
ASIATIC RESEARCHES.

THE EIGHTH ANNIVERSARY DISCOURSE,

DELIVERED 24th FEBRUARY, 1791;

BY SIR WILLIAM JONES, PRESIDENT.

GENTLEMEN,

WE have taken a general view, at our five last annual meetings, of as many celebrated nations, whom we have proved, as far as the subject admits of proof, to have descended from three primitive stocks, which we call for the present *Indian, Arabian, Tartarian*; and we have nearly travelled over all *Asia*, if not with a perfect coincidence of sentiment, at least, with as much unanimity, as can be naturally expected in a large body of men, each of whom must assert it as his right, and consider it as his duty, to decide on all points for himself; and, never to decide on obscure points without the best evidence that can possibly be adduced. Our travels will this day be concluded; but our historical researches would have been left incomplete, if we had passed without attention over the numerous races

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of borderers, who have long been established on the limits of *Arabia*, *Persia*, *India*, *China*, and *Tartary*; over the wild tribes residing in the mountainous parts of those extensive regions; and the more civilized inhabitants of the islands annexed by geographers to their *Asiatic* division of this globe.

LET us take our departure from *Idume*, near the gulf of *Elanitis*, and, having encircled *Asia*, with such deviations from our course as the subject may require, let us return to the point from which we began, endeavouring, if we are able, to find a nation, who may clearly be shown, by just reasoning from their language, religion, and manners, to be neither *Indians*, *Arabs*, nor *Tartars* pure or mixed; but always remembering, that any small family detached in an early age from the parent stock, without letters, with few ideas beyond objects of the first necessity, and consequently with few words; and fixing their abode on a range of mountains, in an island, or even in a wide region, before uninhabited, might in four or five centuries, people their new country, and would necessarily form a new language, with no perceptible traces, perhaps, of that spoken by their ancestors. *Edom* or *Idume*, and *Erythra* or *Phenice*, had originally, as many believe, a similar meaning, and were derived from words denoting a *red* colour: but whatever be their derivation, it seems indubitable, that a race of men were anciently settled in *Idume* and in *Median*, whom the oldest and best *Greek* authors call *Erythreans*, who were very distinct from the *Arabs*;
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and whom, from the concurrence of many strong testimonies, we may safely refer to the *Indian stem*. M. D'HERBELOT mentions a tradition (which he treats indeed as a fable) that a colony of those *Idumeans* had migrated from the northern shores of the *Erythrean sea*, and sailed across the *Mediterranean* to *Europe*, at the time fixed by chronologers for the passage of EVANDER, with his *Arcadians* into *Italy*, and that both *Greeks* and *Romans* were the progeny of these emigrants. It is not on vague and suspected traditions that we must build our belief of such events; but, NEWTON, who advanced nothing in science without demonstration, and nothing in history without such evidence as he thought conclusive, asserts from authorities, which he had carefully examined, that the *Idumean* voyagers "carried with them both arts and sciences, among which were their astronomy, navigation, and letters; for in *Idume*, says he, they had *letters* and *names for constellations* before the days of *JOB*, who mentions them." *JOB*, indeed, or the author of the book which takes its name from him, was of the *Arabian* stock, as the language of that sublime work incontestably proves: but the mention and propagation of letters, are by all, so justly ascribed to the *Indian* family, that if STRABO and HERODOTUS were not grossly deceived, the adventurous *Idumeans*, who first gave names to the stars, and hazarded long voyages in ships of their own construction, could be no other than a branch of the *Hindu* race: in all events, there is no ground for believing them

of a *fourth* distinct lineage, and we need say no more of them, till we meet them again on our return under the name of *Phenicians*.

As we pass down the formidable sea, which rolls over its coral bed between the coast of the *Arabs*, or those who speak the pure language of ISMAÏL, and that of the *Ajams*, or those who *mutter it barbarously*, we find no certain traces on the *Arabian* side, of any people who were not originally *Arabs* of the genuine or mixed breed; anciently, perhaps, there were *Troglodytes* in part of the peninsula, but they seem to have been long supplanted by the *Nomades*, or wandering herdsmen; and who those *Troglodytes* were, we shall see very clearly, if we deviate a few moments from our intended path, and make a short excursion into countries very lately explored, on the Western or *African* side of the Red Sea.

THAT the written *Abyssinian* language, which we call *Ethiopic*, is a dialect of old *Chaldean*, and sister of *Arabick* and *Hebrew*; we know with certainty, not only from the great multitude of identical words, but (which is a far stronger proof) from the similar grammatical arrangement of the several idioms: we know at the same time, that it is written like all the *Indian* characters, from the left hand to the right, and that the vowels are annexed, as in *Dévanagari*, to the consonants; with which they form a syllabick system extremely clear and convenient, but disposed in a less artificial order than the system of letters now exhibited in the *Sanscrit* grammars;

mars; whence it may justly be inferred, that the order contrived by PA^NNINI or his disciples is comparatively modern; and I have no doubt, from a cursory examination of many old inscriptions on pillars and in caves, which have obligingly been sent to me from all parts of *India*, that the *Nágarí* and *Ethiopian* letters had at first a similar form. It has long been my opinion, that the *Abyssinians* of the *Arabian* stock, having no symbols of their own to represent articulate sounds, borrowed those of the black *Pagans*, whom the *Greeks* call *Troglodytes*, from their primeval habitations in natural caverns, or in mountains excavated by their own labour: they were probably the first inhabitants of *Africa*, where they became in time the builders of magnificent cities, the founders of seminaries for the advancement of science and philosophy, and the inventors (if they were not rather the importers) of symbolical characters. I believe on the whole, that the *Ethiops* of *Meroë* were the same people with the first *Egyptians*, and consequently, as it might easily be shown, with the original *Hindus*. To the ardent and intrepid Mr. BRUCE, whose travels are, to my taste, uniformly agreeable and satisfactory, though he thinks very differently from me on the language and genius of the *Arabs*, we are indebted for more important, and, I believe, more accurate information concerning the nations established near the *Nile*, from its fountains to its mouths, than all *Europe* united could before have supplied; but, since he has not been at the pains to compare the seven

languages, of which he has exhibited a specimen, and since I have not leisure to make the comparison, I must be satisfied with observing, on his authority, that the dialects of the *Gafots* and the *Gallas*, the *Agows* of both races, and the *Falashas*, who must originally have used a *Chaldean* idiom, were never preserved in writing, and the *Ambarick* only in modern times; they must, therefore, have been for ages in fluctuation, and can lead, perhaps, to no certain conclusion as to the origin of the several tribes who anciently spoke them. It is very remarkable, as Mr. BRUCE and Mr. BRYANT have proved, that the *Greeks* gave the appellation of *Indians* both to the southern nations of *Africk* and to the people, among whom we now live; nor is it less observable, that, according to EPHORUS, quoted by STRABO, they called all the southern nations in the world *Ethiopi*ans, thus using *Indian* and *Ethiopi* as convertible terms:—but we must leave the gymnosophists of *Ethiopia*, who seemed to have professed the doctrines of BUDDHA, and enter the great *Indian* ocean, of which their *Asiatick* and *African* brethren were probably the first navigators.

ON the islands, near *Yemen*, we have little to remark: they appear now to be peopled chiefly by *Mohammedans*, and afford no marks of discrimination, with which I am acquainted, either in language or manners; but I cannot bid farewell to the coast of *Arabia* without assuring you, that, whatever may be said of *Ommán* and the *Scythian* colonies, who, it is imagined, was formerly settled there, I
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have met with no trace, in the maritime part of *Yemen*, from *Aden* to *Masfat*, of any nation who were not either *Arabs* or *Abyssinian* invaders.

BETWEEN that country and *Irán* are some islands, which, from their insignificance in our present inquiry, may here be neglected; and, as to the *Curds*, and other independent races, who inhabit the branches of *Taurus* or the banks of *Euphrates* and *Tigris*, they have, I believe, no written language, nor any certain memorials of their origin: it has, indeed, been asserted by travellers, that a race of wanderers in *Diyárbecr*, yet speak the *Cbal-daick* of our scripture; and the rambling *Turcmáns* have retained, I imagine, some traces of their *Tartarian* idioms; but, since no vestige appears, from the gulf of *Persia* to the rivers *Cur* and *Aras*, of any people distinct from the *Arabs*, *Persians*, or *Tartars*, we may conclude, that no such people exists in the *Iranian* mountains, and return to those which separate *Iran* from *India*. The principal inhabitants of the mountains, called *Párfici*, where they run towards the west, *Parveti*, from a known *Sanscrit* word, where they turn in an eastern direction, and *Paropamisus*, where they join *Imaus* in the north, were anciently distinguished among the *Bráhmans* by the name of *Deradas*, but seem to have been destroyed or expelled by the numerous tribes of *Afgháns* or *Patans*, among whom are the *Balójas*, who give their name to a mountains district; and there is very solid ground for believing, that the *Afgháns* descended from the *Jews*; because they

sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other *Muselmans* positively assert; because *Hazaret*, which appears to be the *Asareth* of *ESDRAS*, is one of their territories; and, principally, because their language is evidently a dialect of the scriptural *Cbaldaick*.

We come now to the river *Sindbu*, and the country named from it: near its mouths we find a district, called by *NEARCHUS*, in his journal, *Sangada*; which *M. D'ANVILLE* justly supposes to be the seat of the *Sanganians*, a barbarous and piratical nation mentioned by modern travellers, and well known at present by our countrymen in the West of *India*. *Mr. MALET*, now resident at *Puna* on the part of the *British* government, procured at my request the *Sanganian* letters, which are a sort of *Nagari*, and a specimen of their language, which is apparently derived, like other *Indian* dialects, from the *Sanscrit*; nor can I doubt, from the descriptions which I have received of their persons and manners, that they are *Pameras*, as the *Bráhmans* call them, or outcast *Hindus*, immemorially separated from the rest of the nation. It seems agreed, that the singular people, called *Egyptians*, and, by corruption, *Gypsies*, passed the *Mediterranean* immediately from *Egypt*; and their motley language, of which *Mr. GRELLMANN* exhibits a copious vocabulary, contains so many *Sanscrit* words, that their *Indian* origin can hardly be doubted: the authenticity of that vocabulary seems established by a multitude

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of Gypsy words, as *angár*, charcoal, *cáshib*, wood, *pár*, a bank, *bbú*, earth, and a hundred more, for which the collector of them could find no parallel, in the vulgar dialect of *Hindustán*, though we know them to be pure *Sanscrit*, scarce changed in a single letter. A very ingenious friend, to whom this remarkable fact was imparted, suggested to me, that those very words might have been taken from old *Egyptian*, and that the *Gypsies* were *Troglodytes* from the rocks near *Thebes*, where a race of banditti still resemble them, in their habits and features; but, as we have no other evidence of so strong an affinity between the popular dialects of old *Egypt* and *India*, it seems more probable, that the *Gypsies*, whom the *Italians* call *Zingaros* and *Zinganos*, were no other than *Zinganians*, as M. D'ANVILLE also writes the word, who might, in some piratical expedition, have landed on the coast of *Arabia* or *Africa*, whence they might have rambl- ed to *Egypt*, and at length might have migrated, or been driven into *Europe*. To the kindness of Mr. MALET I am also indebted for an account of the *Boras*; a remarkable race of men inhabiting chiefly the cities of *Gujarát*, who, though *Muselmans* in religion, are *Jews* in features, genius, and manners: they form in all places a distinct fraternity, and every where noted for address in bargain- ing, for minute thrift, and constant attention to lucre, but profess total ignorance of their own ori- gin; though it seems probable, that they came first with their brethren, the *Afghans*, to the borders of *India*, where they learned in time to prefer a gain- ful

ful and secure occupation, in populous towns, to the perpetual wars and laborious exertions on the mountains. As to the *Moplas*, in the western parts of the *Indian* empire, I have seen their books in *Arabick*, and am persuaded, that, like the people called *Malays*, they descended from *Arabian* traders and mariners after the age of MUHAMMED.

ON the continent of *India*, between the river *Vipása*, or *Hypbafis*, to the west, the mountains of *Tripura* and *Cámarúpa* to the east, and *Himálaya* to the north, we find many races of wild people with more or less of that pristine ferocity, which induced their ancestors to secede from the civilized inhabitants of the plains and valleys: in the most ancient *Sanscrit* books they are called *Sacas*, *Cirátas*, *Cólas*, *Pulindas*, *Barbaras*, and are all known to *Europeans*, though not all by their true names; but many *Hindu* pilgrims, who have travelled through their haunts, have fully described them to me; and I have found reasons for believing, that they sprang from the old *Indian* stem, though some of them were soon intermixed with the first rambles from *Tartary*, whose language seems to have been the basis of that now spoken by the *Moguls*.

We come back to the *Indian* islands, and hasten to those which lie to the south-east of *Silán* or *Taprobane*; for *Silán* itself, as we know from the languages, letters, religion, and old monuments of its various inhabitants, was peopled beyond time of memory by the *Hindu* race, and formerly, perhaps, extended much farther to the west and to the south,

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so as to include *Lancà*, or the equinoctial point of the *Indian* astronomers; nor can we reasonably doubt, that the same enterprising family planted colonies in the other isles of the same ocean from the *Malayadwîpas*, which take their name from the mountain of *Malaya*, to the *Moluccas* or *Mallicás*, and probably far beyond them. Captain FORREST assured me, that he found the isle of *Bali* (a great name in the historical poems of *India*) chiefly peopled by *Hindus*, who worshipped the same idols, which he had seen in this province; and that of *Madburà* must have been so denominated, like the well known territory in the western peninsula, by a nation, who understood *Sanscrit*. We need not be surpris'd, that M. D'ANVILLE was unable to assign a reason, why the *Jabadios*, or *Yavadwîpa*, of PTOLEMY was rendered in the old *Latin* version the isle of *Barley*; but we must admire the inquisitive spirit and patient labour of the *Greeks* and *Romans*, whom nothing observable seems to have escaped: *Yava* means *barley* in *Sanscrit*, and, though that word, or its regular derivative, be now applied solely to *Java*, yet the great *French* geographer adduces very strong reasons for believing, that the ancients applied it to *Sumatra*. In whatever way the name of the last-mentioned island may be written by *Europeans*, it is clearly an *Indian* word, implying *abundance* or *excellence*; but we cannot help wondering, that neither the natives of it, nor the best informed of our *Pandits*, know it by any such appellation; especially as it still exhibits visible traces of a primæval

eval connection with *India*; from the very accurate and interesting account of it by a learned and ingenious member of our own body, we discover, without any recourse to etymological conjecture, that multitudes of pure *Sanscrit* words occur in the principal dialects of the *Sumatrans*; that, among their laws, two positive rules concerning *sureties* and *interest* appear to be taken word for word from the *Indian* legislators NA'RED and HA'RITA; and, what is yet more observable, that the system of letters, used by the people of *Rejang* and *Lampûn*, has the same artificial order with the *Dévanâgarî*; but in every series one letter is omitted, because it is never found in the languages of those islanders. If Mr. MARSDEN has proved (as he firmly believes, and as we, from our knowledge of his accuracy, may fairly presume) that clear vestiges of one ancient language are discernible in all the insular dialects of the southern seas from *Madagascar* to the *Philippines*, and even to the remotest islands, lately discovered, we may infer from the specimens in his account of *Sumatra*, that the parent of them all was no other than the *Sanscrit*; and with this observation, having nothing of consequence to add on the *Chinese* isles, or on those of *Japan*, I leave the farthest eastern verge of this continent, and turn to the countries, now under the government of *China*, between the northern limits of *India*, and the extensive domain of those *Tartars*, who are still independent.

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THAT the people of *Pótyid* or *Tibet* were *Hindus*, who engrafted the heresies of BUDDHA on their old mythological religion, we know from the researches of CASSIANO, who had long had resided among them, and whose disquisitions on their language and letters, their tenets and forms of worship, are inserted by GIORGI in his curious and prolix compilation, which I have had the patience to read from the first to the last of nine hundred rugged pages: their characters are apparently *Indian*, but their language has now the disadvantage of being written with more letters than are ever pronounced; for, althought it was anciently *Sanscrit*, and polysyllabick, it seems at present, from the influence of *Cbinese* manners, to consist of monosyllables, to form which, with some regard to grammatical derivation, it has become necessary to suppress in common discourse many letters, which we see in their books; and thus we are enabled to trace in their writing a number of *Sanscrit* words and phrases, which, in their spoken dialect are quite undistinguishable. The two engravings in GIORGI'S book, from sketches by a *Tibetian* painter, exhibit a system of *Egyptian* and *Indian* mythology; and a complete explanation of them would have done the learned author more credit than his fanciful etymologies, which are always ridiculous, and often grossly erroneous.

THE *Tartars* having been wholly unlettered, as they freely confess, before their conversion to the religion of *Arabia*, we cannot but suspect that the natives of *Eighúr*, *Tancút*, and *Khatá*, who had systems

systems of letters, and are even said to have cultivated liberal arts, were not of the *Tartarian*, but of the *Indian* family; and I apply the same remark to the nation, whom we call *Barmas*, but who are known to the *Pandits* by the name of *Brabmacbinas*, and seem to have been the *Brachmani* of PTOLEMY: they were probably rambling *Hindus*, who, descending from the northern parts of the eastern peninsula, carried with them the letters now used in *Ava*, which are no more than a round *Nágarì* derived from the square characters, in which the *Páli*, or sacred language of BUDDHA'S priests in that country, was anciently written; a language, by the way, very nearly allied to the *Sanscrit*, if we can depend on the testimony of M. DE LA LOUBERE; who, though always an acute observer, and in general a faithful reporter of facts, is charged by CARPANIUS with having mistaken the *Barma* for the *Páli* letters; and when, on his authority, I spoke of the *Bali* writing to a young chief of *Aracan*, who read with facility the books of the *Barmas*, he corrected me with politeness, and assured me, that the *Páli* language was written by the priests in a much older character.

LET US NOW return eastward to the farthest *Asiatick* dominions of *Russia*, and rounding them on the north-east, pass directly to the *Hyperboreans*, who, from all that can be learned of their old religion and manners, appear like the *Massagetæ*, and some other nations usually considered as *Tartars*, to have been really of the *Gothick*, that is of the *Hindu* race; for

for I confidently assume, that the *Goths* and *Hindus* had originally the same language, gave the same appellations to the stars and planets, adored the same false deities, performed the same bloody sacrifices, and professed the same notions of rewards and punishments after death, I would not insist with M. BAILLY that the people of *Finland* were *Goths*, merely because they have the word *ship* in their language, while the rest of it appears wholly distinct from any of the *Gothic* idioms. The publishers of the Lord's prayer in many languages represent the *Finnish*. and *Lapponian* as nearly alike, and the *Hungarian* as totally different from them; but this must be an error, if it be true that a *Russian* author has lately traced the *Hungarian* from its primitive seat between the *Caspian* and the *Euxine*, as far as *Lapland* itself; and, since the *Huns* were confessedly *Tartars*, we may conclude, that all the northern languages, except the *Gotbick*, had a *Tartarian* origin, like that universally ascribed to the various branches of *Sclavonian*.

ON the *Armenian*, which I never studied, because I could not hear of any original compositions in it, I can offer nothing decisive; but am convinced, from the best information procurable in *Bengal*, that its basis was ancient *Persian*, of the same *Indian* stock with the *Zend*, and that it has been gradually changed since the time when *Armenia* ceased to be a province of *Iran*: the letters in which it now appears are allowed to be comparatively modern; and, though the learned editor of the

the tract by CARPANIUS, on the literature of *Avā*; compares them with the *Pāli* characters; yet, if they be not, as I should rather imagine, derived from the *Pablavi*, they are probably an invention of some learned *Armenian* in the middle of the fifth century. MOSES of *Kboren*, than whom no man was more able to elucidate the subject; has inserted in his historical work a disquisition on the language of *Armenia*, from which we might collect some curious information, if the present occasion required it; but to all the races of men, who inhabit the branches of *Caucasus*, and the northern limits of *Irān*, I apply the remark, before announced generally, that ferocious and hardy tribes, who retire for the sake of liberty to mountainous regions; and form by degrees a separate nation, must also form in the end a separate language, by agreeing on new words to express new ideas; provided that the language, which they carried with them, was not fixed by writing, and sufficiently copious. The *Armenian* damsels are said by STRABO to have sacrificed in the temple of the goddess ANAITIS; whom we know, from other authorities, to be the NA'HI'D, or VENUS, of the old *Persians*; and it is for many reasons highly probable, that one and the same religion prevailed through the whole empire of CYRUS.

HAVING travelled round the continent, and among the islands, of *Asia*, we come again to the coast of the *Mediterranean*; and the principal nations of antiquity, who first demand our attention, are

are the *Greeks* and *Pbrygians*, who, though differing somewhat in manners, and perhaps in dialect, had an apparent affinity in religion as well as in language: the *Dorian*, *Ionian*, and *Eolian* families having emigrated from *Europe*, to which it is universally agreed that they first passed from *Egypt*; I can add nothing to what has been advanced concerning them in former discourses; and, no written monuments of old *Pbrygia* being extant, I shall only observe, on the authority of the *Greeks*, that the grand object of mysterious worship in that country was the Mother of the Gods, or Nature personified, as we see her among the *Indians* in a thousand forms and under a thousand names. She was called in the *Pbrygian* dialect MA', and represented in a car drawn by lions, with a drum in her hand, and a towered coronet on her head: her mysteries (which seem to be alluded to in the *Mosaick* law) are solemnized at the autumnal equinox in these provinces, where she is named; in one of her characters, MA', is adored, in all of them, as the great Mother, is figured sitting on a lion, and appears in some of her temples with a diadem or mitre of turrets: a drum is called *dindima* both in *Sanscrit* and *Pbrygian*; and the title of *Dindymene* seems rather derived from that word; than from the name of a mountain: The DIANA of *Ephesus* was manifestly the same goddess in the character of productive Nature; and the ASTARTE of the *Syrians* and *Phenecians* (to whom we now return) was, I doubt not, the same in another form: I may on the whole assure you,

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that the learned works of SELDEN and JABLONSKI, on the Gods of *Syria* and *Egypt*, would receive more illustration from the little Sanscrit book, entitled *Cbandi*, than from all the fragments of oriental mythology; that are dispersed in the whole compass of Grecian, Roman, and Hebrew literature. We are told, that the *Phenicians*, like the *Hindus*, adored the Sun, and asserted water to be the first of created things; nor can we doubt, that *Syria*, *Somaria*, and *Phenice*, or the long strip of land on the shore of the *Mediterranean*, were anciently peopled by a branch of the *Indian* stock, but were afterwards inhabited by that race, which for the present we call *Arabian*: in all three the oldest religion was the *Assyrian*, as it is called by SELDEN, and the *Samaritan* letters appear to have been the same at first with those of *Phenice*; but the *Syriack* language, of which ample remains are preserved, and the *Punick*, of which we have a clear specimen in PLAUTUS and on monuments lately brought to light, were indisputably of a *Chaldaick*, or *Arabick* origin.

THE seat of the first *Phenicians* having extended to *Idume*, with which we began, we have now completed the circuit of *Asia*; but we must not pass over in silence a most extraordinary people, who escaped the attention, as BARROW observes more than once, of the diligent and inquisitive HERODOTUS: I mean the people of *Judea*, whose language demonstrates their affinity with the *Arabs*, but whose manners, literature, and history, are wonderfully distinguished from the rest of mankind. BARROW
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loads them with the severe, but just, epithets of malignant, unsocial, obstinate, distrustful, sordid, changeable, turbulent; and describes them as furiously zealous in succouring their own countrymen, but implacably hostile to other nations; yet, with all the sottish perverseness, the stupid arrogance, and the brutal atrocity of their character, they had the peculiar merit, among all races of men under heaven, of preserving a rational and pure system of devotion in the midst of wild polytheism, inhuman or obscene rites, and a dark labyrinth of errors produced by ignorance and supported by interested fraud. Theological inquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence *the Scriptures*, contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books, that were ever composed in any age or in any idiom. The two parts, of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance in form or style to any that can be produced from the stores of *Grecian, Indian, Persian*, or even *Arabian*, learning: the antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief, that they were genuine predictions, and consequently inspir-

ed ; but, if any thing be the absolute exclusive property of each individual, it is his belief; and, I hope, I should be one of the last men living, who could harbour a thought of obtruding my own belief on the free minds of others. I mean only to assume, what, I trust, will be readily conceded, that the first *Hebrew* historian must be entitled, merely as such, to an equal degree of credit, in his account of all civil transactions, with any other historian of antiquity: how far that most ancient writer confirms the result of our inquiries into the genealogy of nations, I propose to show at our next anniversary meeting; when, after an approach to demonstration, in the strict method of the old analysis, I shall resume the whole argument concisely and synthetically; and shall then have condensed in seven discourses a mass of evidence, which, if brevity had not been my object, might have been expanded into seven large volumes, with no other trouble than that of holding the pen; but (to borrow a turn of expression from one of our poets) “for what I have produced, I claim only your indulgence; it is for what I have suppressed, that I am entitled to your thanks.”

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