

نصوص مقتبسة من شتى

المراجع التي أشار إليها المؤلف

Appendix

The following are extracts from the original books which have been quoted by the author in 'Jesus in India'.

No. 1

Lectures on the Origin and Growth of Religion as Illustrated by some Points in the History of **Indian Buddhism**, by T. W. Rhys Davids, (the Hibbert Lectures, 1881) (Williams & Norgate, London 1881)

Page 147. 'All this is of peculiar interest from the comparative point of view. It is an expression from the Buddhist standpoint, which excludes the theory of a Supreme Deity, of an idea very similar to that which is expressed in Christian writings when Christ is represented as the manifestation of God to men, the Logos, the Word of God made flesh, the Bread of Life. And it is not a mere chance that heterodox followers of the two religions have afterwards used the Buddha and the Logos conceptions as bases of their emanation theories. It is only a fresh instance of the way in which similar ideas in similarly constituted minds come to be modified in very similar ways. The Cakka-vatti Buddha was to the early Buddhists what the Messiah Logos was to the early Christians. In both cases the two ideas overlap one another, run into one another, supplement one another. In both cases, the two combined cover as nearly the same ground as the different foundations of the two teachings will permit. And it is the Cakka-vatti Buddha circle of ideas in the one case, just as the Messiah Logos in the other, that has had the principal influence in determining the opinions of the early disciples as to the person of their Master. The method followed in the early Buddhist and early Christian biographies of their respective Masters was the same, and led to similar results; though the details are in no particular quite identical in the two cases.'

No. 2

Buddhism, in its Connexion with Brāhmanism and Hindūism, and in its Contrast with Christianity, by Sir Monier Monier-Williams, K.C.I.E., Second Edition, (John Murray, London 1890)

Pages 134-135. 'He said of himself (Mahā-vagga 1.6,8),— 'I am the all- subduer (sabbābhibhū); the all- wise; I have no stains; through myself I possess knowledge; I have no rival (patipuggalo); I am the chief Arhat— the highest teacher; I alone am the absolutely wise (Sambuddha); I am the Conqueror (Jina); all the fires of desire are quenched (sītibhūto) in me; I have Nirvāna (nibbuto).'

Page 135 (*foot- note*). 'In fact Gautama remained a Bodhi-sattva until he was thirty-four or thirty-five, when he attained perfect enlightenment and Buddhahood.'

Page 126. '1. Kill not any living thing. 2. Steal not. 3. Commit not adultery. 4. Lie not. 5. Drink not strong drink....
6. Eat no food except at stated times. 7. Use no wreaths, ornaments, or perfumes. 8. Use no high or broad bed, but only a mat on the ground. 9. Abstain from dancing, singing, music, and worldly spectacles. 10. Own no gold, or silver of any kind, and accept none. (Mahā-vagga 1.56). [This Buddhist Dasa-sila may be contrasted with the Mosaic Decalogue.]'

Pages 45-47. 'The Buddha's early disciples were not poor men; for the sixth to be admitted to the Sangha was a high-born youth named Yasa.....

In sending forth these sixty monks to proclaim his own gospel of deliverance, he addressed them thus:-

'I am delivered from all fetters (p.127), human and divine. You too, O monks, are freed from the same fetters. Go forth and wander everywhere, out of compassion for the world and for the welfare of gods and men. Go forth, one by one, in different directions. Preach the doctrine (Dharmam), salutary (kalyāna) in its beginning, middle, and end, in its spirit (artha) and in its letter (vyañjana). Proclaim a life of perfect restraint, chastity, and celibacy (brahmaçariyam). I will go also to preach this doctrine' (Mahā-vagga I. II. I).

When his monk-missionaries had departed, Gautama himself followed, though not till Māra (p. 41) had again tempted him.

Quitting Benares he journeyed back to Uruvelā, near Gayā. There he first converted thirty rich young men and then one thousand orthodox Brāhmans, led by Kāsyapa and his two brothers, who maintained a sacred fire ('Brāhmanism,' p. 364). The fire-chamber was haunted by a fiery snake-demon; so Buddha asked to accupy the room for a night, fought the serpent and confined him in his own alms-bowl. Next he worked other miracles (said to have been 3500 in number)....

To them on a hill Gayāsīsa (Brahma-yoni), near Gayā, he preached his 'burning' fire-sermon (Mahā-v° I. 21): 'Everything, O monks, is burning (ādittam=ādiptam). The eye is burning; visible things are burning. The sensation produced by contact with visible things is burning—burning with fire of lust (desire), enmity and delusion (rāgagginā dosagginā mohagginā), with birth, decay (jarayā), death, grief, lamentation, pain, dejection (domanassehi), and despair (upāyāsehi). The ear is burning; sounds are burning; the noise is burning, odours are burning; the tongue is burning, tastes are burning; the body is burning, objects of sense are burning. The mind is burning; thoughts are burning. All are burning with the fire of passions and lusts. Observing this, O monks, a wise and noble disciple becomes weary of (or disgusted with) the eye, weary of visible things, weary of the ear, weary of sounds, weary of odours, weary of tastes, weary of the body, weary of the mind. Becoming weary, he frees himself from passions and lusts. When free, he realizes that his object is accomplished, that he has lived a life of restraint and chastity (brahmaçariyam), that re-birth is ended.'

It is said that this fire-sermon—which is a key to the meaning of Nirvāna—was suggested by the sight of a conflagration. It was Gautama's custom to impress ideas on his hearers by pointing to visible objects. He compares all life to a flame; and the gist of the discourse is the duty of extinguishing the fire of lusts, and with it the fire of all existence, and importance of monkhood and celibacy for the attainment of this end.

Contrast in Christ's Sermon on the Mount the words addressed to the multitude (not to monks), 'Blessed are the pure in heart, for they shall see God.'

The Buddha and his followers next proceeded to Rājagriha.'

No. 3

Buddhism: being a Sketch of the Life and Teachings of Gautama, the Buddha, by T. W. Rhys Davids, M.A. Ph.D. (Society for Promoting Christian Knowledge, London 1882)

Page 183. 'His mother was the best and the purest of the daughters of men.'

In the footnote of page 183, Davids quotes St. Jerome:

'St. Jerome says (contra Jovian. bk. I): 'It is handed down as a tradition among the Gymnosophists of India, that Buddha, the founder of their system, was brought forth by a virgin from her side.'

No. 4

The **life of the Buddha** and the Early History of his Order, derived from Tibetan Works in the Bkah-Hgyur and Bstan-Hgyur, translated by W. Woodville Rockhill (Trübner & Co. London 1884)

Page 32. 'The rumour had reached Kapilavastu that the prince had died under the excess of his penances, and all the court was plunged in despair, and his wives fell fainting to the ground; but a little after came the news that he had attained enlightenment, and great was the rejoicing everywhere.'

Page 141. 'As soon as the Blessed One expired the mighty earth was shaken, thunderbolts did fall, and the gods in the sky did shriek with (or like) sound of drum (f.635^a). At that time the venerable Mahākâçyapa was stopping in the Kalantakanivasa Bamboo grove at Râjagriha; and when the earth quaked he sought what might be the reason, and he saw that the Blessed One had utterly passed away...'

No. 5

Buddha: His Life, His Doctrine, His Order by Dr. Hermann Oldenberg, Translated from the German by William Hoey, M.A., D.Lit. (Williams & Norgate, London 1882)

Page 142 (*foot-note*): 'On the occasion of a prophecy of Buddha's regarding Metteyya, the next Buddha, who will in the far future appear upon the earth, it is said: "He will be the leader of a band of disciples, numbering hundreds of thousands, as I am now the leader of bands of disciples, numbering hundreds." – *Cakkavattisuttanta*.'

Page 419. 'Regarding the wife and child of Buddha the chief passage is "Mahâvagga," i, 54; Râhula is frequently mentioned in the Sutta texts as Buddha's son, without any prominent *rôle* being ascribed to him among the circles of disciples by the ancient tradition.'

Page 103. 'He (*Buddha*) says: "Râhula is born to me, a fetter has been forged for me."

Page 103 (*foot-note*). 'In the name Râhula there seems to be an allusion to Râhu, the sun and moon subduing (darkening) demon.'

No. 6

Tibet, Tartary and Mongolia; their Social and Political Condition, and the Religion of Boodh, as there Existing, by Henry T. Prinsep Esq. Second Edition (Wm. H. Allen & Co. London 1852)

Pages 12-14. 'The earliest travels into Tibet Proper which have been transmitted to us, are those of the Jesuit fathers, Grueber and Dorville, who returned from China by that route in A.D. 1661, just four hundred years after Marco Polo's journey westward. They were the first Christians of Europe who are known to have penetrated into the populous parts of Tibet; for Marco Polo's journey was, as we have stated, to the north-west, by the sources of the Oxus. Father Grueber was much struck with the extraordinary similitude he found, as well in the doctrine, as in the rituals, of the Boodhists of Lassa to those of his own Romish faith. He noticed first, that the dress of Lamas corresponded with that handed down to us in ancient paintings, as the dress of the Apostles. 2nd. That the discipline of the monasteries, and of the different orders of Lamas or priests, bore the same resemblance to that of the Romish church. 3rd. That the notion of an incarnation was common to both, so also the belief in paradise and purgatory. 4th. He remarked that they made suffrages, alms, prayers, and sacrifices for the dead, like the Roman Catholics. 5th. That they had convents, filled with monks and friars, to the number of 30,000, near Lassa, who all made the three vows of poverty, obedience, and chastity, like Roman monks, besides other vows. And 6th, that they had confessors, licensed by the superior Lamas, or bishops; and so empowered to receive confessions, and to impose penances, and give absolution. Besides all this, there was found the practice of using holy water, of singing service in alternation, of praying for the dead, and a perfect similarity in the costumes of the great and superior Lamas to those of the different orders of the Romish hierarchy. These early missionaries, further, were led to conclude, from what they saw and heard, that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the time of the Apostles.'

Then concerning the advent of a Saviour, the author H. T. Prinsep writes in the same book (Tibet, Tartary and Mongolia) on page 171:

'The general expectation of the birth of a great prophet, Redeemer, or Saviour, which is alluded to even by Tacitus, as prevailing at the period when the founder of the Christian religion appeared, was, there can be no doubt, of Boodhistic origin, and not at all confined to Jews, or based only on the prophecies of their Scripture.'

As a foot-note on page 171 the author further wrote:

'The advent of another Boodh a thousand years after Gotama, or Sakhya Muni, is distinctly prophesied in the Pitakattayan and Attha-katha. Gotama declares himself to be the twenty-fifth Boodh, and says, "Bagawa Metteyo is yet to come." The name Metteyo bears an extraordinary resemblance to Messiah.'

No. 7

A Record of **The Buddhist Religion** as Practised in India and the Malay Archipelago (A.D. 671-695) by I-Tsing, Translated by J. Takakusu, B.A., Ph.D. (Oxford, Clarendon Press 1896)

pages 223-224: 'It is indeed curious to find the name of MESSIAH in a Buddhist work, though the name comes in quite accidentally. The book is called 'The New Catalogue of the Buddhist Books compiled in the Chêng Yüan Period' (A.D. 785-804), in the new Japanese edition of the Chinese Buddhist Books (Bodleian Library, Jap. 65 DD, 結六, P. 73; this book is not in Nanjio's Catalogue).... Moreover, the Sanghârâma of the Sâkyas and the monastery of Tâ-ch'in (Syria) differ much in their customs, and their religious practices are entirely opposed to each other. King-ching (Adam) ought to hand down the teaching of MESSIAH (Mi-shi-ho), and the Sâkyaputriya-Sramanas should propagate the Sûtras of the Buddha.'

No. 8

The **Nineteenth Century**: a Monthly Review, edited by James Knowles, Vol. XXXVI, July-December 1894 (Sampson Low, Marston & Co. London 1894)

Page 517. 'But M. Notovitch, though he did not bring the manuscripts home, at all events saw them, and not pretending to a knowledge of Tibetan, had the Tibetan text translated by an interpreter, and has published seventy pages of it in French in his *Vie inconnue de Jésus-Christ*. He was evidently prepared for the discovery of a Life of Christ among the Buddhists. Similarities between Christianity and Buddhism have frequently been pointed out of late, and the idea that Christ was influenced by Buddhist doctrines has more than once been put forward by popular writers. The difficulty has hitherto been to discover any real historical channel through which Buddhism could have reached Palestine at the time of Christ. M. Notovitch thinks that the manuscript which he found at Himis explains the matter in the simplest way. There is no doubt, as he says, a gap in the life of Christ, say from his fifteenth to his twenty-ninth year. During that very time the new Life found in Tibet asserts that Christ was in India, that he studied Sanskrit and Pâli, that he read the Vedas and the Buddhist Canon, and then returned through Persia to Palestine to preach the Gospel. If we understand M. Notovitch rightly, this Life of Christ was taken down from the mouths of some Jewish merchants who came to India immediately after the Crucifixion (P. 237). It was written down in Pâli, the sacred language of Southern Buddhism; the scrolls were afterwards brought from India to Nepaul and Makhada (*quære* Magadha) about 200 A.D. (P. 236), and from Nepaul to Tibet, and are at present carefully preserved at Lassa. Tibetan translations of the Pâli text are found, he says, in various Buddhist monasteries, and, among the rest, at Himis. It is these Tibetan manuscripts which were translated at Himis for M. Notovitch while he was laid up in the monastery with a broken leg, and it is from these manuscripts that he has taken his new Life of Jesus Christ and published it in French, with an account of his travels. This volume, which has already passed through several editions in France, is soon to be translated into English.'

No. 9

The **Mystery of the Ages** contained in the Secret Doctrine of all Religions. By Marie, Countess of Caithness, Duchesse De Pomár (C. L. H. Wallace, Philanthropic Reform Publisher, Oxford Mansion, W. London 1887)

On Page 145 *the author says about 'Buddhism':* It is the Christianity of the East, and, as such, even in better conservation than is Christianity, the Buddhism of the West.'

No. 10

Travels in the **Mogul Empire** A.D. 1656-1668 by François Bernier, Translated, on the basis of Irving Brock's version and annotated by Archibald Constable 1891, Second Edition, revised by Vincent A. Smith, M.A. (Oxford University Press 1916)

Page 430. 'There are, however, many signs of *Judaism* to be found in this country. On entering the Kingdom after crossing the *Pire-penjale* mountains, the inhabitants in the frontier villages struck me as resembling *Jews*. Their countenance and manner, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the *Jewish* appearance of these villagers having been remarked by our *Jesuit Father*, and by several other *Europeans*, long before I visited *Kachemire*.'

No. 11

A **Journey from Bengal to England**, through the Northern Part of India, Kashmire, Afghanistan, and Perisa, and into Russia by the Caspian-Sea, by George Forster, vol. II (R. Faulder and Son, London 1808)

Page 23. 'On first seeing these people in their own country, I imagined, from their garb, the cast of countenance, which is long, and of a grave aspect, and the form of their beards, that I had come amongst a nation of Jews.'

No. 12

The **Races of Afghanistan**, being a Brief Account of the Principal Nations Inhabiting that Country, by Surgeon-Major H. W. Bellew, C.S.I. (Thacker, Spink & Co. Calcutta, (1880) MDCCCLXXX)

Page 15. 'The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtunasar (Nebuchadnezzar), and planted as colonists in different parts of Persia and Media. From these positions they, at some subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighbouring peoples "Bani Afghan" and "Bani Isra'il," or children of Afghan, and children of Israel. In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of Israel, who were carried into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah country of the present day, and of which Ghor forms a part. It is also stated in the Tabacati Nasiri—a historical work which contains, among other information, a detailed account of the conquest of this country by Changhiz Khan—that in the time of the native Shansabi dynasty there was a people called Bani Isra'il living in that country, and that some of them were extensively engaged in trade with the countries around.

This people was settled in the Ghor country, to the east of Herat, at the time that Muhammad announced his mission as the Prophet of God— about 622 A.D. And it was there that Khalid-bin-Walid, a chief of the Curesh tribe of Arabs, came to them with the tidings of the new faith, and an invitation to join the Prophet's standard.'

Page 16. '..... the mission of Khalid was not without success, for he returned to the Prophet, accompanied by a deputation of six or seven representative men of the Afghan people and their followers amounting in all to seventy-six persons. The chief or leader of this party was named Kais or Kish.

The traditions of the people go on to the effect that this Kais and his companions fought so well and successfully in the cause of the Prophet, that Muhammad, on dismissing them to their homes, presented them with handsome gifts, complimented them on their bravery, and giving them his blessing foretold a glorious career for

their nation, and promised that the title of Malik (or king) should distinguish their chiefs for ever.... At the same time the Prophet, as a mark of special favour and distinction, was pleased to change the Hebrew name of Kais to the Arab one of Abdur Rashíd— “the servant of the true guide” – and, exhorting him to strive in the conversion of his people, conferred on him the title of “Pahtán,” – a term which the Afghan book-makers explain to be a Syrian word signifying the rudder of a ship, as the new proselyte was henceforth to be the guide of his people in the way they should go.’

Page 17. ‘At what period the Afghans of Ghor moved forward and settled in the Kandahar country, which is now their home, is not known. It appears, however, from the writings of the early Muhammadan historians, that in the first century of their era....’

Page 19. ‘Kais, they say, married a daughter of that Khalid-bin-Walíd who brought his people the first tidings of the Prophet and his doctrine, and by her he had three sons, whom he named respectively, Saraban, Batan, and Ghurghusht....

The Afghans Proper—the Bani Israíl, as they call themselves in special distinction to all other divisions of the nation—class themselves as the descendants of Saraban through his two sons, Sharjún and Khrishyún.’

Page 24. ‘By Muhammadans of Asia Minor and the Western countries the Afghan is usually called Sulemáni.’

No. 13

The **Cyclopædia of India** and of Eastern and Southern Asia, by Surgeon General Edward Balfour, vol. I, Third Edition (Bernard Quaritch, London 1885)

page 31 (*Under the heading 'Afghanistan'*): 'Pukhtun is the national appellation of the Afghans proper; but Afghans and Pathans also designate themselves Ban-i-Israel, and some claim direct descent from Saul, king of Israel. Pukhtun is the individual, and Pukhtana the collective name of the Afghans. This word is described as of Hebrew (Ibrani) origin, though some of them say it has a Syrian (Suriani) source, and signifies delivered, set free. The term Afghan is also said to have the same signification. One tradition is that the mother of Afghan or Afghana, on his being born exclaimed, 'Afghana', 'I am free,' and gave him this name; another tradition is that in the pangs of labour she exclaimed: 'Afghan, Afghan,' or 'Fighan, Fighan,' words which in the Persian mean woe! grief! alas! Afghan is claimed as the designation only of the descendants of Kais.

The term Pathan is said to be from Pihtan, a titular appellation alleged to have been bestowed by Mahomed on an Afghan called Kais.

Their origin is involved in obscurity. But several writers consider them to be descendants of one of the ten tribes of Israel; and this is an opinion of some Afghans themselves. A few authors consider that this nation is not of Jewish origin, but that those who introduced the Mahomedan religion amongst them were converted Jews.'

Page 34. 'Among the Yusufzai, no man sees his wife till the marriage ceremonies are completed; and with all the Bardurani there is great reserve between the time when the parties are betrothed and the marriage. Some of them live with their future father-in-law, and earn their bread by their services, as Jacob did Rachel, without ever seeing the object of their wishes....

Among the Afghans, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow, and it is a mortal affront to the brother for any other person to marry her without his consent.'

No. 14

Narrative of a **Mission to Bokhara**, in the years 1843-1845, to ascertain the Fate of Colonel Stoddart and Captain Conolly, by the Rev. Joseph Wolff, D.D. LL.D., Vol. 1, second edition, revised (John W. Parker, London {1845} M.DCCC.XLV.)

Page 7. 'From various conversations with Affghauns in Khorassaun and elsewhere, I learnt that some of them are proud of an origin from the children of Israel, but I doubt the truth of that partial tradition.'

Page 13. 'All the Jews of Türkistaun assert that the Türkomauns are the descendants of Togarmah, one of the sons of Gomer, mentioned in Genesis x. 3.'

Pages 14-16. 'The Jews in Bokhara are 10,000 in number. The chief rabbi assured me that Bokhara is the Habor, and Balkh the Halah, of the 2nd Kings, xvii.6; but that in the reign of Ghengis Khan they lost all their written accounts. At Balkh the Mussulman mullahs assured me that it was built by a son of Adam, that its first name had been Hanakh, and afterwards Halah, though later writers called it Balakh, or Balkh. The Jews, both of Balkh and Samarcand, assert that Türkistaun is the land of Nod, and Balkh where Nod "once stood." The tradition is an old one at Bokhara, that some of the Ten Tribes are in China. I tried the Jews here on various points of Scriptural interpretation, particularly that important one in Isaiah vii.14 — עלמה Virgin. They translated it as we Christians do, and they are in total ignorance of the important controversy between Jews and Christians on that point.

I obtained a passport from the King after this most interesting sojourn, and then crossed the Oxus, and arrived after a few days at Balkh; and from that city, where I also communed with the dispersed of Israel, I proceeded to Muzaur..... Some Affghauns claim a descent from Israel. According to them, Affghaun was the nephew of Asaph, the son of Berachia, who built the Temple of Solomon. The descendants of this Affghaun, being Jews, were carried into Babylon by Nebuchadnezzar, from whence they were removed to the mountain of Ghoree, in Affghanistaun, but in the time of Muhammed turned Muhammedans. They exhibit a book, *Majmooa Alansab*, or Collection of Genealogies, written in Persian.'

Page 17. 'Hence I passed to Peshawr. Here I had also the singular book read to me of the origin of the Affghauns, the Poshtoo Book of Khan Jehaun Loote. The account in this book agrees with that given in the MSS., *Teemur Nameh* and *Ketaub Ansabee Muhakkek Toose*. I thought the general physiognomy not Jewish, but I was wonderfully struck with the resemblance that the Youssuf Szeye and the Khaibaree, two of their tribes, bear to the Jews. The Kaffre Seeah Poosh, if Affghauns, vary widely from the rest of their nation. Many travellers have thought them the descendants from Alexander's army, but they do not say so.'

Page 18. 'I always thought that the Kaffre Seeah Poosh were descendants of Israel; and some of the learned Jews of Samarcand are of my opinion.'

Pages 19-20. 'Captain Riley, I was surprised to find, looked on the Affghauns as of Jewish descent.'

Page 58. 'I spent six days with the children of Rechab (Beni Arhab)..... With them were children of Israel of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'

Page 131. 'It is very remarkable that the Prophet Ezekiel, in the twenty-seventh chapter, fourteenth verse, gives an exact description of the trade carried on by the Türkomauns with the inhabitants of Bokhara, Khiva, and Khokand. The Prophet says: "They of the house of Togarmah (i.e. the Türkomauns) traded in thy fairs with horses and horsemen, and mules." The Türkomauns to this day, like the Swiss Guards, are mercenaries, and let themselves out for a few tengas a day. It is also remarkable, that I frequently heard the Türkomauns call themselves Toghramah, and the Jews call them Togarmah.

Viewing the hosts of camels coming with merchandise from Cashmeer, Cabul, Khokand, Khetay, and Orenbourg, the passage of Isaiah 1x.6, comes forcibly on the mind, where the Prophet says: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense." Mentioning gold, I must not forget, that near Samarcand there are gold mines and turquoises.'

Pages 236-237. 'A few words on the Chaldeans in the mountains of Kurdistaan. These Chaldeans, as the late lamented Dr. Grant well

observed, are of Jewish origin, though I cannot go so far as to affirm that they are of the Ten Tribes, since they do not know their own genealogy. They are now mostly Christians..... They resemble mostly the Protestants of Germany and England, for they have neither images nor monasteries, and their priests are married. The episcopal dignity, however, is hereditary, as well as that of the Patriarch, and at the time the mother of the patriarch becomes pregnant, she abstains from drinking wine and eating meat; and in case that a son is born, he is the patriarch, and if a daughter, she is obliged to observe eternal virginity.'

No. 15

The **Lost Tribes** and the Saxons of the East and of the West, with new Views of Buddhism, and Translations of Rock-Records in India, by George Moore, M.D. (Longman, Green, Longman, and Roberts, London {1861} MDCCCLXI)

Page 143. 'We are attracted at once to a country of vast importance in the present aspect of the East, and the more interesting to us, as we there find a people who profess to be the Beni-Israel, or descendants of the Ten Tribes, namely, Afghanistan and the adjacent countries.'

Pages 145-146. 'The prominent reasons for thinking that certain classes of the people of Bokhara and Afghanistan are of Israelitish origin are these:— 1st. Their personal resemblance to the Hebrew family. Thus Dr. Wolff, the Jewish missionary, says: "I was wonderfully struck with the resemblance of the Youssofszye [tribe of Joseph], and the Khybere, two of their tribes, to the Jews." Moorcroft also says of the Khyberes, "They are tall, and of singularly Jewish cast of features." 2nd. They have been named by themselves Beni-Israel, children of Israel, from time immemorial. 3rd. The names of their tribes are Israelitish, especially that of Joseph, which includes Ephraim and Manasseh. In the Book of Revelation the tribe of Joseph stands for Ephraim. (Rev. vii. 6,8.) In Numbers xxxvi.5, Moses speaks of Manasseh as "the tribe of the sons of Joseph;" so that it is clear that both Manasseh and Ephraim were known by the name of the tribe of Joseph. 4th. The Hebrew names of places and persons in Afghanistan are of far greater frequency than can be accounted for through Mahometan association; and, indeed, these names existed before the Afghans became Mahometans. 5th. All accounts agree that they inhabited the mountains of Ghore from a very remote antiquity. It is certain that the princes of Ghore belonged to the Afghan tribe of Sooree, and that their dynasty was allowed to be of very great antiquity even in the eleventh century. "They seem early to have possessed the mountains of Solimaun or Solomon, comprehending all the southern mountains of Afghanistan." (Elphinstone.) 6th. Afghan is the name given to their nation by others, the name they give their nation is Pushtoon, and Drs. Carey and Marshman assert that the

Pushtoon language has more Hebrew roots than any other.'

Pages 147-148. 'The antiquity of the name of the country Cabul, or Cabool, is then established; and it is also shown that some peculiar people known as "The Tribes," and "The Noble Tribes," dwelt there at a very remote period. There is, therefore, good evidence that the present inhabitants of Cabul may be justified in asserting that from the earliest period of history they and their ancestors have occupied Cabul, and that from time immemorial they have been known as "The Tribes." That is to say, Israelitish tribes, such as they now assume themselves to be. According to Sir W. Jones, the best Persian authorities agree with them in their account of their origin; and resident and competent authorities, such as Sir John Malcolm, and the missionary Mr. Chamberlain, after full investigation, assure us that many of the Afghans are undoubtedly of the seed of Abraham.'

No. 16

The Works of **Flavius Josephus**; comprising the Antiquities of the Jews; a **History of the Jewish Wars**, and Life of Flavius Josephus; Written by Himself. Translated by William Whiston, A.M., Professor of mathematics in the University of Cambridge (Willoughby & Co. London 1840)

Page 223. '...the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.'

No. 17

A personal narrative of a visit to **Ghuzni, Kabul, and Afghanistan**, and of a Residence at the Court of Dost Mohamed: with Notices of Runjit Sing, Khiva, and the Russian Expedition, by G. T. Vigne Esq. F.G.S. (Whittaker & Co. London 1840)

Pages 166-167. 'Moollah Khoda Dad, a person learned in the history of his countrymen, read to me, from the Mujma-ul-Unsab (collection of genealogies), the following short account of their origin. They say, that the eldest of Jacob's sons was Judah, whose eldest son was Osruck, who was the father of Oknur, the father of Moalib, the father of Farlai, the father of Kys, the father of Talut, the father of Ermiah, the father of Afghana, whence the name of Afghans. He was contemporary with Nebuchadnezzar, called himself Bin-i-Israel, and had forty sons, whose names there is no occasion to insert. His thirty-fourth descendant, in a direct line, after a period of two thousand years, was Kys. From Kys, who lived in the time of the prophet Mahomed, there have been sixty-six generations. Sulum, the eldest son of Afghana, who lived at Sham [Damascus], left that place, and came to Ghura Mishkon, a country near Herat; and his descendants gradually extended themselves over the country now called Afghanistan.'

No. 18

A **Cyclopædia of Geography** Descriptive and Physical, forming a New General Gazetteer of the World and Dictionary of Pronunciation, by James Bryce, M.A., F.G.S. (Richard Griffin and Co. London and Glasgow 1856)

page 11. 'The name Afghan is not used by the people themselves; they call themselves Pooshtoon, and in the plural Pooshtaûneh, from which, perhaps, comes the name Putan, or Patan, given to them in India. They trace their origin to Saul, King of Israel, calling themselves, Ben-i-Israel. According to Sir A. Burnes, their tradition is, that they were transplanted by the King of Babylon from the Holy Land to Ghoré, lying to the N.W. of Cabool, and lived as Jews till A.D. 682, when they were converted to Mahometanism by an Arab chief, Khaled-ibn-Abdalla, who had married a daughter of an Afghan chief. No historical evidence has ever been adduced in support of this origin, and it is perhaps a mere invention, founded upon the facts mentioned in 2 Kings xviii.11. However this may be, all travellers agree that the people differ strikingly from the neighbouring nations; and have, among themselves, one common origin. They are said, by some, to resemble Jews very much in form and feature; and they are divided into several tribes, inhabiting separate territories, and remaining almost unmixed.'

No. 19

History of Afghanistan, from the Earliest Period to the Outbreak of the War of 1878, by Colonel G. B. Malleson, C.S.I. (W.H. Allen & Co. London, 1878)

Page 39. 'I turn now to the people of Afghánistán, to the tribes who occupy the country, and who command the passes. The subject has been treated at great length by Mountstuart Elphinstone, by Ferrier—who quotes largely from Abdúllah Khán, of Herát,—by Bellew, and by many others.

Following Abdúllah Khán and other Afghán writers, Ferrier is disposed to believe that the Afgháns represent the lost ten tribes, and to claim for them descent from Saul, King of Israel. Amongst other writers concurring in this view may be mentioned the honoured name of Sir William Jones. On the other hand, Professor Dorn, of Kharkov, who examined the subject at length, rejects this theory. Mountstuart Elphinstone classes it in the same category as the theory of the descent of the Romans from the Trojans. The objections to Abdúllah Khán's view have been recently expressed, fittingly and forcibly, by Professor Dowson, in a letter to the *Times*. "If," writes that gentleman, "it were worthy of consideration, it is still inconsistent with the notion that the Afgháns are descendants of the lost ten tribes. Saul was of the tribe of Benjamin, and that tribe was not one of the lost ten. There remains the question of feature. This, no doubt, has its weight, but cannot prevail against the more important question of language." Professor Dowson then proceeds to show that the Afghán language has no trace of Hebrew in it, and concludes by pronouncing the supposition that in the course of time the whole Afghán race could have changed their language as "too incredible."

No. 20

HISTORY OF THE AFGHANS. By J. P. Ferrier, translated from the original unpublished manuscript by Captain William Jesse (John Murray, London, 1858)

Page 1. '... the majority of Eastern writers consider them to be the descendants of one of the ten tribes of Israel— and this is the opinion of the Afghans themselves.'

Page 4. '... the Afghans, however, think that they have evidence of their Jewish origin in the following tradition. When Nadir Shah, marching to the conquest of India, arrived at Peshawur, the chiefs of the tribe of Yoosoofzyes presented him with a Bible written in Hebrew, and several articles that had been used in their ancient worship which they had preserved; these articles were at once recognised by the Jews who followed the camp.'

Page 6. 'Being incompetent to decide which is right, we shall adopt the opinion of Abdullah Khan of Herat as the one most deserving of credit, and we will precede it by giving his view of the manner in which the Afghans were brought to Afghanistan. The following is a translation of his manuscript:

"..... Malek Thalut (Saul) king of the Jews had two sons, Afghan and Djalut— the first was the father of the Afghan nation and gave his name to it. After the reigns of David and Solomon, who succeeded Saul, anarchy divided the Jewish tribes, and this continued to the period at which Bouktun Nasr took Jerusalem, massacred 70,000 Jews, and after destroying that city led the surviving inhabitants captives to Babylon. Subsequently to this disaster the Afghan tribe, struck with terror, fled from Judea and settled in Arabia: here they remained some considerable time, but as pasturage and water were scarce, and both man and beast suffered extreme privation, some of the tribe determined to emigrate to Hindostan. The branch of the Abdalees continued to reside in Arabia, and during the caliphate of Aboo Bekr their chiefs allied themselves to a powerful sheikh, by name Khaled ibn Velid, of the tribe of Korech. at the period when the Arabs subjugated Persia the Abdalees left Arabia and settled in this new conquest, establishing themselves in the provinces of Fars and Kerman, and here they remained until Ghengis Khan invaded those districts. The tyrannical proceedings of this conqueror weighed with such

terrible effect on the population, that the Abdalees quitted Persia and, passing by the Mekrane, Scinde, and Mooltan, arrived in India; but the results of this new migration were not more fortunate, for they were scarcely settled here when their neighbours made war upon, and forced them to leave the plains and inhabit the rugged mountains of Suleiman, considered as the cradle of the tribe, and called by them Kooch-Khasseh. The whole Afghan nation was brought together by the arrival of the Abdalees in the Suleiman mountains, and then consisted of twenty-four tribes, of which, as it has been already observed, Afghan, the son of Saul, was the father: this prince had three sons, named Tsera-Bend, Argoutch, and Kerlen, and each of them was the father of eight sons, who gave their names to the twenty-four tribes.

“The following is the manner in which they are classed:—

Sons of Tsera-Bend	Names of the Tribes
Abdal	Abdalees
Yoosoof	Yoosoofzyes
Baboor	Baboorees
Wezir	Wezirees
Lohooan	Lohooanees
Beritch	Beritchees
Khooguian	Khooguianeas
Chiran	Chiranees
Sons of Argoutch	Names of the Tribes
Ghildj	Ghildjzyes
Kauker	Kaukerees
Djumptionian	Djumptionianeas
Storian	Storianees
Pen	Penees
Kass	Kassees
Takan	Takanees
Nassar	Nassarees
Sons of Kerlen	Names of the Tribes
Khattak	Khattakees
Soor	Soorees
Afreed	Afreedeas
Toor	Toorees
Zaz	Zazees
Bab	Babeeas
Benguech	Benguechees
Lendeh-poor	Lendeh-poorrees’

No. 21

HISTORY OF THE AFGHANS: translated from the Persian of Neamet Ullah, by Bernhard Dorn, Ph.D. FOR. M.R.A.S. M.T.C., Part 1 & 2 (J. Murray, London, 1829)

Part 1- page 23. 'Davud treated the two afflicted widows with the utmost kindness; and Heaven blessed them each with an accomplished son, born at the same hour; of whom the one was called Berkhia; the other, Ermia.....

Each of them was blessed with an accomplished son. Berkhia called his Asif: Ermia's son was called Afghana.'

Page 24. 'God blessed Asif with eighteen, and Afghana with forty sons; whose posterity, but more particularly that of the latter, continued increasing in such a degree, that no tribe of the Israelites equalled them.'

Page 25. '..... God permitted Bokhtnasser to subjugate the territories of Sham, to rase Jerusalem, and vanquish the Israelites, so as to carry their families into captivity and slavery, and drive all those who had faith in the Tora into exile;..... He reduced the whole of Sham to his subjection; carrying away the Israelites, whom he settled in the mountainous districts of Ghor, Ghazneen, Kabul, Candahar, Koh Firozeh,.....'

Page 37. 'Mestoufi, the author of the Tareekh Kozeida, and the author of the Mujmul Ansab, furnish the following records. When the lustre of Mohammed's charming countenance had arisen, and Khaled had been ennobled by embracing the Mohammedan faith, a large number of Arabs and various people repaired to Medina, and were induced, by the splendor of the Mohammedan light, to embrace Islamism. At this time, Khaled sent a letter to the Afghans who had been settled in the mountainous countries about Ghor ever since the time of the expulsion of the Israelites by Bokhtnasser, and informed them of the appearance of the last of the Prophets. On this letter reaching them, several of their chiefs departed for Medina; the mightiest of whom, and of the Afghan people, was Kais, whose pedigree ascends in a series of thirty-seven degrees to Talut of forty-five to Ibrahim, and of six hundred and three to Adam. The author of the Mujmul Ansab traces it as follows:- Pedigree of Abd Ullasheed Kais, who is known by the

surname Pathan: Kais ben Isa, ben Salool, ben Otba, ben Naeem, ben Morra, ben Gelundur, ben Iskunder, ben Reman, ben Ain, ben Mehlool, ben Salem, ben Selah, ben Farood, ben Ghan, ben Fahlool, ben Karam, ben Amal, ben Hadifa, ben Minhal, ben Kais, ben Ailem, ben Ismuel, ben Harun, ben Kumrood, ben Abi, ben Zaleeb, ben Tullal, ben Levi, ben Amel, ben Tarej, ben Arzund, ben Mundool, ben Saleem, ben Afghana, ben Irmia, ben Sarool, called Melik (King) Talut, ben Kais, ben Otba,

Page 38. 'The Prophet lavished all sorts of blessings upon them; and having ascertained the name of each individual, and remarked that Kais was an Hebrew name, whereas they themselves were Arabs, he gave Kais the name Abd Ulrasheed..... their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call Pathan: on this account he conferred upon Abd Ulrasheed the title of Pathan also.....

The Prophet at length dismissed Abd Ulrasheed to return to Ghor and the adjacent Kohistan, there to propagate the new faith, and to direct the infidels to it.'

Part 2- page 63 (Under word 'Suleimani'). 'Muhabbat Khan tells us, that they are called so by the Arabs in consequence of their belonging to the adherents and followers of King Solomon.'

*Pages 63-64. 'Bani Afghanah, Bani Afghan; that is, Children of Asif, Israel, Afghanah, or Afghan. These names are mentioned by Fareed Uddeen Ahmad, in his *Risalah Ansab Afaghinah*, where we find the following passage:—"When, in the course of time, Bokhtnassr the magician, who subdued the Bani Israel and the territories of Syria, and sacked Jerusalem, led the Children of Israel into captivity and slavery, and carried off with him several tribes of this people who were attached to the Law of Moses, and ordered them to adore him for God, and to abandon the creed of their fathers, they did not consent to this: upon which, he put two thousand of the wisest and most skilful of them to death, and ordered the rest to quit Syria and his dominions. Part of them, who had a chief, were led by him out of Bokhtnassr's dominions, and conducted to the Kohistan of Ghor, where their descendants settled. Their number increased daily; and people called them Bani Israel, Bani Asif, and Bani Afghanah."*

Page 64. 'Fareed Uddeen Ahmed, in the beginning of his discourse, says on this point: "Concerning the denomination, 'Afghan,' some

have written, that they, after their expulsion, ever bearing in mind their wonted abode, uttered bewailings and lamentations (*Afghan*), and were on that account called 'Afghan.'" See Sir J. Malcolm's *History of Persia*, Vol. I. p. 101, where the same derivation of this word is mentioned....

Farid Uddeen Ahmed mentions, that in standard works, as in the *Tareekh Afghani*, *Tareekh Ghori*, and others, it is asserted that the Afghans were, for the greater part, Israelites, and some Copts. See also *Abul Fazl*, P. ii. p. 178: "Some Afghans consider themselves to be of Egyptian extraction; asserting, that when the Children of Israel returned from Jerusalem to Egypt, this tribe emigrated to Hindoostan."

Page 65. 'The Afghans, according to almost all the Oriental historians, believe themselves to be descended from the Jews; an opinion that was even adopted, or considered probable, by some modern writers..... The use of Jewish names, which the Afghans employ, is undoubtedly attributable to their being Mussulmans..... The only proof that might be adduced in favour of their pretended Jewish extraction, is the striking likeness of the Afghan features to the Jewish; which has been admitted, even by such as do not pay the least attention to their claim to a Jewish origin. Sir John Malcolm's words on this subject are: "Although their right to this proud descent (from the Jews) is very doubtful, it is evident, from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians; and this alone seems to give some credibility to a statement which is contradicted by many strong facts, and of which no direct proof has been produced. If an inference could be drawn from the features of a nation resembling those of another, the Cashmirians would certainly, by their Jewish features, prove a Jewish origin, which not only Bernier, but Forster, and perhaps others, have remarked."

Pages 65-66. 'Now, although Forster does not approve of the opinion of Bernier, tracing the descent of the Cashmirians to the exiled Jewish tribes, yet he confesses, that, when among the Cashmirians, he thought himself to be amongst a nation of Jews.'

No. 22

Dictionary of Geography, Descriptive, Physical, Statistical, And Historical, Forming a Complete General Gazetteer of the World, By Alex. Keith Johnston, F.R.S.E., F.R.G.S., F.G.S., Second Edition, thoroughly revised and corrected (Longman, Brown, Green, and Longmans, London {1855} MDCCLV)

Page 250 (*Under word 'Cashmere'*): 'The natives are of a tall robust frame of body, with manly features—the women full-formed and handsome, with aquiline nose and features, resembling the Jewish.'