attributes and properties are unfolded and variously manifested. Before the creation of the universe, all space was filled with the *אור אין סוף* or the intellectual light of the Infinite Being; but when the volition for the production of the universe was formed in the divine mind, the eternal light, hitherto equally diffused throughout infinitude, withdrew in every direction to an equal distance from a certain point, so as to cause a spherical vacuum, into which the emanations were to be evolved, and by which all things were to be produced. In the sphere from which the divine light was thus withdrawn there were

still, however, some portions left of the divine essence, which were to become the receptacles of rays sent forth from the eternal fountain, or the bases of future worlds. From a certain point of the concavity of infinite light which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were projected in right lines into the dark abyss. The beam of light thus produced was united to the concave of light; and being directed towards the centre of the opaque sphere, formed a channel through which streams were to flow for the production of worlds. From this luminous channel, streams of light flowed, at different distances, from the centre, in a circular path; and formed distinct circles of light, separated at various distances by darkness or empty space. Of these circles of light, ten were produced, which are called *ספירות* *sephiræ*; they are fountains of emanation subordinate to the first, and they again communicate essence and life to inferior beings; they are not, however, the instruments of the divine operations, but *media*, through which the Deity diffuses himself through the sphere of the universe, producing whatever exists; and they are conceived to be dependent upon the first fountain, as rays upon a luminary, which sends them forth with a power of drawing them back at pleasure into itself. The doctrine concerning the existence of the human soul by the power of emanation is of a similar nature. The soul, proceeding by emanation from the Deity, is an incorporeal substance, of the same nature with the divine intellect. Being united to the body, our complex nature is produced, endowed with reason, and capable of action. The human soul, according to this system, consists of four parts; *Nefesh*, or the principle of vitality; *Ruach*, or the principle of motion; *Neshamah*, or the power of intelligence; and *Yechidah*, a divine principle, by means of which it contemplates superior natures, and ascends to communion with its infinite source of emanation.

We have now waded through that immense mass of

metaphysical abstrusity which conceals the philosophical doctrines of the Alexandrian School: and I now hasten to conclude my Lecture by taking a slight survey of the Modern Philosophy of the Jews: for which purpose, I shall endeavour to be as brief as possible, confining myself to the examination of the philosophy of those two authors who have shed so much lustre on this period—Maimonides, and Mendelsohn.

The brightest period of modern Jewish philosophy was that of Spain. From the conquest of the Moors, till the end of the 12th century, while all Europe lay enveloped in darkness, Spain was illumined by the light of science which emanated from the Jewish Schools. The treasures of Grecian literature had been opened to them by the power of the Khaliphs: the works of Aristotle, Euclid, and the other Grecian philosophers had been rendered accessible to them: the peripatetic philosophy became the favourite of their schools, and its principles were employed in the demonstration of their own philosophical system. At this æra (1131) the wise Maimonides arose, deeply versed in the philosophy of his own nation: endowed with an extensive knowledge of the language and philosophy of the Greeks, and possessing an intimate acquaintance with the writers of the East, he shone forth in transcendent majesty. His countrymen, learned as they were, were unable to appreciate his bright attainments: persecuted, and compelled to fly his native land, his learning and talents procured him the protection of the Egyptian Sultan, and Alexandria once more became the scene of one of the brightest periods of Jewish philosophy. The writings of this great man, although violently opposed on their first appearance, have been received in latter ages with the enthusiastic applause of his more enlightened brethren, who, justly appreciating his merits, have proclaimed their author a second Moses. The most excellent of his philosophical productions is the work entitled, in Arabic, "Delalat al hairin;" which has been translated into Hebrew under the title of

"Moreh Nebochim;" besides which, he wrote many excellent treatises on Philosophy, Metaphysics, and Medicine, the last of which appeared in the year 1217. I will endeavour to draw a slight abstract of his philosophical principles; they are these:—The Creator of all things is a unity; and He alone has been, is, and will be. He is the first Being, and gives existence to all others. His essence cannot be comprehended by the human understanding: He can only be known by his attributes and name. His nature is incorporeal and spiritual; simple essence, without composition or accident. His duration, both past and future, is infinite; and all space is full of His glory. In knowledge omniscient, in power omnipotent, He foresees and ordains all things; but all evil is to be ascribed to the free-will of man. The world was created from nothing, had a beginning, and will have an end. The planets have rational existence, and exercise an influence over the terrestrial world: thus, the moon has an influence over the sea, causing the tides; the sun over fire, causing heat and the other planetary bodies according to their different degrees.—The soul of man is a thinking substance having three faculties; the vegetative, the sensitive, and the rational. It is possessed of free-will, and is immortal. The intellect is the connecting link between man and his Maker; and this becomes more or less close, according to the degree of contemplation bestowed on the divine nature.

I will now complete my subject with a slight sketch of the philosophy of Moses Mendelsohn.—This elegant and profound philosopher was born at Dessau in Anhalt, in the year 1729. Struggling with the difficulties opposed to his path by poverty and distress, he, by his genius and unwearied application, attained to an almost unparalleled degree of perfection in philosophy and the sciences; and not only cast a lustre over the Jewish name, but even produced a new æra in the literature of Germany. The works of the illustrious Mendelsohn are various: his "Morgenstunden," his "Philosophic

Discourses, (Philosophischen Gespräche,)” and his “Phædon,” are sufficiently known, and have received too much commendation from the learned of Europe to require any praise from me. Truly has it been remarked, that *Moses* the son of *Amram* delivered his brethren from *bodily* slavery; but the glorious task of emancipating their *minds* was reserved for *Moses* the son of *Mendel*.

I shall now take my final leave of the Philosophy of the Jews, by drawing a brief summary of the philosophical principles of this great man, whose talents so justly acquired him the appellation of the “Jewish Socrates.”

The all-perfect Being, says Mendelsohn, is a real, unlimited, and of us independent Being, possessing supreme goodness and wisdom. With this Infinite Spirit the universal chain of beings commences, proceeding to the smallest atom. It is divided into three classes. The first, that of the Infinite Being, whose perfection surpasses all finite ideas, who conceives all things, but cannot be conceived by any. The created spirits and souls form the second class: they conceive, and can be conceived by others. The corporeal world is the third class; which cannot itself conceive, but is still conceivable. The soul is a simple being, which exists independent of the body, imperishable and immortal, triumphing over death and corruption: she rises above the dust, and soars towards the contemplation of the works of the Infinite Being, lost in admiration of his virtue and power. The soul, to arrive at truth, must lose her intimacy with corporeality—must quit, as it were, all external objects, and, collected in herself, consider not the appearance of things to the senses, but their reality; not the impressions which objects make upon us, but that which they truly are. The propositions and deductions by which Mendelsohn proves the immortality of the soul are these:—To every natural change three things are requisite: a state of a variable thing which shall cease; another state, which is to occupy its place; and an intermediate state, or the passage by which the variation *gradually*

takes place. What is changeable does not remain one moment without being actually changed; for every variable thing, if it is a reality and not a mere idea, must be capable of acting, and likewise susceptible of external impressions. Let it act or suffer, in either case change will be effected upon it; and, as the powers of nature are never at rest, nothing could stem the stream of changes for one moment. Time passes in a continued series of parts; and there are no two moments so near to each other between which we cannot conceive a third. The succession of changes corresponds with the succession of the parts of time; and is therefore so continued, that no two states are so near to each other between which a third cannot be imagined.—The conclusion, from these conceptions of power and natural change, is, that nature *cannot* cause annihilation: it may alter the mode of being, but cannot affect existence. In death, the motions of the body no longer tend to its preservation. Corruption follows: the parts which previously had one common aim, and made the body a single machine, become parts of entirely different forms: some become dust, some moisture; others pass into a plant; and others again from the plant to the living animal, and leave the animal to be the nourishment of a worm. The machine which contained the soul is thus no longer hers; nor any longer forms one whole, susceptible of animation. But the soul *cannot* be totally lost; for the last step, if we place it as far off as possible, would be a leap from existence to non-entity, which is inconsistent with the *gradual* change of nature, and the general system of beings. The soul therefore *cannot* perish; she must, after death, endure, act, and suffer. If she acts and suffers, she must have conceptions: for to feel, think, and will, are the only actions and sufferings which can belong to a thinking being. If the soul is able to think, she must have a will: and if she has a will, at what can it aim, but at the highest degree of welfare and happiness? Corporeal gratifications can then no longer constitute her wishes: the pleasures of the senses cannot

then be her desire. Ambition, it appears, is a passion which may still adhere to the departed soul : not, however, the ambition of power, riches, or birth, the follies of the earthly frame, but that pure desire which thirsts for wisdom, virtue, knowledge, and truth. Besides this noble ambition, she may still taste the agreeable sensations she enjoyed on earth, from beauty, order, symmetry, and perfection ; as these belong so essentially to the nature of a spirit, that they can never leave it. He therefore, who on earth has preserved his soul from the stains of mortality, who has exercised himself in the study of virtue, wisdom, and true beauty, may entertain the elevated hope of continuing in such contemplations after death, and of approaching, step by step, to that most exalted Being who is the source of all wisdom, the compass of perfection, and preeminently beauty itself.

I have now, Gentlemen, concluded my Sketch of the Philosophy of the Jews, which I much fear has, by its length, exhausted your patience : though, at the same time, allow me to add, I have endeavoured, by every means in my power, to reduce it to the smallest compass ; for which purpose I have omitted treating on several points which came within my original design. It would, perhaps, have been better to have confined my remarks to any one of the branches of which I have here drawn so faint an outline ; and I fear, by grasping at all, I have failed in giving sufficient effect to any. It is, however, now too late to remedy the evil : I therefore consign my Sketch, slight as it is, to the indulgence of the Society ; and at the same time beg leave to tender its Members my sincere thanks for the attention they have so kindly bestowed on the humble Essay I have this evening had the honour of delivering to them. I look back with pride on those epochas when the learning of our nation shone with unrivalled splendor, diffusing its glorious light over the gloom of barbarism and dispelling its darkness ; and I anticipate, with all those

emotions which a lover of learning *must* feel, those fast-approaching times, when the trammels which bind the Jew, and fetter his ascent in the paths of Knowledge, will be burst asunder. Then will he once more soar towards those regions of Science from which the strong arm of oppression has so long attempted to exclude him ;—then will the brilliant suns of our Maimons and Mendelsohns again diffuse their rays over the planets of other systems ;—and then will the name of *Jew* form a bright galaxy of intellectual light, emitting its splendor from a thousand stars.

NOTES

FOR
DEFENCE OF SYSTEM,

&c. &c.

P. 2. (1) 4000 years, &c.] *Ideas* are the types of things formed previous to the action: therefore, when I use the words "philosophical ideas," I intend principles, and not experiments demonstrating their truth. These principles of philosophy, I contend, were known to the ancient Jews; and likewise, that the philosophy of the Moderns is experimental philosophy, proving *à posteriori* those truths which the ancient Jews knew *à priori*. My reasons for this conclusion are, the high state of philosophical knowledge we discover to have been possessed by the ancient Jews, *from books not written on philosophy*: and I think the proofs I have adduced, in the course of my Lecture, from these books, are sufficient evidences of what I assert.

The planetary system of Copernicus and Newton may be traced to the *Greeks*, as far back as 540 years before the Christian æra; and was taught by Thales, Anaximander, and Pythagoras; the first of whom gained their knowledge from the East; and the latter is said, by his biographer, Iamblichus, to have conversed with the descendants of one Moschus, a Phœnician philosopher, who were the priests and prophets of their country. It is also known, that Pythagoras submitted to the Mosaical rite of circumcision, in order to be initiated into their mysteries.

From all these circumstances, I think my assertion is perfectly tenable.

P. 4. (2) *The first day*.—Demonstration of the revolution of the globe.] The earth is a globe: if light was shed on both hemispheres, or if light surrounded it, there *could* be no darkness: but there was darkness, therefore light could only have been on *one* hemisphere. There was *no orb*, from whence this light proceeded, which could

perform a revolution, but it was the primitive light which existed in nature by the Omnipotent's command. Day and night were by the alternate change of light and darkness: therefore the *earth must* have revolved, or there *could* be no alternation of day and night.

P. 4. (3) ["*Let there be light.*"] Plato in *Timæo*, vol. iii. p. 39. says, Φως ὁ Θεὸς ἀνήψεν, "The Deity kindled a light" (speaking of the Creation).

P. 9. (4) [*At the command of Joshua.*] The texts to which I alluded are those Ps. xix. 5. לְשֶׁמֶשׁ שָׁם אָהַל בָּהֶם "In them (the heavens) hath he placed a tent or receptacle for the *shemesh*, which is as a bridegroom *coming out* of his chamber." שֶׁמֶשׁ here cannot mean the sun surely; there is no receptacle for that, without we conceive it fixed in a socket; nor does it *come out* of its chamber: but translate *shemesh* "solar light," and you will make sense of the passage: In the heavens hath he placed a receptacle for the solar rays, namely, the קֶרֶס or "orb of the sun." Exod. xvi. 21: יָרַח הַשֶּׁמֶשׁ "And the *shemesh* became hot." I cannot imagine how the *orb* of the sun grew hot. Jonah, iv. 8.: "And the *shemesh* beat upon the head of Jonah." But the most conclusive is that of the 121st Psalm, ver. 6: "And the *shemesh* שֶׁמֶשׁ shall not smite thee by day, nor the *yareach* יָרִיחַ by night." Was this intended, that the orb of the sun and the orb of the moon should not descend from heaven to smite? or was it, that their rays and beams should not affect those spoken of in the text? I need not trouble you with more examples on this subject, though I could produce at least ten times as many proofs. But I think it unnecessary to produce any further evidence than the passage of Joshua itself: for the sun can only be said to rest on a mountain by its rays, the moon in a valley by its beams. If it were the sun, the orb or body of the sun, here spoken of, and not its light, we prove this, that the sun had a motion given to it which it never had before, co-instantaneous with a cessation of that motion; or, in other words, that it moved and was in a state of rest at one and the same time, which reduces this argument *ad absurdum*.

The passage quoted from the book of Jasher throws considerable light on this subject, for it explains the relative position of the

sun: it says, "The שֶׁמֶשׁ stood still בַּחֲצֵי הַשָּׁמַיִם in the *horizon*." Thus it appears, that the sun was sinking in the west, casting its last rays on Gibeon, when Joshua, perceiving the near termination of the day, requested its prolongation, &c. The Chinese have preserved a confused account, in their annals, of the "sun not going down during the space of ten days." This happened in the time of Yan (their seventh monarch from Fohi), who was cotemporary with Joshua. Herodotus says (lib. ii. cap. 142): Ἐν τοῖσιν τούτῳ τῷ χρόνῳ τετρακίς ἐλέγον ἐξ ἠθεῶν τὸν ἥλιον ἀνατεῖλαι· εὐθα τε νῦν καταδυεται, εὐθευτεν δις ἐπαντεῖλαι· καὶ εὐθεν νῦν ἀντελλει, εὐθαυτα δις καταβηται. He was told by the Egyptian priests, that from the reign of their first king to that of Sethon, the sun had risen four times in an unusual manner; that he had twice risen where he now sets; and had twice set where he now rises.

This, though corrupted by its passage through the hands of the Egyptian priest and the wonder-telling Herodotus, may still be traced to a traditionary relation of the miracle of Joshua.

P. 12. (5) [*Globe.*] The earth was fluid in its first formation, or chaotic state; and this fluid chaos accounts for the spherical shape of the earth, according to Newton's law of gravitation. "Gutta corporis cujusque fluidi, ut figuram globosam inducere conentur, facit mutua particularum suarum attractio, eodem modo quo terra mariaque in rotunditatem undique conglobantur, partium suarum attractione mutua, quæ est *gravitas*." *Optic.* 338. The mutual attraction of their parts causes the drops of every fluid body to take upon them a spherical figure, in the same manner as the earth and the seas are formed into a sphere by the mutual attraction of their parts, which is *gravity*.

REVIEWS

OF

A GRAMMAR OF THE TURKISH LANGUAGE;
WITH A PRELIMINARY DISCOURSE ON THE LANGUAGE AND LITERATURE
OF THE TURKISH NATION—A COPIOUS VOCABULARY—DIALOGUES—
A COLLECTION OF EXTRACTS, IN PROSE AND VERSE—
AND LITHOGRAPHED SPECIMENS OF VARIOUS ANCIENT AND MODERN
MANUSCRIPTS;

BY ARTHUR LUMLEY DAVIDS,

Member of the Asiatic Society of Paris, &c. &c.

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From the London Literary Gazette, June 16, 1832.

WE are informed that the author of this volume has not yet completed his twenty-first year: and, if we were disposed to think very highly indeed of the learning and research which it displays, even had they marked the labour of grey hairs, how much more must we prize and estimate them when we learn that the extraordinary effort proceeds from the verge of boyhood? In a philological point of view, a Turkish Grammar was a great desideratum in our language; but the author has largely increased the obligation by a very able Preliminary Discourse, in which he traces the national history of the Mongol and Tatar tribes, the introduction of their letters, and the progress of their literature. To accomplish this task, he has consulted the best writers of every age, and tongue, and country; and produced, in our opinion, as interesting a work of its class as our libraries can boast—a work replete with intelligence, deformed by no hypotheses or theories, sensible, clear, acute, and, though on a dry subject, exceedingly entertaining.

It so happens, that we must consider and exhibit it chiefly in the latter point of view, leaving its grammatical and more recondite instruction to be gathered from its own pages; for, with all Mr. Moyes's excellent typography, we fancy the Ouigour, Jagataian, Kaptchak, and other characters, would puzzle him in com-

position, and perhaps defer the appearance of our pages over the usual period of publication. We must therefore be content to do what we can, and consign the impossible to abler critics; and we really know some who pretend they can do every thing. Let them take the *Kaoudat-kou-bilik*, the *Tezkere'i Evlia*, or even the more common Osmanli (very like Scotch!), *Adgaib al Makh-lukat!!*

Mr. Davids sets out, after dedicating his book, by permission, to his Sublime Highness Sultan Mahmoud Khan, the Tartar or Tatar name of the Turkish race; from Tatar, a prince and brother of Mongol, or from Tatar, a river; the latter of which we should doubt, since rivers are more likely to derive their names from men or circumstances, than to give their names to tribes who inhabit their banks. Be this as it may, however, this nation, the most interesting which has issued from Central Asia, may be denominated, from first to last, and under all its varieties, as Turki, or Turks.

“They present to us (as is finely remarked) materials for the study of the human race. Emerging from a primitive state of society, we view them passing through the various gradations which mark the progressive advancement of mankind, until arriving at the highest degree of civilisation that the Asiatic race has ever attained. While the accomplished Osmanlis are making rapid strides towards rivalling the most learned and polished of the European States, their wandering brethren in the farthest North, whose language is the only proof of their relationship, are plunged in the depths of primitive ignorance and barbarism; and these form the two extremities of that extended chain of society and civilisation, of which the connecting links are regularly formed by the various intermediate nations of Turkish origin. The Scythians of antiquity, the Tartars and Turks of later ages, they have influenced the destinies of half the globe. Overturning empires, founding kingdoms, they possessed themselves of some of the fairest regions of the earth. Bending beneath the rushing tide of conquest, the Empire of China laid its tribute at their feet. Italy, Germany, France, and all the countries of Northern Europe, felt their power. The thrones of Persia, India, Syria, Egypt, and Arabia, were theirs. The dominion of the Khalifs was crushed beneath their feet: and the ruins of the Eastern Empire formed the

foundation of a powerful kingdom, which all the united strength of Christendom could not subvert, and which still maintains a great political consequence in the eyes of Modern Europe. But the possession of those arts which do not elevate the man above the brute creation would entitle them to little of our attention. The beasts of the desert might equally have effected the destruction of mankind: and it is only when we view them cultivating the arts of peace, encouraging and protecting literature, and making advances in science and learning, that we discover an object worthy of our contemplation.”

We will not enter upon their traditions, or assert that Tûrk, their great progenitor, was the son of Japhet, thence called by the early Mohammedan writers Abou'l Tûrk, the father of Tûrk, and the brother of Tchîn, the ancestor of the Chinese;—we will not inquire whether they really sprung from a wolf, two trees, or two rivers; but come down at once to (quære) *authentic* history:—

“The fourth in descent from Tûrk was Alingeh Khan. In his reign, the nation forgot the faith of their ancestors, which is represented as a pure Theism, and became idolaters. He had two sons, Tatar and Mongol; and it is from these princes that the tribes which they governed took their names. From Alingeh Khan, until the eighth descendant of Tûrk, we read of nothing very remarkable: but the birth of Oghuz, which is fixed at 2824 B. C., seems to be the commencement of the national traditions of the Turks. The birth of this illustrious descendant of Tûrk was preceded by the most astonishing prodigies. At the age of one year, when Kara Khan, his father, was about to give him a name, in the presence of the chief men of his kingdom, he anticipated him, by declaring aloud that his name was Oghuz. In his cradle he was a believer in the Unity of the Deity; and refused to receive the nourishment of his mother until she had professed the same faith. Kara Khan, infuriated that his son should renounce his idols and worship an Invisible Being, gave orders that he should be surrounded and taken prisoner while hunting. Oghuz received information of his father's intentions; and some of his friends having come very opportunely to his assistance, Kara Khan was overthrown, and killed by an arrow. These friends, from the timely assistance they afforded him, Oghuz named *Igour* or *Ou-igour*, signifying ‘auxiliaries’ or ‘assistants.’”

Other circumstances led him to give names to other parties; and these have descended as the appellations of countries and their inhabitants through succeeding centuries, which it is unnecessary for us to trace. The following reminds us of Rasselas:—

“In the reign of the thirteenth descendant of Türk the kingdom was entirely destroyed. The son and nephew of the prince, with the remnant of their people, escaped from the fury of their enemies, and fled for safety into the most inaccessible fastnesses, the wild-goats acting as their guides. Having, with the greatest difficulty, succeeded in gaining the summit of the mountains, they discovered an immense valley, abounding in fertility, but only accessible by a very narrow defile or ravine, through which a man could scarcely pass. Tempted by the security this valley offered, the princes there made a settlement; and one by one their followers entered the defile. In the space of 450 years, during which the Turks remained in this valley, they became a great people: its limits were no longer equal to their subsistence or ambition. Determined on quitting their retreat, they attempted to pass their barriers; but the same impracticable rocks which denied access to their enemies from without equally precluded egress from within. The ravine by which they entered had been closed by some convulsion of Nature: it was no longer visible, and all attempts to overcome the difficulty which opposed their passage proved fruitless. By some accident, however, it was at length discovered that the mountains in a certain part were of little thickness, and formed principally of iron ore. A daring spirit conceived the idea of procuring an opening by means of fire: innumerable bellows adding fury to a pile of blazing wood and fuel, accomplished his design, and a crown rewarded his advice. Under Bertezena, their new chief, the Turks sallied forth from their valley; and the neighbouring kingdoms were not long in ignorance of their existence and power.”

How curiously does the ancient mythology of all the nations blend! “One of the most interesting relics of the ancient Turks is the Tchagh, or Cycle of Twelve Animals, of which either the Ouigours or a kindred nation—the Kirghis—were the inventors. This Cycle was composed of the names of Twelve Animals; which have been preserved by Uloug Beg, a descendant of Timour, who lived in the fifteenth century. They are as follow:

<i>Kesku,</i>	The Mouse.	<i>Kui,</i>	The Lamb.
<i>Ol,</i>	The Ox.	<i>Pitohin,</i>	The Ape.
<i>Bars,</i>	The Leopard.	<i>Dakouk, or</i>	} The Fowl.
<i>Taushkan,</i>	The Hare.	<i>Daouk,</i>	
<i>Loui,</i>	The Dragon.	<i>It,</i>	The Dog.
<i>Yilan,</i>	The Serpent.	<i>Tonghouz,</i>	The Hog.
<i>Yunad,</i>	The Horse.		

The Chinese, the Mongols, the Tibetians, the Japanese, the Persians, and the Mandshus, have all adopted this famous Cycle; and, in translating the names into their own languages, have carefully preserved the order of the animals. To these animals not only are the years of the cycle regularly appropriated, but each day, and even the hours, have some of their characteristic attributes, real or fictitious, assigned to them. With the assistance of this cycle we are enabled to discover and correct errors in the chronology of the Eastern nations.”

* * * *

“The language of the Turkish race, which is at present spread over so extensive a portion of the earth, is spoken by nations, for the most part, independent of each other, of very different grades in the scale of civilisation, and whose relations with surrounding people have differed according to their relative positions. The Turkish language, acted upon by such varieties of situation, at present consists of ten divisions or dialects—the Ouigour, the Jaghataian, the Kaptchak, the Kirghis, the Turcoman, the Caucaso-Danubian, the Austro-Siberian, the Yakoute, the Tchouvache, and the Osmanli. These divisions of the Turkish language comprise all the dialects which are at present known to exist; and one or other of these is spoken by almost every nation between the Mediterranean and the frontier of China—between the utmost extremity of Siberia and the borders of India. In Egypt, in the States of Barbary, in the Levant, at the court of Tehran, and in the northern and western provinces of Persia, the Turkish is the ruling language. In the widely-extended dominions of the Sultan, throughout the greater part of Tatar, and the extent of Siberia, the Turkish language, in one or other of its dialectical variations, is the mother tongue of the inhabitants; and whether the relations of diplomacy, the transactions of commerce, or the inquiring eye of science, prompt our intercourse with these countries, a valuable and almost indispensable requisite is a knowledge of the Turkish.

language. The dialect of the Turkish called Ouigour may be considered as the most learned of the ancient Turkish idioms; and being the language of a people who possessed the art of writing from an ancient period, and who early cultivated literature, it presents an interesting object, in examining the language and literature of the Turkish race. The Ouigour is still the language of the inhabitants of the countries between Kashgar and Kamoul; and the learned M. Klaproth has given a Vocabulary of eighty-seven words, which he obtained from the mouth of a native of Tourfan, whose mother tongue was the Ouigour. The differences existing between the Ouigour dialect and that of the Osmanli are, for the most part, such as the relative situation of the two people would lead us to expect.

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“Of the Ouigour MSS. at present existing, the Bodleian may boast of the possession of one; the Bibliothèque du Roi contains two; and a third was sent from Vienna to Paris, about the year 1823, by that learned Orientalist, Von Hammer. The MS. of the Bodleian appears to be the most ancient of these. The date of the transcription is A. H. 838, answering to 1434 A. D. It was from this MS. that Hyde gave an engraved specimen, consisting of the first page; which he misnamed Khitaian, conceiving that it was the Code of Laws of Tchingis Khan. Sir William Jones was equally mistaken in regard to this MS.; the writing of which he stated to be evidently a bad Cufic; and the work a Mendean one, on some religious subject. M. Langles came nearer the truth, when he stated the characters to be similar to the Mongol; but erred, in imagining he recognised, in the formula which is prefixed to the work, words belonging to the Mongol and Mandshu languages. The MS. which has given rise to these various conjectures is, in fact, Ouigour, both in characters and language; and the specimen given by Hyde consists of the formula with which Mohammedan works usually commence, the Title of the book, the Division of the work into ten parts, and an account of the Contents of each as far as the sixth. The words written on the margin are ‘Bakhtiar Nameh,’ the title. The writing of this MS. is perhaps the most beautiful we possess. It consists of 294 pages in folio; and the characters and proper names are written in red. The style is simple and unaffected, but perfectly destitute

of ornament; and the frequent tautological repetitions and pleonasm, with which it abounds, shew that exactitude of expression was more the aim of the author than elegance of composition. The subject of the Bakhtiar Nameh is well known from the Persian version: the events are probable, and well contrived; and, as a work of fiction, after the model of the East, it is not often surpassed. But though this may give it no claim to a great attention at the hands of the learned, yet to the philologist, as a specimen of a little-known language, it is far from being destitute of interest.—The MS. of the Bibliothèque du Roi is a folio, consisting of 231 leaves, beautifully written in Ouigour characters; and contains two works on the subject of Mohammedan Theology—the Miradg, or History of the Ascension of Mohammed; and the Tezkere’i Evlia, the Legends of the Mussulmen Saints. The date of the transcription of these MSS. is A. H. 840 (1436 A. D.); and they are probably some of the earliest literary efforts of the new converts in their adopted faith. Neither of these works can be considered as of great interest, except in a philological point of view. They offer no specimen of the literature of the Ouigours themselves; as the transcriber tells us, in his Preface, that the Miradg is a translation from the Arabic, and the Tezkere’i Evlia from the Persian. The grammatical principles of the Ouigour, in these works, are however unchanged, and present the same simple dialect to which we have before alluded.—The MS. of the Kaoudat-kou-bilik, or ‘Science of Government,’ sent by Von Hammer of Paris, is of very superior interest to any of the preceding. As a specimen of the original literature of its age, this work is most curious. From a passage which is found in the manuscript, it appears that this work was composed about A. D. 1069; corresponding to the beginning of that bright period when the Seljukians were masters of Iran, and Alp Arslan was seated on the throne. Its transcription is dated A. H. 843, corresponding to the year 1459 of the Christian era.”

The account of the more polished literature of the Osmanli is equally interesting; and we select a translated specimen of it from the *Tadg al Tavarikh* (Diadem of Histories), of Saadeddin, the preceptor and historiographer of Murad III., and the prince of Ottoman historians. This work, we are told, is “a faithful and elegant account of the Turks, from their earliest epochs down to

the year A. D. 1526, the end of the reign of Selim II." The style of Saadeddin is considered among the most beautiful specimens of Turkish prose; and the narrations of events, and the reflections of the author, are given with a fidelity and justice that are astonishing, in a country where the freedom of the pen would be supposed to be but little tolerated. This, however, is a feature common to many of the Ottoman annalists, some of whose comments on the acts of government hardly seem the birth of subjects of despotism. The *Tadg al Tawarikh* forms the commencement of the national annals of the Osmanlis; and it is rather surprising that it should not have been chosen as the first of that series of public historians which has issued from the imperial press of Constantinople; and it is to be hoped that it will not long be suffered to remain in manuscript."

[Continued in the London Literary Gazette, June 30, 1832.]

Want of space in our last Number compelled us to postpone the close of our review of this work: we now conclude it with a few miscellaneous and, we think, interesting extracts of a literary character.

"The oldest poetic writer of the Osmanlis is Aashik Pasha, the author of a collection of mystic poetry. Sheikhi lived as early as the reign of Orkhan. Baki, Nefi, Mesihî, Nedgati, Kasim, Fozouli, Misri, Kemal Pasha Zadeh, and Letifi, are considered among the most celebrated of the ancient poets. Nabi, Efendi, Raghib Pasha, and Seid Reefet, hold a distinguished rank among the modern. The reign of Bajazet II. was one of the brightest epochs of Turkish poetry."

As an example, we copy a part of an ode of Mesihî.

"Listen to the tale of the nightingale—that the vernal season approaches. The spring has formed a bower of joy in every grove where the almond-tree sheds its silver blossoms. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

"The groves and hills are again adorned with all kinds of flowers: a pavilion of roses, as the seat of pleasure, is raised in the garden. Who knows which of us may be alive when the fair season ends? Be joyful, therefore! be full of mirth! for the spring season passes soon away: it will not last.

"Again the dew glitters on the leaves of the lily, like the sparkling of a bright scimeter: the dew-drops fall through the air, on the garden of roses. Listen to me! listen to me! if thou desirest to be delighted. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

"The roses and tulips are like the blooming cheeks of beautiful maids, in whose ears hang varied gems, like drops of dew: deceive not thyself by thinking that these charms will have a long duration. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

"Every morning the clouds shed gems over the rose-beds: the breath of the gale is full of Tatarian musk. Be not neglectful of thy duty, through too great love of the world. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

"The sweetness of the rose-bed has made the air so fragrant, that the dew, before it falls, is changed into rose-water: the sky has spread a pavilion of bright clouds over the garden. Be joyful! be full of mirth! for the spring season passes soon away: it will not last."

There are even gems to be picked up among the grammatical illustrations. For instance:

"A certain thieving cutpurse and impostor, who was possessed of such power, that he could penetrate the walls of the Castle of Keiwan, and snatch the collyrium from the eye of Venus."

"In the rose-bower of this life we are not permitted to possess the sweet odour of faith without the thorn of malignity. Neither great nor small taste a draught from the hands of the cup-bearer of Fortune, without draining a portion of the dregs of the sweet wine."

"A hare once said to a lioness, 'I bring forth every year many young ones; and you in the whole course of your life only bring forth one or two.' 'True,' answered the lioness, 'I bring forth but one; but that which I bring forth is a lion.'"

"Let him come, whose heart is firm as gold:

We will try it by the fire of wine.

Let not the austere approach our joyful assembly:

The narcissus of the bower shall be our sentinel.

We will make the gay and rosy-cheeked of the banquet intoxicated,
and head-drooping like rose-buds.

The purple goblet we will make our companion:

Causing the new wine to gush through the mouth of the bottle, we will let it flow like the blood of the sacrifice.

This is the ocean of love, and my tears burst like waves at the gust of my sighs.

My head is the firmament of reproach, and my eye-brows are like anchors.

The tiger of love agitates the forest of my grey hairs;

My head is the barren desert of grief and despair."

We see that the cuckoo is called *kuku kushi*, and the wren (which well deserves its nightingale compliment) *bukludgeh bulbul*, a father *baba*, a mother *ana*, a grandfather *dedeh*, a philosopher *filsof*, cherry *kires*, chesnut *kestaneh*, lemon *limon*, spinach *ispinak*, pepper *biber* (Lat. piper), alas *vai* (Lat. væ), and many other resemblances, which point to the original locale or condition of the thing designated. But, as we have noticed, we cannot go into dry details, and therefore end with a story from a MS. of Evlia Efendi, in the possession of M. Von Hammer.

"Mohammed II. being, like Jem, a very passionate monarch, severely rebuked his architect for not having built his mosque of the same height as Aya Sofiyah; and for having cut down the columns, which were each worth the whole tribute of Rûm (Asia Minor). The architect excused himself, by saying, that he had reduced the two columns three cubits each, in order to give his building more solidity and strength against the earthquakes so common in Islambol; and had thus made the mosque lower than Aya Sofiyah. The emperor, not satisfied with this excuse, ordered the architect's hands to be cut off; which was done accordingly. On the following day, the architect appeared with his family before the tribunal of the Kazi, styled Islambol Mollasi, to lay his complaint against the emperor, and appeal to the sentence of the Law. The judge immediately sent his officer to cite the emperor to appear in court. The conqueror, on receiving this summons, said: 'The command of the Prophet's Law must be obeyed!' and putting on his mantle, and thrusting a mace into his belt, went into the Court of Law. After having given the Selam Aleik, he was about to seat himself in the highest place, when the Kazi said: 'Sit not down, O prince! but stand on thy feet, together with thine adversary, who has made an appeal to the Law.' The architect then made his complaint:—'My lord, I am a perfect master-builder, and a skilful mathematician; but this man, because I made his

mosque low, and cut down two of his columns, has cut off my two hands; which has ruined me, and deprived me of the means of supporting my family: it is thy part to pronounce the sentence of the noble Law.' The judge, upon this, thus addressed the emperor: 'What sayest thou, prince! Have you caused this man's hands to be cut off innocently?' The emperor immediately replied: 'By Heaven, my lord! this man lowered my mosque; and for having reduced two columns of mine, each worth the produce of Mîsr (Egypt), thus robbing my mosque of all renown, by making it so low, I did cut off his hands: it is for thee to pronounce the sentence of the noble Law.' The Kazi answered: 'Prince, renown is a misfortune! If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If each column had been a precious stone, its value would have been only that of a stone; but the hands of this man, which have enabled him for these forty years to subsist by his skilful workmanship, you have illegally cut off. He can henceforth do no more than attend to his domestic affairs. The maintenance of him and his numerous family necessarily, by law, falls upon thee.—What sayest thou, prince?' Sultan Mohammed answered: 'Thou must pronounce the sentence of the Law.' 'This is the legal sentence,' replied the Kazi: 'If the architect requires the Law to be strictly enforced, your hands must be cut off; for if a man do an illegal act which the noble Law doth not allow, that Law decrees that he shall be requited according to his deeds.' The sultan then offered to grant him a pension from the public treasury of the Mussulmans. 'No!' replied the Molla; 'it is not lawful to take this from the public treasury: the offence was yours: my sentence therefore is, that from your own private purse you allow this maimed man ten aktchahs a-day.' 'It is well!' said the conqueror, 'let it be twenty aktchahs a-day, but let the cutting off his hands be legalised.' The architect, in the contentment of his heart, exclaimed, 'Be it accounted lawful in this world and the next!' and having received a patent for his pension, withdrew. Sultan Mohammed also received a certificate of his entire acquittal. The Kazi then apologized for having treated him as an ordinary suitor; pleading the impartiality of Law, which requires justice to be administered to all without distinction; and entreating the emperor to seat himself on the sacred carpet. 'Efendi,' said Sultan Mohammed angrily, 'if

thou hadst shewn favour to me, saying to thyself, 'This is the Sultan,' and hadst wronged the architect, I would have broken thee in pieces with this mace,' at the same time drawing it out from under the skirt of his robe. 'And if thou, prince,' said the Kazi, 'hadst refused to obey the legal sentence pronounced by me, thou wouldst have fallen a victim to divine vengeance; for I should have delivered thee up to be destroyed by the dragon beneath this carpet.' On saying which, he lifted up his carpet, and an enormous dragon put forth its head, vomiting fire from its mouth: 'Be still,' said the Kazi; and again laid the carpet smooth: on which the Sultan kissed his noble hands, wished him good day, and returned to his palace."

We have to reproach Mr. Davids with using the vulgarism "talented" at p. lxi. of his discourse: he ought to be ashamed of it. At p. iv. too, "sufficient definite idea" is shocking to our taste. But these are the only censures we shall pass on his admirable work, which places him in an exalted rank among the foremost scholars of Europe.

[*Biographical Notice in the London Literary Journal, July 28, 1832.*]

Poor Davids died last Thursday morning, after an illness of only twenty-two hours, said to be cholera. I did not see him, nor even know of his indisposition, until I was told of his dissolution. Had he lived, he would have been of age next month. For so young a man, his philological attainments were truly surprising: in addition to the classical languages, and French, Italian, and German, he was critically acquainted with Hebrew, Arabic, Persian, and Turkish. His profession was the law, which he was about to practise on his attaining his majority. He was an only son, and lost his father when a boy. His mother, who doted on him, nay, almost worshipped him, is, I understand, frantic with grief. I do not know whether you are aware that he was of the Jewish persuasion. Some time ago he gave, I think, two Lectures on the Philosophy of the Jews, and which gained him, from several literary gentlemen of high talent, who were present, the cognomen of the Modern Mendelsohn. He has died, as you may imagine, sincerely and universally lamented by a large circle of friends, to whom his talents were a constant object of admiration.

REVIEW OF MR. DAVIDS' TURKISH GRAMMAR,

From the Asiatic Journal, December 1832.

WE had prepared a notice of this work, shortly after its publication, when we received the melancholy intelligence that its author had fallen a victim to the dreadful disease with which our land has lately been visited. We, therefore, postponed our observations until we should be able to give a brief sketch of his short, though remarkable history.

Mr. Arthur Lumley Davids was the only child of Hebrew parents, who resided in Hampshire. At an early age, he was sent to the school of a Clergyman of the Established Church, who prepared young gentlemen for the Universities, at one of which it was intended Mr. Davids should receive his education. He soon evinced extraordinary talents, excelling in almost every branch of learning, but applying himself more particularly to the study of mechanics and experimental philosophy; and such was his progress in the latter, that he once delivered a lecture on chemistry before the whole school. Drawing and music shared his attention; and at the age of eight, with a fine voice, he could sing any music at first sight. When in his tenth year, his father died; an event which shortly afterwards occasioned his mother's removal with her son to London, where she settled. From this time, he devoted himself principally to the study of the modern languages, in most of which he made astonishing progress, without any other assistance than is to be derived from books. Being intended for the legal profession, he entered the office of a respectable solicitor in town, as a preparatory step to his being called to the bar. To the unwearied diligence with which he applied himself to the study of the law, the gentleman who thus had the superintendence of his legal education can testify. His religious persuasion, however, presented a formidable obstacle to his becoming a barrister; a circumstance which doubtless, in some measure, influenced him in entering with great spirit into the exertions which have recently been made by the Jews to obtain an enlargement of their civil rights: in furtherance of which object, he wrote several Letters, which appeared in the *Times* Newspaper. He also took an active part in the formation of a Society for the Cultivation of Hebrew Literature; at one of whose Meetings, in 1830, he delivered an able Lecture on the

Literature and Philosophy of the Jews, which was attended by some of the most eminent literary men in London.

From the age of fifteen, he appears to have devoted his leisure hours exclusively to the study of Oriental languages, particularly the Turkish, in which he made great proficiency. In the Grammar before us, we have the fruit of this application during the last five years of his life. It was commenced (as he states in his Preface) without the remotest view to publication; but it occurring to him, as he proceeded, that, as no similar work existed, it might be acceptable to the public; and obtaining, through Sir Robert Gordon, the British Ambassador at Constantinople, permission to dedicate it to the Ottoman Sultan, he redoubled his exertions to make it worthy of approbation. The labours of his profession, at this period, left him but little time for so arduous an undertaking; but with the ardour of youth and the enthusiasm of a devotee, he sacrificed the hours, which should have been given to repose, to the revision of his manuscript and the correction of the press. The elaborate Essay on the Literature of the Turks, which is prefixed to the work, was not commenced until the grammatical part was nearly completed. It is a performance which bears ample testimony, as well to the uncommon powers of his mind as to his indefatigable industry. It was compiled chiefly during the night, and sent next morning to the printer's. It is to be feared that his life was the forfeit of these continued exertions. Early on the morning of the 19th of July, he was seized with an attack of cholera; but unwilling to alarm his mother, he did not call for assistance till after the lapse of four or five hours, by which time the fatal malady, acting on a frame already enfeebled through the effects of incessant labour, had acquired such strength as to baffle medical skill, and he expired the same day, in the twenty-first year of his age.

His principles were those of the strictest probity and honour, his manners mild and unassuming, and his disposition candid and communicative.

The history of his short life affords another proof how much can be effected by a few years of well-directed talent and industry. By those who were acquainted with his many excellent qualities, and his ardent zeal in the pursuit of knowledge, his early loss will be long and deeply felt; but their grief is light, compared

with the bitter hopelessness of sorrow which *she* must feel, whose latter years derived their chief solace from the affectionate attentions and growing reputation of her only son.

It has to us been long a matter of surprise that no Grammar of the Turkish Language should have been written in English. A small work bearing that title was indeed published in the year 1709, written by Thomas Vaughan, a merchant of Smyrna; but instead of being a help to the Turkish student, the author seems to have no other object than to make it a medium "to deliver some Thoughts how Languages in general may be easiest and best attained, and Latin in particular best taught." This desideratum is at length supplied by the work of Mr. Davids. The Grammars already in existence, such as Meninski, Seaman, Holderman, Viquier, &c., besides the disadvantages of not being written in English, are compiled in a manner calculated to deter rather than to encourage the student in the acquisition of the language.

Following the plan of Sir William Jones, Mr. Davids has adopted a Turkish, or rather an Arabic title for his work. He styles it, *كتاب العلم النافع في تحصيل صرف و نحو تركي* or "A Book of Useful Knowledge for the Acquisition of Turkish Grammar." He has avoided the mistake retained in so many editions of Sir W. Jones's Persian Grammar, *viz.* adding the word *زبان*, 'language,' after *صرف و نحو*, which is certainly not according to Oriental phraseology. We question, however, whether Mr. Davids rejected it for the reason assigned by the learned Editor of the last edition of that work, who asserts that the term *grammar* is never used with reference to any science but that of language. That it is not an Oriental term, we allow; but has the professor never heard of *grammars* of geography, &c.?

We are quite astonished at the extent of reading displayed in Mr. Davids' Preliminary Discourse. He seems to have consulted the writers of every language and nation. It is beyond our limits at present to enter into a critical examination of this performance: suffice it to say, that he has furnished us with a most accurate and highly interesting history of Turkish literature. The traditions of the Mahomedans, and the notices of the Chinese historians, respecting the early state of the Turks, are very curious. Had the learned author chosen a wider field, he might have considerably amplified this part of his subject, particularly by a reference to

the "Histoire des Huns." We were somewhat puzzled, at first, by his adoption of the Portuguese orthography in the expression of Chinese names; e. g. *Toum*, where we should write *Tung*.

Mr. Davids finds great fault with the application of the word Tartar, or rather Tátár, to any but the Mongols; but, however he may be justified in the rejection of so equivocal and indefinite a term, we doubt the utility of so restricting the use of a phrase which is employed by the best historians of Russia, and indeed we may say, of Europe, to designate all the various tribes of Caucasian Turks.

To prove that the Oghuz were of the same race as the modern Turks, several etymologies of words used in ancient days are adduced. The well-known word *Kipchak*, or rather *Kapchak* (by which a great portion of the real Tartars are known to this day), is by Mr. Davids supposed to be derived from the modern word كَبُوكْ *kabúk* 'the bark of a tree.' From this opinion we entirely dissent; for we conceive the more probable derivation is from كَاطِمَكْ *kápmak*, 'to seize, to lay hold of;' which, in the form of a substantive, would be *kapchak*, 'one who seizes or lays hold of any thing.'

Mr. Davids is the first who has endeavoured to lay before the English reader any account of the early Turkish, or, more properly speaking, the Ougour tongue. But this is a language of which we fear it will be difficult to form a correct idea, without a long residence in the interior of Tartary Proper, or Bukharia, Khiva, &c. Even the late M. Rémusat, from whose writings on that subject Mr. Davids has drawn largely, seems often in error respecting the meaning of many words in the manuscripts, parts of which he attempted to translate. As a proof how imperfect was the knowledge of the dialect possessed by that celebrated scholar, we may mention, that he supposes the word طَاب *táp*, which so frequently occurs in pure Tátár books, is part of the verb "to be," whereas it is nothing more than a mere expletive, meaning "just then," or "now," and is used much in the same way as the interrogative كِي *ki* in Hindustani.

On glancing at the Alphabetical Table, we regret to find that the author did not add a column containing the exemplifications of the characters, which, to the student, would have been of the greatest service. But this is an improvement, which has been neglected by

most Oriental grammarians: the only instance in which we have seen it introduced is in the last edition of Sir William Jones's Grammar.

With the system of orthography for expressing Oriental words, used throughout the work, we are highly pleased. It is in a great measure founded upon the French Alphabet, than which none is more admirably adapted for expressing the powers of the modern Osmanli.

Of all the parts of speech, the verb is, in the Turkish language, the most difficult of explication. Mr. Davids has, however, succeeded in simplifying it very considerably, by substituting one conjugation for the two into which it is divided by all other grammarians. The list of verbs, with the cases they govern, will be found very useful.

In his selection of illustrative examples, Mr. Davids has been peculiarly happy: they are both appropriate and elegant, and evince an intimate acquaintance with the best Turkish authors. The same may be said of his extracts at the end of the work, which are highly interesting, and faithfully translated. This part of the work is an advantage possessed by no other Grammar.

The Vocabulary and the Dialogues are evidently taken from Holderman; but they are much improved.

In conclusion, we most cordially recommend the work to the notice of every lover of Turkish literature. To the scholar, the profoundness of the author's researches, and, where they fail to satisfy him, the ingenuity of his conjectures, cannot fail to make him interesting; while for the student he has laboured with exemplary patience and skill, and is entitled to rank with the ablest pioneer, in smoothing the path to the attainment of a competent knowledge of this highly interesting, but too much neglected language.

One word respecting the superior style in which the work is got up. We have never seen a more creditable specimen of the typographical art.

REVIEW OF DAVIDS' TURKISH GRAMMAR.

From the Gentleman's Magazine, Nov. 1832.

It is not often that we bring grammatical works before our readers, nor are they in general of a nature sufficiently interesting to attract the attention of any but those more immediately engaged in the study of languages. In the present instance, however, we have an exception; for never, perhaps, were the rules for acquiring a difficult language laid down in a manner so simple, and at the same time intermixed with so great a variety of the most interesting information. Indeed, we may venture to say, that a glance at the work would be sufficient to induce one to study the Turkish language.

It is singular, that, notwithstanding our constant intercourse with countries where a knowledge of this language is so essential, both in diplomatic and commercial affairs, it has hitherto been but little cultivated; nor have even Oriental scholars paid much attention to it. This neglect can only be accounted for by the want of elementary works, and a mistaken notion that the language is spoken only in *Turkey*, and that nothing is to be found in its literature but what has been borrowed from the Arabs or Persians. In Asia, however, the Turkish is what the French is in Europe. Throughout the whole of the Ottoman dominions, in the western provinces of Persia, at the court of Tehran, in the vast territories of Tartary, the Turkish language alone is spoken; and it has been justly observed, that, with the assistance of this language only, a person may travel with satisfaction from Algiers to Candahar.

The Turks, too, have poets, historians, and philosophers, who need not shrink from comparison with their Oriental neighbours, and whose native beauties only require admirers to introduce them to the world. The early Sultans greatly encouraged the literature of Greece and Rome, and under their patronage many of the classic authors were translated into Turkish. The hope of repairing from this language some of the losses which classical literature has sustained might of itself be considered an inducement to prosecute the study of it.

Moreover, much information still remains to be gathered from

the Turkish annals respecting some of the most interesting epochs of the world. They furnish us with ample materials for the study of the human race. The history of the rise and progress of a nation whose sway has been extended over a great part of the earth, and who were the causes producing the fall of the two most powerful empires in the world—Rome and the Khalifat, cannot fail to be generally interesting. To these, and many other means of increasing our knowledge, the Turkish language is the portal: and to this Mr. Davids has provided an easy entrance.

It will be interesting to notice that this work has the novelty of being dedicated to His Sublime Highness Sultan Mahmoud Khan, the present enlightened sovereign of the Osmanlis.

In a most elaborate Preliminary Discourse of 78 pages, in which Mr. Davids has consulted the best writers of every age and country, he has given a useful and very interesting account of the origin of the Turks, their literature, &c. The early history of the Turkish race, like that of most nations, is veiled in the obscurity of fable, which has abundantly flourished in a soil well adapted for its growth. But, in the absence of better information, fable is not to be despised by the historian, as it frequently indicates the antiquity of the people to which it relates. After all the investigation Mr. Davids had the means of making, he considered that it is not until about 1763 B. C. that we discover historical traces of a nation of undoubted Turkish origin; nor until 2824 B. C. that the national traditions of the Turks commence.

The most ancient character in use among the Tartars, and of which several specimens are given in the work, has, by many Oriental scholars, been supposed to have its origin in the Nestorian Syriac, to which it bears some resemblance. Mr. Davids, however, has ingeniously shewn, that it bears a still greater resemblance to the Zend or ancient Persian, with which he conceived it had a community of origin, not at all improbable, when the relations which subsisted between the ancient followers of Zoroaster and the natives of Tartary are considered.

It is not within our limits to enter into a critical examination of the grammatical parts of this work. Suffice it to say, that the rules appear simple, and well arranged; and the author has followed the judicious system, adopted by Sir William Jones in his Persian Grammar, of illustrating them by examples from the most

approved authors. The value of the work is also greatly enhanced by a well-selected *Chrestomathie*, which, considering the great scarcity of Turkish works in this country, must prove of essential service to the student.

It is with the deepest regret we remind our readers that the author of this volume, which displays so much learning and research, died a few weeks after its publication, from an attack of that awful disease which has lately made such havoc in this and in other countries. He had not completed his twenty-first year: and if at that early age he was capable of doing so much, what might we not have expected from his more ripened genius?

We cannot conclude without observing, that the execution of the work reflects the highest credit on the printer—Mr. Watts. It is, without exception, the most beautiful specimen of Oriental typography we have ever seen.

ON THE EMANCIPATION OF THE JEWS,

BY ARTHUR LUMLEY DAVIDS.

In a Letter to the Editor of the Times, May 6, 1831.

SIR,

ON perusing the columns of your Paper this day, I observed a Letter, signed "A sincere Lover of Christianity," on the subject of the Emancipation of the Jews; in which, after quoting an unfounded assertion made in the article of your Paper of the preceding day, he declaims in a strain as void of reason as of the true spirit which the religion he professes inculcates; and displays an intolerant and bigotted feeling unworthy of the age we live in, which stamps him one of those whose minds are not yet emancipated from the superstitious trammels of the dark ages. To enter into the field with such an adversary is, perhaps, more than he deserves; but, lest our contempt be construed into admission of the justness of his attacks, I take the liberty of troubling you with a few lines on the subject, which I trust your love of justice will induce you to insert in your valuable paper.

This "Sincere Lover of Christianity" commences with resolving the whole argument into one simple question: "Is it politically necessary to profess the Religion of Christ, or is it not?"—But what has this question, after all, to do with the matter? We come as men, as Englishmen; we bring ourselves before an enlightened and tolerant Legislature; we respectfully solicit those rights which our birth, as British-born subjects, entitles us to: and unless it can be shewn (as your Paper has justly

observed) that we labour under "moral disqualifications," our claim is unanswerable. We come not forward to dispute on religion; we believe from conviction: conviction is involuntary; and the mind of man must always be open to it, however his prejudices may blind him. If you can convince us, we believe as you believe: if not, we remain as we are: and doing so, may we not still possess good, honourable, and sympathetic feelings? May we not still be actuated by every patriotic impulse? May we not love our neighbours, though differing from them in mode of faith? for on that, and in that only, do we differ from them. And may we not still unite in ourselves all those qualities which render man in a state of society superior to the mere brutes? Shall it be said, that because my father was a Jew and I his son—that your father was a Christian and you profess the faith of your birth—that because my conviction happens to be one way, yours another—that because I worship your God after my mode, and you worship mine after your own, that I am to be persecuted, to be banned, and barred—I, your brother, your countryman, who breathed at my birth the same air you breathed—who support the government of our native land equally as you support it—who would pour out my blood in its defence? The enlightened minds of my fellow-countrymen of the nineteenth century must shrink with disgust from the thought; and only those who still retain the remnants of the Gothic fabric of superstition, now happily crumbling fast into dust, can support it. But our "moral disqualification" is the question—is the only question: prove it, and we must relinquish our claims, and be content to rest for ever fallen. I boldly challenge our adversaries to the proof, confident as I am it exists not. We have no moral disqualification—ours is legal, and legal only. Will the writer of the Letter alluded to reflect, when he charges the Jews with their religion as their crime, that the Author of his professed faith was born a Jew, and conformed to the rites of Judaism? Will the

writer reflect, that *traffic*, which he charges them with pursuing, has raised his country above that of the surrounding nations; and that, by the excluding laws, they are deprived of every other means of acquiring subsistence? You shut them out from all that could render them other than what you represent them to be (though untruly), and then ask them, Why are you thus? The answer is obvious—"You have made us so." Remove those barriers which restrain us from participation in the natural privileges of men, and render us your brethren in affection as in nature, and you must picture to yourselves brutes, the most ungrateful of brutes, not men, if you can imagine them then devoid of those impulses which impel us to all that is great, good, or noble. Sir! the "race," as the "Sincere Lover of Christianity" is pleased to term us, possess hearts, hearts of men—hearts that have seldom been found unmoved by the wants of their fellow-creatures; and, with that pure charity which the "Sincere Lover of Christianity" would do well to imitate, they have not stayed their hands to inquire if their benefits were to be bestowed on Christian or Jew. Could this feeling exist in men "devoid of the common sympathies of the human race"—in the enemies of mankind? Thus have they acted, though persecuted and oppressed. If such, then, be their actions when labouring under oppression, what will they not do when endowed by the law with that equality with their fellow-citizens which by the laws of Religion and Nature they now possess? Sir! the acquisition of a few paltry acres of land, of which even this champion of intolerance is disposed to deprive them, is not the object of the Jewish People: they feel oppressed and degraded by their unmerited disabilities: they feel they were made for higher paths than those to which their energies have hitherto been confined: and though shut out, as they have been, from all those advantages which contribute to the acquisition of knowledge, I feel happy to be able to say there are those among us whose talents even the "Sincere

Lover of Christianity" could not but admire, even though he may attempt to ridicule the learning of a Maimonides and the pseudo-philosophy (as he terms it) of a Mendelsohn. As to the assertion, that the Jews are interdicted from calling England their country, it is utterly false. We feel proud of the land of our birth, and I hope I may soon be able to add, of our liberty—a word as dear to every true-born Briton, as inimical to the views of the self-styled "Sincere Lover of Christianity."

Trusting I have not trespassed too much on your space,

I am, Sir,

A SINCERE AND UNBIGOTTED JEW.