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*Petachia ben Jacob, of Ratisbon.*

TRAVELS  
OF  
RABBI PETACHIA,  
OF RATISBON,

WHO, IN THE LATTER END OF THE TWELFTH CENTURY,

VISITED

POLAND, RUSSIA, LITTLE TARTARY, THE  
CRIMEA, ARMENIA, ASSYRIA, SYRIA, THE  
HOLY LAND, AND GREECE.

TRANSLATED FROM THE HEBREW, TOGETHER WITH THE ORIGINAL,

ON OPPOSITE PAGES,

BY DR. A. BENISCH,

WITH EXPLANATORY NOTES BY THE TRANSLATOR, AND

WILLIAM F. AINSWORTH, Esq., F.S.A., F.G.S., F.R.G.S.

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SECOND EDITION.

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## PREFATORY REMARKS.

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THE travels of Rabbi Petachia (by Bartoloccius and Plantavitius, called Moses Petachia) took place in the twelfth century, for he was a brother of Rabbi Yizchak Hallaban (the White ?) ben Yacob, of Rabbi Nachman, of Ratisbon, and a cotemporary of Rabbi Yehoodah ben Samuel, surnamed the Pious, all of whom flourished in the latter half of the twelfth century. The last-named rabbi, teacher of Rabbi Yizchak, died, according to Shalsheth Hakkalah, A.M. 4977 (1217, C.E.). We have in vain searched for data which might guide us in fixing the exact period of Petachia's travels. All that we can show is that he visited Bagdad at least one year after his cotemporary Benjamin. For this latter, named Rabbi Daniel as the chief of captivity at the time of his visit to the capital of the khaliphs, whilst the former speaks of him as having been dead one year (see p. 17) before his arrival there. But even this approximate date is somewhat invalidated by the discrepancy in the name of the father of this functionary, whom Benjamin calls Hasdai, and Petachia Shelomoh, as it is possible that one of the immediate successors of Rabbi Daniel ben Hasdai, of the time of Benjamin, might have



been Rabbi Daniel ben Shelomoh, who might likewise have been dead at the visit of Patachia at Bagdad.

Although a native of Ratisbon, which, at that time, from its numerous congregation distinguished for learning, deserved the epithet of Jewish Athens, yet Petachia, like his brother Yizchak, lived, according to Zunz, at Prague, from which city he set out on his travels, probably between 1170 and 1180, certainly prior to 1187, since he described the Holy Land as still in possession of the Crusaders.

From the title of the Altdorf edition, published by Wagenseil, from a manuscript,\* it is clear that our rabbi wrote an itinerary. But it is equally clear, from the work before us, that this is not his production, but only an abridgment thereof, probably made by Rabbi Yehoodah the Pious, to whom Petachia, after his return, had given an account of his travels, and to whom, perhaps, he also entrusted the original notes. This is evident, from the fragmentary character of the work, and especially from pp. 13, on which it is stated "But Rabbi Yehoodah the Pious would not write this down;" 53, where we read, "He (Petachia) told us the names of all the cities, and

\* The translation runs thus:—"Circuit of the rabbi, Rabbi Petachia, of Ratisbon, brother of Rabbi Isaac the White, author of the Tosephoth (additions, or rather glosses to the Talmud), and the rabbi, Rabbi Nachman, of Ratisbon. And Rabbi Petachia went round all the countries as far as the river Sambation, and all the news and all the wonderful things of the Holy One, praised be he, which he saw or heard, he wrote down as a memorial to tell it to his people, the house of Israel, thus to bring hidden things to light."

how many days he had had to travel from one city to the other, but it is not necessary to write this down;" 36, stating that "he (Petachia) had a record of all the graves, but forgot it in Bohemia."

According to the spirit of the age, descriptions of the graves of saints, and the miracles performed by them, occupy a prominent position. It is the same spirit which gave rise to the *Acta Sanctorum*, the fifty-three volumes of which are devoted to the lives of saints and personages reputed holy."

No reader of the itinerary can doubt its authenticity, every page of which bears evidence that the traveller actually described what he saw from personal knowledge, and when anything is reported from hearsay, he was careful to give us notice thereof. There are, moreover, accounts in it, the truth of which has been ascertained in comparatively modern time, and which nobody in the age of our traveller could have given, unless he spoke from individual experience. Among them we reckon that of the Karaites in the Crimea, whose religious practices have only become better known to the West in the seventeenth century, through the exertions of Triegland; of their sojourn in the Crimea, called by him Chazaria; his representation of the khaliphs, who about that time had freed themselves from the tutelage of the Atabegs, and once more held sway over the neighbouring sultans (see p. 14), as may be learned from Lebrecht's dissertation on the subject inserted in Asher's edition of Benjamin

of Tudela, and which traveller, who, according to Yuchasin, died in 1173, was, as stated before, Petachia's cotemporary. Nor is external evidence wanting for establishing the authenticity of the work, it having been recognised as such by the authors of Yuchasin, Shalsheth Hakkabalah, and other early writers well acquainted with ancient Hebrew literature.

✓ The object for which the rabbi travelled is neither recorded by him nor by any cotemporary. It may, however, be conjectured, from the tenor of the book, that he was impelled thereto by a strong desire to visit his distant brethren, and to become acquainted with their fate. From p. 10 we may further infer that he was in easy circumstances, and even supposed to be affluent.

It is in vain that we search the pages of his cotemporaries, to learn what became of him after his return. He disappears from the stage of history without leaving any further trace behind him.

It would be superfluous to speak of the worth of this itinerary. Those who feel an interest in this kind of literature will know how to assign their proper value to the observations of a traveller of the twelfth century, who felt, saw, and described in the spirit of his age, and thus holds up one mirror more reflecting the image of a time in many respects most remarkable and instructive.

The following editions of this production, originally composed in rabbinical Hebrew, have, as far as we can learn, appeared on the continent; 1, at Prague, 1595,



with a German translation; 2, at Altdorf, in 1687, and again in 1691, with a Latin translation by Wagenseil, and reproduced in Ugolini's *Thesaurus*, *Ant. Sacr.*; 3, at Altona, in the reign of Christian VII. (who ascended the Danish throne in 1766), and is a reprint of the Prague edition; 4, Paris, in the *Journal Asiatique* for 1831: it is accompanied by a French translation, and explanatory notes by Dr. Carmoly. This Hebrew text differs materially from every other edition; but as many consider it as interpolated, we abstained from profiting by the collation which we instituted; 5, at Furth, in 1844, with a German translation, and accompanied by notes, by David Ottensosser. We have, however, not heard of its ever having been rendered into English. To the best of our knowledge, this is the first version into the vernacular. It was originally made for the Syro-Egyptian society before which it was read, and the members of which found it so interesting, that we were encouraged in the idea of publishing it.

Our edition follows that of Furth, confessedly a reprint of that of Altdorf, which is considered the most correct. We have adopted a few of the emendations of Ottensosser, put between brackets, but in most cases we have restored the text of Wagenseil. We were anxious to collate the printed text with some manuscript, but could not learn whether there was any in existence, although Wolfius (*Bibliotheca Heb.*, tom. i. p. 888, sub R. Moses Petachia) speaks of one in the *Bibl. Spizeliana*, and of another in the *Oppen-*

heim Library. For the elucidation of the subject, explanatory notes have been added, for some of the most valuable of which we are indebted to Wm. F. Ainsworth, Esq., the learned honorary secretary of the Syro-Egyptian Society, whom his travels in the East so well qualify for such labours, and to whom we take this opportunity of returning our sincere thanks. Mr. Ainsworth's notes will be found to be marked by the letter A.

Having, in compliance with the suggestion of some friends, added the original text, we have rendered our translation, in as far as the genius of the English language would permit, as literal as possible, and so placed the text and version on opposite pages, that the corresponding lines in the two languages almost face each other. In this arrangement we were guided by the wish to render this little publication also available for those who wish to become acquainted with the rabbinical dialect for which this composition is well adapted, by the happy medium which it holds between the pure biblical Hebrew, and the mixed Chaldaic idiom.

✓ Before we conclude, it may not be amiss to make a remark on the terms mile (מִילָה) and parasang, (פֶּרָסַע), used by our traveller in measuring distances. Supposing that he employed them in the sense in which they are taken in the Talmud, (Yoma, 67 a, Baba Metsiah, 33 a), the mile would be equal to seven stadia and a half, and the parasang to four such miles.



TRAVELS OF RABBI PETACHIA.

## סבוב הרב רבי פתחיה

### מרעגנשפורג.

אלה הסבובים אשר סבב רבי פתחיה שסבב את  
כל הארצות: ובתחלה הלך מפרג שבביתם  
לפולין. ומפולין לקיוב שברוסיא. ומרוסיא הלך  
בששה ימים עד על נהר דנפרא. ומעבר הנהר  
התחיל לילך בארץ קדר: ואין להם ספינות: אלא  
הטפין עשר עורות סוסים שמוחין. ורצועה אחת  
בשפה סביב. ויושבין והעגלות וכל המשא בחוץ  
העורות וקושרין רצועה שבשפת העורות בונבות  
הסוסים, והסוסים שמיין. וכן עוברין את המים:  
ובארץ קדר אין אוכלין את הלחם. אלא אורז  
ורוחן מבושל בחלב וחלב וגבינה: וחתוכות כשר

## TRAVELS OF RABBI PETACHIA,

OF RATISBON.

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THESE are the travels undertaken by Rabbi Petachia, who travelled through all the countries. He set out from Prague, which is in Bohemia, going to Poland, from Poland to Kieff in Russia, and from Russia he went in six days to the river Dnieper. On the other side of the river he commenced his travels in the land of Kedar.<sup>1</sup> They have no ships, but sew together ten extended horse hides, and a thong on the border round; they then seat themselves on the hides, placing there also the waggons and all luggage. They then tie the thong, on the border of the hides, to the tails of the horses, which swim, and thus they pass over the water. They eat no bread in the land of Kedar, but rice and millet boiled in milk, as well as milk and cheese. They also put pieces of flesh under the



משימין תחתיהן על הסוס תחת האוכף. ומייגעין את הסוס ומזיע. והבשר חם ואוכלין את הבשר: ואין הולכין בארץ קדר כי אם על ידי תיור: וכך נשבעין אחד מבני קדר לחבירו: נועץ מהט באצבעו. ונותן לאותו שיש ללכת עמו בדרך לבלוע הדם. והוא לו כדמו ובשרו: ועוד שבועה אחרת. הם ממלאין כלי נחושת של מתכות כמו פרצוף: ושותין שניהם המתייר וההולך עמו. ולא ישקר לו לעולם: ואין להם מלך. אלא נשיאים ומשפחות:

ועבר רבי פתחיה את ארץ קדר לרחבה בששה עשר ימים: ויושבי אוהליו הם. והם רואים למרחוק. ועיניהם יפים. מפני שאינם אוכלים מלח והונים בעשבים שנותנים ריח טוב. ובעלי חצים הם. ומורים את חצוף בהדי דקא פרח. ורואין יותר ממהלך יום ומכירין ואין להם הרים אלא הכל גיא: ומהלך יום אחר ארץ קדר הולך לשון ים. ומפסיק בין ארץ קדר ובין ארץ כוריא: ושם מנהג שהנשים מספידות ומיללות כל היום וכל הלילה את אבותיהן שמתו ואת אמותיהן. וכן עושין עד שימותו מבניהם או מבנותיהם או מן המשפחה. והאחרונים מכפידים את הראשונים שמתו. ומלמדיו

saddle of a horse, which they ride, and, urging on the animal, cause it to sweat. The flesh getting warm, they eat it. They only travel in the land of Kedar under escort. This is the manner in which the sons of Kedar pledge their faith to each other. One thrusts a needle into his finger, and invites the intended companion of his journey to swallow the blood of the wounded finger. He then becomes, with the person, as it were the same blood and flesh. There is also another mode of taking an oath. They fill a vessel of cast copper of the shape of a human face, then the traveller and his escorter drink thereout, after which he never proves faithless to him. They have no king, but only princes and (noble) families.

Rabbi Petachia passed through the land of Kedar in its breadth in sixteen days. The inhabitants live in tents, they are far-sighted, and have beautiful eyes, because they eat no salt and enjoy fragrant plants. They are good archers, bringing down the bird whilst on the wing. They perceive and recognise (objects) at more than a day's distance. There are no mountains in their country, but all is level. And a day's journey behind the land of Kedar extends a gulf<sup>2</sup> intervening between the land of Kedar and the land of Chazaria.<sup>3</sup> There it is customary for women the whole day and night to bemoan and lament their deceased fathers and mothers. This they continue until any of their sons or daughters or other members of the family die, and the last lament those that preceded them in death. They teach their daughters lamentations.

את בנותיהן קינה. ובלילה מתאנחות ומיללות.  
והכלבים בוכין וצועקין לקולן:

והלך כשמונה ימים: ובסוף ארץ כזריא שבעח  
עשר נהרות יסובבונה ושם מתקבצים. וכל הרוצה  
לילך בספינה למרחוק יבא שמה: ויש שם ים  
שמעלה סרחון גדול משם לצד אחד. ולצד אחר  
יש שאינו מסריח. והוא כמהלך יום בין שני ימים:  
ואם עבר אדם ים של סרחון מיד מת. וכשהרוח  
בא מים שמסריח לים שאינו מסריח רבים ימותו.  
ואין הולכין אלא כשהרוח נוטה לצד אחר:

ועבר רבי פתחיה בארץ תורגמה. ומשם והלאה  
מאמינים כחוקת מחמט. ומתוגרמה נכנס בארץ  
אדרט: ובשמונה ימים הלך עד נציבין. ועזב הרים  
גבוהים הרי אדרט לימין:

ובארץ קדר אין יהודים. ויש שם מינים: ואמר  
להם הרב רבי פתחיה למה אינכם מאמינים בדברי  
חכמים. ואמרו בשביל שלא למדום אבותינו:  
ובערב שבת הותכין כל הלחם שאוכלין בשבת.  
ואוכלין בחושך. ויושבין במקום אחד כל היום.  
ואינם מתפללים אלא מזמורים: וכשספר להם הרב  
רבי פתחיה התפלה שלנו וברכת המזון. היה טוב  
בעיניהם: ואמרו לא שמענו מעולם מה הוא  
תלמוד:



In the night they groan and howl. The dogs also whine and bark at their voice.

He then travelled about eight days, and at the extremity of the land of Chazaria seventeen rivers<sup>4</sup> surrounding it unite, and whoever wishes to undertake a distant journey repairs hither.<sup>5</sup> There is a sea there on one side, from which there arises a great stench,<sup>6</sup> whilst on the other side there (is a sea) which does not emit any offensive smell. There is about a day's journey between the two seas. If any individual passed the stinky sea, he would die immediately. When the wind blows from the stinky sea to that not emitting any offensive smell many die. People only go there when the wind blows in a different direction.<sup>7</sup>

Rabbi Petachia passed into the land of Togarma.<sup>8</sup> From thence, and further on, people believe in the law of Mahomet. From Togarma he entered the country of Ararat. In eight days he journeyed as far as Nisibis, leaving the high mountains of Ararat<sup>9</sup> at the right.

In the land of Kedar there are no Jews, only heretics.<sup>10</sup> And Rabbi Petachia asked them, Why do you not believe in the words of the sages? They replied, Because our fathers did not teach them to us. On the eve of Sabbath they cut all the bread which they eat on Sabbath. They eat in the dark, and sit the whole day on one spot. Their prayers consist only of psalms. And when Rabbi Petachia imparted to them our ritual and prayer after meals

ובארץ אררט הלך בהרי אררט עד נציבין ועד עיר חוסן כיפא (פירוש: חוסן סלע גדול): ובסוף של הרי אררט הלך יומים לצד שכנגדו: ובנציבין יש קהילה גדולה. ובית הכנסת של רבי יהודה בן בתירה ושותי בתי כנסיות שבנה עזרא הסופר. ויש באחת אבן אדומה קבועה בכותל. שהביא עמו שלקה מאבני בית המקדש. ומנציבין ואילך ארץ אשור: וכוריא לשון אחד. ותוגרמה לשון אחד. ונחננין מס למלך יון. וקדר לשון אחד:

ומנציבין הלך בשמונה ימים לנינוה החדשה. ונהר חדקל הולך לפני נינוה: ומעבר הנהר הלך לצד אחר מהלך שלשה ימים. היא נינוה הישנה. והיא שממרה: וכל ארץ נינוה שחורה כופת. ובמקום העיקר של נינוה שהיה היער נהפך כסדום. ואין בו עשב וצמח: ונינוה החדשה כנגדה מעבר השני: ובנינוה החדשה יש קהל גדול כששת אלפים ויותר. ושני נשיאים בה. אחד שמו רבי דוד ואחר שמו רבי שמואל. והם שני בני אחים והם מזרע דוד המלך: וכל אדם נותן זהוב לשנה מגולגלת: ומה שבא מהיהודים הציו לשלמון המלך. אלא שאין קורין אותו מלך כי אם שלמון.

they were pleased. They also said, We have never heard what the Talmud is.

In the land of Ararat he travelled in the mountains of Ararat as far as Nisibis and the city of Chosen Capha<sup>11</sup> (that is, Strength of a Great Rock). At the extremity of the mountains of Ararat he travelled two days to the opposite side. At Nisibis there is a large congregation, also the synagogue of Rabbi Yehudah, son of Betherah, and two synagogues which Esdra the scribe built.<sup>12</sup> In one of them is a red stone fixed in the wall, which he had brought with him, being from the stones of the Temple. From Nisibis and further extends the land of Assur. Chazaria has a language of its own; Togarma has a language of its own (they pay tribute to the King of Greece<sup>13</sup>); and Kedar has a language of its own.

From Nisibis he went in three days to New Nineveh.<sup>14</sup> The river Tigris flows before Nineveh. On the other side of the river he went a journey of three days in a different direction; there is Old Nineveh, which is desolate. The whole land of Nineveh is black like pitch. The site of Nineveh Proper, where a forest was, is overturned like Sodom.<sup>15</sup> There is there neither herb nor any vegetation whatever. New Nineveh, opposite, is on the other side of the river. At New Nineveh is a large congregation numbering more than six thousand souls. It has two princes. The name of the one is Rabbi David, and of the other Rabbi Samuel. They are sons of two brothers, and of the seed of King David. Everyone pays



והוא תחת מלך בבל. וחצי המס לנשיאין: ויש להם שדות וכרמים:

ואין באותן הארצות חונים. וגם בארץ פרס ומדי ובדמשק ובכל אותן הארצות אין להם חונים. אלא יש לנשיאים אוכלי שולחנם ת"ח רבים. פעמים אומר לזה להתפלל ופעמים אומר לזה להתפלל: ויש להנשיא בית הסוהר. וחובש בו את הרשעים: אם גוי ויהודי מתקוטטים יחד. אם היהודי חייב חובשו. ואם הישמעאלי חייב חובשו:

ורבי פתחיה היה חולה בנינוה. ואמרו הרופאים של המלך שלא יחיה. ומנהג שם כל יהודי אורח שימות. חצי הממון לוקח השלטון: ומפני שרבי פתחיה היה לבוש בגדים נאים אמרו עשיר הוא. וסופרי השלטון היו שם לקחת הממון כשימות: ואמר הרב רבי פתחיה להעבירו כל כך חולה את הנהר חדקל: והנהר רחב. ואין עוברין אותו בספינה. כי הנהר חדקל חר וקל ומהפך הספינה. אלא עושים קנים רפסודות שקורין ול"ס. ועליהם המשא והאדם: והמים בריאים. ומיד נתרפא:

ובנינוה היה פיל: ואין ראשו בולט חוץ. והוא

there annually a gold florin; of that coming from the Jews half belongs to the king sultan (whom they do not call king, but sultan), who stands under the King of Babel.<sup>16</sup> The other half of the tribute belongs to the princes; they have fields and vineyards.

In those countries there are no precentors;<sup>17</sup> nor have they any in the land of Persia, Media and Damascus. But among the household of the princes there are many disciples of the wise. Sometimes they call upon this, and sometimes upon the other, to say the prayers. The prince has also a prison, wherein he locks up the wicked.<sup>18</sup> If a Gentile and a Jew have a dispute, whether the Jew or the Ishmaelite<sup>19</sup> be the guilty, he locks him up.

R. Petachia fell sick at Nineveh, and the king's physicians said that he would not live. It is customary there that when a travelling Jew dies, the sultan takes half of his property; and because R. Petachia was dressed in beautiful clothes they thought that he was rich; therefore the scribes of the sultan were there to take possession of the property, should he die. But R. Petachia gave directions, sick as he was, to carry him over the river Tigris. The river is broad, and not crossed over in boats, for the river is swift and impetuous, and would upset the boat. Therefore they make rafts of reeds, which are called *floss*,<sup>20</sup> upon which they put man and luggage. The waters being healthy, he recovered immediately.

At Nineveh there was an elephant. Its head is not at all protruding. It is big, eats about two waggon loads of

גדול. ואוכל כשתי עגלות תבן בפעם אחת: ופיו  
 בחוזה. וכשחפץ לאכול מוציא שפתו כאמתיים.  
 ובה מקבץ התבן ומכנים בפיו: וכשנתחייב אדם  
 לשלטון הריגה. אומרים לפיל, זה נתחייב. והוא  
 יקחהו בשפתו ומשליכו למעלה וממיתו: וכמו  
 שאדם עושה ביד, כך הוא עושה בשפתו. ומשונה  
 ומפואר הוא: ועל הפיל בניין עיר. ושנים עשר  
 פרשים עליו עם שריונים. ומוציא שפתו ועולין בו  
 כגשר:

ובנינוה היה איש חוזה בכוכבים ושמו רבי  
 שלמה. ובנינוה ובכל ארץ אשור ובכל החכמים  
 אין כמוהו בקי במזלות: ושאל לו רבי פתחיה  
 מתי יבא משיח. ואמר לו כבר ראיתי במזלות  
 כמה פעמים בבירור: אבל רבי יהודה החסיד לא  
 רצה לכתבו. פן יחשדוהו שהוא מאמין בדברי רבי  
 שלמה:

ועבר את חרקל. וירד במורד המים בחמשה  
 עשר יום עד גן של ראש הישיבה שבבבל:  
 והולכין בחדש אחד: ומנינוה ואילך קהילות בכל  
 עיר ועיר ובכפר: ובא לגן אחד של ראש הישיבה.  
 ובגן כל מיני פירות: והגן גדול מאוד. ובו  
 דוראים. ופרצוף אדם להם ועשבים שלהם רחבים:



straw at once; its mouth is in its breast, and when it wants to eat it protrudes its lips about two cubits, takes up with it the straw, and puts it into its mouth. When the sultan condemns anybody to death, they say to the elephant, This person is guilty. It then seizes him with its lip, casts him aloft, and kills him. Whatever a human being performs with his hand it performs with its lip; this is exceedingly strange and marvellous. Upon the elephant is the structure of a city,<sup>21</sup> upon which there are twelve armed warriors; when it stretches forth its lip they ascend as over a bridge.

At Nineveh there was an astrologer whose name was R. Shelomoh. There is among all the sages in Nineveh, and the land of Assur, none as expert in the planets as he. R. Petachia asked him when Messiah would come. He replied, I have seen this often distinctly in the planets. But Rabbi Yehudah, the Pious, would not write it down, lest he should be suspected as a believer in the words of Rabbi Shelomoh.<sup>22</sup>

He then embarked on the Tigris, and went with the current of the river, in fifteen days, to the garden<sup>23</sup> of the head of the academy<sup>24</sup> in Babel. The journey takes one month. From Nineveh, and further on, there are congregations in every city and village. He came to a garden of the head of the academy. In the garden there are all kinds of fruit. The garden is very large, there are mandrakes<sup>25</sup> in it. They have the face of a human being, their foliage is broad. From thence he went, in one day, to Bagdad, in Babylon.

ומשם ואילך הלך ביום אחד עד בנדת בבבל:  
ואין אדם עולה בנדר חקק מפני שחדים ועוים:  
אלא בגמלין ובפרדות ביבשה. וקושרין הנדרות  
אחורי הגמל:

ובנדת היא עיר מלוכה. ובה חילפי השלטון.  
הוא המלך הגדול המושל וישולט על כל העמים:  
ובנדת גדולה מאוד יותר ממלך יום מראש עד  
סוף. ובהיקף יותר משלשה ימים: ובעיר בנדת  
אלף יהודים. והולכים בסודרים: ואין אדם רואה  
שום אשה שם: ואין שום אחד מהם הולך לבית  
הבירו. שמא יראה אשת הבירו: ומיד היה אומר  
לו פריץ למה באת. אלא מכה בבדיל. והוא יוצא  
ומדבר עמו: והם מעוטפים במליתות של צמר  
ויציצית. והולכים בהם: וראש ישיבה בנדת רבי  
שמואל הלוי בן עלי ראש ישיבה. והוא שר ומלא  
הכמה בתורה שבכתב ותורה שבעל פה וכל  
הכמת מצרים. ואין דבר נעלם ממנו. וידע שמות.  
וכל התלמוד ידע בגירסא:

ואין עם הארץ בכל ארץ בכל ובארץ אשור  
ובארץ מדי ופרס. שלא יודע כל עשרים וארבעה  
ספרים וניקוד ודיוק וחסירות ויתירות. כי החזן  
אינו קורא בתורה אלא מי שעמוד לספר תורה  
הוא קורא:

Nobody ascends the river Tigris, because its waters are swift and impetuous, but they employ camels and mules on dry land, tying the inflated skins on the backs of the camels.<sup>26</sup>

Bagdad is a metropolis. It is the seat of the khaliph the sultan. This is the great king who rules and governs nations.<sup>27</sup> Bagdad is very large, more than a day's journey from end to end. Its circuit is more than three days' journey.<sup>28</sup> In the city of Bagdad there are a thousand Jews. They walk about wrapped in cloths. Nobody sees there any woman, nor does anybody go into the house of his friend, lest he should see the wife of his neighbour. He would immediately say unto him, Insolent man, wherefore art thou come? But he knocks with a tin (knocker), when the other comes forth and speaks to him. They are all wrapped in praying scarfs of wool with fringes, in which they walk about.<sup>29</sup> The head of the academy at Bagdad, is R. Samuel, the Levite, son of Ilai, head of the academy.<sup>30</sup> He is the superior, full of wisdom, both in the written and oral law, and all the wisdom of Egypt. Nothing is hidden from him. He knows the names,<sup>31</sup> and is profoundly versed in the Talmud. There is no one so ignorant in the whole of Babylon, Assyria, Media, and Persia, but he knows the twenty-four books, the punctuation, the grammar, the superfluous and omitted letters, for the precentor does not read the law, but he that is called up to the scroll of the law reads himself.<sup>32</sup>

And the head of the academy has about two thousand



ויש לראש ישיבה כאלפים תלמידים בפעם אחת.  
 וסביביו כחמש מאות ויותר. וכולם מבינים בטוב:  
 וקודם שידעו לומרין בעיר לפני לומדים אחרים.  
 וכשיודעים אז יבואו לפני ראש הישיבה: ורבי  
 אליעזר הוא ראש הגולה: ותחתיו ראש הישיבה:  
 ובית גדול יש לראש הישיבה. ומחופה במעילים:  
 והוא מלובש בגדי זהב. והוא יושב למעלה.  
 והתלמידים יושבים על הקרקע: והוא אומר  
 למתורגמן. והמתורגמן אומר לתלמידים:  
 והתלמידים שואלין מן המתורגמן. ואם אינו יודע  
 ישאל המתורגמן לראש הישיבה: ומתורגמן אחר  
 אומר לצד אחד מסכתא אחת. ומתורגמן אחר  
 אומר מסכתא אחרת לצד אחר: וכל התלמוד  
 בניגון. ואחר שגורסין מפרש להם:

ושנה אחת קודם שבא הרב רבי פתחיה מת  
 רבי דניאל ראש הגולה: והוא יותר שר מראש  
 הישיבה: ולכלם יש ספר היהם עד השבטים.  
 ורבי דניאל היה מבית דוד: ואין המלך נותן להם  
 ראש הגולה אלא על פי שרי היהודים: ואין שם  
 הראוי להיות ראש גולה אלא אותן שני נשיאים  
 מבית דוד. ומקצת השרים בוחרים ברבי דוד.  
 ומקצת ברבי שמואל: ועדיין לא הושוו. והם

disciples simultaneously, and more than five hundred surround him, and they are all well informed. But before they are ripe for the academy they study in the city under other teachers, and when ripe they are brought before the head of the academy. The head of the captivity is Rabbi Elieser, and under him is the head of the academy. The head of the academy occupies a large house, which is covered with tapestry; he himself is clothed in garments adorned with gold. He sits above, whilst the disciples are sitting on the ground. He discourses to the interpreter, and the interpreter to the disciples. The disciples address their queries to the interpreter,<sup>33</sup> and if the interpreter does not know anything, he addresses himself to the head of the academy. An interpreter expounds a treatise<sup>34</sup> on one side, and another interpreter expounds another treatise on another side. The whole study is with an intonation,<sup>35</sup> and after the delivery he expounds it to them.

A year before the arrival of Rabbi Petachia, Rabbi Daniel, the head of the captivity, died. He is a higher authority than the head of the academy. They all possess a book of genealogy, up to the founders of the tribes; Rabbi Daniel descended from the house of David. The monarch does not appoint a head of the captivity, save at the recommendation of the principal men among the Jews. There is no one there eligible to be head of the captivity, except the two princes of the house of David, and some of the principal men prefer Rabbi David, and some Rabbi Samuel.<sup>36</sup> They have not yet come to an understanding. They are

תלמידי חכמים: ולרבי דניאל לא היו בנים כי אם בנות: ורבי שמואל יש לו ספר היחס שלו עד שמואל הרמתי בן אלקנה: ואין לו בנים אלא בת אחת: והיא בקיאה בקרייה ובתלמוד. והיא מלמדת הקרייה לבחורים דרך חלון אחד. והיא סגורה בבנין. והתלמידים בחוץ למטה ואינם רואים אותה: ובכל ארץ אשור ובדמשק בערי פרס ומדי ובארץ בבל אין להם דיין אלא מי שמוכר רבי שמואל ראש ישיבה: ונותן רשות בכל עיר לדון ולהורות. וחותרו הולך בכל הארצות ובארץ ישראל. והכל יראים ממנו: ויש לו כששים עבדים משרתים: שרודים את העם במקלות: והזקנים לאחר עמידת התלמידים שואלים ממנו חכמת המזלות ושאר כל מיני חכמה:

וערים גדולים הם בארץ אררט. ומעט יהודים שם. כי מתחלה היו שם יהודים הרבה בימי קדם. והרגו זה את זה. ונפרדו והלכו לערי בבל מדי ופרס: ובארץ כוש ובארץ בבל יותר מששים רבוא יהודים, וכן בארץ פרס: ובפרס שעבוד וצער גדול ליהודים. ולכן לא בא רבי פתחיה אלא בעיר אחת של פרס: וכל יהודי שבבבל



both of the disciples of the wise. Rabbi Daniel had no sons, only daughters. Rabbi Samuel has a book of genealogy going back as far as Samuel the Ramathean, son of Elkanah. He has no sons, but only one daughter. She is expert in the Scripture and Talmud. She gives instruction in Scripture to young men, through a window. She, herself, is within the building, whilst the disciples are below outside, and do not see her. In all the land of Assyria and Damascus, in the cities of Persia and Media, as well as in the land of Babel, they have no other judge, unless appointed by Rabbi Samuel, the head of the academy. It is he that gives license in every city to judge and to teach. His authority is acknowledged in all countries, and also in the land of Israel.<sup>37</sup> They all respect him; he has about sixty beaddles, who hold the people in submission by means of rods. After the leaving of the disciples, the elders derive instruction from him in the science of the planets, and other branches of knowledge.

There are large cities in the land of Ararat.<sup>38</sup> There are few Jews there. In ancient times many Jews lived there. However they slew each other and separated, and went to the cities of Babel, Media, and Persia.<sup>39</sup> But in the land of Cush<sup>40</sup> and Babel there are more than sixty myriads of Jews; as many are in the land of Persia. But in Persia the Jews are subject to hard bondage and sufferings. Therefore Rabbi Petachia visited only one city in Persia. Every Jew in Babel pays a gold florin annually to the head of the academy, as a poll-tax. For the monarch re-

נותן זהוב לשנה לגולגלתו לראש הישיבה. כי אין המלך מבקש מהם מס אלא ראש הישיבה. ושלוש ליהודים שבארץ בבל:

והמלך שהיה קודם בימי רבי שלמה אביו של רבי דניאל היה אוהב את רבי שלמה. מפני שהמלך היה מזרע מחמט וראש גולה מדוד המלך: ואמר לרבי שלמה. שהוא רוצה לראות את יחזקאל הנביא שעשה נסים: ואמר לו רבי שלמה. לא תוכל לראותו כי קדוש הוא. ולא תוכל לגלות את קברו: אמר לו המלך. שהוא רוצה לדעת: אמר לו רבי שלמה והוקנים. אדוני המלך. הנה ברוך בן נריה תלמידו קבור סמוך לחצרו. אם תחפון תגלה קברו. אם תוכל לראות תלמידו אחר כך תראה את רבו: הלך וקבץ כל השרים וצוה לחפור. וכל מי שחפר בקברו של ברוך בן נריה מיד נפל מת: היה שם זקן אחד ישמעאלי ואמר למלך. אמור ליהודים שיחפרו אחריו: ואמרו היהודים. אנו יראים: אמר המלך. אם אתם תופסים תורתו של ברוך בן נריה לא יזיק לכם. כי כל ישמעאלי שחפר נפל מת: אמר רבי שלמה. תן לנו זמן שלשה ימים. שנתענה כרי שימחול לנו. ואחר שלשה ימים חפרו היהודים. ולא הוזקו: וארון של ברוך בן נריה

quires no taxes, but only the head of the academy. The Jews in the land of Babel live in peace.

The monarch who reigned in the days of Rabbi Shelomoh, father of Rabbi Daniel, was a friend of Rabbi Shelomoh, because the monarch was of the seed of Mahomet, and the head of the captivity descended from King David. And he said to Rabbi Shelomoh that he wished to see the prophet Ezekiel, who performed miracles. And Rabbi Shelomoh said to him, Thou canst not see him, for he is holy, nor must thou uncover his grave. The monarch replied that he would explore it. Then Rabbi Shelomoh and the elders said to him, My lord and king, Baruch, son of Neriah, his disciple,<sup>41</sup> is buried near the enclosure of the prophet. If it be thy will uncover his grave. If thou canst see his disciple then thou mayest try to see his master. He then assembled all the princes, and commanded them to dig. But every one that dug into the grave of Baruch, son of Neriah, fell down immediately and died. There was there an old man, an Ishmaelite, who said to the monarch, Tell the Jews that they should dig. The Jews replied, We are afraid. But the king said, If you keep the law of Baruch, son of Neriah, he will not hurt you, for every Ishmaelite that dug fell down dead. Then Rabbi Shelomoh said, Give us time, three days, that we may fast in order to obtain his pardon. After three days the Jews dug, and were not hurt. The coffin of Baruch, son of Neriah, was between two marble stones, he being between the two. A portion of his praying scarf<sup>42</sup> pro-



בתוך שני אבני שיש. והוא בתוך שניהם. ומקצת המלית יצא מבין האבנים: אמר המלך. אין שני מלכים משתמשים בכתר אחד. ואין נאה לצדיק זה להיות אצל יחזקאל. אני רוצה להביאו למקום אחר: ונשאו אבני השיש עם הארון: וכשבאו ברחוק מקבר יחזקאל מיל לא יוכלו לזוז ממקומם. וכל הסוסים וכל הפרדות לא יכלו להזיז הארון ממקומו: ואמר רבי שלמה. כאן בחר הצדיק ליקבר: וקברו שם את הארון. ובנו פלטין יפה על קברו:

ונתן רבי שמואל ראש ישיבה כתב וחותמו לרבי פתחיה. שיתירו אותו בכל מקום שיבוא שם: ויראו לו קבורת תלמידי חכמים והצדיקים: ובארץ בבל לומדים פירוש רבינו סעדיה שעשה מכל הקרייה ומששה סדרים. ופירוש רב האי גאון: והם קבורים תחת הר רבינו סעדיה ורב האי. ואמרו שכלם הר אחד משם עד הר סיני. והוא קרוב לבגדת: והוליד רבי פתחיה חותם של רבי שמואל עמו. וכל שהיה מבקש היו עושין. ויראים ממנו: והלך רבי פתחיה עד עיר אחת ששמה פולוש. מהלך יום אחד מבגדת: ושם כהן חשוב. והכל מעידין עליו שהוא מורע אהרן הכהן מאב ואם

truded between the stones. The king said, No two kings make use of the same crown.<sup>43</sup> It does not become this righteous man to be near Ezekiel. I will transfer it to another locality. They then carried away the marble stones together with the coffin. When they came at the distance of a mile from the grave of Ezekiel, they could not stir from the place. Nor could any horses or mules move the coffin from its place. Then said Rabbi Shelomoh, Here the righteous man wishes to be buried, and they buried there the coffin, and built a beautiful palace over his grave.

Rabbi Samuel, the head of the academy, gave Rabbi Petachia a document with his seal, that they should give him safe conduct whithersoever he should go, and that they should show him the graves of the disciples of the wise, and of the righteous. In the land of Babel they study the commentary of Rabbi Saadiah,<sup>44</sup> which he made on the whole of Scripture, and on the six volumes of the Mishna; as also the commentary of Rabbi Hai Gaon.<sup>45</sup> Both of them, viz., Rabbi Saadiah and Rabbi Hai, are buried under Mount Sinai. They say that from thence to Mount Sinai it is all one mountain. It is near Bagdad. Rabbi Petachia carried the seal of Rabbi Samuel with him; and the people did all that he required; and they feared him. And Rabbi Petachia travelled to a city the name of which is Polos,<sup>46</sup> a day's journey from Bagdad. There lives a distinguished priest, and all testify that he is of the seed of Aaron the priest, both from father's and mother's side, without any blemish. He also possesses a book of gene-

בלי דופי. ויש לו ספר יהם: ולפני אותה עיר קבר. ובית יפה בנוי עליו: ואמרו לו. כי בא בחלום לאיש עשיר. יהודי אני ששמו ברווק משרי יכניה שהלכו בגולה. ואני צדיק. ואין לך בנים. ואם תבנה על קברי בית יפה יהיו לו בנים: ובנה עליו בית. והיו לו בנים: ועשו שאלת חלום. מי הוא הנקבר שם. ואמר אני ברווק. ואין לי שם אחר:

ונתן לו הכהן כחמשים בחורים ברמחים ובכלי זיין. ותיירו אותו: כי אומה אחת אצל בבל. ואין חוששין על המלך: והם במדבר. ונקראים הרמים על שם שגזולים וחומסים מכל אומה: ופניהם כעשב גרונא. ואין מאמינים אלא באלוה יחזקאל. וכן קוראים לו כל הישמעאלים: וכמהלך יום או חצי יום מבגדת קברו של יחזקאל במדבר. וישנו ביד החרמים: והעיר קרובה כמיל לקבר. וביד היהודים המפתחות: וסביב לקבר יחזקאל מוקף חומה ועיר גדולה. וחצר גדול: ולחומה אין שער כי אם שער קטן וקצר. והיהודים פותחין השער. ונכנסין בו על ידיהם ועל רגליהם כי נמוך הוא: ובחג הסוכות באין מכל הארצות שמה: והפתח מרחיב ומגביה מאליו את עצמו. עד שנכנסין בו עם הגמלים: ובאין שם כששים או כשמונים אלף



alogy. Before that city is a grave over which a beautiful house is built. He was told that some rich man saw in his dream an apparition, saying to him, I am a Jew whose name is Brosak, one of the princes that went into captivity with Jeconiah. I am righteous. Thou hast no children. If thou wilt build a beautiful house over my grave thou wilt have children. He built over it a house, and he had children. They then put the question in a dream,<sup>47</sup> to learn who was buried there, and he said, I am Brosak, I have no other name.

And the priest appointed about fifty youths, armed with spears and other weapons, who escorted him; for there is a people in the neighbourhood of Babel which does not respect the king's authority. It lives in the desert; and is called Charamim,<sup>48</sup> because it robs and plunders every nation. Their face is like the herb grona.<sup>49</sup> They only believe in the God of Ezekiel, and thus all the Ishmaelites call them. About a day's or half a day's journey from Bagdad, in the desert, is the grave of the prophet Ezekiel. It is in the possession of the Charamim. The city is about a mile from the grave. The Jews possess the keys. Round the grave of Ezekiel is a wall, and a large town, and a large enclosure. The Jews open the wicket, which is so low that those entering have to crawl on hands and feet. On the festival of Tabernacles people from all countries resort hither, when the entrance becomes enlarged by itself, so that they can enter it even on camels. About 60,000 or 80,000 Jews meet there, besides Ishmaelites. Tabernacles

יהודים לבד מישמעאלים. ועושין סוכות בחצרו של יחזקאל: ואחר כך מקטין הפתח כבתחילה: וכלם רואים. ונותנין נדרים ונדבות על קברו: וכל מי שהוא עקר או עקרה או בהמתו עקרה. נודר ומתפלל על קברו: ואמרו לרבי פתחיה. שהיה לשר אחד סוסיא ונתעקרה. והיה כמהלך ארבעה ימים מקבר יחזקאל: ונדר: אם תלד הסוסיא יתן הולד ליחזקאל: ואחר ימים ילדה. וראה כי הוא טוב וחמל עליו ולא נתנו ליחזקאל: וברח לו הולד של הסוסיא מעצמו. ונכנס לתוך חצרו של יחזקאל. ונתרחב השער עד שנכנס. והיה השר מחפש בכל מקום הסוס ולא מצא. עד ששם אל לבו ואמר. בשביל שנדרתיהו לתת ליחזקאל הצדיק ברח לקברו: הלך שם ומצאו שם. ורצה להוציאו. ולא יכול כי הפתח נמוך: אמר יהודי אחד. אינו אלא על הנס שנכנס הנה. שמא נדרת אותו לצדיק: והודה לו ואמר נדרתי לו. ומה אעשה שאוציאנו: אמר היהודי. קח כסף ושים על קברו. אם תשים שויו ויצא הסוס: ונתן הכסף מעט מעט. עד שנתן שויו ונתרחב הפתח ויצא:

ורבי פתחיה הלך על קבר יחזקאל. והביא בידו זהב וגרעינין של זהב: ונפלו מידו הגרעינין. ואמר.

are erected in the enclosure of Ezekiel. Afterwards the entrance shrinks to its former dimensions. All can see that. Vows and free-will offerings take place over his grave. And whoever is barren, or whose cattle is barren, makes a vow, or prays over his grave. Rabbi Petachia was told that some person of distinction had a mare which had become barren,<sup>50</sup> and he vowed that if the mare would bring forth a foal he would give it to Ezekiel. His desire was gratified. But as the foal was beautiful, he wished to keep it for himself. But the foal left him of its own accord, and went into the enclosure of Ezekiel, through the gate, which was enlarged for the purpose. The master searched for the horse everywhere without finding it. At last he considered that having vowed it to the righteous Ezekiel, it might have gone there, and indeed he found it there; but when he desired to take it away he could not, for the entrance was too low. Then a Jew said to him, The horse came here in a miraculous manner; you may perhaps have vowed it to the saint. He confessed it, and said, Yes, I have vowed it to him, and what shall I do to be able to bring it out? The Jew said, Take money and lay it on his grave. If you lay down its value the horse will be able to go forth. He gradually increased the amount of the money until it reached the value, when the entrance became enlarged, and it could go forth.

Rabbi Petachia went to the grave of Ezekiel, and took with him gold, and gold grains, and the grains fell from his hands, and he said, My Lord Ezekiel, for thy honour have I come,



אדוני יחזקאל לכבודך באתי. ויפלו ממני הגרעינין  
 ונאבדו. בכל מקום שהן יהיו שלך. והיה נראה  
 בעיניו רחוק ממנו כמין כוכב. והיה סבור שמא  
 אבן טובה. והלך וראה ומצא הגרעינין. ונתנם על  
 קבר יחזקאל: וכל ישמעאלי שהיה הולך על קבר  
 מחמט הלך דרך קבר יחזקאל. ונתן מתנה ונדבה  
 ליחזקאל: ונודר ומתפלל ואומר. אדונינו יחזקאל.  
 אם אשוב אתן לך כך וכך: ודרך מדבר הולכים  
 שם בארבעים יום. ומי שיודע בדרך הולך בעשרה  
 ימים מקבר יחזקאל עד נהר סמבטיון: וכל מי  
 שרוצה לילך בארץ מרחקים מפקיד כיסו או שום  
 חפץ ליחזקאל. ואומר אדונינו יחזקאל שמור לי  
 חפץ זה עד שאשוב. ואל תניח שום אדם לקחתו  
 אלא יורשיו: וכמה כיסים של ממון מונחים שם  
 שנרקבו. לפי שכמה שנים מונחים שם: והיו שם  
 ספרים. ורצה אחד מן הריקים להוציא אחד מן  
 הספרים. ולא היה יכול כי אחזוהו יסורים ועורון.  
 ולכן מתיראים כל העולם מיחזקאל: וכל מי שלא  
 ראה בנין פלטין שלו הגדול על קברו. לא ראה  
 בנין יפה מעולם: ובפנים מחופה זהב: ועל הקבר  
 סיד גבוה כאדם. ועל הסיד סביב ועל גביו בנין  
 של ארז מזהב. ועין לא ראתה דוגמתו: ויש לו  
 חלונות. שאדם מכניס ראשו ומתפלל: ולמעלה  
 עשויה כיפה גדולה של זהב ומעילים יפים

and now the grains have dropped from my hands and are lost. Wherever they may be they are thine. And he saw something, at some distance, like a star. He thought it might be a precious stone. He then went there and found the grains, when he placed them on the tomb of Ezekiel. Every Ishmaelite that goes in pilgrimage to the tomb of Mahomet takes his way over the tomb of Ezekiel, and makes some present or free-will offering to Ezekiel, making a vow and praying, Our Lord Ezekiel, if I return I will give thee such and such a thing. By way of the desert they go in forty days, from the tomb of Ezekiel to the river Sambation.<sup>51</sup> Whoever wishes to go to a distant land deposits his purse, or any valuables, with Ezekiel, saying, Our Lord Ezekiel, take charge of this valuable for me until I return, and let nobody take it but its heir. And many purses with money lie there rotting because they lay there many years.<sup>52</sup> There were books there, and a worthless person wished to carry away one of the books, but could not, for pain and blindness seized him; therefore every one fears Ezekiel. Whoever has not seen the beautiful large structure over his grave has never seen a fine building. It is inside overlaid with gold. Over the grave is a mass of lime, as high as a man, and round the lime, and over it, is a structure of cedar wood, which is gilded; the eye never saw the like. There are windows in it, through which people pass their heads and pray. At the top is a large cupola of gold, and beautiful carpets cover the inside. There are also in it beautiful glass vases, and

מקיפים מבפנים. וכלי זכוכית בתוכו יפים מאוד: ושלשים נרות של שמן זית דולקים שם יומם ולילה. וקונים מן המתנות שנותנים שם שמן הזית. ומדליקין עליו שלשים הנרות: ויש ממונים על המתנות שנותנים על קברו כמאתים פרנסין. זה ממונה אחר זה: ומאותו ממון שנותנים על קברו מתקנים בית הכנסת שצריך תיקון. ומשיאין בו יתומים ויתומות. ופרנסין התלמידים שאין להם במח להתפרנס:

ובבגדת יש שלשה בתי כנסיות לבר מבית הכנסת שבנה דניאל במקום שעמד המלאך על שפת היאור מזה אחד ומזה אחד. כמו שכתוב בספר דניאל: ובהיות רבי פתחיה על קבר יחזקאל. ראה בביתו עוף שפניו כפני אדם: והיה הפרנס השוער מצטער. ואמר מסורת בדינו מאבותינו. כל בית שזה העוף נמצא בו יהיה חרב: וראה שכשרצה העוף לצאת מהחלון נהפך העוף ומת. ושם הפרנס השוער מאוד. ואמר מאחר שמת העוף נהפכה הגזירה: ואמר ראש הישיבה לרבי פתחיה. שבימי קדם היה עמוד אש על קבר יחזקאל. אלא שבאו בו פריצים וחיללוהו. שהיו באים בחג הסוכות לרגל כשמונים אלף. והיו ביניהם אנשים שאינם הגונים. ונסתלק עמוד האש: ובאותו חצר עושין סוכות ואצל בית הקברות:



thirty lamps fed with olive oil burn there day and night. They supply the olive oil from the gifts deposited for the lighting of the thirty lamps. There are about 200 overseers appointed for the administration of the gifts deposited on his grave, who discharge their office one after the other. From the money deposited on his grave the synagogue requiring repair is repaired, orphans receive marriage portions, and destitute disciples are supported.

At Bagdad there are three synagogues, besides that built by Daniel on the spot on which the angel stood on the brink of the river, one on each bank, as is written in the book of Daniel.

Whilst Rabbi Petachia was on the grave of Ezekiel he saw in the building a bird the face of which was like that of a human being,<sup>33</sup> at which the overseer acting as doorkeeper grieved, for he said, It is a tradition with us, from our fathers, that every house wherein such a bird is found will become a ruin. But when the overseer observed that as the bird was going to quit the window it turned and died, he rejoiced greatly, for he said that since the bird was dead the doom was annulled. The head of the academy told Rabbi Petachia that formerly a column of fire rested over the grave of Ezekiel,<sup>34</sup> but that wicked persons had come and desecrated it, since there had come about 80,000 individuals to the feast of Tabernacles, among whom there were unworthy persons, and the column of fire was removed. The Tabernacles are erected in the same enclosure, close to the burial ground.

ונהר פרת ונהר כבר נופלין זה בזה וניכרים:  
 ומעבר לנהר פרת כמיל נגד קבר יחזקאל קברי  
 חנניה מישאל ועזריה. וכל אחד לבד. ועזרא  
 הסופר (גם הוא קבור שם:) וחזר ובא בשני ימים  
 עד נהרדעא: והעיר כמהלך שלשה ימים. והכל  
 חרב. ובקצה העיר יש קהילה: והראה חותם של  
 ראש הישיבה. והראו לו כנישתא דשף וייתב:  
 ושלש חומותיה מאבנים. וחומה מערבית על נהר  
 פרת כל החומה אין לה לא אבן ולא לבינה. אלא  
 הכל מעפר שהביא עמו יכניה: ואין גג לאותו בית  
 הכנסת. כי הכל חרב: ואמרו לו היהודים.  
 שבדילה רואים עמוד אש יוצא משם והולך עד  
 קבר ברוק שכתבנו לעיל: וחזר שמה ובא לעיר  
 ששמה מילה. ושם קברו של רבי מאיר. הוא  
 רבי מאיר דמתניתין: ויש לפני העיר אצל המים  
 שדה. ובאותו השדה יש הקבר: והנה הפרת  
 רבה לעלות על קברו. ולקחו מן הממון שנודרין  
 היהודים. והישמעאלים. ובנו עליו עיר סביב  
 לקברו ומגדלים בתוך המים. ובית יפה על קברו:  
 והישמעאלים קורין אותו חנוק. מפני שפעם אחת  
 בא השלטון וחמס אבן אחת ממעלות שעולין בהן  
 למברו: ובלילה בא אליו רבי מאיר בחלום. ותפס

The river Euphrates and the river Chabor<sup>55</sup> join ; they can nevertheless be distinguished. On the other side of the river Euphrates, about a mile, opposite to the grave of Ezekiel, are the graves of Hananiah, Mishaël, and Esariah. Each is separate. Ezra, the scribe, is also buried there.<sup>56</sup> He (Rabbi Petachia) then returned, and in two days went as far as Nehardeah.<sup>57</sup> The city has a circuit of about three days ; but everything is desolate. There is a congregation in a portion of the city. And when he produced the seal of the head of the academy they showed him the synagogue Shaf-Wyathib.<sup>58</sup> Its three walls are of stone, and the western wall is on the river Euphrates. No portion of the wall is built of either stone or brick, but consists entirely of the dust which Jeichaniah brought with him. The synagogue has no roof, for everything is desolate. And the Jews told him that in the night they see a column of fire issue from it, extending as far as the grave of Brusak, which he mentioned before. He then returned, and came to a city called Mella,<sup>59</sup> where the grave of Rabbi Meir is, the same Rabbi Meir mentioned in the Mishnah.<sup>60</sup> Before the town, by the water, is a field, and in that field is the grave. And as the Euphrates, when it rose, inundated the grave, they took of the money vowed by Jews and Ishmaelites and built a city round his grave, with towers in the midst of the water. There is a beautiful house over his grave, which the Ishmaelites call Chinuk (Choking). The reason thereof is that one day the sultan came and took away one of the



אוחו בגרונו ורצה להנקו. ואמר לו למה גולת  
 אבן שלי. וכי אינך יודע שאני צדיק ואהוב  
 למקום: או בקש ממנו מחילה: ואמר לא אעשה  
 עד שתשאנה אהה בעצמך על כתיבך לעין כל.  
 ותאמר רשעתי שגולתי אדוני הצדיק: למחר נשא  
 האבן על כתיפו לעין כל והחזירה למקומה. ואמר  
 רשעתי שגולתי אדוני הצדיק: ויראים ממנו  
 הישמעאלים ומשתהווים שם על קברו. ונותנין לו  
 מתנות ונודרים שאם יחזרו בשלום נותנין לו  
 כך וכך:

ובכל מקום שהראה רבי פתחיה חותם של ראש  
 הישיבה. מיד יוצאים ברמחים ומתירין אותו:

ומקבר 'הוקאל עד קבר ברוך בן גריה רחוק  
 מיל. ומקבר ברוך עד קבר נחום האלקושי בארבע  
 פרסאות: וכינת"ם באמצע קבר של אבא אריכא.  
 וקברו אדוך שמנה עשרה אמה: והמשה מן  
 האמוראים קבורים שם: ורחיים שעשה רבא  
 לתלמידים היא שם בלי מים. והיו מוחנין בה  
 בימיו. ובית יפה עליה: ויש להם מסורת. שודעים  
 קברי הנביאים ואמוראים חמש מאות וחמשים.  
 כמנין שרי"ם: וכשיש קהילה כמוך לקבר של

stones forming one of the steps leading to his grave. But in the night Rabbi Meir appeared to him in a dream, seized him by the throat as though he was going to choke him, saying to him, Why didst thou carry away my stone? Dost thou not know that I am righteous, and beloved by God? The sultan then begged the rabbi's pardon. But he replied, I will not do so until thou carriest it back on thy own shoulder, before the eyes of all, saying, I was wicked in robbing my lord the righteous. In the morrow he carried the stone on his shoulder and put it on its former place, saying, I was wicked in robbing my lord the righteous. Therefore the Ishmaelites fear him, worship on his grave, make him presents, and vow that if they should return in peace they would give him this or that. Wherever Rabbi Petachia showed the seal of the head of the academy, men armed with spears came immediately forward and escorted him.

From the grave of Ezekiel to that of Baruch, son of Neriah, is a distance of a mile, and from the grave of Baruch, son of Neriah, to that of Nahum, the Elkoshite,<sup>61</sup> is about four parasangs. Between them, in the middle, is the grave of Abba Aricha.<sup>62</sup> The length of his grave is eighteen cubits; five of the Amoraim<sup>63</sup> are buried there. The mill which Raba<sup>64</sup> had erected for the disciples is there, but it has no water. In his days they ground in it. There is a beautiful house over it. They have a tradition whereby they know graves of prophets and Amoraim, 550 in number, like the number of Sarim.<sup>65</sup> Where there ex-

צדיק אחד פורשים כלי מילת על הקבר:  
 וכשרחוקים משם פורשים מחצלת על הקבר שאין  
 בית עליו: ועל רוב הקברים שעליהם בגד או  
 מחצלת נחש ברוך הוה המחצלת. ששומר  
 הקבר: ואומרים לו. כשתגביה המחצלת שמור  
 מן הנחש: והאש הישיבה כתב לו מי הם אותן  
 האמוראים שקבורים שם: ושכת הכתב בביהם:  
 והוא בא מביהם הנה. וסיפר שכל מה שהלך  
 מביהם הכל למורחו של עולם. ביהם מורה  
 לרעגגשפורג. הוסייא מורה לפולין: ומשם פנה  
 למורח. והלך בששה ימים עד קברו של אדונינו  
 עזרא הסופר: ואמרו. כי בימי קדם היה קברו של  
 עזרא הסופר נשבר: ובא רועה אחד. וראה תל  
 וישן עליו: ובא לו בחלום. אמר לשלמון אני  
 עזרא הסופר. שיקחני על ידי היהודים וישמיני  
 במקום פלוני. ואם לאו כל בני עמי ימותו: ולא  
 חש לאותו דבר. ומתו הרבה: והביאו יהודים.  
 והפרו בכבוד: והיה באבני שיש. ועל השיש  
 לוח חקוק עליו אני עזרא הסופר. וקברוהו  
 במקום שאמר לרועה: ועשו פלטין על קברו:  
 ובשעה אחת עשרה עמור אש יוצא מקברו עד  
 לרכיע. שעה אחת עשרה ביום ושעה שתיים



ists a congregation near the grave of a righteous man they spread a costly cloth over the grave, and when they remove thence they spread a mat over the grave, on which there is no building. Underneath most of the cloths or mats covering the graves a serpent is coiled, which guards the grave.<sup>66</sup> Therefore they say to everyone, When thou raisest the mat beware of the serpent. The head of the academy wrote down for him who the Amoraim buried there are. Rabbi Petachia, however, forgot the list in Bohemia, for he came from Bohemia hither.<sup>67</sup> He related that ever since he set out from Bohemia it was all towards the east. Bohemia being to the east of Ratisbon, Russia to the east of Poland. From thence he turned to the east, and came in six days to the grave of our lord Ezra, the scribe. They said that in the days of old the grave of Ezra, the scribe, was ruinous. Once a shepherd came, who saw a mound and slept on it. Some one then appeared to him in a dream, saying to him, Tell the sultan I am Ezra, the scribe. Let him take me up through the instrumentality of Jews, and place me in such and such a spot; if not all his people will die. However, he did not attend to the matter, and so many people died. Now Jews were called upon, who buried him with honour. The grave was of marble stone, and upon the marble was a tablet, upon which was engraven, "I am Ezra, the scribe." They buried him on the spot named to the shepherd, and erected a fine structure over his grave. In the eleventh hour a column of fire ascends

עשרה: וגם נראה בשעה ראשונה של לילך.  
והולכין שלש או ארבע פרסאות באור של העמוד:  
וכל הישמעאלים משתחווים שמה: והמפתחות מן  
הבתים שעל הקברים המה בידי היהודים.  
והיהודים לוקחים הנדרים ומשאין בהם יתומים  
ויתומות. ומפרנסין התלמידים ומתקנין בתי כנסיות  
של עניים:

וקודם שהלך לקברו של עזרא הלך בשמונה  
ימים לשישן הבירה. ואין בה אלא שני יהודים  
(צבעים): והראה חותם של ראש הישיבה. והראו  
לו את אדונו של הניאל: ומתחילה היה קבור  
בצד אחד על הנדר. והיה שם שובע גדול  
והצלחה וברכה: והיו בעבר הנדר בצד האחור  
אמרים. בשביל שאין הצדיק קבור בחלקנו  
לפיכך אין ארצנו מבורכת: והיו מלחמות גדולות  
חדיר ביניהם. וגזלו אלו את הארון גם חזרו אלו  
וגזלוהו. עד שבאו זקנים ועשו פשרה ביניהם:  
ולקחו הארון. ועשו עמודי ברזל גבוהים בתוך  
הנדר. וחללו עליהם בשלשלאות של ברזל:  
והארון הוא נחושת קלל. והוא באמצע הנדר  
עשר אמות גבוה מן המים. והואין אותו למרחוק  
כזכוכית יפה: ואמרו היהודים. כל מפגיר  
ההולכת תחת הארון אם הן זכאין ילכו לשלום.  
ואם לאו תטבע במים: ויראים לעבור שם: ואמרו

from his grave to the sky. This continues during the eleventh and twelfth hour. It is also seen in the first hour of the night. People can walk three or four parasangs by the light of the pillar. All the Ishmaelites worship there. The keys of the houses over the graves are in the hands of the Jews. They employ the proceeds of the vows in giving marriage portions to orphans, supporting disciples, and repairing synagogues of the poor.

Before Rabbi Petachia set out for the grave of Ezra, the scribe, he journeyed in eight days to Shushan,<sup>68</sup> the former capital. There are only two Jews there, who are dyers. And he showed them the seal of the head of the academy, and they showed him the coffin of Daniel.<sup>69</sup> Originally he was buried on one side of the river, and there was there great plenty, prosperity, and blessing. Then those on the other side of the river said, Because the righteous man is not buried in our portion therefore our district is not blessed. And there were constantly great wars between the two districts, during which the coffin was violently transferred from bank to bank. At last some elders came, who having brought about a settlement between them, they took the coffin and suspended it by iron chains, on high iron pillars, erected in the middle of the river. The coffin is made of polished copper conspicuous in the middle of the river ten cubits above the water. At the distance it looks lustrous like glass. The Jews told him that any vessel passing underneath the coffin will proceed in safety if those in it be pious, but will founder if this be not the



לו. שתחת אדונו של הניאל יש הנים נזמים של  
זהב באזניהם: והוא לא עבר תחת אדונו. אלא  
עמד על שפת הנהר וראה הארון:

וזהר לבגדת. והראו לו גמלא פרחא. דנמך  
הוא והגליו דקין. וכשתפץ האדם לרכוב עליו.  
קישרו עליו שלא יפול: והרוב מהלך מה  
שאדם הולך בחמשה עשר ימים. הולך על גמלא  
פרחא ביום אחד: ויותר היה יכול לרכוב. אלא  
שאין האדם יכול לסבול. וברגע אחד מדלג מיל:  
והראו לו שערי בגדת. והשערים גבוהים מאד  
אמות ורחבם עשר אמות: והם של נחושת קלל  
ומצויר. שאין אדם יכול לעשות דוגמתו: ומסמר  
אחד נפל ממנו. ואין אומן יודע לתקוע בו אותו  
מסמר: ומתחלה היו הסוסים נרתעים לאחוריהם  
כשרואין (השערים). מפני שרואין זוהר הנחושת  
והסוסים נראים להסוסים כרצים לקראתם וברחו:  
ולקחו חומין והרתחו ושפכו על השערים.  
להעביר זוהר הזהב של נחושת הקלל. בשביל  
הסוסים שיכנסו: ונראה (וזהר הנחושת) למעלה  
מעמ. שלא נשפך החומין עליו: והשערים האלו  
הם משערי ירושלים: וראש הישיבה יש לו כמה  
עברים. ומי שלא יעשה במדה הציווי יכורו.  
ויראים ממנו: והוא צדיק ועני ומלא תורה:

case. He was further told that underneath the coffin there are fish with golden pendants in their ears.<sup>70</sup> He, however, did not pass underneath the coffin, but stood on the brink of the river looking at the coffin.

He then returned to Bagdad. There he was shown a flying camel.<sup>71</sup> It is low, and its legs are slender; and if anybody wishes to ride on it, he must tie himself to it lest he should fall down. The rider traverses in one day the space over which a man on foot would have to pass fifteen days. One might go even swifter if the rider only could stand it. In one second it gallops a mile. They also showed him the gates of Bagdad. They are a hundred cubits high and ten cubits wide. They are of polished copper, and ornamented with figures, so that no one can produce the like. A nail once fell out, and no artificer is able to fix it again. Formerly the horses used to be startled back at the sight of the gates, for seeing the brightness of the gates they perceived as it were other horses running towards them, whereby they took fright and started off. They therefore poured boiling vinegar over the gates, and thus deadened the brightness of the polished copper, so that the horses should enter. However, the polish of the copper is still partly perceived at the top, where no vinegar was poured. These gates are of the gates of Jerusalem. The head of the academy has many servants. They flog any one not immediately executing his orders; therefore people fear him. He, however, is righteous, humble, and full of knowledge of the

ולובש בגדי זהב וצבעונין כמלך: ופלטין שלו  
ביריעות של מילת כמלך:

והלך בשני ימים מבגדת עד קצה בבל הישנה.  
והנה ביתו של נבוכדנצר חרב כלו. ואצל ביתו  
עמוד וביתו של דניאל כאילו הוא. חרש: ובמקום  
מושבו של דניאל יש אבן. ובמקום רגליו שיש.  
ואבן אחד למעלה. שהספר מונח עליו שכתב  
משם: ובכותל שבין (בית) דניאל לבית נבוכדנצר  
הלון קטן שהיה משליך בו כתבים. ומעלות למטה:  
שהיו יושבים לפניו שלשים חכמים כשרים: ואצל  
מקום מושבו לימינו תקועה אבן. ואמרו מסורת  
בידינו ששם כלי בית המקדש טמונים: ופעם אחת  
באו שלטונים להפור מפני שהוגד להם. וכשלקחו  
האבן נפלו מתים. לפיכך לא לקחו כלום משם:  
ויצאו מאותו חדר. והעלוהו בעובי החומה  
במדריגות לעיליתיה שהיה מתפלל בה דניאל.  
והפתח מוטה שמכוון נגד ירושלים. וכך נעשה  
באומנות שלא היה אדם יכול להגיד:

וחזר ואמר שלא ראה אשה כל זמן שהיה  
בבבל. מפני שמכוסות וצנועות הן: וכל אחד  
ואחד יש לו מקוה בחצרו. ואינו מתפלל עד



law. He is clothed in golden and coloured garments like the king ; his palace also is hung with costly tapestry like that of the king.

Rabbi Petachia travelled in two days from Bagdad to the boundary of Old Babylon.<sup>72</sup> The house of Nebuchadnezzar is all desolate. Near his house is a pillar, and the house of Daniel looks as if it were new. On the place where Daniel used to sit there is a stone, and where his feet rested a marble stone. There is also a stone at the top, upon which the book lay out of which he used to write. In the wall between the house of Daniel and that of Nebuchadnezzar is a small window through which he threw writings. There are steps below, upon which three pious sages used to sit before him. On his right, by his seat, a stone is fixed, and they declared that there was a tradition that there the vessels from the holy temple were hidden. One day rulers who had heard of it came for the purpose of digging there ; but when they laid hold on the stone they all fell down dead, therefore they did not remove anything. They then went from that room, and took him through the thickness of the wall to an upper room, wherein Daniel used to offer up his prayers. The entrance is so inclined that it is exactly opposite Jerusalem, and it is so artificially made that nobody could point it out.

He then returned. He stated that he did not see any woman whilst staying in Babylon, because they were all veiled and modest. Everyone has a bath in his court-

שיטבול: והולכי דרכים שם הולכים בלילה מפני  
 החמימות: ובימות החורף גדל הכל שם כבימות  
 הקיץ בכאן: ומלאכתם רובה בלילה: ובבל ממש  
 עולם אחר. ועסקיהם בתורה וביראת שמים: ואף  
 הישמעאלים נאמנים: וכשהסוחר הולך שמה נותן  
 הסחורה בבית אחר. והולך לו: ומביאין אותה  
 הסחורה בכל מקום על השוקים. אם רוצים לתת  
 כמו שדבר הסוחר הרי טוב. ואם לאו יראו  
 הסחורה לכל התגרים: ואם רואה שיתקלקל.  
 ימכור אותה: והכל בנאמנות:

ובבבל יש שלשים בתי כנסיות. לבד משל  
 הניאל: ואין חזן שם. ולמי שיצוה ראש הישיבה  
 להתפלל מתפלל: אחד אומר ביחיד מאה ברכות.  
 ועונין אחריו אמן: ואחר כך יעמוד אחד ויאמר  
 ברוך שאמר בקול רם. ויעמוד אחר ויאמר כל  
 השבחות: ומסייעין אותו הקהל: וקולו נשמע  
 למעלה מכולם כדי שלא ימהרו. והכל אחריו:  
 ואומר ישתבח קודם ויושע. ואחר כך מתפלל.  
 וחולקים התפלה לכמה חזנים: ולא ידבר אחד עם  
 חבירו בבית הכנסת ועומדים בתרבות: והכל בלא  
 מנעלים בבית הכנסת יחפים: וכשלומדים וטועים  
 עצמם בניגון מראה להם ראש הישיבה באצבע.

yard ; and no one offered up his prayer before he had bathed. All travellers there travel in the night, on account of the heat. Everything grows there in winter as here in summer. Most of their labours are performed during the night. Babylon is, in fact, quite a different world. The Jews are devoted to the study of the law and the fear of God. The Ishmaelites also are trustworthy. When a merchant arrives there he deposits his goods in a house and goes away. The goods are then offered for sale in the market-places. If the price demanded by the merchant is given, it is good. If not, the goods are shown to all the brokers. Should they become spoiled they are sold. All that is done with honesty.

In Babylon there are thirty synagogues, besides that of Daniel. However, there is no minister there, and he whom the head of the academy bids to do so acts as precentor. It is done in this manner. Some one recites the hundred benedictions, and those present say Amen ; then some one recites the prayer of Baruch Sheamar<sup>73</sup> with a loud voice, another rises and recites all the Praises, who is joined by the whole congregation ; his voice, however, is heard above them all that they should not recite too fast, and they all follow him. He recites the prayer of Yeshtabach before Vayosha, and then goes on with the other prayers. Thus the prayer is divided between several precentors. No one talks to his neighbour at synagogue ; all stand decorously, and they are all at synagogue without shoes, barefooted. When, whilst practising, they should



ומבינים היאך הוא הניגון: ויש בחור שיש לו קול נעים. ואומר מזמור בקול נעים: בחולו של מועד אומרים המזמורים בכלי שיר. ויש מסורות באיזה ניגונים. (ואל עשור) יש להם עשר ניגונים. ואל השמינית שמונה ניגונים. ועל כל מזמור יש כמה ניגונים:

וכשהיה רבי פתחיה בעיליתיה דדניאל הראו לו גוב אריות עמוק מאוד. וכבשן האש חציו מלא מים: ומי שיש לו חולי קדחת רוחץ וטובל בו. והוא מתרפא:

ועוד כשהיה בבגדת ראה שלוחים של מלכי משך. כי מגוג רחוק משם כמהלך עשרה ימים. והארץ מושך עד הרי חושך. ומעבר להרי חושך בני יונדב בן רכב: ולשבעה מלכי משך בא מלאך בחלום. שיניחו דתיהם וחוקותיהם ויתפשו בתורת משה בן עמרם. ואם לא יחריבו את ארצם: ונשתהו עד שהתחיל המלאך לשחת את ארצם: ונתגיירו מלכי משך וכל ארצם. ושלחו לראש הישיבה שישלח להם תלמידי חכמים: וכל מי שהוא עני ותלמיד חכם הולך שמה: ללמדם ואת בניהם התורה ותלמוד הבבלי: ומארץ מצרים הולכים התלמידים שמה ללמוד: והוא ראה גם

be mistaken in a tune, the head of the academy gives them a sign with his finger ; they then understand what is the tune. If there be any young man having a pleasing voice he recites a psalm. On the half-holidays<sup>74</sup> they recite the psalms with the accompaniment of musical instruments, and they know by tradition with what tunes.<sup>75</sup> For the Asor they have ten tunes, and for the Shemineth eight tunes ;<sup>76</sup> they have several tunes for each psalm. When Rabbi Petachia was in the room of Daniel they showed him a very deep lions' den, and also a lime-kiln half filled with water. Whoever is attacked by fever bathes therein and is healed.

Whilst at Bagdad he saw ambassadors from the kings of Meshech, for Magog is about ten days' journey from thence.<sup>77</sup> The land extends as far as the Mountains of Darkness.<sup>78</sup> Beyond the Mountains of Darkness are the sons of Jonadab, son of Rechab.<sup>79</sup> To the seven kings of Meshech an angel appeared in a dream, bidding them to give up the laws and statutes, and to embrace the law of Moses, son of Amram. If not, he threatened to lay waste their country. However, they delayed until the angel commenced to lay waste their country, when the kings of Meshech and all the inhabitants of their countries became proselytes, and they sent to the head of the academy a request to send them some disciples of the wise. Every disciple of the wise that is poor goes there to teach them the law and Babylonian Talmud.<sup>80</sup> From the land of Egypt the disciples go there to study. He saw the am-

השלוחים הולכים לקבר יחזקאל. כששמעו הנסים והמתפללים שם נענים:

ואמר הרב רבי פתחיה. שהרי אדרט רחוקים.  
מבבל מהלך חמשה ימים; והרי אדרט גבוהים.  
והר אחד גבוה ולמעלה ממנו ארבעה הרים. שנים  
כנגד שנים; ונכנסה תיבת נח בין אותן ההרים.  
ולא יכלה לצאת משם; ואין התיבה שם. אלא  
נרקבה; וההרים מלאים קמשינים ועשבים.  
וכשירד המל עליהם ירד מן עליהם. והם השמש  
ונגמם; ומה שמלקטין בלילה. אם הוא ממתינ  
הוא נימום; אלא לוקחין המן עם הקמשינים ועם  
העשבים. והוחבין אותם. כי קשים הם מאוד;  
והוא לבן כשלג; והעשבים והקמשינים מאוד  
מרים; וכשמבשלין אותם עם המן יהיו מתוקין  
מרבש ומכל מיני מתוקה. ואם היו מבשלין אותו  
בלא קמשינים. איבריו היו מתפרדות מרוב  
המתיקה. והם כנרעינים קמנים. ונתנו לו לאכול  
מעט. ונגמם בפיו; והיה מתוק. ונגמם בכל איבריו.  
ולא היה יכול לסבול המתיקה;

וכשהלך רבי פתחיה על קבר יחזקאל. ראה  
מגדל של דור הפלגה. וכלו נפל. והוא הר גבוה  
(מאוד) תל עולם. והעיר לפניו חרבה;



bassadors visit the grave of Ezekiel when they heard of the miracles, and that they who prayed there were heard.

Rabbi Petachia said that the mountains of Ararat are five days' journey from Babylon. The mountains of Ararat are high. There is one high mountain, above which there are four others, of which two are opposite two. The ark of Noah was carried between these mountains and could not get out. However, the ark is not there, for it has decayed. The mountains are full of thorns and other herbs; when the dew falls upon them, manna falls upon them, but when the sun shines warm it melts. Whatever portion of it is gathered in the night, if it be kept, likewise melts. They therefore carry off the manna together with the thorns and herbs, which they are obliged to cut off, since they are very hard. It is white like snow. The herbs and nettles are very bitter. However, when boiled together with the manna they become sweeter than honey and every other sweet stuff. Were it boiled without the nettles the limbs of the partaker thereof would become disjointed for excessive sweetness. They look like small grains. They gave him a few to taste; they melted in his mouth; they were sweet; penetrating into all his limbs, so that he could not bear the sweetness.<sup>81</sup>

When Rabbi Petachia visited the grave of Ezekiel he saw the tower of the generation of the dispersed; it is all fallen in, forming a high mountain, a mound for ever.<sup>82</sup>

The king, contemporaneous with Rabbi Shelomoh, father of Rabbi Daniel, head of the captivity, having seen

והמלך שהיה בימי רבי שלמה אביו של רבי  
 דניאל ראש גולה. כשראה הנוגה שיצא מקבר  
 ברוך בן נריה. וטליתן נראה מעט בין שני אבני  
 שיש יפה וזוהר גדול. הלך לעיר מק ששם קבר  
 מחמט לראותו בקברו. והנה הוא פגר מובס  
 ונרקב. וריח רע עולה מקברו שלא היה אדם  
 יכול לסבול: ואמר לכל עמו. שאין ממשות לא  
 במחמט ולא בדתו. והם רואים שברוך בן נריה  
 שלם וטליתו יוצא מקברו. והוא תלמיד לנביא.  
 והישמעאלים שהיו חופרים היו מתים. והיהודים  
 לא הוזקו. לכך ידענו שהיהודים תופסים תורה  
 של ברוך בן נריה: ולא הספיק לגייר הוא וכל  
 עמו עד שמת. ונתבטלה הגזירה שרצה לגייר  
 כל עמו:

ועזרא הסופר (קבור) בסוף ארץ בבל: וכשעמוד  
 האש על קברו אין רואין הבית אשר בנוי עליו.  
 מפני הזוהר שעל קברו: ואחורי עיליתיה דדניאל  
 פרדס נאה. והתמרים עדיין עומדים גם הבאר  
 שלו: ומי (ממנו) שהיה שם מעט היה מבין לשונם.  
 כי קרוב הוא ללשוננו או לתרגום. כגון דרוך  
 דרך, לחום לחם: ובארץ ישמעאל גדל הזהב  
 כעשבים: ובלילה רואין זוהרו. ועושין סימן בעפר

the brightness ascending from the grave of Baruch, son of Neriah, and whose beautiful and splendid praying scarf was faintly visible between the marble stones, went afterwards to the city of Meccah, to the tomb of Mahomet;<sup>53</sup> and behold there was a decayed and putrefied corpse, from whose grave such a disagreeable smell arose that nobody could bear it. He then said to his people that there was nothing substantial either in Mahomet or his religion, for they knew that the body of Baruch, son of Neriah, was preserved, that his praying scarf protruded from his tomb, that he was a disciple to a prophet, and that the Ishmaelites who dug up his grave perished, whilst the Jews were not hurt; therefore we may know that the Jews hold by the law kept by Baruch, son of Neriah. He, however, could not gain time to convert himself and his people before he died, and thus the resolution of converting all his people became void.

Ezra, the scribe, is buried on the boundary of the land of Babylon.<sup>54</sup> When the pillar of fire is over his grave, the structure erected on it is not visible, on account of the brightness over his grave. Behind the upper chamber of Daniel is a beautiful pleasure garden, wherein the palm trees, as well as his well, are still in existence. Whoever of us stays in the place some little time understands their language, for it is nearly allied to ours, or the Targum: for instance, *derech* becomes *droch*, *lechem*, *lechom*.<sup>55</sup> In the land of Ishmael the gold grows like herbs.<sup>56</sup> In the night its brightness is seen, when a mark



או בסיד. ולמחר באין ולוקטין העשבין שהוהב  
עליהם: והזחובים מצויים שם. ויש להם זהב  
הרבה:

והחזיר פניו למערב. וחזר לנינוה: ומנינוה  
לנציבין. ושם בית הכנסת שבנה עזרא. ועל האבן  
חקוק עזרא הסופר: והלך לחרן ולאדם  
נהרים: ויש בנציבין כשמונה מאות יהודים:  
ומשם לחמת: וכל הערים הגיד שמם. וכמה ימים  
הלך מזו לזו. ואין צורך לכתוב: ומשם לחלב.  
היא ארם צובה: ולמה קורין אותה חלב. כי בהר  
היה צאנו של אברהם אבינו. ומעלות יורדות מן  
ההר: שמשם היה מושיט לעניים חלב: והלך  
לדמשק. והיא עיר גדולה. ומלך של מצרים  
מושל עליה: ושם כעשרת אלפים יהודים. ונשיא  
להם: וראש ישיבה שלהם רבי עזרא מלא תורה.  
כי סמכו רבי שמואל ראש הישיבה מבבל: ודמשק  
ארץ טובה בתוך גנות ופרדסים. וסילונות גבוהות  
שמהן מקלחים מים ובריכות גדולות מאוד.  
והמים טובים מאוד וכל מיני פירות ומגדים שם:  
ואומרים הישמעאלים. אם גן עדן בארץ אז דמשק  
הוא גן עדן. ואם בשמים הוא אז דמשק עומד  
כנגדו בארץ מלמטה: ומי שהולך לדמשק רואה

is made with dust or lime. They then come in the morning and gather the herbs upon which the gold is found. Therefore gold coins are found there, and they possess much gold.

He then turned to the west, came back to Nineveh, from Nineveh to Nisibis. There is the synagogue which Ezra built; upon the stone is engraved "Ezra, the Scribe." He then went to Haran, and to Aram Naharaim, situate between two rivers.<sup>87</sup> At Nisibis there are about 800 Jews. From thence he went to Hemoth.<sup>88</sup> He named all the cities; and stated how many days it took him to travel from city to city. However, there is no occasion to write it down. From thence (he went) to Haleb,<sup>89</sup> that is Aram Zobah. Why is it called Haleb? Because on the mountain was the flock of Abraham our father. Steps led down from the mountain, whence he was accustomed to reach milk to the poor. From thence he went to Damascus. This is a large city; the King of Egypt rules over it. There are there about 10,000 Jews, who have a prince. The head of their academy is Rabbi Esra, who is full of the knowledge of the law, for Rabbi Samuel, head of the academy of Babylon, ordained him. Damascus has goodly lands; it lies in the midst of gardens and pleasure grounds. There are also high fountains from which the water pours, and many large pools. The Ishmaelites say, If Paradise be on earth then Damascus is the Paradise, and if it be in heaven, then Damascus is opposite on the earth. Whosoever goes to Da-





mascus sees mount Seir on the side, as also mount Hermon,<sup>90</sup> and mount Lebanon. In the land of Sihon and Og there is neither grass nor plant, as though it had been overturned like Sodom and Gomorra. He saw there a grave 80 cubits long. He was told that it was the grave of Shem, son of Noah. But the Jews did not tell him so. There is about two days' journey to Syria. The Jordan passes through a cave, as they said, from the cave of Paneas. He then came to Tiberias; at which place there is a congregation, for there are also congregations in the land of Israel, which, however, only number one hundred, two hundred, or three hundred families.<sup>91</sup> At Tiberias there is a synagogue which Joshua, son of Nun, built. At Sepphoris there is buried our holy rabbi.<sup>92</sup> A pleasing odour ascends from his grave. This odour is smelt at the distance of a mile from his grave. The graves in the land of Israel are in hollows, but not those of Babylon. For in Babylon water appears, and therefore they cannot dig deep caves. Of the posterity of Rabbi Yehoodah a descendant exists, whose name is Rabbi Nehorai, who has a son whose name is Yehoodah, after Rabbi Yehoodah, the prince.<sup>93</sup> He possesses a book of genealogy going back to Rabbi Yehoodah. Rabbi Nehorai is a physician, and sells spices in the market. His children are with him in the shop. They are wrapt in that they should not look about. He is a disciple of the wise and righteous. Tiberias, Sepphoris,<sup>94</sup> and all the cities in the plain, belong to Lower Galilea. He also saw Usha and Shifrem, where Rabbi

וביבנה יש מעיין שנובע כל ששת הימים: ובשבת  
 אפילו טיפה אחת לא נמצאת בו: ובגליל התחתון  
 יש מערה. ובפנים היא רחבה וגבוהה. מצד אחד  
 של המערה קבורים שמאי ותלמידיו. ומצד אחר  
 הילל ותלמידיו: ובאמצע המערה אבן גדולה  
 חלולה כמו כוס. ונכנס בבית קיבולה כארבעים  
 סאה ויותר: וכשבאין שמה אנשים הגונים יראה  
 האבן מלא מים יפים. וירחיץ ידיו ומחפלל. ויבקש  
 מה שירצה: ואין האבן חלולה מתחת. כי המים  
 אינם באים מן הקרקע. אלא נעשה לכבוד אדם  
 הגון. ולאדם שאינו הגון לא יראו המים: ואם  
 ישאבון מן האבן אלף כדים מים. לא יהיה חסר  
 אלא מלא כהויתו:

והלך לגליל העליון: ועמד בהרים: ושם ניתאי  
 הארבלי בארבלי: והר געש גבוה מאוד. ובו קבור  
 עובדיה הנביא. ועולין בו במעלות שעשוין בהר:  
 ובאמצע ההר קבור יהושע בן נון. ואצלו כלב בן  
 יפונה: ואצלם נובע מעיין מים טובים מן ההר.  
 ובנויים היכלות נאים אצל הקברים: וכל בנין  
 ארץ ישראל של אבנים: ואצל היכל אחד ניכרת  
 פסיעה אחת כאדם הפוסע בשלג. וזו היא שדרך

Gamliel lived at the seat of the Sanhedrin.<sup>95</sup> There are Jews at Acco.<sup>96</sup>

At Yabneh there is a spring which flows all six days, but on Sabbath not a single drop is found in it.<sup>97</sup> In Lower Galilea there is a cave which inside is spacious and high. On one side of the cave are buried Shamai and his disciples; and on the other Hillel and his disciples. In the middle of the cave there is a large stone, hollow like a cup, which is capable of containing more than forty seah.<sup>98</sup> When men of worth enter, the stone appears full of sweet water. One may then wash his hands and feet, and pray, imploring God for what one desires. The stone, however, is not hollow from below, for the water does not come from the bottom, as it only occurs in honour of a man of worth, since to an unworthy man the water does not appear. Though one should draw from the stone a thousand jugs of water, it would not be diminished, but would remain full as before.

He then went to Upper Galilea and stayed among the mountains. There is Nithai, the Arbelite, buried at Arbel.<sup>99</sup> Mount Gaash<sup>100</sup> is very high, on it Obadiah, the prophet, is buried. The mountain is ascended by means of steps formed in the mountain. In the midst of the mountain Joshua, son of Nun, is buried; and by his side Kaleb, son of Jephunah. Close by, a spring of good water gushes from the mountain; there are beautiful palaces erected near the graves. Every building in the land of Israel is of stone. Near one of the palaces a foot-



בה המלאך. ונתנעשה ארץ ישראל לאחר מות  
 יהושע: ואמר רבי פתחיה. שכל ארץ ישראל היא  
 כמהלך שלשה ימים: והלך משם לקבר יונה בן  
 אמיתי. והיכל יפה בנוי עליו: ויש אצלו פרדם:  
 וכל מיני פירות שם: ושומר הפרדם הוא גוי:  
 וכשבאים גוים שמה אינו נותן להם מאומה מן  
 הפירות. וכשהיהודים באים שמה מקבל אותם  
 בסבר פנים יפות. ואומר להם יונה בן אמיתי  
 יהודי היה. לכך ראוי לכם משלו. ומאכיל את  
 היהודים: ובא לקבר רחל לאפרת. מהלך חצי  
 יום מירושלים: ועל קברה אחת עשרה אבנים  
 כמניין אחד עשר שבטים. ולפי שעדיין לא נולד  
 בנימין אלא בצאת נפשה. (אין שם אבן כנגדו):  
 והם שיש. ואבן של יעקב שיש אחד והיא על  
 כלם. וגדולה היא מאוד משא הרבה בני אדם.  
 ומשם מיל אחד יש כומרים. ולקחו את האבן  
 הגדולה מעל הקבר וקבעו אותה בבנין עבודה  
 זרה: ולמחר ראו אותה על הקבר כאשר בתחלה.  
 כן עשו כמה פעמים. ונמנעו מלקחתה עוד:  
 והקוק על האבן שם יעקב: וראה האבן שעל  
 הבאר אצל חרן. וארבעים בני אדם אין מוזין  
 אותה ממקומו: והבאר עמוק כשלש מאות אמות.  
 ואין מים מצויים שם:

print is perceptible, like that of a human being treading on snow. This is that which the angel imprinted after the death of Joshua, son of Nun, when the land of Israel was shaken.<sup>101</sup> Rabbi Petachia said that a circuit of the whole land of Israel might be made in three days. From thence he went to the grave of Jonah, son of Amittai. There is a beautiful palace built over it. Near it is a pleasure garden wherein all kinds of fruit are found. The keeper of the pleasure garden is a Gentile. Nevertheless, when Gentiles come there he gives them no fruit, but when Jews come he gives them a friendly reception, saying, Jonah, son of Amittai, was a Jew, therefore it is due to you to partake of what is his, and then gives to the Jews to eat thereof. He then came to Rachel's grave, at Ephroth, half a day's journey from Jerusalem. Upon her grave are eleven stones, according to the number of the eleven tribes; and because Benjamin was only born at her death there is no stone erected for him. They are of marble. The stone of Jacob, however, consisting of one piece of marble, above all of them, is very large, a load for many persons. A mile from hence are priests who took away the large stone from the grave and placed it in a building for strange service.<sup>102</sup> In the morning, however, it was seen on the grave as before. This was repeated several times, until at last they abstained from carrying it away. On the stone is engraved the name of Jacob. He also saw the stone over the well near Haran. Forty persons could not move it from its

והדך לירושלים. ואין שם אלא רבי אברהם  
הצבע. והוא נותן מס הדבה למלך שמניחו שם:  
והואו לו הר הזיתים. וראה שהמנויבה רייצה  
גבוהה שלש אמות. והיא רחבה: והיכל נאה שם  
שבנו הישמעאלים בימי קדם. כשהיתה ירושלים  
בידי הישמעאלים: ובאו פריצים והלשינו כמלך  
הישמעאלים. ואמרו זמן אחד יש בינינו שירדע  
מקום היכל ועזרה: ורחק אותו המלך. עד שהראה  
לו: והמלך היה אוהב יהודים. ואמר אני רוצה  
לבנות היכל שם. ולא יתפללו שם אלא יהודים:  
ובנה ההיכל מאבני שיש. בנין נאה מן אבני  
שיש אדומים וירוקים וכל מיני מראה: ובאו גוים  
ושמו בו צלמים. והיו נופלים. וקבעו הצלם בעובי  
הכותל. אבל בבית קדשי הקדשים לא היה יכול  
לעמוד: והשפיטל שהעניינים שם מצד אחד.  
והארץ מבוקעת. ונקרא גיא בן הינום. ושם בית  
קבורה שלהם:

וכל ארץ ישראל כמהלך שלשה ימים: וראה ים  
המלח סדום ועמורה. ואין בו עשב: ונציב מלח  
אמר שלא ראה ואינו בעולם. וגם האבנים שהעמיד  
'הושע לא ראה: והלך לחברון. וראה על המערה  
היכל גדול שבנה אברהם אבינו: ויש בו אבנים



place. The well is about thirty cubits deep; there is, however, no water in it.

He then went to Jerusalem. The only Jew there is Rabbi Abraham, the dyer,<sup>103</sup> and he pays a heavy tax to the king to be permitted to remain there. They showed him Mount Olivet, and he saw that the pavement was three cubits high, which is the breadth thereof.<sup>104</sup> There is also there a beautiful palace which the Ishmaelites built in ancient times, when Jerusalem was still in the hands of the Ishmaelites. Then came worthless persons who brought to the king of the Ishmaelites the slanderous report, saying, There is an old man among us who knows the locality of the temple and the court. Then the king urged him until he pointed it out. The king was a friend of the Jews, and said, I will build here a temple, and none but Jews shall pray therein. He built the temple of marble stone, a beautiful structure consisting of red, green, and variegated marble. Then came Gentiles and put images in it; but they fell down. They then fixed the images in the thickness of the wall; but in the holy of holies they could not place any.<sup>105</sup> The hospital<sup>106</sup> where the poor are is on another side. The ground is cleft, and is called Valley of the Son of Hinom, where their burial place is.

The circuit of the land of Israel may be made in about three days. He saw the salt sea of Sodom and Gomorra. There is no herb there. As to the pillar of salt, he said that he did not see it, and that it no longer existed. Nor

גדולות שבע ועשרים או שמונה ועשרים אמות.  
 וכל ראש פינה כמו שבעים אמות: ונתן למי  
 שהמפתח של המערה בידו זהוב. להביא אותו  
 לקברי האבות: ופתח לו. והנה על הפתח צלם  
 ושלשה כוכין בפנים: ואמרו היהודים שבעכו.  
 הוחר כי שמו שלשה פגרים בחחלת המערה ואמרו  
 שהם האבות. ואינם: ושומר המערה אמר לו  
 שהם: ודוסיף לו עוד זהוב. להכניסו למערה:  
 ופתח לו. ואמר מעולם לא הנחתי לשום גוי  
 להכנס בזה השער: והביא נרות. והכניסו לפנים:  
 וירדו במעלות. ולקורם זאת המערה מבחיץ ירדו  
 בחמש עשרה מעלות: ובאו לתוך מערה רחבה  
 מאוד. ובאמצע המערה פתח בקרקע: והקרקע  
 כלה סלע. וכל הקברות הם בחלל הסלע: ועל  
 אותו פתח שכאמצע מונחים חתיכות ברזל עבין  
 ביותר. ואין אדם יכול לעשות כוח אם לא ביד  
 שמים: והוא סערה יוצא מן הנקבים שבין ברזל  
 לברזל. ולא היה יכול לבוא בנרות שמה: והבין  
 ששם האבות. והתפלל שם: וכשהיה שוחה על  
 פי המערה. היה רוח סערה יוצא ומשליכו  
 לאחוריו:

did he see the stones which Joshua erected.<sup>107</sup> He then went to Hebron. He saw over the cave a large palace, which Abraham, our father, built. There are in it large stones of twenty-seven or twenty-eight cubits. Every corner stone is about seventy cubits. He gave to the keeper of the key of the cave a gold piece to take him to the graves of the fathers; and he opened it, and behold there was over the entrance an image,<sup>108</sup> and inside three cells. The Jews of Acco had told him previously, Beware, for they have placed three corpses at the entrance of the cave, saying that these were the patriarchs; but they are not. But the keeper of the cave said that they were. He, therefore, gave him another gold piece to take him inside the cave. He then opened it, saying, I never permitted a Gentile before to enter this gate. He then brought lights and they went inside, and had to descend steps, and before he entered the cave he had outside to descend fifteen steps. They then came to a very spacious cave. In the midst of the cave there is an entrance in the ground. The ground consists all of rock; and all the graves are in the hollow of the rock; and over that entrance, in the middle, are placed very thick iron bars, the like no man can make unless through heavenly instrumentality, and a storm-wind blows from between the holes between bar and bar. He could not enter there with lights. Then he understood that the fathers were there, and he prayed there. Whenever he bent towards



ובירושלים יש שער. ושמו שער הרחמים: ואותו שער ממולא אבנים וסיד. ואין שום יהודי וכל שכן שאין גוי רשאי לבוא שמה: ופעם אחת רצו הגוים להסיר ולפתוח השער. ונתרעשה ארץ ישראל. והיתה מהומה בעיר עד שחדלו. ויש מסורת בידי היהודים. שדרך אותו השער גלתה השכינה. ובו עתידה לשוב. והוא מכון נגד הר הזיתים. והר הזיתים נמוך ממנו. והעומד בהר הזה רואהו: ועמדו רגליו ביום ההוא על הר הזיתים. עין בעין יראו בשוב ה' ציון: דרך אותו שער. ומתפללין שם. ומגדל דוד קיים:

ובדמשק יש בית הכנסת אחת שבנה אלישע: ואחת שבנה רבי אליעזר בן עזריה. והיא גדולה ובה מתפללין:

באילוני ממרא רחוק משם היה יושב זקן אחד. וכשבא רבי פתחיה שמה נטה הזקן למות: וצוה לבנו. להראות לרבי פתחיה העץ שנשענו בו המלאכים: והראה לו זית אחד יפה. ונחלק לשלשה חלקים. ואבן שיש באמצע. וקבלה בידם. שכשישבו המלאכים נחלק העץ לשלשה חלקים. שכל אחד נשען על עץ אחד. וישבו על האבן: ופירות העץ מתוקים מאוד. ואצל העץ בארה של

the mouth of the cave a storm-wind went forth and cast him backwards.

At Jerusalem there is a gate, its name is, Gate of Mercy.<sup>109</sup> The gate is full of stone and lime. No Jew, and still less a Gentile, is permitted to go there. One day the Gentiles wished to remove the rubbish and open the gate, but the whole land of Israel shook, and there was a tumult in the city until they left off. There is a tradition amongst the Jews that the divine glory appeared through this gate, and that through it it would return. It is exactly opposite Mount Olivet. Mount Olivet is lower than it. Nevertheless, whoever stands on that mountain may see it. His feet will stand that day on Mount Olivet.<sup>110</sup> They shall see distinctly when the Eternal will return to Zion through that gate. Prayers are offered up there. The Tower of David still exists.

At Damascus there is a synagogue which Elihsa built, also one built by Rabbi Elieser, son of Asariah;<sup>111</sup> it is large, and service is performed in it.

Among the oaks of Mamre, at a distance from there, dwelled an old man, who was near death when Rabbi Petachia arrived there, and he told his son to show Rabbi Petachia the tree under which the angels rested. He also showed him a fine olive tree cleft into three parts with a stone in the middle. They have a tradition that when the angels sat down the tree was cleft into three parts, each resting under one tree whilst sitting on the stone. The fruits of the tree are very sweet. By the tree is the

שרה. ופימיה מתוקין וצלילין. ואצל הבאר אודל  
שרה. ואצל ממרא מישור; ומצדו האחר כמאז  
אמות מבארה של שרה עד באדו של אברהם  
אבינו. ומימיו יפים מאוד; והראו לו אבן (גדולה)  
שמונה ועשרים אמות. שנימול עליו אברהם אבינו;  
ואמר הזקן. הנה הוא הולך לעולמו ואינו משקר.  
והיגיד בשבועה. שפעם אחת בצום כפור ראה  
מלאך של י' ש' וסוסו איש אצל בארה של שרה;  
שרה מתפלל שם:

ובארין יין יש להם גלות גדול. ומשועבדים  
בגופם. ויש (בהם) בחורים בקיאים בשמורת.  
ומשביעים השדים שמשרתים להם כעבדים; ויש  
מהם קהילות רבות. שארץ ישראל אינה יכולה  
לשאת אותן אם היו עליה:

ובכפר עוזא קבור יונה בן אמיתי. ובבצרה של  
בבל עזרא הסופר; ורב הנא בנדהא שכתוב  
בתלמוד הוא מבגדת העיר הגדולה כמו שכתוב  
לעיל; ובבבל אין אבן אלא הכל של לבנים:

תמו דברי רבי פתחיה אחיו של  
הרב רבי יצחק הלבן בעל  
התוספות ושל הרב רבי  
נחמן מרעננשפורג;



well of Sarah; its waters are clear and sweet. By the well is the tent of Sarah. Close by Mamre is a plain, and on the other side there are about a hundred cubits from the well of Sarah to the well of Abraham; its water is very agreeable. They also showed him a stone of twenty-eight cubits, upon which Abraham, our father, was circumcised. The old man affirmed, with an oath, that now that he was quitting the world and would not say a falsehood, that one day, on the fast of the Day of Atonement, he saw a fiery angel and a fiery horse by the well of Sarah, who was offering up his devotion.

In Greece the Jews are subject to great oppression; and even compelled to perform menial work personally. There are youths among them who are expert in the use of the divine name, and conjure evil spirits, which are compelled to serve them like slaves.<sup>112</sup> There are there many congregations, so that the land of Israel could not contain them were they settled therein.

In the village of Usa<sup>113</sup> is buried Jonah, son of Amittai, in Bosra, of Babylon, Ezra, the scribe. Rabbi Chana, the Bagdadian,<sup>114</sup> who wrote in the Talmud, was of Bagdad, the great city as mentioned before. At Babylon there are no stones, but everything is of brick.

End of the words of Rabbi Petachia, brother of Rabbi Yizchak, the White, author of the Tosephoth, and of Rabbi Nachman, of Ratisbon.

## NOTES.

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(1) The country described by Rabbi Petachia under this name of Kedar appears to be Little Russia, at that time also known as Little Tartary, and the land of Chazars corresponds with the Crimea. The Chazars subjugated Taurida in A.D. 679, and were themselves in their turn subjugated by the Petscheneges between 894 and 1050, but a large portion of the peninsula bore the name of Chazaria for many centuries afterwards. (Historical Sketch of the Crimea, by A. Grant, D.C.L., p. 55.) W. Burckhardt Barker tells us that the original name of the Chazars, Kasars or Cosars, a branch of the Western Huns, was Cusa, a name still given by the Turks to sparsely bearded men with red hair. The same writer suggests that the name of the Petscheneges, another Hunnish tribe typified their being the vanguard of the immense array of Scythian tribes, when they first moved in combination with each other from east to west. The word Pich means "front;" and Nik "good," "brave," and thence used substantively, as we might say, "our foremost braves." (Historical Account of the Crimea, pp. 112 and 121.) The seventeen rivers that surround the land of the Chazars are the rivers that flow into the Black Sea, and the Stinking Sea is evidently the Sivash or Putrid Sea.—A.

The rabbis generally apply the denomination Kedar to Arabia. Later rabbis, however, applied it also to Tar-

tary (Elias Levita Tishbi, p. 201, Pomis Tsemach David, p. 197, col. 4), although the reason of this departure from the former conventional meaning is not clear. The mode of pledging their faith to each other existed already in the times of Herodotus, who ascribes it to the Scythians.

The mode of passing the rivers, as described by Rabbi Petachia, is very ancient. Xenophon already alludes to it (*Anabasis* v. 10). Quite in the same way does the *Tarikh-el-Kamil* describe the passage of the Djihon by the Mongols in the year 617 of the Hegira.

(2) The description given, as well as the four subsequent notes, show that Rabbi Petachia is speaking of the Black Sea, the Sea of Azoff, their gulfs and the rivers flowing into the northern portions thereof. The gulf here especially alluded to seems to be that which is now called the Gulf of Perekop.

(3) It being now admitted by all modern Jewish historians that the reigning dynasty of the Chazars at one period professed the Jewish religion, which had also been embraced by most of the inhabitants of Chazaria, although all other religions enjoyed equal freedom, a few remarks on this people and their country may not be deemed superfluous, especially as we shall have further on to return to the subject. (See note 77.) The Chazars had their seat at the mouth of the Wolga, and further south seven days' journey. The capital was called Amil, and was situate above the city of Semender, which, according to Sheriff Edrisi, belonged to the Chazars. The remarkable wall near Derbend, which extends from the Caspian sea towards the east, was their southern frontier. The wall, we are informed, was erected by the Persians in order to check the inroads of their warlike neighbours. (*Cyclopædia* of Ersch and Gruber, Chazar and Derbend. Karamsin History of the Russian empire, vol. i. pp. 34, 35.) The Chazars extended their rule also over the Crimea, for a tribe of them had settled there, and subdued the other inhabitants. This peninsula was in the



13th century still called Chazaria. Rabbi Petachia called the kings of Chazaria, "kings of Meshech" (p. 47). The Crimeans, however, were not subject to the laws of the Chazars, but had only to pay a tribute, for in reality they were subjects of the Greek emperors, and the tribute was in all probability only a ransom, paid in order to be protected from the incursions of these hordes, and indeed the more southern part of the peninsula paid no tribute whatever. The kingdom of the Chazars was destroyed by Genghis Khan. (Rapaport in Kerem Chemed, vol. v. letter 17). Chazaria has, according to Zurla (Di Marco Polo e degli altri Viaggiatori Veneziani piu illustri Dissertazioni del p. ab. D. Placido Zurla, vol. i. cap. ii. p. 46), the following derivation: the Crimea was anciently called Chersonesus Taurica, which was abridged into Cassaria or Cessaria, as it was called in the time of Rubrigius. On the conversion of the Chazars, see Massoudi, as translated by De Sacy, and D'Ohsson, *Des Peuples du Caucase*, pp. 35, 179, 187, 205; see also note 77.

(4) This description is applicable to the Dnieper, which, together with its tributaries and the numerous branches into which it is divided and subdivided before it is discharged into Dnieper or Cherson Bay, may, in Rabbi Petachia's time, have consisted of seventeen channels. See also note 1.

(5) The ease with which the Dnieper, together with its branches and tributaries, give access to the Black Sea accounts for the opinion of Rabbi Petachia, expressed in the passage to which this note refers.

(6) This is evidently the Putrid Sea. See end of the first note.

(7) The insalubrity of the regions adjacent to the Putrid Sea, as well as of the isthmus of Perekop, is well known, and has been painfully illustrated by the sickness which prevailed among the Russian troops, who, in the late war, were stationed there.

(8) Togarma and the country of Ararat correspond

with Armenia. There is a great deal wanting in this part of the Rabbi's narrative. He could not have travelled from the frontiers of Armenia to Nisibis in eight days. There is a site called Nisib in North Syria, renowned for the battle fought there between the Turks and Egyptians in 1839; but the Rabbi evidently means here Nisibis in Mesopotamia.—A.

It may be observed that the Georgians and the Armenians consider themselves descendants of Togarma. (Gen. x. 3.)

(9) Petachia seems to have indiscriminately applied the denomination mountains of Ararat, both to the isolated mountain of that name (Gen. viii. 4) in Armenia, and to the range of mountains extending from the banks of the Araxes opposite Erivan, westward of the Euphrates. They are in Turkish, called Kus-Dagh. Mount Ararat, properly so called, is situated at the eastern extremity of this chain. (Compare the account of this mountain on p. 48.) The land of Ararat, mentioned in Kings (2 Kings xix. 37, and Is. xxxvii. 38), is rendered by Jonathan ארץ קרדו, the land of the Kurds.

✱ (10) By heretics Petachia here means Caraites (Scripturalists), a Jewish sect which rejects the Talmud, and professes to adhere to Scripture only. The Caraites have from time immemorial been established in the Crimea. Their stronghold was Dshufut Kaleh (Jewish fortress), in the vicinity of Bakchi Serai. Congregations of them are to this day established in the principal towns of the Crimea, and are by the Russian government much more favoured than the rabbinite Jews. (See Peter Beer's *Geschichte, Lehren und Meinungen aller bestanden und noch bestehenden religiösen Secten der Juden*, vol. i. from p. 125 to 197.) According to M. Munk (*Jewish Chronicle*, June, 1856), these Caraites are not of Jewish origin, but mostly descended from the ancient Chazars, who were converted to Judaism. (See note 77.)

(11) This place was the Saphe of Ptolemy, and Supha

of Plutarch, who describes Cleopatra, daughter of Mithridates, and wife of Tigranes, as erecting sepulchral monuments there to the memory of Metrodorus the Stepsian, and of Amphicrates the Sophist. It is still called Hisn Capha, Castle of the Rock, a well known castle on the Tigris between Dyarbekr and Jezirah ibn Omar.—A.

(12) Nisibis was at an early period one of the centres of Jewish learning out of Palestine. Here Rabbi Yehoodah B. Bethyra (most probably a descendant of the family Bene Bathyra, which directed the Sanhedrin under king Herodes) taught. According to Grætz (*History of the Jews*, vol. ii, chap. iii. p. 75), Rabbi Yehoodah flourished during the reigns of the emperors Trajan and Hadrian. Benjamin describes Nisibis as a very large city, the seat of one thousand co-religionists. Several other congregations, besides that of Nisibis, ascribed the origin of their synagogues to Ezra, who, tradition says, founded them on his return from Babylon to Jerusalem. (See Benjamin, p. 90.) At present only a few ruins attest the former existence of the celebrated Nisibis. This at least is the account of Rousseau, who visited it in 1812. (See also note 38.)

(13) By the King of Greece is meant the Emperor of Constantinople. The Hebrew having no term for emperor, Petachia used the word generally rendered king.

(14) The rabbi here describes Mosul under the name of New Nineveh. That the whole land of Nineveh is black like pitch, is an exaggeration, nor are there any traces of a forest having existed in the same neighbourhood.—A.

Benjamin calls Mosul Ashur.

(15) Although in general opposed to conjectural emendation yet we cannot resist the temptation of suggesting a slight alteration in the reading of the text, which would at once obviate the difficulty stated in the preceding note, viz., that there exist no traces of a forest in the neighbourhood of Nineveh. If we read instead of **ובמקום העיקר של נינוה שהיה היער נהפך כסדרם** :



The site of Nineveh proper, where a forest was, is overturned like Sodom), שְׁהִיָּה הָעִיר, transposing the י, and ע the meaning, would then be: "The site of Nineveh proper, where the city was, is overturned like Sodom." It will be perceived at once how easily a copyist may have, by mistake, transposed these letters. It is true that עִיר is feminine, and properly so the verb should be הִיָּתָה, not הָיָה. But Petachia has throughout but rarely paid attention to the biblical genders of the nouns. In fact, this disregard of biblical genders is one of the characteristics of the rabbinical dialect.

(16) King of Babel. By this name Petachia understands the Khaliph of Bagdad. Nebuchadnezzar, King of Babylon, having destroyed the first temple, and carried into exile the royal family, together with the principal men of the nation, and settled them in the provinces between and along the Euphrates and Tigris, the rabbis designated these districts Babylon, irrespective of the race and dynasty which bore the sway over them, and the ruler was called King of Babel, although the Chaldeans had long ago disappeared from the stage of history, and although Babylon had been destroyed long previously. The term Babel, however, as used by the rabbis, was taken in three different senses. In the widest sense it comprised the whole large oases between the mountains of Zagra and the Euphrates, from the origin of the twin rivers Euphrates and Tigris till near the Persian gulf. In this wide sense it comprehended a portion of South Armenia, the whole of Mesopotamia, Chaldea, Mesene (a large island) formed by the Tigris, and again at the east of the Tigris, as far as the Median mountains, the districts of Cereduene; Assyria, together with Adiabene; Susiana, together with Elymais, and lastly Chusistan (Be-Chusai). In a narrower sense it only comprised the district between the two rivers where they begin to approach each other, as far their junction. This district was anciently intersected by numerous canals uniting the two rivers. This

forms the southern part of Mesopotamia, the site of ancient Babel and Chaldea. This Babylonia was mostly inhabited by Jews, for which reason it was also called the land of Israel. Its boundary may be considered to the north Isi-Dakira (formerly Ayopolis, now Hit). In the south, Jewish Babylonia extended as far as the city of Apamia, on the island of Mesene. In the east the boundary was formed by the river Wain (Nahar Wain, Naharowan) beyond the Tigris. On the west the Euphrates formed the natural boundary. In the narrowest sense of the term it was applied to the small district on the eastern side of the Euphrates, the centre of which was formed by Pumbaditha. Nahardea is sometimes comprised in, and at other times excluded from this district (Grætz History, &c., vol. ii. chap. iii). We have deemed it desirable thus to lay before the readers the disquisition of the learned doctor in a condensed form, in order to save us the trouble of repeated notes explanatory of the various allusions made by Petachia to Babel and its districts, which he takes in the rabbinical senses.

(17) Petachia appears to indicate by the terms Paras and Madai, the countries of Media or northern Persia, and of Persia proper.—A.

(18) The Jews at that time enjoyed in the East to some extent the right of self-government. To this day the Chacham Bashaws (chief rabbis) in the Turkish dominions enjoy an authority in the internal affairs of their communities, nowhere else conceded to the heads of the congregations. On the nature and origin of this authority see note 24.

(19) Ishmaelite is the rabbinical term for Mahometan, in allusion to Ishmael, the supposed founder of the tribe from which Mahomet sprang.

(20) Floss is an old German word meaning raft. Petachia, being a native of Germany, borrowed the explanatory word from his mother tongue.

(21) The term, rendered here city, is in the original

עיר which we translated literally. It is, however, clear, from the frequent application made by Petachia of this word in reference to a variety of structures which had no pretence whatever to this designation, that he used it in a very vague and loose manner, expressive of any kind of edifice, although not destined for the habitation of any individual.

(22) Predictions or computations as to the probable period of the advent of Messiah were discountenanced by the rabbis; and although astrologers and interpreters of prophecy not rarely announced the period when this event in their opinion would take place, yet orthodox Judaism considered it sinful to lend an ear to these statements. Hence the refusal of Rabbi Yehoodah the Pious to record the assertion of Rabbi Shelomoh. Thus Rabbi Abraham, son of Chiya the prince, who lived in the 11th century, stated in his work, *Megiloth Hamagleh* (Scroll of the Revealer), that Messiah would come at the time of the great junction of Jupiter and Saturn in Pisces, which was the case at the exodus from Egypt, and which, according to his calculation, was to take place in the year 5118, A.M., i. e., 498 years ago. See also the protest of Rabbi Asaria, as recorded in his *Meor Enayim* (Light of the Eyes), chap. xliii.

✓ (23) It is difficult to form an idea as to where the garden of the head of the academy was situated, as no name is attached to the place; there are several sites on the Tigris within one day's journey of Bagdad of remarkable fertility, and others that were once so, but are so no longer, from changes that have taken place in the direction of the canals of irrigation.—A.

(24) As Petachia makes frequent mention of the head of the academy and of the head of the captivity, and alludes to their functions, dignity, and colleges, we shall collect here, in one body, all the information which we have to offer on these interesting subjects, instead of distributing it into several unconnected notes.

It is known that but a comparatively small number of



Jews availed themselves of the permission of Cyrus and some of his successors to return to the land of their forefathers. During the Second Temple, and after its destruction, the Jewish Babylonian settlers had received numerous accessions from the land of Israel, as many co-religionists either emigrated voluntarily, being attracted by the prosperity of their brethren on the Euphrates, or fled hither to escape the persecutions which the parent stem in Palestine had not rarely to endure. Although the study of the law must have been cultivated at an early period in these colonies, as we may infer from the elevation of Hillel (a contemporary of the Jewish king, Herodes) to the dignity of chief of the Sanhedrin (prince), and the honourable mention of Nahum, the Median, amongst the teachers of the Mishnah, yet do their scholars not appear in the foreground as long as the Holy Land had its Sanhedrin. After the extinction of this supreme court the Babylonian schools gradually emerge from their obscurity; and although, no doubt, these Jews had an organisation ever since they were carried into exile, and probably had an hereditary chief, descended from the house of David, of its own, whose dignity and office were acknowledged by the successive kings into whose power the fortune of war had delivered those regions, yet did it probably only receive its full development in the time of the chief of the captivity (this is the title under which this functionary is known in rabbinical writings), called Rabbi Huna, who was born about the year 212, and died in about 297, C.E. The institution, which we shall presently describe, maintained itself, under all changes of dynasties, for nearly 800 years, and, although on the brink of extinction under the last Persian kings, revived under the khaliphate, with which it also wandered to Bagdad, the new capital of the Islam. Although shorn of much of its former splendour, yet it continued to exist in the time of Petachia, was recognised by the khaliphs, and respected in all neighbouring countries (B. pp. 100 to 105). This organisation of the eastern

Jews did not become extinct in consequence of violence from without, as the patriarchate in the West, but rather shrunk and shrunk, and decayed from natural causes, into which we cannot enter in this place, until it expired almost within our own time, as will be seen further on.

The head of the captivity at the time of the zenith of his power was a kind of political chief, one of the dignitaries of the Persian court, and the fourth in rank after the king (*Treatise Shabath* 6, a; *T. Jerus.*; *Ibid.* i. 1). His relation to the Persian and Parthian kings is compared by Dr. Gratz (in the work several times quoted) to that which during the middle ages the German princes bore to their lord paramount. He was a vassal of the crown, which only confirmed, but did not elect him. The badges of his dignity were a silken outer garment, and a golden girdle. (*Sabbat* 20, b; *Horajot* 13, b.) At a later period he was surrounded with princely luxury, rode in splendid carriages, had his own retinue of servants, and an outrider announced his presence. When he had a solemn audience of the king, he was received by the attendants in a most respectful manner, and transacted business with the monarch with great freedom. In the manner of oriental princes he had musical entertainments at rising from and going to bed (*Gittin* 7, a. *Jerus. Meghila* iii. 2). These princes descended from the house of David. An ancient chronicle details their number and names, commencing with Zerubabel, grandson of king Jochoniah, down to the third century, in all fifteen generations (*Seder Olam Sutta*).

The relation of the chiefs to the people may be thus described. They were the chief judges of the community, not only in civil but also in criminal affairs, exercising the judicial functions themselves, or appointing judges. Their means for enforcing obedience, according to eastern fashion, was *thagyras*. (*Sanhedrin* v. 1.) Among their functions was also that of the direction of the police, the superintendence of proper weights and measures, over the canals and public

safety in general. They appointed officers for the purpose. Their revenue is nowhere intimated. It is only in later times that we hear of the income which they derived from certain cities and districts. In public they enjoyed a distinction only shown to princes of the house of David. They enjoyed the privilege of having carried the scroll of the law to their seats in the synagogues when called upon to read a portion, whilst every other had to go to the place where it lay. They not only possessed extensive lands, had many slaves and attendants, but many freemen of their own accord placed themselves under their patronage, who wore the badges of their lord on their garments.

According to the testimony of Aben Ezra, Benjamin and Rabbi Isaac Arama, the chiefs of the captivity of the twelfth, thirteenth and fourteenth centuries were in possession of genealogical tables, which traced back their pedigrees to King David. (Aben Ezra, *Com. on Zecharia* xii. Arama in *Akedath Isaak*, chap. xxxiii. p. 88, col. 4).

The head of the captivity, however, did not exercise his authority direct. There were several other functionaries through whom he governed the people, and who, according to their ranks, may be thus classified. They took their titles from one of the principal offices which they had to discharge, and which consisted in the superintendence of the colleges, which formed the mainstay and life-blood of the authority of the head of the captivity. The highest functionary, next to the head of captivity, was called *Resh Methibta* (head of the session), he being charged with making the arrangements, carrying them out, and superintending them for the meeting of the disciples in session, which took place twice a year in the months of Adar (February and April), and Elul (August and September), for the recapitulation of the studies prescribed, and the examination of the students. Subordinate to him were the *Reshe Kallah* (heads of the totality), whose number at a later period amounted to seven, and whose



duty it was during the first three weeks of the Kallah months (Adar and Elul) to expound to the disciples the theme on which the Resh Methibta was to deliver discourses. Subordinate to these were the Chaberim (fellows) and Synhedrists. Distinct from the office of a Resh Methibta was that of the judges, who, as anciently in the Holy Land, sat at the gates in order to dispense justice, and were therefore called Dayani Debaba (gate judges). They were appointed jointly by the Resh Galutha and the Resh Methibta. The subordination of offices seems to have been carried still farther, as we find mentioned a Resh Sidra (head of the order), Resh Perka (head of the chapter), and Resh Kenistha (head of the meeting or synagogue). Interesting allusion to these offices will be found in the prayer inserted in the Sabbath ritual, beginning "Yekum Purkan." See also Grætz, vol. iv. chap. vi., and Benjamin, pp. 100 to 105.

(25) Mandrake (*Mandragora Officinalis*). This plant has acquired great notoriety from the resemblance the roots bear to the human form. In old herbals the figures display the male mandrake with a long beard, and the female with a prolix head of hair. Medical charlatans and mountebanks used to sell them to produce happy births, &c. They were also among the imaginary ingredients of the witch's cauldron.—A.

The Biblical student will recollect that it was mandrakes which Ruben brought from the field. (Gen. xxx. 14.)

(26) The use made by Orientals of inflated skins for the purpose of crossing rivers and transporting burthens along them, has been rendered familiar to the Occidentals by sculptures on Nineveh marbles and by accounts given by recent travellers. The ancient mode of navigating the rivers is also described by Herodotus (book ii. c. xciv).

✓ (27) Petachia visited Bagdad after Benjamin. It is probable that the khaliph here alluded to was Mostadhi, Beem-

rillah, Ben Monstaushed Billah, the 33rd of the Abassides, who reigned from 1170 to 1179. He was just and liberal, and the khaliphate in his time still retained the splendour and dignity which had been so successfully reasserted by his immediate predecessors (see Lebrecht's Essay on the State of the Khaliphate of Bagdad, inserted in vol. ii. of Asher's edition of Benjamin of Tudela). D'Herbelot (Mostadhi) has given an account of the life of this khaliph. M. Carmoly, however, thinks that the khaliph alluded to was Abonel-Abbas Ahmed, surnamed Nasir-Lidin-Allah, who succeeded to the khaliphate in 1190 C. E.

(28) D'Herbelot (under Babel) observes that Bagdad and ancient Babel are often confounded by eastern writers, although they are two days' journey distant from each other. In describing Bagdad as a city of extraordinary dimensions, it must be borne in mind that Petachia saw it in its splendour before its destruction, which took place by Holagu, the Mongol, in 1258. It was then quite round, and modern researches, as recorded by the explorer himself in the Penny Cyclopædia, under the article Bagdad, yield the following result:—"The ruins and foundations of old buildings, and even the lines of streets, may be traced a great distance beyond the present walls of the town. On the western side these remains extend nearly to Azerkuf, or the mound of Nimrod, as it is called by the natives. This structure must originally have stood at no great distance beyond the present walls of the town."

The inundation and plague of 1831 reduced the population from 75,000 to 25,000. At the zenith of its power 800,000 men of Bagdad, according to D'Herbelot, accompanied the corpse of a distinguished warrior to his grave. We take this opportunity of chronicling here the present state of the Jews of Bagdad, and the fate of the prince of the captivity, communicated to us by a recent immigrant from Bagdad, who had held the office of chief rabbi

in the community there, and who is now staying in London. His name is Rabbi Moses Katzin.

In Bagdad there are about 15,000 Jewish souls; they have seven synagogues, four of which are large, each being capable of accommodating 500 persons; in addition to these there are places of study, in which prayers are read. Each of the synagogues has a separate name; one of them is called the synagogue of the Shach Isaac, because in its immediate vicinity lies buried Rabbi Isaac Gaon (the Eminent), of blessed memory, who lived in the time of the Khaliph Ali Abu Taleb. That khaliph highly esteemed the above-mentioned Rabbi Isaac, and conferred on him the highest honours; he likewise bestowed many favours on the Jewish community. From time immemorial there have been in Bagdad Nassim (princes), who were empowered by the government to enforce obedience to the law, which power they exercised in accordance with the instructions of the Beth Din (Jewish court of judges). This state of affairs continued till the year 5605 A.M., in which year the office of Nassi was discontinued. This change was brought about by the following circumstances. The Nassi had always been a very wealthy man, and superintendent of the royal treasury. He was styled Zaraph-Bashi, which means the chief banker; all the items of governmental income and expenditure were subject to his revision. In the year 5605, the governor of the city, who was named Weli Mohamed Teib Pasha, farmed the revenues from his majesty the sultan, by undertaking to pay to his majesty a fixed sum annually, and to meet all necessary expenses, on condition of being allowed to retain the produce of the various taxes. Under these circumstances the governor considered that he alone was entitled to control the income and expenditure, and that he could therefore appoint whomever he pleased to fill the office of Zaraph-Bashi (chief banker); the Nassi being thus deprived of his most important privilege, the office entirely ceased since that period.



The community was then governed by the wardens until the year 5608, when, at a general meeting, they resolved to appoint a Chacham-Bashaw, and their choice fell on Rabbi Raphael Katzin, whose appointment was confirmed by a firman from the sultan, whereby he was invested with the same degree of authority as is enjoyed by the Haham-Bashi of Constantinople; he enjoyed his dignity till the year 5612, in which year a new pasha having been appointed, one of his enemies, whose hostility he had unavoidably incurred in the discharge of his duty, bribed the newly arrived pasha, who wrote calumnies against him to the divan, by whom he was in consequence removed from his office.

(29) The praying scarf to which Petachia alludes, are the shawls with fringes (Numbers xv. 38) used to this day by the Jews whilst reciting their morning prayers. In ancient times these, as well as the phylacteries, constituted portions of the usual wearing apparel of the male Jews.

(30) This Rabbi Samuel, head of the academy, must not be confounded with Rabbi Samuel mentioned later as a competitor of the office of the head of the captivity, for which he contended with his cousin, R. David. These cousins claimed to be descendants of King David, whilst R. Samuel, the head of the academy, was a Levite, and traced his pedigree back to the prophet Samuel, a Levite. This R. Samuel is mentioned by his contemporary, Maimonides, in the treatise on the Resurrection of the Dead. There is also an epistle extant from him, inserted in Egereth Rambam (pp. 52, 53).

✓(31) He knows the names. Already the Esseans pretended to be acquainted with certain mysterious names both of the Deity and angels, through the combination of which with their true meanings supernatural effects could be produced in the order of nature. (Grætz's History of the Jews, vol. iii. p. 100.) This pretended secret and sacred doctrine was subsequently developed in the system

of the Kabbalah, and in subsequent ages found adherents both among the Mahometans and Christians. Among the Jews this system has in modern times given rise to the formation of several sects (the followers of Sabatya Zebe, the Soharites, and Chassidim), and given birth to a number of religious ceremonies, and some superstitious customs. Lane, in his *Modern Egyptians* (vol. i. c. xii. p. 361), says, "The highest attainment in divine magic consists in the knowledge of the *Ism-el-Azam*. This is the most great name of God, which is generally believed by the learned to be known to none but prophets and apostles of God. A person acquainted with it can, it is said, by merely uttering it, raise the dead to life, kill the living, transport himself instantly wherever he pleases, and perform any other miracle." It is known that to this day the tetragrammaton is not pronounced by the Jews; that the high priest only once a year, on the day of atonement, when entering the holy of holies, was permitted to give it utterance; and that its true pronounciation is supposed to be lost.

✓ (32) Every sabbath, and also on other occasions, portions of the law are read publicly in the synagogue during service. At present it is customary for the precentor to call by name the individuals selected for the purpose, one after the other, to each of whom he reads a number of verses, until the whole portion prescribed is read. Formerly, however, the individuals thus called (or called up, as the phrase is) read themselves the verses apportioned to them, and it is this custom to which Petachia alludes. As the scrolls of the law used in the synagogues have no vowel points, and as, moreover, the portion is read with a certain intonation, the knowledge of which presupposes long practice, and intimate acquaintance with some most complicated grammatical rules, the correct public reading of the law is no easy performance; hence the eulogistic terms in which Petachia speaks of the scholarship of these Jews.

✓ (33) The term interpreter, although the faithful rendering of the rabbinical meturgeman, must not be here taken in its common sense, since teachers and disciples spoke the same language; it rather means here expounder, as this officer had been charged with the duty of expounding to the disciples the theses proposed by the head of the academy.

(34) It is well known that the Talmud treats of a variety of matters, and is accordingly divided into sections called *treatises*, each of which has a distinct name, as, for instance, the treatise of Berachoth (Blessings), treating of the various benedictions or thanksgivings to God; Succoth (Tabernacles), treating of the festival of Tabernacles, and all the ceremonies connected with it.

(35) The Talmud is to this day studied with a certain fixed intonation, so that one who should not be acquainted with the contents of a portion studied by a Talmudist, would, on hearing him read, know at once whether it be a question, a reply, a syllogism, &c., provided the auditor be acquainted with the intonation.

(36) We have in note 30 cautioned the reader against confounding this R. Samuel with R. Samuel the head of the academy.

(37) Land of Israel. It is thus that the rabbis invariably call the Holy Land. It must be borne in mind that Palestine, in our author's time, was in possession of the Christians, and that, therefore, the political connexion between it and Babylon was severed. It is for this reason that it is mentioned that, despite the political severance, yet the religious union of the Jewish inhabitants with their Babylonian brethren continued.

(38) We have already explained that by the land of Ararat, Petachia means Armenia. In note 9 we have shown that large numbers of Jews were anciently settled at Nisibis. We now abridge from Dr. M. Raphall's Post-Biblical History of the Jews (vol. i. c. x. pp. 66, 67) a few particulars concerning those Jews alluded to by Petachia.



"The Jewish colonies in Armenia, the origin of which may be traced to the last days of Antiochus Epiphanes, gradually extended into the mountain ridge of the Caucasus. Tigranes, King of Armenia, sixty years later, greatly increased their numbers by bringing many Jewish captives from Palestine. Their chief seat was Nisibis. During the persecutions of Trajan, numerous fugitives swelled their ranks. By these means the Jews in that country augmented to such a degree, that Ritter, in his *Erdkunde* (Geography) (vol. xi. p. 558), quotes a notice of the fourth century, in which several cities are named where 8000, 10,000, and even 30,000 Jewish families resided." We have, however, not been able to meet with any notice of the internal feuds between those settlements to which Petachia alludes, and which led to their destruction.

(39) It will scarcely be necessary to remind the reader that the names of these countries can only be considered as general terms, and by no means defined by a fixity of boundaries, as a modern geographer would do. All Petachia meant to say was, that the Jews of Armenia emigrated into neighbouring countries.

(40) We are doubtful whether Petachia means by Cush, Ethiopia, or some part in Arabia. If the former is meant, Petachia must have alluded to the Abyssinian Jews, a colony of whom, under the name of the Falashahs, exists to this day. (See *Jewish Chronicle*, new series, No. 76.) If so, Petachia was the first who made Europe acquainted with their existence. If Petachia alluded to Arabia, he must have been misinformed; for although it is historically established that a Jewish kingdom had for several centuries flourished at Yemen, yet it no longer existed at the time of Mahomet, it having been subverted in the fifth century; and although down to the time of Mahomet powerful and numerous Jewish tribes were to be met with in the Peninsula, who constituted the bitterest enemies of Mahomet, yet it is equally certain that ultimately he conquered them, and permitted only his own

religion to be practised in Arabia, as may be seen from the dissertations prefixed by Sale to his translation of the Koran.

(41) The Bible represents Baruch, son of Neriah, as a disciple of Jeremiah, and it is not clear to us why he is here spoken of as the disciple of Ezekiel, unless the legend be credited which describes him to have ultimately immigrated into Babylon, and to have closed there his days; for in this case he might also have become a disciple of Ezekiel.

(42) It is customary, at least among the modern Jews, to bury their adult males in their praying scarfs, described in note 29.

(43) This is a rabbinical saying, and means as much as to say that two dignities, with like powers within the same jurisdiction, cannot co-exist.

(44) Rabbi Saadiah was one of the most celebrated heads of the Babylonian schools who flourished in the year 927, C.E. Notices of the eventful life of this great scholar have been published by Rappaport, in *Bikure Haithim*, and by M. Munk, in a special publication.

(45) Rabbi Hai, the last of the Gaonim (Excellencies) (this was the title given to the later heads of the Babylonian academies), died in 1039. His writings, as well as those of Saadiah, were very extensively studied by the eastern Jews. (*S. Wolfii Bibliotheca Hebraea*, tom. i. p. 343.)

(46) The site of the nearest Greek city to Bagdad would have been Seleucia; "*Ambitosum opus Nicatorii Seleuci*," says Ammianus Marcellinus, and generally designated by Polybius, Plutarch, Strabo, and others, as "*Seleucia ad Tigrim*." There are also two other sites, the names of which terminated in *polis*, in Babylonia; one was *Izannesopolim*, according to Isidorus Characenus, twelve *schoeni* from *Alabus* and *Aipolim*, where were fountains of bitumen, sixteen *schoeni* from *Izannesopolim*. *Is*, *Izannesopolim*, and *Aipolim*, refer evidently to the

same or contiguous places, and are represented in the present day by Hit and its neighbouring fountains of bitumen.—A.

(47) This was a common practice during the middle ages. M. Carmoly states that a whole book, composed by a rabbi named Jacob Levi, and containing questions and answers propounded in dreams, is still in existence. It is well known that mathematical problems, and other difficult theorems, have been solved in dreams, which were afterwards recorded.

(48) Charamim is probably derived from the Arabic *charam*, meaning a thief. We do not know what particular tribe is here alluded to.

(49) We were not able to ascertain what herb *Petachia* designates *grona* (גרונה). M. Carmoly gives the following account:—"גרונה (*grona*). Sous-arbrisseau rampant de la Cochinchine à feuilles alternes, petioles ovales, entières accompagnées de deux stipules subulées à fleurs pourpres portées, aiguës, belfores, lequel forme un genre dans la diadelphie decandric." (Voy. Nouv. Dict. d'Histoire Naturelle, Art. Grone.) We must, however, confess that this explanation does not satisfy us, for how should *Petachia* have been acquainted with a plant growing at Ceylon, and speak of it as one the colour of which was well known to those to whom he gave account of the Charamim. We are much more disposed to believe that *Petachia* represented by the letters גרונה, the German word *grün* (green), even as elsewhere he expressed the German *floss* (raft) by equivalent Hebrew characters (see note 20); and the proper rendering of the passage is this—"their faces are green like grass." As we are, however, opposed to all conjectural emendations, we have abstained from altering the text accordingly.

(50) The estimation in which mares are held by the Arabs, and the care with which the pedigree of the horses is preserved by the sheiks, has been recorded by several travellers. Considering, therefore, the value set upon



the horses, it can be accounted for why the absurd legend here related should have attached itself to animals so highly prized in those regions.

(51) This river acts a conspicuous part in the legendary geography of the rabbis, beyond which and the mountains of darkness (note 78) the ten tribes, or some other Jewish descendants, were supposed to reside in independence, and to await the time of the advent of Messiah. Marvellous were the powers of this deep, broad, and impetuous river, which only rested on the seventh day (hence its name), and did not permit any intruders to penetrate into their happy abodes. As geographical knowledge enlarged its field, this imaginary river had to recede farther and farther into the most distant regions, until it was fairly thrust beyond the boundaries of our globe. For the origin of this legend, and its gradual distortion as it floated down the tide of time, see the article *Sambatian*, in *Bekkure Haittim*, for the year 5588, A.M., p. 49, written by the late Reggio.

(52) Tradition relates that Ezekiel was killed at Babylon, and that he was buried in the field of Maur, in the tomb of Shem and Arphaxad. Carpzov (Introduct. pp. 203, 204) relates several traditions respecting the great prophet's death and sepulchre, principally from the treatise *De Vitis Prophet.* erroneously attributed to Epiphanius. It is evident from reference to page 58, that Petachia associates the grave of the prophet with the river Chebar or Chabar, where he dwelt with the captive Jews the greater part of his life.—A.

A similar account of the grave is given by Benjamin in pp. 108—110; Alcharisi has likewise described it. The custom of depositing treasures in sacred places for safety's sake, and thus making use of them as banks, is very ancient. The history of the Second Temple, and the sacrileges of the Seleucidae practised on several temples, curiously illustrate this institution of antiquity.

The grave and synagogue, according to the account of modern travellers (Niebuhr, Rousseau, Kinneir, &c.), are still in existence, but sadly shorn of their former splendour and opulence; and are now, according to Niebuhr, under the custody of an Arab family, although Jews still by thousands resort to them in pilgrimage, by whose voluntary contributions they are kept in repair. They are pointed out between Imam-Hosseini and Imam-Ali, to the south-west of Hillah, twelve miles in the desert.

(53) Petachia seems to speak here of a bird of the owl species. The superstition here alluded to is neither strange to Europe nor to modern time, and may perhaps have been imported from the east.

(54) These columns of fire are on several occasions alluded to by Petachia. We will not enlarge here on a phenomenon on which we expatiated in another note (56); we will here only make a quotation which will show that an analogous belief also prevails among the Mahometans even in our own age, leaving the solution of the problem to natural philosophers and physiologists:—"The pilgrims who leave El-Medeeneh, relate that there is seen every night a ray or column of faint light rising from over the grave of the prophet to a considerable height, apparently to the clouds, or as some say, to the Paradise; but that the observer loses sight of it when he approaches very near the tomb. It is also said that similar phenomena, although not so brilliant, distinguish some other tombs of El-Medeeneh and elsewhere. This is one of the most remarkable of the miracles which are related as being still witnessed. On my asking one of the most grave and sensible of all my Moslem friends here—who had been on a pilgrimage and visited El-Medeeneh—whether this assertion were true, he averred that it was; that he had seen it every night of his stay in that city, and he remarked that it was a most striking and impressive proof of God's favour and honour for our Lord Mohammed." (Lane's *Modern Egyptians*, vol. i. c. x. p. 323.)

(55) The river Chebar or Chabar, Chaboras and Aboras of the Greeks and Romans, and Al Khabor of the Arab, unites with the Euphrates at the site of Carchemish of Scripture, and is Circesium of the Romans and Karkisagah of the Arabs.

(56) The Talmudic statement is, that Ezra died at Zam Zumu, a town on the Tigris, while on his road from Jerusalem to Suoa, whither he was going to converse with Artaxerxes about the affairs of the Jews. Tradition points in the present day to a mausoleum on the Tigris, about twenty miles above its junction with the Euphrates, as that of the great Jewish scribe. This tomb is figured from Mignan in the Pictorial Bible, &c.—A.

Both Benjamin and Charisi mention the tomb. Modern travellers have done so likewise, and describe it as being held in great veneration by both Jews and Mahometans. The former, especially those of Bassorah, perform annually a pilgrimage to it. Mignan (p. 8) states that there are over the doorway two tablets of black marble full of Hebrew inscriptions. As, however, further on (p. 37), an account of the tomb quite in a different situation is given, agreeing with that assigned to it by the afore-named travellers, we believe that the abbreviator of the work has introduced here the tomb by mistake. Benjamin and Charisi (chap. xxx. p. 53) call the locality of the tomb **נהר סמרא** (river Samara) in Hebrew **אָהָוָה**. It may not be uninteresting to translate the remarks of Charisi in full:—"A report was current that between the land of the Chaldeans and that of Shushan, there was a place called the river Samara, in Hebrew Ahava, at the distance of three parasangs from which there was, ever since the establishment of the Second Temple until the end of the thirteen hundred years of our captivity, the grave of Ezra the scribe. In process of time, however, the place became desolate, the country became a desert, the abode of ostriches, whilst he was hidden there in the ground like a pearl in the dark depth. We further heard that, about



160 years back, it was disclosed to a shepherd in a dream, that a messenger of the Most High was encamped there. The dream was repeated twice and thrice, and a sign was given to him, that whereas he was blind of one eye, his eyes would be opened. Upon which the shepherd assembled all the inhabitants of the place, told them his dream, and the sign given to him, saying, Behold, my eyes are opened. The people at last believed, dug in the ground pointed out to them, and found an iron coffin shut containing an inscription, which their sages declared to be Hebrew. A Jew was then called to read it. It was then found written on it that it was the grave of Ezra the priest. There was further recorded his pedigree up to Aaron the priest. The people who feared God took it (the coffin) and carried it the way of its boundary, to the place prepared for it. Ever since that time there appears over his grave in some nights a light cleaving the darkness, and people believe that the glory of the Eternal shines upon it, and all the nations crowd hither. Round about are the graves of seven other righteous men. In some nights dazzling lights appear upon them, so that the fame thereof is spread far. The narrator says, When I heard these accounts I considered them as fictitious, and I did not believe them until I came, and my eyes themselves saw them, my mind believed, and I knew that the Eternal is amongst us. In former times I used to say in my heart, how should there have remained to the Jews a name and a remnant; has not the glory of Israel fallen from the day that the temple of the Eternal was laid waste? Therefore I said, if there be any truth in this respect, I will go and see it before I die. I girded my loins and wandered from land to land, until I came to the locality of Ezra the saint of the Eternal, and prostrated myself upon his grave before the Eternal. And in some nights I went out with a large concourse of the people to see his light and to enjoy the splendour of his glory, and even when I saw it I would not believe it, for I said, perhaps

the inhabitants of the neighbouring villages wish to mock and deceive us, and therefore light lofty piles. I then considered the matter, and I observed that the light of fire is red, whilst the light of glory was clear like the sun. People also testified to me that a multitude had gone forth in the night to the foremost village, and there stayed a long while, until they saw light in the darkness, for from thence it (the light) arises, and there it shines. Some unbelievers say that God, having cut off the inhabitants of that land, had turned its rivers into pitch, and the dust thereof into brimstone; when the brimstone is kindled a flame like a splendid thread arises. This, however, is quite groundless. None but the wicked and transgressors of the covenant will believe it. For a flame arising from brimstone cannot conceal its dulness, as black smoke surrounds it; its light therefore is neither bright, nor has it a clear splendour. But this light is clear and bright, illuminating the darkness, skipping to the right and left, rising and sinking, whilst a flame from brimstone only rises with heaviness, and not to any height. I saw also a fearful sign of truth, which no creature can deny, for I saw the light visibly arising, swiftly moving from the west to the east on the face of heaven, as far as the grave of Ezra, and this is a true sign as clear as the clearness of the stars, that it is not the work of man, but the work of God. After I had inquired and investigated, and come to the truth, then I believed and I praised God." No reader of this chapter of Charisi will feel disposed to assert that he did not see what he described. For the explanation of the phenomenon we must look to natural philosophers.

(57) Petachia agrees here with Benjamin of Tudela, by making Nehardea two days' journey from Circesium. It probably, therefore, corresponds with the ruins at the modern Werdi or Irzah—the name of which has been associated with that of the prophet Ezra. Josephus (*Ant. Jud.* lxxiii. chap. xii.) describes *Neardea* as a populous city in Babylonia, in a fertile, cultivated region, which would corre-

spond to the district of Werdi. Cellarius says it was a city of the Jews in olden time, and in the middle ages.—A.

Nehar Deah, mentioned by Josephus, and so frequently alluded to in the Talmud, was one of the principal strongholds of the Babylonian Jews, in whose history it acts a prominent part. It was destroyed in 289, C.E., by the adventurer, Emperor Papa ben Nazar. (Grætz, c. iv.)

✓ (58) The ruins of this ancient synagogue are also mentioned by Benjamin. This synagogue is also mentioned in the Talmud (Rosh Hashanah 24, b; Meghillah 29, g). Its name is explained to mean "demolished and rebuilt," in allusion to its supposed origin, its materials having, as stated, been derived from a sacred building in Palestine.

(59) This name, being associated with that of this Rabbi Meir, may be represented in modern times by Mayertheim or Meirthin, not far from Circesium, but on the other side of the Euphrates. Rabbi Petachia is described as returning from Nehardeah, towards the Chabar to Mella. Not far from Mayertheim is a tomb designated as that of Shaikh Hannes. Can this have any reference to the grave of Hananiah, alluded to by Rabbi Petachia? There are three persons of that name mentioned in Scripture. Hannaniah, a false prophet of Gibeon; Hamaniah (Shadrach) and Hannaniah, one of the keepers of the gates of Jerusalem.—A.

As Benjamin, in connection with the grave of Rabbi Meir, mentions the city of Hillah, we believe that the early transcribers of it by mistake substituted the reading of Mellah for Hillah. It is also mentioned by Abulfeda (p. 256). It is further identified with the Aeyanopolis of the ancients.

(60) This Rabbi Meir, often quoted in the Mishna, was a disciple of the celebrated Rabbi Akiba, the zealous follower of the false Messiah, Bar Kockba, and consequently a contemporary of the Emperor Hadrian. The rabbi was a native of Asia Minor, to which he probably returned before his death. His chief residence, however, was in



the Holy Land, where he was an influential member of the Synhedrin (for an account of his life see the History of Grætz, c. x. pp. 203 to 213). He was buried, according to the Jerusalem Talmud (see the end of treatise Kilayim), on the shore of the sea, which certainly does not agree with the account of Petachia, which is also confirmed by that of Benjamin (p. 65), who names Hilla (the Aeyanopolis of the ancients) as his burial place. We have no doubt that the name of Mellah, in Petachia (also found in Wagenseil's edition), is only an error of the transcribers. The feat here ascribed to R. Meir, together with the belief in several fabulous miraculous interpositions of the rabbi, which have procured him in Poland the name of Rabbi Meir Bangal Hanissim (the worker of miracles), originated, we suppose, in the Talmudic account (see Grætz) of the extraordinary manner in which he succeeded in rescuing his sister-in-law from a house of ill fame, to which she had been condemned by the Roman authority, in consequence of the participation of her father in the rebellion of the Jews under Bar Kockba, and the extraordinary, almost miraculous, manner in which he escaped the power of the Romans. (On Rabbi Meir Bangol Hanissim, see Sepher Kinath Haemeth, Vienna edition, 1828.

(61) Tradition points to the tomb of the prophet at the Chaldean town of Al Kosh, near Nineveh, and close by which is the monastery of Rabban Ormuzd.—A.

Benjamin describes this tomb as situated at Ain Japhata. Of modern travellers Layard has seen it. Colonel Shiel (Journal Geogr. Society, viii. 39) found a tomb, which was described by the natives as that of Nahum, near Elkosh, east of the Tigris, on the foot of the mountains which border Kurdistan. He then says, "I then proceeded to view the synagogue. No Jews now reside at Elkosh, but it is much frequented by them as a place of pilgrimage." The synagogue is a large building, quite as substantial as the church, and, like all synagogues which I have seen, perfectly plain. No Jews are now

attached to it, but at certain seasons they assemble from the neighbouring districts to view the tomb of Nahum Peizhember, "the prophet Nahum," whose tomb is in the synagogue. The walls are covered with small Hebrew inscriptions on paper; there was a large Bible on two rolls of parchment, inlaid in a wooden cylindrical case which opened in the middle; the writing was beautiful, or the printing, for I could not distinguish which it was; there was an abundance of books in the synagogue in beautiful Hebrew characters.

(62) The surname of that rabbi (Aruka) being by mistake derived from ארוך (tall), the name was generally translated to the tall Abba. And as he was a celebrated rabbi (he flourished at Babylon, from about 165 to 247, C.E.), legend soon reared a vast superstructure on this slender foundation, describing him as exceedingly tall (Tal. Jer. Treat. Niddah, 24, b; Chulin, 137, b), assigning him a grave of proportionate dimensions. In truth, however, Abba, or Rab (master), as he is called in the Talmud, probably derived his surname from his native place, Areka, a city situate in Susiana, on the Tigris (Orient, year 1847, N. 2, Literaturblatt). Our rabbi was greatly esteemed by the last Parthian king of the Arsacides, Artaban. According to Benjamin he was buried at Pumpeditha.

(63) Amara is explained by Rappaport (Erech Mulliu, art. Amara), as an "expounder," which was the title given to all disciples of the wise, from the time of Rab, to the age of Rabini and Rabbi Ashe (from the year 265 to 478, C.E.), as successors of the Lanaim, or authors of the Mishna, who wrote the Amaraim, explained or expounded.

(64) This Amarai was born in 299, and died in 352, C.E. He taught at Pumpeditha (Grætz's History, c. ii. p. 414). Nothing is known of the mill to which our traveller alludes.

Raba was one of the Amaraim often mentioned in the Talmud. We are unable to state to what particular mill Petachia alludes.

(65) It is well known that in modern Hebrew the letters of the alphabet serve also as figures. Thus **ו** signifies 300, **ך** 200, **י** 10, and **ד** 40. These letters spell *sarim*, which word means princes. The point is that one and the same word should convey both their dignity, as spiritual chiefs and their number.

(66) The origin of this superstitious belief may perhaps be thus accounted for. Serpents, as known, are fond of retiring into dark hiding places, and therefore are apt to glide under these covers. Considering the superstitious belief associated at all times in the East with serpents, the vulgar observing this phenomenon, regarded the hiding serpent as the guardian of the grave. It can hardly be necessary to remind a classical reader of an analagous (if not identical) superstition of the Romans, when they transported from Epidaurus to Rome a serpent as the representative of *Æsculapius*.

(67) We have referred in the preface to this passage as one of the principal proofs that this is only an abridgment of the diary of Rabbi Petachia, and that the original may still be in existence.

(68) Shushan is also mentioned by Benjamin (p. 73); it is now in ruins. Sir Henry Rawlinson describes the latter in the 9th volume of the Geographical Society, and believes that Shushan is the present Susan, on the Kuran, or Eulæus, the Ulai of Scripture. This river washes the very ruins which the traveller considers to have been the castle or the palace of the Persian kings.

(69) Tomb of Daniel at Susa, Shushan, or Susan. Few questions have caused so much discussion as the site of Susa, Shushan, or Susan. Rennel, Kinneir, Kerr Porter, and Ritter, identify it with the spot now occupied by the village Shus; Vincent, and Von Hammer identify it with the modern town of Shuster. This latter view of the subject was combatted in the "Researches in Assyria, Babylonia, and Chaldæa, p. 205, et seq." Colonel Rawlinson argues the existence of two cities of the name of



Susan or Susa in Susiana. The more ancient, which is the Shushan of Scripture, being situated at Susan, on the Karun or Eukæus; the other the Susa of the Greeks, near the Kerkah or Choaspes. The ancient tomb of the greater Daniel must also be taken into account, and the cuneiform inscriptions on it, he says, are certain evidences of antiquity.

That the tomb of Daniel has changed its site is supported by Von Hammer, who quotes a passage from Ahmed of Sus to that effect, and the tradition of the fish is in Benjamin of Tudela, and in a Persian MS. (*Nuzhatu e Kalub*) quoted by Rawlinson. The latter describes a large reservoir at the foot of the tomb of the greater Daniel-Daniyali Akbar, in contradistinction to another tomb at Sus, which is called Daniyali Ashgar, or the lesser Daniel,—as containing a large number of sacred fish, which are regarded with the most superstitious attachment. (*Journ. of Roy. Geog. Soc.*, vol. ix. pp. 83, 88.) Mr. Layard found no sacred fish at the time of his visit. (*Journ. of R. G. S.*, vol. xii. p. 104.) Nor was the tomb of white marble, as had been described to Rawlinson; but there was an inscription, which he was not permitted to see. Baron de Bode since found sacred fish at Tashun, also in Khuzistan.—A.

Petachia, in reporting the traditions which he found current at Shusan, on the sanctity of the tomb, its miraculous powers, the contest and ultimate agreement to which it has given rise, is by no means guilty of exaggeration. Older Mahometan travellers (*Ibu Haukal*, in the 10th century) give similar accounts. Most of the traditions are also alluded to by Benjamin (p. 117).

(70) In addition to what is stated in the preceding note in reference to the sacred fish, it deserves notice that in the east a ring passed through the nostrils of an animal is considered as the mark of subjection, and that it is customary to keep in a basin of water fish provided with one of these rings in honour of the owner, or of some saint

venerated in the neighbourhood. See M. Reinaud, *Monuments Arabes, Persans, et Turcs*, t. i. p. 32, and the *Travels of Chardin*, Parisian edit. of 1811. t. iii. p. 199 (Carmoly). Classical readers will remember the account given by Herodotus of the sacred crocodile in Egypt, which he described as decked with golden ornaments (B. II. LXIX.).

(71) Its rabbinical name (see J. Treat. Maccoth, 5, b) appears to be only a translation of its Persian name, which we are told signifies bird-camel (no doubt from its swiftness). The Latin, *struthio-camelus*, is a similar compound. This camel is described as shorter, but more spirited than the other species, being also able to trot and gallop, which the other camels cannot accomplish.

(72) Our readers must bear in mind that eastern authors often confound Bagdad with Babylon. Hence Petachia finds it necessary to designate the real Babylon by the epithet "Old," calling it Old Babylon. The palace of Nebuchadnezzar, to which Petachia alludes, seems to be represented by the mount of the Mujellbé. Benjamin likewise visited these ruins, who also mentioned that (p. 65) 20,000 Jews lived in the vicinity. Petachia, however, does not mention here the very ancient synagogue of Daniel, unless he identified it with the upper room, wherein Daniel used to offer up his prayers. He, however, alludes to it further on (p. 44).

(73) The prayer, "Baruch Sheamer," (Blessed be he who said) is a portion of the morning service, and is so called from the first two words with which the prayer begins. It being recommended by some rabbis as a meritorious act to praise God every day with a hundred benedictions, the religious recite them daily. The names of "Yeshtabach" (Praised be) and "Vayosha" (He delivered) are also portions of the morning service, so called from the first words with which they begin respectively.

(74) By half-holidays are meant the intermediate days between the two first and two last days of the festi-

vals of Passover and Tabernacles, the rest in the intermediate period being less strict than on the two preceding and two following days.

(75) This statement deserves the full attention of archaeologists, as it would appear that in the time of Petachia at least, the knowledge of the ancient Hebrew music was not quite extinct. Benjamin also makes a similar statement. Might that knowledge not still be preserved traditionally by some individuals in the unvarying East, and among tenacious Jews?

(76) The words "Asar" and "Sheminith," prefixed to several psalms, mean respectively "ten" and "eight," or rather "eighth."

(77) Rappaport considers the kings of Meshech to be identical with the kings of the Chozars (see note 3). Their conversion to Judaism took place under their king, Bulan or Bula, about the year 740 c.e. The particulars are related in the reply of one of their kings, Joseph (the twelfth Jewish king), given to Rabbi Hasdai Ben Isaac, minister of the Spanish Maurish king, Abderrahman I., in 912. This remarkable epistle, together with the letter of Rabbi Hasdai, are preserved in the book of the Chosri by Rabbi Yehoodah Halevi. Criticism has never doubted the authenticity of the letter of the rabbi, and modern investigators see no reason for doubting the authenticity of the king's reply.

(78) Zurla observes, speaking of Jagioug and Magioug, (Gog and Magog), that it was the tendency of the East to place secluded nations on mountains, and to describe them as shut up by walls, often near the Caspian sea. See Abulfeda, and other Arabs and Eastern writers, also the commentators on Ezekiel and the Apocalypse. These mountains of darkness act a prominent part in the legendary geography of the rabbis, beyond which, as well as the river Sambation, they placed the ten tribes. Rashi, in his commentary on Amos, iv. 3, explains "Harmon" (erroneously rendered in the Anglican



version "palace;" see Dr. Benisch's translation in loco) as "mountains of darkness," whilst Rappaport identifies it with Armenia (see Ezech Milin, sub. v. Armenia). To the same Armenia the Talmud (Kidushin, 72, a) assures us many of the ten tribes were carried captive, placing there also the regions of Meshech and מושבני.

(79) The sons of Jonadab, son of Rechab (Jer. xxxv. c. 10), are often mentioned in conjunction with the ten tribes, as located beyond the mountains of darkness, or the river Sambation (see Joseph ben Gorion, book ii. c. 9). They seem to have adopted the mode of living of the Arabs, and to have joined the Nabatheans, or perhaps to be identical with them. At all events the Nabatheans obeyed the stern laws of Jonadab (Conf. Diodor. lib. xix. s. 94).

(80) From the account given of the conversion of the king of the Chazars, in the book of Chosri, as well as from other allusions made by contemporary authors, there can be little doubt but the statement of Petachia is substantially correct. The converts, engrossed by commerce and wars, had little leisure and inclination to acquire a knowledge of the religion which they had embraced. Its cultivation they abandoned to the disciples of the wise, who immigrated from foreign countries in the East.

(81) Marco Polo and other travellers likewise describe Ararat as abounding in vegetation. The account of the ark, however, as given of Petachia, does not agree with that of Benjamin (p. 52), who describes it as still existing, a mosque having been made of it by Omar Ben Al Khatab. We have, however, not been able to ascertain to what particular vegetable production Petachia alludes, and which he calls manna.

(82) Benjamin likewise mentions this tower, and describes it as being provided with a spiral staircase, from the summit of which there is a prospect of twenty miles.

(83) The legend retailed by Petachia here evidently

confounds Mecca with Medina, as it is the latter which shelters the tomb of Mahomet.

(84) We have, in another note, enlarged on the subject to which we refer our readers. We will only state here that Josephus (*Ant.* ii. s. 9) reports Ezra to have been buried at Jerusalem.

(85) *Derech* and *lechem* mean, in Hebrew, respectively "way" and "bread," and Petachia quoted those words to exemplify how closely allied the language spoken in those regions was to the Hebrew, since the words, with a slight alteration, expressed the same objects. The Oriental scholar will easily trace the two Arabic words, corresponding with the two Hebrew both in sound and meaning.

(86) We should say that Petachia here alludes to the particles of gold which are sometimes found on the surface, which may glitter in the night, and which, from the ignorance of the age, may have been supposed to grow like the plants among which the grains were found.

(87) Charan or Haran, supposed to have been so called from Haran, the father of Lot, and brother of Abraham, and where Abraham tarried till his father Terah died, was called by the Greeks Charran, and by the Romans Charræ and Carras. "Carræ, clade Crassi nobiles," says Pliny; and Lucan alludes to the same melancholy event in verse 104 of his first book.

. . . Miserando funere Crassus Assyrias Latio maculavit sanguine Carras.—A.

Aram Naharain, means literally, Syria of two rivers, which, of course, is our Mesopotamia.

✓ (88) Hemoth, or Hamoth, was anciently a distinguished city of Syria, on the northern frontier of Palestine (*Num.* xiii. 21; xxxiv. 8). It was called by the Greeks Epiphania. Abulfeda was prince of this city. At present it contains nothing worthy of notice. Benjamin also mentions it (p. 49).

✓ (89) The rabbi's etymology for Cheleb—the modern Aleppo—is a curious one. It makes the older designation

for the place correspond with its modern Arabic one, Haleb, "milk."

Several passages in older writers attest the identity of Aleppo with the Berœa, Berœæ, Berroia, and Berrœa of older writers. Nicolas Chomates, for example, says (in Joanne Commeno, c. vii.) he went to Chalep, which was also formerly called Berrœa. Nicephorus Callistus (lib. xiv. c. xxxix.) also speaks of Berrœa, formerly Chulep.

Jewish tradition, probably correctly, has identified Zobah with Aleppo (see the Itinerary of Benjamin of Tudela), whereas Syrian tradition identifies it with Nisibis. But Nisibis is in Aram Naharaim, that is, Mesopotamia, while Aleppo is in Aram Zobah, the highlands or districts of the king, who waged war against Saul, David, and Solomon.—A.

(90) Hermon, so often named in the Bible, is, properly speaking, a spur of Antilibanus. It is now called Jebel-es-Sheikh, and towards the south Jebel-el-Heish.

(91) Petachia probably deemed it desirable to mention the existence of Jews in Palestine, since their massacre by the Crusaders after the taking of Jerusalem might have led to the supposition that they were excluded from the country.

(92) By holy rabbi, is meant Rabbi Yehoodah, the prince, the compiler of the Mishna, and head of the Sanhedrin, who flourished about the year 180 c.e.

(93) The preceding note explains who this individual is.

✓(94) Sepphoris is the same place which was called by the Romans Diocesarea.

✓(95) After the destruction of the Temple, the Sanhedrin became migratory. The Talmud mentions ten cities in Palestine to which the seat of the Sanhedrin was successively transferred. The cities here named are among those which formerly sheltered the highest Jewish tribunal. Hence the special interest which they had in the eyes of the Jewish traveller.

✓(97) Acco is the scriptural name for the later Ptolemais,



and the present St. Jean D'Acre. The part which this important fortress at all times acted in the history of Palestine is well known.

(97) Yabneh is the rabbinical name for Yammia, now a village, anciently a city not far from the coast of the Mediterranean, between Joppe and Ashdod. At the request of Rabbi Jochanan, son of Sakkaï, Vespasian spared this city, and permitted the Sanhedrin to establish there, after the destruction of the Temple.

Springs which periodically flow and dry up are phenomena not unknown to science. The lake of Cirkenitz, in the Austrian empire, not rarely enables the same individual, in one and the same season, to pasture his flock and to catch his fish therein. A spring of a similar kind is mentioned by Josephus and Pliny. It is conjectured, with great probability, that the legend of the Sambation originated in a similar phenomenon.

(98) The measure here alluded to is of Biblical origin, and, according to the rabbis, a third part of an ephah. The gradation of Biblical measures, according to the rabbis, is this:—"An ephah is equal to three seah, a seah to six kab, a kab to four lug, a lug to six eggs, that is, to the quantity of water which six eggs could displace." This ephah is also mentioned by Benjamin. Shamai and Hillel were celebrated chiefs of the Sanhedrin contemporaries of King Herod, frequently mentioned in the Mishna, and founders of two antagonistic schools, which exercised a perceptible influence on the fate of the nation.

✓(99) Nitai is a very ancient Mishnaic doctor (mentioned in Abboth, c. i. 6), through whom the chain of tradition is traced to the succeeding generations. Arbel is mentioned in Hos. x. 14, situated between Sepphoris and Tiberias, perhaps the present Irbid. (Robin. iii. 282.)

✓(100) Mount Gaash is several times mentioned in the Bible (Josh. xxiv. 50; Jud. ii. 9, &c.), the name is applied to a mountain in Mount Ephraim. The book of Joshua, however, evidently distinguishes between the

mountain Gaash and Mount Ephraim, on which the Jewish captain was buried.

(101) This legend (Treat. Sabbath, 109, b) probably originated in the name Gaash, which, in Hebrew, means to shake.

✓(102) Petachia evidently alludes here to some Christian church or monastery, the Holy Land having been then in possession of the Crusaders.

(103) In Benjamin's time there lived there 200 Jews.

✓(104) We candidly confess that the account of the pavement is unintelligible to us. **מעזיבה** is a talmudical technical term, which is explained in the Aruch under **מעזב**, which, however, does not seem to be applicable to the sense in which Petachia seems to have taken it, since he identified it with a pavement. Nor can we understand how its height of three cubits could form its breadth. These difficulties are not solved by either the Latin, German, or French translators, who did not even advert to them. The text here is probably corrupt. Perhaps it would be better to read *rechabah*, instead of *rochbah*, and to translate accordingly, "And it (the pavement) is broad."

✓(105) There is evidently some confusion in the account, as the Temple, of which Petachia clearly speaks, was not on Mount Olivet, but on Mount Moriah.

(106) It must be borne in mind that, anciently, hospital signified a place of shelter or entertainment for travellers upon the road, more especially for pilgrims; and it is in this sense that Petachia uses the term. There is no doubt that he alluded to the building established by the Knights Hospitallers at Jerusalem, destined for the use of pilgrims going to the Holy Land, and dedicated to St. John the Baptist.

(107) Petachia probably alludes to the stones taken from the Jordan, and erected by Joshua at Gilgal (Josh. v. 20).

(108) The Hebrew, rendered by us "image," is **צלם**

In the rabbinical dialect, however, it is often used for crucifix, and this we are disposed to believe is the meaning which Petachia wished to convey.

(109) This gate is also mentioned by Benjamin. Carmoly says—"This gate seems to be the same which is called the Golden Gate. It is to the east, leading into the court of the Temple. The Turks have walled it up. According to Benjamin it is a remnant of the Temple well known by the name of the Gate of Mercy, where the Jews offer up their prayers.

(110) These are quotations from Zachariah xiv. 4; Isaiah lii. 8.

(111) Rabbi Elieser, son of Asariah, was a celebrated Mishnaic doctor, and for a short time the head of the Sanhedrin, in the generation closely following the destruction of the Second Temple. Particulars about him are detailed in the second chapter of the often quoted History of the Jews, by Grætz.

(112) The belief in such a power over spirits, as that alluded to by Petachia, was common during the middle ages. The Puck of Shakespeare was not an invention of the poet. But very lately it was believed by numbers that a certain chief rabbi of Prague had a drudge of that class, known by the name of the *golem* (raw matter) which, as the legend asserts, consisted of a human figure made of clay, into which the cabalistical knowledge of the rabbi forced an evil spirit, and which served him the whole week, except on the Sabbath, when, by the removal of the mysterious divine name, the form became again a lifeless clod of clay; and numerous are the traditions current to this day about the feats of this spirit.

(112) Tradition points out Jonah's grave in the vicinity of Nineveh, where Tavernier had seen it.

(114) This Rabbi Chana is mentioned in the Treatise of Berachoth, 54, b, and in other places of the Talmud.



# ERRATA.

- p. 87, line 35, *for* Alabus *read* Olabus.
- p. 91, line 4, *for* Karkisigah *read* Karkisiyah.
- p. 103, last line, *for* (97) *read* (96).

# WORK

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