
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google[™] books

<https://books.google.com>



WIDENER LIBRARY



HX HXXH L

The
Philip Klein Judaica Book Fund
in the
Harvard College Library



established in memory of
Philip Klein '17
and his friendship with
Harry A. Wolfson '12

by
Robert A. Klein '48
and
Caral G. Klein
Wellesley College '56



THE
ENGLISH AND FOREIGN
PHILOSOPHICAL LIBRARY.

VOLUME XXIX.

Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

THE
GUIDE OF THE PERPLEXED
OF
MAIMONIDES,

TRANSLATED FROM THE ORIGINAL AND ANNOTATED

BY
M. FRIEGLÄNDER, PH.D.

VOL. II.

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1885.
[All rights reserved.]

6250132

משה במקום צירזנאמן קם
על קו היישר העמיר שותות
עטו תחת מטהו שם
ויעש בו את האותות

[Bodl. MS. Neub. 1254.]

HARVARD
UNIVERSITY
LIBRARY

560374

Klein, P.

PREFACE.

THE First Part of this work has chiefly a negative character. It was Maimonides' object to show that Scripture does not teach anything about the Divine Being that does not apply to the Prime Cause of the Philosophers, and he consistently exposed the weakness of the arguments of contemporary Theologians as being opposed to science and common sense. The Second Part, contained in the present volume, deals with the subject in a more constructive manner, and the author aims at establishing by direct proof the principal truths of Jewish religion, viz., the Existence, Unity, and Eternity of God, the Creation and Divine Revelation. Although the scholastic philosophy of the Middle Ages, on which Maimonides based his arguments, has given way to modern science and modern thought, the teachings of the Moreh are not without interest even to our age. Gigantic progress has been made in all branches of science; but the metaphysical problems which engaged the mind of thinkers in the earliest times are still as far as ever from their final solution. Maimonides sets, as it were, the example of an honest alliance between science and religion. He not only made himself acquainted with the most advanced science of his time, but in upholding its results he was as earnest as he was in the defence of his religious beliefs. But the enthu-

siastic follower of the Aristotelian philosophy did not hesitate to reject its teachings when set forth without sufficient support. Faith and reason, working harmoniously together, protected the Jewish philosopher on the one hand from atheism, on the other from superstition.

The Hebrew Literature Society, under whose auspices the first volume of the Guide was published, has since ceased to exist. The present volume and the next are, as it were, the posthumous work of the Society, which may thus be said to have continued its publications beyond the limits of its short existence. This is chiefly due to the generous efforts of Mr. F. D. Mocatta, and to the valuable services of Mr. Joseph Jacobs, B.A., who, volunteering to act as Secretary to the defunct society, has devoted much time and labour to the revision of MS. and proof. To both these gentlemen I beg to tender my sincerest thanks.

M. FRIEDLÄNDER.

JEWS' COLLEGE, *Adar 5645.*
March 1885.

CONTENTS.

	PAGE
The Author's Introduction. The Twenty-six Propositions employed by the Philosophers to prove the Existence of God	1
CHAP.	
I. Philosophical proofs for the Existence, Incorporeality, and Unity of the First Cause	11
II. On the Existence of Intelligences or purely Spiritual Beings	24
III. The Author adopts the Theory of Aristotle as least open to objections	27
IV. The Spheres and the Causes of their Motion	28
V. Agreement of the Aristotelian Theory with the Teaching of Scripture	34
VI. What is meant by the Scriptural term "Angels"	37
VII. The Homonymity of the term "Angel"	42
VIII. On the Music of the Spheres	44
IX. On the Number of Heavenly Spheres	45
X. The Influence of the Spheres upon the Earth manifests itself in four different ways	47
XI. The Theory of Excentricity Preferable to that of Epicycles	53
XII. On the Nature of the Divine Influence and that of the Spheres	57
XIII. Three Different Theories of the Beginning of the Universe	61

CHAP.		PAGE
XIV. Seven Methods by which the Philosophers sought to prove the Eternity of the Universe		67
XV. Aristotle does not scientifically demonstrate his Theory		72
XVI. The Author refutes all Objections to <i>Creatio ex nihilo</i>		76
XVII. The Laws of Nature apply to things Created, but do not regulate the Creative Act which produces them		77
XVIII. Examinations of the proofs of Philosophers for the Eternity of the Universe		82
XIX. Design in Nature		87
XX. The Opinion of Aristotle as regards Design in Nature		98
XXI. Explanation of the Aristotelian Theory that the Universe is the necessary result of the First Cause		101
XXII. Objections to the Theory of the Eternity of the Universe		104
XXIII. The Theory of <i>Creatio ex nihilo</i> is preferable to that of the Eternity of the Universe		109
XXIV. Difficulty of comprehending the Nature and the Motion of the Spheres according to the Theory of Aristotle		111
XXV. The Theory of Creation is adopted because of its own superiority, the proofs based on Scripture being inconclusive		118
XXVI. Examination of a passage from <i>Pirke di-Rabbi Eliezer</i> in reference to Creation		121
XXVII. The Theory of a Future Destruction of the Universe is not part of Religious Belief		123
XXVIII. Scriptural Teaching is in favour of the Indestructibility of the Universe		125
XXIX. Explanation of Scriptural phrases implying the Destruction of Heaven and Earth		128
XXX. Philosophical Interpretation of Genesis i.-iv.		143

CHAP.		PAGE
XXXI. The Institution of the Sabbath Serves (1) to teach the theory of Creation, and (2) to promote Man's Welfare		159
XXXII. Three Theories concerning Prophecy		160
XXXIII. The difference between Moses and the other Israel- ites as regards the Revelation on Mount Sinai		166
XXXIV. Explanation of Exodus xxiii. 20		169
XXXV. The difference between Moses and the other Pro- phets as regards the Miracles wrought by them		170
XXXVI. On the Mental, Physical, and Moral Faculties of the Prophets		173
XXXVII. On the Divine Influence upon Man's Imaginative and Mental Faculties through the Active Intellect		179
XXXVIII. Courage and Intuition reach the highest degree of perfection in Prophets		182
XXXIX. Moses was the fittest Prophet to receive and pro- mulgate the Immutable Law, which succeeding Prophets merely taught and expounded		185
XL. The Test of true Prophecy		189
XLI. What is meant by "Vision"		193
XLII. Prophets received direct communication only in Dreams or Visions		197
XLIII. On the Allegories of the Prophets		200
XLIV. On the different modes in which Prophets receive Divine Messages		203
XLV. The various Classes of Prophets		205
XLVI. The allegorical acts of Prophets formed parts of Prophetic Visions		214
XLVII. On the Figurative Style of the Prophetic Writings		219
XLVIII. Scripture ascribes Phenomena directly produced by Natural Causes to God as the First Cause of all things		222

P R E F A C E.

IN presenting the third and last volume of the Translation of Maimonides' Guide of the Perplexed, I will briefly review the literature connected with this book, viz.:—I. The Arabic Text; II. Translations; III. Commentaries; IV. Controversy concerning it.

I. *The Arabic Text*.—The *editio princeps*, the only edition of the original text of the Guide (in Arabic, *Dělil*, or *Dalālat al-ḥairin*), was undertaken and executed by the late S. Munk. Its title is: *Le Guide des Égarés, traité de Théologie et de Philosophie par Moïse ben Maimon, publié pour la première fois dans l'original Arabe, et accompagné d'une traduction Française et de notes critiques, littéraires et explicatives, par S. Munk* (Paris, 1850–1866). The plan was published, 1833, in *Réflexions sur le culte des anciens Hébreux* (La Bible, par S. Cahen, vol. iv.), with a specimen of two chapters of the Third Part. The text adopted has been selected from the several MSS. at his disposal with great care and judgment. Two Leyden MSS. (cod. 18 and 221), various MSS. of the *Bibliothèque Nationale* (No. 760, very old; 761 and 758, written by R. Saadia ibn Danan), and some MSS. of the Bodleian Library were consulted. In the notes which accompany the French translation, the various readings of the different MSS. are discussed with such completeness that the student of the *Dalālat al-ḥairin* is spared the trouble of consulting the MSS., and he will find little to add by consulting those MSS. which were not yet known or not accessible to Munk. At the end of the third volume a list is added

of "Variantes des Manuscrits Arabes et des deux Versions Hébraiques."¹

The library of the British Museum possesses two copies of the Arabic text; the one Or. 1423 is complete, beautifully written, with explanatory notes in the margin and between the lines. The name of the copyist is not mentioned, nor the date when it has been written. The volume has in the beginning an incomplete index to the Scriptural passages referred to in the Guide, and at the end fragments of Ps. cxli. in Arabic and of an astronomical table.

The second copy of the *Dalalat al-'haïrin* is contained in the MS. Or. 1423, written in large Yemen Rabbinic characters. It is very fragmentary. The first fragment begins with the last paragraph of the introduction; there are a few marginal notes in Hebrew.

In the Bodleian Library there are the following copies of the *Dalalat al-'haïrin*:—

No. 1236.² The text is preceded by Jehudah al-Charizi's index of the chapters, and by that of Biblical passages referred to in the book. In the margin there are notes, containing omissions, by different hands, two in Arabic characters. The volume was written 1473.

No. 1237. The Arabic text, with a few marginal notes containing various readings; the text is preceded by three Hebrew poems, beginning, *De'i holech*, *Bi-s'deh thebhunoth*; and *Binu be-dath Mosheh*. Fol. 212 contains a fragment of the book (III., xxix.)

No. 1238. Text with a few marginal notes.

No. 1239. The end of the work is wanting in this copy. The second part has forty-nine chapters, as the introduction to Part II. is counted as chapter i.; Part III. has fifty-six chapters, the introduction being counted as chapter i., and chapter xxiv. being divided into two chapters. The index of passages from the Pentateuch follows the ordinary mode of counting the chapters of the Guide.

No. 1240. Arabic text transcribed in Arabic characters by Saadiah b. Levi Azankot for Prof. Golius in 1645.

No. 1241. First Part of the *Dalalat al-'haïrin*, written by Saadiah b. Mordechai b. Mosheh in the year 1431.

No. 1242 contains the same Part, but incomplete.

¹ A specimen of three pages, Arabic text, Latin translation and notes, prepared by Th. Hyde (1680), is possessed by the Bodl. Libr. Th. 4° m 13.

² The numbers refer to Dr. Neubauer's Catal. of the MSS. in the Bodl. Library not yet issued.

Nos. 1243, 1244, 1245, and 1246 contain Part II. of the Arabic text incomplete in Nos. 1245 and 1246.

Nos. 1247, 1248, and 1249 have Part III.; it is incomplete in the two last numbers. No. 1249 was written 1291, and begins with III., viii.

A fragment of the Arabic text, the end of Part III., is contained in No. 407, 2.

No. 2508 includes a fragment of the original (I. ii.-xxxii.), with a Hebrew interlineary translation of some words and a few marginal notes. It is written in Yemen square characters, and is marked as "holy property of the Synagogue of Alsiani."

A fragment (I. i.) of a different recension from the printed is contained in 2422, 16. On the margin the Commentaries of Shem-tobh and Ephodi are added in Arabic.

A copy of the *Dalalat* is also contained in the Berlin Royal Library MS. Or. Qu., 579 (105 Cat. Steinschneider); it is defective in the beginning and at the end.¹

II. Translations. *a. Hebrew.*—As soon as European Jews heard of the existence of this work, they procured its translation into Hebrew. Two scholars, independently of each other, undertook the task: Samuel Ibn Tibbon and Jehudah al-Charizi. There is, besides, in the *Moreh ha-moreh* of Shem-tobh Palquera an original translation of some portions of the *Moreh*. In the *Sifthe yeshenim* (No. 112) a rhymed translation of the *Dalalat* by Rabbi Mattithyahu Kartin is mentioned. Comparing the two first-named versions with each other, Ibn Tibbon's version is more accurate; he sacrificed elegance of style to the plan of conscientiously reproducing the author's work, so as not to omit even any particle, however unimportant it may appear. Ibn Tibbon went in his anxiety to retain peculiarities of the original so far as to imitate its ambiguities, e.g., *metsiuth* (I. lviii.) is treated as a masculine noun, only in order to leave it doubtful whether a pronoun which follows agrees with *metsiuth*, "existence," or with *nimtsa*, "existing being," both occurring in the same sentence (Br. Mus. MS. Harl. 7586, marg. note by Ibn Tibbon). When he met with passages that offered any difficulty he consulted Maimonides. Charizi, on the other hand, was less

¹ I am sorry that I could not ascertain whether the Cambridge University Library possesses any MS. copies of the Arabic text or the Hebrew version of the Guide. I asked the chief librarian, but received no reply.

conscientious about words and particles, and wrote in a superior style. *Vox populi*, however, decided in favour of the version of Ibn Tibbon, the rival of which became almost forgotten. Also Abraham, the son of Moses Maimonides, in *Milchamoth ha-shem*, describes Charizi's version as being inaccurate. Most of the modern translations were made from Ibn Tibbon's version. There are, therefore, MSS. of this version almost in every library containing collections of Hebrew books and MSS. It has the title, *Moreh-nebhuchim*. The British Museum has the following eight copies of Ibn Tibbon's version :—

Harl. 7586 A. This codex was written in the year 1284, for Rabbi Shabbathai ben Rabbi Mattithyahu. In the year 1340 it came into the possession of Jacob b. Shelomoh ; his son Menachem sold it in the year 1378 to R. Mattithyahu, son of R. Shabbathai, for fifty gold florins. It was again sold in the year 1461 by Yechiel ben Joab. There is this peculiarity in the writing, that long words at the end of a line are divided, and written half on the one line, half on the next ; in words which are vocalised, *pathah* is frequently found for *kametz*. There are numerous various readings in the margin. The text is preceded by a poem, written by Joseph Ibn Aknin, pupil of Maimonides, in praise of his master, and beginning *Adon yitsro*. This poem is attributed to R. Yehudah ha-Levi, in his *Divan* (*Luzzatto, Bethulath-bath-Yehudah*, p. 104). At the end the copyist adds an epigram, the translation of which is as follows :—

“The Moreh is finished—Praise to Him who formed and created everything—written for the instruction and benefit of the few whom the Lord calleth. Those who oppose the Moreh ought to be put to death ; but those who study and understand it deserve that Divine Glory rest upon them, and inspire them with a spirit from above.”

Harl. 7586 B. This codex, much damaged in the beginning and at the end, contains the version of Ibn Tibbon, with marginal notes, consisting of words omitted in the text, and corrections. The version is followed by the poems *Karobh meodh*, &c., and *De'i holech*, &c.

Harl. 5507 contains the Hebrew version of Ibn Tibbon, with the translator's preface and marginal notes, consisting of various readings and omissions from the text. The work of Maimonides is followed by Ibn Tibbon's Vocabulary (*milloth-zaroth*), *Meshareth-mosheh*, *Arugoth ha-mezimmah*, *Milloth higgayon*, *Ruach-chen*, Alfarabi's *Hath'haloth*, a Hebrew-Italian vocabulary of logical terms, and an explanation of *kotebh*. The passage in Part I., chap. lxxi., which refers to Christianity, has been erased.

Harl. 5525 was the property of Shimshon Kohen Modon. The MS. begins with Charizi's *Kavanath ha-perakim*; then follows the text, with a few marginal notes of a later hand, mostly adverse criticisms and references to Arama's *Akedah* and the Biblical commentaries of Abar-banel. There is also a note in Latin. The text is followed by Ibn Tibbon's Vocabulary (*Milloth-zaroth*) and *Masoreth ha-pesukim* (Index to the Biblical quotations in the Moreh). In a poem, beginning *Moreh asher menu d'rachav gabh'hu*, the Moreh is compared to a musical instrument, which delights when played by one that understands music, but is spoiled when touched by an ignorant person.

Add. 27068 (Almanzi coll.). At the end the following remark is added : I, Samuel Ibn Tibbon, finished the translation of this work in the month of Tebheth 4965 (1205). The text is preceded by the well-known epigrams, *De'i holech* and *Moreh-nebhuchim sa sh'lomi*; the last page contains the epigram *Karobh m'od*. There are some notes in the margin, mostly referring to various readings.

Add. 14763. This codex, written 1273 at Viterbo, contains the preface of Charizi to his translation of the Moreh and his index of contents, Ibn Tibbon's version with a few marginal notes of different hands, including some remarks of the translator, and the contents of the chapters. The codex contains besides the following treatises : Commentary of Maimonides on *Abboth*; Comm. of Maim. on Mishnah Sanhedrin x. 1; Letter of Maimonides on the Resurrection of the Dead; Vocabulary of difficult words by Samuel Ibn Tibbon; Maimonides' Letter to the wise men of Marseilles; his Letter to Rabbi Jonathan; *Kether-malchuth*, *Meshareth-mosheh*, *Ruach-chen*, *Othoth ha-shamayim*, translated from the Arabic by Samuel Ibn Tibbon; *Hath-chaloth ha-nimtsaoth*, of Alfarabi; *Sefer ha-tappuach*, *Mishle chamishim ha-talmidim*; on the seven zones of the earth; a fragment of a chronicle from the exile of Babylon down to the fourth year of the Emperor Nicephoros of Constantinople, and a poem, which begins *asher yishal*, and has the following sense :—"If one asks the old and experienced for advice, you may expect his success in all he undertakes; but if one consults the young, remember the fate of Rehoboam, son of Solomon."

Add. 14764. In addition to the Hebrew version of Ibn Tibbon (from end of I. xxvii.) with a few marginal notes and index, the codex contains at the end of Part I. an index of references made by the author to explanations given in preceding or succeeding chapters. At the end of the text the statement is added, that the translation was finished in the month of Tebheth 968 (1208). The Moreh is followed by *Ruach-chen*, and Ibn Tibbon's Vocabulary of *milloth-zaroth* (incomplete), and is preceded by four poems in praise of the Moreh, beginning *Shim'u nebhone lebh*, *Moreh nebhuchim sa shelomi*, *De'i holech* and *Nofeth machkim*.

Bibl. Reg. 16 A, xi. This codex, written in Prov. curs. characters in the year 1308, has in front a fragment of III. i., then follows the poem of Meshullam, beginning *Yehgu mezimmothai* (Grätz *Leket-shoshan-*

nim, p. 151), and other poems (*Moreh-nebhuchim hacharesh*, *Adon yitsro*). The text is followed by a few poems (beginning *Yehgu mezimmothai*, *Emeth moreh emeth*, *Kar'cha kechinnor*, *Karobh m'od*, *Obhde elil samu l'othotham*). The name of the owner on the last page has been erased.

The following MS. copies of Ibn Tibbon's Hebrew version of the Moreh are included in the Oxford Bodleian Library; the numbers refer to Dr. Neubauer's catalogue of the MSS. :—

1250. An index of the passages from the Bible referred to in the work and an index of the contents precede the version. The marginal notes contain chiefly omissions.

1251. This codex was written in 1675. The marginal notes contain omissions and explanations.

1252. The marginal notes contain the translator's remarks on I. lxxiv. 4, and III. xlvii. The version is followed by Ibn Tibbon's vocabulary, and his additional remarks on the reasons for the commandments. The MS. was bought by Samuel ben Moses from a Christian after the pillage of Padua, where it had belonged to a Synagogue of foreigners (*lo'azim*); he gave it to a Synagogue of the same character at Mantua.

1253. The marginal notes include that of the translator on III. xlvii.

1254, 1. Text with marginal notes containing omissions.

1255. The marginal notes include those of the translator on I. xlvi. and lxxiv. 5.

1256. The marginal notes contain various readings, notes relating to Charizi's translation and the Arabic text; on fol. 80 there is a note in Latin. There are in this codex six epigrams concerning the Moreh.

1257. Text incomplete; with marginal notes.

Fragments of the Version are contained in the following codices: 2047, 3, p. 65; 2283, 8; 2309, 2, and 2336.

Among the MS. copies of the Moreh in the Bibl. Nat. in Paris, there is one that has been the property of R. Eliah Mizrachi, and another that had been in the hands of Azariah de Rossi (No. 685 and No. 691); the Günzburg Library (Paris) possesses a copy (No. 771), that was written 1452 by Samuel son of Isaac for Rabbi Moses de Leon,¹ and Eliah del Medigo's copy of the Moreh is in the possession of Dr. Ginsburg (London); it contains six poems, beginning *Moreh nebhuchim sa*; *Emeth moreh emeth*; *Bi-leshon esh*; *Mah-baaru*; *Kamu more shav*.

¹ Other MS. copies of the Moreh are enumerated in Steinschneider's Cat.

The *editio princeps* of this version has no statement as to where and when it was printed, and is without pagination. According to Fürst (Bibliogr.) it is printed before 1480. The copy in the British Museum has some MS. notes. Subsequent editions contain besides the Hebrew text the Commentaries of Shem-tob and Efodi, and the index of contents by Charizi (Venice, 1551, fol.); also the Comm. of Crescas and Vocabulary of Ibn Tibbon (Sabionetta, 1553,¹ fol.; Jessnitz, 1742, fol. &c.); the Commentaries of Narboni and S. Maimon (Berlin, 1791); the commentaries of Efodi, Shem-tobh, Crescas and Abarbanel (Warsaw, 1872, 4to); German translation and Hebrew Commentary (*Biur*) Part I. (Krotoschin, 1839, 8vo); German translation and notes, Part II. (Wien. 1864), Part III. (Frankfort-a-M., 1838).

The Hebrew version of Ibn Tibbon (Part I. to ch. lxxii.) has been translated into Mishnaic Hebrew by M. Levin (Zolkiew, 1829, 4to).

There is only one MS. known of Charizi's version, viz., No. 682 of the Bibliothèque Nationale at Paris. It has been edited by L. Schlosberg, with notes. London, 1851 (Part I.), 1876 (II.), and 1879 (III.). The notes on Part I. were supplied by S. Scheyer.

The first Latin translation of the Moreh has been discovered by Dr. J. Perles among the Latin MSS. of the Munic Library, Catal. Cod. latinorum bibl. regiae Monacensis, tom 1, pars iii. pag. 208 (Kaish. 36 b), 1700 (7936 b). This version is almost identical with that edited by Augustinus Justinianus, Paris, 1520, and is based on Charizi's Hebrew version of the Moreh. The name of the translator is not

Cod. Hebr. Bibl. Acad. Lugd. Bat. (No. 18, 221); Cat. d. Hebr. Handschr. in der Stadtbibl. zu Hamburg (Nos. 251, 252, 253); die Hebr. Handschr. der K. Hof-u. Staatsbibl. in München (Nos. 99 and 297). There are several copies in the Vatican Library (Assemani, 256 (written 1358), 262, 263, 264, and Urbinat, 28); Casanata, Angelica, Escorial; St. Petersburg Library (No. 82), and Tübingen Library. (See Or. Literaturbl. iv. 748.)

¹ A copy in the possession of Dr. A. Asher (London) contains marginal notes by Shimshon (? Kaliri, commentator of *Milloth higgayon*) and Moses Mendelssohn; also poems in praise of the Moreh by the former.

mentioned. In the Commentary of Moses, son of Solomon of Salerno on the *Moreh*, a Latin translation is quoted, and the quotations agree with this version. It is called by this commentator *haatakath ha-notsrith* (lit. "the Christian translation"), and its author, *ha-maatik ha-notser* (lit. "the Christian translator"). Dr. Perles is, however, of opinion that these terms do not necessarily imply that a Christian has made this translation, as the word *notser* may have been used here for "Latin." He thinks that it is the result of the combined efforts of Jewish and Christian scholars connected with the court of the German Emperor Frederic II,¹ especially as in the thirteenth century several Jewish scholars distinguished themselves by translating Oriental works into Latin. See Grätz Monatschrift, 1875, Jan.–June, "Die in einer Münchener Handschrift aufgefondene erste lateinische Uebersetzung," &c., von Dr. J. Perles. The title has been variously rendered into Latin: *Director neutrorum, directorium dubitantium, director neutrorum, nutantium or dubitantium; doctor perplexorum.*

Gedaliah ibn Yachyah, in *Shalsheleth ha-kabbalah*, mentions a Latin translation of the *Moreh* by Jacob Monteno; but nothing is known of it, unless it be the anonymous translation of the Munic MS., mentioned above. Augustinus Justinianus edited this version (Paris, 1520), with slight alterations and a great number of mistakes. Joseph Scaliger's opinion of this version is expressed in a letter to Casaubonus, as follows: *Qui latine vertit, Hebraica, non Arabica, convertit, et quidem sæpe hallucinatur, neque mentem Authoris assequitur. Magna seges mendorum est in Latino. Præter illa quæ ab inertia Interpretis peccata*

¹ That the *Moreh* was much studied by Christians and Mahometans is asserted by Joseph Caspi in his Comm. on the *Moreh*, and by Simeon Duran in his *Magen-abhoth* (74 b.) The relation of the *Moreh* to the writings of Albertus Magnus and Thomas d'Aquino has been shown by Dr. Joel in "Verhältniss Albert des Grossen zu Moses Maimonides," Breslau, 1863, and Dr. Perles, l.c. Emile Saïsset, in *Revue des deux Mondes* (Jan. 15, 1862), says: "Maimonide est le précurseur de saint Thomas d'Aquino et le Moré Neboukhim annonce et prépare la *summa theologieæ*."

sunt accessit et inertia Librariorum aut Typographorum,
e.g., prophetiae pro philosophiae; altitudo pro aptitudo; bonitatem pro brevitatem. (Buxtorf, Doctor Perplexorum, Præf.)

Johannes Buxtorfius, Fil., translated the Hebrew version of Ibn Tibbon into Latin (Basileæ, 1629, 4to). In the *Præfatio ad Lectorem*, the translator discusses the life and the works of Maimonides, and dwells especially on the merits and the fate of the *Moreh-nebhuchim*. The preface is followed by a Hebrew poem written in praise of an edition of the Moreh with the Commentaries of Ephodi, Shem-tobh and Crescas, by Rabbi Raphael Joseph of Trèves.

Italian was the first living language into which the Moreh has been translated. This translation was made by Yedidyah ben Moses (Amadeo de Moïse di Recanati), and dedicated by him to "divotissimo e divinissimo Signor mio il Signor Immanuel da Fano (*i.e.*, the Kabbalist Menachem Azarriah). The translator dictated it to his brother Eliah, who wrote it in Hebrew characters; it was finished the 8th of February 1583. The MS. copy is contained in the Royal Library at Berlin, MS. Or. Qu. 487 (M. Steinschneider Catal., &c.)—The Moreh has been translated into Italian a second time, and annotated by D. J. Maroni: Guida degli Smarriti, Firenze, 1870, fol.

The Moreh has been translated into German by R. Fürstenthal (Part I., Krotoschin, 1839), M. Stern (Part II., Wien, 1864), and S. Scheyer (Part III., Frankfort a. M., 1838). The translation is based on Ibn Tibbon's Hebrew version. The chapters on the Divine Attributes have been translated into German, and fully discussed, by Dr. Kaufmann in his *Geschichte der Attributenlehre* (Gotha, 1877). An excellent French translation, based on the Arabic original, has been supplied by the regenerator of the Guide, S. Munk. It was published together with the Arabic text (Paris, 1850–1866).

The Moreh has also been translated into the Hungarian language by Dr. Klein. The translation is accompanied by notes (Budapest, 1878–80).

The portion containing the reasons of the Commandments (Part III. ch. xxvi.-xl ix.) has been translated into English by James Townley (London, 1827). The translation is preceded by an introduction on the life and works of Maimonides, and dissertations on various subjects; among others, Talmudical and Rabbinical writings, the Originality of the Institutions of Moses, Judicial astrology.

III. *Commentaries*.—It is but natural that in a philosophical work like the Moreh, the reader will meet with passages that at first thought seem unintelligible, and require further explanation, and this want has been supplied by the numerous commentators that devoted their attention to the study of the Moreh. Joseph Solomon del Medigo (1591) saw eighteen Commentaries on the Moreh. The four principal ones he characterises thus (in imitation of the Hagadah for Passover): Moses Narboni is *rashá*, has no piety, and reveals all the secrets of the Moreh. Shem-tob is *chacham*, “wise,” expounds and criticises; Crescas is *tam*, “simple,” explains the book in the style of the Rabbis; Efodi is *sheeino yodea lishol*, “does not understand to ask,” he simply explains in short notes without criticism (Michtabhb-achuz ed. A Geiger, p. 18. Berlin. 1840). The earliest annotations were made by the author himself on those passages, which the first translator of the Moreh was unable to comprehend. They are contained in a letter addressed to Samuel Ibn Tibbon, beginning, *l’fi sichlo yehullal ish* (Bodl. Library, No. 2218, s.; comp. “The Guide,” &c., I. 21, 343; II. 8, 99). Ibn Tibbon, the translator, likewise added a few notes, which are found in the margin of MSS. of the Hebrew version of the Moreh (on I. xl v. lxxiv.; II. xxiv.; and III. xl vii.—MSS. Bodl. 1252, 1; 1253, 1255, 1257; Brit. Mus. Add. 14,763 and 27,068).

Both translators wrote explanations of the philosophical terms employed in the versions. Charizi wrote his first, and Ibn Tibbon, in the introductory remarks, to *Perush milloth zaroth* (“Explanation of difficult words”), describes his rival’s vocabulary as full of blunders. Ibn Tibbon’s *Perush*

is found almost in every copy of his version, both MS. and print; so also Charizi's index of the contents of the chapters of the Moreh (*Kavvanath ha-perakim*).

The following is an alphabetical list of Commentaries on the Moreh:

Abarbanel (Don Isaak) wrote a Commentary on I. i.-lv.; II. xxxi.-xlv., and a separate book *Shamayim-chadashim*, "New Heavens," on II. xix., in which he fully discusses the question concerning *Creatio ex nihilo*. The opinion of Maimonides is not always accepted. Thus twenty-seven objections are raised against his interpretation of the first chapter of Ezekiel. These objections he wrote at Molin, in the house of R. Abraham Treves Sarfati. The Commentary is followed by a short essay (*maamar*) on the plan of the Moreh. The method adopted by Abarbanel in all his Commentaries is also employed in this essay. A series of questions is put forth on the subject, and then the author sets about to answer them. M. J. Landau edited the Commentary without text, with a Preface, and with explanatory notes, called *Moreh litse-dakah* (Prag. 1831; MS. Bodl. 2385). In addition to these the same author wrote *Teshubhot* "Answers" to several questions asked by Rabbi Shaul ha-Cohen on topics discussed in the Moreh (Venice, 1754).

Abraham Abulafia wrote "Sodoth ha-moreh," or *Sithre-thorah*, a kabbalistic Commentary on the Moreh. He gives the expression, נַעֲמָן (Paradise), for the number (177) of the chapters of the Moreh. MS. Nat. Bibl. 226, 3. Leipsic Libr. 232, 4. MS. Bodl. 2360, 5, contains a portion of Part III.

Buchner A. Ha-moreh li-tsedakah (Warsaw, 1838). Commentary on "The Reasons of the Laws," Moreh III. xxix.-xlix. The Commentary is preceded by an account of the life of Maimonides.

Comtino, Mordecai b. Eliezer, wrote a short commentary on the Moreh (Dr. Ginsburg's collection of MSS. No. 10). Narboni, who "spread light on dark passages in the Guide," is frequently quoted. Reference is also made to his own commentary on Ibn Ezra's *Yesod-mora*.

Crescas (Asher b. Abraham) expresses in the Preface to his Commentary the conviction that he could not always comprehend the right sense of the words of Maimonides, for "there is no searching to his understanding." He nevertheless thinks that his explanations will help "the young" to study the Moreh with profit. A long poem in praise of Maimonides and his work precedes the Preface. His notes are short and clear, and in spite of his great respect of Maimonides, he now and then criticises and corrects him.

David Yachya is named by Joseph Del Medigo (*Michtab-hachu* ed. A. Geiger, Berlin, 1840; p. 18, and note 76), as having written a Commentary on the Moreh.

David ben Yehudah Leon Rabbino wrote *En ha-kore*, MS. Bodl. 1263.

He quotes in his Commentary among others Arama's *Akedath yits'hak*. The Preface is written by Immanuel ben Raphael Ibn Meir, after the death of the author.

Efodi is the name of the Commentary written by Isaac ben Moses, who during the persecution of 1391 had passed as Christian under the name of Profiat Duran. He returned to Judaism, and wrote against Christianity the famous satire "Al t'hee ka-abhothecha" ("Be not like your Fathers"), which misled Christians to cite it as written in favour of Christianity. It is addressed to the apostate En Bonet Bon Giorno. The same author also wrote a grammatical work, *Maaseh-efod*. The name *Efod* (אֶפֹּד), is explained as composed of the initials *Amar Profiat Duran*. His Commentary consists of short notes, explanatory of the text. The beginning of this Commentary is contained in an Arabic translation in MS. Bodl. 2422, 16.

Ephraim Al-Naqavah in *Shaar K'bhad ha-shem* (MS. Bodl. 939, 2 and 1258, 2), answers some questions addressed to him concerning the Moreh. He quotes Chisdai's *Or adonai*.

Fürstenthal, R., translator and commentator of the Machzor, added a Biur, short explanatory notes, to his German translation of Part I. of the Moreh (Krotoschin, 1839).

Gershon Moreh-derech Commentary on Part I. of Moreh (MS. Bodl. 1265).

Hillel b. Samuel b. Elazar of Verona explained the Introduction to Part II. (the 25 Propos.) S. H. Halberstam edited this Commentary together with *Tagmule ha-nefesh* of the same author, for the Society *Mekitse-nirdamim* (Lyck, 1874).

Joseph Ben Aba-mari b. Joseph, of Caspi (Argentière), wrote three Commentaries on the Moreh. The first is contained in a Munic MS. (No. 263); and seems to have been recast by the author, and divided into two separate Commentaries: *Ammude-Khesef*, and *Maskiyoth Kesef*. The former was to contain plain and ordinary explanation, whilst profound and mysterious matter was reserved for the second (Steinschn. Cat.). In II., chap. xlviii., Caspi finds fault with Maimonides that he does not place the book of Job among the highest class of inspired writings, its author being undoubtedly Moses. These Commentaries have been edited by T. Werblumer (Frankfort-a-M., 1848). R. Kirchheim added a Hebrew introduction, discussing the character of these commentaries, and describing the manuscripts from which these were copied; a Biography of the author is added in German.

Joseph Gigatilia wrote notes on the Moreh, printed with "Questions of Shaul ha-kohen" (Venice, 1574. MS. Bodl. 1911, 3).

Joseph b. Isaac ha-Levi's Gibb'ath ha-Moreh is a short Commentary on portions of the Moreh, with notes by R. Yom-tobh Heller, the author of *Tosaphoth Yom-tobh* (Prag, 1612).

Isaac Satanov wrote a commentary on Parts II. and III. of the Moreh (see Maimon, Solomon p. xxi.).

Isaac ben Shem-Tobh ibn Shem-Tobh wrote a lengthy Commentary on the *Moreh*, Part I. (MS. Brit. Mus. Or., 1388). The object of the Commentary is to show that there is no contradiction between Maimonides and the Divine Law. He praises Maimonides as a true believer in *Creatio ex nihilo*, whilst Ibn Ezra and Gersonides assumed a *prima materia* (*Yotser kadosh*). Nachmanides is called *ha-chasid ha-gadol*, but is nevertheless blamed, together with Narboni and Zerachyah ha-Levi, for criticising Maimonides, instead of trying to explain startling utterances even in "a forced way" (*bederech rachok*); and Narboni, "in spite of his wisdom, frequently misunderstood the *Moreh*." At the end of each chapter a *resumé* (*derush*) of the contents of the chapter is given, and the lesson to be derived from it. The MS. is incomplete, chaps. xlvi.-xlviii. are missing.

Kaufmann, D., in his *Geschichte der Atributenlehre*, translated Part I. chap. l.-lxiii. into German, and added critical and explanatory notes.

Kalonymos wrote a kind of introduction to the *Moreh* (*Meshareth Mosheh*), in which he especially discusses the theory of Maimonides on Providence.

Leibnitz made extracts from Buxtorf's Latin version of the *Moreh*, and added his own remarks. *Observationes ad R. Mosen Maimoniden* (Foucher de Careil, C.A., *La Philosophie Juive*, 1861).

Levin, M., wrote *Allon-moreh* as a kind of introduction to his retranslation of Tibbon's Hebrew version into Talmudical diction.

Maimon, Solomon, is the author of *Gibh'ath ha-moreh*, a lengthy commentary on Book I. (Berlin, 1791.) The author is fond of expatiating on topics of modern philosophy. In the introduction he gives a short history of philosophy. The commentary on Books II. and III. was supplemented by Isaac Satanov.

Meir ben Jonah ha-mechunnah Ben-shneor wrote a commentary on the *Moreh* in Fez 1560 (MS. Bodl. 1262).

Menachem Kara expounded the twenty-five propositions enumerated in the Introduction to Part II. of the *Moreh* (MS. Bodl. 1649, 13).

Mordecai Yaffe, in his *Or Yekaroth*, or *Pinnath Yikrath*, one of his ten *Lebhushim*, comments upon the theories contained in the *Moreh*.

Moses, son of Abraham Provençal, explains the passage in Part I. chap. lxixii. Prop. 3, in which Maimonides refers to the difference between commensurable and incommensurable lines (MS. Bodl. 2033, 8).

Moses, son of Jehudah Nagari, made an index of the subjects treated in the *Moreh*, indicating in each case the chapters in which allusion is made to the subject. He did so, "in obedience to the advice of Maimonides, to consider the chapters in connected order" (Part I. p. 20). It has been printed together with the questions of *Shaul ha-kohen* (Venice, 1574).

Moses, son of Solomon of Salerno, is one of the earliest expounders of the *Moreh*. He wrote his commentary on Parts I. and II., perhaps together with a Christian scholar. He quotes the opinion of "the

Christian scholar with whom he worked together." Thus he names Petrus de Bernia and Nicolo di Giovenazzo. R. Jacob Anatoli, author of the *Malmed ha-talmidim*, is quoted as offering an explanation for the passage from *Pirke di-rabbi Eliezer*, which Maimonides (II. chap. xxvi.) considers as strange and inexplicable (Part I., written 1439; MS. of *Beth ha-midrash*, London; Parts I.-II., MS. Bodl. 1261, written 1547; MS. Petersburg, No. 82; Munic MS. 60 and 370).

Moses ha-katan, son of Jehudah, son of Moses, wrote *Toaliyoth pirke ha-maamar* ("Lessons taught in the chapters of this work"). It is an index to the *Moreh* (MS. Bodl. 1267).

Moses Leiden explained the 25 Prop. of the Introduction to Part II. (MS. Günzburg, Paris).

Moses Narboni wrote a short commentary at Soria 1362. He freely criticises Maimonides, and uses expressions like the following :—"He went too far, may God pardon him" (II. viii.). Is. Euchel ed. Part I. (Berlin, 1791); J. Goldenthal, I. to III. (Wien, 1852). The Bodl. Libr. possesses several MS. copies of this commentary (Nos. 1260, 1264, 2, and 1266).

Munk, S., added to his French translation of the *Moreh* numerous critical and explanatory notes.

S. Sachs (*Ha-techiyah*, Berlin, 1850, p. 8) explains various passages of the *Moreh*, with a view of discovering the names of those who are attacked by Maimonides without being named.

Scheyer, S., added critical and explanatory notes to his German translation of the *Moreh*, Part 3, and to the Hebrew version of Charizi, Part 1. He also wrote *Das Psychologische System des Maimonides*, an Introduction to the *Moreh* (Frankf.-a.-M., 1845).

Shem tobh ibn Palquera's Moreh ha-moreh consists of 3 parts: (1) a philosophical explanation of the *Moreh*, (2) a description of the contents of the chapters of the *Moreh*, Part 1, i.-lvii. (Presburg, 1827); (3) Corrections of Ibn Tibbon's version. He wrote the book for himself, that in old age he might have a means of refreshing his memory. The study of science and philosophy is to be recommended, but only to those who have had a good training in "the fear of sin." Ibn Roshd (Averroes) is frequently quoted, and referred to by the words *he-chacham hanizkar* (the philosopher mentioned above).

Shem-tobh ben Joseph ben Shem-tobh had the commentary of *Efodi* before him, which he seems frequently to have quoted *verbatim* without naming him. In the preface he dwells on the merits of the *Moreh* as the just mediator between religion and philosophy. The commentary of Shem-tobh is profuse, and includes almost a paraphrase of the text. He apologises in conclusion for having written many superfluous notes and added explanations where no explanation is required; his excuse is that he did not only intend to write a commentary (*Biur*) but also a work complete in itself (*Chibbur*). He often calls the reader's attention to things which are plain and clear.

Shem-tobh ibn Shem-tobh, in *Sefer ha-emunoth* (Ferrara, 1556), criticises some of the various theories discussed in the *Moreh*, and rejects them as heretic. His objections were examined by Moses Al-ashkar, and answered in *Hasagoth al mah she-kathub Rabbi Shem-tobh neged ha-Rambam* (Ferrara, 1556).

Solomon b Jehudah ha-nasi wrote in Germany *Sithre-thorah*, a kabbalistic commentary on the *Moreh*, and dedicated it to his pupil Jacob b. Samuel (MS. Beth-hamidrash, London).

Tabrizi. The twenty-five Propositions forming the introduction to Part 2, have been fully explained by Mahomet Abu-becr ben Mahomet al-tabrizi. His Arabic explanations have been translated by Isaac b. Nathan of Majorca into Hebrew (Ferrara, 1556). At the end the following eulogy is added:—The author of these Propositions is the chief whose sceptre is “ wisdom ” and whose throne is “ understanding,” the Israelite prince, that has benefited his nation and all those who love God, &c. : Moses b. Maimon b. Ebhed-elohim, the Israelite. . . . May God lead us to the truth. Amen !

Tishbi. In MS. Bodl. 2279, 1, there are some marginal notes on Part III., which are signed Tishbi (Neub. Cat.).

Yachya ibn Suleiman wrote in Arabic a Commentary on the Guide of the Perplexed. A fragment is contained in the Berlin MS. Or. Qu., 554, 2 (Steinschneider, Cat. No. 92).

Zerachyah b. Isaac ha-Levi. Commentary on the *Moreh* I., i.-lxxi., and some other portions of the work. (See *Mazkir*, 1861, p. 125.)

MS. Bodl. 2360, 8, contains a letter of Jehudah b. Shelomoh on some passages of the *Moreh*, and Zerachyah's reply.

Anonymous Commentaries.—The MS. Brit. Mus. 1423 contains marginal and interlineary notes in Arabic. No author or date is given, nor is any other commentary referred to in the notes. The explanations given are mostly preceded by a question, and introduced by the phrase, “ the answer is,” in the same style as is employed in the Hebrew-Arabic Midrash, MS. Brit. Mus. Or. 2213. The Midrashic character is prominent in the notes. Thus the verse “ Open, ye gates, that the righteous nation which keepeth the truth may enter in,” is explained as meaning: Open, ye gates of wisdom, that human understanding that perceiveth truth may enter. The notes are numerous, especially in the first part, explaining almost every word; e.g., on “ Rabbi:” Why does Maimonides employ this title before the name of his pupil? The answer is: either the word is not to be taken literally (“ master”), but as a mere compliment, or it has been added by later copyists. Of

a similar style seem to be the Arabic notes in the Berlin MS. Or. Oct. 258, 2, 8, 10. (Cat. Steinschneider, No. 108.) —Anonymous marginal notes are met with almost in every MS. of the Moreh; *e.g.*, Brit. Mus. Harl. 5525; Add. 14,763, 14,764; Bodl. 1264, 1, ; 2282, 10 ; 2423, 3 ; Munic MS., 239, 6.

The explanation of passages from the Pentateuch contained in the Moreh have been collected by D. Ottensosser, and given as an appendix (*Moreh-derech*) to *Derekh-selulah* (Pent. with Comm. &c., Fürth, 1824).

IV. *Controversies*.—The seemingly new ideas put forth by Maimonides in the Moreh and in the first section of his Mishneh-torah (*Sefer ha-madda*) soon produced a lively controversy as regards the merits of Maimonides' theories. It was most perplexing to pious Talmudists to learn how Maimonides explained the anthropomorphisms employed in the Bible, the Midrashim and the Talmud, what he thought about the future state of our soul, and that he considered the study of philosophy as the highest degree of Divine worship, surpassing even the study of the Law and the practice of its precepts. The objections and attacks of Daniel of Damascus were easily silenced by a *cherem* (excommunication) pronounced against him by the *Rosh ha-golah* Rabbi David. Stronger was the opposition that had its centre in Montpellier. Rabbi Solomon ben Abraham noticed with regret in his own community the fruit of the theories of Maimonides in the neglect of the study of the Law and the practice of the Divine precepts. It happened to Moses Maimonides what in modern times happened to Moses Mendelssohn. Many so-called disciples and followers of the great master misunderstood or misinterpreted his teaching in support of their direction of Jewish law and Jewish practice, and thus brought disrepute on him in the eyes of their opponents. Thus it came that Rabbi Solomon and his disciples turned their wrath against the writings of Maimonides instead of combating the arguments of the pseudo-Maimonists. The latter even accused Solomon of having

denounced the *Moreh* and the *Sefer ha-madda* to the Dominicans, who condemned these writings to the flames; when subsequently copies of the Talmud were burnt, and some of the followers of the Rabbi of Montpellier were subjected to cruel tortures, the Maimonists saw in this a just punishment for offending Maimonides. (Letters of Hillel of Verona, *Chemdah Genuzah* ed. H. Edelmann, p. 18 *sqq.*)

Meir b. Todros ha-levi Abulafia wrote already during the lifetime of Maimonides to the wise men in Lunel about the heretic doctrines he discovered in the works of Maimonides. Ahron b. Meshullam and Shesheth Benvenisti defended Maimonides. About 1232 a correspondence opened between the Maimonists and the Anti-maimonists (Grätz, Gesch. d. J. vii. note 1). The Grammarian David Kimchi wrote three letters in defence of Maimonides to Jehudah Alfachar, who answered each of them in the sense of Rabbi Solomon of Montpellier. Abraham b. Chasdai and Samuel b. Abraham Saportas, on the side of the Maimonists, took part in the controversy. Meshullam b. Kalonymos b. Todros of Narbonne begged Alfachar to treat Kimchi with more consideration, whereupon Alfachar resolved to withdraw from the controversy. Nachmanides, though more on the side of Rabbi Solomon, wrote two letters of a conciliatory character, advising moderation on both sides. Representatives of the congregations of Saragossa, Huesca, Monzon, Kalatajud, and Lerida signed declarations against R. Solomon; also from Lunel and Narbonne a *cherem* was proclaimed against the Anti-Maimonists. The son of Maimonides, Abraham, wrote a pamphlet *Milchamoth adonai* in defence of the writings of his father. The controversy raised about fifty years later by Abba Mari Don Astruc and R. Solomon ben-adreth of Barcelona, concerned the *Moreh* less directly. The question was of a more general character: Is the study of philosophy dangerous to the religious belief of young students? The letters written in this controversy are contained in *Minchath-kenaoth* by Abba Mari Don Astruc (Presburg, 1838), and *Kitab alrasail* of Meir Abulafia ed. J. Brill

(Paris, 1871). Yedaya Bedrasi took part in this controversy and wrote *K'thab hithnatsluth* in defence of the study of philosophy (T'shubhoth Rashba, Hanau, 1610, p. 111 b.). The whole controversy ended in the victory of the Moreh and the other writings of Maimonides. Stray remarks are found in various works, some in praise and some in condemnation of Maimonides. A few instances may suffice. Rabbi Jacob Emden in his *Mitpachath-sefarim* (Lemberg, 1870, p. 56) believes that parts of the Moreh are spurious; he even doubts whether any portion of it is the work of "Maimonides, the author of the Mishneh-torah, who was not capable of writing such heretic doctrines." S. D. Luzzato regards Maimonides with great reverence, but this does not prevent him from severely criticising his philosophical theories (Letters to S. Rappoport, No. 79, 83, 266, *Igg'roth Shadal* ed. E. Gräber, Przemys'l, 1882), and from expressing his conviction that the saying "From Moses to Moses none rose like Moses," was as untrue as that suggested by Rappoport, "From Abraham to Abraham (Ibn-Ezra) none rose like Abraham." Rabbi Hirsch Chayyuth in *Darkhe-Mosheh* (Zolkiew, 1840) examines the attacks made upon the writings of Maimonides, and tries to refute them, and to show that they can be reconciled with the teaching of the Talmud.

The Bodl. MS. 2240, 3a, contains a document signed by Josselman and other Rabbis, declaring that they accept the teaching of Maimonides as correct, with the exception of his theory about angels and sacrifices.

Numerous poems were written both in admiration and in condemnation of the Moreh. Most of them precede or follow the Moreh in the editions and various MS. copies of the work. A few have been edited in *Dibhre-chahamim*, pp. 75 and 86; in the Literaturblatt d. Or. I. 379, II. 26–27, IV. 748, and *Leket-shoshannim* by Dr. Grätz. Dr. Steinschneider's collection of these poems (announced in Catal. libr. Hebr. in Bibl. Bodl., p. 1897) is about to be issued. In imitation of the Moreh and with a view of displacing Maimonides' work, the Karaite Ahron II. b. Eliah wrote a philoso-

phical treatise, *Ets-chayyim* (Ed. F. Delitzsch. Leipzig, 1841).

Of the works that discuss the whole or part of the philosophical system of the *Moreh* the following are noteworthy:—

Eisler, M. Vorlesungen über die jüdischen Philosophen des Mittelalters. Abtheil. II., Moses Maimonides (Wien, 1870).

Geiger, A. Das Judenthum u. seine Geschichte (Breslau, 1865), Zehnte Vorlesung : Aben Ezra u. Maimonides.

Grätz, H. Geschichte d. Juden VI., p. 363 *sqq.*

Joel, M. Religionsphilosophie des Moses b. Maimon (Breslau, 1859).

Joel, M. Albertus Magnus u. sein Vorhältniss zu Maimonides (Breslau, 1863).

Kaufmann, D. Geschichte der Attributenlehre, VII. Gotha, 1874.

Philippsohn, L. Die Philosophie des Maimonides. Predigt und Schul-Magazin, I. xviii. Magdeburg, 1834.

Rosin, D. Die Ethik d. Maimonides (Breslau, 1876).

Rubin, S. Spinoza u. Maimonides, ein Psychologisch-Philosophisches Antitheton (Wien, 1868).

Scheyer, S. Das psychologische System des Maimonides. Frankfort-a-M., 1845.

Weiss, T. H. *Beth-Talmud*, I. x. p. 289.

In conclusion, I take this opportunity to express my best thanks to my friend, Mr. A. Neubauer, M.A., of Oxford, who with his wonted kindness allowed me the use of his catalogue, and most readily supplied such information as was required.

M. FRIEDLÄNDER.

JEWS' COLLEGE, Tamuz 5645.
July 1885.

PART II.

INTRODUCTION.

TWENTY-FIVE of the propositions which are employed in the proof for the existence of God, or in the arguments demonstrating that God is neither corporeal nor a force connected with a material being, or that He is One, have been fully established, and their correctness is beyond doubt. Aristotle and the Peripatetics who followed him have proved¹ each of these propositions. There is, however, one proposition which we do not accept—namely, the proposition which affirms the Eternity of the Universe, but we will admit it for the present, because by doing so we shall be enabled clearly to demonstrate our own theory.

PROPOSITION I.

The existence of an infinite magnitude² is impossible.

PROPOSITION II.

The co-existence³ of an infinite number of finite magnitudes is impossible.

¹ Lit., “arrived at the proof;” Charizi : *badak al mofeth*, “searched for the proof;” Munk : *ont abordé la démonstration*. There is no doubt that, according to Maimonides, the school of Aristotle has not only attempted to prove, but has, in fact, proved all the twenty-five propositions. See below, p. 9.

² Comp. Part I., p. 339, “Eleventh Proposition.” The first three propositions reject the existence of beings infinite in dimensions or in number, with this restriction in the latter case, that only the *co-existence* of an infinite number of beings is denied, or the successive existence of beings connected by *causal relation*. The existence of beings in succession without being connected by any causal relation, and divisibility *ad infinitum*, are points of difference between the Mutakallemin and the Philosophers. Comp. Arist. Metaphys., xi. 10, ii. 2; Phys., iii. 4–8. ³ Comp. Part I., l. c.

PROPOSITION III.

The existence of an infinite number of causes and effects is impossible, even if these were not magnitudes ; if, *e.g.*, one Intelligence were the cause of a second, the second the cause of a third, the third the cause of a fourth, and so on, the series could not be continued *ad infinitum*.¹

PROPOSITION IV.

Four categories are subject to change² :—

(a.) *Substance*.—Changes which affect the substance of a thing are called genesis and destruction.

(b.) *Quantity*.—Changes in reference to quantity are increase and decrease.

(c.) *Quality*.—Changes in the qualities of things are transformations.

(d.) *Place*.—Change of place is called motion.

The term “motion” is properly applied to change of place, but is also used in a general sense of all kinds of changes.³

PROPOSITION V.

Motion⁴ implies change and transition from potentiality to actuality.

PROPOSITION VI.

The motion⁵ of a thing is either essential⁶ or accidental ;

¹ Comp. Part I., l. c.; Arist. Metaphys., ii. 2.

² Comp. Arist. Metaphys., xii. 2.

³ The original (ed. Munk) has only the first sentence ; so also the version of Charizi. The absence of the second sentence must, however, be due to an oversight of the copyist ; for the first sentence without the second is superfluous, and only repeats what has just been said. Besides, in Part II., chap. i., Maimonides refers to it, saying, “The term ‘motion,’ in a general sense, being common to four categories, *as has been stated in the fourth Proposition.*” The version of Ibn Tibbon has the sentence complete.

⁴ *I.e.*, motion in the general sense of the term.

⁵ *I.e.*, motion in the particular sense of “locomotion.”

⁶ *I.e.*, the moving agent is in the thing itself. Living beings include in themselves the motive force, and have, therefore, *essential* motion ; so also lifeless objects when they move in accordance with their physical properties ;

or it is due to an external force, or to the participation of the thing in the motion of another thing. This latter kind of motion is similar to the accidental one. An instance of essential motion may be found in the translation of a thing from one place to another. The accident of a thing, as, *e.g.*, its black colour, is said to move when the thing itself changes its place. The upward motion of a stone, owing to a force applied to it in that direction, is an instance of a motion due to an external force. The motion of a nail in a boat may serve to illustrate motion due to the participation of a thing in the motion of another thing; for when the boat moves, the nail is said to move likewise. The same is the case with everything composed of several parts: when the thing itself moves, every part of it is likewise said to move.

PROPOSITION VII.

Things which are changeable, are, at the same time, divisible.¹ Hence everything that moves² is divisible, and consequently corporeal; but that which is indivisible cannot move, and cannot therefore be corporeal.

e.g., a stone that moves downwards. A stone moving upward, contrary to its physical properties, is therefore given as an instance of motion due to external force.

Accidental motion is the motion of a thing connected accidentally with a moving object. There are two kinds of this motion: (1.) That of accidents, which never move otherwise than accidentally; (2.) That of a thing included within a moving object; in this case the thing may have both accidental and essential motion. Living beings moving freely in a boat which is in motion, move at the same time accidentally and essentially. Shem-tob, Efodi, Crescas, &c., assume that the third kind of motion is, like the first, an essential motion, just as the fourth kind of motion is, like the second, an accidental one. If this parallelism had been intended, Maimonides would not have omitted to describe the third kind of motion as essential. Comp. Arist. De Cœlo, iii. 2.

¹ Every change takes place gradually; there must consequently be a moment when the changing object is partly changed, partly unchanged; the object must therefore be divisible.

² Motion being one of the different kinds of change, the argument of the preceding note applies to it; but accidental motion, *e.g.*, that of a mathematical point, must be excluded. It is indivisible, because it cannot move by itself; it only moves as an accident. Comp. Arist. Phys., vi. 10.

PROPOSITION VIII.

A thing that moves accidentally¹ must come to rest, because it does not move of its own accord; hence accidental motion cannot continue for ever.

PROPOSITION IX.

A corporeal thing that sets another corporeal thing in motion can only effect this by setting itself in motion at the time it causes the other thing to move.

PROPOSITION X.

A thing which is said to be contained in a corporeal object must satisfy either of the two following conditions: it either exists through that object, as is the case with accidents, or it is the cause of the existence of that object; such as, e.g., its essential property. In both cases it is a force² existing in a corporeal object.

PROPOSITION XI.

Among the things which exist through a material object, there are some which participate in the division of that object, and are therefore accidentally divisible, as, e.g., its colour, and all other qualities that spread throughout its

¹ *I.e.*, which is an accident to a moving object. The accident remains only in motion so long as that object moves. In this sense the Proposition is employed in the first chapter of this Part, namely: "The soul, being an accident to the animated beings (the spheres), cannot move perpetually (Prop. VIII.), and therefore cannot be the source of eternal motion." As only material bodies move (Prop. VII.), it must be assumed, for the proof of this proposition, that material bodies do not include in themselves a cause of perpetual motion. The proposition does not exclude the possibility of a body, e.g., the spheres, being set in motion by some external and perpetual cause, and moving *ad infinitum* with its accidents. "Accidental motion" has in this proposition the same meaning as in the sixth, and is not, as Munk suggests, identical with "motion due to external force."

² The term *kurvat* in Arabic (*koach* in Hebrew) seems here applied to everything immaterial in a body, to all its properties, and to express here more the notion of immateriality than that of force producing change.

parts. On the other hand, among the things which form the essential elements of an object, there are some which cannot be divided in any way, as, *e.g.*, the soul and the intellect.

PROPOSITION XII.

A force which occupies all parts of a corporeal object is finite, that object itself being finite.

PROPOSITION XIII.

None of the several kinds of change can be continuous, except motion from place to place, provided it be circular.¹

PROPOSITION XIV.

Locomotion² is in the natural order of the several kinds of motion the first and foremost. For genesis and corruption are preceded by transformation, which, in its turn, is preceded by the approach of the transforming agent to the object which is to be transformed. Also, increase and decrease are impossible without previous genesis and corruption.

PROPOSITION XV.

Time³ is an accident that is related and joined to motion in such a manner that the one is never found without the other. Motion is only possible in time, and the idea of time cannot be conceived otherwise than in connection with motion ; things which do not move⁴ have no relation to time.

¹ The various kinds of changes mentioned above (Prop. IV.) are not continuous, since they imply the transition from one state to its opposite, and such transition requires a certain interval between the cessation of the one state and the beginning of the other. The same is the case with motion when changing from one direction into the opposite ; it is only in the case of circular motion that such intervals are not required. Comp. Arist., xii. 6.

² It is not necessary, as Munk suggests, to assume that Maimonides means here the motion of the spheres, which, according to Aristotle, is eternal. The proposition applies to the motion of all substances which undergo any change ; for in each case the cause must *approach* the thing which is to be changed, before it can act upon it.

³ Comp. Part I., chap. lxxiii., Prop. 3.

⁴ *E.g.*, The First Cause, and the Intelligences.

PROPOSITION XVI.

Incorporeal bodies can only be numbered when they are forces situated in a body; the several forces must then be counted together with substances or objects in which they exist. Hence purely spiritual beings, which are neither corporeal nor forces situated in corporeal objects, cannot be counted, except when considered as causes and effects.¹

PROPOSITION XVII.

When an object moves, there must be some agent that moves it, either without that object, as, *e.g.*, in the case of a stone set in motion by the hand; or within, *e.g.*, when the body of a living being moves. Living beings include in themselves, at the same time, the moving agent and the thing moved; when, therefore, a living being dies, and the moving agent, the soul, has left the body, *i.e.*, the thing moved, the body remains for some time in the same condition as before, and yet cannot move in the manner it has moved previously. The moving agent, when included in the thing moved, is hidden from, and imperceptible to, the senses. This circumstance gave rise to the belief that the body of an animal moves without the aid of a moving agent. When we therefore affirm, concerning a thing in motion, that it is its own moving agent, or, as is generally said, that it moves of its own accord, we mean to say that the force which really sets the body in motion exists in that body itself.

PROPOSITION XVIII.

Everything that passes over from a state of potentiality to that of actuality, is caused to do so by some external² agent; because if that agent existed in the thing itself, and no obstacle prevented the transition, the thing would never be

¹ Comp. Part I., chap. lxxiv., Seventh Argument (p. 352).

² Lit., "Another than it caused it to pass [from potentiality to actuality], and that [other] is necessarily without it."

in a state of potentiality, but always in that of actuality. If, on the other hand, while the thing itself contained that agent, some obstacle existed, and at a certain time that obstacle was removed, the same cause which removed the obstacle would undoubtedly be described as the cause of the transition from potentiality to actuality, [and not the force situated within the body]. Note this.¹

PROPOSITION XIX.

A thing which owes its existence to certain causes, has in itself² merely the possibility of existence; for only if these causes exist, the thing likewise exists. It does not exist if the causes do not exist at all, or if they have ceased to exist, or if there has been a change in the relation which implies the existence of that thing as a necessary consequence of those causes.

PROPOSITION XX.

A thing which has in itself the necessity of existence cannot have for its existence any cause whatever.

PROPOSITION XXI.

A thing composed of two elements has necessarily their composition as the cause of its present existence. Its existence is therefore not necessitated by its own essence; it depends on the existence of its two component parts and their combination.

¹ This or a similar phrase Maimonides frequently adds at the end of a paragraph, in order to point out the importance of that paragraph, and to imply that reference will be made to it again. Prop. XVIII. is the basis of one of the arguments in favour of the Eternity of the Universe. Comp. below, chap. xiv., Fifth Argument, and chap. xviii., Second Argument. In the latter passage, Maimonides repeats that the argument requires deep thought.

² Lit., "in consideration of its essence." The existence of a thing is "absolutely necessary," if it does not depend on any external cause. If it depends on external causes, it is called "possible;" if the external causes are permanent, the existence of the thing may be called necessary as regards its causes, but is possible as regards the thing itself. There is a difference of opinion between Averroës and Avincenna whether this possibility is merely a logical term or a real property of the thing.

PROPOSITION XXII.

Material objects¹ are always composed of two elements [at least], and are without exception subject to accidents. The two component elements of all bodies are substance and form. The accidents attributed to material objects are quantity, geometrical form, and position.

PROPOSITION XXIII.

Everything that exists potentially, and whose essence includes a certain state of possibility, may at some time be without actual existence.²

PROPOSITION XXIV.

That which is potentially a certain thing is necessarily material, for the state of possibility is always connected with matter.³

PROPOSITION XXV.

Each compound substance consists of matter and form, and

¹ By using the general term "all corporeal bodies," Maimonides seems to apply this proposition also to the celestial spheres, although their substance is different from the substance of earthly beings. According to Averroës, the spheres consist of one simple substance ; their form, viz., the soul, being independent of the substance.

² The meaning of the proposition seems to be this : If the existence or non-existence of an essential element of a thing be dependent on the action of some external cause, the thing itself may at some moment, viz., when that action ceases, be without actual existence. The difference between potentiality and possibility is, according to Maimonides (Letters to Ibn Tibbon), as follows : The forms which a substance is capable of receiving, are contained *potentially* in the substance ; whilst the latter possesses the *possibility* of receiving such forms. The power of action (*potentia*) is ascribed to form—passiveness and capacity of receiving form to matter or substance ; e.g., a piece of iron of which a sword is to be made has the possibility of being a sword—the sword is potentially contained in the iron. Assuming that the piece of iron may at some time again be another thing and not a sword, we say that it is a potential sword, or has the possibility of being a sword.

³ Potential things consist of matter with potential forms, and are therefore material. The term "potential" is used here in its proper sense, and not, as is assumed by Munk, in the sense of "possible." In the edition of Ibn Tibbon's Version the equivalent of "a certain thing" (*dabar ēchad*) is missing.

requires an agent for its existence, viz., a force which sets the substance in motion, and thereby enables it to receive a certain form. The force which thus prepares the substance of a certain individual being, is called the immediate motor.

Here the necessity arises of investigating into the properties of motion, the moving agent and the thing moved. But this has already been explained sufficiently; and the opinion of Aristotle may be expressed in the following proposition: Matter does not move of its own accord¹—an important proposition that led to the investigation of the Prime Motor (the first moving agent).

Of these foregoing twenty-five propositions some may be verified by means of a little reflection and the application of a few propositions capable of proof, or of axioms or theorems of almost the same force, such as have been explained by me. Others require many arguments and propositions, all of which, however, have been established by conclusive proofs partly in the Physics and its commentaries, and partly in the Metaphysics and its commentary.² I have already stated that in this work it is not my intention to copy the books of the philosophers or to explain difficult problems, but simply to mention those propositions which are closely connected with our subject, and which we want for our purpose.

To the above propositions one must be added which enunciates that the universe is eternal, and which is held by Aristotle to be true, and even more acceptable than any other theory. For the present we admit it, as a hypothesis, only for the purpose of demonstrating our theory. It is the following proposition:—

PROPOSITION XXVI.

Time and motion³ are eternal, constant, and in actual existence.

¹ See Arist. *Metaphys.*, xii. 6.

² It appears that only one Commentary on Aristotle's Metaphysics was known to Maimonides, namely, that of Alexander Aphrodisiensis on Book XII. See Munk *ad locum*.

³ Since time is but the measure of motion, and time is eternal, motion must

In accordance with this proposition, Aristotle is compelled to assume that there exists actually a body with constant motion, viz., the fifth element. He therefore says¹ that the heavens are not subject to genesis or destruction, because motion cannot be generated nor destroyed. He also holds that every motion must necessarily be preceded by another motion, either of the same or of a different kind. The belief that the locomotion of an animal is not preceded by another motion, is not true; for the animal is caused to move, after it had been in rest, by the intention to obtain those very things which bring about that locomotion. A change in its state of health, or some image, or some new idea can produce a desire to seek that which is conducive to its welfare and to avoid that which is contrary. Each of these three causes sets the living being in motion, and each of them is produced by various kinds of motion. Aristotle likewise asserts that everything which is created, must, before its actual creation, have existed *in potentia*. By inferences drawn from this assertion he seeks to establish his proposition, viz., The thing that moves is finite, and its path finite; but it repeats the motion in its path an infinite number of times. This can only take place when the motion is circular, as has been stated in Proposition XIII. Hence follows also the existence of an infinite number of things which do not co-exist but follow one after the other.

Aristotle frequently attempts to establish this proposition; but I believe that he did not consider his proofs to be conclusive.² It appeared to him to be the most probable and acceptable proposition. His followers, however, and the commentators of his books, contend that it contains not only a probable but a demonstrative proof, and that it has, in fact, been fully established. On the other hand, the Mutakallemin try to prove that the proposition cannot be true, as, according to their opinion, it is impossible to conceive how an infinite

likewise be eternal; that is to say, there must be some motion which is eternal. It is not meant that all motion must be eternal.

¹ De Cœlo, i. 2, 3.

² Comp. below, chap. xv.

number of things could even come into existence successively. They assume this impossibility as an axiom.¹ I, however, think that this proposition is admissible, but neither demonstrative, as the commentators of Aristotle assert, nor, on the other hand, impossible, as the Mutakallemin say. We have no intention to explain here the proofs given by Aristotle, or to show our doubts concerning them, or to set forth our opinions on the Creation of the universe. I here simply desire to mention those propositions which we shall require for the proof of the three principles² stated above. Having thus quoted and admitted these propositions, I will now proceed to explain what may be inferred from them.

CHAPTER I.³

ACCORDING to Proposition XXV., a moving agent must exist which has moved the substance of all existing transient

¹ Part I., chap. lxxiii., Prop. XI., p. 399.

² Viz., the Incorporeality of God, His Unity, and His Eternity.

³ In this chapter Maimonides gives some philosophical proofs for the Existence, Unity, and Incorporeality of the Primal Cause. The first proof is based on the propositions that no motion can take place without an agent producing it, and that the series of causes effecting a certain motion is finite. The second proof consists of the following argument : There are things which are set in motion by other beings, and at the same time impart motion to other objects ; there are also things set in motion by other things without imparting motion to any other object ; a being must therefore exist that imparts motion without being itself set in motion. The next argument is this : Existing beings are either all permanent or all transient, or partly permanent and partly transient ; the first two cases being impossible, only the third is admissible, and a permanent being must therefore exist besides the transient things in the universe. A fourth proof similar to the first is added ; the same argument which is employed in the first proof respecting the causes of motion is employed in the fourth proof respecting the transition from potentiality to actuality. These proofs are followed by several arguments, similar in character to those of the Mutakallemin (Part I. chap. lxxv. and lxxvi.), in support of the theory of the Unity and the Incorporeality of God.

things¹ and enabled it to receive Form. The cause of the motion of that agent is found in the existence of another motor of the same or of a different class,² the term "motion," in a general sense, being common to four categories (Prop. IV.) This series of motions is not infinite (Prop. III.); we find that it can only be continued till the motion of the fifth element³ is arrived at, and then it ends. The motion of the fifth element is the source of every force that moves and prepares any substance on earth for its combination with a certain form, and is connected with that force by a chain of intermediate motions. The celestial sphere [or the fifth element] performs the act of locomotion which is the first of the several kinds of motion (Prop. XIV.), and all locomotion is found to be the indirect effect of the motion of this sphere; *e.g.*, a stone is set in motion by a stick, the stick by a man's hand, the hand by the sinews, the sinews by the muscles, the muscles by the nerves, the nerves by the natural heat of the body, and the heat of the body by its form.⁴ This⁵ is un-

¹ Lit., "The substance of this [world, which is] subject to genesis and destruction." The terms "genesis" and "destruction" are not identical with *creatio ex nihilo* and annihilation, but denote the process of receiving a certain form and that of losing it. The Hebrew Versions have: *hachomer ha-zeh ha-hoveh ve-ha-nifsaad*: "this transient substance." This rendering is not correct; only the things formed of the substance are transient, *i.e.*, change their forms, whilst the substance remains unchanged, according to the theory of Aristotle, which Maimonides discusses in this chapter.

² According to Proposition IV., there are four kinds of change, to all of which the term "motion" is applied in a general sense; *viz.*, change in the substance, the quality, the quantity, and the place of a thing.

³ The substance of the spheres was considered as different from the substances of the sublunar world, which consist of four elements. The substance of the spheres was therefore called the fifth element, or quintessence. Comp. Part I., chap. lxxii., p. 290. The series of motions is said to end with the motion of the spheres; because there is no other substance capable of locomotion. The soul of the spheres, by virtue of which the spheres move, is merely the form of the spheres, and its motion is included in that of the spheres.

⁴ *I.e.*, the soul or the vitality of man.

⁵ *I.e.*, the various movements enumerated, considered as one step towards moving the stone. The pronoun "this" cannot refer to the last-named "form" alone (comp. Munk), because this form is not the "first" nor the "last" cause of the motion, but an intermediate one. As to the double mean-

doubtedly the immediate motive cause, but the action of this immediate motive cause is due to a certain design, *e.g.*, to bring a stone into a hole by striking against it with a stick in order to prevent the draught from coming through the crevice. The motion of the air that causes the draught¹ is the effect of the motion of the celestial sphere. Similarly it may be shown that the ultimate cause of all genesis and destruction can be traced to the motion of the sphere.² But the motion of the sphere must likewise have been effected by an agent (Prop. XVII.) residing either without the sphere or within it; a third case being impossible. In the first case, if the motor is without the sphere, it must either be corporeal or incorporeal; if incorporeal, it cannot be said that the agent is *without* the sphere; it can only be described as *separate* from it; because an incorporeal object can only be said metaphorically³ to reside without a certain corporeal object. In the second case, if the agent resides within the sphere, it must be either a force distributed throughout the whole sphere so that each part of the sphere includes a part of the force, as is the case with the heat of fire; or it is an indivisible force, *e.g.*, the soul and the intellect (Props. X. and XL).⁴ The agent which sets the sphere in motion must con-

ing of "first cause," viz., immediate cause and ultimate cause, comp. Part I., p. 262, note 2.

¹ Lit., "that produces its blowing." Some editions of Ibn Tibbon's Version have *molich*, "that leads," instead of *molid*, "that produces."

² Comp. Part I., chap. lxxii., p. 294, *sqq.*

³ Lit. "by an extension [of the meaning] of the word." The relation of space does not apply to incorporeal beings. Although the term "separate" (Heb. *nibdal*) likewise expresses a relation of space, it is here used in a purely negative sense; not residing within the spheres, or more generally, "not combined with any corporeal object," *i.e.*, "purely spiritual." Comp. below, chap. xii.

⁴ Most of the Arabic MSS. have "Proposition X."; the More ha-more has "Proposition XI;" Charizi, "Proposition X.;" Ibn Tibbon, "Proposition X.;" the words "and XI.," found in the editions of Ibn Tibbon's Version, seem to have been added. But Maimonides could scarcely have intended to refer only to Proposition X., which merely states what is meant by "a force residing within a body;" he could certainly not have omitted to refer to Proposition XI., in which the soul and the intellect are described as "*indivisible forces* residing within a body."

sequently be one of the following four things: a corporeal object without the sphere; an incorporeal object separate from it; a force spread throughout the whole of the sphere; or an indivisible force [within the sphere].

The first case, viz., that the moving agent of the sphere is a corporeal object without the sphere, is impossible, as will be explained. Since the moving agent is corporeal, it must itself move while setting another object in motion (Prop. IX.), and as the sixth element would likewise move when imparting motion to another body, it would be set in motion by a seventh element, which must also move. An infinite number of bodies would thus be required before the sphere could be set in motion. This is contrary to Proposition II.

The third case, viz., that the moving object be a force distributed throughout the whole body, is likewise impossible. For the sphere is corporeal, and must therefore be finite (Prop. I.); also the force it contains must be finite (Prop. XII.), since each part of the sphere contains part of the force (Prop. XI.):¹ the latter can consequently not produce an infinite motion, such as we assumed according to Proposition XXVI., which we admitted for the present.

The fourth case is likewise impossible, viz., that the sphere is set in motion by an indivisible force residing in the sphere in the same manner as the soul resides in the body of man.

¹ After having mentioned Proposition XII., according to which a force residing in a body, and distributed throughout the whole of it, must be finite, the reference to Proposition XI. seems to be quite superfluous. Ibn Tibbon called Maimonides' attention to the difficulty, and Maimonides replies that Proposition XII. does not apply to all forces residing in a body, but only to divisible forces, and on that account it was necessary to mention Proposition XI., in order to point out that the force under discussion was divisible, and therefore finite (Collection of Responses and Letters of Maimonides, ed. Lichtenberg, Part II. p. 27, *sqq.*) From this answer of Maimonides it would appear that Proposition XII. had originally a different form, namely, "A force residing in a body must be finite." In this form it is quoted by the author himself, and it is in this form that a further qualification is necessary, whilst in the form given above the qualification is embodied in the proposition itself. It is, however, possible that Maimonides adds the remark that the force is divisible according to Proposition XI., because the proof of Proposition XII. is based on the divisibility of the force (comp. Crescas, Comm. on Moreh Nebuchim, on Prop. XII.)

For this force, though indivisible, could not be the cause of infinite motion by itself alone ; because if that were the case the prime motor would have an accidental motion. (Prop. VI.) But things that move accidentally must come to rest (Prop. VIII.), and then the thing comes also to rest which is set in motion. (The following may serve as a further illustration of the nature of accidental motion. When man is moved by the soul, *i.e.*, by his form, to go from the basement of the house to the upper story, his body moves directly, while the soul, the really efficient cause of that motion, participates in it accidentally. For through the translation of the body from the basement to the upper story, the soul has likewise changed its place, and when no fresh impulse for the motion of the body is given by the soul, the body which has been set in motion by such impulse comes to rest, and the accidental motion of the soul is discontinued.) Consequently the motion of that supposed first motor must be due to some cause which does not form part of things composed of two elements, viz., a moving agent and an object moved ; if such a cause is present the motor in that compound sets the other element in motion ; in the absence of such a cause no motion takes place. Living beings do therefore not move continually, although each of them possesses an indivisible motive element ; because this element is not constantly in motion, as it would be if it produced motion of its own accord. On the contrary, the things to which the action is due are separate from the motor. The action is caused either by desire for that which is agreeable, or by aversion to that which is disagreeable, or by some image, or by some ideal when the moving being has the capacity of conceiving it. When any of these causes are present then the motor acts ; its motion is accidental, and must therefore come to an end (Prop. VIII.) If the motor of the sphere were of this kind the sphere could not move *ad infinitum*. Our opponent, however, holds that the spheres move continually *ad infinitum* ; if this were the case, and it is in fact possible (Prop. XIII.), the efficient cause of the motion of the sphere must,

according to the above division, be of the second kind, viz., something incorporeal and separate from the sphere.¹

It may thus be considered as proved that the efficient cause of the motion of the sphere, if that motion be eternal, is neither itself corporeal nor does it reside in a corporeal object; it must move neither of its own accord nor accidentally; it must be indivisible and unchangeable (Prop. VII. and Prop. V.) This Prime Motor of the sphere is God, praised be His name!

The hypothesis that there exist two Gods is inadmissible, because absolutely incorporeal beings cannot be counted (Prop. XVI.), except as cause and effect;² the relation of time is not applicable to God (Prop. XV.), because motion cannot be predicated of Him.

The result of the above argument is consequently this, the sphere cannot move *ad infinitum* of its own accord; the Prime Motor is not corporeal, nor a force residing within a body; it is One, unchangeable, and in its existence independent of time; three of our postulates are thus proved by the principal philosophers.

The philosophers employ besides another argument, based on the following proposition of Aristotle.³ If there be a

¹ It has been shown that the motive agent can only be one of the four things mentioned; three of these four cases are impossible, as has been proved, namely, that the motor be a corporeal being outside the spheres, an incorporeal and divisible being residing within the spheres, or an incorporeal and indivisible being residing within the spheres. It must consequently be an incorporeal being not residing within the spheres.

² There is no other means of distinguishing one incorporeal being from another, but by their causal relation (Prop. XVI.) Of two incorporeal beings only one can be the First Cause, as the other cannot be distinguished from the First, as a Second Being, unless it be considered as the effect of the former.

³ Aristotle gives a similar argument in Metaphysics, xii. f.: The heavens constantly move; there is therefore a motive agent in existence. But since [in ordinary cases of motion] the thing, which is at the same time moved and moving, is intermediate [between the moving force and the ultimate object of the motion], the motion of the heavens must also in this case be intermediate between the things that are moved without imparting motion, and the motor which is without motion. The auxiliary proposition, cited by

thing composed of two elements, and the one of them is known to exist also by itself, apart from that thing, then the other element is likewise found in existence by itself separate from that compound. For if the nature of the two elements were such that they could only exist together—as, e.g., matter and form—then neither of them could in any way exist separate from the other. The fact that the one component is found also in separate existence proves that the two elements are not indissolubly connected, and that the same must therefore be the case with the other component. Thus we infer from the existence of honey-vinegar and of honey by itself, that there exists also vinegar by itself. After having explained this Proposition Aristotle continues thus: We notice many objects consisting of a *motor* and a *motum*, i.e., objects which set other things in motion, and whilst doing so are themselves set in motion by other things; such is clearly the case as regards all the middle members of a series in motion. We also see a thing that is moved, but does not itself move anything, viz., the last member of the series;¹ consequently a *motor* must exist without being at the same time a *motum*, and that is the Prime Motor, which, not being subject to motion, is indivi-

Maimonides in the name of Aristotle, is probably taken from the commentary of Alexander Aphrodisiensis, on the Metaphysics of Aristotle. Several commentators have objected that this Proposition is not without exception, e.g., material things are composed of substance and accidents, and although the substance can exist by itself the accidents cannot exist without substance. In the commentary of Alexander this case is distinctly excepted, and, according to Munk, it is due to an oversight on the part of Maimonides that this exception is not mentioned by him. In reality, however, the Proposition was not intended to apply to such cases as the combination of substance and accidents. Maimonides distinctly excepts the combination of matter and form, which may be considered in this respect the same as that of substance and accidents. In both cases the condition expressed in the Proposition, that the one element be found by itself, is unfulfilled, as substance never exists without accidents or without form.

¹ Perfect passiveness is, e.g., ascribed to the hylomorphic substance of which all things in the universe are formed. In the instance quoted by the author (p. 12) it is the stone that remains at rest, and does not impart motion to any other being.

sible, incorporeal, and independent of time, as has been shown in the preceding argument.

Third Philosophical Argument.—This is taken from the words of Aristotle, though he gives it in a different form. It runs as follows : There is no doubt that many things actually exist, as, *e.g.*, things perceived with the senses. Now there are only three cases conceivable,¹ viz., either all these things are without beginning and without end, or all of them have beginning and end,² or some are with and some without beginning and end. The first of these three cases is altogether inadmissible, since we clearly perceive objects which come into existence and are subsequently destroyed. The second case is likewise inadmissible, for if everything had but a temporary existence all things might³ be destroyed, and that which is enunciated of a whole class of things as possible is necessarily actual. All things must

¹ Lit., "Three cases must be assumed, and this is a necessary division," i.e., a division that is complete, so that the three cases include all cases possible.

² In the editions of Ibn Tibbon's version this part has been omitted.

³ As the text stands Maimonides is here guilty of tautology, by saying, "If all things were subject to destruction, everything has the possibility of being destroyed." Besides, the *possibility* of being destroyed is not disproved by the fact that the things still exist *at present*, and even if the Proposition be admitted, that the possibility of an event asserted of a whole species is identical with a certainty, it is not necessary that the event must have taken place already. The difficulty vanishes if we assume that Maimonides meant to say this : If all things were subject to destruction, everything has *at any moment* the possibility of being destroyed. If we now apply this Proposition to the species, we come to the conclusion that *in the first moment of existence* the whole universe would have been destroyed, if *all* things were subject to destruction. If this interpretation be accepted the difference will easily be understood, which Maimonides assumes, between the possibility of an individual member of a species and that of the whole species. For an individual being subject to destruction will *certainly* be destroyed, but at present, so long as this event has not yet taken place, the destruction is possible, because it depends on the coincidence of certain external causes. That which is predicated of a whole species is based on the nature of the species, and does not depend on external causes ; if the whole species is subject to destruction it could not exist for one moment, because the species being constant the causes of the destruction are the same in the first moment of its existence as at any other moment.

therefore come to an end, and then nothing would ever be in existence, for there would not exist any being to produce anything. Consequently nothing whatever would exist [if all things were transient]; but as we see things existing, and find ourselves in existence, we conclude as follows:—Since there are undoubtedly beings of a temporary existence, there must also be an eternal being that is not subject to destruction, and whose existence is real, not merely possible.

It has been further argued¹ that the existence of this being is necessary, either on account of itself alone or on account of some external force. In the latter case its existence and non-existence would be equally possible, because of its own properties, but its existence would be necessary on account of the external force. That force would then be the being that possesses absolute existence (Prop. XIX.) It is therefore certain that there must be a being which has absolutely independent existence, and is the source of the existence of all things, whether transient or permanent, if as Aristotle assumes, there be in existence such a thing, which is the effect of an eternal cause, and must therefore itself be eternal.² This is a proof the correctness of which is not doubted, disputed, or rejected, except by those who have no knowledge of the method of proof.³ We further say that the existence of anything that has independent existence is

¹ After having proved that there must exist a Being that possesses necessary existence, Maimonides now proceeds to show that this Being does not receive its existence from another being, but is itself the Primal Cause.

² The spheres are meant here. Maimonides is extremely careful to assert repeatedly that the Eternity of the Universe, assumed in the philosophical arguments of this chapter, is not accepted by him; it is the theory of Aristotle, and is merely admitted in these arguments for the purpose of showing that even upon the basis of this theory the Existence, Unity, and Incorporeality of the First Cause can be proved.

³ Comp. Note 1, p. 18. It has been shown that one of three cases enumerated above must be assumed, also that two cases are impossible; hence it follows, according to the usual methods of proof, that the third case implies the correct theory. Maimonides, in emphasising the merits of this argument, seems to refer more to the completeness of the number of cases assumed than to the demonstration of the impossibility of the two cases, the weakness of which he must have noticed.

not due to any cause (Prop. XX.), and that such a being does not include any plurality whatever (Prop. XXI.); consequently it cannot be a body, nor a force residing in a body (Prop. XXII.) It is now clear that there must be a being with absolutely independent existence, a being whose existence cannot be attributed to any external cause, and which does not include different elements; it cannot therefore be corporeal, or a force residing in a corporeal object; this being is God.

It can easily be proved that absolutely independent existence cannot be attributed to two beings. For, if that were the case, absolutely independent existence would be a property added to the substance of both;¹ neither of them would be absolutely independent on account of their essence, but only through a certain property, viz., that of this independent existence, which is common to both. It can besides be shown in many ways that independent existence cannot be reconciled with the principle of dualism by any means. It would make no difference, whether we imagine two beings of similar or of different properties. The reason for all this is to be sought in the absolute simplicity and in the utmost perfection of the essence of this being, which is the only member of its species,² and does not depend on any cause whatever;³ this being has therefore nothing in common with other beings.

Fourth Argument.—This is likewise a well-known philosophical argument. We constantly see things passing from a state of potentiality to that of actuality, but in every such case there is for that transition of a thing an agent separable from it (Prop. XVIII.) It is likewise clear that the agent has also passed from potentiality to actuality. It has at first

¹ That is to say, if necessary existence is peculiar to more than one being, it is a characteristic of a whole class; each individual member of the class has therefore a substratum of its own, to which the common characteristic of necessary existence is added. It is therefore from a certain common peculiarity that each individual derives this form of existence, and not from its own individual essence or substratum.

² Lit., "of whose species nothing is redundant so as to be beside Him."

³ All other beings owe their existence to some cause.

been potential, because it could not be actual, owing to some obstacle contained in itself, or on account of the absence of a certain relation between itself and the object of its action; it became an actual agent as soon as that relation was present. Whichever cause be assumed, an agent is again necessary to remove the obstacle or to create the relation. The same can be argued respecting this last-mentioned agent that creates the relation or removes the obstacle. This series of causes cannot go on *ad infinitum*; we must at last arrive at a cause of the transition of an object from the state of potentiality to that of actuality, which is constant, and admits of no potentiality whatever. In the essence of this cause nothing exists potentially, for if its essence included any possibility of existence it would not exist at all¹ (Prop. XXIII.); it cannot be corporeal, but it must be spiritual (Prop. XXIV.); and the immaterial being that includes no possibility whatever,² but exists actually by its own essence, is God.³ Since He is incorporeal, as has been demonstrated, it follows that He is One (Prop. XVI.)

¹ Maimonides properly uses the term "potentially" when speaking of the thing contained in the essence, and the term "possibility" in reference to the essence itself (comp. Introd., Prop. XXIII., and note 2, p. 8). The sense of the somewhat obscure argument seems to be this. It is impossible to assume that the essence of the First Cause consists of two elements in the relation between substratum and property, or form, and that the substratum is endowed with the capacity (or possibility) of receiving such property or form, whilst the latter is potentially included in the substratum. For, according to Proposition XXIII., the substratum would at some time be actually without that property or form, and depend on the action of some external cause; such cause being absent, the First Cause would not have actual existence, and would never pass from potentiality into actuality.

² Immortal beings do not consist of substratum and form; the term "possibility," in the afore-mentioned sense, does not apply to them, but it does apply in another sense. For immortal beings may be to each other in the relation of cause and effect, and their existence, in so far as it depends on some cause, is called possible. Maimonides therefore says, "The immaterial being that includes *no possibility whatever*," i.e., that is not the effect of a cause, is God.

³ Immortal beings can only be counted if they are to each other in the relation of cause and effect; the First Cause, being immortal, excludes therefore the idea of plurality.

Even if we were to admit the Eternity of the Universe, we could by any of these methods prove the existence of God; that He is One and incorporeal, and that He does not reside as a force in a corporeal object.

The following is likewise a correct method¹ to prove the Incorporeality and the Unity of God: If there were two Gods, they would necessarily have one element in common by virtue of which they were Gods, and another element by which they were distinguished from each other and existed as two Gods; the distinguishing element would either be in both different from the property common to both—in that case both of them would consist of different elements, and neither of them would be the First Cause, or have absolutely independent existence; but their existence would depend on certain causes (Prop. XIX)—or the distinguishing element would only in one of them be different from the element common to both: then this being could not have absolute independence.

Another proof of the Unity of God.—It has been demonstrated by proof² that the whole existing world is one organic body, all parts of which are connected together; also, that the influences of the spheres above pervade the earthly substance and prepare it for its forms. Hence it is impossible to assume that one deity be engaged in forming one part, and another deity in forming another part of that organic body of which all parts are closely connected together. A duality could only be imagined in this way, either that at one time the one deity is active, the other at another time, or that both act simultaneously, nothing being done except by both together. The first hypothesis is certainly absurd for many reasons; if at the time the one deity be active the other *could* also be active, there is no reason

¹ It is here distinctly expressed that the method of this argument is “a correct method” (lit., “a demonstrative method”), because it is one of the arguments of the Mutakallemin, which are in general denounced by Maimonides as unscientific. When the author introduced it in the First Part (chap. lxxv. p. 357) he likewise calls it “a philosophic argument.”

² Part I., chap. lxxii. p. 288, *sqq.* .

why the one deity should then act and the other not ; if, on the other hand, it be impossible for the one deity to act when the other is at work, there must be some other cause [besides these deities], which [at a certain time] enables the one to act and disables the other. [Such difference would not be caused by time], since time is without change, and the object of the action likewise remains one and the same organic whole. Besides, if two deities existed in this way, both would be subject to the relations of time, since their actions would depend on time;¹ they would also in the moment of acting pass from potentiality to actuality, and require an agent for such transition ; their essence would besides include possibility [of existence].² It is equally absurd to assume that both together produce everything in existence, and that neither of them does anything alone ; for when a number of forces must be united for a certain result, none of these forces acts of its own accord, and none is by itself the immediate cause of that result, but their union is the immediate cause. It has, furthermore, been proved that the action of the absolute cannot be due to an [external] cause.³ The union is also an act which presupposes a cause effecting that union, and if that cause be one, it is undoubtedly God ; but if it also consists of a number of separate forces, a cause is required for the combination of these forces, as in the first case. Finally, one simple being must be arrived at, that is the cause of the existence of the Universe, which is one whole ; it would make no difference whether we assumed that the First Cause had produced the Universe by *creatio ex nihilo*, or whether the Universe co-existed with the First Cause. It is thus clear how we can prove the Unity of God from the fact that this Universe is one whole.

¹ This argument implies that the Primal Cause cannot depend on time, because it would in that case cease to be the Primal Cause, being preceded by another cause, namely, time.

² This is another reason why neither of the two Beings could be the Primal Cause ; for the existence of that which is possible depends on some external cause (Prop. XIX.).

³ Comp. Prop. XX.

Another argument concerning the Incorporeality of God.— Every corporeal object is composed of matter and form (Prop. XXII.); every compound of these two elements requires an agent for effecting their combination. Besides, it is evident that a body is divisible and has dimensions; a body is thus undoubtedly subject to accidents. Consequently nothing corporeal can be a unity, either because everything corporeal is divisible or because it is a compound; that is to say, it can logically be analysed into two elements;¹ because a body can only be said to be a certain body when the distinguishing element is added to the corporeal substratum, and must therefore include two elements; but it has been proved that the Absolute admits of no dualism whatever.

Now that we have discussed these proofs, we will expound our own method in accordance with our promise.²

CHAPTER II.

THE fifth essence, *i.e.*, the heavenly spheres, must either be transient, and in this case motion would likewise be temporary, or, as our opponent³ assumes, it must be eternal. If the spheres are transient, then God is their Creator; for if anything comes into existence after a period of non-existence, it is self-evident that an agent exists which has effected this result. It would be absurd to contend that the thing itself effected it. If, on the other hand, the heavenly spheres be eternal, with a regular perpetual motion, the cause of this perpetual motion, according to the Propositions enumerated in

¹ Lit., “it consists of two elements in the expression;” corporeal beings consist of substance and form, and although these cannot be separated from each other, logically they can be considered as two different elements.

² The theory of Maimonides is not described in the second chapter; the next chapters may, however, be considered as a preparation; chaps. xii. *sqq.* contain his theory.

³ *I.e.*, Aristotle.

the Introduction,¹ must be something that is neither a body, nor a force residing in a body, and that is God, praised be His name! We have thus shown that whether we believe in the *creatio ex nihilo*, or in the Eternity of the Universe, we can prove by demonstrative arguments² the existence of God, *i.e.*, an absolute³ Being, whose existence cannot be attributed to any cause, or admit in itself any potentiality. The theory that God is One and Incorporeal has likewise been established by proof without any reference to the theory of the Creation or the Eternity of the Universe. This has been explained by us in the third philosophical argument [in support of the Existence of God], and also in our subsequent description of the methods of the philosophers in proving the Incorporeality and the Unity of God.⁴

We deem it now convenient to continue with the theory of the philosophers, and to give their proofs for the existence of Intelligences. We will then show that their theory in this regard is in harmony with the teach-

¹ According to Proposition VIII., a thing that moves accidentally cannot move perpetually; a force that resides in a body moves accidentally, because it participates in the motion of the body, and does therefore not move perpetually (Prop. VI.); and a corporeal object has not any motion of its own—it moves only accidentally.

² Efodi qualifies this term, that it does not denote in this place a “decisive proof,” as such a proof cannot be given for the existence of God, but “a forcible argument.” A direct and perfect proof of the existence of any being must be based on the causes of that existence; and as God is the First Cause, such proof is impossible. Maimonides nevertheless means here “a proof” in the full sense of the term. It is true that a definition cannot be given of God (Part I., chap. lii., p. 178), but it may be possible to prove His existence. Efodi (also Munk, *note ad locum*) seems to confound proof with definition.

³ Lit., “necessary as regards existence,” that is, not dependent on any cause whatever.

⁴ Lit., “and as we have explained in our exposition of the Incorporeality and the Unity [of God] according to philosophical methods.” Maimonides refers here to his repeated remarks in chap. i. that the proofs hold good whether the Creation or the Eternity of the Universe be accepted (see p. 23), and not merely to the fact that he has given the philosophical arguments. It therefore seems that the reading adopted by Ibn Tibbon in this passage, and reproduced in our translation, is the correct one. According to the reading adopted by Munk, the words “in our exposition of” are to be omitted.

ing of Scripture concerning the existence of angels. After the full treatment of this subject we shall return to our task and discuss the theory of *creatio ex nihilo*. For the best arguments in favour of this theory cannot be fully comprehended unless the theory of the existence of Intelligences be well understood, and also the method which I adopt in proving their existence.¹ We must, however, first give the following note, which will introduce you into the secrets of this whole subject, both of that which we have already given and of what will yet be given.

Note.—It was not my intention when writing this treatise to expound natural science or discuss metaphysical systems; it was not my object to prove truths which have already been demonstrated, or describe the number and the properties of the spheres: for the books written on these subjects serve their purpose, and if in some points they are not satisfactory, I do not think that what I could say would be better than what has already been explained by others. But my intention was, as has been stated in the Introduction,² to expound Biblical passages which have been impugned, and to elucidate their hidden and true sense, which is above the comprehension of the multitude. When you therefore notice that I prove the existence and number of Intelligences or the number of the spheres, with the causes of their motion, or discuss the true relation of matter and form, the meaning of Divine manifestation, or similar subjects, you must not think that I intend merely to establish a certain philosophical proposition; for these subjects have been discussed in many books, and most of them have been demonstrated by proof. I only desire to mention that which might, when well understood, serve as a means of removing some of the doubts concerning

¹ Lit., “and how I shall prove their existence.” According to Munk, “and how their existence has been proved.” Efodi, Shem-tob, and others certainly misunderstand the version of Tibbon when they connect this sentence with the one which follows, as if Maimonides exclaimed, “And how could I prove their existence without premising the following remark!” There is no occasion for such an exclamation.

² Part I., p. 6, *sqq.*

anything taught in Scripture ; and indeed many difficulties will be dissolved by means of that which I am about to explain. From the Introduction to this treatise you may learn that its principal object is to expound, as far as can be done, the account of the Creation (Gen. i.-iii.) and of the Divine Chariot (Ezek. i.), and to answer questions raised in respect to Prophecy and to the knowledge of God. You will sometimes notice that I am rather explicit on truths already ascertained ; some of them Natural Philosophy has established as facts ; others Metaphysics has either fully demonstrated, or at least shown to be worthy of belief; others Mathematics have made plain. But you will invariably find that my exposition includes the key for the understanding of some allegorical passage of Holy Writ and its esoteric interpretation, and that I have mentioned, explained, and demonstrated the subject only because it furthers the knowledge of the "Divine Chariot," or "the Creation," or explains some principle with respect to Prophecy, or to the belief in any of the truths taught in Scripture. Now, having made this statement, we return to the subject of which we began to treat.

CHAPTER III.

THE theory of Aristotle in respect to the causes of the motion of the spheres led him to assume the existence of Intelligences. Although this theory consists of assertions which cannot be proved, yet it is the least open to doubt, and is more systematic than any other, as has been stated by Alexander in the book called "The Origin of the Universe."¹ It includes maxims which are identical with those taught in Scripture, and it is to a still greater extent in harmony with doctrines contained in well-known genuine² Midrashim, as

¹ This treatise of Alexander Aphrodisiensis is not extant in Greek, but seems to be identical with "De rerum creatorum principiis," mentioned by Casiri (Bibl. Arab. Hisp., i., p. 242), of which an Arabic translation is contained in MS. Arab. ΔCCXCIV. of the Escorial.—*Munk.*

² Lit., "concerning which there is no doubt that they contain the words of

will be explained by me. For this reason I will cite his views and his proofs, and collect from them what coincides with the teachings of Scripture, and agrees with the doctrine held by our Sages.

CHAPTER IV.¹

THE enunciation that the heavenly sphere is endowed with a soul will appear reasonable to all who sufficiently reflect on it; but at first thought they may find it unintelligible or even objectionable; because they wrongly assume that when we ascribe a soul to the heavenly spheres we mean something like the soul of man, or that of an ass, or ox. We merely intend to say that the locomotion of the sphere undoubtedly leads us to assume some inherent principle by which it moves; and this principle is certainly a soul. For it would be absurd to assume that the principle of the circular motion of the spheres was like that of the rectilinear motion of a stone downward or of fire upwards, for the cause of the latter motion is a natural property and not a soul; a thing set in motion by a natural property moves only as long as it is away from the proper place of its element, but when it has

our Sages." According to Efodi and Shem-tob; "concerning which there is no doubt that men of wisdom and understanding have originated them." Maimonides refers here to sayings quoted in the next chapter from Bereshith-rabba and Midrash Koheleth. By describing these as genuine he indicates that he would not defend all Midrashim or all Midrashic sayings as genuine, that is, as utterances of our Sages.

¹ In this chapter Maimonides gives a summary of the Aristotelian theory, as conceived by Arabian philosophers. (See Shahristani, transl. by Haarbrücker, ii., p. 166, and p. 261, *sqq.*) The heavenly spheres have a soul or life (Arist. de Cœlo, ii. 2), that is, they include in themselves a motive power; they have intellectual faculties and volition; and there exists besides a number of purely spiritual beings or Intelligences, corresponding to the number of spheres. The Intelligences are the causes of the existence and the motion of the spheres; deriving their existence directly or indirectly from the First Cause (comp. Arist. Metaphys., xii. 7).

again arrived there, it comes to rest; whilst the sphere continues its circular motion in its own place. It is, however, not because the sphere has a soul, that it moves in this manner; for animate beings move either by instinct or by reason.¹ By "instinct" I mean the intention of an animal to approach something agreeable, or to retreat from something disagreeable; *e.g.*, to approach the water it seeks because of thirst, or to retreat from the sun because of its heat. It makes no difference whether that thing really exists or is merely imaginary, since the imagination of something agreeable or of something disagreeable likewise causes the animal to move. The heavenly sphere does not move for the purpose of withdrawing from what is bad or approaching what is good. For in the first instance it moves toward the same point from which it has moved away, and *vice versa* it moves away from the same point towards which it has moved. Secondly, if this were the object of the motion, we should expect that the sphere would move towards a certain point, and would then rest; for if it moved for the purpose of avoiding something, and never obtained that object, the motion would be in vain. The circular motion of the sphere is consequently due to the action of some idea which produces this particular kind of motion; but as ideas are only possible in intellectual beings, the heavenly sphere is an intellectual being.² But even a being that is endowed with the

¹ Lit., "because of nature or because of the formation [of some idea]." The former denotes the instinct of living beings to seek that which is conducive to their well-being, and to move away from that which is contrary to their comfort. The latter consists in the conception of some idea that creates the will to move towards a certain point, and requires the presence of intellectual faculties.

² Lit., "possesses intellect." Two kinds of intellect were assumed in the explanation of the *perpetual* motion of the spheres; the intellect, which the spheres possess; *i.e.*, the faculty of forming ideas; and the Intellect or Intelligence, which is purely spiritual, separate from the spheres. The former alone could not produce perpetual motion according to Proposition VIII., because it participates accidentally in the motion of the spheres. The cause of the perpetual motion of the sphere must be a purely spiritual being, that does not participate in the motion of the sphere.

faculty of forming an idea, and possesses a soul with the faculty of moving, does not change its place on each occasion that it forms an idea; for an idea alone does not produce motion, as has been explained in [Aristotle's] Metaphysics.¹ We can easily understand this, when we consider how often we form ideas of certain things, yet do not move towards them, though we are able to do so; it is only when a desire arises for the thing imagined, that we move in order to obtain it. We have thus shown that both the soul, the principle of motion, and the intellect, the source of the ideas, would not produce motion without the existence of a desire for the object of which an idea has been formed. It follows that the heavenly sphere must have a desire for the ideal which it has comprehended, and that ideal, for which it has a desire, is God, exalted be His name! When we say that God moves the spheres, we mean it in the following sense: the spheres have a desire to become similar to the ideal comprehended by them. This ideal, however, is simple in the strictest sense of the word, and not subject to any change or alteration, but constant in producing everything good, whilst the spheres are corporeal;² the latter can therefore not be like this ideal in any other way, except in the production of circular motion;³ for this is the only action of corporeal beings that can be perpetual; it is the most simple motion of a body; there is no change in the essence of the sphere, nor in the beneficial results of its motion.⁴

When Aristotle had arrived at this result, he further in-

¹ Lit., "the first philosophy." Comp. Arist. Metaphys., xii. 7.

² Corporeal beings are composed of different elements, and are subject to change. Although the substance of the spheres is different from the elements of earthly beings, the spheres are not simple; they consist of matter and form; they are subject at least to change of place.

³ That is to say, of a perpetual motion; for the Universe is limited, and rectilinear motion cannot be continued in the same direction *ad infinitum*; the body must come to a point, where it must begin to move in the opposite direction; whilst circular motion can be imagined to continue in the same direction for ever.

⁴ Comp. Part III., chaps. x. and xiii.

vestigated¹ the subject, and found, by proof, that there were many spheres, and that all moved in circles, but each with its peculiar motion as regards velocity and direction. He naturally argued, that the ideal comprehended by the one sphere, which completes its circuit in one day,² is different from that of another sphere which completes its circuit in thirty years;³ he thus arrived at the conclusion that there were as many ideals as there were spheres; each sphere has a desire for that ideal which is the source of its existence, and that desire is the cause of its individual motion, so that in fact the ideal sets the sphere in motion. Aristotle does not say, nor does any other authority,⁴ that there are ten or a hundred ideals; he simply states that their number agrees with that of the spheres. When, therefore, some of his contemporaries held that the number of spheres was fifty, he said, if that was true, the number of ideals must likewise be fifty.⁵ For the scholars in his time were few and possessed but imperfect learning; they thought that there must be a separate sphere for each movement, because they did not know that what appear to be several distinct movements can be explained as resulting from the inclination of one sphere [the ecliptic]; as is, e.g., the case with the change in the longitude of a star, its declination and the place of its rising and setting in the circle of the horizon.⁶ This point, however, does not concern us at present; let us therefore return to our subject.

The later philosophers assumed ten Intelligences, because they counted the spheres containing stars and the all-encom-

¹ Comp. Arist. *Metaphys.*, xii. 8.

² The outermost sphere is referred to, which causes the daily revolution of all spheres from east to west. See Part I., chap. lxxii., p. 292.

³ The sphere of the planet Saturn.

⁴ I.e., among the ancient philosophers.

⁵ Fifty is merely mentioned as a round number. Aristotle (*Metaphys.* xii. 8) mentions fifty-five and forty-seven.

⁶ E.g., the hypothesis that the sun (apparently) moves in the ecliptic, suffices for the explanation of the changes in the sun's longitude or distance from the equinoctial points, and latitude or distance from the equator; also the changes in the points in which the sun rises and sets.

passing sphere, although some of the spheres included several distinct orbits.¹ There are altogether nine spheres, viz., the all-encompassing sphere, that of the fixed stars, and those of the seven planets; nine Intelligences correspond to the nine spheres; the tenth Intelligence is the Active Intellect.² The existence of the latter is proved by the transition of our intellect from a state of potentiality to that of actuality, and by the same transition in the case of the forms of all transient beings. For whatever passes from potentiality into actuality, requires for that transition an external agent of the same kind as itself. Thus the builder does not build the storehouse in his capacity of workman, but in that of a person that has the plan of the storehouse in his mind; and that form of the building which exists in the mind of the builder caused the transition of that form into actuality, and its combination with the material of the building. As that which gives form to matter must itself be pure form, so the source of intellect must itself be pure intellect, and this source is the Active Intellect. The relation of the latter to the elements and their compounds is the same as that of the Intelligences to their respective spheres;³ and our intellect in action, which

¹ Maimonides uses here two different terms, *kuratun* (Heb. *kaddur*) and *falakun* (Heb. *gilgal*), apparently corresponding to the terms "sphere" and "orb" (comp. Part I., p. 291, note 1; the note, however, refers to the term "orb," p. 290). In *Mishneh-torah*, *Yesode ha-torah* I., iii. 2, Maimonides says, 'Every one of the eight spheres (*gilgallim*) is divided into several spheres (*gilgallim*)," from which we might infer that the two different terms employed here have the same meaning.

² In this enumeration the Active Intellect is different from the motor of the sphere of the moon (Part I., p. lxii., instead of "the intellect attached to the sphere of the moon," read "the intellect next to the intellect of the moon"); and the First Cause is not included in the number of Intelligences. Although it has been assumed that the spheres are the causes of the changes in the forms of earthly beings (Part I., lxxii. p. 294), the Active Intellect is here introduced as the giver of intellect to man, and of form to all beings. The relation between the function of the Active Intellect and that of the spheres may perhaps be described thus: The spheres give man the capacity of receiving intellect, to other beings that of receiving form; the Active Intellect transforms the potentiality into actuality.

³ Lit. (according to the version of Ibn Tibbon, in the printed editions), "the

originates in the Active Intellect, and enables us to comprehend that intellect finds a parallel in the intellect of each of the spheres which originates in the Intelligence corresponding to that sphere, and enables the sphere to comprehend that Intelligence, to form an idea of it, and to move in seeking to become similar to it.

Aristotle further infers,¹ what has already been explained, that God does not act by means of direct contact. When e.g., He destroys anything with fire, the fire is set in motion through the movement of the spheres, and the spheres by Intelligences;² the latter, which are identical with "the angels," and act by direct influence,³ are consequently, each in its turn, the cause of the motion of the spheres. As, however, purely spiritual beings do not differ in their essence, and are by no means discrete quantities,⁴ he (Aristotle) came to the following conclusion: God created the first Intelligence, the motive agent of the first sphere; the Intelligence which causes the second sphere to move has its source and origin in the first Intelligence, and so on; the Intelligence which sets the sphere nearest to the earth in motion, is the source and origin of the Active Intellect, the last in the series of purely spiritual beings. The series of material bodies simi-

relation of each Intelligence corresponding to a certain sphere." According to the original, the version of Charizi, and some MS. of Ibn Tibbon's version, the passage must be rendered thus: "The relation of each Intelligence peculiar in each sphere to that sphere." The words, "in each sphere," are here out of place; it has distinctly been stated by Maimonides that the Intelligences are not *in* the spheres; in Arabic, as well as in Hebrew, the adjective "peculiar" requires the preposition "to." In this, as in the next sentence, only one side of the relation is given, and the other (to the Intelligence, to the Active Intellect) must be supplied. At all events, the reading adopted in the printed editions of Tibbon's version seems to be preferable.

¹ Lit., "it follows for him," i.e., for Aristotle.

² Lit., "but as in destroying anything by fire, He sets the fire in motion through the spheres, so He sets also the spheres in motion through the Intelligences."

³ Lit., "that approach," viz., the spheres; that is, which influence them. Actual approach cannot be meant here, as the relations of space do not apply to the Intelligences.

⁴ Proposition XVI.

larly begins with the uppermost sphere, and ends with the elements and their compounds. The Intelligence which moves the uppermost sphere cannot be the Absolute Being, for there is an element common to all Intelligences, namely, the property of being the motive agent of a sphere, and there is another element by which each of them is distinguished from the rest; each of the ten Intelligences includes, therefore, two elements, and consequently another being must be the First Cause.¹

This is the theory and opinion of Aristotle on these questions, and his proofs, where proof is possible, are given in various works of the Aristotelian school. In short, he believes that the spheres are animated and intellectual beings, capable of fully comprehending the *principia* of their existence; that there exist purely spiritual beings (Intelligences), which do not reside in corporeal objects, and which derive existence from God; and that these form the intermediate element between God and this material world.

In the chapters which follow, I will show how far the teaching of Scripture is in harmony with these views, and how far it differs from them.

CHAPTER V.

SCRIPTURE supports the theory that the spheres are animate and intellectual, *i.e.*, capable of comprehending things; that they are not, as ignorant persons believe, inanimate masses like fire and earth, but are, as the philosophers assert, endowed with life, and serve their Lord, whom they mightily praise and glorify; comp. "The heavens declare the glory of God," &c. (Ps. xix. 2). It is a great error to think that this is a mere figure of speech;² for the verbs "to declare" and "to relate,"

¹ Comp. chap. i., p. 22.

² Lit., "the language of the circumstances;" that is, words and ideas suggested by the state of things; in the present case, by the grandeur of the

when joined together,¹ are, in Hebrew, only used of intellectual beings. That the Psalmist really means to describe the heavens' own doing, in other words, what the spheres actually do, and not what man thinks of them, may be best inferred from the words, "There is no speech, nor language, their voice is not heard" (ver. 4). Here he clearly shows that he describes the heavens themselves as in reality praising God, and declaring His wonders without words of lip and tongue. When man praises God in words actually uttered, he only relates the ideas which he has conceived, but these ideas form the real praise.² The reason why he gives expression to these ideas is to be found in his desire to communicate them to others, or to make himself sure that he has truly conceived them. Therefore, it is said, "Commune with your own heart upon your bed, and be still" (Ps. iv. 5). Only ignorant or obstinate persons would refuse to admit this proof taken from Scripture.

As to the opinion of our Sages, I do not see any necessity for expounding or demonstrating it. Consider only the form they gave to the blessing recited on seeing the new moon,³ the ideas repeatedly occurring in the prayers,⁴ and the remarks

heavens and the heavenly bodies. Charizi expressly renders the phrase, *L'shon ha-inyan ha-nir'eh mehem*, "the language of the circumstances, of that which is noticed of them."

¹ Maimonides admits that each verb by itself could be used figuratively; but he holds that the author of the Psalm, in employing both verbs together, indicated that he used them in the literal sense. It seems that he had no other passage to cite in support of this theory.

² Comp. Part I., chap. lxiv.

³ Comp. "they (the heavenly bodies) rejoice and have pleasure in fulfilling the will of their Creator."

⁴ Comp. "He surrounded His majesty with lights, the chief of His hosts, holy ones, who exalt the Almighty, and continually declare the glory and holiness of God."—*Daily Morning Prayer*. "Whose ministers occupy the highest place of the Universe, and proclaim in reverence simultaneously the words of Him who is the living God, and the King of the Universe."—*Ibid.* "They (the luminaries) rejoice when going forth, are glad at their return, and with reverence they perform the will of their Creator. They give glory and praise to His name," &c. "The whole heavenly host gives praise unto Him."—*Sabbath Morning Prayer*.

in the Midrash on the following, and similar passages:¹—“ And the host of heaven worshippeth thee” (Neh. ix. 6); “ When the morning stars sang together, and all the sons of God shouted for joy” (Job xxxviii. 7). In Bereshith Rabba, on the passage—“ And the earth was empty and formless” (Gen. i. 2), our Sages remark as follows: The words *tohu* and *bohu* mean mourning and crying; the earth mourned and cried on account of her evil lot, saying, ‘ I and the heavens were created together, and yet the beings above live for ever, and we are mortal.’” Our Sages, by this remark, indicate their belief that the spheres are animated beings, and not inanimate matter like the elements.

The opinion of Aristotle, that the spheres are capable of comprehension and conception, is in accordance with the words of our prophets and our theologians or Sages. The philosophers further agree that this world below is governed by influences emanating from the spheres,² and that the latter comprehend and have knowledge of the things which they influence. This theory is also met with in Scripture; comp. [the stars and all the host of heaven] “ which the Lord thy God hath divided unto all nations ” (Deut. iv. 19), that is to say, the stars, which God appointed to be the means of governing His creatures, and not the objects of man’s worship. It has therefore been stated clearly: “ And to rule over the day and over the night ” (Gen. i. 18). The term “ ruling ” here refers to the power which the spheres possess of governing the earth, in addition to the property of giving light and darkness. The latter property is the direct cause of genesis and destruction;³ it is described in the words, “ And to divide the light from the darkness ” (*ibid.*) It is impossible to assume that those who rule a thing are ignorant of that very thing which they rule, if we take the word “ rule ” in its proper sense. We will add another chapter on this subject.

¹ Comp. Midrash Yalkut *ad locum*, and Babyl. Talm. Sanhedrin, 91 b.

² Comp. Part I., chap. lxxii., p. 297.

³ Comp. *ibid.*, and Essays on Ibn Ezra, p. 10.

CHAPTER VI.

As for the existence of angels, there is no necessity to cite any proof from Scripture, where the fact is frequently mentioned. The term *elohim* signifies “judges;”¹ comp. “The cause of both parties shall come before the ‘judges’” (*ha-elohim*; Exod. xxii. 8). It has been figuratively applied to angels, and to the Creator as being Judge over the angels. When God says, “I am the Lord your God,” the pronoun “your” refers to all mankind; but in the phrase *elohe ha-elohim*, He is described as the God of the angels, and in *adone ha-adonim*, as the Lord of the spheres and the stars, which are the masters of the rest of the corporeal creation. The nouns *elohim* and *adonim* in these phrases do not refer to human judges or masters, because these are in rank inferior to the heavenly bodies; much less do they refer to mankind in general, including masters and servants, or to objects of stone and wood worshipped by some as gods; for it is no honour or greatness to God to be superior to stone, wood, or a piece of metal. The phrases therefore admit of no other meaning than this: God is the Judge over the judges; *i.e.*, over the angels, and the Lord over the spheres.²

We have already stated above³ that the angels are incorporeal. This agrees with the opinion of Aristotle: there is only this difference in the names employed—he uses the term “Intelligences,” and we say instead “angels.” His theory is, that the Intelligences are intermediate beings between the Prime Cause and existing things, and that they effect the motion of the spheres, on which motion the existence of all things depends. This is also the view we meet with in all parts of Scripture; every act of God is described as being performed by angels. But “angel” means “messenger;” hence

¹ Comp. Part I., chap. ii., p. 33.

² The passage is explained in a similar manner by Ibn Ezra. See his commentary on the Pentateuch *ad locum*.

³ Part I., chap. xlix., p. 167 *sqq.*

every one that is intrusted with a certain mission is an angel. Even the movements of the brute creation are sometimes due to the action of an angel, when such movements serve the purpose of the Creator, who endowed it with the power of performing that movement; *e.g.*, "God hath sent His angel, and hath shut the lions' mouths that they have not hurt me" (Dan. vi. 22). Another instance may be seen in the movements of Balaam's ass, described as caused by an angel. The elements are also called angels. Comp. "Who maketh winds His angels, flaming fire His ministers" (Ps. civ. 4). There is no doubt that the word "angel" is used of a messenger sent by man; *e.g.*, "And Jacob sent angels" (Gen. xxxii. 4); of a prophet, *e.g.*, "And an angel of the Lord came up from Gilgal to Bochim"¹ (Judges ii. 1); "And He sent an angel, and hath brought us forth out of Egypt" (Num. xx. 16). It is also used of ideals,² perceived by prophets in prophetic visions, and of man's animal powers, as will be explained in another place.

When we assert that Scripture teaches that God rules this world through angels, we mean such angels as are identical with the Intelligences. In some passages the plural is used of God, *e.g.*: "Let us make man in our image" (Gen. i. 26); "Go to, let us go down, and there confound their

¹ Maimonides does not give any reason why the term *mal'ach* here must denote "a prophet," but it can easily be gathered from his theory of prophecy. For he holds that an angel appears to prophets according to their individual, intellectual, and imaginative faculties. An angel would therefore not address a whole assembly (Part II., chap. xxxiv.), but only individual persons. Besides, the description of "going up from Gilgal to Bochim" applies to a prophet, but not to an angel. In the next instance, Moses is meant by the term *mal'ach*, "angel."

² According to the theory of Maimonides, the Active Intellect transmits the divine influence to the intellect of the prophet, that is, creates certain ideas or ideals in his mind, which the imaginative faculty of the prophet transforms into images. These ideas, in the form in which they are conceived by the intellect, or in the form represented by imagination, are called angels. Comp. *Mishneh-torah Yesode ha-torah I. ii. 7*. No Biblical passage is cited in support of this use of the name "angel;" not—as suggested by Efodi and Shem-tob—because it is too well known, but because no passage could be cited which easily admits this interpretation.

language" (*ibid.* xi. 7). Our Sages explain this in the following manner: God, as it were, does nothing without contemplating the host above.¹ I wonder at the expression "contemplating," which is the very expression used by Plato:² God, as it were, "contemplates the world of ideals, and thus produces existing beings." In other passages our Sages expressed it more decidedly:³ "God does nothing without consulting the host above" (the word *familia*, used in the original, is a Greek⁴ noun, and signifies "host.") On the words, "what they have already made" (*Eccles.* ii. 12),⁵ the following remark is made in *Bereshith Rabba* and in *Midrash Koheleth*: "It is not said 'what He has made,' but 'what they have made; ' hence we infer that He, as it were, with His court, have agreed upon the form of each of the limbs of man before placing it in its position, as it is said, 'He hath made thee and established thee'" (*Deut.* xxxii. 6). In *Bereshith Rabba* (chap. li.) it is also stated, that wherever the term "*and the Lord*" occurred in Scripture, the Lord with His court is to be understood. These passages do not convey the idea that God spoke, thought, reflected, or that He consulted and employed the opinion of other beings, as ignorant persons have believed. How could the Creator be assisted by those whom He created! They only show that all parts of the Universe, even the limbs of animals in their actual form, are produced through angels; for natural forces and angels are identical. How bad and injurious is the blindness of ignorance! Say to a person who is believed to belong to the wise men of Israel that the Almighty sends His angel

¹ Comp. Babyl. Talm. *Sanhedrin*, 38b, and *Bereshith Rabba*, chap. viii. The expression "contemplating" (*mistakkel*) does not occur in these passages.

² Munk (*Mélanges de Phil. Juive et Arabe*, p. 72, note 4) suggests that theories promulgated by the Neoplatonic philosophers are attributed by the Arabian writers to Plato; perhaps confounding Plotinus with Plato. Comp. Philo, *De Mundi opificio* 4.

³ The phrase "as it were" (*kebayyachol*), lit., "as if it were possible," *scil.*, "to say"), which is added in the first passage quoted, is absent from this.

⁴ Latin is no doubt meant.

⁵ According to the Midrash, the sense of the verse seems to be this: What can man do respecting that which has been decreed concerning him!

to enter the womb of a woman and to form there the foetus, he will be satisfied with the account; he will believe it, and even find in it a description of the greatness of God's might and wisdom; although he believes that the angel consists of burning fire, and is as big as a third part of the Universe, yet he considers it possible as a divine miracle. But tell him that God gave the seed a formative power which produces and shapes the limbs, and that this power is called "angel," or that all forms are the result of the influence of the Active Intellect, and that the latter is the angel, the Prince of the world, frequently mentioned by our Sages,¹ and he will turn away; because he cannot comprehend the true greatness and power of creating forces that act in a body without being perceived by our senses. Our Sages have already stated—for him who has understanding—that all forces that reside in a body are angels, much more the forces that are active in the Universe. The theory that each force acts only in one particular way, is expressed in Bereshith Rabba (chap. l.), as follows: "One angel does not perform two things, and two angels do not perform one thing;" this is exactly the property of all forces. We may find a confirmation of the opinion that the natural and psychical forces of an individual are called angels in a statement of our Sages which is frequently quoted, but occurs originally in Bereshith Rabba (chap. lxxviii.): "Every day God creates a legion of angels; they sing before Him, and disappear." When, in opposition to this statement, others were quoted to the effect that angels are eternal—and, in fact, it has repeatedly been shown that they live permanently—the reply has been given, that some angels live permanently, others perish; and this is really the case; for individual forces are transient, whilst the genera are permanent and imperishable. Again, we read (in Bereshith Rabba, chap. lxxxv.), in reference to the relation between Judah and Tamar: "R. Jochanan said, that Judah was about to pass by [without noticing Tamar], but God caused the angel of lust, i.e., the libidinous disposition, to pre-

¹ Talmud Babli Yebamoth, 16b, *et passim*.

sent himself to him." Here this disposition is called an angel. Likewise we frequently meet with the phrase "the angel set over a certain thing." In Midrash-Koheleth (on Eccles. x. 7) the following passage occurs: "When man sleeps, his soul speaks to the angel, the angel to the cherub." The intelligent reader will find here a clear statement that man's imaginative faculty is also called "angel," and that "cherub" is used for man's intellectual faculty.¹ How beautiful must this appear to him who understands it; how absurd to the ignorant!

We have already stated² that the forms in which angels appear form part of the prophetic vision. Some prophets see angels in the form of man,³ e.g., "And behold three men stood by him" (Gen. xviii. 2); others perceive an angel as a fearful and terrible being, e.g., "And his countenance was as the countenance of an angel of God, very terrible" (Judges xiii. 6); others see them as fire, e.g., "And the angel of the Lord appeared to him in a flame of fire" (Exod. iii. 2). In Bereshith Rabba (chap. l.) the following remark occurs: "To Abraham, whose prophetic power was great, the angels appeared in the form of men; to Lot, whose power was weak, they appeared as angels."⁴ This is an important principle as regards Prophecy; it will be fully discussed when we treat of that subject (chap. xxxii. *sqq.*) Another passage in Bereshith Rabba (*ibid.*) runs thus: "Before the angels have

¹ The process of dreaming seems to be this: the perceptions made through the senses present themselves to the imagination, where they are formed into images, and reason then supplies the relations of the different images to each other, and assigns to each image its meaning. The passage is not quoted completely, but, according to Maimonides, the principal points required for the process are mentioned.

² Part I., chap. xl ix.

³ Lit., "see *angels* as if it were *a man*." The variation in the number is retained in the Hebrew version.

⁴ This passage is only quoted to show that the form of the vision depends on the degree of perfection the prophet possesses as regards his mental capacities, and this fact he calls here an important principle (*sod*) as regards prophecy. But in fact the appearance of an angel is, according to Maimonides, a higher degree of prophecy than the appearance of a human being. See below, chap. xliv.

accomplished their task they are called men, when they have accomplished it they are angels.”¹ Consider how clearly they say that the term “angel” signifies nothing but a certain action, and that every appearance of an angel is part of a prophetic vision, depending on the capacity of the person that perceives it.²

There is nothing in the opinion of Aristotle on this subject contrary to the teaching of Scripture. The whole difference between him and ourselves is this: he believes all these beings to be eternal, co-existing with the First Cause as its necessary effect; but we believe that they have had a beginning, that God created the Intelligences, and gave the spheres the capacity of seeking to become like them; that in creating the Intelligences and the spheres, He endowed them with their governing powers. In this point we differ from him.

In the course of this treatise we shall give his theory as well as the theory of *Creatio ex nihilo* taught in Scripture.

CHAPTER VII.

WE have already explained³ that the term “angel” is a homonym, and is used of the intellectual beings,⁴ the spheres, and the elements; for all these are engaged in performing a divine command. But do not imagine that the Intelligences

¹ Lit., “they put on the garb of angels;” according to the reading in Ibu Tibbon’s version, “they are called angels.”

² According to Maimonides, this passage implies that the appearance of a human form in a prophetic vision continues so long as the action of the imaginative faculty continues; for during this time the ideas conveyed to the intellect by the Active Intellect are represented by certain images. When that action ceases, the ideas (“angels,” as mentioned above) appear in their original form.

³ See Part I., chap. xl ix.

⁴ The intellectual beings include the Intelligences, and also the ideas conveyed to the human mind through the Active Intellect.

and the spheres are like other forces which reside in bodies and act by the laws of nature without being conscious of what they do. The spheres and the Intelligences are conscious of their actions, and select by their own free will the objects of their influence, although not in the same manner as we exercise free will in our dominion over other beings; for our will only determines temporary actions.¹ I have been led to adopt this theory by certain passages in Scripture; e.g.,¹ an angel says to Lot: "For I cannot do anything," &c. (Gen. xix. 21); and telling him to deliver himself, the angel says: "Behold I have accepted thee concerning this thing"² (ver. 21). Again: "Take heed before him, and listen to his voice," &c. (Exod. xxiii. 21). These passages show that angels are conscious of what they do, and have free will in the sphere of action intrusted to them, just as we have free will within our province, and in accordance with the power given to us by the fact of our existence. The difference is that what we do is the lowest stage of excellence, and that our influence and actions are preceded by non-action; whilst the Intelligences and the spheres always perform that which is good, they contain nothing except what is good and perfect, as will shortly be shown, and they have continually been active from the beginning.

¹ Lit., "for this is entirely (engaged) in things that begin anew;" that is, in actions that are not proceeding perpetually.

² According to the theory of Maimonides, the meaning of these verses is this: Lot in a vision, through the combined action of his intellect and his imagination, ascertained the time and the extent of the approaching danger, which was the result of the *regular and constant* action of the spheres and the Intelligences. He learnt that he had just time to come to Zoar, and that this place was then not in danger. In the third verse quoted the Israelites are exhorted to obey the prophet, who is called an angel on account of his receiving instructions and commands through an angel, or through the Active Intellect, which is constantly in action. (See below, chap. xxxiv.)

CHAPTER VIII.

IT is one of the ancient beliefs¹ both among the philosophers and other people, that the motions of the spheres produced mighty and fearful sounds. They observed how little objects produced by rapid motion a loud, shrilling, and terrifying noise, and concluded that this must to a far higher degree be the case with the bodies of the sun, the moon and the stars, considering their greatness and their velocity. The Pythagoreans believed that the sounds were pleasant, and, though loud, had the same proportions to each other as the musical notes. They also explained² why these mighty and tremendous sounds are not heard by us. This belief is also widespread in our nation.³ Thus our Sages describe the greatness of the sound produced by the sun in the daily circuit in its sphere.⁴ The same description could be given of all heavenly bodies. Aristotle, however, rejects this, and holds that they produce no sounds. You will find his opinion in the book "The Heavens and the World" (*De Cœlo*).⁵ You must not find it strange that Aristotle differs here from the opinion of our Sages. The theory of the music of the spheres is connected with the theory of the motion of the stars in a fixed sphere, and our Sages have, in this astronomonical question, abandoned their own theory in favour of the theory of others.⁶ Thus, it is distinctly stated, "The wise

¹ See Arist., *De Cœlo*, ii. 9.

² According to Ibn Tibbon's version, "and they must find a reason why."

³ Instead of *be-ummathenu*, "in our nation," the printed editions of Tibbon's version have *be-emunathenu*, "in our faith."

⁴ Babyl. Talmud, *Yoma*, 20b, and *Bereshith Rabba*, chap. vi.

⁵ According to Aristotle (l. c.) the motion of the spheres does not produce any sound, and the stars would only produce a sound if they moved freely by themselves, but not if fixed in the spheres. The latter hypothesis is assumed by Aristotle.

⁶ Babyl. Talmud, *Pesachim*, 94 b. The passage referred to, which appears to have been misunderstood by the commentators, runs as follows: "The wise men in Israel held that the sphere remained stationary, and that only the con-

men of other nations have defeated the wise men of Israel.”¹ It is quite right that our Sages have abandoned their own theory; for speculative matters every one treats according to the results of his own study, and every one accepts that which appears to him established by proof.

CHAPTER IX.

WE have stated above² that in the age of Aristotle the number of spheres was not accurately known; and that those who at present count³ nine spheres consider a sphere stellations in it were in motion. The wise men of other nations maintained that the sphere moved, whilst the constellations occupied constantly the same place in the sphere. Rabbi said, “To their opinion (viz., the opinion of the wise of other nations), we may object the fact that the Chariot (the Great Bear) is never found in the south, nor is the Scorpion ever found in the north.” Against this objection R. Acha, son of Jacob, argued thus: “Perhaps we may compare [the position of the constellations named] to that of the axle of a millstone or the hinge of a door.” The objection raised by Rabbi, and the refutation by R. Acha, seem to have this meaning: According to Rabbi, we observe that some of the signs and constellations rise in or near the east point, set in or near the west point, and move in a semicircle which is inclined southward; the other half of the circle must therefore be northward. The stars move therefore partly in the north hemisphere, partly in the south hemisphere. Other constellations, e.g., the Great Bear and the Scorpion, are noticed to be constantly in the northern and in the southern hemispheres respectively. He could easily explain this difference if he assumed that the constellations themselves moved, each one according to its own rules; but if they all participate in the one motion of the sphere, they would be expected to move in the same way, namely, partly in the northern and partly in the southern hemisphere. R. Acha removes the objection by referring to the similar facts to be noticed in the motion of the door and the millstone; the axle and the hinge participate in the motion of the door and millstone respectively, and yet move in a comparatively small circle. The two constellations may therefore be nearer the axis, and appear therefore comparatively stationary.

¹ This phrase is not found in our editions of the Talmud, but in substance it expresses the view of the Talmud; since the objection of Rabbi, refuted by R. Acha, is abandoned without any defence.

² Part II., chap. iv.; comp. Part I., chap lxxii., p. 292, notes 2 and 3.

³ The nine spheres are these: seven for the seven planets (including sun

containing several rotating circles as one,¹ a fact well known to all who have a knowledge of astronomy. We need, therefore, not reject the opinion of those² who assume two spheres in accordance with the words of Scripture: "Behold the heaven and the heaven of heavens is the Lord's" (Deut. x. 14). They reckon the spheres with all the stars, *i.e.*, with all the circles in which the stars move, as one; the all-encompassing sphere in which there are no stars, is regarded by them as the second; hence they maintain that there are two spheres.

I will here introduce an explanation which is necessary for the understanding of our view on the present subject. There is a difference among ancient astronomers whether the spheres of Mercury and Venus are above or below the sun, because no proof can be given for the position of these two spheres.³ At first it was generally assumed that they were above the sun—note this well; later on Ptolemy maintained that they were below the sun; because he believed that in this manner the whole arrangement of the spheres would be most reasonable; the sun would be in the middle, having three stars below and three above itself. More recently some Andalusian scholars⁴ concluded, from certain principles laid down by Ptolemy, that Venus and Mercury were above the sun. Ibn Aflah of Seville, with whose son I was acquainted, has written a famous book on the subject;⁵

and moon), one for the fixed stars, and one without stars that surrounds all spheres and sets them in motion. Ibn Ezra, assuming a separate sphere for the Zodiac, and one for the rest of fixed stars, counts ten spheres.

¹ Comp. above, chap. iv., p. 32, note 1.

² *E.g.*, R. Jehudah, in Talm. Babl. Chagigah, 12 b.

³ Mercury and Venus revolve round the sun, between the sun and the earth; consequently, when the earth was taken as the fixed centre round which the sun and the planets moved, the sun must have appeared at certain periods to be between Mercury or Venus and the earth. Hence the doubt about the position of these two planets.

⁴ Lit., "after that came some modern scholars in Andalusia." According to the version of Ibn Tibbon: "Then other scholars in Andalusia."

⁵ *Kitab al-hiat* (book on Astronomy). It is an abstract of the Almagest of Ptolemy, whose opinions the author frequently rejects. A Hebrew translation

also the excellent philosopher Abu-Bekr ibn-Alzaig,¹ one of whose pupils was my fellow-student, has treated of this subject and offered certain proofs—which we have copied—of the improbability of Venus and Mercury being above the sun. The proofs given by Abu-Bekr show only the improbability, not the impossibility. In short, whether it be so or not, the ancients placed Venus and Mercury above the sun, and had, therefore, the following five spheres: that of the moon, which is undoubtedly the nearest to us; that of the sun, which is, of course, above the former; then that of the five planets, the sphere of the fixed stars, and the outermost sphere, which does not contain any star. Consequently there are four spheres containing figures,² i.e., stars, which were called figures by the ancients in their well-known works—viz., the spheres of the fixed stars, of the five planets, of the sun, and of the moon; above these there is one sphere which is empty, without any star. This number is for me of great importance in respect to an idea which none of the philosophers clearly stated, though I was led to it by various utterances of the philosophers and of our Sages. I will now give the idea and expound it.

CHAPTER X.

IT is a well-known fact that the philosophers, when they discuss in their works the order of the Universe, assume that of the work is contained in the collection of MSS. at the Bibl. Nat. of Paris. A Latin translation bears the title: “*Gebri filii Afla hispalensis de Astronomia*,” Libri ix., &c. Norimbergæ, 1533. The author, Abu-Mohammed Geber ibn- Aflah, flourished in Spain in the beginning of the twelfth century. (*Munk.*)

¹ This philosopher is also known by the name Ibn-Badja. He flourished in the beginning of the twelfth century. See Munk, *Mélanges*, &c., p. 383, *sqq.*

² According to Moses Narboni, this remark has been added by Maimonides in order to allude to the four faces of the Hayyoth in the Vision of Ezekiel (i. 6, 10).

the existing order of things in this sublunary world of transient beings depends on forces which emanate from the spheres. We have mentioned this several times. In like manner our Sages say, "There is no single herb below without its corresponding star above, that beats upon it and commands it to grow." Comp. "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (Job xxxviii. 33).¹ The term *mazzal*, literally meaning a constellation in the Zodiac, is also used of every star,² as may be inferred from the following passage in the beginning of Bereshith Rabba (chap. x.): "While one star³ (*mazzal*) completes its circuit in thirty days, another⁴ completes it in thirty years." They have thus clearly expressed it, that even each individual being in this world has its corresponding star. Although the influences of the spheres⁵ extend over all beings, there is besides the influence of a particular star directed to each particular species; a fact noticed also in reference to the several forces in one organic body; for the whole Universe is like one organic body, as we have stated above.⁶ Thus the philosophers speak of the peculiar influence of the moon on the particular element water. That this is the case is proved by the increase and decrease of the water in the seas and rivers according to the increase and decrease of the moon;⁷ also by the rising and the falling of the seas according to the advance or return of the moon,⁸ i.e., her ascending and her descending in the

¹ Bereshith Rabba, chap. x.

² The term *mazzal*, (from *nazal*, "to flow") was originally applied to the signs of the Zodiac forming "the path" for the sun; but subsequently every single star was likewise called *mazzal*.

³ I.e., the moon.

⁴ I.e., Saturn.

⁵ The original has the singular "sphere," but it is no doubt used here, in a collective sense, of all the spheres.

⁶ Part I., chap. lxxii.

⁷ It was believed that the waters in the seas and the rivers increase about full moon, and decrease about new moon. Comp. Ptolemy, *Tripartitum*, in the beginning of the first book.

⁸ I.e., the advance from the horizon toward the meridian, and the return from the meridian to the horizon, or the rising and the setting of the moon, which correspond to the changes in the tides.

several quarters of her orbit. This is clear to every one who has directed his attention to these phenomena. The influence of the sun's rays upon fire may easily be noticed in the increase of heat or cold on earth, according as the sun approaches the earth or recedes or is concealed from it. All this is so clear that I need not explain it further. Now it occurred to my mind that the four spheres which contain stars exercise influence upon all beings on earth that come into existence, and, in fact, are the cause of their existence ; but each of the four spheres is the exclusive source of the properties of one only of the four elements, and becomes by its own motion the cause of the motion and changes of that element. Thus water is set in motion by the moon-sphere, fire by the sun-sphere, air by the other planets, which move in many and different courses with retrogressions, progressions, and stations,¹ and therefore produce the various forms of the air with its frequent changes, contractions, and expansions ; the sphere of the other stars, namely, the fixed stars, sets earth in motion ; and it may be that on this account, viz., on account of the slow motion² of the fixed stars, earth is but slowly set in motion to change and to combine with other elements. The particular influence which the fixed stars exercise upon earth is implied in the saying of our Sages, that the number of the species of plants is the same as that of the individuals included in the general term “stars.”³

The arrangement of the Universe may therefore be assumed to be as follows : there are four spheres, four elements set in

¹ Lit., “according to the multitude of their motions, their difference, their returning, their straightness, and their standing still.” There is a multitude of motions, because each planet has its own motion ; each one has a different velocity, and follows a different course ; as seen from the earth the planets seem, in consequence of their different velocities, at times to move in the same direction as the sun, at others in the opposite direction, and sometimes not to move at all.

² The slowness of motion probably refers to the retrocession of equinoctial points, which amounts to one degree in a hundred years.

³ Bereshith Rabba, chap. x. “Each herb has its star (*mazzal*),” &c.

motion by them, and also four principal properties which earthly beings derive from them, as has been stated above.¹ Furthermore, there are four causes of the motion of every sphere, namely, the following four essential elements in the sphere; its spherical shape, its soul, its intellect, by which the sphere is capable of forming ideas,² and the Intelligence, which the sphere desires to imitate.³ Note this well.⁴ The explanation of what I said is this: the sphere could not have been continuously in motion, had it not this peculiar form; continuity of motion is only possible when the motion is circular. Rectilinear motion, even if frequently repeated in the same moment, cannot be continuous; for when a body moves successively in two opposite directions, it must pass through a moment of rest, as has been demonstrated in its proper place.⁵ The necessity of a continuous motion constantly repeated in the same path implies the necessity of a circular form. The spheres must have a soul; for only animate beings can move freely. There must be some cause for the motion, and as it does not consist in the fear of that which is injurious, or the desire of that which is profitable,⁶ it must be found in the notion which the spheres form of a certain being, and in the desire to approach that being. This formation of a notion demands, in the first place, that the spheres possess intellect; it demands further that something exists which corresponds to that notion, and which the spheres desire to approach. These are the four causes of the motion of the spheres. The following are the four principal forces directly derived from the spheres: the nature of minerals, the properties peculiar to plants, the animal faculties, and

¹ Part I., chap. lxx., p. 291, *sqq.*

² See above, chap. iv.

³ Lit., "its desire," or "the object of its desire."

⁴ The number four is of importance in Maimonides' explanation of Ez. i. in Part III., chap. ii.

⁵ Proposition XIII. Comp. Arist. Metaphys., xii. 6.

⁶ That which causes living beings to flee that which is injurious, and to seek that which is pleasant, is called instinct or nature (*teba'*). See above, chap. iv., p. 29.

the intellect.¹ An examination of these forces shows that they have two functions, namely, to produce things and to perpetuate them; that is to say, to preserve the species perpetually, and the individuals in each species for a certain time. These are also the functions ascribed to Nature, which is said to be wise, to govern the Universe, to provide, as it were, by plan² for the production of living beings, and to provide also for their preservation and perpetuation. Nature creates formative faculties, which are the cause of the production of living beings, and nutritive faculties as the source of their temporal existence and preservation. It may be that by Nature the Divine Will is meant,³ which is the origin of these two kinds of faculties through the medium of the spheres.

As to the number four, it is strange, and demands our attention. In Midrash Tanchuma the following passage occurs: "How many steps were in Jacob's ladder?—Four."⁴ The question refers to the verse, "And behold a ladder set upon the earth," &c. (Gen. xxviii. 12). In all the Midrashim it is stated that there were four hosts of angels; this statement is frequently repeated.⁵ Some read in the above passage: "How many steps were in the ladder?—Seven." But all readings and all Midrashim unanimously express that the angels whom Jacob saw ascending the ladder, and descending, were only four; two of whom were going up and two coming down. These four angels, the two that went up and the two that came down, occupied one step of the ladder, standing in one line. Hence it has been inferred that the breadth of the ladder in this vision was four-thirds of the world. For the breadth of an angel in a prophetic vision is equal to one-third of the world; comp. "And his body was

¹ Comp. Part I., chap. lxxii., p. 297.

² Lit., "by work like that of designing." The printed editions of Ibn Tibbon's version have *bi-melecheth machashabith*.

³ *I.e.*, those who ascribe these results to Nature mean perhaps by this term the Divine Will. Munk: "Et se conserve aussi longtemps que possible; en un mot, c'est là cette chose divine," &c.

⁴ This passage does not occur in our editions of the Midrash Tanchuma.

⁵ See Pirke di-Rabbi Eliezer, chap. iv.; Midrash Rabboth on Numbers ii.

like *tarshish* (two-sixths)" (Dan. x. 6);¹ the four angels therefore occupied four-thirds of the world.²—Zechariah, in describing the allegorical vision of "the four chariots that came out from between two mountains, which mountains were mountains of brass" (Zech. vi. 1), adds the explanation, "These are the four spirits of the heavens which go forth from standing before the Lord of all the earth" (*ibid.* ver. 5). By these four spirits the causes are meant which produce all changes in the Universe. The term "brass" (*nechoseth*), employed here, and the phrase "burnished brass" (*nechoseth kala*), used by Ezeziel (i. 7), are to some extent homonymous, and will be discussed further on.³

¹ The word *tarshish* (A. V. "beryl") is probably considered as a compound of *tar* (= *tre*, "two"), and *shish* (= *shishith*, "a sixth"). According to Munk, Maimonides takes the word in the sense of "sea," which occupies one-third of the surface of the earth.—The angel that appeared in the vision of a prophet belonged to the immaterial beings which form one-third of the whole Universe. The latter consists of purely immaterial beings, immaterial beings combined with corporeal objects, and corporeal objects.

² *I.e.*, they are the source of the existence of both the material world, consisting of the mineral, the vegetable, and the animal kingdoms, and man's rational faculties. Maimonides, however, seems to assume that the four angels represented the four elements of the sublunary world; two were ascending, *viz.*, fire and air; two descending, *viz.*, water and earth.

³ The "mountains of brass" are interpreted by Maimonides, according to Efodi and Shem-tob, as representing the two elements contained in all bodies, *viz.*, matter and form. The four forces issuing from the spheres give to matter the different forms of the different elements, and then by the combination of the elements the forms of all things in existence are produced. The production and destruction of things is but a change in the forms of matter. The two elements of compound corporeal objects, *viz.*, matter and form, are therefore, according to this interpretation, considered as the source of all existence and destruction. Maimonides is of opinion that this fact is indicated in the Hebrew term for "brass," *viz.*, *nechoseth*, for by a transposition of letters it is turned into *nishchath*, "corrupted;" such transposition of letters being assumed in other words in chaps. xxix. and xlvi. of this Part. This interpretation is, however, untenable, as in the Third Part (chap. ii.), in the exposition of the first chapter of Ezekiel, *nechoseth kala* is simply explained to mean "transparent," and to refer to the substance of the *chayyoth*, that is, of the spheres, and not to their properties. According to Maimonides, the term *nechoseth* is only to some extent employed homonymously. In conformity with the hints thrown out by our author at the end of chap. xxix. and in chap. lxiii. we suggest the following interpretation: The word *nechoseth* includes the word

The saying of our Sages, that the angel is as broad as the third part of the Universe, or, in the words of Bereshith Rabba (chap. x.), that the angel is the third part of the world, is quite clear; we have already explained it in our large work on the Holy Law.¹ The whole creation consists of three parts, (1.) the pure intelligences, or angels; (2.) the bodies of the spheres; and (3.) the *materia prima*, or the bodies which are below the spheres, and are subject to constant change.

In this manner will those understand the dark sayings of the prophets who desire to understand them, who awake from the sleep of forgetfulness, deliver themselves from the sea of ignorance, and raise themselves upward nearer the higher beings. But those who prefer to swim in the waters of their ignorance, and to "go down very low,"² need not exert the body or heart; they need only cease to move, and they will go down by the law of nature. Note and consider well all we have said.³

CHAPTER XI.

WHEN a simple mathematician reads and studies these astronomical discussions, he believes that the form and the number of the spheres are facts established by proof. But this is not the case; for the science of astronomy does not aim at demonstrating them, although it includes subjects that can be proved; *e.g.*, it has been proved that the path of the sun is *nachash*, "serpent," which denotes also the axis round which the heavenly spheres revolve (comp. Ibn Ezra on Isaiah xxvii. 1; Job xxvi. 13; Israeli, Yesod Olam II., chap. i.) The two mountains of *nechoseth* in Zechariah are therefore the two hemispheres, the northern and the southern, revolving round the axis of the heaven (*nachash* or *tannin*, "serpent"). Ezek. i. 7 is likewise explained as describing the motion of the spheres (Part III., chap. i.); it is therefore likely that Maimonides interpreted *nechoseth* as denoting the axis (*notsetsim k'en nechoseth*, "with shining points like the extremities of an axis"). The transparency of the substance of the spheres is expressed by *kalal*.

¹ Mishneh-torah I., Yesode ha-torah ii. 3.

² This phrase reminds of Deut. xxviii. 43.

³ Comp. Part III., chap. v.

inclined against the equator; this cannot be doubted. But it has not yet been decided whether the sphere of the sun is excentric or contains a revolving epicycle,¹ and the astronomer does not take notice of this uncertainty, for his object is simply to find an hypothesis that would lead to a uniform and circular motion of the stars without acceleration, retardation, or change, and which is in its effects in accordance with observation. He will, besides, endeavour to find such an hypothesis which would require the least complicated motion and the least number of spheres; he will therefore prefer an hypothesis which would explain all the phenomena of the stars by means of three spheres to an hypothesis which would require four spheres. From this reason we adopt, in reference to the circuit of the sun, the theory of excentricity, and reject the epicyclic revolution assumed by Ptolemy.² When we therefore perceive that all fixed stars move in the same way uniformly, without the least difference, we conclude that they are all in one sphere. It is, however, not impossible that the stars should have each its own sphere, with a separate centre, and yet move in the same way. If this theory be accepted, a number of Intelligences must be assumed, equal to that of the stars, and therefore Scripture says in reference to them, “Is there any number of his armies?” (Job xxv. 3); for the Intelligences the heavenly bodies, and the natural forces, are called the armies of God. Nevertheless the species of the stars can be numbered, and therefore we would still be justified in counting the spheres of the fixed stars collectively as one, just as the five spheres of the planets, together with the numerous spheres they contain,³ are regarded by us as one. Our object in adopting this number is, as you have noticed,

¹ The sun does not appear to move in a perfect circle round the centre of the earth; the apparent irregularities were explained either by assuming that the centre of the sphere of the sun does not coincide with that of the earth, or that the sun moved along the circumference of an epicycle whose centre was fixed in the rotating sphere of the sun. Comp. Part I., chap. lxxii., p. 292, note 3.

² See Almagest III., chaps. iii. and iv.

³ Comp. Part I., chap. lxxii., p. 292, note 2.

to divide the influences which we can trace in the Universe according to their general character, without desiring to fix the number of the Intelligences and the spheres. All we wish to point out is this: in the first place, that the whole Creation¹ is divided into three parts, viz. (1.) the pure Intelligences; (2.) the bodies of the spheres endowed with permanent forms—(the forms of these bodies do not pass from one substratum to another, nor do their substrata undergo any change whatever); and (3.) the transient earthly beings, all of which consist of the same substance. Furthermore, we desire to show that the ruling power emanates from the Creator, and is received by the Intelligences according to their order; from the Intelligences part of the good and the light bestowed upon them is communicated to the spheres, and the latter, being in possession of the abundance obtained of the Intelligences,² transmit forces and properties unto the beings of this transient world. We must, however, add that the part which benefits the part below it in the order described does not exist for the sole purpose of producing that benefit. For if this were the case it would lead to the paradox that the higher, better, and nobler beings existed for the sake of beings lower in rank, whilst in reality the object should be of greater importance than the means applied for attaining it. No intelligent person will admit that this is possible. The nature of the influence which one part of the Creation exercises upon another must be explained as follows: A thing perfect in a certain way is either perfect only in itself, without being able to communicate that perfection to another being, or it is so perfect that it is capable of imparting perfection to another being. A person may possess wealth sufficient for his own wants without being able to spare anything for another, or he may have wealth enough to

¹ Lit., "all beings in existence except the Creator."

² Lit., "forces and good things flow from the spheres upon this transient body [of the sublunary world], through the multitude of that which they received of their *principia*." Munk must have misunderstood the passage in translating: "Ce qu'elles ont reçu de plus fort de leurs principes."

benefit also other people, or even to enrich them to such an extent as would enable them to give part of their property to others. In the same manner the creative act of the Almighty in giving existence to pure Intelligences endows the first of them with the power of giving existence to another, and so on, down to the Active Intellect, the lowest of the purely spiritual beings. Besides producing other Intelligences, each Intelligence gives existence to one of the spheres, from the highest down to the lowest, which is the sphere of the moon. After the latter follows this transient world, *i.e.*, the *materia prima*, and all that has been formed of it. In this manner the elements receive certain properties from each sphere, and a succession of genesis and destruction is produced.

We have already mentioned that these theories are not opposed to anything taught by our Prophets or by our Sages. Our nation is wise and perfect, as has been declared by the Most High, through Moses, who made us perfect: "Surely this great nation is a wise and understanding people" (Deut. iv. 6). But when wicked barbarians have deprived us of our possessions, put an end to our science and literature, and killed our wise men, we have become ignorant;¹ this has been foretold by the prophets, when they pronounced the punishment for our sins: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. xxix. 14). We are mixed up with other nations; we have learnt their opinions, and followed their ways and acts. The Psalmist, deplored this imitation of the actions of other nations, says, "They were mingled among the nations, and learned their works" (Ps. cvi. 35). Isaiah likewise complains that the Israelites adopted the opinions of their neighbours, and says, "And they please themselves in the children of strangers" (Isa. ii. 6); or, according to the Aramaic version of Jonathan, son of Uzziel, "And they walk in the ways of the nations."² Having been brought up

¹ Comp. Part I., chap. lxxi., p. 272, *sqq.*

² Comp. Part I., chap. vii.

among persons untrained in philosophy, we are inclined to consider these philosophical opinions as foreign to our religion, just as uneducated persons find them foreign to their own notions. But, in fact, it is not so.

Since we have repeatedly spoken of the influence emanating from God and the Intelligences, we will now proceed to explain what is the true meaning of this influence, and after that I will discuss the theory of the Creation.

CHAPTER XII.

IT is clear that whenever a thing is produced, an efficient cause must exist for the production of the thing that has not existed previously. This immediate efficient cause is either corporeal or incorporeal; if corporeal, it is not the efficient cause on account of its corporeality, but on account of its being an individual corporeal object, and therefore by means of its form. I will speak of this subject later on. The immediate efficient cause of a thing may again be the effect of some cause, and so on, but not *ad infinitum*. The series of causes for a certain product must necessarily conclude with a First Cause, which is the true cause of that product, and whose existence is not due to another cause. The question remains, Why has this thing been produced now and not long before, since the cause has always been in existence? The answer is, that a certain relation between cause and product has been absent, if the cause be corporeal; or, that the substance has not been sufficiently prepared, if the cause be incorporeal. All this is in accordance with the teachings of natural science. We ignore for the present the question whether to assume the Eternity of the Universe, or the *Creatio ex nihilo*. We do not intend to discuss the question here.

In Physics it has been shown that a body in acting upon another body must either directly be in contact with it, or

indirectly through the medium of other bodies. *E.g.*, a body that has been heated, has been in contact with fire, or the air that surrounds the body has been heated by the fire, and has communicated the heat to the body; the immediate cause of the heat in this body is the corporeal substance of the heated air. The magnet attracts iron from a distance through a certain force communicated to the air round the iron. The magnet does therefore not act at all distances, just as fire does not act at any distance, but only as long as the air between the fire and the object is affected by the fire. When the air is no longer affected by the fire which is under a piece of wax, the latter does not melt. The same is the case with magnetism. When an object that has previously not been warm has now become warm, the cause of its heat must now have been created; either some fire has been produced, or the distance of the fire from the object has been changed, and the altered relation between the fire and the object is the cause now created. In a similar manner we find the causes of all changes in the Universe to be changes in the combination of the elements that act upon each other when one body approaches another or separates from it. There are, however, changes which are not connected with the combination of the elements, but concern only the forms of the things; they require likewise an efficient cause; there must exist a force that produces the various forms. This cause is incorporeal, for that which produces form, must itself be abstract form, as has been shown in its proper place. I have also indicated the proof of this theorem in previous chapters.¹ The following may, in addition, serve to illustrate it: All combinations of the elements are subject to increase and decrease, and this change takes place gradually. It is different with forms; they do not change gradually, and are therefore without motion; they appear and disappear instantaneously, and are consequently not the result of the combination of cor-

¹ See *supra*, chap. iv., p. 29, *sqq.*

poreal elements. This combination merely prepares matter for receiving a certain form. The efficient cause which produces the form is indivisible, because it is of the same kind as the thing produced. Hence it may be concluded that the agent that has produced a certain form, or given it to a certain substance, must itself be an abstract form. The action of this incorporeal agent cannot depend on a certain relation to the corporeal product; being incorporeal, it cannot approach a body, or recede from it; nor can a body approach the incorporeal agent, or recede from it, because there is no relation of distance between corporeal and incorporeal beings. The reason why the action has not taken place before must be sought in the circumstance that the substance has not been prepared for the action of the abstract form.

It is now clear that the action of bodies upon each other, according to their forms, prepares the substance for receiving the action of an incorporeal being, or Form. The existence of actions of purely incorporeal beings, in every case of change that does not originate in the mere combination of elements, is now firmly established. These actions do not depend on impact, or on a certain distance. They are termed "influence," (or "emanation") on account of their similarity with a water-spring. The latter sends forth water in all directions, has no peculiar side for receiving or spending its contents; it springs forth on all sides, and continually waters both neighbouring and distant places. In a similar manner incorporeal beings, in receiving power and imparting it to others, are not limited to a particular side, distance, or time. They act continually; and whenever an object is sufficiently prepared, it receives the effect of that continuous action, called "influence" (or "emanation"). God being incorporeal, and everything being the work of Him as the efficient cause, we say that the Universe has been created by the Divine influence, and that all changes in the Universe emanate from Him. In the same sense we say that He caused wisdom to emanate from Him and to come upon the prophets. In all such cases

we merely wish to express that an incorporeal Being, whose action we call "influence," has produced a certain effect. The term "influence" has been considered applicable to the Creator on account of the similarity between His actions and those of a spring. There is no better way of describing the action of an incorporeal being than by this analogy; and no term can be found that would accurately describe it. For it is as difficult to form an idea of that action as to form an idea of the incorporeal being itself. As we imagine only bodies or forces residing in bodies, so we only imagine actions possible when the agent is near, at a certain distance, and on a particular side. There are therefore persons who, on learning that God is incorporeal, or that He does not approach the object of His action, believe that He gives commands to angels, and that the latter carry them out by approach or direct contact, as is the case when we produce something. These persons thus imagine also the angels as bodies. Some of them, further, believe that God commands an action in words consisting, like ours, of letters and sound, and that thereby the action is done. All this is the work of the imagination, which is, in fact, identical with "evil inclination." For all our defects in speech or in character are either the direct or the indirect work of imagination. This is not the subject of the present chapter, in which we only intended to explain the term "influence" in so far as it is applied to incorporeal beings, namely, to God and to the Intelligences, or angels. But the term is also applied to the forces of the spheres in their effects upon the earth; and we speak of the "influence" of the spheres, although the spheres are corporeal, and the stars, being corporeal, only act at certain distances, *i.e.*, at a smaller or a greater distance from the centre, or at a definite distance from each other, a circumstance which led to Astrology.²

¹ According to Ibn Tibbon's version: "And the command (*ha-dibbur*) is carried out."

² Lit., "and from this observation [that the stars act differently at different distances from each other], people came to the belief in the judgments of the stars."

As to our assertion that Scripture applies the notion of "influence" to God, compare "They have forsaken me, the fountain of living waters" (Jer. ii. 13), *i.e.*, the Divine influence that gives life or existence, for the two are undoubtedly identical. Further, "For with Thee is the fountain of life" (Ps. xxxvi. 10), *i.e.*, the Divine influence that gives existence. The concluding words of this verse, "in Thy light we see light," express exactly what we said, namely, by the influence of intellect which emanates from Thee we become wise, by it we are guided and enabled to comprehend¹ the Active Intellect. Note this.²

CHAPTER XIII.

AMONG those who believe in the existence of God, there are found three different theories as regards the question whether the Universe is eternal or not.

First Theory.—Those who follow the Law of Moses, our Teacher, hold that the whole Universe, *i.e.*, everything except God, has been brought by Him into existence out of non-existence. In the beginning God alone existed, and nothing else; neither angels, nor spheres, nor the things that are contained within the spheres existed. He then produced from nothing all existing things such as they are³ by His will and desire. Even time itself is among the things created; for time depends on motion, *i.e.*, on an accident in things which move, and the things upon whose motion time depends are themselves created beings, which have passed from non-existence

¹ Lit., "by it we are guided and instructed, and we perceive." Ibn Tibbon expresses the two first verbs by one, *ve-nithyashher*.

² The transmission of intellectual faculties to man in the way described here is an important element in Maimonides' theory of "prophecy." See also Shem-tob and Efodi *ad locum*.

³ *I.e.*, consisting of matter and form; the things have not only received Form through the act of the Creation, but their substance has likewise been created.

into existence. We say that God *existed* before the creation of the Universe, although the verb *existed* appears to imply the notion of time; we also believe that He existed an infinite space of time before the Universe was created; but in these cases we do not mean time in its true sense. We only use the term to signify something analogous or similar to time.¹ For time is undoubtedly an accident, and, according to our opinion, one of the created accidents, like blackness and whiteness; it is not a quality, but an accident connected with motion. This must be clear to all who understand what Aristotle has said on time and its real existence.²

(The following remark³ does not form an essential part of our present research; it will nevertheless be found useful in the course of this discussion. Many scholars do not know what time really is, and men like Galen⁴ were so perplexed about it as to ask whether time has a real existence or not; the reason for this uncertainty is to be found in the circumstance that time is an accident of an accident. Accidents which are directly connected with material bodies, *e.g.*, colour and taste, are easily understood, and correct notions are formed of them. There are, however, accidents which are connected with other accidents, *e.g.*, the splendour of colour, or the inclination and the curvature⁵ of a line; of these it is very difficult to form a correct notion, especially when the accident which forms the substratum for the other accident is not constant but variable. Both difficulties are present in the notion of time: it is an accident of motion, which is itself an accident

¹ Lit., "As to the saying, The Creator *was* before He created the Universe, and to all ideas formed in our mind of the infinite period of God's existence before the creation of the Universe, all this implies only some vague notion of time, or something similar to time, not real time."

² See Arist. Phys., iv. 11. Comp. Part I., chap. lii., p. 182, note 2, and chap. lxxiii., p. 314.

³ Lit., "and we will here explain a thing although it is not [part] of the task in which we are [engaged]."

⁴ Comp. Part I., chap. lxxiii., p. 342, note 5.

⁵ Munk: "La courbure et la rondeur." Similarly Charizi: *Ha-kessufah reha-iggul*; but Ibn Tibbon: *Ha-netiyah reha-hahkef*, "the inclination and the roundness."

of a moving object; besides, it is not a fixed property; on the contrary, its true and essential condition is, not to remain in the same state for two consecutive moments.¹ This is the source of ignorance about the nature of time.

We consider time a thing created; it comes into existence in the same manner as other accidents, and the substances which form the substratum for the accidents. For this reason, viz., because time belongs to the things created, it cannot be said that God produced the Universe *in the beginning*.² Consider this well; for he who does not understand it, is unable to refute forcible objections raised against the theory of *Creatio ex nihilo*. If you admit the existence of time before the Creation, you will be compelled to accept the theory of the Eternity of the Universe. For time is an accident and requires a substratum. You will therefore have to assume that something [beside God] existed before this Universe was created, an assumption which it is our duty to oppose.)

This is the first theory, and it is undoubtedly a fundamental principle of the Law of our teacher Moses; it is next in importance to the principle of God's unity. Do not follow any other theory. Abraham, our father, was the first that taught it, after he had established it by philosophical research. He proclaimed, therefore, "the name of the Lord the God of the Universe" (Gen. xxi. 33);³ and he had previously expressed this theory in the words, "The possessor of heaven and earth" (ibid. xiv. 22).

Second Theory.—The theory of all philosophers whose opinions and works are known to us is this: It is impos-

¹ Lit., "even as much as a moment."

² Lit., "in a temporal beginning." Maimonides here indicates that the expression *be-reshith* (Gen. i. 1) must not be understood to mean "in the beginning," i.e., in the first moment of time; because in the moment of the Creation time did not yet exist. According to his interpretation, *reshith* in this passage means a *principium*, a cause or source of existence. The Intelligences are called the *principium* or the cause of the existence of the spheres and the sublunar world. *Supra*, chap. xi., and *infra*, chap. xxx.

³ In the Bible *olam* is used in the sense of "eternity," not in that of "world;" and the words *el olam* denote, therefore, "God of eternity."

sible to assume that God produced anything from nothing, or that He reduces anything to nothing; that is to say, it is impossible that an object consisting of matter and form should be produced when that matter is absolutely absent, or that it should be destroyed in such a manner that that matter be absolutely no longer in existence. To say of God that He can produce a thing from nothing or reduce a thing to nothing is, according to the opinion of these philosophers, the same as if we were to say that He could cause one substance to have at the same time two opposite properties,¹ or produce another being like Himself, or change Himself into a body, or produce a square the diagonal of which be equal to its side, or similar impossibilities. The philosophers thus believe that it is no defect in the Supreme Being that He does not produce impossibilities, for the nature of that which is impossible is constant—it does not depend on the action of an agent, and for this reason it cannot be changed.² Similarly there is, according to them, no defect in the greatness of God, when He is unable to produce a thing from nothing, because they consider this as one of the impossibilities. They therefore assume that a certain substance has co-existed with God from eternity in such a manner that neither God existed without that substance nor the latter without God. But they do not hold that the existence of that substance equals in rank that of God; for God is the cause of that existence, and the substance is in the same relation to God as the clay is to the potter, or the iron to the

¹ Lit., "that He could combine two opposites at the same time [in one substratum]." Ibn Tibbon adds expressly *benose echad*.

² Lit., "for that which is impossible has a constant nature, which is not of the work of an agent, and therefore cannot be changed." This argument seems to be based on the definition of possible and necessary existence in Propositions XIX. and XX., in the following manner: When we say of a thing that it is impossible, the impossibility is attributed to a thing that does not exist; it has no real existence, and does not depend on the action of any cause or agent. The impossibility of the thing—however paradoxical it may appear—is therefore (Proposition XX.) necessary and permanent. To say that the impossibility, in a certain case, can be removed by God, is the same as to deny the impossibility in that case altogether. Comp. Part III., chap. xv.

smith; God can do with it what He pleases : at one time He forms of it heaven and earth, at another time He forms some other thing. Those who hold this view also assume that the heavens are transient, that they came into existence, though not from nothing, and may cease to exist, although they cannot be reduced to nothing. They are transient in the same manner as the individuals among living beings which are produced from some existing substance, and are again reduced to some substance that remains in existence. The process of genesis and destruction is, in the case of the heavens, the same as in that of earthly beings.

The followers of this theory are divided into different schools, whose opinions and principles it is useless to discuss here ; but what I have mentioned is common to all of them. Plato holds the same opinion. Aristotle says in his book "Physics,"¹ that according to Plato the heavens are transient. This view is also stated in Plato's "Timæus."² His opinion, however, does not agree with our belief ; only superficial and careless persons wrongly assume that Plato has the same belief as we have. For whilst we hold that the heavens have been created from absolutely nothing, Plato believes that they have been formed out of something.³—This is the second theory.

Third Theory—viz., that of Aristotle, his followers, and commentators. Aristotle maintains, like the adherents of the second theory, that a corporeal object cannot be produced without a corporeal substance. He goes, however, farther,

¹ Phys. VIII., chap. i. Aristotle only says that according to Plato the heavens have had a beginning, but he does not say that according to Plato they are destructible. On the contrary, he quotes (*De Cœlo*, i. 10) from "Timæus" that according to Plato the heavens, though not without a beginning, will remain for ever.

² Lit., "in his writing to Timæus;" the Hebrew versions have retained the preposition *le*, "to."

³ Lit., "they are existing, produced from something." Munk : "Qu'il existait (virtuellement) et qu'il a été formé de quelque chose." Plato does not state clearly what that "something" is, whether it existed from eternity or is the result of a *Creatio ex nihilo*. Comp. Munk *ad locum*.

and contends that the heavens are indestructible. For he holds that the Universe in its totality has never been different, nor will it ever change: the heavens, which form the permanent element in the Universe, and are not subject to genesis and destruction, have always been so; time and motion are eternal, permanent, and have neither beginning nor end; the sublunary world, which includes the transient elements, has always been the same, because the *materia prima* is itself eternal, and merely combines successively with different forms; when one form is removed, another is assumed. This whole arrangement, therefore, both above and here below, is never disturbed or interrupted, and nothing is produced contrary to the laws or the ordinary course of Nature. He further says—though not in the same terms—that he considers it impossible for God to change His will or conceive a new desire; that God produced this Universe in its totality by His will, but not from nothing. Aristotle finds it as impossible to assume that God changes His will or conceives a new desire, as to believe that He is non-existing, or that His essence is changeable. Hence it follows that this Universe has always been the same in the past, and will be the same eternally.

This is a full account of the opinions of those who consider that the existence of God, the First Cause of the Universe, has been established by proof. But it would be quite useless to mention the opinions of those who do not recognise the existence of God, but believe that the existing state of things is the result of accidental combination and separation of the elements,¹ and that the Universe has no Ruler or Governor.² Such is the theory of Epicurus and his school, and similar philosophers, as stated by Alexander [Aphrodisiensis]; it would be superfluous to repeat their views, since the existence of God has been demonstrated,

¹ The theory of the Atomistic school. Comp. Part I., chap. lxxiii., Proposition I., p. 311 sqq.

² Lit., “there is none that rules or determines the order of the existing things.”

whilst their theory is built upon a basis proved to be untenable. It is likewise useless to prove the correctness of the followers of the second theory in asserting that the heavens are transient, because they at the same time believe in the Eternity of the Universe, and so long as this theory is adopted, it makes no difference to us whether it is believed that the heavens are transient, and that only their substance is eternal, or the heavens are held to be indestructible, in accordance with the view of Aristotle. All who follow the Law of Moses, our Teacher, and Abraham, our Father, and all who adopt similar theories, assume that nothing is eternal except God, and that the theory of *Creatio ex nihilo* includes nothing that is impossible, whilst some thinkers¹ even regard it as an established truth.

After having described the different theories, I will now proceed to show how Aristotle proved his theory, and what induced him to adopt it.

CHAPTER XIV.

IT² is not necessary to repeat in every chapter that I write this treatise with the full knowledge of what you have studied;³ that I therefore need not quote the exact words of the philosophers; it will suffice to give an abstract of their views. I will, however, point out the methods which they employ, in the same manner as I have done when I dis-

¹ The Mutakallemin. Comp. Part I., chap. lxxiv.

² In this chapter Maimonides discusses seven of the methods by which the philosophers sought to prove the Eternity of the Universe. Albertus Magnus cites them in “De septem viis quas collegit Rabbi Moyses, quibus probatur mundi æternitas” (Summa Theologiae II., tract. 1, quæst. iv., partic. 3, tom. xviii., p. 58).

³ Comp. Introd. Letter of the Author to his Pupil, &c., I., p. 3, and end of chap. lxviii., p. 259.

cussed the theories of the Mutakallehim. No notice will be taken of the opinion of any philosopher but that of Aristotle; his opinions alone deserve to be criticised, and if our objections or doubts with regard to any of these be well founded, this must be the case in a far higher degree in respect to all other opponents of our fundamental principles.

I now proceed to describe the methods of the philosophers.

First Method.—According to Aristotle, motion, that is to say, motion *par excellence*,¹ is eternal. For if the motion had a beginning, there must already have been some motion when it came into existence, for transition from potentiality into actuality, and from non-existence into existence, always implies motion; then that previous motion, the cause of the motion which follows, must be eternal;² or else the series would have to be carried back *ad infinitum*.³ On the same principle he maintains that time is eternal, for time is related to and connected with motion: there is no motion except in time, and time can only be perceived by motion, as has been demonstrated by proof.⁴ By this argument Aristotle proves the Eternity of the Universe.

Second Method.—The First Substance common to the four elements is eternal.⁵ For if it had a beginning it would have come into existence from another substance; it would further be endowed with a form, as coming into existence is nothing but receiving Form. But we mean by “First Substance” a formless substance; it can therefore not have come into existence from another substance, and must be without beginning and without end; hence it is concluded that the Universe is eternal.

Third Method.—The substance of the spheres contains no opposite elements; for circular motion includes no such opposite directions as are found in rectilinear motion.⁶

¹ The motion of the spheres is called motion *par excellence*. Comp. Proposition XXVI.

² Lit. “if so, the first motion must have been without a beginning.”

³ Comp. Proposition III.

⁴ Comp. Proposition XV.

⁵ Comp. Arist. Phys., i. 9.

⁶ Comp. Proposition XIII.

Whatever is destroyed, owes its destruction to the opposite elements it contains. The spheres contain no opposite elements ; they are therefore indestructible, and because they are indestructible they are also without beginning.¹ Aristotle thus assumes the axiom that everything that has had a beginning is destructible, and that everything destructible has had a beginning ; that things without beginning are indestructible, and indestructible things are without beginning.² Hence follows the Eternity of the Universe.

Fourth Method.—The actual production of a thing is preceded in time by its possibility. The actual change of a thing is likewise preceded in time by its possibility. From this proposition Aristotle derives the eternity of the circular motion of the spheres. The Aristotelians in more recent time employ this proposition in demonstrating the Eternity of the Universe. They argue thus : When the Universe did not yet exist, its existence was either possible or necessary, or impossible. If it was necessary, the Universe could never have been non-existing ; if impossible, the Universe could never have been in existence ; if possible, the question arises, What was the substratum of that possibility ? for there must be in existence something of which that possibility can be predicated.³ This is a forcible argument in favour of the Eternity of the Universe. Some of the later schools of the Mutakallemin imagined that they could confute this argument by objecting that the possibility rests with the agent, and not with the production. But this objection is of no force whatever ; for there are two distinct possibilities, viz., the thing produced has had the possibility of being produced before this actually took place ; and the agent has had the possibility of producing it before he actually did so. There are, therefore, undoubtedly two possibilities—that of

¹ Ibid. Comp. Arist. De Cœlo, i. 3.

² Arist. l. c., i 10, 12. Comp. Bechaye, Chobhoth ha-lebhahhoth, i. 8.

³ Lit., “if it were possible, what was the thing endowed with that possibility ? If so, a thing must have been in existence as the substratum of the possibility.”

the substance to receive a certain form, and that of the agent to perform a certain act.

These are the principal methods, based on the properties of the Universe, by which Aristotle proves the Eternity of the Universe. There are, however, other methods of proving the Eternity of the Universe. They are based on the notions formed of God, and philosophers after Aristotle derived them from his philosophy. Some of them employed the following argument :—

Fifth Method.—If God produced the Universe from nothing, He must have been a potential agent before He was an actual one, and must have passed from a state of potentiality into that of actuality—a process that is merely possible, and requires an agent for effecting it.¹ This argument is likewise a source of great doubts, and every intelligent person must examine it in order to refute it and to expose its weakness.²

*Sixth Method.*³—An agent is active at one time and inactive at another, according as favourable or unfavourable circumstances arise. The unfavourable circumstances cause the abandonment of an intended action. The favourable ones, on the other hand, even produce a desire for an action for which there has not been a desire previously. As, however, God is not subject to accidents which could bring about a change in His will, and is not affected by obstacles and hindrances that might appear or disappear, it is impossible, they argue, to imagine that God is active at one time and

¹ According to Proposition XVIII., every transition from a state of potentiality into that of actuality depends on some external cause, and is therefore, according to Proposition XIX., not necessary, but possible. It would have been more in accordance with these propositions if these two sentences had the reverse order, viz., “a process which requires an agent for effecting it, and is therefore merely possible.” The literal translation is this : “If so, He would be in a state of potentiality, and it would be impossible not [to assume] an agent that effected the transition from potentiality to actuality.”

² In the editions of Tibbon’s version the sentence is defective ; the words *ve-zu asher tsarich kol maskil* are omitted between *m’od* and *le-hattiro*. Also in the version of Charizi the sentence is incomplete, the first part being omitted.

³ Lit., “Another method.”

inactive at another. He is, on the contrary, always active in the same manner as He is always in existence.

*Seventh Method.*¹—The actions of God are perfect; they are in no way defective, nor do they contain anything useless or superfluous. In similar terms Aristotle frequently praises Him, when he says that Nature is wise and does nothing in vain, but makes everything as perfect as possible.² The philosophers therefore contend that this existing Universe is so perfect that it cannot be improved,³ and must be permanent; for it is the result of God's wisdom, which is not only always present in His Essence, but is identical with it.

All arguments in favour of the Eternity of the Universe are based on the above methods, and can be traced to one or other of them. The following objection is also raised against *Creatio ex nihilo*: How could God ever have been inactive without producing or creating anything in the infinite past?⁴ How could He have passed the long infinite period which preceded the Creation without producing anything, so as to commence, as it were, only yesterday, the Creation of the Universe? For even if you said, e.g., that God created previously as many successive worlds as the outermost sphere could contain grains of mustard, and that each of these worlds existed as many years: considering the infinite existence of God, it would be the same as if He had only yesterday commenced the Creation. For when we once admit the beginning of the existence of things after their non-existence, it makes no difference whether thousands of centuries have passed since the beginning, or only a short time. Those who defend the Eternity of the Universe find both assumptions equally improbable.

¹ Lit., "Another method."

² Arist. *De Cœlo*, i. 4.

³ Lit., "there is no extremity [of development] after it" (*Charizi, ve-en acharav tachlith*), that is to say, the Universe is most perfect. Ibn Tibbon: "And a better one than this is impossible."

⁴ Lit., "in the eternity which has not ceased." According to Tibbon, *be-inyan asher lo sar*: "in no way whatever" (lit., "in such a manner that it did not cease"); *Charizi, mikkodem*, "before."

Eighth Method.—The following method is based on the circumstance that the theory implies a belief which is so common to all peoples and ages, and so universal, that it appears to express a real fact and not merely an hypothesis.¹ Aristotle says that all people have evidently believed in the permanency and stability of the heavens ; and thinking that these were eternal, they declared them to be the habitation of God and of spiritual beings or angels. By thus attributing the heavens to God, they expressed their belief that the heavens are indestructible. Several other arguments of the same kind are employed by Aristotle in treating of this subject in order to support the results of his philosophical speculation by common sense.²

CHAPTER XV.

IN this chapter I intend to show that Aristotle was well aware that he had not proved the Eternity of the Universe. He was not mistaken in this respect. He knew that he could not prove his theory, and that his arguments and proofs were only apparent and plausible. They are the least objectionable, according to Alexander; but, according to the same authority, Aristotle could not have considered them conclusive, after having himself taught us the rules of logic, and the way how arguments can be refuted or confirmed.

The reason why I have introduced this subject is this : Later philosophers, disciples of Aristotle, assume that he has proved the Eternity of the Universe, and most of those who believe that they are philosophers blindly follow him in this point, and accept all his arguments as conclusive and absolute proofs. They consider it wrong to differ from Aristotle, or to

¹ Lit., “ Further [they argue] by way of demonstrating by means of that which has always been well known among all nations ; for this [belief] must be natural, not assumed, and therefore all are unanimous about it.”

² Comp. Arist. De Cœlo, i. 3.

think that he was ignorant or mistaken in anything. For this reason, taking their standpoint, I show that Aristotle himself did not claim to have proved the Eternity of the Universe. He says in his book "Physics" (viii., chap. i.), as follows:¹ "All the Physicists before us believed that motion is eternal, except Plato, who holds that motion is transient; according to his opinion the heavens are likewise transient." Now if Aristotle had conclusive proofs for his theory, he would not have considered it necessary to support it by citing the opinions of preceding Physicists, nor would he have found it necessary to point out the folly and absurdity of his opponents. For a truth, once established by proof, does neither gain force nor certainty by the consent of all scholars, nor lose by the general dissent. We further find that Aristotle, in the book "The Heavens and the World,"² introduces his theory of the Eternity of the Universe in the following manner: "Let us inquire into the nature of the heavens, and see whether they are the product of something or not, destructible or not." After this statement of the problem, he proceeds to cite the views of those who hold that the heavens have had a beginning,³ and continues thus: "By doing this,⁴ our theory will be most plausible and acceptable in the opinion of profound thinkers; and it will be the more so, when, as we propose, the arguments of our opponents are first heard. For if we were to state our opinion and our arguments without mentioning those of our opponents, our words would be received less favourably. He who desires to be just, must not show himself hostile to his

¹ Maimonides does not give the passage *verbatim*. Cf. Arist. Phys., viii. 1.

² De Cœlo, i. 10.

³ According to the Arabic: "That the heavens have had a beginning;" Tibbon: "That the heavens have come into existence as transient beings;" Charizi: "That the heavens are in existence, and have been created." The frequent occurrence of the phrase, genesis and destruction, is probably the cause of the error in Ibn Tibbon's version. According to the context only *genesis* is required here, as the phrase refers to the questions mentioned before, of which the first is: "Have the heavens been created?"

⁴ *I.e.*, by giving the opinions of our opponents.

opponent; he must have sympathy with him, and readily acknowledge any truth contained in his words; he must admit the correctness of such of his opponent's arguments as he would admit if they were in his own favour." This is the contents of the words of Aristotle. Now, I ask you, men of intelligence, can we have any complaint against him after this frank statement? Or can any one now imagine that a real proof has been given for the Eternity of the Universe? Or can Aristotle, or any one else, believe that a theorem, though fully proved, would not be acceptable unless the arguments of the opponents were fully refuted? We must also take into consideration that Aristotle describes this theory as his *opinion*, and his proofs as *arguments*. Is Aristotle ignorant of the difference between argument and proof? between opinions, which may be received more or less favourably, and truths capable of demonstration? or would rhetorical appeal to the impartiality of opponents have been required for the support of his theory if a real proof had been given? Certainly not. Aristotle only desires to show that his theory is better than those of his opponents, who hold that philosophical speculation leads to the conviction that the heavens are transient, but have never been entirely without existence; or that the heavens have had a beginning, but are indestructible;¹ or to defend any of the other views mentioned by him. In this he is undoubtedly right; for his opinion is nearer the truth than theirs, so far as a proof can be taken from the nature of existing things; we differ from him, as will be explained. Passion, that exercises great influence in most of the different sects, must also have impelled philosophers to affirm that Aristotle demonstrated his theory by proof. Perhaps they really believe it, and

¹ The two opinions referred to are these:—(1.) The heavens are of a transient character; like things in the sublunary world, they have been formed of an eternal *prima materia*, and are subject to genesis and destruction as regards their forms. (2.) The heavens have had a beginning, but once created, they are indestructible. According to Munk, the two are one and the same opinion expressed in different words.

assume that Aristotle himself was not aware of it, as it was only discovered after his death ! My conviction is, that what Aristotle says on the Eternity of the Universe, the cause of the variety in the motion of the spheres and the order of the Intelligences, cannot be proved, and that Aristotle never intended to prove these things. I agree with him that the ways of proving this theory have their gates closed before us, there being no foundation on which to build up the proof. His words on this subject are well known. He says, "There are things concerning which we are unable to reason, or which we find too high for us; to say why these things have a certain property is as difficult as to decide whether the Universe is eternal or not."¹ So far Aristotle. The interpretation which Abu-nasr² offers of this parallel is well known. He denies that Aristotle had any doubt about the Eternity of the Universe, and is very severe upon Galen, who maintains that this theory is still doubtful, and that no proof has been offered.³ According to Abu-nasr, it is clear and demonstrable by proof that the heavens are eternal, but all that is enclosed within the heavens⁴ is transient. We hold, that by none of the methods mentioned in this chapter can a theory be established, refuted, or shaken.

We have mentioned these things only because we know that the majority of those who consider themselves wise, although they know nothing of science, accept the theory of the Eternity of the Universe on the authority of famous scholars. They reject the words of the prophets, because the latter do not employ any scientific method by which only a few persons would be instructed who are intellectually well prepared, but simply communicate the truth as received by Divine inspiration.

In the chapters which follow, we will expound the theory of the Creation in accordance with the teaching of Scripture.

¹ Arist., Top. I., ii.

² Abu-nasr al-Farabi flourished as mathematician, physician, philosopher, and commentator of the works of Aristotle, in the first half of the tenth century.

³ Comp. Gal. de Hippocr. et Plat. placitis, ix. 11. ⁴ *I.e.*, earthly beings.

CHAPTER XVI.

IN this chapter I will first expound my view on this question, and then support it by argument—not by such arguments as those of the Mutakallemin, who believe that they have proved the *Creatio ex nihilo*. I will not deceive myself, and consider dialectical methods as proofs; and the fact that a certain proposition has been proved by a dialectical argument will never induce me to accept that proposition, but, on the contrary, will weaken my faith in it, and cause me to doubt it. For when we understand the fallacy of a proof, our faith in the proposition itself is shaken. It is therefore better that a proposition which cannot be demonstrated be received as an axiom, or that one of the two opposite solutions of the problem be accepted on authority. The methods by which the Mutakallemin proved the *Creatio ex nihilo* have already been described by me,¹ and I have exposed their weak points. As to the proofs of Aristotle and his followers for the Eternity of the Universe, they are, according to my opinion, not conclusive; they are open to strong objections, as will be explained. I intend to show that the theory of the Creation, as taught in Scripture, contains nothing that is impossible; and that all those philosophical arguments which seem to disprove our view contain weak points which make them inconclusive, and render the attacks on our view untenable. Since I am convinced of the correctness of my method, and consider either of the two theories—viz., the Eternity of the Universe, and the Creation, as admissible, I accept the latter on the authority of Prophecy, which can teach things beyond the reach of philosophical speculation. For the belief in prophecy is, as will be shown in the course of this treatise, consistent even with the belief in the Eternity of the Universe. When I have established the admissibility of our theory, I will, by philosophical reasoning, show that our theory of the Creation

¹ Comp. Part I., chap. lxxiv.

is more acceptable than that of the Eternity of the Universe; and although our theory includes points open to criticism, I will show that there are much stronger reasons for the rejection of the theory of our opponents.

I will now proceed to expound the method by which the proofs given for the Eternity of the Universe can be refuted.

imperfection

CHAPTER XVII.

EVERYTHING produced comes into existence from non-existence; even when the substance of a thing has been in existence, and has only changed its form, the thing itself, which has gone through the process of genesis and development, and has arrived at its final state, has now different properties from those which it possessed at the commencement of the transition from potentiality to reality, or before that time. Take, *e.g.*, the human ovum as contained in the female's blood when still included in its vessels; its nature is different from what it was in the moment of conception, when it is met by the semen of the male and begins to develop; the properties of the semen in that moment are different from the properties of the living being after its birth when fully developed. It is therefore quite impossible to infer from the nature which a thing possesses after having passed through all stages of its development, what the condition of the thing has been in the moment when this process commenced; nor does the condition of a thing in this moment show what its previous condition has been. If you make this mistake, and attempt to prove the nature of a thing in potential existence by its properties when actually existing, you will fall into great confusion; you will reject evident truths and admit false opinions. Let us assume, in our above instance, that a man born without defect¹ had after his birth

¹ Lit., "perfect as regards birth," *i.e.*, as regards those qualities which man possesses at his birth. Munk: "Né avec un naturel très parfait." Tibon:

been nursed by his mother only a few months; the mother then died, and the father alone brought him up¹ in a lonely island, till he grew up, became wise, and acquired knowledge. Suppose this man has never seen a woman or any female being; he asks some person how man has come into existence, and how he has developed, and receives the following answer: "Man begins his existence in the womb of an individual of his own class, namely, in the womb of a female, which has a certain form. While in the womb he is very small; yet he has life, moves, receives nourishment, and gradually grows, till he arrives at a certain stage of development. He then leaves the womb and continues to grow till he is in the condition in which you see him." The orphan will naturally ask: "Did this person, when he lived, moved, and grew in the womb, eat and drink, and breathe with his mouth and his nostrils? Did he excrete any substance?" The answer will be, "No." Undoubtedly he will then attempt to refute the statements of that person, and to prove their impossibility, by referring to the properties of a fully developed person, in the following manner: "When any one of us is deprived of breath for a short time he dies, and cannot move any longer: how then can we imagine that any one of us has been inclosed in a bag² in the midst of a body for several months and remained alive, able to move? If any one of us would swallow a living bird, the bird would die immediately when it reached the stomach, much more so when it came to the lower part of the belly; if we should not take food or drink with our mouth, in a few days we should undoubtedly be dead: how then can man remain alive for months without taking food? If any person would take food and would not be able to excrete it, great pains and death would follow in a short time, and yet I am to believe that man has lived for months without that function!"

"Perfect as regards that knowledge which is innate in man." Charizi;
"Very perfect as regards his creation."

¹ Lit., "completed the training of this child."

² Munk, "Une membrane épaisse;" so also Falquera.

Suppose by accident a hole were formed in the belly of a person, it would prove fatal, and yet we are to believe that the navel of the foetus has been open! Why should the foetus not open the eyes, spread forth the hands and stretch out the legs, if, as you think, the limbs are all whole and perfect." This mode of reasoning would lead to the conclusion that man cannot come into existence and develop in the manner described.

If philosophers would consider this example well and reflect on it, they would find that it represents exactly the dispute between Aristotle and ourselves. We, the followers of Moses, our Teacher, and of Abraham, our Father, believe that the Universe has been produced and has developed in a certain manner, and that it has been created in a certain order. The Aristotelians oppose us, and found their objections on the properties which the things in the Universe possess when in actual existence and fully developed. We admit the existence of these properties, but hold that they are by no means the same as those which the things possessed in the moment of their production; and we hold that these properties themselves have come into existence from absolute non-existence. Their arguments are therefore no objection whatever to our theory; they have demonstrative force only against those who hold that the nature of things as at present in existence proves the Creation. But this is not my opinion.

I will now return to our theme, viz., to the description of the principal proofs of Aristotle, and show that they prove nothing whatever against us, since we hold that God brought the entire Universe into existence from absolute non-existence, and that he caused it to develop into the present state. Aristotle says that the *materia prima* is eternal, and by referring to the properties of transient beings he attempts to prove this statement, and to show that the *materia prima* could not possibly have been produced.¹ He is right; we do not maintain that the *materia prima* has been produced in the same manner as man is produced from the ovum, and that it

¹ Comp. *supra*, chap. xiv. p. 68.

can be destroyed in the same manner as man is reduced to dust. But we believe that God created it from nothing, and that since its creation it has its own properties, viz., that all things are produced of it and again reduced to it, when they cease to exist; that it does not exist without Form; and that it is the source of all genesis and destruction. Its genesis is not like that of the things produced from it, nor its destruction like theirs; for it has been created from nothing, and if it should please the Creator, he might reduce it to absolutely nothing. The same applies to motion. Aristotle founds some of his proofs on the fact that motion is not subject to genesis or destruction. This is correct; if we consider motion as it exists at present, we cannot imagine that in its totality it should be subject, like individual motions, to genesis and destruction. In like manner Aristotle is correct in saying that circular motion is without beginning,¹ in so far as seeing the rotating spherical body in actual existence, we cannot conceive the idea that that rotation has ever been absent. The same argument we employ as regards the law that a state of potentiality precedes all actual genesis. This law applies to the Universe as it exists at present, when everything produced originates in another thing; but nothing perceived with our senses or comprehended in our mind can prove that a thing created from nothing must have been previously in a state of potentiality. Again, as regards the theory that the heavens contain no opposites [and are therefore indestructible], we admit its correctness; but we do not maintain that the production of the heavens has taken place in the same way as that of a horse or ass, and we do not say that they are like plants and animals, which are destructible on account of the opposite elements they contain. In short, the properties of things when fully developed contain no clue as to what have been the properties of the things before their perfection. We therefore do not reject as impossible the opinion of those who say that the heavens were produced

¹ This argument has not been directly mentioned in chap. xiv., but is implied in the Third Method.

before the earth, or the reverse,¹ or that the heavens have existed without stars, or that certain species of animals have been in existence, and others not. For the state of the whole Universe when it came into existence may be compared with that of animals when their existence begins ; the heart evidently precedes the testicles, the veins are in existence before the bones ; although, when the animal is fully developed, none of the parts is missing which is essential to its existence. This remark is not superfluous, if the Scriptural account of the Creation be taken literally ; in reality, it cannot be taken literally, as will be shown when we shall treat of this subject.²

The principle laid down in the foregoing must be well understood ; it is a high rampart erected round the Law, and able to resist all missiles directed against it. Aristotle, or rather his followers, may perhaps ask us how we know that the Universe has been created ; and that other forces than those it has at present were acting in its Creation, since we hold that the properties of the Universe, as it exists at present, prove nothing as regards its Creation ? We reply, there is no necessity for this according to our plan ; for we do not desire to prove the Creation, but only its possibility ; and this possibility is not refuted by arguments based on the nature of the present Universe, which we do not dispute. When we have established the admissibility of our theory, we shall then show its superiority. In attempting to prove the inadmissibility of *Creatio ex nihilo*, the Aristotelians can therefore not derive any support from the nature of the Universe ; they must resort to the notion our mind has formed of God. Their proofs include the three methods which I have mentioned above,³ and which are based on the notion conceived of God. In the next chapter I will expose the weak points of these arguments, and show that they really prove nothing.

¹ Lit., “or the earth before the heavens.” Comp. Babyl. Talm. Chagigah, p. 12a.

² Comp. *infra*, chap. xxx.

³ Chap. xiv., Methods five, six, and seven.

CHAPTER XVIII.

THE first method employed by the philosophers is this: they assume that a transition from potentiality to actuality would take place in the Deity itself, if He produced a thing only at a certain fixed time. The refutation of this argument is very easy. The argument applies only to bodies composed of substance—the element that possesses the possibility [of change]¹—and form; for when such a body does not act for some time, and then acts by virtue of its form, it must undoubtedly have possessed something *in potentia* that hath now become actual, and the transition can only have been effected by some external agent. As far as corporeal bodies are concerned, this has been fully proved. But that which is incorporeal and without substance, does not include anything merely possible; everything it contains is always in existence. The above argument does not apply to it, and it is not impossible that such a being acts at one time and does not act at another. This does not imply a change in the incorporeal being itself nor a transition from potentiality to actuality. The Active Intellect may be taken as an illustration. According to Aristotle and his school,² the Active Intellect, an incorporeal being, acts at one time and does not act at another, as has been shown by Abu-nasr in his treatise on the Intellect.³ He says there quite correctly as follows: “It is an evident

¹ Comp. Introd. Proposition XXIV.

² Maimonides adds here, “According to Aristotle and his school,” because these assume that the Active Intellect is eternal and constant; and at the same time it is admitted by them that the action of the Active Intellect is not always the same. According to the theory of Maimonides that the Active Intellect has had a beginning, the inconstancy in its actions does not afford any explanation of the apparent inconstancy in the action of the Creator, who is eternal.

³ *Kitab al-akl wal-makulat*: *De Intellectu et Intellecto*. There is a Hebrew translation of the book, with the title: *Sefer ha-sechel ve-ha-muskaloth*. The *kethab ha-daath* of Jedaja Penini is a paraphrase of this book. Comp. Munk, *Mélanges*, &c., p. 350, and *ibid.*, note 2.

fact that the Active Intellect does not act continually, but only at times." And yet he does not say that the Active Intellect is changeable, or passes from a state of potentiality to that of actuality, although it produces at one time something which it has not produced before. For there is no relation or comparison whatever between corporeal and incorporeal beings, neither in the moment of action nor in that of inaction. It is only by homonymity that the term "action" is used in reference to the forms residing in bodies, and also in reference to absolutely spiritual beings. The circumstance that a purely spiritual being does not effect at one time that which it effects at another, does not necessitate a transition from potentiality to actuality; such a transition is necessary in the case of forces connected with bodies. It might, perhaps, be objected that our argument is, to some extent, a fallacy; since it is not due to anything contained in the Active Intellect itself, but to the absence of substances sufficiently prepared for its action, that it does not always act; it does act always when substances sufficiently prepared are present, and, when the action does not continue, it is owing to the absence of substance sufficiently prepared, and not to any change in the Intellect. I answer, that it is not our intention to state the reason why God created at one time and not at another; and, in referring to the Active Intellect as a parallel, we do not mean to assert¹ that God acts at one time and not at another,² in the same manner as the Active Intellect, an absolutely spiritual being, acts intermittently. We do not make this assertion, and, if we did, the conclusion would be fallacious. What we infer, and what we are justified in inferring, is this. The Active Intel-

¹ Lit., "we do not declare as necessary and say."

² That is to say, even admitting that the Active Intellect does not always produce an effect, it does not follow that the same applies to the First Cause, and the *creatio ex nihilo* is not proved thereby. Maimonides frequently declares that it is not his intention to prove the Creation; and so also here he points out that he merely desires to show that, as temporary inaction, in the case of the Active Intellect, does not necessarily imply change in the Intellect, so does Creation not necessarily imply change in the First Cause.

lect is neither a corporeal object nor a force residing in a body; it acts intermittently, and yet whatever the cause may be why it does not always act, we do not say that the Active Intellect has passed from a state of potentiality to that of actuality; or that it implies the possibility [of change], or that an agent must exist that causes the transition from potentiality to actuality. We have thus refuted the strong objection raised by those who believe in the Eternity of the Universe; for believing that God is neither a corporeal body nor a force residing in a body, we need not assume that the Creation after a period of inaction, is due to a change in the Creator Himself.

The second method employed in proving the Eternity of the Universe is based on the theory that all wants, changes, and obstacles are absent from the Essence of God.¹ Our refutation of this proof, which is both difficult and profound, is this. Every being that is endowed with free will and performs certain acts in reference to another being, necessarily interrupts those acts at one time or another, in consequence of some obstacles or changes. *E.g.*, a person desires to have a house, but he does not build one, because he meets with some obstacles: he has not the material, or he has the material, but it is not prepared for the purpose on account of the absence of proper instruments;² or he has material and instruments, and yet does not build a house, because he does not desire to build it; since he feels no want for a refuge. When changed circumstances, as heat or cold, impel him to seek a refuge, then he desires to build a house. Thus changed circumstances change his will, and the will, when it meets with obstacles, is not carried into effect. This, however, is only the case when the causes of the actions are external; but when the action has no other purpose whatever than to fulfil the will, then the will does not depend on the existence of favourable circumstances. The being endowed with this will need not act con-

¹ Comp. *supra*, chap. xiv., p. 70, *sq.*

² Lit., "but it cannot receive the form through the absence of the instruments."

tinually even in the absence of all obstacles, because there does not exist anything for the sake of which it acts, and which, in the absence of all obstacles, would necessitate the action: the act simply follows the will. But, some might ask, even if we admit the correctness of all this, is not change imputed in the fact that the will of the being exists at one time and not at another? I reply thus: The true essence of the will of a being is simply the faculty of conceiving a desire at one time and not conceiving it at another. In the case of corporeal beings, the will which aims at a certain external object changes according to obstacles and circumstances. But the will of an absolutely spiritual being which does not depend on external causes is unchangeable, and the fact that the being desires one thing one day and another thing another day, does not imply a change in the essence of that being, nor necessitate the existence of an external cause [for this change in the desire]. Similarly it has been shown by us that if a being acted at one time and did not act at another, this would not involve a change in the being itself. It is now clear¹ that the term "will" is homonymously used of man's will and of the will of God, there being no comparison whatever between God's will and that of man. The objection is refuted, and our theory is not shaken by it. This is all we desire to establish.²

The third method employed in proving the Eternity of the Universe is this: whatever the wisdom of God finds necessary to produce is produced *eo ipso*;³ but this wisdom, being His Essence, is eternal, and that which results from His wisdom must be eternal.⁴ This is a very weak argument. As we do not understand why the wisdom of God produced

¹ Lit., "It will be understood." In this sense it does not make any difference whether in the original the past of the verb is used or the future. Munk: "On exposera (plus loin)."

² The phrase, "as you know," has here, and in some other places, been omitted in the English translation, as superfluous. The same is the case with phrases like the following: "as we have said;" "we have explained."

³ Tibon: *be-atmo*, "in its essence."

⁴ Comp. chap. xiv., Seventh Method.

nine spheres, neither more nor less, or why He fixed the number and size of the stars exactly as they are;¹ so we cannot understand why His wisdom at a certain time caused the Universe to exist, whilst a short time before it had not been in existence. All things owe their existence to His eternal and constant wisdom, but we are utterly ignorant of the ways and methods of that wisdom, since, according to our opinion [that God has no attributes], His will is identical with His wisdom, and all His attributes are one and the same thing, namely, His Essence or Wisdom.² More will be said on this question in the section on Providence.³ Thus this objection to our theory falls likewise to the ground.

There is no evidence for the theory of the Eternity of the Universe, neither in the fact cited by Aristotle of the general consent of the ancient peoples when they describe the heavens as the habitation of the angels and of God, nor in the apparent concurrence of Scriptural texts with this belief. These facts merely prove that the heavens lead us to believe in the existence of the Intelligences, *i.e.*, ideals and angels, and that these lead us to believe in the existence of God; for He sets them in motion, and rules them. We will explain and show⁴ that there is no better evidence for the existence of a Creator, as we believe, than that furnished by the heavens; but also according to the opinion of the philosophers, as has been mentioned by us, they give evidence that a being exists that sets them in motion, and that this being is neither a corporeal body nor a force residing in a body.

Having proved that our theory is admissible, and not impossible, as those who defend the Eternity of the Universe assert, I will, in the chapters which follow, show that our theory is preferable from a philosophical point of view, and expose the absurdities implied in the theory of Aristotle.

¹ Lit., "why He made as many stars as there actually exist, not more nor less; [why He did not make the stars] greater or smaller."

² Munk: "Je veux dire que sa sagesse est son essence." Comp. Part I., chap. liii., *sqq.*

³ Part III., chaps. xiii. and xvii.

⁴ See p. 95. Munk: "Ainsi que nous l'exposerons. Nous montrerons qu'il," &c.

CHAPTER XIX.

IT has been shown that according to Aristotle, and according to all that defend his theory, the Universe is inseparable from God; He is the cause, and the Universe the effect; and this effect is a necessary one;¹ and as it cannot be explained why or how² God exists in this particular manner, namely, being One and incorporeal, so it cannot be asked concerning the whole Universe why or how² it exists in this particular way. For it is necessary that the whole, the cause as well as the effect, exist in this particular manner, it is impossible for them not to exist, or to be different from what they actually are. This leads to the conclusion that the nature of everything remains constant, that nothing changes its nature in any way, and that such a change is impossible in any existing thing. It would also follow that the Universe is not the result of design, choice, and desire; for if this were the case, they would have been non-existing before the design had been conceived.

We, however, hold that all things in the Universe are the result of design, and not merely of necessity; He who designed them may change them when He changes His design. But not every design is subject to change; for there are things which are impossible, and their nature cannot be altered, as will be explained.³ Here, in this chapter, I merely wish to show by arguments almost as forcible as real proofs, that the Universe gives evidence of design; but I will not fall into the error in which the Mutakallemin have so much distinguished themselves,

¹ Lit., “this Universe emanated from God by way of necessity; He is the cause, the Universe the effect; and thus it was necessary.” Munk : “Que selon lui cet univers est émané du Créateur par nécessité, que Dieu est la cause et ce monde l’effet, et que, par conséquent, celui-ci est nécessaire.”

² Lit., “why He exists or how He exists in this particular manner . . . why it exists or how it exists in this particular way.”

³ Comp. *supra*, chap. xiii. p. 64, note 2, and Part III., chap. xv.

namely, of ignoring the existing nature of things or assuming the existence of atoms, or the successive creation of accidents, or any of their propositions which I have tried to explain,¹ and which are intended to establish the principle of Divine selection.² You must not, however, think that they understood the principle in the same sense as we do, although they undoubtedly aimed at the same thing, and mentioned the same things which we also will mention, when they treated of Divine Selection. For they do not distinguish between selection in the case of a plant to make it red and not white, or sweet and not bitter, and determination in the case of the heavens which gave them their peculiar geometrical form, and did not give them a triangular or quadrilateral shape.³ The Mutakallemim established the principle of determination by means of their propositions, which have been enumerated above (Part I., chap. lxxiii.) I will establish this principle only as far as necessary, and only by philosophical propositions based on the nature of things.⁴ But before I begin my argument, I will state the following facts: Matter is common to things different from each other; there⁵ must be either one external cause which endows this matter partly with one property, partly with another, or there must be as many different causes as there are different forms of the matter common to all things. This is admitted by those who

¹ Part I., chap. lxxiii.

² According to Ibn Tibbon: "Which I have tried to explain and to make clear" (*le-hamtsi ha-biur*). Falquera and Charizi: "Which they have endeavoured to explain in order to establish the theory of Divine selection." Munk suggests that Tibbon read in the original *al-talchiz* instead of *al-tachziz*.

³ That is to say, they make no difference between transient beings on earth and the permanent beings above.

⁴ This is said in opposition to the Mutakallemim, who, according to Maimonides, utterly ignored the laws of Nature. Comp. Part I., chap. lxxi., p. 281, *sqq.*; chap. lxxiii. Third Argument.

⁵ According to the Arabic, "if any matter be common to things different from each other in any of the kinds of difference, there must be," &c. The reading on which the rendering in the Hebrew versions is based, and which has been adopted for the English translation, seems to be preferable; as Maimonides probably intended to speak of the *materia prima* common to all things, and not only of the substance of certain things.

assume the Eternity of the Universe. After having premised this proposition, I will proceed with the discussion of our theme from an Aristotelian point of view, in form of a dialogue.¹

We.—You have proved that all things in the sublunary world have one common substance; why then are the species of things different? why are the *individuals* in each species different?

Aristotelian.—Because the composition² of the things formed of that substance is different. For the common substance at first received four different forms, and each form was endowed with two qualities, and through these four³ qualities the substance was turned into the elements of which all things are formed.⁴ The composition of the elements takes place in the following manner:—First they are mixed in consequence of the motion of the spheres, and then they combine together; a cause for variation arises then in the variation of the degree of heat, cold, moisture, and dryness of the elements which form the constituent parts of the things. By these different combinations things are variously predisposed to receive different forms; and these in their turn are again prepared to receive other forms and so on. Each generic form finds a wide sphere in its substance both as regards quality and quantity; and the

¹ Lit., “We asked Aristotle and said to him.” The words “we” and “Aristotelian” have been substituted for this and similar phrases in the course of this dialogue.

² Lit., “mixture.” It seems a paradox to speak of a mixture when there exists only *one* substance, as assumed by the questioner. The explanation is therefore added that the *materia prima* is, by the impression of four different forms, turned into the four elements with various qualities, and these form the basis for the production of the innumerable compound things we notice on earth, because each quality includes a great variety of degree.

³ Each element was either warm or cold, wet or dry; it had therefore two qualities out of four. Comp. Part I., chap. lxxii., p. 290, *sqq.*

⁴ According to the Arabic, “composed of it,” viz., the substance. According to Tibon and Charizi, “composed of them” (viz., the elements). In the English translation the latter have been followed, as the term “composed” is not applicable to *one* substance.

individuals of the classes vary accordingly. This is fully explained in Natural Science. It is quite correct and clear to every one that readily acknowledges the truth, and does not wish to deceive himself.

We.—Since the combination of the elements prepares substances and enables them to receive different forms, what has prepared the first substance and caused one part of it to receive the form of fire, another part the form of earth, and the parts between these two the forms of water and of air, since one substance is common to all? Through what has the substance of earth become more fit for the form of earth, and the substance of fire more fit for that of fire?

Ar.—The difference of the elements was caused by their different position; for the different places prepared the same substance differently, in the following way: the portion nearest the surrounding sphere became more rarified and swifter in motion, and thus approaching the nature of that sphere, it received by this preparation the form of fire. The farther the substance is away from the surrounding sphere towards the centre, the denser, the more solid, and the less luminous it is; it becomes earth; the same is the cause of the formation of water and air. This is necessarily so; for it would be absurd to deny that each part of the substance is in a certain place; or to assume that the surface is identical with the centre, or the centre with the surface. This difference in place determined the different forms, *i.e.*, predisposed the substance to receive different forms.

We.—Is the substance of the surrounding sphere, *i.e.*, the heavens, the same as that of the elements?

Ar.—No; the substance is different, and the forms are different. The term “body” is homonymously used of these bodies below and of the heavens, as has been shown by modern philosophers.¹ All this has been demonstrated by proof.

¹ Comp. Abarbanel Shamayim Chadashim, Commentary on this portion of the Moreh Nebuchim. He says that by the term “modern philosophers” the commentators of the works of Aristotle are to be understood, especially Themistius.

But let now the reader of this treatise hear what I have to say. Aristotle has proved that the difference of forms becomes evident by the difference of actions.¹ Since, therefore, the motion of the elements is rectilinear, and that of the spheres circular, we infer that the substances are different. This inference is supported by Natural Science. When we further notice that substances with rectilinear motion differ in their directions, that some move upward, some downward, and that substances which move in the same direction have different velocities, we infer that their forms must be different. Thus we learn that there are four elements.² In the same way we come to the conclusion that the substance of all the spheres is the same, since they all have circular motion. Their forms, however, are different, since one sphere moves from east to west, and another from west to east; and their motions have also different velocities.³ We can now put the following question to Aristotle: There is one substance common to all spheres; each one has its own peculiar form. Who thus determined and predisposed these spheres to receive different forms? Is there above the spheres any being capable of determining this except God? I will show the profundity and the extraordinary acumen which Aristotle displayed when this question troubled him. He strove very hard to meet this objection with arguments, which, however, were not borne out by facts. Although he does not mention this objection, it is clear from his words that he endeavours to show the nature of the spheres, as he has shown that of the things in the sublunary world.⁴ Everything is, according to him, the result of a law of Nature, and not the result of the design of a being that designs as it likes, or the determination of a being

¹ According to Aristotle, matter is passive, and only the form is active. When we therefore perceive bodies with different actions we conclude that the forms of the bodies must be different.

² Comp. Arist. *De Cœlo*, IV. chaps. iv. and v.

³ Comp. Part I., chap. lxxiii., p. 292.

⁴ Lit., "to describe the order [existing] in the spheres as he has described the order of the things in the sublunary world."

that determines as it pleases. He has not carried out the idea consistently, and it will never be done. He tries indeed to find the cause why the sphere moves from east and not from west;¹ why some spheres move with greater velocity, others with less velocity,² and he finds the cause of these differences in their different positions in reference to the uppermost sphere. He further attempts to show why there are several spheres for each of the seven planets, while there is only one sphere for the large number of fixed stars. For all this he endeavours to state the reason, so as to show that the whole order is the necessary result of the laws of Nature.³ He has not attained his object. For as regards the things in the sublunar world, his explanations are in accordance with facts, and the relation between cause and effect is clearly shown. It can therefore be assumed that everything is the necessary result of the motions and influences of the spheres. But when he treats of the properties of the spheres, he does not clearly show the causal relation, nor does he explain the phenomena in that systematic way which the hypothesis of natural laws would demand. For let us consider the spheres: in one case a sphere with greater velocity is above a sphere with less velocity,⁴ in another case we notice the reverse; in a third case there are two spheres with equal velocities one above the other.⁵ There are, besides, other phenomena which speak strongly against the hypothesis that all is regulated by the laws of Nature,

¹ This refers to the apparent daily motion of the heavenly bodies from east to west, ascribed to the motion of the outermost sphere in this direction.

² Such is the case with the apparent motion of the planets from west to east along the Zodiac. See *supra*, chap. iv. p. 31.

³ See Arist. *De Celo*, II., v., x., xii.

⁴ The sphere of Mercury, according to the opinion of the ancient astronomers (see *supra*, chap. ix.), was above that of the sun, and yet the sun moves with greater velocity than Mercury. Maimonides' own opinion, as expressed in *Mishneh-torah* I., *Yesode ha-torah*, chap. iii. 1, is that the sphere of the sun is above that of Mercury.

⁵ Maimonides refers here to the sphere of the sun and that of Venus, which complete their course in the circle of the Zodiac in about the same time.

and I will devote a special chapter to the discussion of these phenomena.¹ In short, there is no doubt that Aristotle knew the weakness of his arguments in tracing and describing the cause of all these things, and therefore he prefaces his researches on these things as follows:—"We will now thoroughly investigate two problems, which it is our proper duty to investigate and to discuss according to our capacity, wisdom, and opinion. This our attempt must not be attributed to presumption and pride, but to our extraordinary zeal in the study of philosophy; when we attempt the highest and grandest problems,² and endeavour to offer some proper solution, every one that hears it should be glad and pleased." So far Aristotle.³ This shows that he undoubtedly knew the weakness of his theory. How much weaker must it appear when we bear in mind that the science of Astronomy was not yet fully developed, and that in the days of Aristotle the motions of the spheres were not known so well as they are at present. I think that it was the object of Aristotle in attributing in his "Metaphysics"⁴ one Intelligence to every sphere, to assume the existence of something capable of determining the peculiar course of each sphere. Later on I will show that he has not thereby gained anything; but now I will explain the words, "according to our capacity, wisdom, and opinion,"⁵ occurring in the passage which we quoted. I have not noticed that any of the commentators explain them. The term "our opinion" refers to the principle that everything is the result of natural laws, or to the theory of the Eternity of the Universe. By "our wisdom" he meant the knowledge of that which is clear and generally accepted, viz., that the existence of every one of these things is due to a certain

¹ *Infra*, chap. xxiv.

² According to a different reading in Ibn Tibbon's version (*ha-shaaloth ha-machalokiyoth*, quoted by Munk), "questions that form the subject of discussion."

³ Comp. Part I., beginning of chap. v. *De Cœlo*, II., xii.

⁴ *Metaphys.*, XII., chap. viii.

⁵ This passage does not occur in the Greek text.

cause,¹ and not to chance. By “our capacity” he meant the insufficiency of our intellect to find the causes of all these things. He only intended to trace the causes for a few of them ; and so he did. For he gives an excellent reason² why the sphere of the fixed stars moves slowly, while the other spheres move with greater velocity, namely, because its motion is in a different direction [from the uppermost sphere].³ He further says that the more distant a sphere is from the eighth sphere⁴ the greater is its velocity. But this rule does not hold good in all cases, as I have already explained (p. 92). More forcible still is the following objection : There are spheres below the eighth that move from east to west.⁵ Of these each upper one, according to this rule, would have a greater velocity than the lower one ; and the velocity of these spheres would almost equal that of the ninth sphere. But Astronomy had, in the days of Aristotle, not yet developed to the height it has reached at present.

According to our theory of the Creation, all this can easily be explained ; for we say that there is a being that determines the direction and the velocity of the motion of each sphere ;

¹ In the original there are two words corresponding to the Hebrew, *illah* and *sibbah*, which have been explained (Part I., chap. lxix.) as being identical.

² Munk : “Un raisonnement étrange et étonnant.” The context shows that the term used here is not to be taken in a derogatory sense. The original has two synonyms ; the Hebrew versions render them by one word.

³ The uppermost sphere moves with great velocity from east to west. The effect of this motion on the sphere next to it, viz., that of the fixed stars, is that the motion of the latter in the opposite direction from west to east is much retarded. The more distant a sphere is from the outermost sphere, or from the sphere of the fixed stars, the less is that retarding influence, and the greater therefore the motion from west to east.

⁴ *I.e.*, the sphere of the fixed stars.

⁵ As there are no spheres of planets moving from east to west, this must be referred to the motion of the points of intersection of the orbs of the planets with the ecliptic. This motion takes place from east to west, and its velocity is out of comparison with that of the ninth sphere, whilst, according to the inference drawn by Maimonides from the words of Aristotle, the velocity should be nearly as great as that of the ninth sphere, completing one revolution in twenty-four hours.

but we do not know the reason why the wisdom of that being gave to each sphere its peculiar property. If Aristotle had been able to state the cause of the difference in the motion of the spheres, and show that it corresponded as he thought to their relative positions, this would have been excellent, and the variety in their motions would be explained in the same way as the variety of the elements, by their relative position between the centre and the surface; but this is not the case, as I said before.

There is a phenomenon in the spheres which more clearly shows the existence of voluntary determination; it cannot be explained otherwise than by assuming that some being designed it: this phenomenon is the existence of the stars. The fact that the sphere is constantly in motion, while the stars remain stationary,¹ indicates that the substance of the stars is different from that of the spheres. Abu-nasr has already mentioned the fact in his additions to the "Physics" of Aristotle. He says: "There is a difference between the stars and the spheres; for the spheres are transparent, the stars are opaque; and the cause of this is that there is a difference, however small it may be, between their substances and forms." So far Abu-nasr. But I do not say that there is a small difference, but a very great difference; because I do not infer it from the transparency of the spheres, but from their motions. I am convinced that there are three different kinds of substance, with three different forms, namely:—(1.) Bodies which never move of their own accord, such are the bodies of the stars; (2.) bodies which always move, such are the bodies of the spheres; (3.) bodies which both move and rest, such are the elements. Now, I ask, what has united these two bodies, which, according to my opinion, differ very much from each other, though, according to Abu-nasr, only a little? Who has prepared the bodies for this union? In short, it would be strange that, without the existence of design, one of two different bodies should be

¹ See *supra*, chap. viii.

joined to the other in such a manner that it is fixed to it in a certain place but does not combine with it. It is still more difficult to explain the existence of the numerous stars in the eighth sphere; they are all spherical; some of them are large, some small; here we notice two stars apparently distant from each other one cubit; there a group of ten close together; whilst in another place there is a large space without any star. What determined that the one small part should have ten stars, and the other portion should be without any star? and the whole body of the sphere being uniform throughout, why should a particular star occupy the one place and not another? The answer to these and similar questions is very difficult, and almost impossible, if we assume that all emanates from God as the necessary result of certain permanent laws, as Aristotle holds. But if we assume that all this is the result of design, there is nothing strange or improbable; and the only question to be asked is this: What is the cause of this design? The answer to this question is that all this has been made for a certain purpose, though we do not know it; there is nothing that is done in vain, or by chance. It is well known that the veins and nerves of an individual dog or an ass are not the result of chance; their magnitude is not determined by chance; nor is it by chance, but for a certain purpose that one vein is thick, another thin; that one nerve has many branches, another has none; that one goes down straight, whilst another is bent; it is well known that all this must be just as it is. How, then, can any reasonable person imagine that the position, magnitude, and number of the stars, or the various courses of their spheres, are purposeless, or the result of chance? There is no doubt that every one of these things is necessary and in accordance with a certain design; and it is extremely improbable that these things should be the necessary result of natural laws, and not that of design.

The best proof for design in the Universe I find in the different motions of the spheres, and in the fixed position of the stars in the spheres. For this reason you find all the

prophets point to the spheres and stars when they want to prove that there must exist a Divine Being. Thus Abraham reflected on the stars, as is well known ;¹ Isaiah (xl. 26) exhorts to learn from them the existence of God, and says, "Lift up your eyes on high, and behold who hath created these things ?" Jeremiah² [calls God] "The Maker of the heavens ;" Abraham calls Him "The God of the heavens" (Gen. xxiv. 7); [Moses], the chief of the Prophets, uses the phrase explained by us (Part I., chap. lxx.), "He who rideth on the heavens" (Deut. xxxiii. 26). The proof taken from the heavens is convincing ; for the variety of things in the sublunary world, though their substance is one and the same, can be explained as the work of the influences of the spheres, or the result of the variety in the position of the substance in relation to the spheres, as has been shown by Aristotle. But who has determined the variety in the spheres and the stars, if not the Will of God ? To say that the Intelligences have determined it, is of no use whatever ; for the Intelligences are not corporeal, and have no local relation to the spheres. Why then should the one sphere in its desire to approach the Intelligence, move eastward, and another westward ? Is the one Intelligence in the east, the other in the west ? or why does one move with great velocity, another slowly ? This difference is not in accordance with their distances from each other, as is well known. We must then say that the nature and essence of each sphere necessitated its motion in a certain direction, and in a certain manner, as the consequence of its desire to approach its Intelligence. Aristotle clearly expresses this opinion. We thus have returned to the part from which we started ; and we ask, Since the substance of all things is the same, what made the nature of one portion different from another ? Why has this sphere a desire which produces a motion different from that which the desire of another sphere produces ? This must have been done by an

¹ See Joseph., Antiq. I., vii. 1.

² The phrase does not occur in Jeremiah in this form.

agent capable of determining. We have thus been brought to examine two questions :—(1.) Is it necessary to assume that the variety of the things in the Universe is the result of Design, and not of fixed laws of Nature, or is it not necessary ? (2.) Assuming that all this is the result of Design, does it follow that it has been created after not having existed, or does *Creatio ex nihilo* not follow, and has the Being which has determined all this done always so ? Some of those who believe in the Eternity of the Universe hold the last opinion I will now begin the examination of these two questions, and explain them as much as necessary in the following chapters.

CHAPTER XX.

ACCORDING to Aristotle, none of the products of Nature are due to chance. His proof is this: That which is due to chance does not reappear constantly nor frequently, but all products of Nature reappear either constantly or at least frequently. The heavens, with all that they contain, are constant; they never change, as has been explained, neither as regards their essence nor as regards their place. But in the sublunary world we find both things which are constant and things which reappear frequently [though not constantly]. Thus, *e.g.*, the heat of fire and the downward tendency of a stone are constant properties, whilst the form and life of the individuals in each species are the same in most cases. All this is clear. If the parts of the Universe are not accidental, how can the whole Universe be considered as the result of chance ? Therefore the existence of the Universe is not due to chance. The following is, in short, the objection which Aristotle raises against one of the earlier philosophers who

assumed that the Universe is the result of chance, and that it came into existence by itself without any cause : Some assume that the heavens and the whole Universe came into existence spontaneously, as well as the rotation and motion [of the spheres], which has produced the variety of things and established their present order. This opinion implies a great absurdity. They admit that animals or plants do not owe their existence or production to chance, but to a certain cause, be that cause Nature, or reason, or the like ; *e.g.*, they do not assume that everything might be formed by chance of a certain seed or semen, but that of a certain seed only an olive-tree is produced, and of a certain semen only a human being is developed. And yet they think that the heavens, and those bodies which appear as divine¹ among the rest of bodies, came into existence spontaneously without the action of any such cause as produces plants and animals. Having thus examined this theory, Aristotle then proceeds to refute it at greater length. It is therefore clear that Aristotle believes and proves that things in real existence are not accidental; they cannot be accidental, because they are essential, *i.e.*, there is a cause which necessitates that they should be in their actual condition, and on account of that cause they are just as they in reality are. This has been proved, and it is the opinion of Aristotle. But I do not think that, according to Aristotle, the rejection of the spontaneous origin of things implies the admission of Design and Will. For as it is impossible to reconcile two opposites, so it is impossible to reconcile the two theories, that of necessary existence by causality, and that of Creation by the desire and will of a Creator. For the necessary existence assumed by Aristotle must be understood in this sense, that for everything that is not the pro-

¹ Ibn Tibbon asked Maimonides what the meaning of this phrase was. Maimonides replied (in the letter cited p. 14, n. 1) that earthly beings and the heavenly bodies are all called "visible bodies," but the heavenly bodies are called in distinction from the rest divine visible beings, because, according to the theory of Aristotle, they are as constant and eternal as the Divine Being itself.

duct of work there must be a certain cause that produces it with its properties ; for this cause there is another cause, and for the second a third, and so on. The series of causes ends with the Prime Cause, from which everything derives existence, since it is impossible that the series should continue *ad infinitum*.¹ He nevertheless does not mean to say that the existence of the Universe is the necessary product of the Creator, *i.e.*, the Prime Cause, in the same manner as the shadow is caused by a body, or heat by fire, or light by the sun.² Only those who do not comprehend his words attribute such ideas to him. He uses the term necessary here in the same sense as we use the term when we say that the existence of the *intellectus* necessarily implies that of the *intellectum*, for the former is the efficient cause of the latter in so far as *intellectum*. Even Aristotle holds that the Prime Cause is the highest and most perfect Intellect ;³ he therefore says that the First Cause is pleased, satisfied, and delighted with that which necessarily derives existence from Him, and it is impossible that He should wish it to be different. But we do not call this "design," and it has nothing in common with design. *E.g.*, man is pleased, satisfied, and delighted that he is endowed with eyes and hands, and it is impossible that he should desire it to be otherwise, and yet the eyes and hands which a man has are not the result of his design, and it is not by his own determination that he has certain properties and is able to perform certain actions. The notion of design and determination applies only to things not yet in existence, when there is still the possibility of their being in accordance with the design or not. I do not know whether the modern Aristotelians understood his words to imply that the existence of the Universe presupposes some cause⁴ in the sense of design and determination, or whether, in opposi-

¹ Proposition III.

² In these cases the causes act unconsciously.

³ He is consequently conscious of His actions.

⁴ According to Ibn Tibbon and Charizi, "two causes ;" but this is evidently a mistake, as has been pointed out by Munk.

tion to him, they assumed design and determination, in the belief that this does not conflict with the theory of the Eternity of the Universe.

Having explained this, I will now proceed to examine the opinions of modern philosophers.

CHAPTER XXI.

SOME of the recent philosophers who adhere to the theory of the Eternity of the Universe hold that God produces the Universe, that He by His will designs and determines its existence and form ; they reject, however, the theory that this act took place at one certain time, and assume that this always has been the case, and will always be so. The circumstance that we cannot imagine an agent otherwise than preceding the result of its action, they explain by the fact that this is invariably the case in all that *we* produce ; because for agents of the same kind as we are, there are some moments in which they are not active, and are only agents *in potentia* ; they become agents when they act. But as regards God there are no moments of non-action, or of potentiality in any respect ; He is not before His work, He is always an actual agent. And as there is a great difference between His essence and ours, so is also a great difference between the relation of His work to Him and the relation of our work to us. They apply the same argument to will and determination ; for there is no difference in this respect whether we say He acts, wills, designs, or determines. They further assume that change in His action or will is inadmissible. It is therefore clear¹ that these philosophers abandoned the term “necessary result,” but retained the

¹ In the original the reader is here addressed : “It is therefore clear to thee, O reader of this my treatise.”

theory of it; they perhaps sought to use a better expression, or to remove an objectionable term. For it is the same thing, whether we say in accordance with the view of Aristotle that the Universe is the result of the Prime Cause, and must be eternal as that Cause is eternal, or in accordance with these philosophers that the Universe is the result of the act, design, will, selection, and determination of God, but it has always been so, and will always be so; in the same manner as the rising of the sun undoubtedly produces the day, and yet it does not precede it. But when we speak of design we do not mean it in this sense; we mean to express by it that the Universe is not the “necessary result” of God’s existence, as the effect is the necessary result of the efficient cause; in the latter case the effect cannot be separated from the cause; it cannot change unless the cause changes entirely, or at least in some respect. If we accept this explanation we easily see how absurd it is to say that the Universe is in the same relation to God as the effect is to the efficient cause, and to assume at the same time that the Universe is the result of the action and determination of God.¹

Having fully explained this subject, we come to the question whether the cause, which must be assumed for the variety of properties noticed in the heavenly beings, is merely an efficient cause, that must necessarily produce that variety as its effect, or whether that variety is due to a determining agent, such as we believe, in accordance with the theory of Moses our Teacher. Before I discuss this question I will first explain fully² what Aristotle means by “necessary result;” after that I will show by such philosophical arguments as are free from every fallacy why I prefer the theory of *Creatio ex nihilo*. It is clear that when he says that the first Intelligence is the necessary result of the existence of God, the second Intelligence the result of the existence of the first, the third of the second [and so on], and that the spheres are the necessary result of the existence of the Intelligences, and so

¹ See *supra*, chap. xiii. p. 6.

² Lit., “we will explain to you so that you will be able to form an idea of it.”

forth, in the order which is well known from his works, and of which we have given a *résumé* in this part¹—he does not mean that the one thing was first in existence, and then the second came as the necessary result of the first; he denies that any of these beings has had a beginning. By “necessary result” he merely refers to the causal relation; he means to say that the first Intelligence is the cause of the existence of the second; the second of the third, and so on till the last of the Intelligences; and the same is also the case as regards the spheres and the *materia prima*; none of these preceded another, or has been in existence without the existence of that other. We say, *e.g.*, that the necessary result of the primary qualities² are roughness³ [and] smoothness, hardness [and] softness, porosity and solidity;⁴ and no person doubts that heat, cold, moisture, and dryness are the causes of smoothness and roughness, of hardness and softness, porosity and solidity, and similar qualities, and that the latter are the necessary result of those four primary qualities. And yet it is impossible that a body should exist with the primary qualities without the secondary ones; for the relation between the two sets of qualities is that of causality, not that of agent and its product. Just in the same way the term “necessary result” is used by Aristotle in reference to the whole Universe, when he says that one portion is the result of the other, and continues the series up to the First Cause as he calls it, or first Intellect, if you prefer this term. For we all mean the same, only with this difference, that according to Aristotle everything besides that Being is the necessary result of the latter, as I have already mentioned; whilst, according to our opinion, that Being created the whole Universe with design and will, so that the Universe which had not been in existence before, has by His will come into existence. I will now begin in the following chapters my proofs for the superiority of our theory, that of *Creatio ex nihilo*.

¹ See chap. iv.

² Comp. chap. xix., p. 89.

³ Ibn Tibbon : *hofko*, “its opposite;” Charizi : *gas*, “solidity.”

⁴ Both Ibn Tibbon and Charizi : *hofko*, “its opposite.”

CHAPTER XXII.

ARISTOTLE¹ and all philosophers assume as an axiom that a simple element can only produce one simple thing, whilst a compound can produce as many things as it contains simple elements; *e.g.*, fire combines in itself two properties, heat and dryness; it gives heat by the one, and produces dryness by the other property:² an object composed of matter and form produces certain things on account of its matter, and others on account of its form, if [both matter and form] consist of several elements. In accordance with this axiom, Aristotle holds that the direct emanation from God must be one simple Intelligence, and nothing else.

A second axiom³ assumed by him is this: Things are not produced by others at random; there must be some relation between cause and effect. Thus accidents are not produced by accidents promiscuously; quality cannot be the origin of quantity, nor quantity that of quality; a form cannot emanate from matter, nor matter from form.

A third axiom is this: A single agent that acts with design and will, and not merely by the force of the laws of Nature, can produce different objects.

A fourth axiom is as follows: An object, whose several elements are only connected by juxtaposition, is more properly a compound than an object whose different elements have entirely combined; *e.g.*, bone, flesh, veins, or nerves, are more simple than the hand or the foot, that are a com-

¹ Aristotle does not state this axiom distinctly, but it seems to be implied in several of his arguments. Comp. Metaphys. XII., chap. viii.

² The effect of the heat and the dryness of the fire manifests itself in different ways in different substances; and thus different things are apparently produced by the one cause, viz., heat, or dryness, as described in Part I., chap. liii.

³ This axiom and the following are not ascribed to the school of Aristotle. They are given as axioms generally accepted.

bination of bone, flesh, veins, and nerves.¹ This is very clear, and requires no further explanation.

Having premised these axioms, I ask the following question: Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on, till the thousandth, if we assume a series of that number. Now the first Intellect is undoubtedly simple. How then can the compound form of existing things come from such an Intellect by fixed laws of Nature, as Aristotle assumes? We admit all he said concerning the Intelligences, that the further they are away from the first, the greater is the variety of their compounds, in consequence of the larger number of the objects comprehensible by the Intelligences; but even after admitting this, the question remains, By what law of Nature did the spheres emanate from the Intelligences? What relation is there between material and immaterial beings? Suppose we admit that each sphere emanates from an Intelligence of the form mentioned; that the Intelligence, including, as it were, two elements, in so far as it comprehends itself and another thing, produces the next Intelligence² by the one element, and a sphere by the other; but the question would then be, how the one simple element could produce the sphere, that contains two substances and two forms, namely, the substance and the form of the sphere, and also the substance and the form of the star fixed in that sphere. For, according to the laws of Nature, the compound can only emanate from a compound. There must therefore be one element, from which the body of the sphere emanates, and another element, from which the body of the star emanates. This would be necessary even if the substance of all stars were the same; but it is possible that the luminous stars have not the same substance as the non-luminous³ stars; it is besides well known

¹ Bone, etc., are compound substances, and their component elements are more intimately connected with each other than the elements of the hand or the foot, in which bone, flesh, &c., can easily be distinguished.

² Lit., "the other Intelligence which is below it."

³ According to Maimonides in his letter to Ibn Tibbon: "the stars which do not shine even in the darkness of the night, and their appearance is very little

that each body has its own matter and its own form. It must now be clear that this emanation could not have taken place by the force of the laws of Nature, as Aristotle contends. Nor does the difference of the motions of the spheres follow the order of their positions; and therefore it cannot be said that this difference is the result of certain laws of Nature. We have already mentioned this.¹

There is in the properties of the spheres another circumstance that is opposed to the assumed laws of Nature; namely, if the substance of all spheres is the same, why does it not occur that the form of one sphere combines with the substance of another sphere, as is the case with things on earth, simply because their substance is fit [for such changes]?² If the substance of all spheres is the same, if it is not assumed that each of them has a peculiar substance,³ and if, contrary to all principles, the peculiar motion of each sphere is no evidence for the special character of its substance, why,⁴ then should a certain form constantly remain united with a certain substance? Again, if the stars have all one substance, by what are they distinguished from each other? is it by forms? or by accidents? Whichever be the case, the forms or the accidents would interchange, so that they would successively unite with every one of the stars, so long as their substance [being the same] admits the combinations [with every one of the forms or the accidents].⁵ This shows that the term substance, when used of the spheres or the stars, does not mean the same as it signifies when used

different from the appearance of the firmament." According to Charizi, "nebulous stars."

¹ See chap. xix., p. 94, *sq.*

² *I.e.*, because the substance of all things is the same, and therefore we might expect that the spheres, whose substance is likewise the same, would also interchange.

³ Lit., "if one does not say that the substance of each sphere is different from that of the rest.

⁴ The original adds here the exclamation, "by God."

⁵ Lit., "so long as the fitness is not removed." In the English translation the paraphrase of Ibn Tibbon has been followed.

of the substance of earthly things, but is applied to the two synonymously. It further shows that every one of the bodies of the spheres has its own peculiar form of existence different from that of all other beings. Why then is circular motion common to all spheres, and why is the fixed position of the stars in their respective spheres common to all stars? If we, however, assume design and determination of a Creator, in accordance with His incomprehensible wisdom, all these difficulties disappear. They must arise when we consider the whole Universe, not as the result of free will, but as the result of fixed laws of Nature: a theory which, on the one hand, is not in harmony with the existing order of things, and does not offer for it a sufficient reason or argument; and, on the other hand, implies many and great improbabilities. For, according to this theory, God, whose perfection in every respect is recognised by all thinking persons, is in such a relation to the Universe that He cannot change anything; if He wished to make the wing of a fly longer, or to reduce the number of the legs of a worm by one, He could not accomplish it. According to Aristotle, He does not try such a thing, and it is wholly impossible for Him to desire any change in the existing order of things; if He could, it would not increase His perfection; it might, on the contrary, from some point of view, diminish it.

Although I know that many partial critics¹ will ascribe my opinion concerning the theory of Aristotle to insufficient understanding, or to intentional opposition, I will not refrain from stating in short the results of my researches, however poor my capacities may be. I hold that the theory of Aristotle is undoubtedly correct as far as the things are concerned which exist between the sphere of the moon and the centre of the earth. Only an ignorant person rejects it, or a person

¹ Lit., "those who exert themselves," *scil.*, unduly for a certain opinion. Munk: "hommes passionnés." Ibn Tibbon: "those who support their friends." Charizi: "those who are zealous." Maimonides, in his letter to Ibn Tibbon, explains the term thus: "those who with all might strive to establish the words of the philosophers according to their desire."

with preconceived opinions of his own, which he desires to maintain and¹ to defend, and which lead him to ignore clear facts. But what Aristotle says concerning things above the sphere of the moon is, with few exceptions, mere imagination and opinion ; to a still greater extent this applies to his system of Intelligences, and to some of his metaphysical views ; they include great improbabilities, [promote] ideas which all nations consider as evidently corrupt, and cause views to spread which cannot be proved.²

It may perhaps be asked why I have enumerated all the doubts which can be raised against the theory of Aristotle ; whether by mere doubts a theory can be overthrown, or its opposite established ? This is certainly not the case. But we treat this philosopher exactly as his followers tell us to do. For Alexander stated that when a theory cannot be established by proof, the two most opposite views should be compared as to the doubts entertained concerning each of them, and that view which admits of fewer doubts should be accepted. Alexander further says that this rule applies to all those opinions of Aristotle in "Metaphysics" for which he offered no proof. For those that followed Aristotle believed that his opinions are far less subject to doubt than any other opinion. We follow the same rule. Being convinced that the question whether the heavens are eternal or not cannot be decided by proof, neither in the affirmative nor in the negative, we have enumerated the objections raised to either view, and shown³ how the theory of the Eternity of the Universe is subject to stronger objections, and is more apt to corrupt the notions concerning God [than the other]. Another argument

¹ Lit., "or."

² Munk : "Ainsi que quelques-unes de ces opinions métaphysiques qu'il adopte, sans pouvoir les démontrer, mais qui renferment de grandes invraisemblances, des erreurs évidentes et manifestes (répandues) parmi les nations et de mauvaises doctrines qui se sont divulgées."

³ Some editions of Ibn Tibbon's version have the future, *arennu*, "I will show." This seems more correct than the past, as the chapters which follow treat of these objections.

can be drawn from the fact that the theory of the Creation was held by our Father Abraham, and by our Teacher Moses.

Having mentioned the method of testing the two theories by the objections raised against them, I find it necessary to give some further explanation of the subject.

CHAPTER XXIII.

IN comparing the objections raised against one theory with those raised against the opposite theory, in order to decide in favour of the least objectionable, we must not consider the number of the objections, but the degree of improbability and deviation from real facts [pointed out by the objections];¹ for one objection may sometimes have more weight than a thousand others. But the comparison cannot be trustworthy unless the two theories be considered with the same interest, and if you are predisposed in favour of one of them, be it on account of your training or because of some advantage, you are too blind to see the truth. For that which can be demonstrated you cannot reject, however much you may be inclined against it; but in questions like those under consideration you are apt to dispute [in consequence of your inclination]. You will, however, be able to decide the question, as far as necessary, if you free yourself from passions, ignore customs, and follow only your reason. But many are the conditions which must be fulfilled. First you must know your mental capacities and your natural talents; you will find this out when you study² all mathematical sciences,

¹ Lit., “the magnitude of their improbability, and their being contradicted by facts.” Here the pronoun *their* refers to “the theories,” and not, as it might appear, to “the objections.”

² Ibn Tibbon: “when you thoroughly study.”

and are well acquainted with Logic. Secondly, you must have a thorough knowledge of Natural Science, that you may be able to understand the nature of the objections. Thirdly, you must be morally good. For if a person is voluptuous or passionate, and, loosening the reins, allows his anger to pass the just limits, it makes no difference whether he is so from nature or from habit, he will blunder and stumble in his way, he will seek the theory which is in accordance with his inclinations. I mention this lest you be deceived; for a person might some day, by some objection which he raises, shake your belief in the theory of the Creation, and then easily mislead you; you would then adopt the theory [of the Eternity of the Universe], which is contrary to the fundamental principles of our religion, and leads to "speaking words that turn away from God." You must rather have suspicion against your own reason, and accept the theory taught by two prophets¹ who have laid the foundation for the existing order in the religious and social relations of mankind. Only demonstrative proof should be able to make you abandon the theory of the Creation; but such a proof does not exist in Nature.

You will not find it strange that I introduce into this discussion historical matter in support of the theory of the Creation, seeing that Aristotle, the greatest philosopher, in his principal works, introduces histories in support of the theory of the Eternity of the Universe. In this regard we may justly quote the saying: "Should not our perfect Law be as good as their gossip?"² When he supports his view by quoting Sabean stories, why should we not support our view by that which Moses and Abraham said, and that which follows from their words?

I have before promised to describe in a separate chapter the strong objections which must occur to him who thinks that human wisdom comprehends fully the nature of the

¹ Palquera and Charizi have the plural instead of the dual; also a Leyden MS. (No. 18) has the plural "the prophets" (Munk).

² Babyl. Talm. Baba-bathra, 115b.

spheres and their motions ; that these are subject to fixed laws, and capable of being comprehended as regards order and relation. I will now explain this.

CHAPTER XXIV.

You know of Astronomy as much as you have studied with me, and learnt from the book Almagest ; we had not sufficient time to go beyond this. The theory that [the spheres] move regularly, and that the courses of the stars are in harmony with observation, depends, as you are aware, on two hypotheses :¹ we must assume either epicycles, or excentric spheres, or a combination of both. Now I will show that each of these two hypotheses is irregular, and totally contrary² to the results of Natural Science.³ Let us first consider an epicycle, such as has been assumed in the spheres of the moon and the five planets,⁴ rotating on a sphere, but not round the centre of the sphere that carries it. This arrangement would necessarily produce a revolving motion ; the epicycle would then revolve, and entirely change its place ;

¹ The two hypotheses are the existence of epicycles, and the existence of excentric spheres ; but these two hypotheses include the three cases enumerated here.

² Munk : “est totalement en dehors de toute règle et contraire.” According to Tibbon and Charizi : “is irregular, and, in short, contrary.” The copula “and” is absent from the original.

³ Maimonides does not, as Munk assumes, attack or reject the theory of epicycles and excentric spheres (comp. Mishneh Torah, Kiddush ha-chodesh). He merely endeavours to point out irregularities, which cannot be explained by those who assume that in the Universe everything is regulated by fixed laws of Nature, but can easily be explained by those who hold that everything depends on the Will of the Creator. As regards the theory of epicycles and excentric spheres, comp. Part I., chap. lxxii., p. 290, note 2.

⁴ According to chap. xi., p. 54, only excentricity need be employed for the explanation of the irregularities in the course of the sun.

but that anything in the spheres should change its place is exactly what Aristotle considers impossible. For that reason Abu-bekr ibn-Alzaig, in an astronomical treatise which he wrote, rejects the existence of epicycles. Besides this impossibility, he mentions others, showing that the theory of epicycles implies other absurd notions. I will here explain them:—(1.) It is absurd to assume that the revolution of a cycle has not the centre of the Universe for its centre; for it is a fundamental principle in the order of the Universe that there are only three kinds of motion—from the centre, towards the centre, and round the centre;¹ but an epicycle does not move away from the centre, nor towards it, nor round it. (2.) Again, according to what Aristotle explains in Natural Science, there must be something fixed round which the motion takes place; this is the reason why the earth remains stationary. But the epicycle would move round a centre which is not stationary. I have heard that Abu-bekr discovered a system in which no epicycles occur; but excentric spheres are not excluded by him. I have not heard it from his pupils; and even if it be correct that he discovered such a system, he has not gained much by it; for excentricity is likewise as contrary as possible to the principles laid down by Aristotle. For it seems to me that an excentric sphere does not move round the centre of the Universe, but round an imaginary point distant from the centre, and therefore round a point which is not fixed. A person ignorant of Astronomy might think that the motion of the excentric spheres may still be considered as taking place round something fixed, since their centre is apparently within the sphere of the moon. I would admit this if the centre were situated in the region of fire or air, although the spheres would not move round a stable point. But I will show that the amount of excentricity has, in a certain way, been described in the Almagest; and later scholars have calculated the exact amount of excentricity in terms of radii of the earth, and have proved the result. The

¹ Comp. Ibn Ezra, beginning of Tsachoth.

same measure has been used in astronomy in describing all distances and magnitudes. It has thus been shown that the point round which the sun moves lies undoubtedly beyond the sphere of the moon, and below the superficies of the sphere of Mercury.¹ The centre for the circuit of Mars, that is, the centre of the excentric sphere of Mars, is beyond the sphere of Mercury, and below the sphere of Venus. The centre of Jupiter has the same distance; it lies between the sphere of Venus and that of Mercury, whilst the centre of Saturn lies between the spheres of Mars and Jupiter. Now, consider how improbable all this appears according to the laws of Natural Science. You will find it out when you consider the known distances and magnitudes of each sphere and each star, all expressed in terms of the radii of the earth. There is a uniform measure for all, and the excentricity of each sphere is not determined by units proportionate to its own magnitude.

It is still more improbable and more objectionable to assume that there are two spheres, the one within the other; that these are closely joined from all sides, and have, nevertheless, different centres. For in this case the smaller sphere might move whilst the larger be at rest; but the smaller cannot be at rest when the larger moves, and must move with the larger when the latter rotates round any other axis than that which passes through the two centres. Now we have this proposition which can be proved; and, further, the established theory that there is no vacuum, and also the assumed excentricity of the spheres; from all this² it follows

¹ Ibn Tibbon: "Kochab-chammah." This is not a mistake, as has been assumed by Munk. Comp. Israeli, Yesod Olam, II. chap. i. Here Mercury and Venus are placed between the moon and the sun. Comp. *supra*, chap. ix.

² *I.e.*, from the proposition that two excentric spheres in close contact cannot move in two different ways, and the fact that the spheres are closely connected without intervening vacuum, and that the spheres do not move round a common centre. The difficulty pointed out by Maimonides is this: The space between two excentric spheres is not the same in all parts; or, in other words, the outer sphere has not a uniform thickness. So long as the relative position of two parts of the spheres remains the same, and this is the

that in every two spheres the motion of the upper one should cause the lower sphere to move in the same way, and round the same centre. But this is not the case; the outer and the inner spheres do not move in the same way, and not round the same centre or the same axis; each of them has its peculiar motion. For this reason it has been assumed that between every two spheres there are substances different from those of the spheres. It may be very much doubted whether this is the case; for where should the centres of these intermediate substances be placed? have these substances likewise their own peculiar motion? Thabit¹ has explained the above-mentioned theory in one of his treatises, and proved that we must assume a substance of a spherical form intermediate between one sphere and the other. All this is part of that which I have not explained to you when you studied with me, for I was afraid you might become confused and would not understand even those things which I wished to show you. But as to the inclination and the deviation assumed in respect to the latitude of the paths of Venus and Mercury,² I have already clearly shown you *vivid*

case when both spheres move in the same way, the arrangement is conceivable. Different motions, however, would cause a constant change in the relative position of the parts of the two spheres, and necessitate that a thicker part of the outer sphere succeed in the place occupied by a narrower portion and *vice versa*; this is not conceivable without assuming contraction and expansion of the substance of the sphere; and such an assumption would seem to be contrary to the idea of the unchangeableness of the spheres. In order to obviate this difficulty it was suggested, that the spheres be uniform, and not in close contact to each other; the space between two consecutive spheres being filled up with a substance which is not affected by the motions of the spheres.

¹ Thabit-ben-Korra, a famous Arabian astronomer, lived in the ninth century. See d'Herbelot, Bibliothèque Orientale, p. 1015; Casiri, Bibl. Arab. Hisp., i. p. 386 *sqq.* (Munk). Steinschneider, Schlömilch, ZMP., xviii. 4, 1873.

² Venus and Mercury, being situated between the sun and the earth, gave, of course, great trouble to those astronomers who assumed that the earth formed the fixed centre round which the planets, including the sun, revolved. At one time Mercury and Venus appeared to be between the earth and the sun, at another the sun appeared between the earth and these planets.

voce that it is impossible to imagine material beings under such conditions. You have seen that Ptolemy has already pointed out this difficulty. He says as follows: "Let no one think that these and similar principles are improbable. If any one considers what we have here expounded in the same light as he considers things produced by skill and subtle work, he will find it improbable; but it is not right to compare human things to divine things."¹ This is, as you know, what Ptolemy says, and I have already pointed out to you the passages by which you can verify all I said, except what I stated² about the position of the centres of the excentric spheres; for I have not heard that any one has paid attention to this question. But you will understand it when you know the length of the diameter of each sphere, and the extent of its excentricity in terms of radii of the earth, according to the facts which Kabici³ has established in his treatise on the distances. When you notice these distances you will confirm my words.

Consider, therefore, how many difficulties arise if we accept the theory which Aristotle expounds in Physics. For, according to that theory, there are no epicycles, and no excentric spheres, but all spheres rotate round the centre of the earth!

Hence the doubts and different opinions as to the relative position of their spheres, whether below or above the sphere of the sun (*supra*, chap. ix.) It is to the attempt to explain these phenomena, by assuming a wide excentricity for the spheres of Venus and Mercury, and epicycles with sufficiently large diameters, that Maimonides refers here. The terms inclination and latitude are apparently not used here in a strictly technical sense. The latitude refers to the extent to which the stars move away from the normal course. Maimonides considers the attempt as a failure, because the spheres of these planets would intersect with the sphere of the sun; and the spheres being material bodies, this must be considered as impossible.

¹ Comp. *Almagest* XIII., chap. ii.

² In the Hebrew versions this phrase, "except what I stated," is absent, and the sense of this passage is therefore materially altered.

³ Munk conjectures that this astronomer flourished in the first half of the tenth century, and lived at the court of Seif-ed-Daula Ali-ben-Hamdan, at Aleppo. He is quoted by Scholastics (e.g., Albertus Magnus) by the name Alkabetius.

How then can the different courses of the stars be explained ? how is it possible to assume a uniform perfect rotation with the phenomena which we perceive, except by admitting one of the two hypotheses or both of them ? The difficulty is still more apparent when we find that admitting what Ptolemy said as regards the epicycle of the moon, and its inclination towards a point different both from the centre of the Universe and from its own centre,¹ the calculations according to these hypotheses are perfectly correct, within one minute ; that their correctness is confirmed by the most accurate calculation of the time, duration, and extent of the eclipses, which is always based on these hypotheses. Furthermore, how can we reconcile, without assuming the existence of epicycles, the apparent retrogression of a star² with its other motions ? How can rotation or motion take place round a point which is not fixed ? These are real difficulties.

I have explained to you already *vivā voce*, that these difficulties do not concern the astronomer ; for he does not profess to tell us the existing properties of the spheres, but to suggest, whether correctly or not, a theory in which the motion of the stars is circular and uniform, and yet in agreement with our observation. You know that Abu-bekr al-Zaig, in his treatise on Physics, expresses a doubt whether Aristotle knew the excentricity of the sun but ignored it, and only discussed the effect of the inclination, because he saw that the effect of excentricity was identical with that of the inclination ; or whether he did not perceive it. The truth is that he did not notice it or hear of it ; the science was not perfect in his age. If he had heard of it, he would have strongly opposed it ; if he had been convinced of its correctness, he would have been greatly embarrassed as

¹ Lit., its own centre which is different [from the former]. Munk : "Du centre de l'excentrique." But as Ptolemy does not assume for the moon an excentric sphere, the centre of the epicycle itself must be meant ; this explanation is also supported by the pronoun "its."

² See *supra*, chap. x., p. 49, note 1.

regards all that he said on this question. What I said before¹ I will repeat now, namely, that the theory of Aristotle, in explaining the phenomena in the sublunary world, is in accordance with logical inference; here we know the causal relation between one phenomenon and another; we see how far science can investigate them, and the management of nature is clear and intelligible. But of the things in the heavens man knows nothing except a few mathematical calculations, and you see how far these go. I say in the words of the poet, "The heavens are the Lord's, but the earth He hath given to the sons of man" (Ps. cxv. 16); that is to say, God alone has a perfect and true knowledge of the heavens, their nature, their essence, their form, their motions, and their causes; but He gave man power to know the things which are under the heavens; here is man's world, here is his home, into which he has been placed, and of which he is himself a portion. This is in reality the truth. For the facts which we require in proving the existence of heavenly beings are withheld from us; the heavens are too far from us, and too exalted in place and rank. Man's faculties are too deficient to comprehend even the general proof the heavens contain for the existence of Him who sets them in motion.² It is in fact ignorance or a kind of madness to weary our minds with finding out things which are beyond our reach, without having the means of approaching them. We must content ourselves with that which is within our reach, and that which cannot be approached by logical inference let us leave to him who has been endowed with that great and divine influence, expressed in the words: "Mouth to mouth do I speak with Him" (Num. xii. 8).

This is all I can say on this question; another person may perhaps be able to establish by proof what appears doubtful to me. It is on account of my great love of truth that I

¹ *Supra*, chap. xxii., p. 107 *sq.*

² According to Ibn Tibbon: "Man can derive from the heavens the proof for the existence of Him who sets them in motion, but as to other things man is not capable of comprehending them."

have shown my embarrassment in these matters, and I have not heard, nor do I know that any of these theories have been established by proof.

CHAPTER XXV.

WE do not reject the Eternity of the Universe, because certain passages in Scripture confirm the Creation; for such passages are not more numerous than those in which God is represented as a corporeal being; nor is it impossible or difficult to find for them a suitable interpretation. We might have explained them in the same manner as we did in respect to the Incorporeality of God. We should perhaps have had an easier task in showing that the Scriptural passages referred to are in harmony with the theory of the Eternity of the Universe if we accepted the latter, than we had in explaining the anthropomorphisms in the Bible when we rejected the idea that God is corporeal. For two reasons, however, we have not done so, and have not accepted the Eternity of the Universe. First, the Incorporeality of God has been demonstrated by proof; those passages in the Bible, which in their literal sense contain statements that can be refuted by proof, must and can be interpreted otherwise. But the Eternity of the Universe has not been proved; a mere argument in favour of a certain theory is not sufficient reason for rejecting the literal meaning of a Biblical text, and explaining it figuratively, when the opposite theory can be supported by an equally good argument.

Secondly, our belief in the Incorporeality of God is not contrary to any of the fundamental principles of our religion; it is not contrary to the words of any prophet. Only ignorant people believe that it is contrary to the teaching of Scripture; but we have shown that this is not the case; on the

contrary, Scripture teaches the Incorporeality of God. If we were to accept the Eternity of the Universe as taught by Aristotle, that everything in the Universe is the result of fixed laws, that Nature does not change, and that there is nothing supernatural, we should necessarily be in opposition to the foundation of our religion, we should disbelieve all miracles and signs, and certainly reject all hopes and fears derived from Scripture, unless the miracles are also explained figuratively. The Allegorists¹ amongst the Mahometans have done this, and have thereby arrived at absurd conclusions. If, however, we accepted the Eternity of the Universe in accordance with the second of the theories which we have expounded above,² and assumed, with Plato, that the heavens are likewise transient, we should not be in opposition to the fundamental principles of our religion; this theory would not imply the rejection of miracles, but, on the contrary, would admit them as possible. The Scriptural text might have been explained accordingly, and many expressions might have been found in the Bible and in other writings that would confirm and support this theory. But there is no necessity for this expedient, so long as the theory has not been proved. As there is no proof sufficient to convince us, this theory need not be taken into consideration, nor the other one;³ we take the text of the Bible literally, and say that it teaches us a truth which we cannot prove; and the miracles are evidence for the correctness of our view.⁴

Accepting the Creation, we find that miracles are possible,

¹ Lit., “the men of the interior” (Hebr. *baale ha-toch*), who assume that the words of the Koran include, besides their literal meaning, some allegory. See Shahrestani, On the religious sects and the schools of philosophers, translated into German by Haarbrücker, i., p. 221 *sqq.*

² Chap. xiii., p. 63 *sqq.*

³ *I.e.*, the theory of the Eternity of the Universe. Munk wrongly considers the words “the other one” as superfluous. Maimonides refers in this sentence to both theories, that of Plato and that of Aristotle.

⁴ *Viz.*, that the theory of the Eternity of the Universe is incompatible with the teaching of the Bible.

that Revelation is possible, and that every difficulty in this question is removed. We might be asked, Why has God inspired a certain person and not another? why has He revealed the Law to one particular nation, and at one particular time? why has He commanded this, and forbidden that? why has He shown through a prophet certain particular miracles? what is the object of these laws? and why has He not made the commandments and the prohibitions part of our nature, if it was His object that we should live in accordance with them? We answer to all these questions: He willed it so; or, His wisdom decided so. Just as He created the world according to His will, at a certain time, in a certain form, and as we do not understand why His will or His wisdom decided upon that peculiar form, and upon that peculiar time, so we do not know why His will or wisdom determined any of the things mentioned in the preceding questions. But if we assume that the Universe has the present form as the result of fixed laws, there is occasion for the above questions; and these could only be answered in an objectionable way, implying denial and rejection of the Biblical texts, the correctness of which no intelligent person doubts. Owing to the absence of all proof, we reject the theory of the Eternity of the Universe; and it is for this very reason that the noblest minds spent and will spend their days in research. For if the Creation had been demonstrated by proof, even if only according to the Platonic hypothesis, all arguments of the philosophers against us would be of no avail. If, on the other hand, Aristotle had a proof for his theory, the whole teaching of Scripture would be rejected, and we should be forced to other opinions. I have thus shown that all depends on this question. Note it.

CHAPTER XXVI.

IN the famous chapters known as the Chapters of Rabbi Eliezer, I find R. Eliezer the Great saying something more extraordinary than I have ever seen in the utterances of any believer in the Law of Moses. I mean the following passage : “ Whence were the heavens created ? He took part of the light of His garment, stretched it like a cloth, and thus the heavens were extending continually, as it is said : He covereth Himself with light as with a garment, He stretcheth the heavens like a curtain (Ps. civ. 2). Whence was the earth created ? He took of the snow under the throne of glory, and threw it ; according to the words : He saith to the snow, Be thou earth (Job xxxvii. 6). ”¹ These are the words given there ; and I, in my surprise, ask, What was the belief of this sage ? did he think it impossible that something be produced from nothing, and that a substance must have existed of which the things were formed ? and did he for this reason ask whence were the heavens and the earth created ? What has he gained by the answer ? We might ask him, Whence was the light of His garment created ? or the snow under the throne of His glory ? or the throne of glory itself ? If the terms “ the light of His garment ” and “ the snow of glory ” mean something eternal, they must be rejected ; the words would imply an admission of the Eternity of the Universe, though only in the form taught by Plato. The creation of the throne of glory is mentioned by our Sages, though in a strange way ; for they say that it has been created before the creation

¹ *Pirke di-Rabbi Eliezer* iii.—R. Eliezer the Great, one of the pupils of R. Jochanan ben Saccai ; he established a school at Lydda, near Jerusalem ; he flourished at the end of the first century and the beginning of the second. Comp. *Sayings of the Fathers*, II., 8. Grätz, *Hist.* IV., p. 47, *sqq.* As to the Agadic work, *Boraitha* or *Pirke di-R. Eliezer*, ascribed to R. Eliezer, comp. Zunz, *Gottesdienstliche Vorträge*, chap. xvi.

of the Universe.¹ Scripture, however, does not mention the creation of the throne, except in the words of David, "The Lord hath established His throne in the heavens" (Ps. ciii. 19), which words admit of figurative interpretation; but the eternity of the throne is distinctly described, "Thou, O Lord, dwellest for ever, Thy throne for ever and ever" (Lam. v. 19). Now, if R. Eliezer had believed that the throne is eternal, so that the word "throne" expressed an attribute of God, and not something created, how could anything be produced of a mere attribute? Stranger still is his expression "of the light of His garment."

In short, it is a passage that greatly confuses the notions of all intelligent and religious persons. I am unable to explain it sufficiently. I quoted it in order that you may not be misled by it. One important thing R. Eliezer taught us here, that the substance of the heavens is different from that of the earth; that there are two different substances: the one is described as belonging to God, being the light of His garment, on account of its superiority; and the other, the earthly substance, which is distant from His splendour and light, as being the snow under the throne of His glory.² This led me to explain the words, "And under His feet as the work of the whiteness of the sapphire" (Ex. xxiv. 10), as expressing that the nobles of the children of Israel comprehended in a prophetic vision the nature of the earthly *materia prima*.³ For, according to Onkelos, the pronoun in the phrase, "His feet," refers to "throne," as I have shown;⁴ this indicates that the whiteness under the throne signifies the earthly sub-

¹ Seven things are enumerated as having been created before the Universe, among them the throne of glory. Babyl. Talm. Pesachim, 54 a; Nedarim, 39 b.

² Moses, son of Solomon, of Salerno, in his Comm. on Maimonides' Guide, cites, in the name of R. Jacob ben Abba-mari ben-Antoli, an explanation of this passage suggested by the Emperor Frederic II. The *materia prima* is called "snow," because the latter is white, and white substances are capable of receiving all kinds of colour; in the same manner is the *materia prima* capable of receiving all kinds of form.

³ Comp. Part I., chap. xxviii.

⁴ Ibid.

stance. R. Eliezer has thus repeated the same idea, and told us that there are two substances—a higher one, and a lower one; and that there is not one substance common to all things. This is an important subject, and we must not think light of the opinion which the wisest men in Israel have held on this point. It concerns an important point in explaining the existence of the Universe, and one of the mysteries of the Law. In “Bereshith Rabba” (chap. xii.) the following passage occurs: “R. Eliezer says, The things in the heavens have been created of the heavens, the things on earth of the earth.” Consider how ingeniously this sage stated that all things on earth have one common substance; the heavens and the things in them have one substance, different from the first. He also explains in the Chapters [of R. Eliezer], in addition to the preceding things, the superiority of the heavenly substance, and its proximity to God; and, on the other hand, the inferiority of the earthly substance and its position. Note it.¹

CHAPTER XXVII.

WE have already stated that the belief in the Creation is a fundamental principle of our religion; but we do not consider it a principle of our faith that the Universe will again be reduced to nothing. It is not contrary to the tenets of our religion to assume that the Universe will continue to exist for ever. It might be objected that everything produced is subject to destruction, as has been shown; consequently the Universe, having had a beginning, must come

¹ The material difference in the nature of the two substances is an important element in the explanation of the difference between Chayyoth and Olannim in the vision of Ezekiel. Part III., chap. ii.

to an end. This axiom cannot be applied according to our views. We do not hold that the Universe came into existence, like all things in Nature, as the result of the laws of Nature. For whatever owes its existence to the action of physical laws is, according to the same laws, subject to destruction : the same law which caused the existence of a thing after a period of non-existence, is also the cause that the thing is not permanent ; since the previous non-existence proves that the nature of that thing does not necessitate its permanent existence. According to our theory, taught in Scripture, the existence or non-existence of things depends solely on the will of God and not on fixed laws, and, therefore, it does not follow that God must destroy the Universe after having created it from nothing. It depends on His will. He may, according to His desire, or according to the decree of His wisdom, either destroy it, or allow it to exist, and it is therefore possible that he will preserve the Universe for ever, and let it exist permanently as He Himself exists.¹ It is well known that our Sages never said that the throne of glory will perish, although they assumed that it has been created. No prophet or sage ever maintained that the throne of glory will be destroyed or annihilated ; but, on the contrary, the Scriptural passages speak of its permanent existence. We are of opinion that the souls of the pious² have been created, and at the same time we believe that they are immortal. Some hold, in accordance with the literal meaning of the Midrashim, that the bodies³ of the pious will also enjoy everlasting happiness. Their notion is like the well-known belief of certain people,

¹ Lit., it depends on His will ; if He desires, He can destroy it, if He likes He can leave it : or it depends on the decree of His wisdom. According to Ibn Tibbon (in the ordinary editions of his Version) : "it depends on His will ; if He desires, he can destroy it, if he likes, he can preserve it by the decree of His wisdom."

² Comp. Mishneh-torah, Hilchoth Teshubhah, viii., 1 *sqq.*, and Yesode ha-torah, iv. 9.

³ Comp. Babyl. Talm. Shabbath, 114 a, Kethuboth, 3 b, Sanhedrin, 91 b, *et passim*. Maimonides attacked this view frequently : See Mishneh-torah, Hilchoth Teshubhah, viii. 2 ; Comm. on Mishnah, Sanhedrin, ch. x. (or xi.)

that there are bodily enjoyments in Paradise.¹ In short, reasoning leads to the conclusion that the destruction of the Universe is not a certain fact. There remains only the question as to which the prophets and our Sages say on this point; whether they affirm that the world will certainly come to an end, or not. Most people amongst us believe that such statements have been made, and that the world will at one time be destroyed. I will show you that this is not the case; and that, on the contrary, many passages in the Bible speak of the permanent existence of the Universe. Those passages which, in the literal sense, would indicate the destruction of the Universe, are undoubtedly to be understood in a figurative sense, as will be shown. If, however, those who follow the literal sense of the Scriptural texts reject our view, and assume that the ultimate certain destruction of the Universe is part of their faith, they are at liberty to do so. But we must tell them that the belief in the destruction is not necessarily implied in the belief in the Creation; they believe it because they trust the writer, who used a figurative expression, which they take literally. Their faith, however, does not suffer by it.

CHAPTER XXVIII.

MANY of our coreligionists thought that King Solomon believed in the Eternity of the Universe. This is very strange. How can we suppose that anyone that adheres to the Law of Moses, our Teacher, should accept that theory? if we were to assume that Solomon has on this point, God forbid, deviated from the Law of Moses,² the question would be asked,

¹ The Mohammedans are probably meant.

² According to Ibn Tibbon's Version: "deviated from the opinions of the Law, and abandoned the principles of our faith."

Why did most of the Prophets and of the Sages accept it¹ of him? Why have they not opposed him, or blamed him for holding that opinion, as he has been blamed² for having married strange women, and for other things? The reason why this has been imputed to him is to be found in the following passage: "They desired to suppress the book Koheleth, because its words incline towards scepticism."³ It is undoubtedly true that certain passages in this book include, when taken literally, opinions different from those taught in the Law, and they must therefore be explained figuratively. But the theory of the Eternity of the Universe is not among those opinions, the book does not even contain any passage that implies this theory; much less a passage in which it is clearly set forth. There are, however, in the book, some passages which imply the indestructibility of the Universe, a doctrine that is true; and from the fact that the indestructibility of the Universe is taught in this book, some persons wrongly inferred that the author believed in the Eternity of the Universe. The following are the words that refer to the indestructibility of the Universe: "And the earth remaineth for ever." And those who do not agree with me as regards the above distinction [between the indestructibility and the Eternity of the Universe], are compelled to explain the term *le-olam* (lit., "for ever"), to mean "the time fixed for the existence of the earth." Similarly they explain the words of God, "Yet all the days of the earth" (Gen. viii. 22) to signify the days fixed for its existence. But I wonder how they would explain the words of David: "He laid the foundations of the earth, that it should not be removed for ever" (Ps. civ. 5). If they maintain here also that the term *le-olam va-ëd* (lit., "for ever") does not imply perpetuity, they must come to the conclusion that God exists only for a fixed period, since the same term is employed

¹ *I.e.*, the theory of the Eternity of the Universe; they accepted it, as it were, by allowing the book with the passage that is alleged to support this theory, to remain part of the Scriptures.

² Lit., "as it was necessary to blame him."

³ *Midrash Rabba* on *Koheleth*, i. 3. The passage is not quoted *verbatim*.

in describing the perpetuity of God, “The Lord will reign (*le-olam*) for ever” (Ex. xv. 18, or Ps. x. 16). We must, however, bear in mind that *olam* only signifies perpetuity when it is combined with *ad*; it makes no difference whether *ad* follows, as in *olam va-ēd*, or whether it precedes, as in *ad olam*. The words of Solomon which only contain the word *le-olam*, have therefore less force than the words of David, who uses the term *olam va-ēd*. David has also in other passages clearly spoken of the incorruptibility of the heavens, the perpetuity and immutability of their laws, and of all the heavenly beings. He says, “Praise ye the Lord from the heavens, &c. For He commanded, and they were created; He hath also stablished them for ever and ever; He hath made a decree which shall not pass” (Ps. cxlviii. 1–6); that is to say, there will never be a change in the decrees which God made, or in the sources of the properties of the heavens and the earth, which the Psalmist has mentioned before. But he distinctly states that they have been created. For he says, “He hath commanded, and they were created.” Jeremiah (xxxii. 35) likewise says, “He giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night,” &c. “If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.” He thus declares, that these decrees will never be removed, although they had a beginning. We therefore find this idea, when we search for it, expressed not only by Solomon but also by others. Solomon himself has stated that these works of God, the Universe, and all that is contained in it, remain with their properties for ever, although they have been created. For he says, “Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken away from it” (Eccl. iii. 14). He declares in these words that the world has been created by God and remains for ever. He adds the reason for it by saying, “Nothing can be put to it, nor anything taken from it;” for this is the reason for the perpetuity, as if he meant to say that things are changed in order to supply that which is wanting, or in order to take

away what is superfluous. The works of God being most perfect, admitting no addition or deduction, must remain the same for ever. It is impossible that anything should exist that could cause a change in them. In the conclusion of the verse, Solomon, as it were, describes the purpose of exceptions to the laws of Nature,¹ or an excuse for changes in them, when he says, "And God doeth it (viz., He performs miracles) that men should fear before Him." The words which follow, "That which hath been is now; and that which is to be hath already been, and God seeketh that which is pursued,"² contain the idea that God desires the perpetuity and continuity of the Universe. The fact that the works of God are perfect, admitting of no addition or diminution, has already been mentioned by Moses, the wisest of all men, in the words: "The rock, His work is perfect" (Deut. xxxii. 14). All His works or creations are most perfect, containing no defect whatever, nothing superfluous, nor anything unnecessary. Also whatever God decrees for those created things, and whatever He effects through them, is perfectly just, and is the result of His wisdom, as will be explained in some chapters of this treatise.³

CHAPTER XXIX.

IF we hear a person speaking whose language we do not understand, we undoubtedly know that he speaks, but do not know what his words mean; it may even happen that we hear some words which mean one thing in the tongue of the speaker, and exactly the reverse in our language, and taking the words in the sense which they have in our language, we imagine that the speaker employed them in that sense. Sup-

¹ Munk: "Il semblerait qu'il ait voulu aussi indiquer le but de la Crédation, ou justifier les changements qui surviennent," &c.

² Causes constantly one moment to pass and to be followed by the next.

³ Comp. Part III., chap. xvii.

pose, *e.g.*, an Arab hears of a Hebrew the word *abhab*, he thinks that the Hebrew relates how a man despised and refused a certain thing, whilst the Hebrew in reality says that the man was pleased and satisfied with it. The very same thing happens to the ordinary reader of the Prophets; some of their words he does not understand at all, like those to whom the prophet says (*Isa. xxix. 11*), “the vision of all is become unto you as the words of a book that is sealed;” in other passages he finds the opposite or the reverse of what the prophet meant; to this case reference is made in the words, “Ye have perverted the words of the living God” (*Jer. xxiii. 36*). Besides, it must be borne in mind that every prophet has his own peculiar diction, which is, as it were, his language, and it is in that language that the prophecy addressed to him is communicated to those who understand it. After this preliminary remark you will understand the metaphor frequently employed by Isaiah, and less frequently by other prophets, when they describe the ruin of a kingdom¹ or the destruction of a great nation in phrases like the following:—“The stars have fallen,” “The heavens are overthrown,” “The sun is darkened,” “The earth is waste, and trembles,” and similar metaphors. The Arabs likewise say of a person who has met with a serious accident, “His heavens, together with his earth, have been covered;”² and when they speak of the approach of a nation’s prosperity, they say, “The light of the sun and moon has increased,” “A new heaven and a new earth has been created,” or they use similar phrases. So also the prophets, in referring to the ruin of a person, of a nation, or of a country, describe it as the result of God’s great anger and wrath, whilst the prosperity of a nation is the result of God’s pleasure and satisfaction. In the former case the prophets employ such phrases as “He came forth,” “came down,” “roared,” “thundered,” or “caused his voice to be heard;” also “He commanded,” “said,” “did,” “made,”

¹ In Arabic, *daulat*; Ibn Tibbon, *am*; Charizi, *malechuth*.

² According to Ibn Tibbon, “turned over.” Charizi, “falling.”

and the like, as will be shown. Sometimes the prophets use the term "mankind" instead of "the people of a certain place," whose destruction they predict; *e.g.*, Isaiah speaking of the destruction of Israel says, "And the Lord will remove man far away" (Isa. vi. 12). So also Zephaniah (i. 3, 4), "And I will cut off man from off the earth. I will also stretch out mine hand upon Judah." Note this likewise.

Having spoken of the language of the prophets in general, I will now verify and prove my statement. When Isaiah received the divine mission to prophesy the destruction of the Babylonian empire, the death of Sennacherib and that of Nebuchadnezzar, who rose after the overthrow of Sennacherib, he commences in the following manner to describe their fall at the end of their dominion, their defeat, and such evils as are endured by all who are vanquished and compelled to flee before the victorious sword [of the enemy]: "For the stars of heaven, and the constellations thereof, shall not give their light: the sun is darkened in his going forth, and the moon shall not cause her light to shine" (xiii. 10); again, "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" (xvi. 13). I do not think that any person is so foolish and blind, and adheres so much to the literal sense of figurative and oratorical phrases, as to assume that at the fall of the Babylonian kingdom a change took place in the nature of the stars of heaven, or in the light of the sun and moon, or that the earth moved away from its centre. For all this is merely the description of a country that has been defeated; the inhabitants undoubtedly find all light dark, and all sweet things bitter: the whole earth appears too narrow for them, and the heavens are changed in their eyes. He speaks in a similar manner when he describes the poverty and humiliation of the people of Israel, their captivity and their defeat, the continuous misfortunes caused by the wicked Sennacherib when he ruled over all the fortified places of Judah, or the loss of the entire land of Israel when it came into the possession of

Sennacherib. He says (xxiv. 17): “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard.” At the end of the same prophecy, when Isaiah describes how God will punish Sennacherib, destroy his mighty empire, and reduce him to disgrace, he uses the following figure (xxiv. 23): “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign,” &c. This verse is beautifully explained by Jonathan, the son of Uzziel; he says that when Sennacherib will meet with his fate because of Jerusalem, the idolaters will understand that this is the work of God; they will faint and be confounded. He therefore translates the verse thus: “Those who worship the moon will be ashamed, and those who bow down to the sun will be humbled, when the kingdom of God shall reveal itself,” &c. The prophet then pictures the peace of, the children of Israel after the death of Sennacherib, the fertility and the cultivation of their land, and the increasing power of their kingdom through Hezekiah. He here employs the figure of the increase of the light of the sun and moon. When speaking of the defeated, he says that for them the light of the sun and moon will be diminished and darkened; in the same sense their light is said to increase for the victorious. We can frequently notice the correctness of this figure of speech. When great troubles befall us, our eyes become dim, and we cannot see clearly because the *spiritus¹ visus* is made turbid by the prevailing vapours, and is weakened and diminished by great anxiety and straits of the soul; whilst

¹ Comp. Part I., chap. xxxii., p. 112, note 3, and chap. lxxii., p. 289, note 5.

in a state of gladness and comfort¹ of the soul the *spiritus visus* becomes clear, and man feels as if the light had increased. Thus the good tidings that the people shall dwell in Zion, even in Jerusalem, and shall weep no more, &c., conclude in the following manner: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breaches of his people, and healeth the stroke of their wound" (Isa. xxx. 19, 26); that is to say, when God will raise them up again after they had fallen through the wicked Sennacherib. The phrase "as the light of seven days" signifies, according to the commentators, "very great light :" for in this same sense the number "seven" is frequently used in Hebrew.² I think that reference is made by this phrase to the seven days of the dedication of the temple in the reign of Solomon ; for there was never a nation so great, prosperous, and happy in every respect, as Israel was at that time, and therefore the prophet says, that Israel's greatness and happiness will be the same as it was in those seven days. Speaking of wicked Edom, Israel's oppressor, Isaiah says : "Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll : and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven ; behold, I shall come down upon Idumea, and upon the people of my curse, to judgment," &c. (Isa. xxxiv. 3-5). Will any person who has eyes to see find in these verses any expression that is obscure, or that might lead him to think that they contain an account of what will befall the heavens ? or anything but a figurative description of the ruin of the Edomites, the withdrawal

¹ Lit., "wideness" or "expansion."

² According to Ibn Ezra, the phrase denotes "sevenfold light," or "as the light of seven days taken together." Ibn Ezra, Comm. on Isa. xxx. 26.

of God's protection from them, their decline, and the sudden and rapid fall of their nobles?¹ The prophet means to say that the individuals, who were like stars as regards their permanent, high, and undisturbed position, will quickly come down, as a leaf falleth from the vine, and as a falling fig from the fig-tree. This is self-evident; and there would be no need to mention it, much less to speak on it at length, had it not become necessary, owing to the fact that the common people, and even persons who are considered as distinguished scholars, quote this passage without regarding its context, or its purpose [in support of their view of the future destruction of the heavens]. They believe that Scripture describes here what will, in future, happen to the heavens, in the same manner as it informs us how the heavens have come into existence. Again, when Isaiah told the Israelites—what afterwards became a well-known fact—that Sennacherib, with his allied nations and kings, would perish, and that the Israelites would be helped by God alone, he employed figurative language, and said: “See how the heavens decay, and the earth withers away, and all beings on the earth die, and you are saved;” that is to say, those who have filled the earth, and have been considered, to use an hyperbole, as permanent and stable as the heavens, will quickly perish and disappear like smoke; and their famous power,² that has been as stable as the earth, will be destroyed like a garment. The passage to which I refer begins: “For the Lord hath comforted Zion; He hath comforted all her waste places,” &c. “Hearken unto me, my people,” &c. “My righteousness is near: my salvation is gone forth,” &c. It continues thus: “Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; for my salvation shall be

¹ Lit., “the decline of their fortune, and the disappearance of the greatness of their nobles, very quickly, and with great rapidity”

² Ibn Tibbon, *ve-inganehem*, “and their affairs;” Charizi, *ve-othothehem*, “and their signs;” Munk, “et leur monuments qui étaient en vue.”

for ever, and my righteousness shall not be abolished" (Isa. li. 3-6). The restoration of the kingdom of Israel, its stability and permanence, is described as a creation of heaven and earth. For Isaiah frequently speaks of the land of a king as if it were the whole Universe, as if heaven and earth belonged to him. He therefore comforts Israel, and says: "I, even I, am he that comforteth you," &c. "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (li. 12-16). In the following verse, Isaiah declares that the dominion of Israel will continue, whilst that of the renowned and mighty people will cease: "For the mountains shall depart," &c. (liv. 10). In order to express that the kingdom of the Messiah will be permanent, and that the kingdom of Israel will not be destroyed any more, he says, "Thy sun shall no more go down," &c. (lx. 20). In metaphors like these, which are intelligible to those who understand the context, Isaiah continues to describe the details of the exile, the restoration, and the removal of all sorrow, and says figuratively as follows: "I will create new heavens and a new earth; for the first shall be forgotten, and their memory shall be blotted out." He explains this in the course of the speech, by pointing out that by the phrase, "I will create," he means that God will give them perpetual gladness and joy in place of the previous grief and mourning, which shall no longer be remembered. I will now describe the sequence of the ideas, and the order of the verses in which these ideas are contained. The prophet begins as follows: "I will mention the loving-kindnesses of the Lord" &c. (lxiii. 7). He then gives (1.) an account of God's past kindness to us, concluding with the words, "And he bare them and carried them all the days of old" (ver. 9). (2.) Next follows our rebellion: "But they rebelled, and vexed his holy spirit," &c. (ver. 10); (3.) the dominion of our enemies over us: "Our adversaries have trodden down Thy sanctuary; we are like those over whom Thou hast never ruled," &c. (vers. 18,

19); (4.) and the prophet's prayer on our account: "Be not wroth very sore," &c. (lxiv. 9). (5.) The prophet then describes how we deserved these punishments, and how we were called to the truth but did not respond: "I offered myself to be sought of them that asked not for me," &c. (lxv. 1); (6.) promises mercy and pardon: "Thus saith the Lord, As the new wine is found in the cluster," &c. (ver. 8); (7.) predicts evil for our oppressors: "Behold, my servants shall eat, but ye shall be hungry," &c. (ver. 13); (8.) and moral improvement of our nation to such a degree that we shall be a blessing on the earth, and the previous troubles will be forgotten: "And He shall call His servants by another name: that he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people," &c. (lxv. 15–19). The whole subject must now be clear and evident; for the words, "I create new heavens, and a new earth," &c., are followed by the explanation, "I create Jerusalem a rejoicing, and her people a joy," &c. The prophet then adds that the seed and name of Israel will be as permanent as their faith and as the rejoicing in it, which God promised to create and to spread over the whole earth: for faith in God and rejoicing in it are two possessions which, once obtained, are never lost or changed. This is expressed in the words: "For as the new heavens, and the new earth, which I will make, remain before me, saith the Lord, so shall your seed and your name remain"¹ (lxvi. 22).

¹ The faith in God, and the rejoicing in this faith, are identical with the knowledge of God, and, as such, elements of the acquired intellect, or intellect in actuality: the immortal soul. Comp. Part I., chap. lxxii., note 3; Mishneh-torah, Hilchoth Toeshubhah, viii. 3.

But of other nations, in some instances, the seed remains, whilst the name has perished ; so, e.g., many people are of the seed of the Persians or Greeks, without being known by that special name ; they bear the names of other nations, of which they form part. According to my opinion, we have here a prophesy that our religion, which gives us our special name, will remain permanently.

As these figures are frequent in Isaiah, I explained all of them. But we meet with them also in the words of other prophets. Jeremiah, in describing the destruction of Jerusalem in consequence of our sins, says (iv. 23): "I beheld the earth, and, lo, it was without form, and void," &c. Ezekiel (xxxii. 7, 8) foretells the destruction of the kingdom of Egypt, and the death of Pharaoh, through Nebuchadnezzar, in the following words : "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord." Joel, the son of Pethuel (ii. 10), describes the multitude of locusts that came in his days as follows : "The earth shall quake before them : the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining." Amos (viii. 9, 10), speaking of the destruction of Samaria, says : "I will cause the sun to go down at noon, and I will darken the earth in the clear day ; and I will turn your feasts," &c. Micah (i. 3, 4), in relating the fall of Samaria, uses the following well-known rhetorical figures : "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten," &c. Similarly Haggai (ii. 6, 7), in describing the destruction of the kingdom of the Medes and Persians : "I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations," &c. When [David] (Ps. lx. 4) describes how, during the expedition of Joab against the Edomites, the nation was low and weak, and how he prayed to God for His

assistance, he says : “ Thou hast made the earth to tremble ; thou hast broken it : heal the breaches thereof ; for it shaketh.” In another instance he expresses the idea that we need not fear when we see other nations die and perish, because we rely on God’s support, and not on our sword and strength, in accordance with the words : “ A people saved by the Lord, the shield of thy help ” (Deut. xxxiii. 29) ; he says (Ps. xlvi. 2) : “ Therefore will we not fear, though the earth be removed, and though the mountains be shaken in the midst of the sea.”¹

The following figurative language is employed in Scripture in referring to the death of the Egyptians in the Red Sea : “ The waters saw thee ; they were afraid : the depths also were troubled, &c. The voice of thy thunder was in the heaven : the lightnings lightened the world ; the earth trembled and shook ” (Ps. lxxvii. 17–19). “ Was the Lord displeased against the rivers ? ” &c. (Hab. iii. 8). “ There went up a smoke out of His nostrils,” &c. (Ps. xviii. 9). “ The earth trembled,” &c. (Judges v. 4, in the song of Deborah). There are many other instances ; but those which I have not quoted can be explained in accordance with those which I have cited.

Let us now consider the words¹ of Joel (iii. 3–5) : “ And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance,” &c. I refer them to the defeat of Sennacherib near Jerusalem ; but they may be taken as an account of the defeat of Gog and Magog near Jerusalem in the days of the Messiah, if this appears preferable, although nothing is mentioned in this passage but great slaughter, destruction, fire, and the diminution of the light of the two luminaries.

¹ Lit., “but as to the speech.”

You may perhaps object: How can the day of the fall of Sennacherib, according to our explanation, be called "the great and the terrible day of the Lord?" But you must know that a day of great salvation or of great distress is called "the great and terrible day of the Lord." Thus Joel (ii. 11) says of the day on which the locusts came over the land, "For the day of the Lord is great and terrible, and who can abide it?"

Our opinion, in support of which we have quoted these passages, is clearly established, namely, that no prophet or sage has ever announced the destruction of the Universe, or a change of its present condition, or a permanent change of any of its properties. When our Sages say, "The world remains six thousand years, and one thousand years it will be waste,"¹ they do not mean a complete cessation of existing things; the phrase "one thousand years it will be waste" distinctly shows that *time*² will continue; besides, this is the individual opinion of one Rabbi, and in accordance with one particular theory. But on the other hand the words, "There is nothing new under the sun" (Eccl. i. 9), in the sense that no new creation takes place in any way and under any circumstances, express the general opinion of our Sages, and include a principle which every one of the doctors of the Mishnah and the Talmud recognises and makes use of in his arguments. Even those who understand the term "new heavens and a new earth" in this literal sense hold that the heavens, which will in future be formed, have already been created and are in existence, and that for this reason the present tense "remain" is used, and not the future "will remain."³ They support their view

¹ Babyl. Talm. Rosh ha-shanah, 31a; Synhedrin, 97a. This saying, if taken literally, is connected with the theory that worlds are created for a certain period, and then destroyed in order to be replaced by others. See Bereshith Rabba, chap. iii.

² *I.e.*, part of the Creation (comp. chap. xxx. p.144). The whole Universe will accordingly not be destroyed.

³ The participle, *Omedim*, "are standing," is used.

by citing the text, “There is nothing new under the sun.”¹ Do not imagine that this is opposed to our opinion. They mean, perhaps, to say that the natural laws, by which the promised future condition of Israel will be effected, have been in existence since the days of the Creation, and in that they are perfectly correct. When I, however, said that no prophet ever announced “a permanent change of any of its properties,” I intended to except miracles. For although the rod was turned into a serpent, the water into blood, the pure and noble hand into a leprous one, without the existence of any natural cause that could effect these or similar phenomena, these changes were *not permanent*, they have not become a physical property. On the contrary, the Universe since continues its regular course.² This is my opinion; this should be our belief. Our Sages, however, said very strange things as regards miracles; they are found in Bereshith-Rabba, and in Midrash Koheleth, namely, that the miracles are to some extent also natural; for they say, when God created the Universe with its present physical properties, He made it part of these properties, that they should produce certain miracles at certain times, and the sign of a prophet consisted in the fact that God told him to declare when a certain thing will take place, but the thing itself was effected according to the fixed laws of Nature.³ If this is really the meaning of the passage referred to, it testifies to the greatness of the author, and shows that he held it to be impossible that there should be a change in any laws of Nature, or a change in the will of God [as regards the physical properties of things] after they⁴ have once been established. He therefore assumes, e.g., that God gave the waters the property

¹ See Bereshith Rabba, i. The argument based on the form of *omedim* is not found there.

² Comp. Babyl. Talm. Abodah Zarah, 54b.

³ Comp. Part I., chap. lxvi., p. 248, note 1. Maimonides' Comm. on Mishnah Aboth, v. 6.

⁴ The plural (in Arabic the fem. sing.) agrees with the plural “physical properties” in the preceding sentence, and added here in the English trans-

of joining together, and of flowing in a downward direction, and of separating only at the time when the Egyptians were drowned, and only in a particular place. I have already pointed out to you the source of this passage, and it only tends to oppose the hypothesis of a new creation. It is said there:¹ R. Jonathan said, God made an agreement with the sea that it should divide before the Israelites; thus it is said, "And the sea returned to its strength when the morning appeared" (Exod. xiv. 27). R. Jeremiah, son of Elazar, said: Not only with the sea, but with all that has been created in the six days of the beginning [was the agreement made]; this is referred to in the words, "I, even my hands have stretched out the heavens, and all their host have I commanded" (Isa. xlvi. 12); *i.e.*, I have commanded the sea to divide, the fire not to hurt Hananiah, Mishael, and Azariah, the lions not to harm Daniel, and the fish to spit out Jonah. The same is the case with the rest of the miracles.

We have thus clearly stated and explained our opinion, that we agree with Aristotle in one half of his theory. For we believe that this Universe remains perpetually with the same properties with which the Creator has endowed it, and that none of these will ever be changed except by way of miracle in some individual instances, although the Creator has the power to change the whole Universe, to annihilate it, or to remove any of its properties. The Universe had, however, a beginning and commencement, for when nothing was as yet in existence except God, His wisdom decreed that the Universe be brought into existence at a certain time, that it should not be annihilated or changed as regards any of its properties, except in some instances; some of these are known to us, whilst others belong to the future, and are therefore unknown to us. This is our opinion and the basis of our religion. The opinion of Aristotle is that the Universe, being lation. According to Munk, it agrees with "the laws of nature" and "the will of God."

¹ Bereshith Rabba, chap. v.

permanent and indestructible, is also eternal and without beginning. We have already shown that this theory is based on the hypothesis that the Universe is the necessary result of causal relation, and that this hypothesis includes a certain amount of blasphemy.¹ Having come thus far we will make in the next chapter a few remarks on passages in the first chapters of Genesis. For the primary object in this treatise has been to expound as much as possible of the Scriptural account of the Creation (*maase bereshith*), and the description of the heavenly chariot (*maase mercabah*). But let us premise two general observations.

First, the account given in Scripture of the Creation is not, as is generally believed, intended to be in all its parts literal. For if this were the case, wise men would not have kept its explanation secret, and our Sages would not have employed figurative speech [in treating of the Creation] in order to hide its true meaning, nor would they have objected to discuss it in the presence of the common people. The literal meaning of the words might lead us to conceive corrupt ideas and to form false opinions about God, or even entirely to abandon and reject the principles of our Faith. It is therefore right to abstain and refrain from examining this subject superficially and unscientifically.² We must blame the practice of some ignorant preachers and expounders of the Bible, who think that wisdom consists in knowing the explanation of words, and that greater perfection is attained by employing more words and longer speech. It is, however, right that we should examine the Scriptural texts by the intellect, after having acquired a knowledge of demonstrative science, and of the true hidden meaning of prophecies. But if one has obtained some knowledge in this matter he must not preach on it, as I stated in my Commentary on the Mishnah (Chagigah, ii. 7), and our Sages said distinctly: From the beginning of the book to this place—after the

¹ Comp. *supra*, chap. xxiii., p. 109.

² Lit., "with the imagination and the turning away from science."

account of the sixth day of the Creation—it is “the glory of God to conceal a thing”¹ (Prov. xxv. 2).

We have thus clearly stated our opinion. It is, however, part of the Divine plan that every one who has obtained some perfection transmit it to some other persons, as will be shown in the chapter on Prophecy. It is, therefore, impossible for a scholar to possess knowledge of these problems, whether it be through his own researches or through his master’s teaching, without communicating part of that knowledge to others; it cannot be done in clear words; it must be done sparingly by way of hints. We find in the words of some of our Sages numerous hints and notes of this kind, but mixed up with the words of others² and with other subjects. In treating of these mysteries, as a rule, I quote as much as contains the principal idea, and leave the rest for those who are worthy of it.³

Secondly, the prophets employ homonymous terms and use words which are not meant to be understood in their ordinary signification, but⁴ are only used because of some other meaning which they admit, *e.g.*, “a rod of an almond-tree (*shaked*),” because of the words which follow, “for I will hasten (*shaked*)” (Jer. i. 11, 12), as will be shown in the chapter on Prophecy. According to the same principle Ezekiel in the account of the Divine Chariot employs, as we have stated, the term *chashmal* (Ez. i. 4); also *regel egel* (v. 7), *nechoseth kalal* (v. 7), and similar terms; Zechariah (vi. 1) likewise adopts this method, and says: “And the

¹ Bereshith Rabba, chap. ix.

² The phrase, “with the words of others,” has no equivalent in the version of Ibn Tibbon, and seems to be superfluous.

³ That is to say, those who are worthy of it will find it by themselves, whilst those who do not see it are not worthy of it.

⁴ *Shaked* denotes “almond-tree,” but another form of the same root, *shakad*, means “to hasten;” *chashmal*, “amber,” and as a compound of *chash* and *mal* it denotes either “haste” and “stoppage,” or “speech” and “silence;” *egel*, “calf,” but *agal*, of the same root, denotes “to be round;” *nechoseth*, “brass,” *nachash*, “serpent.” Comp. *supra*, chap. x., p. 52, note 3.

mountains were mountains of *nechosheth* (brass)," and the like.

After these two remarks I will proceed to the chapter which I have promised.

CHAPTER XXX.

THERE is a difference between *first* and *beginning*¹ (or principle). The latter exists in the thing of which it is the beginning, or co-exists with it; it need not precede it; *e.g.*, the heart is the beginning of the living being; the element is the beginning of that of which it is the basis. The term "first" is likewise applied to things of this kind; but is also employed in cases where precedence in time alone is to be expressed, and the thing which precedes is not the beginning (or the cause) of the thing that follows. *E.g.*, we say A. was the first inhabitant of this house, after him came B.; this does not imply that A. is the cause of B. inhabiting the house. In Hebrew, *techillah* is used in the sense of "first;" *e.g.*, when God first (*techillath*) spake to Hosea (Hos. i. 1), and the "beginning" is expressed by *reshith*, derived from

¹ Maimonides now proceeds to show that, according to the Biblical account, the Universe was created from nothing; that when the Creation began absolutely nothing existed, there was nothing that moved, and, therefore, no relation of time. To describe the act of the Creation as having taken place at a certain time, even if only by such general terms as "in the beginning," would, according to Maimonides, imply the existence of time and of the moving spheres, and, consequently, the Eternity of the Universe. He therefore denies that the Hebrew word *be-reshith*, "in the beginning" (Gen. i. 1), expresses a relation of time. According to Maimonides, it signifies: "in the principle," so that the meaning of the first verse of the Pentateuch is this: In (creating) the principle (or beginning), God created the heavens and the earth; that is to say, God created those things which, according to the philosophers, form the principle of the Universe: the Intelligences (the principle of the spheres), the spheres themselves, and the *materia prima*, the principle of all earthly beings. Comp. Ibn Ezra, Comm. on the Pent., Gen. i. 1.

rosh, "head," the principal part of the living being as regards position.¹ The Universe has not been created out of an element that preceded it in time, since time itself formed a part of the Creation. For this reason Scripture employs the term "*bereshith*" (in a principle), in which the *beth* is a preposition denoting "in."² The true explanation of the first verse of Genesis is as follows: "In [creating] a principle³ God created the beings above and the things below." This explanation is in accordance with the theory of the Creation. We find that some of our Sages are reported to have held the opinion that time existed before the Creation. But this report is very doubtful,⁴ because the theory that time cannot be imagined with a beginning, has been taught by Aristotle, as I showed you, and is objectionable.⁵ Those who have made this assertion have been led to it by a saying of one of our Sages in reference to the terms "one day," "a second day." Taking these terms literally, the author of that saying asked,⁶

¹ It is not quite clear why Maimonides added the phrase, "as regards position." He meant perhaps to say that the head, being the top or the foremost part of the animal, may, to some extent at least, be considered as the principle, or the principal part of living beings. Munk : "La tête, par la place qu'elle occupe, est le commencement de l'animal ; car le véritable principe de la vie animale, c'est le cœur."

² Lit., "the *beth* denotes the same as *fî* in Arabic." Ibn Tibbon, "The *beth* is like the preposition indicating a vessel [in which something is contained]." It is certainly contrary to the view of Maimonides that some MSS. of Ibn Tibbon's version have : like the *beth* in *ba-yom*, "in the day."

³ I.e., God created the principle, and thereby also the heavens and the earth. He created the Intelligences, and the *materia prima* which form the principle of the whole Universe. The words admit also of this interpretation : God created the heavens and the earth in their principle, or together with their principle, that is to say, He created the entire Universe from absolutely nothing.

⁴ That is to say, it is doubtful whether any of our Sages ever expressed that opinion.

⁵ It is therefore unlikely that any of our Sages held that opinion.

⁶ Lit., "and that which led *those who said* [it] to *this saying*," is their finding "one day" and "a second day," and [that] "*he who said that saying* understood the words literally, and thought," &c. The commentators (including Munk) seem to have misunderstood the passage, and overlooked that Maimonides desires here to show that none of our Sages defended the theory of the

What determined "the first day," since there was no rotating sphere, and no sun? and continues as follows: Scripture uses the term "one day;"¹ R. Jehudah, son of R. Simon, said: "Hence we learn that the divisions of time have existed previously." R. Abahu said, "Hence we learn that God built worlds and again destroyed them."² This latter exposition is still worse than the former. Consider the difficulty which these two Rabbis found in the statement that time existed before the creation of the sun. We shall undoubtedly³ soon remove this difficulty, unless these two Rabbis intended to infer from the Scriptural text that the divisions of time must have existed before the Creation, and thus adopted the theory of the Eternity of the Universe. But every religious man rejects this.⁴ The above saying is, in my opinion, certainly of the same character as that of R. Eliezer, "Whence were the heavens created," &c. (chap. xxvi.) In short, in these questions, do not take notice of the utterances

existence of time before the Creation, and that those who asserted it must have misunderstood a certain saying of our Sages. According to his opinion, R. Jehudah b. Simon only inquires into the way how time was measured between the beginning of the Creation and the fourth day, when the heavenly luminaries commenced their functions. The answer he finds to this question is, that some mode of defining time must have been in existence during the first four days; *kodem lachen* denoting "previous to the fourth day." R. Abbahu said, that God built worlds and destroyed them; that is to say, God had created means of defining time, but destroyed them, and replaced them successively by other means, finally by the creation of the fourth day. Maimonides finds this view more objectionable than the first; because it implies, as it were, incapacity on the part of the Creator to produce at once the right thing. The opinion of R. Jehudah is probably objectionable, because it is expressed in such terms as to admit the interpretation that time existed before the Creation. Maimonides therefore says, that this saying is like that of R. Eliezer, which he is unable to explain satisfactorily, but does not venture to condemn as heterodox.

¹ In the original, in the version of Charizi and in the MSS. of the version of Ibn Tibbon: "the first day." In our editions of the Midrash the inference is made from the phrase, "and there was evening."

² Bereshith Rabba, ch. iii. Comp. *supra*, ch. xxix., page 138, note 1.

³ Lit., "by God."

⁴ That is to say, and we can impossibly ascribe to any of our Sages such a theory.

of any person. I told you that the foundation of our faith is the belief that God created the Universe from nothing; that time did not exist previously, but was created; for it depends on the motion of the sphere, and the sphere has been created.¹

You must know that the particle *eth* in the phrase *eth ha-shamayim ve-eth ha-arez* ("the heavens and the earth") signifies "together with;" our Sages have explained the word in the same sense in many instances. Accordingly they assume that God created with the heavens everything the heavens contain, and with the earth everything the earth includes. They further say that the simultaneous Creation of the heavens and the earth is implied in the words, "I call unto them, they stand up together" (Ps. xlviii).² Consequently, all things were created together, but were separated from each other successively. Our Sages illustrated this by the following simile: We sow various seeds at the same time; some spring forth after one day, some after two, and some after three days, although all have been sown at the same time.³ According to this interpretation, which is undoubtedly correct, the difficulty is removed, which led R. Jehudah, son of R. Simon, to utter the above saying, and consisted in the doubt as to the thing by which the first day, the second, and the third were determined. In Bereshith Rabbah,⁴ our Sages, speaking of the light created on the first day according to the Scriptural account, say as follows: these lights [of the luminaries mentioned in the Creation of the fourth day] are the same that were created on the first day, but were only fixed in their places on the fourth day. The meaning [of the first verse] has thus been clearly stated.

We must further consider that the term *erets* is a homonym, and is used in a general and a particular sense. It has a

¹ Comp. ch. xxvi.

² Bereshith Rabba, ch. i., Babyl. Talm. Chagigah, 12 a.

³ Comp. Bereshith Rabba, ch. xii., on Gen. i. 4.

⁴ The passage is not found in our editions of Bereshith Rabba. It is found in Babyl. Talm. Chagigah, 12 a.

more general signification when used of everything within the sphere of the moon, *i.e.*, of all the four elements; and is used in particular of one of them, of the lowest, viz., earth. This is evident from the passage: “And the earth was without form and void, and darkness was on the surface of the deep. And the wind¹ of God moved upon the face of the waters.” The term “earth” [mentioned here, and in the first verse] includes all the four elements, whilst further on it is said, “And God called the dry land Earth” (Gen. i. 10).²

It is also important to notice that the words, “And God called a certain thing a certain name,” are invariably intended to distinguish one thing from others which are called by the same common noun. I explain, therefore, the first verse in Genesis thus: In creating the principle God created the things above and those below. *Erets* in this verse denotes “the things below,” or “the four elements,” and in the verse, “And God called the dry land Earth” (*erets*), it signifies the element earth. This subject is now made clear.

The four elements indicated, according to our explanation, in the term *erets* “earth,” in the first verse, are mentioned first after the heavens; for there are named *erets* (earth), *ruach* (air), *mayim* (water), and *choshech* (fire). By *choshech* the element fire is meant, nothing else; comp. “And thou hearest his words out of the midst of the *fire*” (Deut. iv. 36); and, “When ye heard the voice out of the midst of the *choshech*” (darkness) (ibid. v. 20); again, “All *choshech* (darkness) shall be hid in his secret places: a *fire* not blown shall consume him” (Job xx. 26). The element fire is called *choshech* because it is not luminous, it is only transparent; for if it were luminous we should see at night the whole atmosphere in flames. The order of the four elements, according to the natural position is here described; namely, first earth, above it water, air close to water, and fire above air; for by placing air over water,

¹ According to the interpretation of Maimonides, as given further on, *ruach* signifies here “air in motion.” According to others, “spirit.”

² Here the term “earth” is used in its particular sense, and denotes the element, “earth.”

choshech (fire), which is “upon the face of the deep,” is undoubtedly above air. It was here necessary to use the term *ruach elohim*, because air is described here as in motion (*merachefeth*), and the motion of the air is, as a rule, ascribed to God; comp. “And there went forth a wind from the Lord” (Num. xi. 31); “Thou didst blow with thy wind” (Exod. xv. 10); “And the Lord turned a mighty strong west wind” (ibid. x. 19), and the like. As the first *choshech*, which denotes the element fire, is different from the *choshech* mentioned further on in the sense of “darkness,” the latter is explained and distinguished from the former, according to our explanation, in the words, “And darkness he called Night.” This is now clear.¹

The phrase, “And he divided between the waters,” &c., does not describe a division in space, as if the one part were merely above the other, whilst the nature of both remained the same, but a distinction as regards their nature or form. One portion of that which was first called water was made one thing by certain properties it received, and another portion received a different form, and this latter portion is that which is commonly called water, and of this it is said, “And the gathering of the waters he called Seas.” Scripture even indicates that the first *mayim* (“water”) in the phrase, “On the face of the waters,” does not refer to the waters which form the seas; and that part of the element “water,” having received a particular form, and being above the air, is distinguished from the other part which has received the form of ordinary water. For the words, “And he divided between the waters which are beneath the firmament and the waters which are above the firmament,” are similar in meaning to the phrase, “And God divided between the light and the darkness,” and refer to a distinction by a separate form. The firmament itself was formed of water; and in the words

¹ Comp. Shahrastani, Hist. of Rel. Sects, &c., German transl. ii. p. 305: “Fire is only one layer, it is not luminous, but transparent like air, which has no colour; if fire appears to have a colour, it is owing to the smoke mixed with it.”

of our Sages (*Bereshith Rabba*, cap. iv.), “The middle drop congealed and formed the heavens.”

Here likewise Scripture says, in accordance with what I said above, “And God called the firmament Heaven” (*Gen. i. 8*), in order to explain the homonymity of the term *shamayim* (heaven), and to show that *shamayim* in the first verse is not the firmament which is also called *shamayim* (heaven). The difference is more clearly expressed in the words, “In the open firmament of heaven” (*ibid. i. 20*); here it is shown that “firmament” (*rakia*), and “heaven” (*shamayim*), are two different things. In consequence of this homonymity of the term *shamayim* the term *rakia* (firmament) is also used of the true heaven, just as the real firmament is sometimes called *shamayim* (heaven); comp. “And God set them in the *rakia* (firmament) of the heaven” (*ibid. i. 17*).¹

This verse shows clearly that the stars, the sun, and the moon are not, as people believe, on the surface of the sphere, but they are fixed in the spheres, and this has been proved satisfactorily, there being no vacuum in the Universe; for it is said, “in the firmament of the heaven,” and not “upon the firmament of heaven.”²

It is therefore clear that there has been one common element called water, which has been afterwards distinguished by three different forms; one part forms the seas, another the firmament, and a third part is over the firmament, and all this is separate from the earth.³ The Scrip-

¹ Here *rakia* is not “the firmament,” but is identical with *shamayim*, according to Maimonides, who takes it probably in the sense of “expanse.”

² If the stars had been fixed upon the surface of the spheres there would of necessity be a vacuum between one sphere and the other.

³ The tripartition of the element water has been variously explained; some think that the following are the three parts:—(1.) The waters on earth, (2.) the clouds, and (3.) water in its pure elementary form. According to others the division is as follows:—(1.) The waters on earth, (2.) the atmosphere, and (3.) the clouds. But all commentators seem to have ignored the significance of the word: “And all this is separate from the earth.” These words lead us to assume that according to Maimonides the “extraordinary mysteries” indicated in the account of the second day of the Creation must be interpreted as follows:—Of the *materia prima* common to all elements

tural text follows here a peculiar method in order to indicate some extraordinary mysteries. It has also been declared by our Sages that the portion above the firmament is only water by name, not in reality, for they say (Babyl. Talmud, Hagigah 14b), "Four entered the paradise," &c. R. Akiba said to them, "When you come to the stores of pure marble¹ do not say, Water, water,² for it is written, 'He that telleth lies shall not tarry in my sight'" (Ps. ci. 7). Consider, if you belong to the class of thinking men, how clearly and distinctly this passage explains the subject for those who reflect on it! Understand that which has been proved by Aristotle in his book "On Meteorology," and note whatever men of science have said on meteorological matters.³

It is necessary to inquire into the reason why the declaration "that it was good" is not found in the account of the second day of the Creation. The various Midrashic sayings of our Sages on this point are well known; the best of them is the explanation that the creation of the water was not completed on that day.⁴ According to my opinion the

earth was formed first, the remaining *materia prima*, in contradistinction to "earth," the solid element, was called "water;" out of this "water" three elements were formed, water, air, and fire; air, or the atmosphere, or part of it, is called *rakia*, and because vapours rising out of the water fill the atmosphere and produce the phenomena of dew, mist, and clouds, the *rakia* is said to be formed of water. Above the *rakia* were the two remaining elements, air (pure, without water) and fire. Hence the application of the words of R. Akiba to these elements: When you come to the stores of pure marble (*i.e.*, to air and fire as elements), do not apply to them the term "water," which is only applied to them when in the primary form common to water, air, and fire. According to the explanations suggested by the commentators (*vide* Munk), the strong language, "He that telleth lies," &c., is not intelligible, since the term "water" would correctly be employed.

¹ Comp. Part III. chap. iii. The *ofannim* are the elements, and are described as being *k'en tarshish*, "like tarshish," which, according to Targum, is "like precious stone." The *pure* stones of marble are the elements in their elementary and simple form.

² The repetition of the word indicates that R. Akiba speaks of two elements, air and fire.

³ This advice refers to the statement that the *rakia* consists of water.

⁴ Bereshith Rabba, chap. iii.

reason is likewise clear, and is as follows : When the creation of any part of the Universe is described that is permanent, regular, and in a settled order, the phrase “that it is good” is used. But the account of the firmament, with that which is above it and is called water, is, as you see, of a very mysterious character. For if taken literally the firmament would appear at first thought to be merely an imaginary thing, as there is no other substance but the elements between us and the lowest of the heavenly spheres, and there is no water above the air ; and if the firmament, with that which is over it,¹ be supposed to be above the heavens, it would *à fortiori* seem to be unreal and incomprehensible. But if the account be understood in a figurative sense and according to its true meaning, it is still more mysterious, since it was considered necessary to make this one of the most hidden secrets, in order to prevent the multitude from knowing it. This being the case, how could it be said [of the creation of the second day] “that it was good ?” This phrase would tell us that it is perfectly clear what share the thing to which it refers takes in the permanent existence of the Universe. But what good can people find in things whose real nature is hidden, and whose apparent nature is not real ? Why, therefore, should it be said, in reference to them, “that it was good ?” I must, however, give the following additional explanation.² Although the result of the second day’s creation forms an important element among the existing things, the firmament was not its primary object in the organisation of the Universe, and therefore it could not be said “that it was good ;” it was only the means for the

¹ It is possible that by mistake the word “heaven” has been omitted, and Maimonides meant to say, “If the firmament is identical with the ‘heavens,’ and that which is above the firmament is above the heavens,” &c.

² It would seem that Maimonides does not give merely additional explanation, but a second one ; unless we assume that this passage is not in its proper place ; it being an explanation of the Midrash, quoted above : because the creation in reference to the water was not yet finished (on the second day).

uncovering of the earth.¹ Note this. Our Sages have already explained that the herbs and trees, which God caused to spring forth from the ground, were caused by God to grow, after He had sent down rain upon them; and the passage beginning, "And there went up a mist from the earth" (ii. 6), refers to that which took place before the creative act, related in the words, "Let the earth bring forth grass," &c. (i. ii.) Therefore Onkelos translates it: "And there *had* gone up a mist from the earth." It is also evident from the text itself, where it is distinctly said, "And every plant in the field before it was in the earth," &c. (ii. 5). This question is now explained.

It is well known to every philosopher that the principal causes of production and destruction, after the influence of the spheres,² are light and darkness, in so far as these are accompanied by heat and cold. For by the motion of the spheres the elements intermix, and by light and darkness their constitution changes. The first change consists in the formation of two kinds of mist;³ these are the first causes of meteorological phenomena, such as rain; they also caused the formation of minerals, of plants, of animals, and at last of man. It is likewise known that darkness⁴ is the natural property of all things on earth; in them light is accidental, coming from an external cause, and therefore everything remains in a state of rest in the absence of light. The Scriptural account of the Creation follows in every respect exactly the same order, without any deviation.

¹ Lit., "although it is a large portion of the existing things, it is not the aim which has been sought [by the creation of the *rakia* as a means] for the continued existence of the Universe, and 'that it was good' could therefore not be applied to it; it was the necessary [intermediate] step for the uncovering of the earth."

² See *supra*, chap. x.

³ The two kinds are: the moist and the dry (or solid and fluid). Comp. Arist. Meteorol., II. iv. Shahrestani, Hist., &c. (Germ. transl.), p. 410, *sqq.* Instead of *shne* ("two") some editions have the reading *shinnui*, "the alteration."

⁴ *I.e.*, Absence of light, and hence absence of change.

Note also the saying of our Sages: "When the Universe was created, all things were created with size, intellect, and beauty fully developed,¹ i.e., everything was created perfect in magnitude and form, and endowed with the most suitable properties; the word *tsibhyonam* (their beauty) used here has the same meaning as *tsebhi*, 'glory'" (Ezek. xx. 6). Note this likewise, for it includes a principle fully established.²

The following point now claims our attention. The account of the six days of creation contains, in reference to the creation of man, the statement: "Male and female created He them" (i. 27), and concludes with the words: "Thus the heavens and the earth were finished, and all the host of them" (ii. 1), and yet the portion which follows describes the creation of Eve from Adam, the tree of life, and the tree of knowledge, the history of the serpent and the events connected therewith, and all this as having taken place after Adam had been placed in the Garden of Eden. All our Sages agree that this took place on the sixth day, and that nothing new was created after the close of the six days. None of the things mentioned above is therefore impossible, because the laws of Nature were then not yet permanently fixed.³ There are, however, some utterances of our Sages on this subject [which apparently imply a different view]. I will gather them from their different sources and place them before you, and I will refer also to certain things by mere hints, just as has been done by the Sages. You must know that their words, which I am about to quote, are most perfect, most accurate and clear to those for whom they were said. I will therefore not add long explanations, lest I make their statements plain, and I might thus become "a revealer of secrets,"⁴ but I

¹ Talm. Babl. Rosh ha-shanah, 11 a; Chullin, 60 a. The three terms, *le-komathan*, *le-daathan*, and *le-tsibhyonan*, probably denote the development of the body, intellect, and will (*tsibhyon* from *tsabhe*, "to desire"). According to Maimonides they express dimensions, form, and qualities.

² Viz., that no new creation was needed after the six days of creation.

³ Comp. Part I., chap. lxvii.

⁴ Comp. Prov., xi. 13.

will give them in a certain order, accompanied with a few remarks, which will suffice for readers like you.

One of these utterances is this:¹ "Adam and Eve were at first created as one being, having their backs united; they were then separated, and one half was removed and brought before Adam as Eve." The term *mi-tsalothav* (lit., "of his ribs") signifies "of his sides."² The meaning of the word is proved by referring to *tsela*, "the side" of the tabernacle (Exod. xxvi. 20), which Onkelos renders *setar* ("side"), and so also *mi-tsalothav* is rendered by him "*mi-setrohi*" (of his sides). Note also how clearly it has been stated that Adam and Eve were two in some respects, and yet they remained one, according to the words, "Bone of my bones, and flesh of my flesh" (Gen. ii. 23). The unity of the two is proved by the fact that both have the same name, for she is called *ishshah* (woman), because she was taken out of *ish* (man), also by the words, "And shall cleave unto his wife, and they shall be one flesh" (ii. 24). How great is the ignorance of those who do not see that all this necessarily includes some [other] idea [besides the literal meaning of the words].³ This is now clear.

Another noteworthy Midrashic remark of our Sages is the following:⁴ "The serpent had a rider, the rider was as big as a camel, and it was the rider that enticed Eve; this rider was Samael." Samael is the name generally applied by our Sages to Satan. Thus they say in several places that Satan desired to entice Abraham to sin, and to abstain from binding Isaac, and he desired also to persuade Isaac not to obey his father. At the same time they also say, in reference to the same subject, viz., the *Akedah* ("the binding of Isaac"), that *Samael* came to Abraham and said to him, "What! hast

¹ Comp. Bereshith Rabba, chap. viii., and Babyl. Talm. Erubim, 18 a.

² Ibn Tibbon : of his parts (*me-chalakov*).

³ According to Maimonides, *ish* and *isha*, or Adam and Eve, represent matter and form, or body and intellect. Comp. Part I., Analysis, &c., p. lxvii.

⁴ Pirke de-Rabbi Eliezer, chap. xiii.

thou, being an old man, lost thy senses?" &c.¹ This shows that Samael and Satan are identical. There is a meaning in this name [Samael], as there is also in the name *nachash* ("serpent").² In describing how the serpent came to entice Eve, our Sages say: "Samael was riding on it, and God was laughing at both the camel and its rider."³ It is especially of importance to notice that the serpent did not approach or address Adam, but all his attempts were directed against Eve, and it was through her that the serpent caused injury and death to Adam.⁴ The greatest hatred exists between the serpent and Eve, and between his seed and her seed;⁵ her seed being undoubtedly also the seed of man.⁶ More remarkable still is the way in which the serpent is joined to Eve, or rather his seed to her seed; the head of the one touches the heel of the other. Eve defeats the serpent by crushing its head, whilst the serpent defeats her by wounding her heel.⁷ This is likewise clear.

The following is also a remarkable passage, most absurd in

¹ Bereshith Rabba, iv. 1.

² *Samael*, derived from *semol*, "left," represents the evil inclination that turns men away from the *right* path, and is therefore identical with *satan* (from *satah*, "to turn away"). According to some commentators it is connected with *suma*, "blind;" Samael is the element in man that makes him blind, and prevents him from seeing the truth. That element is the "imaginative faculty," that originates in impressions received from material objects. The verb *nachash* denotes "to imagine," and the noun *nachash* is figuratively employed for "imagination." Comp. Part I., chaps. ii., xxxiv., *et passim*, on imagination as the source of sin and corruption.

³ *Ibid.* The meaning of the simile is: The evil inclination rises from man's imaginative faculty; but man who approaches God by means of his intellect, is triumphant over both the imagination and the evil inclination.

⁴ That is to say, it is not through the intellect, but through the material appetites and desires that man falls into sin.

⁵ There is a mutual evil influence between body and imagination; through the latter the natural development and the health of the body are endangered, and through the unsound body imagination is corrupted.

⁶ Not only man's bodily functions suffer through the injurious influence of imagination and evil inclination, but also his intellectual faculties.

⁷ By means of his intellectual faculties man can overcome the evils even of his fully developed imagination, but the latter can only be victorious when the intellect is yet in the first stages or the lowest degree of development.

its literal sense; but as an allegory it contains wonderful wisdom, and fully agrees with real facts, as will be found by those who understand all the chapters of this treatise. When the serpent came to Eve he infected her with poison; the Israelites, who stood at Mount Sinai, removed that poison; idolaters, who did not stand at Mount Sinai, have not got rid of it.¹ Note² this likewise. Again they said:³ "The tree of life extends over an area of five hundred years' journey, and it is from beneath it that all the waters of the creation sprang forth;" and they added the explanation that this measure referred to the thickness of its body, and not to the extent of its branches, for they continue thus: "Not the extent of the branches thereof, but the stem thereof [*koratho*, lit., 'its beam,' signifying 'its stem'] has a thickness of five hundred years' journey."⁴ This is now sufficiently clear. Again: "God has never shown the tree of knowledge [of good and evil] to man, nor will He ever show it." This is correct, for it must be so according to the nature of the Universe.⁵

¹ The obedience to the word of God revealed on Mount Sinai leads in a sure way to victory over our evil inclination. Comp. Babyl. Talm. Shabbath, 146 a; Yebhamoth, 103 b.

² Ibn Tibbon: *ve-hinhig*, or according to MSS., *ve-hinhigu*, "and they act also accordingly," reading in the original instead of the imperative, *tadabbar*, the past *tadabbara*.

³ Bereshith Rabba, chap. xv.

⁴ The tree of life is one of the four spheres assumed by Maimonides (*supra*, chap. x., and Part I., chap. lxxii.) for regulating the four divisions of the Creation, the mineral, vegetable, animal, and intellectual beings. The thickness of each sphere is described as being of five hundred years' journey. But Maimonides admits that besides this principal function of each sphere it effects many other things; the action of the sphere that gives life is therefore, like the rest, properly compared to the stem of a tree and its branches. What is said of one sphere applies, of course, also to the rest.

⁵ Bereshith Rabba, chap. xv. According to Maimonides (Part I., chap. ii.), the human being when regarded as purely rational, following exclusively the dictates of his intellect, as a being created in the image of God should do, has no knowledge of good and evil; the acquisition of that knowledge becomes a necessity through man's degeneration. The meaning of the passage quoted is accordingly: "God in creating man has not endowed him with the faculty of distinguishing between good and evil."

Another noteworthy saying is this:¹ “And the Lord God took the man, *i.e.*, raised him, and placed him in the Garden of Eden,” *i.e.*, He gave him rest. The words “He took him,” “He gave him,” have no reference to position in space, but they indicate his position in rank among transient beings, and the prominent character of his existence. Remarkable and noteworthy is the great wisdom contained in the names of Adam, Cain, and Abel, and in the fact that it was Cain who slew Abel in the field, that both of them perished, although the murderer had some respite, and that the existence of mankind is due to Seth alone. Comp. “For God has appointed me another seed” (iv. 25). This has proved true.²

It is also necessary to understand and consider the words, “And Adam gave names” (ii. 20); here it is indicated that languages are conventional, and that they are not natural, as has been assumed by some.³ We must also consider the four different terms employed in expressing the relations of the heavens to God, *bore* (Creator), *oseh* (Maker), *koneh* (Possessor), and *el* (God). Comp. “God created the heaven and the earth” (i. 1); “In the day that God made the earth and the heavens” (ii. 4); “Possessor of heaven and earth” (xiv. 19); “God of the Universe” (xxi. 31); “The God of heaven and the God of the earth” (xxiv. 3). As to the verbs, *konen*, “he established,” *tafach*, “he spanned,” and *natah*, “he stretched out,” occurring in the following passages, “Which thou hast established” (Ps. viii. 4), “My right hand hath spanned the heavens” (Is. xviii. 13), “Who stretchest out

¹ Bereshith Rabba, chap. xvi.

² Cain, possession, landed property, represents the material element in man, that is first in existence; Abel, the breath of life; the former is the cause of the destruction of the latter; but the parts of the body continue to exist for some time when life is extinct; only Seth (the foundation, the principal element in man) is capable of acquiring immortality. See Part I., Analysis, &c., p. lxviii.

³ Comp. Cuzari, iv. 26. R. Yehudah ha-Levi appears to hold that the Hebrew language was not conventional, but was a faculty possessed by Adam from his creation.

the heavens" (Ps. civ. 2), they are included in the term *asah* ("he made"); the verb *yatsar*, "to form," does not occur in reference to the heavens. According to my opinion the verb *yatsar* denotes to make a form, a shape, or also any other accident (for form and shape are likewise accidents). It is therefore said, *yotser or*, "Who formeth the light" (Is. xiv. 7), light being an accident; *yotser harim*, "That formeth the mountains" (Amos iv. 13), i.e., that gave them their shape. In the same sense the verb is used in the passage, "And the Lord God formed (*va-yitser*) all the beasts," &c. (Gen. ii. 7). But in reference to the Universe, viz., the heavens and the earth, which comprises the totality of the Creation, Scripture employs the verb *bara*, which we explain as denoting to produce something from nothing; also *asah* ("to make"), on account of the general forms or natural properties of the things which were given to them;¹ *kanah*, "to possess," because God rules over them like a master over his servants. For this reason He is also called, "The Lord of the whole earth" (Jos. iii. 11-13); *ha-adon*, "the Lord"² (Exod. xx., iii. 17). But although none can be a master unless there exists something that is in his possession, this attribute cannot be considered to imply the belief in the eternal existence of a *materia prima*, since the verbs *bara*, "to create," and *asah*, "to make," are also employed in reference to the heavens.³ The Creator is called the God of the heavens and the God of the Universe, on account of the relations between Him and the heavens; He governs, and they are governed; the word *elohim* does not signify "master" in the sense of "owner;" it expresses the relation between His position in the totality of existing beings, and the posi-

¹ That is to say, the faculty given to the heavens of producing or forming the generic forms or the properties of things on earth.

² In the editions of the version of Ibn Tibbon, *ve-ha-adon* does not appear as a quotation, but is joined to the words which follow: "And the master cannot be a master," &c.

³ Lit., "and as none can be, &c. possession, and this inclines towards the belief in the eternal existence of a *materia prima*, therefore he employs, in reference to them, the words *bara* and *asah*."

tion of the heavens or the Universe; He is God, not they, i.e., not the heavens. Note this.

This, together with those explanations which we have given, and which we intend to give, in reference to this subject, may suffice, considering the object of this treatise and the capacity of the reader.

CHAPTER XXXI.

It is perhaps clear why the laws concerning Sabbath are so severe, that their transgression is visited with death by stoning, and that the greatest of the prophets put a person to death for breaking the Sabbath.¹ The commandment of the Sabbath is the third² from the commandment concerning the existence and the unity of God.³ For the commandment not to worship any other being is merely an explanation of the first. You know already from what I have said,⁴ that no opinions retain their vitality except those which are confirmed, published, and by certain actions constantly revived among the people. Therefore we are told in the Law to honour this day; in order to confirm thereby the principles of Creation which will spread in the world, when all peoples keep Sabbath on the same day. For when the question is asked, why this is done, the answer is given: "For in six days the Lord hath made," &c. (Ex. xx. 11). Two different reasons are given for this commandment, because of two dif-

¹ Num. xv. 39q.

² The first and second commandments (Ex. xx. 2-6), counted by Maimonides as one, are in accordance with the Masora.

³ Lit., the rejection of duality.

⁴ This seems to be addressed especially to his pupil, and to refer to what Maimonides told his pupil *vivd voce*.

ferent objects. In the Decalogue in Exodus, the following reason is given for distinguishing the Sabbath: "For in six days," &c. But in Deuteronomy (ch. v. 15) the reason is given; "And thou shalt remember that thou hast been a slave in the land of Egypt,¹ &c., therefore the Lord thy God commanded thee," &c. This difference can easily be explained. In the former, the cause of the honour and distinction of the day is given; comp. "Therefore the Lord hath blessed the day of the Sabbath and sanctified it" (Ex. xx. 10), and the cause for this is, "For in six days," &c. But the fact that God has given us the law of the Sabbath and commanded us to keep it, is the consequence of our having been slaves; for then our work did not depend on our will, nor could we choose the time for it; and we could not rest. Thus God commanded us to abstain from work on the Sabbath, and to rest, for two purposes; namely, 1. That we might confirm the true theory, that of the Creation, which at once and clearly leads to the theory of the existence of God. 2. That we might remember how kind God has been in freeing us from the burden of the Egyptians.—The Sabbath is therefore a double blessing: it gives us correct notions, and also promotes the wellbeing of our bodies.

CHAPTER XXXII.

THERE are as many different opinions concerning Prophecy as concerning the Eternity or Non-Eternity of the Universe. For we have shown² that those who assume the existence of God as proved may be divided into three classes,³ according

¹ In the original, "in Egypt."

² See *supra*, ch. xiii. *sqq.*

³ The existence of the Universe is the result of (*a*) *Creatio ex nihilo*, or (*b*)

to the view they take of the question, whether the Universe is eternal or not. Similarly¹ there are three different opinions on Prophecy. I will not notice the view of the Atheist;² he does not believe in the Existence of God, much less in Prophecy; but I will content myself with discussing the various opinions [on Prophecy] held by those who believe in God.

1. Among those who believe in Prophecy, and even among our coreligionists, there are some ignorant people who think³ as follows: God selects any person He pleases, inspires him with the spirit of Prophecy, and entrusts him with a mission. It makes no difference whether that person be wise or stupid, old or young; provided he be, to some extent, morally good. For these people have not yet gone so far as to maintain that God might also inspire a wicked person with His spirit. They admit that this is impossible, unless God has previously caused him to improve his ways.

2. The philosophers⁴ hold that prophecy is a certain faculty of man in a state of perfection, which can only be obtained by study. Although the faculty is common to the whole race, yet it is not fully developed in each individual, either

the formation of things out of a *materia prima*, by the will of the Creator, or (c) the formation of things out of a *materia prima* according to eternal laws.

¹ Although the three theories concerning Prophecy do not exactly correspond to the three theories concerning Creation, they are certainly similar to them. The similarity between the two sets becomes apparent when the different opinions concerning Prophecy are expressed in the following manner: Prophecy is the result (a) of Divine Inspiration without the aid of any previous preparation or qualification in man, or (b) of man's preparation and qualification, in addition to the will of God; or (c) is due exclusively to man's preparation and qualification. Maimonides accepts *Creatio ex nihilo*, but, as regards Prophecy, he rejects the first theory, and holds that prophets must be prepared and qualified for their office.

² Lit., Epicurean. In Talmudical and Rabbinical Literature, the term has the meaning, "unbeliever." Comp. Sayings of the Fathers, ii. 19.

³ Lit., First Theory. This is the opinion of the multitude of ignorant people (Munk: heathen peoples), among those who believe in prophecy, and some people (Munk: certain common people), among the followers of our Law, have the same belief.

⁴ i.e., Peripatetic. Comp. Shahrastani (Germ. Transl. by Haarbrücker), p. 428 *sqq.*

on account of the individual's defective constitution, or on account of some other external cause. This is the case with every faculty common to a class. It is only brought to a state of perfection in some individuals, and not in all; but it is impossible that it should not be perfect in some individual of the class;¹ and if the perfection is of such a nature that it can only be produced by an agent, such an agent must exist. Accordingly, it is impossible that an ignorant person should be a prophet; or that a person being no prophet in the evening, should, unexpectedly on the following morning, find himself a prophet, as if prophecy were a thing that could be found unintentionally. But if a person, perfect in his intellectual and moral faculties, and also perfect, as far as possible, in his imaginative faculty, prepares himself in the manner which will be described, he must become a prophet; for prophecy is a natural faculty of man. It is impossible that a man who has the capacity for prophecy should prepare himself for it without attaining it; just as it is impossible that a person with a healthy constitution should be fed well, and yet not properly assimilate his food; and the like.

3. The third view is that which is taught in Scripture, and which forms one of the principles² of our religion. It coincides with the opinion of the philosophers in all points except one. For we believe that, even if one has the capacity for prophecy, and has duly prepared himself, it may yet happen that he does not actually prophesy. It is in that case the will of God [that withdraws from him the use of the

¹ According to the rule that everything that is possible in a class must be real in some individual of the class. Comp. *supra*, ch. i., page 18, note 3.

² It is the sixth of the thirteen principles of faith enumerated by Maimonides in his Commentary on the Mishnah (Sanhedrin, x. 1). The opinion of Maimonides that Prophecy is a natural faculty of man is contrary to the spirit of Scripture, and has been severely attacked by Jewish Theologians. Comp. Comm. of Abarbanel on the Moreh at the end of this chapter. The theory that Prophecy is dependent on the Will of God, and men duly qualified may still, by divine miraculous interference, be prevented from prophesying, is considered by Shem-tob and Efodi simply as a concession made by Maimonides to public opinion.

faculty]. According to my opinion, this fact is as exceptional as any other miracle, and acts in the same way. For the laws of Nature demand that every one should be a prophet, who has a proper physical constitution, and has been duly prepared as regards education and training. If such a person is not a prophet, he is in the same position as a person who, like Jeroboam (1 Kings xiii. 4), is deprived of the use of his hand, or of his eyes, as was the case with the army of Syria, in the history of Elisha (2 Kings vi. 18). As for the principle which I laid down, that preparation and perfection of moral and rational faculties are the *sine qua non*, our Sages say exactly the same: “The spirit of prophecy only rests upon persons who are wise, strong, and rich.”¹ We have explained these words in our Commentary on the Mishnah,² and in our large work.³ We stated there that the Sons of the Prophets were constantly engaged in preparation. That those who have prepared themselves may still be prevented from being prophets, may be inferred from the history of Baruch, the son of Nerijah; for he followed Jeremiah, who prepared and instructed him; and yet he hoped in vain for prophecy; comp., “I am weary with my sighing, and rest have I not found.” He was then told through Jeremiah, “Thus saith the Lord, Thus shalt thou say to him, Thou seekest for thee great things, do not seek” (Jer. xlvi. 5). It may perhaps be assumed that prophecy is here described as a thing “too great” for Baruch. So also the fact that “her prophets did not find visions from the Lord” (Lam. ii. 4), may be considered as the result of the exile of her prophets, as will be explained (chap. xxxvi.) There are, however, numerous passages⁴ in

¹ Babyl. Talm. Shabbath, 92 a. The terms “strong” and “rich” are to be understood in a moral sense. Comp. Aboth, iv. 1.

² In the eight chapters (Introd. to Comm. on Aboth), vii.

³ Mishneh-torah, I., vii. 4.

⁴ The absence of any proof for this statement makes it appear, in the eyes of Efodi and Shem-tob, as if it did not express the author’s real view, since the two Scriptural passages adduced in support of Divine Interference are inconclusive. They consider this statement as an instance of inconsistency of the seventh kind. (Part I. Introd., page 24.)

Scripture as well as in the writings of our Sages, which support the principle that it depends chiefly on the will of God who shall prophesy, and at what time, and that He only selects the best and the wisest. We hold that fools and ignorant people are unfit for this distinction. It is as impossible for any one of these to prophesy as it is for an ass or a frog; for prophecy is impossible without study and training; when these have created the possibility, then it depends on the will of God whether the possibility is to be turned into reality. We must not be misled by the words of Jeremiah (i. 5), "Before I formed thee in the womb I knew thee, and before thou camest forth from the womb I have sanctified thee;" for this is the case with all prophets; there must be a physical preparation from the beginning of their existence, as will be explained. As to the words, "For I am young" (*ibid.* ver. 6), it is well known that the pious Joseph, when he was thirty years old, is called by the Hebrew¹ "young" (*naar*); also Joshua, when he is nearly sixty years old. For the statement, "and his minister Joshua, the son of Nun, was young," occurs in the account of the Golden Calf (Ex. xxxiii. 11). At that time Moses was eighty-one years old. When he died he was one hundred and ten years old; consequently Joshua must have been at least² fifty and seven years old at the time when the Golden Calf was made, and yet he is called *naar*, "young." Nor must we be misled by prophecies like the following: "I will pour out my spirit over all flesh, and your sons and your daughters shall prophesy;" since it is distinctly stated what is meant by "pro-

¹ See Gen. xli. 12; and ver. 46. Maimonides proves by this instance and the next that the term *naar*, "young," is also used of persons of mature age, in contradistinction of *zaken*, "aged."

² The words "at least" are not intelligible; for if the data from which Maimonides computes the age of Joshua are accurate, he was then exactly fifty-seven years old; if not, he may have been younger as well as older than fifty-seven years. Besides, it is not proved that Joshua survived Moses by fourteen years, although it is generally assumed that the conquest and the division or survey of the land were completed in fourteen years. The reign of Joshua lasted, according to *Seder Olam Rabba* (ch. xii.), twenty-eight years.

phesy" in this place, viz., "Your old men will dream dreams, your young men shall see visions." For we call also prophets all those who reveal something unknown¹ by surmises, or conjectures, or correct inferences.² Thus "prophets of Baal" and "of Asherah" are mentioned in Scripture. And God says, "If there arise among you a prophet or a dreamer of dreams," &c. (Deut. xiii. 1). As to the revelation on Mount Sinai, all saw the great fire, and heard the fearful thunderings, that caused such an extraordinary terror; but only those of them who were duly qualified were prophetically inspired, each one according to his capacities. Therefore it is said, "Come up unto the Lord, thou and Aaron, Nadab and Abihu." Moses rose to the highest degree of prophecy, according to the words, "And Moses alone shall come near the Lord." Aaron was below him, Nadab and Abihu below Aaron, and the seventy elders below Nadab and Abihu, and the rest below the latter, each one according to his degree of perfection. Similarly our Sages wrote: Moses had his own place and Aaron his own. Since we have touched upon the revelation on Mount Sinai, we will point out in a separate chapter what may be inferred as regards the nature of that event, both from the Scriptural text, in accordance with reasonable interpretation, and from the words of our Sages.

¹ Ibn Tibbon, *ba-olam* in the sense of *ba-neelam*.

² According to Munk; "a true dream."

CHAPTER XXXIII.

IT is clear¹ to me that what Moses experienced at the revelation on Mount Sinai was different from that which was experienced by all the other Israelites, for Moses alone was addressed by God, and for this reason the second person singular is used in the Ten Commandments; Moses then went down to the foot of the mount and told his fellow-men what he had heard. Comp., "I stood between the Lord and you at that time to tell you the word of the Lord" (Deut. v. 5). Again, "Moses spake, and God answered him with a loud voice" (Exod. xix. 19). In the Mechilta² our Sages say distinctly that he brought to them every word as he had heard it. Furthermore, the words, "In order that the people hear when I speak with thee" (Exod. xix. 9), show that God spoke to Moses, and the people only heard the mighty sound, not distinct words. It is to the perception of this mighty sound that Scripture refers in the passage, "When ye hear the sound" (Deut. v. 20); again it is stated, "You heard a sound of words" (*ibid.* iv. 12), and it is not said, "You heard words;" and even where the hearing of the words is mentioned, only the perception of the sound is meant. It was only Moses that heard the words, and he reported them to

¹ Maimonides attempts in this chapter to reconcile the scriptural account of the revelation on Mount Sinai with his own theory. Every Israelite seems to have heard in the same way as Moses the Divine Being proclaiming the Decalogue, or at least part of it (see Midrash Rabboth, Shirha-shirim i. 1), and yet it is not likely that every Israelite had previously qualified himself for that distinction by philosophical study and learning. According to Maimonides only Moses heard the Ten Commandments, whilst the people, though perceiving the Divine voice, did not understand its meaning; it was interpreted to them by Moses. Thus there was also on that occasion a great difference between the perception of Moses and that of the other Israelites. This view is severely criticised by Abarbanel and other commentators of the Moreh.

² On Exod. xx. 1.

the people. This is apparent from Scripture, and from the utterances of our Sages in general. There is, however, an opinion of our Sages frequently expressed in the Midrashim, and found also in the Talmud,¹ to this effect: The Israelites heard the first and the second commandments from God, *i.e.*, they learnt the truth of the principles contained in these two commandments in the same manner as Moses, and not through Moses. For these two principles, the existence of God and His Unity, can be arrived at by means of reasoning, and whatever can be established by proof is known by the prophet in the same way as by any other person; he has no advantage in this respect. These two principles were not known through prophecy alone. Comp., "Thou hast been shown to know that," &c. (Deut. iv. 34). But the rest of the commandments are of an ethical and authoritative character, and do not contain [truths] perceived by the intellect. Notwithstanding all that has been said by our Sages on this subject, we infer from Scripture as well as from the words of our Sages, that the Israelites heard on that occasion a certain sound which Moses understood to proclaim the first two commandments, and through Moses all other Israelites learnt them when he in intelligible sounds repeated them to the people. Our Sages mention this view, and support it by the verse, "God hath spoken once; twice have I heard this" (Ps. lxii. 11). They state distinctly, in the beginning of Midrash Chazitha, that the Israelites did not hear any other command directly from God; comp., "A loud voice, and it was not heard again" (Deut. v. 19). It was after this first sound was heard that the people were seized with the fear and terror described in Scripture, and that they said, "Behold the Lord our God has shown us, &c., and now why shall we die, &c. Come thou near," &c. Then Moses, the most distinguished of all mankind, came the second time, received successively the other commandments, and came down to the foot of the mountain

¹ Comp. Babyl. Talm. Maccoth 24a; Midrash Rabboth, Shirha-shirim, i. 1. The Midrash is called *Midrash Chazitha*, on account of its beginning with the word *Chazitha* (Prov. xxii. 29).

to proclaim them to the people whilst the mighty phenomena continued ; they saw the fire, they heard the sounds, which were those of thunder and lightning during a storm, and the loud sound of the cornet ; and all that is said of the many sounds heard at that time, *e.g.*, in the verse, "and all the people perceived the sounds," &c., refers to the sound of the shofar, thunder, and similar sounds. But the voice of the Lord, that is, the voice created for that purpose, which was understood to include the diverse commandments, was only heard once, as is declared in the Law, and has been clearly stated by our Sages in the places which I have indicated to you. When the people heard this voice their soul left them ; and in this voice they perceived the first two commandments. It must, however, be noticed that the people did not understand the voice in the same degree as Moses did. I will point out to you this important fact, and show you that it was a matter of tradition with the nation, and well known by our Sages. For, as a rule, Onkelos renders the word *ra-yedhabber* by *u-mallel* ("and God spake") ; this is also the case with this word in the beginning of the twentieth chapter of Exodus, but the words *ve-al yedabber immanu elohim*, "let not God speak to us" (Exod xx. 19), addressed by the people to Moses, is rendered *vela yithmallel immanu min kodam adonai* ("Let not aught be spoken to us by the Lord").¹ Onkelos makes thus the same distinction which we made. You know that according to the Talmud Onkelos received all these excellent interpretations directly from R. Eliezer and R. Joshua, the wisest men in Israel.² Note it, and remember it, for it is impossible for any person to expound the

¹ Nachmanides, in his Comm. on the Pentateuch (Exod. xx. 16), cites numerous passages in which Onkelos does not follow this rule. The paraphrase employed in this passage may nevertheless have been chosen by the translator to indicate the feeling of the Israelites that there was a difference between their own capacity of comprehending the revelation, and that of Moses. Crescas, Abarbanel, and other commentators of the Moreh likewise criticise Maimonides' interpretation of this verse.

² Comp. Babyl. Talm. Megillah 3a.

revelation on Mount Sinai more fully than our Sages have done, since it is one of the secrets of the Law. It is very difficult to have a true conception of the events, for there has never been before nor will there ever be again anything like it. Note it.

CHAPTER XXXIV.

THE meaning¹ of the scriptural passage, “Behold I will send an angel before thee,” &c. (Exod. xxiii. 20), is identical with the parallel passage in Deuteronomy which God is represented to have addressed to Moses at the revelation on Mount Sinai, namely, “I will raise them up a prophet from among their brethren,” &c. (Deut. xviii. 18). The words, “Beware of him, and obey his voice,” &c., said in reference to the angel, prove [that this passage speaks of a prophet]. For there is no doubt that the commandment is given to the ordinary people, to whom angels do not appear with commandments and exhortations, and it is therefore unnecessary to tell them not to disobey him. The meaning of the passage quoted above is this: God informs the Israelites that He will raise up for them a prophet, to whom an angel will appear in order to speak to him, to command him, and to exhort him; he therefore cautions them not to rebel against

¹ Maimonides explains in this chapter that direct revelation, such as has taken place on Mount Sinai, was not repeated, and even the prophets themselves received divine communications indirectly through an angel. The term “angel” in Exod. xxiii. 20, he takes in its literal meaning, and not, as is generally accepted, in the sense of “prophet,” because he feared if “angel” were here considered as being identical with “prophet,” the passage would be understood to imply that the “prophet” being called an “angel” was, like Moses, directly inspired by God. The verse quoted is, according to Maimonides, to be interpreted thus: “Behold, I send an angel before thee, who will inspire a prophet, &c. Beware of him, i.e., of the angel who inspires the prophet,” &c.

this angel, whose word the prophet will communicate to them. Therefore it is expressly said in Deuteronomy, "Unto him ye shall hearken" (Deut. xviii. 15); "And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name," &c. (*ibid.* 19). This is the explanation of the words, "for my name is in him" (Exod. xxiv. 21).¹ The object of all this is to say to the Israelites,² This great sight witnessed by you, the revelation on Mount Sinai, will not continue for ever, nor will it ever be repeated. Fire and cloud will not continually rest over the tabernacle, as they are resting now on it; but the towns will be conquered for you, peace will be secured for you in the land, and you will be informed of what you have to do by an angel whom I will send to your prophets; he will thus teach you what to do, and what not to do. Here a principle is laid down which I have constantly expounded, viz., that all prophets except Moses receive the prophecy through an angel. Note it.

CHAPTER XXXV.

I HAVE already described the four points in which the prophecy of Moses our Teacher was distinguished from that of other prophets, in books accessible to every one,³ in the Commentary on the Mishnah and in Mishneh-torah;⁴ I have also adduced evidence for my explanation, and shown the

¹ Comp. Part I. ch. lxiv.

² In the original as well as in the Hebrew version the *oratio recta* is introduced by the particle of the indirect *oratio* (*ān, she*).

³ *I.e.*, in books, which are written for all alike, and not, like the Guide of the Perplexed, only for philosophers.—Lit., "for all."

⁴ See Comm. on Mishnah Sanhedrin, x. 1, and Mishneh-torah, I. vii. 6. The four points of difference between Moses and other prophets are stated, but no proof is given. The author promises to give the proof in Sefer ha-shevaah or Sefer ha-nebhuaah. Comp. Part I. Introd., page 12.

correctness thereof. I need not repeat the subject here, nor is it included in the theme of this work.¹ For I must tell you that whatever I say here of prophecy refers exclusively to the form of the prophecy of all prophets before and after Moses. But as to the prophecy of Moses I will not speak of it in this work with one single word, whether directly or indirectly, because, in my opinion, the term prophet is applied to Moses and other men homonymously. A similar distinction, I think, must be made between the miracles wrought by Moses and those wrought by other prophets, for his signs are not of the same class as the miracles of other prophets. That his prophecy was distinguished from that of all his predecessors is proved by the passage, "And I appeared to Abraham, &c., but by my name, the Lord, I was not known unto them" (Ex. vi. 3). We thus learn that his prophetic perception was different from that of the Patriarchs, and excelled it, *à fortiori* it must have excelled that of other prophets before Moses. As to the distinction of Moses' prophecy from that of succeeding prophets, it is stated as a fact, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10). It is thus clear that his prophetic perception was above that of later prophets in Israel, who are "a kingdom of priests and a holy nation," and "in whose midst is the Lord;" much more is it above that of prophets among other nations.

The general distinction between the wonders of Moses and those of other prophets is this: The wonders wrought by prophets, or for them, are witnessed by a few individuals,²

¹ The belief that Moses was not a prophet like other prophets does not belong to the "*sodoth ha-torah*," to which this work is devoted.

² It is difficult to see the difference between miracles wrought in the presence of large multitudes and those wrought in the presence of a few witnesses. The character of the miracle is in both cases the same. See Abarbanel and Creseas, *ad locum*. The difference in the number of witnesses can only affect the credibility of the miracle, and not its character. Maimonides means, perhaps, to say that the greater credibility of the miracles of Moses distinguished them from those of other prophets.

e.g., the wonders wrought by Elijah and Elisha; the king of Israel is therefore surprised, and asked Gehazi to describe to him the miracles wrought by Elisha: "Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass as he was telling, &c. And Gehazi said: 'My lord, O king, this is the woman, and this is her son, whom Elisha restored to life'" (2 Kings viii. 4, 5). The same is the case with the signs of every other prophet, except Moses our Teacher. Scripture, therefore, declares that no prophet will ever, like Moses, do signs publicly in the presence of friend and enemy, of his followers and his opponents; this is the meaning of the words: "And there arose not a prophet since in Israel like unto Moses, &c. In all the signs and the wonders, &c., in the sight of all Israel." Two things are here mentioned together; namely, that there will not arise a prophet that will perceive as Moses perceived, or a prophet that will do as he did; then it is pointed out that the signs were made in the presence of Pharaoh, all his servants and all his land, the opponents of Moses, and also in the presence of all the Israelites, his followers. Comp., "In the sight of all Israel." This is a distinction not possessed by any prophet before Moses; nor, as is correctly foretold, will it ever be possessed by another prophet. We must not be misled by the account that the light of the sun stood still certain hours for Joshua, when "he said in the sight of Israel," &c. (Josh. x. 12); for it is not said there "in the sight of *all* Israel," as is said in reference to Moses. So also the miracle of Elijah, at Mount Carmel, was witnessed only by a few people. When I said above that the sun stood still *certain hours*, I explain the words "*ka-jom tamim*" to mean "the longest possible day," because *tamim* means "perfect," and indicates that that day appeared to the people at Gibeon as their longest day in the summer.¹ Your mind must comprehend

¹ The miracle accordingly consisted in the wonderful prolongation of daylight—without any change in the regular course of the sun—in such a manner that the people at Gibeon then had the longest summer day; whilst in other parts of the globe nothing extraordinary was noticed. Maimonides does not

the distinction of the prophecy and the wonders of Moses, and understand that his greatness in prophetic perception was the same as his power of producing miracles. If you further assume that we are unable fully to comprehend the nature of this greatness, you will understand that when I speak, in the chapters which follow this, on prophecy and the different classes of prophets, I only refer to the prophets which have not attained the high degree that Moses attained. This is what I desired to explain in this chapter.

CHAPTER XXXVI.

PROPHECY is, in truth and reality, an emanation sent forth by the Divine Being through the medium of the Active Intellect, in the first instance¹ to man's rational faculty, and then to his imaginative faculty; it is the highest degree and greatest perfection man can attain; it consists in the most perfect development of the imaginative faculty. Prophecy is a faculty that cannot in any way be found in a person, or acquired by man, through a culture of his mental and moral faculties; for even if these latter were as good and perfect as possible, they would be of no avail, unless they were combined with the highest natural excellence of the imaginative faculty. You know that the full develop-

insinuate, as Munk suggests, that the miracle only existed in the imagination of the fighting armies. Comp. Narboni, *ad locum*. The miracle in reference to the sun-dial of Hezekiah (2 Kings xx. 9) may be explained in a similar manner, that the extraordinary change took place in the sun-dial, and not in the course of the sun. It is not mentioned here, because the text contains no indication that, beside Isaiah and Hezekiah, other persons were present, whilst the miracle at Gibeon is said to have taken place "before the eyes of Israel."

¹ According to Abarbanel the terms "in the first instance" and "then" do not express any relation of time, but of importance and rank. See chap. xxxvii.

ment of any faculty of the body, such as the imagination, depends on the condition of the organ, by means of which the faculty acts. This must be the best possible as regards its temperament and its size, and also as regards the purity of its substance.¹ Any defect in this respect cannot in any way be supplied or remedied² by training. For when any organ is defective in its temperament, proper training can in the best case restore a healthy condition to some extent, but cannot make such an organ perfect. But if the organ is defective as regards size, position, or as regards the substance and the matter of which the organ is formed, there is no remedy. You know all this, and I need not explain it to you at length.

Part of the functions of the imaginative faculty is, as you well know, to retain impressions by the senses, to combine them, and chiefly to form images. The principal and highest function is performed when the senses are at rest and pause in their action, for then it receives, to some extent, divine inspiration in the measure as it is predisposed for this influence. This is the nature of dreams which prove true, and also of prophecy, the difference being one of quantity, not of quality. Thus our Sages say, that dream is the sixtieth part of prophecy;³ and no such comparison could be made between two things of different kinds, for we cannot say the perfection of man is so many times the perfection of a horse. In Bereshith Rabba (sect. xvii.) the following saying of our Sages occurs, "Dream is the *nobheleth* (the unripe fruit) of prophecy." This is an excellent comparison, for the unripe fruit (*nobheleth*) is really the fruit to some extent, only it has fallen from the tree before it was fully developed and ripe. In a similar manner the action of the imaginative faculty during sleep is the same as at the time when it receives a prophecy, only in the first case it is

¹ "Humour" according to Ibn Tibbon.

² In Ibn Tibbon's version the second verb is absent.

³ Babyl. Talm. Berachoth, 57b.

not fully developed, and has not yet reached its highest degree. But why need I quote the words of our Sages, when I can refer to the following passage of Scripture; “ If there be among you a prophet, I, the Lord, will make Myself known unto him in a vision, in a dream will I speak to him ” (Num. xii. 6). Here the Lord tells us what the real essence of prophecy is, that it is a perfection acquired in a dream or in a vision (the original *mareh* is a noun derived from the verb *raah*) ; the imaginative faculty acquires such an efficiency in its action that it sees the thing as if it came from without, and perceives it as if through the medium of bodily senses. These two modes of prophecy, vision and dream, include all its different degrees. It is a well-known fact that the thing which engages greatly and earnestly man’s attention whilst he is awake and in the full possession of his senses forms during his sleep the object of the action of his imaginative faculty. Imagination is then only influenced by the intellect in so far as it is predisposed for such influence. It would be quite useless to illustrate this by a simile, or to explain it fully, as it is clear, and every one knows it. It is like the action of the senses, the existence of which no person with common sense would ever deny. After these introductory remarks you will understand that a person must satisfy the following conditions before he can become a prophet: The substance of the brain¹ must from the very beginning be in the most perfect condition as regards purity of matter, composition of its different parts, size and position; no part of his body must suffer from ill-health; he must in addition have studied and acquired wisdom, so that his rational faculty passes from a state of potentiality to that of actuality; his intellect must be as developed and perfect as human intellect can be; his passions pure and equally balanced; all his desires must aim at obtaining a knowledge of the hidden laws and the causes

¹ Lit., you will understand that when a person has the substance of his brains, &c. The protasis being rather long, part of the principal sentence has been introduced here in the translation.

that are in force in the Universe; his thoughts must be engaged in lofty matters; his attention directed to the knowledge of God, the consideration of His works, and such other things our belief ascribes to Him. There must be an absence of the lower desires and appetites, of the seeking after pleasure in eating, drinking, and cohabitation; and, in short, every pleasure connected with the sense of touch. (Aristotle¹ correctly says that this sense is a disgrace to us, since we possess it only in virtue of our being animals; and it does not include any specifically human element, whilst enjoyments connected with other senses, as smell, hearing, and sight, though likewise of a material nature, may sometimes include [intellectual] pleasure, appealing to man as man, according to Aristotle.² This remark, although forming no part of our subject, is not superfluous, for the thoughts of the most renowned wise men are to a great extent affected by the pleasures of this sense, and filled with a desire for them. And yet people are surprised that these scholars do not prophesy, if prophesying be nothing but a certain degree in the natural development of man.) It is further necessary to suppress every thought or desire for unreal power and dominion;³ that is to say, for victory, increase of followers, acquisition of honour, and service from the people without any ulterior object.⁴ On the contrary, the multitude must be considered according to their true worth; some of them are undoubtedly like domesticated cattle, and others like wild beasts, and these only engage the mind of the perfect and distinguished man in so far as he desires to guard himself from injury, in case of contact with them, and to derive

¹ Comp. Nikom. Ethics, III. x.

² *Ibid.*—The sense of touch is most brutal, according to Aristotle, as it is most concerned in the gratification of intemperate appetites. To other senses the terms “temperate” and “intemperate” apply only exceptionally or accidentally.

³ According to Abarbanel, Maimonides hinted here at Mohammed.

⁴ *I.e.*, for no other purpose than for his own pleasure; he does not seek to raise and elevate the people who follow him.

some benefit of them when necessary.¹ A man who satisfies these conditions, whilst his fully developed imagination is in action, influenced by the Active Intellect according to his mental training,—such a person will undoubtedly perceive nothing but things very extraordinary and divine, and see nothing but God and His angels. His knowledge will only include that which is real knowledge, and his thought will only be directed to such² general principles as would tend to improve the social relations between man and man.

We have thus described three kinds of perfection: mental perfection acquired by training, perfection of the natural constitution of the imaginative faculty, and moral perfection produced by the suppression of every thought of bodily pleasures, and of every kind of foolish or evil ambition. These qualities are, as is well known, possessed by the wise men in different degrees, and the degrees of prophetic faculty vary in accordance with this difference. Faculties of the body are, as you know, at one time weak, wearied, and corrupted, at others in a healthy state. Imagination is certainly one of the faculties of the body. You find, therefore, that prophets are deprived of the faculty of prophesying when they mourn, are angry, or are similarly affected. Our Sages say,³ Inspiration does not come upon a prophet when he is sad or languid. This is the reason why Jacob did not receive any revelation during the period of his mourning, when his imagination was engaged with the loss of Joseph.⁴ The same was the case with Moses,⁵ when he was in a state of depression through the multitude of his troubles, which lasted from the murmurings of the Israelites in consequence of the evil report of the spies, till the death of the warriors of that generation. He re-

¹ The wise man considers those who make no attempt to elevate themselves, as inhuman; his superiority over them does not give him more pleasure than his superiority over irrational animals.

² Lit., He will not think, nor have any knowledge except concerning things that form true knowledge, and such, &c.

³ Babyl. Talm. Shabbath, 30b.

⁴ Comm. of Maim. on Mishnah Aboth, Introd. vii.

⁵ Babyl. Talm. Taanith, 30b.

ceived no message of God, as he used to do, even though he did not receive prophetic inspiration through the medium of the imaginative faculty, but directly through the intellect.¹ We have mentioned it several times that Moses did not, like other prophets, speak in similes. This will be further explained (chap. xlv.), but it is not the subject of the present chapter. There were also persons who prophesied for a certain time and then left off altogether, something occurring that caused them to discontinue prophesying. The same circumstance,² prevalence of sadness and dullness, was undoubtedly the direct cause of the interruption of prophecy during the exile; for can there be any greater misfortune for man than this: to be a slave bought for money in the service of ignorant and voluptuous masters, and powerless against them as they unite in themselves the absence of true knowledge and the force of all animal desires? Such an evil state has been prophesied to us in the words, "They shall run to and fro to seek the word of God, but shall not find it" (Amos viii. 12); "Her king and her princes are among the nations, the law is no more, her prophets also find no vision from the Lord" (Lam. ii. 9). This is a real fact, and the cause is evident; the pre-requisites [of prophecy]³ have been lost. In the Messianic period—may it soon commence—prophecy will therefore again be in our midst, as has been promised by God.

¹ *I.e.*, although we do not see how, in the case of Moses, sadness could have interfered with his prophetic faculty, which was absolutely independent of the body, the fact is nevertheless certain that he received no divine communication during the period of Israel's punishment.

² According to Ibn Tibbon, Namely, sadness and depression; and still worse than this is it for a man to be bought as a slave, subject to wicked fools, &c.

³ *I.e.*, imagination in its most perfect conditions.

CHAPTER XXXVII.

IT is necessary to consider the nature of the divine influence, which enables us to think, and gives us the various degrees of intelligence. For this influence may reach a person only in a small measure, and in exactly the same proportion would then be his intellectual condition, whilst it may reach another person in such a measure that, in addition to his own perfection, he can be the means of perfection for others. The same relation may be observed throughout the whole Universe. There are some beings so perfect that they can govern other beings, but there are also beings that are only perfect in so far as they can govern themselves and cannot influence other beings.¹ In some cases the influence of the [Active] Intellect reaches only the logical and not the imaginative faculty; either on account of the insufficiency of that influence,² or on account of a defect in the constitution of the imaginative faculty, and the consequent inability of the latter to receive that influence: this is the condition of wise men or philosophers. If, however, the imaginative faculty is naturally in the most perfect condition, this influence may, as has been explained by us and by other philosophers, reach both his logical and his imaginative faculties:³ this is the case with prophets. But it happens sometimes

¹ According to the reading adopted by Munk, “in so far as they can be influenced by others.” But it appears clearly from the context that Maimonides intended to speak of things which have such an abundance of power that they can transmit part of it to other beings, and of those that have only sufficient power for their own existence, and not of things that are all passive. The reading adopted for the English translation is the same as has been followed by both Ibn Tibbon and Charizi.

² Although the action of the Active Intellect is invariable, its effect on the intellect of an individual person varies according to the particular nature of that intellect. Thus it may happen that, in some cases, the intellect may transmit the influence it received from the Active Intellect to the imaginative faculty, whilst in other cases it is unable to do so.

³ Lit., “But if this influence reach both faculties together, viz., the logical

that the influence only reaches the imaginative faculty on account of the insufficiency of the logical faculty, arising either from a natural defect, or from a neglect in training. This is the case with statesmen, lawgivers, diviners, charmers, and men that have true dreams, or do wonderful things by strange means and secret arts, though they are not wise men; all these belong to the third class. It is further necessary to understand that some persons belonging to the third class perceive scenes, dreams, and confused images, when awake, in the form of a prophetic vision. They then believe that they are prophets; they wonder that they perceive visions, and think that they have acquired wisdom without training. They fall into grave errors as regards important philosophical principles, and see a strange mixture of true and imaginary things. All this is the consequence of the strength of their imaginative faculty, and the weakness of their logical faculty, which has not developed, and has not passed from potentiality to actuality.

It is well known that the members of each class differ greatly from each other. Each of the first two classes is again subdivided, and contains two sections, namely, those who receive the influence only as far as is necessary for their own perfection, and those who receive it in so great a measure that it suffices for their own perfection and that of others. A member of the first class, the wise men, may have his mind influenced either only so far, that he

and the imaginative faculties, as has been explained by us and by other philosophers, and if the imaginative faculty is naturally in the most perfect condition," &c. The sentence seems to be corrupt, the second condition being superfluous, as the influence can only reach the perfect imaginative faculty; besides, there is no reason why only the perfection of the imaginative faculty is mentioned and not that of the logical faculty. The reading of Ibn Tibbon and Charizi, although only supported by one MS. (Leyden, No. 18), is certainly better. The translation would accordingly be as follows: But if this influence reach both faculties together, viz., the imaginative and the logical faculties, in their most perfect condition, &c. According to Abarbanel, the term "together" is identical with "at the same time" (Munk: *& la fois*). But further on, Maimonides distinctly says that the influence reaches the imaginative faculty only through the logical faculty. Comp. chap. xxxvi., p. 173.

is enabled to search, to understand, to know, and to discern, without attempting to be a teacher or an author, having neither the desire nor the capacity ; but he may also be influenced to such a degree that he becomes a teacher and an author. The same is the case with the second class. A person may receive a prophecy enabling him to perfect himself but not others ; but he may also receive such a prophecy as would compel him to address his fellow-men, teach them, and benefit them through his perfection. It is clear that, without this second degree of perfection, no books would have been written, nor would any prophets have persuaded others to know the truth. For a scholar does not write a book with the object to teach himself what he already knows. But the characteristic of the intellect is this : what the intellect of one receives is transmitted to another, and so on, till a person is reached that can only himself be perfected by such an influence, but is unable to communicate it to others, as has been explained in some chapters of this treatise (chap. xi.) It is further the nature of this element in man that he who possesses an additional degree of that influence is compelled to address his fellow-men, under all circumstances, whether he is listened to or not, even if he injures himself thereby. Thus we find prophets that did not leave off speaking to the people until they were slain ; it is this divine influence that moves them, that does not allow them to rest in any way, though they might bring upon themselves great evils by their action. *E.g.*, when Jeremiah was despised, like other teachers and scholars of his age, he could not, though he desired it, withhold his prophecy, or cease from reminding the people of the truths which they rejected. Comp. “For the Word of the Lord was unto me a reproach and a mocking all day, and I said, I will not mention it, nor will I again speak in His name ; but it was in mine heart as a burning fire, enclosed in my bones, and I was wearied to keep it, and did not prevail” (Jer. xx. 8, 9). This is also the meaning of the words of another prophet, “The Lord God hath spoken, who shall not prophesy ?” (Amos iii. 8). Note it.

CHAPTER XXXVIII.

EVERY man possesses a certain amount of courage,¹ otherwise he would not stir to remove anything that might injure him. This psychical force seems to me analogous to the physical force of repulsion.² Energy varies like all other forces, being great in one case and small in another. There are, therefore, people who attack a lion, whilst others run away at the sight of a mouse. One attacks a whole army and fights, another is frightened and terrified by the threat of a woman. This courage requires that there be in a man's constitution a certain disposition for it. If man, in accordance with a certain view,³ employs it more frequently, it develops and increases, but, on the other hand, if it is employed, in accordance with the opposite view,³ more rarely, it will diminish. From our own youth, we remember that there are different degrees of energy among boys.

The same is the case with the intuitive faculty; all possess it, but in different degrees. Man's intuitive power is especially strong in things which he has well comprehended, and in which his mind is much engaged. Thus you may yourself guess correctly that a certain person said or did a certain thing in a certain matter. Some persons are so strong and sound in their imagination and intuitive faculty that, when they assume a thing to be in existence, the reality either entirely or partly confirms their assumption. Although the

¹ Lit., "a force of courage;" Ibn Tibbon: force and courage; Ibn Tibbon uses the term *gebhurah* in the same sense as Falquera (*Moreh ha-moreh*) employs the term *kedimah*. Munk: *faculté de hardiesse*.

² The analogy consists in the circumstance that both remove that which is injurious. The instances, however, by which the author illustrates this force, show that the functions of courage are not merely of a passive or defensive character; it helps us to actual good.

³ I.e., that the display of courage is in itself a virtue independently of success; a person with this view is easily impelled to acts of daring. The opposite view, that such acts involve presumption and want of modesty, will not permit man to develop the courage which he already possesses. According to Shem-tob: that death is no evil, and that death is the greatest evil.

causes of this assumption are numerous, and include many preceding, succeeding, and present circumstances,¹ by means of the intuitive faculty the intellect can pass over all these causes, and draw inferences from them very quickly, almost instantaneously. This same faculty enables some persons to foretell important coming events. The prophets must have had these two forces, courage and intuition, highly developed, and these were still more strengthened when they were under the influence of the Active Intellect. Their courage was so great that, *e.g.*, Moses, with only a staff in his hand, dared to address a great king in order to deliver a nation from his service. He was not frightened or terrified, because he had been told, "I will be with thee" (*Exod. iii. 12*). The prophets have not all the same degree of courage, but none of them have been entirely without it. Thus Jeremiah is told : "Be not afraid of them," &c. (*Jer. i. 8*), and Ezekiel is exhorted, "Do not fear them or their word" (*Ezek. ii. 6*). In the same manner, you find that all prophets possessed great courage. Again, through the excellence of their intuitive faculty, they could quickly foretell the future, but this excellence, as is well known, likewise admits of different degrees.

The true prophets undoubtedly conceive ideas that result from premisses which human reason could not comprehend by itself; thus they tell things which men could not tell by reason and ordinary imagination alone; for [the action of the prophets' mental capacities is influenced by] the same agent that causes the perfection of the imaginative faculty, and that enables the prophet thereby to foretell a future event with such clearness as if it was a thing already perceived with the senses, and only through them conveyed to his imagination. This agent perfects the prophet's mind, and influences it in such a manner that he conceives ideas which are confirmed by reality, and are so clear to him as if he deduced them by means of syllogisms.

This should be the belief of all who choose to accept

¹ By these the author perhaps means premisses, conclusions, and inferences, distinctly mentioned further on.

the truth. For [all things are in a certain relation to each other, and] what is noticed in one thing may be used as evidence for the existence of certain properties of another, and the knowledge of one thing leads us to the knowledge of other things. But [what we said of the extraordinary powers of our imaginative faculty] applies with special force to our intellect, which is directly influenced by the Active Intellect, and caused by it to pass from potentiality to actuality. It is through the intellect that the influence reaches the imaginative faculty. How then could the latter be so perfect as to be able to represent things not previously perceived by the senses, if the same degree of perfection were withheld from the intellect, and the latter could not comprehend things otherwise than in the usual manner, namely, by means of premiss, conclusion, and inference? This is the true characteristic of prophecy, and of the disciplines to which the preparation for prophecy must exclusively be devoted. I spoke here of true prophets in order to exclude the third class,¹ namely, those persons whose logical faculties are not fully developed, and who do not possess any wisdom, but are only endowed with imaginative and inventive powers. It may be that things perceived by these persons are nothing but ideas which they had before, and of which impressions were left in their imaginations together with those of other things; but whilst the impressions of other images are effaced and have disappeared, certain images alone remain, are seen and considered as new and objective, coming from without. The process is analogous to the following case: A person has with him in the house a thousand living individuals; all except one of them leave the house: when the person finds himself alone with that individual, he imagines that the latter has entered the house now, contrary to the fact that he has only not left the house. This is one of the many phenomena open to gross misinterpretations and dangerous errors, and many of those who believed that they were wise perished thereby.

¹ Of the three classes described above, chap. xxxvii.

There were, therefore, men who supported their opinion by a dream which they had, thinking that the vision during sleep was independent of what they had previously believed or heard when awake. Persons whose mental capacities are not fully developed, and who have not attained intellectual perfection, must not take any notice of these [dreams]. Those who reach that perfection may, through the influence of the divine intellect, obtain knowledge independent of that possessed by them when awake. They are true prophets, as is distinctly stated in Scripture, *ve-nabhi lebhabb chochmah* (Ps. xc. 12), "And the true prophet possesseth a heart of wisdom."¹ This must likewise be noticed.

CHAPTER XXXIX.

WE have given the definition of prophecy, stated its true characteristics, and shown that the prophecy of Moses our Teacher was distinguished from that of other prophets; we will now explain that this distinction alone qualified him for the office of proclaiming the Law, a mission without a parallel in the history from Adam to Moses, or among the prophets who came after him; it is a principle in our faith that there will never be revealed another Law. Consequently we hold that there has never been, nor will there ever be, any other divine Law but that of Moses our Teacher. According to what is written in Scripture and handed down by tradition, the fact may be explained in the following way: There were prophets before Moses, as the patriarchs, Shem, Ebher, Noah, Methushelah, and Hanoch, but of these none said to any portion of mankind that God sent him to them

¹ Lit., that we may obtain a heart of wisdom. Comp. Midrash Yalkut *ad locum*, and Babyl. Talm. Baba Bathra, 12a.

and commanded him to convey to them a certain message or to prohibit or to command a certain thing. Such a thing is not related in Scripture, or in authentic tradition. Divine prophecy reached them as we have explained.¹ Men like Abraham, who received a large measure of prophetic inspiration, called their fellow-men together and led them by training and instruction to the truth which they had perceived. Thus Abraham taught, and showed by philosophical arguments that there is one God, that He has created everything that exists beside Him, and that neither the constellations nor anything in the air ought to be worshipped; he trained his fellow-men in this belief, and won their attention by pleasant words as well as by acts of kindness. Abraham did not tell the people that God had sent him to them with the command concerning certain things which should or should not be done. Even when it was commanded that he, his sons, and his servants should be circumcised, he fulfilled that commandment, but he did not address his fellow-men prophetically on this subject. That Abraham induced his fellow-men to do what is right, telling them only his own will [and not that of God], may be learnt from the following passage of Scripture: “For I know him, because he *commands* his sons and his house after him, to practise righteousness and judgment” (Gen. xxiii.) Also Isaac, Jacob, Levi, Kehath, and Amram influenced their fellow-men in the same way. Our Sages, when speaking of prophets before Moses, used expressions like the following: The *beth-din* (court of justice) of Ebher,² the *beth-din* of Methushelah, and in the college of Methushelah;³ although all these were prophets, yet they taught their fellow-men in the manner of preachers, teachers, and pedagogues, but did not use such phrases as the following: “And God said to me, Speak to certain people so and so.” This was the state of prophecy before Moses.

¹ Comp. Part I. chap. lxiii.

² Comp. Bereshith Rabba, chap. lxiii.

³ This passage does not occur in the ordinary Midrashim nor in the Talmud.

But as regards Moses, you know what [God] said to him, what he said [to the people], and the words addressed to him by the whole nation : “This day we have seen that God doth talk with man, and that he liveth” (Deut. v. 21). The history of all our prophets that lived after Moses is well known to you ; they performed, as it were, the function of warning the people and exhorting them to keep the Law of Moses, threatening evil to those who would neglect it, and announcing blessings to those who would submit to its guidance. This we believe will always be the case. Comp. “It is not in the heavens that one might say,” &c.¹ (*ibid. xxx. 12*) ; “For us and for our children for ever” (*ibid. xxix. 28*). It is but natural that it should be so. For if one individual of a class has reached the highest perfection possible in that class, every other individual must necessarily be less perfect, and deviate from the perfect measure either by surplus or deficiency. Take, *e.g.*, the normal constitution of a being, it consists in the most proper composition possible in that class ; any constitution that deviates from that norm contains something too much or too little. The same is the case with the Law. It is clear that the Law is normal in this sense ; for it contains “Just statutes and judgments” (Deut. iv. 8) ; but “just” is here identical with “equibalanced.”² The statutes of the Law do not impose burdens or excesses as are implied in the service of a hermit³ or pilgrim, and the like ; but, on the other hand, they are not so deficient as to lead to gluttony or lewdness, or to prevent, as the religious laws of the heathen nations do, the development of man’s moral and intellectual faculties. We intend to discuss in this treatise the reasons of the commandments, and we shall then show, as far as

¹ Maimonides takes the verse in the sense of the Midrash : the Law has been given to Israel in its entirety, nothing of it has been reserved in heaven for further legislation or revelation.

² *Tsaddik* has, according to Maimonides, two meanings, like the Arabic equivalent or the Latin *æquus*, “equal” and “just.”

³ According to Ibn Tibbon : who leads a solitary life in the mountains and abstains from meat and wine and even from some necessaries of life. Charizi omits this instance and the next.

necessary, the justice and wisdom of the Law, on account of which it is said: "The Law of God is perfect, refreshing the heart" (Ps. xix. 8). There are persons who believe that the Law commands much exertion and great pain, but due consideration will show them their error. Later on I will show how easy it is for the perfect to obey the Law. Comp. "What does the Lord thy God ask of thee?" &c. (Deut. x. 12); "Have I been a wilderness to Israel?"¹ (Jer. ii. 31). But this applies only to the noble ones; whilst wicked, violent, and pugnacious persons find it most injurious and hard that there should be any divine authority tending to subdue their violence. To low-minded, wanton, and passionate persons it appears most cruel that there should be an obstacle in their way to satisfy their carnal appetite, or that a punishment should be inflicted for their doings. Similarly every godless person imagines that it is too hard to abstain from the evil he has chosen in accordance with his inclination. We must not consider the Law easy or hard according as it appears to any wicked, low-minded, and immoral person, but as it appears to the judgment of the most perfect, who, according to the Law, deserve to be the example for all mankind. This Law alone is called divine; other laws, such as the political legislations among the Greeks, or the follies of the Sabeans, are the works of human leaders, but not of prophets, as I have explained several times.

¹ That is to say, Have I imposed hardships on Israel?

CHAPTER XL.

IT has already been fully explained that man is naturally a social being, that by virtue of his nature he seeks to form communities;¹ man is therefore different from other living beings that are not compelled to combine into communities. He is, as you know, the highest form in the creation, and he therefore includes the largest number of constituent elements;² this is the reason why the human race contains such a great variety of individuals, that we cannot discover two persons exactly alike in any moral quality, or in external appearance. The cause of this is the variety in man's temperament, and in accidents dependent on his form; for with every physical form there are connected certain special accidents different from those which are connected with the substance. Such a variety among the individuals of a class does not exist in any other class of living beings, for the variety in any other species is limited; only man forms an exception; two persons may be so different from each other in every respect that they appear to belong to two different classes. Whilst one person is so cruel that he kills his youngest child in his anger, another is too delicate and faint-hearted to kill even a fly or worm. The same is the case with most of the accidents. This great variety and the necessity of social life are essential elements in man's nature. But the well-being of society demands that there should be a leader able to regulate the actions of man; he must complete every shortcoming, remove every excess, and prescribe for the conduct of all, so that the natural variety should be counterbalanced by the uniformity of legislation, and the order of society be well established. I therefore maintain that the

¹ See Aristotle, Pol. I., i.

² Man has, *in addition* to the elements of other beings, the rational faculty (Crescas).

Law, though not a product of Nature, is nevertheless not entirely foreign to Nature. It being the will of God that our race should exist and be permanently established, He in His wisdom gave it such properties that men can acquire the capacity of ruling others. Some persons are therefore inspired with theories of legislation, such as prophets and lawgivers; others possess the power of enforcing the dictates of the former,¹ and of compelling people to obey them, and to act accordingly. Such are kings, who accept the code of lawgivers, and [rulers]² who pretend to be prophets, and accept, either entirely or partly, the teaching of the prophets. They accept one part while rejecting another part, either because this course appears to them more convenient, or out of ambition, because it might lead people to believe that the rulers themselves had been prophetically inspired with these laws and did not copy them from others. For when we like a certain perfection, find pleasure in it, and wish to possess it, we sometimes desire to make others believe that we possess that virtue, although we are fully aware that we do not possess it. Thus people, *e.g.*, adorn themselves with the poems of others, and publish them as their own productions. It also occurs in the works of wise men on the various branches of Science, that an ambitious, lazy person sees an opinion expressed by another person, appropriates it, and boasts that he himself originated it. The same [ambition] occurs also with regard to the faculty of prophecy. There were men who, like Zedekiah, the son of Chenaanah (1 Kings xxii. 11, 24) boasted that they received a prophecy, and declared things which have never been prophesied. Others, like Hananiah, son of Azur (Jer. xxviii. 1-5), claim the capacity of prophecy, and proclaim things which, no doubt, have been said by God, that is to say, that have been the subject of a divine inspiration, but not to them. They nevertheless say that they are prophets, and adorn themselves with the prophecies of others.

¹ *I.e.*, the prophet or the lawgiver. According to Ibn Tibbon, Charizi, and Falquera, the prophet.

² Mahomet is here probably alluded to.

All this can easily be ascertained and recognised. I will, however, fully explain this to you, so that no doubt be left to you on this question, and that you may have a test by which you may distinguish between the guidance of human legislation, of the divine Law, and of teachings stolen from prophets. As regards those who declare that the laws proclaimed by them are their own ideas, no further test is required; the confession of the defendant makes the evidence of the witness superfluous. I only wish to instruct you about laws which are proclaimed as prophetic. Some of these are truly prophetic, originating in divine inspiration, some are of non-prophetic character, and some, though prophetic originally, are the result of plagiarism. You will find that the sole object of certain laws, in accordance with the intention of their author, who well considered their effect, is to establish the good order of the state and its affairs, to free it from all mischief and wrong; these laws do not deal with philosophic problems, contain no teaching for the perfecting of our logical faculties, and are not concerned about the existence of sound or unsound opinions. Their sole object is to arrange, under all circumstances, the relations of men to each other, and to secure their well-being, in accordance with the view of the author of these laws. These laws are political, and their author belongs, as has been stated above, to the third class, viz., to those who only distinguish themselves by the perfection of their imaginative faculties. You will also find laws which, in all their rules, aim, as the laws just mentioned, at the improvement of the material interests of the people; but, besides, tend to improve the state of the faith of man, to create first correct notions of God, and of angels, and to lead then the people, by instruction and education, to an accurate knowledge of the Universe: this education comes from God; these laws are divine. The question which now remains to be settled is this: Is the person who proclaimed these laws the same perfect man that received them by prophetic inspiration, or a plagiarist, who has stolen these ideas from a true prophet? In order to be enabled to answer this

question, we must examine the merits of the person, obtain an accurate account of his actions, and consider his character. The best test is the rejection, abstention, and contempt of bodily pleasures ; for this is the first condition of men ; and *a fortiori* of prophets ; they must especially disregard pleasures of the sense of touch, which, according to Aristotle, is a disgrace to us ; and, above all, restrain from the pollution of sensual intercourse. Thus God exposes thereby false prophets to public shame, in order that those who really seek the truth may find it, and not err or go astray; *e.g.*, Zedekiah, son of Maasiah, and Ahab, son of Kolaiah, boasted that they had received a prophecy. They persuaded the people to follow them, by proclaiming utterances of other prophets ; but all the time they continued to seek the low pleasures of sensual intercourse, committing even adultery with the wives of their companions and followers. God exposed their falsehood as He has exposed that of other false prophets. The king of Babylon burnt them, as Jeremiah distinctly states : " And of them shall be taken up a curse by all the captivity of Judah, which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire. Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them " (Jer. xxix. 22, 23). Note what is meant by these words.¹

¹ The substance of the prophecy was in so far correct, as the yoke imposed by king Nebuchadnezzar was to be broken, and the holy vessels carried off by him to Babylon were to be restored to Jerusalem, according to the prophecy of Jeremiah and other prophets. But it was a falsehood that this was to take place within two years, and that he himself received a prophecy to this effect. The same may be said of the two false prophets mentioned below.

CHAPTER XLI.

I NEED not explain what a dream is, but I will explain the meaning of the term *mareh*, “vision,” which occurs in the passage: “In a vision (*be-mareh*) do I make myself known unto him” (Num. xii. 6). The term signifies that which is also called *march ha-nebhiah*, “prophetic vision,” *yad ha-shem*, “the hand of God,” and *machazeh*, “a vision.” It is something terrible and fearful which the prophet feels while awake, as is distinctly stated by Daniel: “And I saw this great vision, and there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength” (Dan. x. 8). He afterwards continues, “Thus was I in deep sleep on my face, and my face toward the ground” (*ibid.*, ver. 9). But it was in a prophetic vision that the angel spoke to him and “set him upon his knees.” Under such circumstances the senses cease to act, and through them the [Active Intellect] influences the rational faculties, and through them the imaginative faculties, which become perfect and active. Sometimes the prophecy begins with a prophetic vision, the prophet greatly trembles, and is much affected in consequence of the perfect action of the imaginative faculty; and after that the prophecy follows. This was the case with Abraham. The commencement of the prophecy is, “The word of the Lord came to Abraham in a vision” (Gen. xv. 1); after this, “a deep sleep fell upon Abraham;” and at last, “he said unto Abraham,” &c. When prophets speak of the fact that they received a prophecy, they say that they received it from an angel, or from God; but even in the latter case it was likewise received through an angel. Our Sages, therefore, explain the words, “And the Lord said unto her” that He spake through an angel.¹ You must

¹ Bereshith Rabba, chap. lxiii. The “angel” mentioned here in the Midrash is identical with “prophet,” according to Maimonides. See below,
VOL. II.. N

know that whenever Scripture relates that the Lord or an angel spoke to a person, this took place in a dream or in a prophetic vision.

There are four different ways in which Scripture relates the fact that a divine communication was made to the prophet. (1.) The prophet relates that he heard the words of an angel in a dream or vision; (2.) He reports the words of the angel without mentioning that they were perceived in a dream or vision, assuming that it is well known that prophecy can only originate in one of the two ways, "In a vision I will make myself known unto him, in a dream I will speak unto him" (Num. xii. 6). (3.) The prophet does not mention the angel at all; he says that God spoke to him, but he states that he received the message in a dream or a vision. (4.) He introduces his prophecy by stating that God spoke to him, or told him to do a certain thing, or speak certain words, but he does not explain that he received the message in a dream or vision, because he assumes that it is well known, and has been established as a principle¹ that no prophecy or revelation originates otherwise than in a dream or vision, and through an angel. Instances of the first form are the following:—"And the angel of the Lord said unto me in a dream, Jacob" (Gen. xxxi. 11); "And an angel² said unto Israel in a vision of night" (ibid. xlvi. 2); "And an angel came to Balaam by night;"³ "And an angel said unto Balaam" (Num. xxii. 20-22). Instances of the second form are these: "And Elohim (an angel) said unto

at the end of this chapter. A similar view is expressed in the Midrash (l. c.) by R. Elazar.

¹ The word *reha-shoresh* in the version of Ibn Tibbon is a mistake, it must be *ve-hushrash* (Munk).

² *Elohim* in this and the following instances denotes, according to Maimonides (Part I. chap. ii., Part II. chap. vi.) "angel." The second and third instances are omitted in the version of Ibn Tibbon.

³ From the term "by night," Maimonides seems to infer that they received the divine message in a dream. In verse 9 the phrase "by night" does not occur, but it is understood that the message was received in a dream, because Balaam said to the messengers, "Tarry here this night."

Jacob, Rise, go up to Bethel" (Gen. xxxv. 1); "And Elohim said unto him, Thy name is Jacob," &c. (ibid. xxxv. 10); "And an angel of the Lord called unto Abraham out of heaven the second time" (ibid. xxii. 15); "And Elohim said unto Noah" (ibid. vi. 13). The following is an instance of the third form: "The word of the Lord came unto Abraham in a vision" (ibid. xv. 1). Instances of the fourth form are: "And the Lord said unto Abraham" (ibid. xviii. 13); "And the Lord said unto Jacob, Return," &c. (ibid. xxxi. 3); "And the Lord said unto Joshua" (Josh. v. 9); "And the Lord said unto Gideon"¹ (Judges vii. 2). Most of the prophets speak in a similar manner: "And the Lord said unto me" (Deut. ii. 2); "And the word of the Lord came unto me" (Ezek. xxx. 1); "And the word of the Lord came" (2 Sam. xxiv. 11); "And behold, the word of the Lord came unto him" (1 Kings xix. 9); "And the word of the Lord came expressly" (Ezek. i. 3); "The beginning of the word of the Lord by Hosea" (Hos. i. 2); "The hand of the Lord was upon me" (Ezek. xxxvii. 1). There are a great many instances of this class. Every passage in Scripture introduced by any of these four forms is a prophecy proclaimed by a prophet; but the phrase, "And Elohim (an angel) came to a certain person in the dream of night," does not indicate a prophecy, and the person mentioned in that phrase is not a prophet; the phrase only informs us that the attention of the person was called by God to a certain thing, and at the same time that this happened at night. For just as God may cause a person to move in order to save or kill another person, so He may cause, according to His will, certain things to rise in man's mind in a dream by night. We have no doubt that the Syrian Laban was a perfectly wicked man, and an idolater; likewise Abimelech, though a good man among his people, is told by Abraham concerning his land [Gerar] and

¹ I.e., Gideon had a dream, in which an angel of God appeared to him and addressed him. He was no prophet (chap. xlvi.) This instance, like the rest, is quoted as an illustration of the use of elliptical phrases in the description of prophetic visions.

his kingdom, "Surely there is no fear of God in this place" (Gen. xx. 11). And yet of both of them, viz., of Laban and of Abimelech, it is said [that an angel appeared to them in a dream]. Comp. "And Elohim (an angel) came to Abimelech in a dream by night" (*ibid.* ver. 3); and also, "And Elohim came to the Syrian Laban in the dream of the night" (*ibid.* xxxi. 24). Note and consider the distinction between the phrases, "And Elohim came," and "Elohim said," between "in a dream by night," and "in a vision by night." In reference to Jacob it is said, "And an angel said to Israel in the visions by night" (Gen. xlvi. 2), but in reference to Laban and Abimelech, "And Elohim came," &c. Onkelos makes the distinction clear; he translates, in the last two instances, *atha memar min kodam adonai*, "a word came from the Lord," and not *ve-ithgeli*, "and the Lord appeared." The phrase, "And the Lord said to a certain person," is employed even when this person was not really addressed by the Lord, and did not receive any prophecy, but was informed of a certain thing through a prophet. *E.g.*, "And she went to inquire of the Lord" (Gen. xxv. 22); that is, according to the explanation of our Sages, she went to the college of Ebher, and the latter gave her the answer; and this is expressed by the words, "And the Lord said unto her" (*ibid.* ver. 23). These words have also been explained thus, God spoke to her through an angel; but by "angel" Ebher is meant here, for a prophet is sometimes called "angel," as will be explained; or the angel that appeared to Ebher in this vision is referred to, or the object of the Midrash explanation is merely to express that wherever God is introduced as directly speaking to a person, *i.e.*, to any of the ordinary prophets,¹ He speaks through an angel, as has been set forth by us (chap. xxxiv.)

¹ All prophets except Moses are meant (see chap. xxxiv.)

CHAPTER XLII.

WE have already shown that the appearance or speech of an angel mentioned in Scripture took place in a vision or dream; it makes no difference whether this is expressly stated or not, as we have explained above. This is a point of considerable importance. In some cases the account begins by stating that the prophet saw an angel; in others, the account apparently introduces a human being, who ultimately is shown to be an angel; but it makes no difference, for if the fact that an angel has been heard is only mentioned at the end, you may rest satisfied that the whole account from the beginning describes a prophetic vision. In such visions, a prophet either sees God who speaks to him, as will be explained by us, or he sees an angel who speaks to him, or he hears some one speaking to him without seeing the speaker, or he sees a man who speaks to him, and learns afterwards that the speaker was an angel. In this latter kind of prophecies, the prophet relates that he saw a man who was doing or saying something, and that he learnt afterwards that he was an angel.

This important principle¹ was adopted by one of our Sages, one of the most distinguished among them, R. Chiya, the Great, in the exposition of the Scriptural passage commencing, "And the Lord appeared unto him in the plain of Mamre" (Gen. xviii.)² The general statement that the Lord appeared to Abraham is followed by the description

¹ *I.e.*, that visions are related in Scripture without being clearly described as visions.

² The word *adonai* (Gen. xviii. 3), which the Masora declares to be *kodesh*, "holy," being addressed to God, is, according to R. Chiya, *chol*, "not holy," and is addressed to the angels. The first explanation is opposed to the view of Maimonides concerning the words, "And God appeared to him," whilst the second may be reconciled with it, although it is by no means proved that R. Chiya interpreted these words in the same way as Maimonides.

in what manner that appearance of the Lord took place; namely, Abraham saw first three men; he ran and spoke to them. R. Chiya, the author of the explanation, holds that the words of Abraham, "My Lord, if now I have found grace in thy sight, do not, I pray thee, pass from thy servant," were spoken by him in the prophetic visions to one of the men; for he says that Abraham addressed these words to the chief of these men. Note this¹ well, for it is one of the great mysteries [of the Law]. The same, I hold, is the case when it is said in reference to Jacob, "And a man wrestled with him" (Gen. xxxii. 25); this took place in a prophetic vision, since it is expressly stated in the end (ver. 31) that it was an angel. The circumstances are here exactly the same as those in the vision of Abraham, where the general statement, "And the Lord appeared to him," &c., is followed by a detailed description. Similarly the account of the vision of Jacob begins, "And the angels of God met him" (Gen. xxxii. 2); then follows a detailed description how it came to pass that they met him; namely, Jacob sent messengers, and after having prepared and done certain things, "he was left alone," &c., "and a man wrestled with him" (*ibid.* ver. 24). By this term "*man*" [one of] the angels of God is meant, mentioned in the phrase, "And angels of God met him;" the wrestling and speaking was entirely a prophetic vision. That which happened to Balaam on the way, and the speaking of the ass, took place in a prophetic vision, since further on, in the same account, an angel of God is introduced as speaking to Balaam. I also think that what Joshua perceived, when "he lifted up his eyes and saw, and behold a man stood before him" (Josh. v. 13), was a prophetic vision, since it is stated afterwards (ver. 14) that it was "the prince of the host of the Lord." But in the passages, "And an angel of the Lord came up from Gilgal" (Judges ii. 1); "And it came to pass that the angel of the Lord spake these words

¹ Viz., the principle, that many accounts in Scripture, such as contained in Gen. xviii., merely describe what was passing in the mind of the prophet during a prophetic dream or vision. *Midrash Rabboth, Levit. i. 1.*

to all Israel" (*ibid.* ver. 2); the "angel" is, according to the explanation of our Sages, Phineas. They say, The angel is Phineas, for, when the Divine Glory rested upon him, he was "like an angel."¹ We have already shown (chap. vi.) that the term "angel" is homonymous, and denotes also "prophet," as is the case in the following passages:—"And He sent an angel, and He hath brought us up out of Egypt" (*Num.* xx. 16); "Then spake Haggai, the angel of the Lord in the Lord's message" (*Hagg.* i. 13); "But they mocked the angels of God" (*2 Chron.* xxxvi. 16).—Comp. also the words of Daniel, "And the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (*Dan.* ix. 11). All this passed in a prophetic vision. Do not imagine that an angel is seen or his word heard otherwise than in a prophetic vision or prophetic dream, according to the principle laid down:—"I make myself known unto him in a vision, and speak unto him in a dream" (*Num.* xii. 6). The instances quoted may serve as an illustration of those passages which I do not mention. From the rule laid down by us that prophecy requires preparation, and from our interpretation of the homonym "angel," you will infer that Hagar, the Egyptian woman, was not a prophetess; also Manoah and his wife were no prophets; for the speech they heard, or imagined they heard, was like the *bath-kol*² (prophetic echo), which is so frequently mentioned by our Sages, and is something that may be experienced by men not prepared for prophecy. The homonymity of the name "angel" misleads in this matter. This is the principal method by which most of the difficult passages in the Bible can be explained. Consider the words, "And an angel of the Lord found her

¹ *Midrash Rabbith, Levit.* i.

² Lit., "the daughter of a voice." By "voice" the voice of God is meant, which was perceived directly or indirectly by the prophets; the qualifying term *bath* (daughter) has here the meaning of "young" and "weak," so that *bath-kol* denotes "a faint voice," a divine communication perceived very faintly; something uncommon or supernatural, but no real revelation.

by the well of water" (Gen. xvi. 7), which are similar to the words referring to Joseph—"And a man found him, and behold, he was erring in the field" (*ibid.* xxxvii. 15). All the Midrashim assume that by *man* an angel is meant.¹

CHAPTER XLIII.

WE have already shown in our work² that the prophets sometimes prophesy in allegories; they use a thing allegorically, and in the same prophecy the meaning of the allegory is given. In our dreams, we sometimes believe that we are awake, and relate a dream to another person, who explains the meaning, and all this goes on while we dream. Our Sages call this "a dream interpreted in a dream."³ In other cases we learn the meaning of the dream after waking from sleep. The same is the case with prophetic allegories. Some are interpreted in the prophetic vision. Thus it is related in Zechariah, after the description of the allegorical vision—"And the angel that talked with me came again and waked me as a man that is awakened from his sleep. And he said unto me, 'What dost thou see?'" &c. (*Zech.* iv. 1-2), and then the allegory is explained (*ver. 6, sqq.*)

Another instance we find in Daniel. It is first stated there: "Daniel had a dream and visions of his head upon his bed" (*Dan. vii. 1*). The whole allegory is then given, and Daniel is described as sighing that he did not know its interpretation. He asks the angel for an explanation, and he received it in a prophetic vision. He relates as follows: "I

¹ Joseph was not a prophet, and still an angel (according to the Midrash) met him; in the same manner Hagar was met by an angel, although she was not a prophetess. Maimonides seems to justify the interpretation of the Midrash that *ish* (Gen. xxxvii. 15) means "angel," by means of *gezerah shavah* (analogy).

² *Mishneh-torah*, I., *hilchoth Yesode ha-torah*, vii. 3.

³ Comp. *Babyl. Talm. Berachoth*, 55 b.

came near unto one of those that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things" (*ibid.* ver. 16). The whole scene is called *Chazon* (vision), although it was stated that Daniel had a dream, because an angel explained the dream to him in the same manner as is mentioned in reference to a prophetic dream. I refer to the verse: "A vision appeared to me Daniel, after that which appeared to me at the first" (*ibid.* viii. 1). This¹ is clear, for *Chazon* (vision) is derived from *Chaza*, "to see," and *Mareh*, "vision," from *Raah*, "to see;" and *Chaza* and *Raah* are synonymous. There is therefore no difference whether we use *Mareh*, or *Machazeh*, or *Chazon*, there is no other mode of revelation but the two mentioned in Scripture: "In a vision I make myself known to him, in a dream I will speak unto him" (*Num.* xii. 6). There are, however, different degrees [of prophetic proficiency], as will be shown (chap. xlv.)

There are other prophetic allegories whose meaning is not given in a prophetic vision. The prophet learns it when he awakes from his sleep. Take, *e.g.*, the staves which Zechariah took in a prophetic vision.

You must further know that the prophets see things shown to them allegorically, such as the candlesticks, horses, and mountains of Zechariah (*Zech.* iv. 2; vi. 1-7), the scroll of Ezekiel (*Ezek.* ii. 9), the wall made by a plumb-line (*Amos* vii. 9), which Amos saw, the animals of Daniel (*Dan.* vii. and viii.), the seething pot of Jeremiah (*Jer.* i. 13), and similar allegorical objects shown to represent certain ideas. The prophets, however, are also shown things which do not illustrate the object of the vision, but indicate it by their name through its etymology or homonymity. Thus the imaginative faculty forms the image of a thing, the name of which has two meanings, one of which denotes something different²

¹ *I.e.*, that *Chazon* is used here exceptionally of a dream.

² The root *shaked* has the two meanings, "almond" and "watching;" *kayits*, "summer fruit," being of the same root as *kets*, signifies also "end."

[from the image]. This is likewise a kind of allegory. Comp. *Makkal shaked*, "almond staff," of Jeremiah (i. 11-12). It was intended to indicate by the second meaning of *shaked* the prophecy, "For I will watch" (*shoked*), &c., which has no relation whatever to the staff or to almonds. The same is the case with the *Chelub kayits*, "a basket of summer fruit," seen by Amos, by which the completion of a certain period was indicated, "the end (*ha-kets*) having come" (Amos viii. 2). Still more strange is the following manner of calling the prophet's attention to a certain object. He is shown a different object, the name of which has neither etymologically nor homonymously any relation to the first object, but the names of both contain the same letters, though in a different order. Take, e.g., the allegories of Zechariah (chap. xi. 7, *sqq.*) He takes in a prophetic vision staves to lead the flock; he calls the one *Noam* (pleasure), the other *Chobhelim*. He indicates thereby that the nation was at first in favour with God, who was their leader and guide. They rejoiced in the service of God, and found happiness in it, while God was pleased with them, and loved them, as it is said, "Thou hast avouched the Lord thy God," &c., and "the Lord hath avouched thee," &c. (Deut. xxvi. 17, 18). They were guided and directed by Moses and the prophets that followed him.

But later a change took place. They rejected the love of God, and God rejected them, appointing destroyers like Jeroboam and Manasse as their rulers. Accordingly, the word *Chobhelim* has the same meaning [viz., destroying] as the root *Chabal* has in *Mechabbelim keramim*, "destroying vineyards" (Song of Sol. ii. 15). But the prophet found also in this name *Chobhelim* the indication that the people despised God, and that God despised them. This is, however, not expressed by the word *Chabhal*, but by a transposition of the letters *Cheth*, *Beth*, and *Lamed*, the meaning of despising and rejecting is obtained. Comp. "My soul loathed them, and their soul also abhorred me" [*bachalah*], (Zech. xi. 8). The prophet had therefore to change the order of the letters in *Chabhal* into that of *Bachal*. To this class¹ belong strange and

mysterious passages (*Sodoth*) in the *Mercabah* and in other places, e.g., *Nechosheth*, *Kalal*, *Regel*, *Egel*, *Chashmal*.¹ After this remark terms of this class will be clear to you wherever they occur by the meaning of the words, if you examine them thoroughly.

CHAPTER XLIV.

PROPHECY is given either in a vision or in a dream, as we have said so many times, and we will not constantly repeat it. We say now that when a prophet is inspired with a prophecy he may see an allegory, as we have shown frequently, or he may in a prophetic vision perceive that God speaks to him,² as is said in Isaiah (vi. 8), “And I heard the voice of the Lord saying, Whom shall I send, and who will go for us ?” or he hears an angel addressing him, and sees him also. This is very frequent, e.g., “And the angel of God spake unto me,” &c. (Gen. xxxi. 11); “And the angel that talked with me answered and said unto me, Dost thou not

¹ I.e., visions in which the prophet is shown certain objects, which in themselves are not intended to represent any idea, but the name of which, having more than one meaning, indicates to the prophet the intended application of the allegory. Thus *Nechosheth*, “brass” and “serpent:” in the latter sense it denotes the axis of the celestial spheres. Comp. Part III. chap. ii. *Kalal*, “polished” and “transparent” (ibid.); *Regel*, “foot” and “motion;” *Egel*, “calf” and “round” (ibid.); *Chashmal*, “amber” and “haste-pause,” also “silence-speech” (ibid. chap. vii.) *Nechosheth kalal* and *Regel egel* contain, therefore, two pairs of instances ; the omission of the *vav* conj. before *kalal* and before *egel* in the version of Ibn Tibbon is therefore a mistake.

² Lit., “see God [who] speaks to him.” The instance quoted shows that the author did not mean to say that a prophet may see God in a vision. He may see an angel, and therefore in the next sentence Maimonides adds, “and sees him (the angel) also.”

know what these are”¹ (Zech. iv. 5); “And I heard one holy speaking” (Dan. viii. 13). Instances of this are innumerable. The prophet sometimes sees a man that speaks to him. Comp., “And behold there was a man, whose appearance was like the appearance of brass, and the man said to me,” &c. (Ezek. xl. 3, 4), although the passage begins, “The hand of the Lord was upon me” (*ibid.* ver. 1). In some cases the prophet sees no figure at all, only hears in the prophetic vision the words addressed to him; *e.g.*, “And I heard the voice of a man between the banks of Ulai” (Dan. viii. 16); “There was silence, and I heard a voice” (in the speech of Eliphaz, Job iv. 16); “And I heard a voice of one that spake to me” (Ezek. i. 28).² The being which Ezekiel perceived in the prophetic vision was not the same that addressed him; for at the conclusion of the strange and extraordinary scene which Ezekiel describes expressly as having been perceived by him, the object and form of the prophecy is introduced by the words, “And I heard a voice of a man that spake to me.”² After this remark on the different kinds of prophecy, as suggested by Scripture, I say that the prophet may perceive that which he hears with the greatest possible intensity, just as a person may hear thunder in his dream, or perceive a storm or an earthquake; such dreams are frequent. The prophet may also hear the prophecy in ordinary common speech, without anything unusual. Take, *e.g.*, the account of the prophet Samuel. When he was called in a prophetic vision, he believed that the priest Eli called him; and this happened three times consecutively. The text then explains the cause of it, saying that Samuel naturally believed that

¹ The first of these two instances is omitted in Ibn Tibbon’s version, and the second is quoted inaccurately in the original as well as in the Hebrew translations.

² In the original a similar phrase from Ezek. ii. 2 is quoted. “And I heard him that spake to me.” But, in the first instance, the author quotes passages in which prophets are related to have heard *a voice* without seeing the speaker. This is better shown by i. 28. Besides, the phrase quoted from i. 28 is in fact the transition to the explanation of the object of the extraordinary scene described in the first chapter of Ezekiel.

Eli had called him, because at that time he did not yet know that God addressed the prophet in this form, nor had that secret as yet been revealed to him. Comp. “And Samuel did not yet know the Lord, and the word of the Lord was not yet revealed to him,” *i.e.*, he did not yet know, and it had not yet been revealed to him, that the word of God is communicated in this way. The words, “He did not yet know the Lord,” may perhaps mean¹ that Samuel had not yet received any prophecy; for in reference to a prophet’s receiving divine communication it is said, “I make myself known to him in a vision, I speak to him in a dream” (Num. xii. 6). The meaning of the verse accordingly is this, Samuel had not yet received any prophecy, and therefore did not know that this was the form of prophecy. Note it.

CHAPTER XLV.

AFTER having explained prophecy in accordance with reason and Scripture, I must now describe the different degrees of prophecy from these two points of views. Not all the degrees of prophecy which I will enumerate, qualify a person for the office of a prophet. The first and the second degrees are only steps leading to prophecy, and a person possessing either of these two degrees does not belong to the class of prophets whose merits we have been discussing. When such a person is occasionally called prophet, the term is used in a wider sense, and is applied to him because he is almost a prophet. You must not be misled by the fact that according

¹ This is evidently a second interpretation; according to the first Samuel did then not know a certain mode of prophecy; according to the second he had not yet received any prophecy. This is indicated in Ibn Tibbon’s version by the particle *o*, “or.” The original has *va*, “and.”

to the books of the Prophets, a certain prophet, after having been inspired with one kind of prophecy, is reported to have received prophecy in another form. For it is possible for a prophet to prophesy at one time in the form of one of the degrees which I am about to enumerate, and at another time in another form. In the same manner, as the prophet does not prophesy continuously, but is inspired at one time and not at another, so he may at one time prophesy in the form of a higher degree, and at another time in that of a lower degree; it may happen that the highest degree is reached by a prophet only once in his lifetime, and afterwards remains inaccessible to him, or that a prophet remains below the highest degree until he entirely loses the faculty; for ordinary¹ prophets must cease to prophesy a shorter or longer period before their death. Comp. "And the word of the Lord ceased from Jeremiah" (Ezra i. 1);² "And these are the last words of David" (2 Sam. xxiii. 1). From these instances it can be inferred that the same is the case with all prophets. After this introduction and explanation, I will begin to enumerate the degrees of prophecy to which I have referred above.

(1.) The first degree of prophecy consists in the divine assistance which is given to a person, and induces and encourages him to do something good and grand, *e.g.*, to deliver a congregation of good men from the hands of evil-doers; to save one noble person, or to bring happiness to a large number of people; he finds in himself the cause that moves and urges him to this deed. This degree of divine influence is called "the spirit of the Lord;" and of the person who is under that influence we say that the spirit of the Lord came upon him, clothed him, or rested upon him, or the Lord was with him,³ and the

¹ Lit., "the rest (*sair*) of the prophets." The author probably means to except Moses, of whom it is said, "His eye was not dim, nor his natural force abated" (Deut. xxxiv. 7).

² This may be called an agadic interpretation of the text. The literal meaning of the Scriptural passage is, When the word of the Lord by the mouth of Jeremiah was to be fulfilled.

³ Comp. Judges xiv. 6, vi. 34; Num. xi. 25; Judges ii. 18.

like. All the judges of Israel possessed this degree, for the following general statement is made concerning them :— “The Lord raised up judges for them ; and the Lord was with the judge, and he saved them” (Judges ii. 18). Also all the noble chiefs¹ of Israel belonged to this class. The same is distinctly stated concerning some of the judges and the kings :—“The spirit of the Lord came upon Jephthah” (*ibid.* xi. 29) ; of Samson it is said, “The spirit of the Lord came upon him” (*ibid.* xiv. 19) ; “And the spirit of the Lord came upon Saul when he heard those words” (*1 Sam.* xi. 6). When Amasa was moved by the holy spirit to assist David, “A spirit clothed Amasa, who was chief of the captains, and he said, Thine are we, David,” &c. (*1 Chron.* xii. 18). This faculty was always possessed by Moses from the time he had attained the age of manhood ; it moved him to slay the Egyptian, and to prevent evil from the two men that quarrelled ; it was so strong that, after he had fled from Egypt out of fear, and arrived in Midian, a trembling stranger, he could not restrain himself from interfering when he saw wrong being done ; he could not bear it. Comp. “And Moses rose and saved them” (*Exod.* ii. 17). David likewise was filled with this spirit, when he was anointed with the oil of anointing. Comp. “And the spirit of God came upon David from that day and upward” (*1 Sam.* xvi. 13). He thus conquered the lion and the bear and the Philistine, and the like, by this very spirit. This faculty did not cause any of the above-named persons to speak on a certain subject, for it only aims at encouraging the person who possesses it to action ; it does not encourage him to do everything, but only to help either a distinguished man or a whole congregation when oppressed, or to do something that leads to that end. Just as not all who have a true dream are prophets, so it cannot be said of every one who is assisted in a certain undertaking, as in the acquisition of property, or of some other personal advantage, that the spirit of the

¹ In the original, *meshiche* ; Ibn Tibbon, *yotse* ; Charizi, *sare*.

Lord came upon him, or that the Lord was with him, or that he performed his actions by the holy spirit. We only apply such phrases to those who have accomplished something very good and grand, or something that leads to that end; *e.g.*, the success of Joseph in the house of the Egyptian, which was the first cause leading evidently to great events that occurred subsequently.

(2.) The second degree is this: A person feels as if something came upon him, and as if he had received a new power that encourages him to speak. He treats of science, or composes hymns, exhorts his fellow-men, discusses political and theological problems; all this he does while awake, and in the full possession of his senses. Such a person is said to speak by the holy spirit. David composed the Psalms, and Solomon the Book of Proverbs, Ecclesiastes, and the Song of Solomon by this spirit; also Daniel, Job, Chronicles, and the rest of the Hagiographa were written in this holy spirit; therefore they are called *Chethubhim* (Writings, or Written), *i.e.*, written by men inspired by the holy spirit. Our Sages mention this expressly concerning the Book of Esther.¹ In reference to such holy spirit, David says: "The spirit of the Lord spoke in me, and His word is on my tongue" (2 Sam. xxiii. 2); *i.e.*, the spirit of the Lord caused him to utter these words. This class includes the seventy elders of whom it is said, "And it came to pass when the spirit rested upon them, that they prophesied, and did not cease" (Num. xi. 25); also Eldad and Medad (*ibid.* ver. 26); furthermore, every high priest that inquired [of God] by the Urim and Tummim;² on whom, as our Sages say, the divine glory rested, and who spoke by the holy spirit;³ Yechaziel, son of Zechariah, belongs likewise to this class. Comp. "The spirit of the Lord came upon him in the midst of the assembly, and he said, Listen, all Judah and inhabitants of Jerusalem, thus saith the Lord unto you," &c. (2 Chron. xx. 14, 15); also Zechariah,

¹ Babyl. Talm. Megillah, 7 a.

² Comp. Exod. xxviii. 30; Num. xxvii. 21.

³ Babyl. Talm. Yoma, 73 b.

son of Jehoiada the priest. Comp. "And he stood above the people and said unto them, Thus saith God" (*ibid. xxiv. 20*) ; furthermore, Azariah, son of Oded; comp. "And Azariah, son of Oded, when the spirit of the Lord came upon him, went forth before Asa," &c. (*ibid. xv. 1, 2*) ; and all who acted under similar circumstances. You must know that Balaam likewise belonged to this class, when he was good;¹ this is indicated by the words, "And God put a word in the mouth of Balaam" (*Num. xxiii. 5*), *i.e.*, Balaam spoke by divine inspiration; he therefore says of himself, "Who heareth the words of God," &c. (*ibid. xxiv. 4*). We must especially point out that David, Solomon, and Daniel belonged to this class, and not to the class of Isaiah, Jeremiah, Nathan the prophet, Ahijah the Shilonite,² and those like them. For David, Solomon, and Daniel spoke and wrote inspired by the holy spirit, and when David says, "The God of Israel spoke and said unto me, the rock of Israel" (*2 Sam. xxiii. 3*), he meant to say that God promised him happiness through a prophet, through Nathan or another prophet. The phrase must here be interpreted in the same manner as in the following passages, "And God said to her" (*Gen. xxv. 26*) ;³ "And God said unto Solomon, Because this hath been in thy heart, and thou hast not kept my covenant," &c. (*1 Kings xi. 11*). The latter passage undoubtedly contains a prophecy of Ahijah the Shilonite, or another prophet, who foretold Solomon that evil would befall him. The passage, "God appeared to Solomon at Gibeon in a dream by night, and God said" (*ibid. iii. 5*), does not contain a real prophecy, such as is introduced by the words: "The word of the Lord came to

¹ It is difficult to see to which period of the life of Balaam Maimonides refers, and which period he would exclude. This qualification is probably added, because Balaam is described in *Aboth v. 21*, as being envious, haughty, and avaricious, qualities which render him unfit for the office of a prophet; Crescas objects that Balaam was bad, even at the time he uttered his inspired parables, because he wished to curse Israel. But this is not the view of Maimonides.

² *2 Chron. ix. 29*; *1 Kings xi. 29*.

³ See chap. xli.

Abram in a vision, saying" (Gen. xv. 1); or, "And God said to Israel in the visions of the night" (ibid. xlvi. 2), or such as the prophecies of Isaiah and Jeremiah contain; in all these cases the prophets, though receiving the prophecy in a prophetic dream, are told that it is a prophecy, and that they have received prophetic inspiration. But in the case of Solomon, the account concludes, "And Solomon awoke, and behold it was a dream" (1 Kings iii. 15); and in the account of the second divine appearance, it is said, "And God appeared to Solomon a second time, as He appeared to him at Gibeon" (ibid. ix. 2); it was evidently a dream. This kind of prophecy is a degree below that of which Scripture says, "In a dream I will speak to him" (Num. xii. 6). When prophets are inspired in a dream, they by no means call this a dream, although the prophecy reached them in a dream, but declare it decidedly to be a prophecy. Thus Jacob, our father, when awaking from a prophetic dream, did not say it was a dream, but declared, "Surely there is the Lord in this place," &c. (Gen. xxviii. 16); "God the Almighty appeared to me in Luz, in the land of Canaan" (ibid. xlvi. 3), expressing thereby that it was a prophecy. But in reference to Solomon we read:—"And Solomon awoke, and behold it was a dream" (1 Kings iii. 15). Similarly Daniel declares that he had a dream; although he sees an angel and hears his word, he speaks of the event as of a dream; even when he had received the information [concerning the dreams of Nebukadnezzar], he speaks of it in the following manner—"Then was the secret revealed to Daniel in a night vision" (Dan. ii. 19). On other occasions it is said, "He wrote down the dream;" "I saw in the visions by night," &c; "And the visions of my head confused me" (Dan. vii. 1, 2, 15); "I was surprised at the vision, and none noticed it" (ibid. viii. 27). There is no doubt that this is one degree below that form of prophecy to which the words, "In a dream I will speak to him," are applied. For this reason¹ the nation desired to

¹ Comp. Babyl. Talm. Megillah, 3 a; Haggai, Zechariah, and Malachi were

place the book of Daniel among the Hagiographa, and not among the Prophets. I have, therefore, pointed out to you, that the prophecy revealed to Daniel and Solomon, although they saw an angel in the dream, was not considered by them as a perfect prophecy, but as a dream containing correct information. They belonged to the class of men that spoke, inspired by the *ruach ha-kodesh*, “the holy spirit.” Also in the order of the holy writings, no distinction is made between the books of Proverbs, Ecclesiastes, Daniel, Psalms, Ruth, and Esther;¹ they are all written by divine inspiration. The authors of all these books are called prophets in the more general sense of the term.

(3.) The third class is the lowest [class of actual prophets, *i.e.*] of those who introduce their speech by the phrase, “And the word of the Lord came unto me,” or a similar phrase. The prophet sees an allegory in a dream—under those conditions which we have mentioned when speaking of real prophecy—and in the prophetic dream itself the allegory is interpreted. Such are most of the allegories of Zechariah.

(4.) The prophet hears in a prophetic dream something clearly and distinctly, but does not see the speaker. This was the case with Samuel in the beginning of his prophetic mission, as has been explained (chap. xliv.)

(5.) A person addresses the prophet² in a dream, as was the case in some of the prophecies of Ezekiel. Comp. “And the man spake unto me, Son of man,” &c. (Ezek. xl. 4).

(6.) An angel speaks to him in a dream; this applies to most of the prophets; *e.g.*, “And an angel of God said to me in a dream of night” (Gen. xxxi. 11).

prophets, but Daniel was not a prophet. According to Rashi, Daniel was not a prophet, because he was not sent by God to address the Israelites.

¹ *I.e.*, the book of Esther, according to a distinct statement in the Talmud (*Megillah*, 3 a), has been written under the influence of the holy spirit, but does not contain a prophetic vision. The same must be the case with the other books contained in the same collection, *viz.*, Hagiographa.

² In this case the prophet sees the person that addresses him.

(7.) In a prophetic dream it appears to the prophet as if God spoke to him. Thus Isaiah says, "And I saw the Lord, and I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" (Isa. vi. 1, 8).¹ Micaiah, son of Imla, said likewise, "I saw the Lord" (1 Kings xxii. 19).

(8.) Something presents itself to the prophet in a prophetic vision; he sees allegorical figures, such as were seen by Abraham in the vision "between the pieces" (Gen. xv. 9, 10); for it was in a vision by daytime,² as is distinctly stated.

(9.) The prophet hears words in a prophetic vision; as, e.g., is said in reference to Abraham, "And behold, the word came to him, saying, This shall not be thine heir" (ibid. xv. 4).

(10.) The prophet sees a man that speaks to him in a prophetic vision; e.g., Abraham in the plain of Mamre (ibid. xviii. 1), and Joshua in Jericho (Josh. v. 13).

(11.) He sees an angel that speaks to him in the vision, as was the case when Abraham was addressed by an angel at the sacrifice of Isaac (Gen. xxii. 15). This I hold to be—if we except Moses—the highest degree a prophet can attain according to Scripture, provided he has, as reason demands, his rational faculties fully developed. But it appears to me improbable that a prophet should be able to perceive in a prophetic vision God speaking to him; the action of the imaginative faculty does not go so far, and therefore we do not notice this in the case of the ordinary prophets;³ Scripture says expressly, "In a *vision* I will make myself known, in a *dream* I will speak to him;" the speaking is here connected with *dream*, the influence and the action of the intellect is connected with *vision*; comp. "In a vision I will make myself

¹ This quotation is inaccurately given, both in the original and in the Hebrew versions.

² Comp. Gen. xv. 12, "And when the sun was going down." As to "the counting of the stars," mentioned before (ibid. ver. 5), it does not prove that it was then night, because the stars were only seen by Abraham in a prophetic vision.

³ That is, all prophets except Moses.

known to him" (*ethvadda*, *hithpael* of *yada*, "to know"), but it is not said here that in a vision anything is heard from God. When I, therefore, met with statements in Scripture that a prophet heard words spoken to him, and that this took place in a vision, it occurred to me that the case in which God appears to address the prophet seems to be the only difference between a vision and a dream,¹ according to the literal sense of the Scriptural text. But it is possible to explain the passages in which a prophet is reported to have heard in the course of a vision words spoken to him, in the following manner: at first he has had a vision, but subsequently he fell into a deep sleep, and the vision was changed into a dream. Thus we explained the words, "And a deep sleep fell upon Abram" (Gen. xv. 12); and our Sages remark thereon, "This was a deep sleep of prophecy."² According to this explanation, it is only in a dream that the prophet can hear words addressed to him; it makes no difference in what manner words are spoken. Scripture supports this theory, "In a dream I will speak to him." But in a prophetic vision only allegories are perceived, or rational truths are obtained, that lead to some knowledge in science, such as can be arrived at by reasoning. This is the meaning of the words, "In a vision I will make myself *known* unto him." According to this second explanation, the degrees of prophecy are reduced to eight, the highest of them being the prophetic vision, including all kinds of vision, even the case in which a man appears to address the prophet,³ as has been mentioned. You will perhaps ask this question: among the different

¹ According to this explanation there are five classes of prophecy received in a dream, and four classes of prophecy received in a vision. According to the second explanation, there is only one class of prophecy in a vision, whilst all prophecies in which the prophet is addressed by some one speaking to him are received in a dream.

² Midrash Rabboth, Gen. chap. xliv.

³ Because this part of the prophetic process, in which the prophet believes himself to be addressed by some one speaking to him, does not belong to the *vision*, but is part of the prophetic *dream* that follows the vision, and belongs to the fifth, sixth, or seventh class.

degrees of prophecy there is one in which prophets, *e.g.*, Isaiah, Micaiah, appear to hear God addressing them; how can this be reconciled with the principle that all prophets are prophetically addressed through an angel, except Moses our Teacher, in reference to whom Scripture says, "Mouth to mouth I speak to him" (Num. xii. 8)? I answer, this is really the case, the medium here being the imaginative faculty that hears in a prophetic dream God speaking; but Moses heard the voice addressing him "from above the covering of the ark from between the two cherubim" (Exod. xxv. 22),¹ without the medium of the imaginative faculty. In Mishne-torah² we have given the characteristics of this kind of prophecy, and explained the meaning of the phrases, "Mouth to mouth I speak to him;" "As man speaketh to his neighbour" (Exod. xxxiii. 11), and the like. Study it there, and I need not repeat what has already been said.

CHAPTER XLVI.

ONE³ individual may be taken as an illustration of the individuals of the whole species. From its properties we learn those of each individual of the species. I mean to say that the form of one account of a prophecy illustrates all accounts of the same class. After this remark you will understand that a person may sometimes dream that he has gone to a certain country, married there, stayed there for some time, and

¹ The two cherubim seem to represent here the Active Intellect and the prophet's intellect, which unite in the case of Moses without the intervention of the imaginative faculty. Comp. Crescas, Efodi, and Shem-tob.

² Hilchoth Yesode ha-torah, vii. 6.

³ In this chapter, Maimonides gives a few instances of allegorical acts of prophets which are introduced in Scripture as passing on in a vision, and concludes that other similar allegories are likewise parts of prophetic visions, although this is not distinctly stated in Scripture.

had a son, whom he gave a certain name, and who was in a certain condition [though nothing of all this really takes place]; so also in prophetic allegories certain objects are seen, acts performed—if the style of the allegory demands it—things are done by the prophet, the intervals between one act and another determined,¹ and journeys undertaken from one place to another; but all these things are only processes of a prophetic vision, and not real things that could be perceived by the senses of the body. Some of the accounts simply relate these incidents [without premising that they are part of a vision], because it is a well-known fact that all these accounts refer to prophetic visions, and it was not necessary to repeat in each case a statement to this effect.

Thus the prophet relates: “And the Lord said unto me,” and need not add the explanation that it was in a dream.² The ordinary reader believes that the acts, journeys, questions, and answers of the prophets really took place, and were perceived by the senses, and did not merely form part of a prophetic vision. I will mention here an instance concerning which no person will entertain the least doubt. I will add a few more of the same kind, and these will show you how those passages must be understood which I do not cite. The following passage in Ezekiel (viii. 1, 3) is clear, and admits of no doubt: “I sat in mine house, and the elders of Judah sat before me, &c., and a spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,” &c.; also the passage, “Thus I arose and went into the plain” (iii. 2, 3), refers to a prophetic vision; just as the words, “And he brought him forth abroad, and said, Look now toward heaven and tell the stars, if thou be able to number them” (Gen. xv. 5) describe a vision. The same is the case with the words of Ezekiel (xxxvii. 1),

¹ That is to say, although such a detailed description might appear as being a true account of real facts, this is not the case, as the same may be observed even in ordinary dreams.

² According to chap. xlv. God addresses a prophet, except Moses, only in a dream, and not in a vision.

"And set me down in the midst of the valley." In the description of the vision in which Ezekiel is brought to Jerusalem, we read as follows: "And when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door" (*ibid. viii. 7-8*), &c. It was thus in a vision that he was commanded to dig in the wall, to enter and to see what people were doing there, and it was in the same vision that he digged, entered through the hole, and saw certain things, as is related. Just as all this forms part of a vision, the same may be said of the following passages: "And thou take unto thee a tile," &c., "and lie thou also on thy left side," &c.; "Take thou also wheat and barley," &c., "and cause it to pass over thine head and upon thy beard" (*chaps. iv. and v.*) It was in a prophetic vision that he saw that he did all these actions which he was commanded to do. God forbid to assume that God would make His prophets appear an object of ridicule and sport in the eyes of the ignorant,¹ and order them to perform foolish acts. We must also bear in mind that the command given to Ezekiel implied disobedience to the Law, for he, being a priest, would in causing the razor to pass over every corner of the beard and of the head, have been guilty of transgressing two prohibitions² in each case. But it was only done in a prophetic vision. Again, when it is said, "As my servant Isaiah went naked and barefoot" (*Isa. xx. 3*), the prophet did so in a prophetic vision. Weak-

¹ The intelligent spectator would, under all circumstances, turn his attention to the object of the allegory, and would not notice the ridiculous character of the allegorical act itself. According to Ibn Tibbon's version the translation of this phrase must be, "make them appear like fools and drunkards." He must have had before him a different reading in the original, and certainly a better one.

² Viz. (1.) The general prohibition: "Ye shall not walk in the statutes of the nation," &c. (*Lev. xx. 23*), because Ezekiel, being a priest, would thereby imitate the ways of the heathen priests (see Part III. chap. xxxvii.) (2.) The particular prohibition of rounding the corners of the head and of destroying the corners of the beard (*Lev. xix. 27*). See Munk, *Le Guide*, Part II., Additions et Rectifications, p. 375.

minded persons believe that the prophet relates here what he was commanded to do, and what he actually did, and that he describes how he was commanded to dig in a wall on the Temple mount although he was in Babylon, and relates how he obeyed the command, for he says, "And I digged in the wall." But it is distinctly stated that all this took place in a vision.

It is analogous to the description of the vision of Abraham which begins, "The word of the Lord came to Abram in a vision, saying" (Gen. xv. 1); and contains at the same time the passage, "He brought him forth abroad, and said, Look now to the heaven and count the stars" (*ibid.* ver. 6). It is evident that it was in a vision that Abraham saw himself brought forth from his place looking towards the heavens and being told to count the stars. This is related [without repeating the statement that it was in a vision]. The same I say in reference to the command given to Jeremiah, to conceal the girdle in the Euphrates, and the statement that he concealed it, examined it after a long time, and found it rotten and spoiled (*Jer.* xiii. 4–7). All this was allegorically shown in a vision; Jeremiah did not go from Palestine to Babylon, and did not see the Euphrates. The same applies to the account of the commandment given to Hosea (i.–iii.): "Take unto thee a wife of whoredom, and children of whoredom," to the birth of the children and to the giving of names to them. All this passed in a prophetic vision. When once stated that these are allegories, there is left no doubt that the events related had no real existence, except in the minds of those of whom¹ the prophet says: "And the vision of every one was unto them like the words of a sealed book" (*Isa.* xxix. 11). I believe that the trial of Gideon (*Judges* vi. 21, 27) with the fleece and other things was a vision. I do not call it a prophetic vision, as Gideon had not reached the degree of prophets, much less that height which would enable him to do wonders. He only

¹ According to the Arabic text in the edition of Munk: "unless we apply to ourselves the words."

rose to the height of the judges of Israel, and he has even been counted by our Sages¹ among persons of little importance, as has been pointed out by us.

The same can be said of the passage in Zechariah (xi. 7), "And I fed the flock of slaughter," and all the incidents that are subsequently described; the graceful asking for wages, the acceptance of the wages, the wanting of the money, and the casting of the same into the house of the treasure; all these incidents form part of the vision. He received the commandment and carried it out in a prophetic vision or dream.²

The correctness of this theory cannot be doubted, and only those do not comprehend it who do not know to distinguish between that which is possible, and that which is impossible. The instances quoted may serve as an illustration of other similar Scriptural passages not quoted by me. They are all of the same kind, and in the same style. Whatever is said in the account of a vision, that the prophet heard, went forth, came out, said, was told, stood, sat, went up, went down, journeyed, asked, or was asked, is all part of the prophetic vision; even when there is a lengthened account, the details of which are well connected as regards the time, the persons referred to, and the place. After it has once been stated that the event described is to be understood figuratively, it must be assumed for certain that the whole is a prophetic vision.

¹ Babyl. Talm. Rosh ha-shanah, 25. In reference to 1 Sam. xii. 11, Jerubaal, Bedan, and Jephtha are contrasted as men of little importance to three men of the greatest importance, Moses, Aaron, and Samuel.

² Maimonides leaves it here in doubt whether this prophecy should be called a vision or a dream, probably because it contains also the interpretation of the allegory addressed to the prophet. Maimonides left it an open question (chap. xlv.) whether this can take place in a prophetic vision or only in a dream; he is, however, in favour of the latter theory. See p. 211, (3).

CHAPTER XLVII.

IT¹ is undoubtedly clear and evident that most prophecies are given in images, for this is the characteristic of the imaginative faculty, the organ of prophecy. We find it also necessary to say a few words on the figures, hyperboles, and exaggerations² that occur in Scripture. They would create strange ideas if we were to take them literally without noticing the exaggeration which they contain, or if we were to understand them in accordance with the original meaning of the terms, ignoring the fact that these are used figuratively. Our Sages say distinctly³ Scripture uses hyperbolic or exaggerated language; and quote as an instance, "cities walled and fortified, rising up to heaven" (Deut. i. 28). As a hyperbole our Sages quote, "For the bird of heaven carries the voice" (Eccl. x. 20); in the same sense it is said, "Whose height is like that of cedar trees" (Amos ii. 9). Instances of this kind are frequent in the language of all prophets; what they say is frequently hyperbolic or exaggerated, and not precise or exact. What Scripture says about Og,⁴ "Behold, his bedstead was an iron bedstead, nine

¹ The object of this chapter is to warn us that we must not take the figurative or exaggerated language of the prophets literally, lest we either imbibe wrong notions or reject the teachings of Scripture altogether as untrue.

² It is difficult to say whether Maimonides really meant to refer by these two synonyms to two different figures. Judging from the instances quoted, we should be inclined to take the first as simple exaggerations, part of which is true; but the second as a figure, which in its literal sense is altogether impossible, but represents some true idea.

³ Babyl. Talm. Chullin, 90 b.

⁴ The instance of Og is here introduced, because it would be a case of exaggeration if the Midrash explanation of the words *be-ammath ish* were adopted, namely, "by the cubits of Og." Maimonides rejects this interpretation, takes the words "nine cubits" literally as the exact measure, which he reduces by one third, and contends that the height of six cubits for a man, though extraordinary, is not an impossible thing.

cubits its length," &c. (Deut.), does not belong to this class of figures, for the bedstead (*eres*, comp. *arsenu*, Song of Sol. i. 16) is never exactly of the same dimensions as the person using it; it is not like a dress that fits round the body; it is always greater than the person that sleeps therein; as a rule, it is by a third longer. If, therefore, the bed of Og was nine cubits in length, he must, according to this proportion, have been six cubits high, or a little more. The words, "by the cubit of a man," mean, by the measure of an ordinary man, and not by the measure of Og; for men have the limbs in a certain proportion. Scripture thus tells us that Og was double¹ as long as an ordinary person, or a little less. This is undoubtedly an exceptional height among men, but not quite impossible. As regards the Scriptural statement about the length of man's life in those days, I say that only the persons named lived so long, whilst other people enjoyed the ordinary length of life. The men named were exceptions, either in consequence of different causes, as *e.g.*, their food or mode of living, or by way of miracle, which admits of no analogy.

We must further discuss the figurative language employed in Scripture. In some cases this is clear and evident, and doubted by no person; *e.g.*, "The mountains and hills shall break forth in song before you, and all the trees of the wood clap their hands" (Isa. lv. 12); this is evidently figurative language; also the following passage—"The fir-trees rejoice at thee," &c. (ibid. xiv. 8), which is rendered by Jonathan, son of Uzziel, "The rulers rejoice at thee, who are rich in possessions." This figure is similar to that used in the phrase, "Butter of kine and milk of sheep," &c. (Deut. xxxii. 14).²

And these figures are very frequent in the books of the prophets. Some are easily recognised by the ordinary reader

¹ That three cubits is the ordinary size of man, see Babyl. Talm. Pesachim, p. 109 b, and Tos. beginning, *berum shalosh*.

² This figure has likewise been interpreted by the Chaldee translator as referring to princes and rich men. See Onkelos, *ad locum*.

as figures, others with some difficulty. Thus nobody doubts that the blessing, “May the Lord open to thee his good treasure, the heavens,” must be taken figuratively; for God has no treasure in which he keeps the rain. The same is the case with the following passage—“He opened the doors of heaven, he rained upon them manna to eat” (Ps. lxxviii. 23, 24). No person assumes that there is a door or gate in heaven, but every one understands that this is a simile and a figurative expression. In the same way must be understood the following passages—“The heavens were opened” (Ezek. i. 1); “If not, blot me out from Thy book which Thou hast written” (Exod. xxxii. 32); “I will blot him out from the book of life” (*ibid.* ver. 33). All these phrases are figurative; and we must not assume that God has a book in which he writes, or from which he blots out, as those generally believe that do not find figurative speech in these passages. They are all of the same kind. You must explain passages not quoted by me by those which I have quoted in this chapter. Employ your reason, and you will be able to discern what is said allegorically, figuratively, or hyperbolically, and what is meant literally, exactly according to the original meaning of the words. You will then understand all prophecies, learn and retain rational principles of faith, pleasing in the eyes of God, who is most pleased with truth, and most displeased with falsehood; your mind and heart will not be so perplexed as to believe or accept as law what is untrue or improbable, whilst the Law is perfectly true when properly understood. Thus Scripture says, “Thy testimonies are righteousness for ever” (Ps. cxix. 144); and “I the Lord speak righteousness” (Isa. xlvi. 19). If you adopt this method, you will not imagine the existence of things which God has not created, or accept principles which might partly lead to atheism, or to a corruption of your notions of God so as to ascribe to Him corporeality, attributes, or emotions, as has been shown by us,¹

¹ Part I., chap. lv.

nor will you believe that the words of the prophets are false; for the cause of this disease is ignorance of what we have explained. These things belong likewise to the mysteries of the Law; and although we have treated them in a general manner, they can easily be understood in all their details by means of the above remarks.

CHAPTER XLVIII.

IT¹ is clear that everything produced must have an immediate cause which produced it; that cause again a cause, and so on, till the First Cause, viz., the will and decree of God. The prophets therefore omit sometimes the intermediate causes, and ascribe the production of an individual thing directly to God, saying that God has made it. This method is well known, and we, as well as others of those who seek the truth, have explained it; it is the belief of our co-religionists.

After having heard this remark, listen to what I will explain in this chapter; direct your special attention to it more than you have done to the other chapters of this part. It is this: As regards the immediate causes of things produced, it makes no difference whether these causes consist in substances, physical properties, freewill, or chance—by free-

¹ After having explained some Scriptural passages concerning prophecy which appear contrary to common sense, by assuming that they relate dreams or visions and not real facts, or that the language is figurative or hyperbolic, he finds that there are other passages to which these methods cannot be applied. He explains them in this chapter by means of ellipsis. These are cases in which God is related to have commanded certain things, although these things appear to have been done in the ordinary way; or cases in which the divine command is addressed to beings incapable of receiving such command.

will I mean that of man; they may even consist in the will of an animal.¹ The prophets [omit them and] ascribe the production directly to God, and use such phrase as, God has done it, commanded it, or said it; in all such cases the verbs "to say," "to speak," "to command," "to call," and "to send" are employed. What I desired to state in this chapter is this: According to the hypothesis and theory accepted, it is God that gave will to dumb animals, freewill to the human being, and natural properties to everything; and as accidents originate in the redundancy of some natural force,² as has been explained, and are mostly the result of the combined action of nature, desire, and freewill:³ it can consequently be said of everything which is produced by any of these causes, that God commanded that it shall be made, or said that it shall be so. I will give you instances, and they will guide you in the interpretation of passages which I do not mention. As regards phenomena produced regularly by natural causes, such as the melting of the snow when the atmosphere becomes warm, the roaring of the sea when a storm rages [I quote the following passages], "He sendeth His word and melteth them" (Ps. cxlvii. 18); "And He saith, and a stormwind riseth, and lifteth up its waves" (*ibid.* cvii. 25). In reference to the rain we read: "I will command the clouds that they shall not rain," &c. (*Isa.* v. 6). Events caused by man's freewill, such as war, the dominion of one nation over another, the attempt of one person to hurt another, or to insult him, [are ascribed to God, as] *e.g.*, in reference to the dominion of Nebuchadnezzar and his host, "I have com-

¹ When anything occurs it is due to some natural force, to determination, to chance, or to volition. Comp. Arist., *Phys.* II., iii.-vi. The note explaining determination, and limiting it to rational beings, seems to be in the wrong place.

² That is to say, it is the effect of some natural force, although the latter does not aim at it. The same applies to the two other causes, determination and volition.

³ Chance is therefore only apparently without cause; in reality it is to be traced to one or more than one of the three other causes, and as the three causes are traced to the First Cause, the same is the case with chance.

mended my holy ones, also I have called my heroes for my anger" (Isa. xiii. 3); and "I will send him against a hypocrite nation" (*ibid.* x. 6); in reference to Shimi, son of Gera, "For God said to him, Curse David" (2 Sam. xvi. 10); in reference to the deliverance of Joseph, the righteous, from prison, "He sent an angel and loosed him" (Ps. cv. 20); in reference to the victory of the Persians over the Chaldees, "I will send to Babylon scatterers, and they shall scatter it" (Jer. li. 2); in reference to the providing of food to Eliah, "I have commanded there a woman, a widow, to maintain thee" (1 Kings xvii. 9); and Joseph, the righteous, says: "Not ye have sent me hither," &c. (Gen. xlvi. 8). The case that the will of an animal or its desire for some of its natural wants is the cause of some event, may be illustrated by the following instance: "And God spake unto the fish, and it vomited out Jonah" (ii. 11). The act is ascribed to God, because He gave the fish the will, and not because He made it a prophet or endowed it with a prophetic spirit. Similarly it is said of the locusts that appeared in the days of Joel, son of Pethuel, "Mighty is he that accomplishes his word" (Joel ii. 11); or of the beasts that took possession of the land of Edom when destroyed in the days of Sennacherib, "He cast lot for them, and his hand divided it unto them by a line" (Isa. xxxiv. 17). Although here the verbs "to say," "to command," "to send," are not used, the meaning is evidently the same, and you must explain all passages that are analogous to it in a similar manner. Events evidently due to chance are ascribed to God; *e.g.*, in reference to Rebecca, "Let her be a wife to the son of thy master, as the Lord spake" (Gen. xxiv. 51); in reference to David and Jonathan, "Go, for the Lord has sent thee" (1 Sam. xx. 22); in reference to Joseph, "God sent me before you" (Gen. xlvi. 7). You see clearly that the providing of a cause, in whatever manner this may take place, by substance, accident, freewill, or will, is always expressed by one of the five terms, Commanding, Saying, Speaking, Sending, or Calling. Note this, and apply it everywhere

according to the context. Many difficulties will thereby be removed, and passages apparently containing things far from truth will prove to be true. This is the conclusion of the treatise on Prophecy, its allegories and expressions. It is all I intend to say on this subject in this treatise.¹ We will now commence to treat of other subjects, with the help of the Most High.

¹ The words "in this treatise" imply, according to Munk, that Maimonides intended to write more on this subject in some other work. There is no corresponding phrase in the version of Ibn Tibbon.

END OF VOL. II.

A

CATALOGUE OF IMPORTANT WORKS,

PUBLISHED BY

TRÜBNER & CO.

57 AND 59 LUDGATE HILL.

ABEL.—LINGUISTIC ESSAYS. By Carl Abel. CONTENTS: Language as the Expression of National Modes of Thought—The Conception of Love in some Ancient and Modern Languages—The English Verbs of Command—The Discrimination of Synonyms—Philological Methods—The Connection between Dictionary and Grammar—The Possibility of a Common Literary Language for the Slav Nations—Coptic Intensification—The Origin of Language—The Order and Position of Words in the Latin Sentence. Post 8vo, pp. xii. and 282, cloth. 1882. 9s.

ABEL.—SLAVIC AND LATIN. Ilchester Lectures on Comparative Lexicography. Delivered at the Taylor Institution, Oxford. By Carl Abel, Ph.D. Post 8vo, pp. vi.-124, cloth. 1883. 5s.

ABRAHAMS.—A MANUAL OF SCRIPTURE HISTORY FOR USE IN JEWISH SCHOOLS AND FAMILIES. By L. B. Abrahams, B.A., Principal Assistant Master, Jews' Free School. With Map and Appendices. Third Edition. Crown 8vo, pp. viii. and 152, cloth. 1883. 1s. 6d.

AGASSIZ.—AN ESSAY ON CLASSIFICATION. By Louis Agassiz. 8vo, pp. vii. and 381, cloth. 1859. 12s.

AHLWARDT.—THE DIVANS OF THE SIX ANCIENT ARABIC POETS, ENNĀBIGA, 'ANTARA, THARAFĀ, ZUHAIR, 'ALQUAMA, and IMRUULQUAIS; chiefly according to the MSS. of Paris, Gotha, and Leyden, and the Collection of their Fragments, with a List of the various Readings of the Text. Edited by W. Ahlwardt, Professor of Oriental Languages at the University of Greifswald. Demy 8vo, pp. xxx. and 340, sewed. 1870. 12s.

AHN.—PRACTICAL GRAMMAR OF THE GERMAN LANGUAGE. By Dr. F. Ahn. A New Edition. By Dr. Dawson Turner, and Prof. F. L. Weinmann. Crown 8vo, pp. cxii and 430, cloth. 1878. 3s. 6d.

AHN.—NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE GERMAN LANGUAGE. By Dr. F. Ahn. First and Second Course. Bound in 1 vol. 12mo, pp. 86 and 120, cloth. 1866. 3s.

AHN.—KEY to Ditto. 12mo, pp. 40, sewed. 8d.

AHN.—MANUAL OF GERMAN AND ENGLISH CONVERSATIONS, or Vade Mecum for English Travellers. 12mo, pp. x. and 137, cloth. 1875. 1s. 6d.

A

- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE.** By Dr. F. Ahn. First Course and Second Course. 12mo, cloth. Each 1s. 6d. The Two Courses in 1 vol. 12mo, pp. 114 and 170, cloth. 1865. 3s.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE.** Third Course, containing a French Reader, with Notes and Vocabulary. By H. W. Ehrlich. 12mo, pp. viii. and 125, cloth. 1866. 1s. 6d.
- AHN.**—**MANUAL OF FRENCH AND ENGLISH CONVERSATIONS, FOR THE USE OF SCHOOLS AND TRAVELLERS.** By Dr. F. Ahn. 12mo, pp. viii. and 200, cloth. 1862. 2s. 6d.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE ITALIAN LANGUAGE.** By Dr. F. Ahn. First and Second Course. 12mo, pp. 198, cloth. 1872. 3s. 6d.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE DUTCH LANGUAGE,** being a complete Grammar, with Selections. By Dr. F. Ahn. 12mo, pp. viii. and 166, cloth. 1862. 3s. 6d.
- AHN.**—**AHN'S COURSE.** Latin Grammar for Beginners. By W. Ihne, Ph.D. 12mo, pp. vi. and 184, cloth. 1864. 3s.
- ALABASTER.**—**THE WHEEL OF THE LAW:** Buddhism illustrated from Siamese Sources by the Modern Buddhist, a Life of Buddha, and an Account of the Phra Bat. By Henry Alabaster, Esq., Interpreter of Her Majesty's Consulate-General in Siam. Demy 8vo, pp. lviii. and 324, cloth. 1871. 14s.
- ALL.**—**THE PROPOSED POLITICAL, LEGAL, AND SOCIAL REFORMS IN THE OTTOMAN EMPIRE AND OTHER MOHAMMEDAN STATES.** By Moulaví Cherágh Ali, H.H. the Nizam's Civil Service. Demy 8vo, pp. liv. and 184, cloth. 1883. 8s.
- ALLAN-FRASER.**—**CHRISTIANITY AND CHURCHISM.** By Patrick Allan-Fraser. 2d (revised and enlarged) Edition. Crown 8vo, pp. 52, cloth. 1884. 1s.
- ALLEN.**—**THE COLOUR SENSE.** See English and Foreign Philosophical Library, Vol. X.
- ALLIBONE.**—**A CRITICAL DICTIONARY OF ENGLISH LITERATURE AND BRITISH AND AMERICAN AUTHORS (LIVING AND DECEASED).** From the Earliest Accounts to the latter half of the 19th century. Containing over 46,000 Articles (Authors), with 40 Indexes of subjects. By S. A. Allibone. In 3 vols. royal 8vo, cloth. £5, 8s.
- ALTHAUS.**—**THE SPAS OF EUROPE.** By Julius Althaus, M.D. 8vo, pp. 516, cloth. 1862. 7s. 6d.
- AMATEUR MECHANIC'S WORKSHOP (THE).** A Treatise containing Plain and Concise Directions for the Manipulation of Wood and Metals; including Casting, Forging, Brazing, Soldering, and Carpentry. By the Author of "The Lathe and its Uses." Sixth Edition. Demy 8vo, pp. vi. and 148, with Two Full-Page Illustrations, on toned paper and numerous Woodcuts, cloth. 1880. 6s.
- AMATEUR MECHANICAL SOCIETY.**—**JOURNAL OF THE AMATEUR MECHANICAL SOCIETY.** 8vo. Vol. i. pp. 344 cloth. 1871-72. 12s. Vol. ii. pp. vi. and 290, cloth. 1873-77. 12s. Vol. iii. pp. iv. and 246, cloth. 1878-79. 12s. 6d.
- AMERICAN ALMANAC AND TREASURY OF FACTS, STATISTICAL, FINANCIAL, AND POLITICAL.** Edited by Ainsworth R. Spofford, Librarian of Congress. Crown 8vo, cloth. Published yearly. 1878-1884. 7s. 6d. each.
- AMERY.**—**NOTES ON FORESTRY.** By C. F. Amery, Deputy Conservator N. W. Provinces, India. Crown 8vo, pp. viii. and 120, cloth. 1875. 5s.
- AMBERLEY.**—**AN ANALYSIS OF RELIGIOUS BELIEF.** By Viscount Amberley. 2 vols. demy 8vo, pp. xvi. and 496 and 512, cloth. 1876. 30s.
- AMONGST MACHINES.** A Description of Various Mechanical Appliances used in the Manufacture of Wood, Metal, and other Substances. A Book for Boys, copiously Illustrated. By the Author of "The Young Mechanic." Second Edition. Imperial 16mo, pp. viii. and 336, cloth. 1878. 7s. 6d.

ANDERSON.—**PRACTICAL MERCANTILE CORRESPONDENCE.** A Collection of Modern Letters of Business, with Notes, Critical and Explanatory, and an Appendix, containing a Dictionary of Commercial Technicalities, pro forma Invoices, Account Sales, Bills of Lading, and Bills of Exchange; also an Explanation of the German Chain Rule. 24th Edition, revised and enlarged. By William Anderson. 12mo, pp. 288, cloth. 5s.

ANDERSON and TUGMAN.—**MERCANTILE CORRESPONDENCE**, containing a Collection of Commercial Letters in Portuguese and English, with their translation on opposite pages, for the use of Business Men and of Students in either of the Languages, treating in modern style of the system of Business in the principal Commercial Cities of the World. Accompanied by pro forma Accounts, Sales, Invoices, Bills of Lading, Drafts, &c. With an Introduction and copious Notes. By William Anderson and James E. Tugman. 12mo, pp. xi. and 193, cloth. 1867. 6s.

APEL.—**PROSE SPECIMENS FOR TRANSLATION INTO GERMAN**, with copious Vocabularies and Explanations. By H. Apel. 12mo, pp. viii. and 246, cloth. 1862. 4s. 6d.

APPLETON (Dr.)—**LIFE AND LITERARY RELICS.** See English and Foreign Philosophical Library, Vol. XIII.

ARAGO.—**LES ARISTOCRATIES.** A Comedy in Verse. By Etienne Arago. Edited, with English Notes and Notice on Etienne Arago, by the Rev. E. P. H. Brette, B.D., Head Master of the French School, Christ's Hospital, Examiner in the University of London. Fcap. 8vo, pp. 244, cloth. 1868. 4s.

ARMITAGE.—**LECTURES ON PAINTING**: Delivered to the Students of the Royal Academy. By Edward Armitage, R.A. Crown 8vo, pp. 256, with 29 Illustrations, cloth. 1883. 7s. 6d.

ARNOLD.—**INDIAN IDYLLS.** From the Sanskrit of the Mahābhārata. By Edwin Arnold, C.S.I., &c. Crown 8vo, pp. xii. and 282, cloth. 1883. 7s. 6d.

ARNOLD.—**PEARLS OF THE FAITH**; or, Islam's Rosary: being the Ninety-nine beautiful names of Allah. With Comments in Verse from various Oriental sources as made by an Indian Mussulman. By Edwin Arnold, C.S.I., &c. Third Edition. Crown 8vo, pp. xvi. and 320, cloth. 1884. 7s. 6d.

ARNOLD.—**THE LIGHT OF ASIA**; or, **THE GREAT RENUNCIATION** (Mahābhūṣṭaka). Being the Life and Teaching of Gautama, Prince of India, and Founder of Buddhism (as told in verse by an Indian Buddhist). By Edwin Arnold, C.S.I., &c. Crown 8vo, pp. xiii. and 238, limp parchment. 1884. 2s. 6d. Library Edition. 1883. 7s. 6d. Illustrated Edition. Small 4to, pp. xx.-196, cloth. 1884. 21s.

ARNOLD.—**THE SECRET OF DEATH**: Being a Version, in a popular and novel form, of the Katha Upanishad, from the Sanskrit. With some Collected Poems. By Edwin Arnold, M.A., Author of "The Light of Asia," &c., &c. Crown 8vo. pp. viii.-406, cloth. 1885. 7s. 6d.

ARNOLD.—**THE ILIAD AND ODYSSEY OF INDIA.** By Edwin Arnold, M.A., F.R.G.S., &c., &c. Fcap. 8vo, pp. 24, sewed. 1s.

ARNOLD.—**A SIMPLE TRANSLITERAL GRAMMAR OF THE TURKISH LANGUAGE.** Compiled from Various Sources. With Dialogues and Vocabulary. By Edwin Arnold, M.A., C.S.I., F.R.G.S. Post 8vo, pp. 80, cloth. 1877. 2s. 6d.

ARNOLD.—**INDIAN POETRY.** See Trübner's Oriental Series.

ARTHUR.—**THE COPARCENERS**: Being the Adventures of two Heiresses. By F. Arthur. Crown 8vo, pp. iv.-312, cloth. 1885. 10s. 6d.

ARTOM.—**SERMONS.** By the Rev. B. Artom, Chief Rabbi of the Spanish and Portuguese Congregations of England. First Series. Second Edition. Crown 8vo, pp. viii. and 314, cloth. 1876. 6s.

ASIATIC SOCIETY OF BENGAL. List of Publications on application.

ASIATIC SOCIETY.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, from the Commencement to 1863. First Series, complete in 20 Vols. 8vo, with many Plates. £10, or in parts from 4s. to 6s. each.

ASIATIC SOCIETY.—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. New Series. 8vo. Stitched in wrapper. 1864-84.

Vol. I., 2 Parts, pp. iv. and 490, 16s.—Vol. II., 2 Parts, pp. 522, 16s.—Vol. III., 2 Parts, pp. 516, with Photograph, 22s.—Vol. IV., 2 Parts, pp. 521, 16s.—Vol. V., 2 Parts, pp. 463, with 10 full-page and folding Plates, 18s. 6d.—Vol. VI., Part 1, pp. 212, with 2 Plates and a Map, 8s.—Vol. VI., Part 2, pp. 272, with Plate and Map, 8s.—Vol. VII., Part 1, pp. 194, with a Plate, 8s.—Vol. VII., Part 2, pp. 104, with 7 Plates and Map, 8s.—Vol. VIII., Part 1, pp. 156, with 3 Plates and a Plan, 8s.—Vol. VIII., Part 2, pp. 152, 8s.—Vol. IX., Part 1, pp. 154, with a Plate, 8s.—Vol. IX., Part 2, pp. 292, with 3 Plates, 10s. 6d.—Vol. X., Part 1, pp. 156, with 2 Plates and a Map, 8s.—Vol. X., Part 2, pp. 146, 6s.—Vol. X., Part 3, pp. 204, 8s.—Vol. XI., Part 1, pp. 128, 5s.—Vol. XI., Part 2, pp. 158, with 2 Plates, 7s. 6d.—Vol. XI., Part 3, pp. 250, 8s.—Vol. XII., Part 1, pp. 152, 5s.—Vol. XII., Part 2, pp. 182, with 2 Plates and Map, 8s.—Vol. XII., Part 3, pp. 100, 4s.—Vol. XII., Part 4, pp. x., 152, cxx., 16, 8s.—Vol. XIII., Part 1, pp. 120, 5s.—Vol. XIII., Part 2, pp. 170, with Map, 8s.—Vol. XIII., Part 3, pp. 178, with a Table, 7s. 6d.—Vol. XIII., Part 4, pp. 282, with a Plate and Table, 10s. 6d.—Vol. XIV., Part 1, pp. 124, with a Table and 2 Plates, 5s.—Vol. XIV., Part 2, pp. 164, with 1 Table, 7s. 6d.—Vol. XIV., Part 3, pp. 206, with 6 Plates, 8s.—Vol. XIV., Part 4, pp. 492, with 1 Plate, 14s.—Vol. XV., Part 1, pp. 136, 6s.; Part 2, pp. 158, with 3 Tables, 5s.: Part 3, pp. 192, 6s.; Part 4, pp. 140, 5s.—Vol. XVI., Part 1, pp. 188, with 2 Plates, 7s. Part 2, pp. 184, with 1 Plate, 9s. Part 3, July 1884, pp. 74-clx., 10s. 6d. Part 4, pp. 132, 8s.—Vol. XVII., Part 1, pp. 144, with 6 Plates, 10s. 6d.

ASPLET.—THE COMPLETE FRENCH COURSE. Part II. Containing all the Rules of French Syntax, &c., &c. By Georges C. Asplet, French Master, Frome. Fcap. 8vo, pp. xx. and 276, cloth. 1880. 2s. 6d.

ASTON.—A Short Grammar of the Japanese Spoken Language. By W. G. Aston, M.A. Third Edition. Crown 8vo, pp. 96, cloth. 1873. 12s.

ASTON.—A GRAMMAR OF THE JAPANESE WRITTEN LANGUAGE. By W. G. Aston, M.A., Assistant Japanese Secretary H.B.M.'s Legation, Yedo, Japan. Second Edition. 8vo, pp. 306, cloth. 1877. 28s.

ASTONISHED AT AMERICA. BEING CURSORY DEDUCTIONS, &c., &c. By Zigzag. Fcap. 8vo, pp. xvii.-108, boards. 1880. 1s.

AUCTORES SANSCRITI.

Vol. I. THE JAIMINIYA-NYĀYA-MĀLĀ-VISTARA. Edited for the Sanskrit Text Society, under the supervision of Theodor Goldstücker. Large 4to, pp. 582, cloth. £3, 13s. 6d.

Vol. II. THE INSTITUTES OF GAUTAMA. Edited, with an Index of Words, by A. F. Stenzler, Ph.D., Prof. of Oriental Languages in the University of Breslau. 8vo, pp. iv. and 78, cloth. 1876. 4s. 6d. Stitched, 3s. 6d.

Vol. III. VAITĀNA SUTRA : THE RITUAL OF THE ATHARVA VEDA. Edited, with Critical Notes and Indices, by Dr. R. Garbe. 8vo, pp. viii. and 120, sewed. 1878. 5s.

Vols. IV. and V. VARDHAMANA'S GANARATNAMAHODADHI, with the Author's Commentary. Edited, with Critical Notes and Indices, by Julius Eggeling, Ph.D. 8vo. Part I., pp. xii. and 240, wrapper. 1879. 6s. Part II., pp. 240, wrapper. 1881. 6s.

AUGIER.—DIANE. A Drama in Verse. By Émile Augier. Edited with English Notes and Notice on Augier. By T. Karcher, LL.B., of the Royal Military Academy and the University of London. 12mo, pp. xiii. and 146, cloth. 1867. 2s. 6d.

AUSTIN.—A PRACTICAL TREATISE on the Preparation, Combination, and Application of Calcareous and Hydraulic Limes and Cements. To which is added many useful Recipes for various Scientific, Mercantile, and Domestic Purposes. By James G. Austin, Architect. 12mo, pp. 192, cloth. 1862. 5s.

AUSTRALIA.—THE YEAR BOOK OF AUSTRALIA for 1885. Demy 8vo, pp. . 5s.

AXON.—THE MECHANIC'S FRIEND. A Collection of Receipts and Practical Suggestions relating to Aquaria, Bronzing, Cements, Drawing, Dyes, Electricity, Gilding, Glass-working, &c. Numerous Woodcuts. Edited by W. E. A. Axon, M.R.S.L., F.S.S. Crown 8vo, pp. xii. and 339, cloth. 1875. 4s. 6d.

- BABA.**—*An Elementary Grammar of the Japanese Language, with Easy Progressive Exercises.* By Tatui Baba. Crown 8vo, pp. xiv. and 92, cloth. 1873. 5s.
- BACON.**—*The Life and Times of Francis Bacon.* Extracted from the Edition of his Occasional Writings by James Spedding. 2 vols. post 8vo, pp. xx., 710, and xiv., 708, cloth. 1878. 21s.
- BADEN-POWELL.**—*Protection and Bad Times, with Special Reference to the Political Economy of English Colonisation.* By George Baden-Powell, M.A., F.R.A.S., F.S.S., Author of "New Homes for the Old Country," &c., &c. 8vo, pp. xii.-376, cloth. 1879. 6s. 6d.
- BADER.**—*The Natural and Morbid Changes of the Human Eye, and their Treatment.* By C. Bader. Medium 8vo, pp. viii. and 506, cloth. 1868. 16s.
- BADER.**—*Plates illustrating the Natural and Morbid Changes of the Human Eye.* By C. Bader. Six chromo-lithographic Plates, each containing the figures of six Eyes, and four lithographed Plates, with figures of Instruments. With an Explanatory Text of 32 pages. Medium 8vo, in a portfolio. 21s. Price for Text and Atlas taken together, £1, 12s.
- BADLEY.**—*INDIAN MISSIONARY RECORD AND MEMORIAL VOLUME.* By the Rev. B. H. Badley, of the American Methodist Mission. 8vo, pp. xii. and 280, cloth. 1876. 10s. 6d.
- BALFOUR.**—*Waifs and Strays from the Far East;* being a Series of Disconnected Essays on Matters relating to China. By Frederick Henry Balfour. Demy 8vo, pp. 224, cloth. 1876. 10s. 6d.
- BALFOUR.**—*The Divine Classic of Nan-Hua;* being the Works of Chuang Tze, Taoist Philosopher. With an Excursus, and Copious Annotations in English and Chinese. By F. H. Balfour. 8vo, pp. xlviii. and 426, cloth. 1881. 14s.
- BALFOUR.**—*Taoist Texts, Ethical, Political, and Speculative.* By F. H. BALFOUR, Editor of the *North-China Herald*; Author of "The Divine Classic of Nanhua," &c. Imp. 8vo, pp. vi.-118, cloth. 10s. 6d.
- BALL.**—*The Diamonds, Coal, and Gold of India;* their Mode of Occurrence and Distribution. By V. Ball, M.A., F.G.S., of the Geological Survey of India. Fcap. 8vo, pp. viii. and 136, cloth. 1881. 5s.
- BALL.**—*A Manual of the Geology of India.* Part III. Economic Geology. By V. Ball, M.A., F.G.S. Royal 8vo, pp. xx. and 640, with 6 Maps and 10 Plates, cloth. 1881. 10s. (For Parts I. and II. see MEDLICOTT.)
- BALLAD SOCIETY**—Subscriptions, small paper, one guinea; large paper, two guineas per annum. List of publications on application.
- BALLANTYNE.**—*Elements of Hindi and Braj Bhakha Grammar.* Compiled for the use of the East India College at Haileybury. By James R. Ballantyne. Second Edition. Crown 8vo, pp. 38, cloth. 1868. 5s.
- BALLANTYNE.**—*First Lessons in Sanskrit Grammar;* together with an Introduction to the Hitopadesa. Fourth Edition. By James R. Ballantyne, LL.D., Librarian of the India Office. 8vo, pp. viii. and 110, cloth. 1884. 3s. 6d.
- BALLANTYNE.**—*The Sankhya Aphorisms of Kapila.* See Trübner's Oriental Series.
- BARANOWSKI.**—*Vade Mécum de la Langue Française,* rédigé d'après les Dictionnaires classiques avec les Exemples de Bonnes Locutions que donne l'Académie Française, on qu'on trouve dans les ouvrages des plus célèbres auteurs. Par J. J. Baranowski, avec l'approbation de M. E. Littré, Sénateur, &c. Second Edition. 32mo, pp. 224. 1883. Cloth, 2s. 6d.
- BARANOWSKI.**—*Anglo-Polish Lexicon.* By J. J. Baranowski, formerly Under-Secretary to the Bank of Poland, in Warsaw. Fcap. 8vo, pp. viii. and 492, cloth. 1883. 6s.
- BARANOWSKI.**—*Słownik Polsko-Angielski.* (Polish-English Lexicon.) By J. J. Baranowski. Fcap. 8vo, pp. iv.-402, cloth. 1884. 6s. 6d.

A Catalogue of Important Works,

BARENTS' RELICS.—Recovered in the summer of 1876 by Charles L. W. Gardiner, Esq., and presented to the Dutch Government. Described and explained by J. K. J. de Jonge, Deputy Royal Architect at the Hague. Published by command of His Excellency, W. F. Van F. R. P. Taelman Kip, Minister of Marine. Translated, with a Preface, by S. R. Van Campen. With a Map, Illustrations, and a fac-simile of the Scroll. 8vo, pp. 70, cloth. 1877. 5s.

BARRIERE and CAPENDU.—*LES FAUX BONSHOMMES*, a Comedy. By Théodore Barrière and Ernest Capendu. Edited, with English Notes and Notice on Barrière, by Professor Ch. Cassal, LL.D., of University College, London. 12mo, pp. xvi. and 304, cloth. 1868. 4s.

BARTH.—THE RELIGIONS OF INDIA. See Trübner's Oriental Series.

BARTLETT.—DICTIONARY OF AMERICANISMS. A Glossary of Words and Phrases colloquially used in the United States. By John Russell Bartlett. Fourth Edition, considerably enlarged and improved. 8vo, pp. xlvi. and 814, cloth. 1877. 20s.

BATTYE.—WHAT IS VITAL FORCE? or, a Short and Comprehensive Sketch, including Vital Physics, Animal Morphology, and Epidemics; to which is added an Appendix upon Geology, IS THE DENTRITAL THEORY OF GEOLOGY TENABLE? By Richard Fawcett Battye. 8vo, pp. iv. and 336, cloth. 1877. 7s. 6d.

BAZLEY.—NOTES ON THE EPICYCLODIAL CUTTING FRAME of Messrs. Holtzapffel & Co. With special reference to its Compensation Adjustment, and with numerous Illustrations of its Capabilities. By Thomas Sebastian Bazley, M.A. 8vo, pp. xvi. and 192, cloth. Illustrated. 1872. 10s. 6d.

BAZLEY.—THE STARS IN THEIR COURSES: A Twofold Series of Maps, with a Catalogue, showing how to identify, at any time of the year, all stars down to the 5.6 magnitude, inclusive of Heis, which are clearly visible in English latitudes. By T. S. Bazley, M.A., Author of "Notes on the Epicycloidal Cutting Frame." Atlas folio, pp. 46 and 24, Folding Plates, cloth. 1878. 15s.

BEAL.—A CATENA OF BUDDHIST SCRIPTURES FROM THE CHINESE. By S. Beal, B.A., Trinity College, Cambridge; a Chaplain in Her Majesty's Fleet, &c. 8vo, pp. xiv. and 436, cloth. 1871. 15s.

BEAL.—THE ROMANTIC LEGEND OF SAKYA BUDDHA. From the Chinese-Sanskrit. By the Rev. Samuel Beal. Crown 8vo, pp. 408, cloth. 1875. 12s.

BEAL.—DHAMMAPADA. See Trübner's Oriental Series.

BEAL.—BUDDHIST LITERATURE IN CHINA: Abstract of Four Lectures, Delivered by Samuel Beal, B.A., Professor of Chinese at University College, London. Demy 8vo, pp. xx. and 186, cloth. 1882. 10s. 6d.

BEAL.—SI-YU-KI. Buddhist Records of the Western World. See Trübner's Oriental Series.

BEAMES.—OUTLINES OF INDIAN PHILOLOGY. With a Map showing the Distribution of Indian Languages. By John Beames, M.R.A.S., B.C.S., &c. Second enlarged and revised Edition. Crown 8vo, pp. viii. and 96, cloth. 1868. 5s.

BEAMES.—A COMPARATIVE GRAMMAR OF THE MODERN ARYAN LANGUAGES OF INDIA, to wit, Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya, and Bengali. By John Beames, B.C.S., M.R.A.S., &c., &c. Demy 8vo. Vol. I. On Sounds. Pp. xvi. and 360, cloth. 1872. 16s.—Vol. II. The Noun and the Pronoun. Pp. xii. and 348, cloth. 1875. 16s.—Vol. III. The Verb. Pp. xii. and 316, cloth. 1879. 16s.

BELLEW.—FROM THE INDUS TO THE TIGRIS. A Narrative of a Journey through Balochistan, Afghanistan, Khorassan, and Iran in 1872; together with a Synoptical Grammar and Vocabulary of the Braheo Language, and a Record of the Meteorological Observations on the March from the Indus to the Tigris. By Henry Walter Bellew, C.S.I., Surgeon, B.S.C. 8vo, pp. viii. and 496, cloth. 1874. 14s.

BELLEW.—**KASHMIR AND KASHGHAR**: a Narrative of the Journey of the Embassy to Kashghar in 1873-74. By H. W. Bellew, C.S.I. Demy 8vo, pp. xxxii. and 420, cloth. 1875. 16s.

BELLEW.—**THE RACES OF AFGHANISTAN**. Being a Brief Account of the Principal Nations Inhabiting that Country. By Surgeon-Major H. W. Bellew, C.S.I., late on Special Political Duty at Kabul. 8vo, pp. 124, cloth. 1880. 7s. 6d.

BELLOWS.—**ENGLISH OUTLINE VOCABULARY** for the use of Students of the Chinese, Japanese, and other Languages. Arranged by John Bellows. With Notes on the Writing of Chinese with Roman Letters, by Professor Summers, King's College, London. Crown 8vo, pp. vi. and 368, cloth. 1867. 6s.

BELLOWS.—**OUTLINE DICTIONARY FOR THE USE OF MISSIONARIES, EXPLORERS, AND STUDENTS OF LANGUAGE**. By Max Müller, M.A., Taylorian Professor in the University of Oxford. With an Introduction on the proper use of the ordinary English Alphabet in transcribing Foreign Languages. The Vocabulary compiled by John Bellows. Crown 8vo, pp. xxxi. and 368, limp morocco. 1867. 7s. 6d.

BELLOWS.—**Tous les Verbes**. Conjugations of all the Verbs in the French and English Languages. By John Bellows. Revised by Professor Beljame, B.A., LL.B., of the University of Paris, and Official Interpreter to the Imperial Court, and George B. Strickland, late Assistant French Master, Royal Naval School, London. Also a New Table of Equivalent Values of French and English Money, Weights, and Measures. 32mo, 76 Tables, sewed. 1867. 1s.

BELLOWS.—**FRANC AND ENGLISH DICTIONARY FOR THE POCKET**. By John Bellows. Containing the French-English and English-French divisions on the same page ; conjugating all the verbs ; distinguishing the genders by different types ; giving numerous aids to pronunciation ; indicating the *liaison* or *non-liaison* of terminal consonants ; and translating units of weight, measure, and value, by a series of tables differing entirely from any hitherto published. The new edition, which is but six ounces in weight, has been remodelled, and contains many thousands of additional words and renderings. Miniature maps of France, the British Isles. Paris, and London, are added to the Geographical Section. Second Edition. 32mo, pp. 608, roan tuck, or persian without tuck. 1877. 10s. 6d. ; morocco tuck, 12s. 6d.

BENEDIX.—**DER VETTER**. Comedy in Three Acts. By Roderich Benedix. With Grammatical and Explanatory Notes by F. Weinmann, German Master at the Royal Institution School, Liverpool, and G. Zimmermann, Teacher of Modern Languages. 12mo, pp. 128, cloth. 1863. 2s. 6d.

BENFEY.—**A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE**, for the use of Early Students. By Theodor Benfey, Professor of Sanskrit in the University of Göttingen. Second, revised, and enlarged Edition. Royal 8vo, pp. viii. and 296, cloth. 1868. 10s. 6d.

BENTHAM.—**THEORY OF LEGISLATION**. By Jeremy Bentham. Translated from the French of Etienne Dumont by R. Hildreth. Fourth Edition. Post 8vo, pp. xv. and 472, cloth. 1882. 7s. 6d.

BETTS.—See VALDES.

BEVERIDGE.—**THE DISTRICT OF BAKARGANJ**. Its History and Statistics. By H. Beveridge, B.C.S., Magistrate and Collector of Bakarganj. 8vo, pp. xx. and 460, cloth. 1876. 21s.

BHANDARKAR.—**EARLY HISTORY OF THE DEKKAN DOWN TO THE MAHOMEDAN CONQUEST**. By Ramkrishna Gopal Bhandarkar, M.A., Hon. M.R.A.S., Professor of Oriental Languages, Dekkan College. Written for the *Bombay Gazette*. Royal 8vo, pp. 128, wrapper. 1884. 5s.

BICKNELL.—See HAFIZ.

BIERBAUM.—**HISTORY OF THE ENGLISH LANGUAGE AND LITERATURE**.—By F. J. Bierbaum, Ph.D. Crown 8vo, pp. viii. and 270, cloth. 1883. 3s.

BIGANDET.—**THE LIFE OF GAUDAMA**. See Trübner's Oriental Series.

A Catalogue of Important Works,

- BILLINGS.**—THE PRINCIPLES OF VENTILATION AND HEATING, and their Practical Application. By John S. Billings, M.D., LL.D. (Edinb.), Surgeon U.S. Army. Demy 8vo, pp. x. and 216, cloth. 1884. 15s.
- BIRCH.**—FASTI MONASTICI ANNI SAXONICI; or, An Alphabetical List of the Heads of Religious Houses in England previous to the Norman Conquest, to which is prefixed a Chronological Catalogue of Contemporary Foundations. By Walter de Gray Birch. 8vo, pp. vii. and 114, cloth. 1873. 5s.
- BIRD.**—PHYSIOLOGICAL ESSAYS. Drink Craving, Differences in Men, Idiosyncrasies, and the Origin of Disease. By Robert Bird, M.D. Demy 8vo, pp. 246, cloth. 1870. 7s. 6d.
- BIZYENOS.**—ATEIAE AYPAL. Poems. By George M. Bizyenos. With Frontispiece Etched by Prof. A. Legros. Royal 8vo, pp. viii.-312, printed on hand-made paper, and richly bound. 1883. £1, 1s. 6d.
- BLACK.**—YOUNG JAPAN, YOKOHAMA AND YEDO. A Narrative of the Settlement and the City, from the Signing of the Treaties in 1858 to the Close of the Year 1879; with a Glance at the Progress of Japan during a Period of Twenty-one Years. By John R. Black, formerly Editor of the "Japan Herald" and the "Japan Gazette." Editor of the "Far East." 2 vols. demy 8vo, pp. xviii. and 418; xiv. and 522, cloth. 1881. £2, 2s.
- BLACKET.**—RESEARCHES INTO THE LOST HISTORIES OF AMERICA; or, The Zodiac shown to be an Old Terrestrial Map, in which the Atlantic Isle is delineated; so that Light can be thrown upon the Obscure Histories of the Earthworks and Ruined Cities of America. By W. S. Blacket. Illustrated by numerous Engravings. 8vo, pp. 336, cloth. 1883. 10s. 6d.
- BLADES.**—SHAKSPERE AND TYPOGRAPHY. Being an Attempt to show Shakspere's Personal Connection with, and Technical Knowledge of, the Art of Printing; also Remarks upon some common Typographical Errors, with especial reference to the Text of Shakspere. By William Blades. 8vo, pp. viii. and 78, with an Illustration, cloth. 1872. 3s.
- BLADES.**—THE BIOGRAPHY AND TYPOGRAPHY OF WILLIAM CAXTON, England's First Printer. By William Blades. Founded to a great extent upon the Author's "Life and Typography of William Caxton." Brought up to the Present Date, and including all Discoveries since made. Elegantly and appropriately printed in demy 8vo, on hand-made paper, imitation old bevelled binding. 1877. £1, 1s. Cheap Edition. Crown 8vo, cloth. 1881. 5s.
- BLADES.**—THE ENEMIES OF BOOKS. By William Blades, Typograph. Crown 8vo, pp. xvi. and 112, parchment wrapper. 1880.
- BLKEY.**—MEMOIRS OF DR. ROBERT BLKEY, Professor of Logic and Metaphysics, Queen's College, Belfast. Edited by the Rev. Henry Miller. Crown 8vo, pp. xii. and 252, cloth. 1879. 5s.
- BLEEK.**—REYNARD THE FOX IN SOUTH AFRICA; or, Hottentot Fables and Tales, chiefly Translated from Original Manuscripts in the Library of His Excellency Sir George Grey, K.C.B. By W. H. I. Bleek, Ph.D. Post 8vo, pp. xxvi. and 94, cloth. 1864. 3s. 6d.
- BLEEK.**—A BRIEF ACCOUNT OF BUSHMAN FOLK LORE, and other Texts. By W. H. I. Bleek. Ph.D. Folio, pp. 21, paper. 2s. 6d.
- BLUMHARDT.**—See CHARITABALI.
- BOEHMER.**—See VALDES, and SPANISH REFORMERS.
- BOJESEN.**—A GUIDE TO THE DANISH LANGUAGE. Designed for English Students. By Mrs. Maria Bojesen. 12mo, pp. 250, cloth. 1863. 5s.
- BOLIA.**—THE GERMAN CALIGRAPHIST: Copies for German Handwriting. By C. Bolia. Oblong 4to, sewed. 1s.
- BOOLE.**—MESSAGE OF PSYCHIC SCIENCE TO MOTHERS AND NURSES. By Mary Boole. Crown 8vo, pp. xiv. and 266, cloth. 1883. 5s.

BOTTRELL.—**STORIES AND FOLK-LORE OF WEST CORNWALL.** By William Bottrell. With Illustrations by Joseph Blight. Third Series. 8vo, pp. viii. and 200, cloth. 1884. 6s.

BOY ENGINEERS.—See under LUKIN.

BOYD.—**NAGANANDA**; or, the Joy of the Snake World. A Buddhist Drama in Five Acts. Translated into English Prose, with Explanatory Notes, from the Sanskrit of Sá-Harsha-Deva. By Palmer Boyd, B.A., Cambridge. With an Introduction by Professor Cowell. Crown 8vo, pp. xvi. and 100, cloth. 1872. 4s. 6d.

BRADSHAW.—**B. BRADSHAW'S DICTIONARY OF BATHING PLACES AND CLIMATIC HEALTH RESORTS.** Much Revised and Considerably Enlarged. With a Map in Eleven Colours. Third Edition. Small Crown 8vo, pp. lxxviii. and 364, cloth. 1884. 2s. 6d.

BRENTANO.—**ON THE HISTORY AND DEVELOPMENT OF GILDS, AND THE ORIGIN OF TRADE-UNIONS.** By Lujo Brentano, of Aschaffenburg, Bavaria, Doctor Juris Utriusque et Philosophiae. 1. The Origin of Gilds. 2. Religious (or Social) Gilds. 3. Town-Gilds or Gild-Merchants. 4. Craft-Gilds. 5. Trade-Unions. 8vo, pp. xvi. and 136, cloth. 1870. 3s. 6d.

BRETSCHNEIDER.—**EARLY EUROPEAN RESEARCHES INTO THE FLORA OF CHINA.** By E. Bretschneider, M.D., Physician of the Russian Legation at Peking. Demy 8vo, pp. iv. 1881, sewed. 17s. 6d.

BRETSCHNEIDER.—**BOTANICOON SINICUM.** Notes on Chinese Botany, from Native and Western Sources. By E. Bretschneider, M.D. Crown 8vo, pp. 228, wrapper. 1882. 10s. 6d.

BRETTE.—**FRENCH EXAMINATION PAPERS SET AT THE UNIVERSITY OF LONDON FROM 1839 TO 1871.** Arranged and edited by the Rev. P. H. Ernest Brette, B.D. Crown 8vo, pp. viii. and 278, cloth. 3s. 6d.; interleaved, 4s. 6d.

BRITISH MUSEUM.—**LIST OF PUBLICATIONS OF THE TRUSTEES OF THE BRITISH MUSEUM,** on application.

BROWN.—**THE DERVISHES; OR, ORIENTAL SPIRITUALISM.** By John P. Brown, Secretary and Dragoman of the Legation of the United States of America at Constantinople. Crown 8vo, pp. viii. and 416, cloth, with 24 Illustrations. 1868. 14s.

BROWN.—**SANSKRIT PROSODY AND NUMERICAL SYMBOLS EXPLAINED.** By Charles Philip Brown, M.R.A.S., Author of a Telugu Dictionary, Grammar, &c., Professor of Telugu in the University of London. 8vo, pp. viii. and 56, cloth. 1869. 3s. 6d.

BROWNE.—**HOW TO USE THE OPHTHALMOSCOPE; being Elementary Instruction in Ophthalmoscopy.** Arranged for the use of Students. By Edgar A. Browne, Surgeon to the Liverpool Eye and Ear Infirmary, &c. Second Edition. Crown 8vo, pp. xi. and 108, with 35 Figures, cloth. 1883. 3s. 6d.

BROWNE.—**A BÁNGÁLI PRIMER, in Roman Character.** By J. F. Browne, B.C.S. Crown 8vo, pp. 32, cloth. 1881. 2s.

BROWNE.—**A HINDI PRIMER IN ROMAN CHARACTER.** By J. F. Browne, B.C.S. Crown 8vo, pp. 36, cloth. 1882. 2s. 6d.

BROWNE.—**AN URÍYÁ PRIMER IN ROMAN CHARACTER.** By J. F. Browne, B.C.S. Crown 8vo, pp. 32, cloth. 1882. 2s. 6d.

BROWNING SOCIETY'S PAPERS.—Demy 8vo, wrappers. 1881-84. Part I., pp. 116. 10s. Bibliography of Robert Browning from 1833-81. Part II., pp. 142. 10s. Part III., pp. 168. 10s. Part IV., pp. 148. 10s. Part V. 10s.

BROWNING'S POEMS, ILLUSTRATIONS TO. 4to, boards. Parts I. and II. 10s. each.

BRUNNOW.—See SCHEFFEL.

BRUNTON.—**MAP OF JAPAN.** See under JAPAN.

BUDGE.—**ARCHAIC CLASSICS.** Assyrian Texts; being Extracts from the Annals of Shalmaneser II., Sennacherib, and Assur-Bani-Pal. With Philological Notes. By Ernest A. Budge, B.A., M.R.A.S., Assyrian Exhibitioner, Christ's College, Cambridge. Small 4to, pp. viii. and 44, cloth. 1880. 7s. 6d.

BUDGE.—**HISTORY OF ESARHADDON.** See Trübner's Oriental Series.

BUNYAN.—**SCENES FROM THE PILGRIM'S PROGRESS.** By R. B. Rutter. 4to, pp. 142, boards, leather back. 1882. 5s.

BURGESS :-

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA:-

REPORT OF THE FIRST SEASON'S OPERATIONS IN THE BELGÂM AND KALADI DISTRICTS. January to May 1874. By James Burgess, F.R.G.S. With 56 Photographs and Lithographic Plates. Royal 4to, pp. viii. and 45; half bound. 1875. £2, 2s.

REPORT ON THE ANTIQUITIES OF KÂTHIÂWÂD AND KACHH, being the result of the Second Season's Operations of the Archæological Survey of Western India. 1874-75. By James Burgess, F.R.G.S. Royal 4to, pp. x. and 242, with 74 Plates; half bound. 1876. £3, 3s.

REPORT ON THE ANTIQUITIES IN THE BIDAR AND AURANGABAD DISTRICTS, in the Territories of His Highness the Nizam of Haiderabad, being the result of the Third Season's Operations of the Archæological Survey of Western India. 1875-76. By James Burgess, F.R.G.S., M.R.A.S., Archæological Surveyor and Reporter to Government, Western India. Royal 4to, pp. viii. and 138, with 63 Photographic Plates; half bound. 1878. £2, 2s.

REPORT ON THE BUDDHIST CAVE TEMPLES AND THEIR INSCRIPTIONS; containing Views, Plans, Sections, and Elevation of Façades of Cave Temples; Drawings of Architectural and Mythological Sculptures; Facsimiles of Inscriptions, &c.; with Descriptive and Explanatory Text, and Translations of Inscriptions, &c., &c. By James Burgess, LL.D., F.R.G.S., &c. Royal 4to, pp. x. and 140, with 86 Plates and Woodcuts; half-bound. } 2 Vols. 1883. £6, 6s.

REPORT ON ELURA CAVE TEMPLES, AND THE BRAHMANICAL AND JAINA CAVES IN WESTERN INDIA. By James Burgess, LL.D., F.R.G.S., &c. Royal 4to, pp. viii. and 90, with 66 Plates and Woodcuts; half-bound.

BURMA.—**THE BRITISH BURMA GAZETTEER.** Compiled by Major H. R. Spearman, under the direction of the Government of India. 2 vols. 8vo, pp. 764 and 878, with 11 Photographs, cloth. 1880. £2, 10s.

BURMA.—**HISTORY OF.** See Trübner's Oriental Series, page 70.

BURNE.—**SHROPSHIRE FOLK-LORE.** A Sheaf of Gleanings. Edited by Charlotte S. Burne, from the Collections of Georgina F. Jackson. Demy 8vo. Part I., pp. xvi.-176, wrapper. 1883. 7s. 6d. Part II., pp. 192, wrapper. 1885. 7s. 6d.

BURNELL.—**ELEMENTS OF SOUTH INDIAN PALEOGRAPHY,** from the Fourth to the Seventeenth Century A.D., being an Introduction to the Study of South Indian Inscriptions and MSS. By A. C. Burnell. Second enlarged and improved Edition. 4to, pp. xiv. and 148, Map and 35 Plates, cloth. 1878. £2, 12s. 6d.

BURNELL.—**A CLASSIFIED INDEX TO THE SANSKRIT MSS. IN THE PALACE AT TANJORE.** Prepared for the Madras Government. By A. C. Burnell, Ph.D., &c., &c. 4to, stiff wrapper. Part I., pp. iv.-80, Vedic and Technical Literature. Part II., pp. iv.-80, Philosophy and Law. Part III., Drama, Epics, Purânas, and Zantras; Indices. 1879. 10s. each.

BURNEY.—**THE YOUNG SEAMAN'S MANUAL AND RIGGER'S GUIDE.** By Commander C. Burney, R.N., F.R.G.S. Sixth Edition. Revised and corrected. Approved by the Lords Commissioners of the Admiralty. Crown 8vo. pp. xxxviii. and 592, cloth. With 200 Illustrations and 16 Sheets of Signals. 1878. 7s. 6d.

- BURTON.**—**HANDBOOK FOR OVERLAND EXPEDITIONS**; being an English Edition of the "Prairie Traveller," a Handbook for Overland Expeditions. With Illustrations and Itineraries of the Principal Routes between the Mississippi and the Pacific, and a Map. By Captain R. B. Marcy (now General and Chief of the Staff, Army of the Potomac). Edited, with Notes, by Captain Richard F. Burton. Crown 8vo, pp. 270, numerous Woodcuts, Itineraries, and Map, cloth. 1863. 6s. 6d.
- BUTLER.**—**EREWHON**; or, Over the Range. By Samuel Butler. Seventh Edition. Crown 8vo, pp. xii. and 244, cloth. 1884. 5s.
- BUTLER.**—**THE FAIR HAVEN**. A Work in Defence of the Miraculous Element in Our Lord's Ministry upon Earth, both as against Rationalistic Impugners and certain Orthodox Defenders. By the late John Pickard Owen. With a Memoir of the Author by William Bickersteth Owen. By Samuel Butler. Second Edition. Demy 8vo, pp. x. and 248, cloth. 1873. 7s. 6d.
- BUTLER.**—**LIFE AND HABIT**. By Samuel Butler. Second Edition. Crown 8vo, pp. x. and 308, cloth. 1878. 7s. 6d.
- BUTLER.**—**GAVOTTES, MINUETS, FUGUES, AND OTHER SHORT PIECES FOR THE PIANO**. By Samuel Butler, Author of "Erewhon," "Life and Habit," &c. (Op. I. mus.), and Henry Festing Jones (Op. I.)
- BUTLER.**—**EVOLUTION, OLD AND NEW**; or, The Theories of Buffon, Dr. Erasmus Darwin, and Lamarck, as compared with that of Mr. Charles Darwin. By Samuel Butler. Second Edition, with an Appendix and Index. Crown 8vo, pp. xii. and 430, cloth. 1882. 10s. 6d.
- BUTLER.**—**UNCONSCIOUS MEMORY**: A Comparison between the Theory of Dr. Ewald Hering, Professor of Physiology at the University of Prague, and the "Philosophy of the Unconscious" of Dr. Edward von Hartmann. With Translations from these Authors, and Preliminary Chapters bearing on "Life and Habit," "Evolution, New and Old," and Mr. Charles Darwin's edition of Dr. Krause's "Erasmus Darwin." By Samuel Butler. Crown 8vo, pp. viii. and 288, cloth. 1880. 7s. 6d.
- BUTLER.**—**ALPS AND SANCTUARIES OF PIEDMONT AND THE CANTON TICINO**. Profusely Illustrated by Charles Gogin, H. F. Jones, and the Author. By Samuel Butler. Folio 4to, pp. viii. and 376, cloth. 1882. 21s.
- BUTLER.**—**SELECTIONS FROM HIS PREVIOUS WORKS**, with Remarks on Mr. G. J. Romanes' recent work, "Mental Evolution in Animals," and "A Psalm of Montreal." By Samuel Butler. Crown 8vo, pp. viii. and 326, cloth. 1884. 7s. 6d.
- BUTLER.**—**THE SPANISH TEACHER AND COLLOQUIAL PHRASE-BOOK**. An Easy and Agreeable Method of acquiring a Speaking Knowledge of the Spanish Language. By Francis Butler. Fcap. 8vo, pp. xviii. and 240, half-roan. 2s. 6d.
- BUTLER.**—**HUNGARIAN POEMS AND FABLES FOR ENGLISH READERS**. Selected and Translated by E. D. Butler, of the British Museum; with Illustrations by A. G. Butler. Folio 4to, pp. vi. and 88, limp cloth. 1877. 2s.
- BUTLER.**—**THE LEGEND OF THE WONDROUS HUNT**. By John Arany. With a few Miscellaneous Pieces and Folk-Songs. Translated from the Magyar by E. D. Butler, F.R.G.S. Crown 8vo, pp. viii. and 70. Limp cloth. 2s. 6d.
- CAITHNESS.**—**LECTURES ON POPULAR AND SCIENTIFIC SUBJECTS**. By the Earl of Caithness, F.R.S. Delivered at various times and places. Second enlarged Edition. Crown 8vo, pp. 174, cloth. 1879. 2s. 6d.
- CALCUTTA REVIEW.**—**SELECTIONS FROM Nos. I.-XXXVII**. 5s. each.
- CALDER.**—**THE COMING ERA**. By A. Calder, Officer of the Legion of Honour, and Author of "The Man of the Future." 8vo, pp. 422, cloth. 1879. 10s. 6d.
- CALDWELL.**—**A COMPARATIVE GRAMMAR OF THE DRAVIDIAN OR SOUTH INDIAN FAMILY OF LANGUAGES**. By the Rev. R. Caldwell, LL.D. A second, corrected, and enlarged Edition. Demy 8vo, pp. 804, cloth. 1875. 28s.
- CALENDARS OF STATE PAPERS**. List on application.
- CALL.**—**REVERBERATIONS**. Revised. With a chapter from My Autobiography. By W. M. W. Call, M.A., Cambridge, Author of "Lyra Hellenica" and "Golden Histories." Crown 8vo, pp. viii. and 200, cloth. 1875. 4s. 6d.

CALLAWAY.—**NURSERY TALES, TRADITIONS, AND HISTORIES OF THE ZULUS.** In their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. Vol. I., 8vo, pp. xiv. and 378, cloth. 1868. 16s.

CALLAWAY.—**THE RELIGIOUS SYSTEM OF THE AMAZULU.**

Part I.—**Unkulunkulu**; or, The Tradition of Creation as existing among the Amazulu and other Tribes of South Africa, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 128, sewed. 1868. 4s.

Part II.—**Amatongo**; or, Ancestor-Worship as existing among the Amazulu, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 127, sewed. 1869. 4s.

Part III.—**Izinyanga Zokubula**; or, Divination, as existing among the Amazulu, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 150, sewed. 1870. 4s.

Part IV.—On Medical Magic and Witchcraft. 8vo, pp. 40, sewed, 1s. 6d.

CAMBRIDGE PHILOLOGICAL SOCIETY (TRANSACTIONS). Vol. I., from 1872-1880. 8vo, pp. xvi.-420, wrapper. 1881. 15s. Vol. II., for 1881 and 1882. 8vo, pp. viii.-286, wrapper. 1883. 12s.

CAMERINI.—**L'ECO ITALIANO**; a Practical Guide to Italian Conversation. By E. Camerini. With a Vocabulary. 12mo, pp. 98, cloth. 1860. 4s. 6d.

CAMPBELL.—**THE GOSPEL OF THE WORLD'S DIVINE ORDER.** By Douglas Campbell. New Edition. Revised. Crown 8vo, pp. viii. and 364, cloth. 1877. 4s. 6d.

CANDID EXAMINATION OF THEISM. By Physicus. Post 8vo, pp. xviii. and 198, cloth. 1878. 7s. 6d.

CANTICUM CANTICORUM, reproduced in facsimile, from the Scrivenerius copy in the British Museum. With an Historical and Bibliographical Introduction by L. Ph. Berjeau. Folio, pp. 36, with 16 Tables of Illustrations, vellum. 1860. £2. 2s.

CAREY.—**THE PAST, THE PRESENT, AND THE FUTURE.** By H. C. Carey. Second Edition. 8vo, pp. 474, cloth. 1856. 10s. 6d.

CARLETTI.—**HISTORY OF THE CONQUEST OF TUNIS.** Translated by J. T. Carletti. Crown 8vo, pp. 40, cloth. 1883. 2s. 6d.

CARNEGY.—**NOTES ON THE LAND TENURES AND REVENUE ASSESSMENTS OF UPPER INDIA.** By P. Carnegie. Crown 8vo, pp. viii. and 136, and forms, cloth. 1874. 6s.

CATHERINE II., MEMOIRS OF THE EMPRESS. Written by herself. With a Preface by A. Herzen. Trans. from the French. 12mo, pp. xvi. and 352, bds. 1859. 7s. 6d.

CATLIN.—**O-KEE-PA.** A Religious Ceremony; and other Customs of the Mandans. By George Catlin. With 13 coloured Illustrations. Small 4to, pp. vi. and 52, cloth. 1867. 14s.

CATLIN.—**THE LIFTED AND SUBSIDED ROCKS OF AMERICA**, with their Influence on the Oceanic, Atmospheric, and Land Currents, and the Distribution of Races. By George Catlin. With 2 Maps. Cr. 8vo, pp. xii. and 238, cloth. 1870. 6s. 6d.

CATLIN.—**SHUT YOUR MOUTH AND SAVE YOUR LIFE.** By George Catlin, Author of "Notes of Travels amongst the North American Indians," &c., &c. With 29 Illustrations from Drawings by the Author. Eighth Edition, considerably enlarged. Crown 8vo, pp. 106, cloth. 1882. 2s. 6d.

CAXTON.—**THE BIOGRAPHY AND TYPOGRAPHY OF.** See BLADES.

CAXTON CELEBRATION, 1877.—CATALOGUE OF THE LOAN COLLECTION OF ANTIQUITIES, CURIOSITIES, AND APPLIANCES CONNECTED WITH THE ART OF PRINTING. Edited by G. Bullen, F.S.A. Post 8vo, pp. xx. and 472, cloth, 3s. 6d.

CAZELLES.—OUTLINE OF THE EVOLUTION-PHILOSOPHY. By Dr. W. E. Cazelles. Translated from the French by the Rev. O. B. Frothingham. Crown 8vo, pp. 156, cloth. 1875. 3s. 6d.

CESNOLA.—SALAMINA (Cyprus). The History, Treasures, and Antiquities of Salamis in the Island of Cyprus. By A. Palma di Cesnola, F.S.A., &c. With an Introduction by S. Birch, Esq., D.C.L., LL.D., Keeper of the Egyptian and Oriental Antiquities in the British Museum. Royal 8vo, pp. xlvi. and 325, with upwards of 700 Illustrations and Map of Ancient Cyprus, cloth. 1882. 31s. 6d.

CHALMERS.—STRUCTURE OF CHINESE CHARACTERS, under 300 Primary Forms after the Shwoh-wan, 100 A.D., and the Phonetic Shwoh-wan, 1833. By J. Chalmers, M.A., LL.D., A.B. Demy 8vo, pp. x. and 200, with two plates, limp cloth. 1882. 12s. 6d.

CHAMBERLAIN.—THE CLASSICAL POETRY OF THE JAPANESE. By Basil Hall Chamberlain, Author of "Yeigo Henkaku, Ichiran." Post 8vo, pp. xii. and 228, cloth. 1880. 7s. 6d.

CHAPMAN.—CHLOROFORM AND OTHER ANESTHETICS : Their History and Use during Childbirth. By John Chapman, M.D. 8vo, pp. 51, sewed. 1859. 1s.

CHAPMAN.—DIARRHEA AND CHOLERA : Their Nature, Origin, and Treatment through the Agency of the Nervous System. By John Chapman, M.D., M.R.C.P., M.R.C.S. 8vo, pp. xix. and 248, cloth. 7s. 6d.

CHAPMAN.—MEDICAL CHARITY : its Abuses, and how to Remedy them. By John Chapman, M.D. 8vo, pp. viii. and 108, cloth. 1874. 2s. 6d.

CHAPMAN.—SEA-SICKNESS, AND HOW TO PREVENT IT. An Explanation of its Nature and Successful Treatment, through the Agency of the Nervous System, by means of the Spinal Ice Bag ; with an Introduction on the General Principles of Neuro-Therapeutics. By John Chapman, M.D., M.R.C.P., M.R.C.S. Second Edition. 8vo, pp. viii. and 112, cloth. 1868. 3s.

CHAPTERS ON CHRISTIAN CATHOLICITY. By a Clergyman. 8vo, pp. 282, cloth. 1878. 5s.

CHARITABALI (THE), or, Instructive Biography. By Isvarachandra Vidyasagar. With a Vocabulary of all the Words occurring in the Text. By J. F. Blumhardt, Bengal Lecturer at the University College, London ; and Teacher of Bengali for the Cambridge University. 12mo, pp. 174, cloth. 1884. 5s. The Vocabulary only, 2s. 6d.

CHARNOCK.—A GLOSSARY OF THE ESSEX DIALECT. By Richard Stephen Charnock, Ph.D., F.S.A. Fcap., pp. xii. and 64, cloth. 1880. 3s. 6d.

CHARNOCK.—PRONOMINA ; or, The Etymology of the Principal Christian Names of Great Britain and Ireland. By R. S. Charnock, Ph.D., F.S.A. Crown 8vo, pp. xvi. and 128, cloth. 1882. 6s.

CHATTOPADHYAYA.—THE YĀTRĀS ; or, The Popular Dramas of Bengal. By N. Chattopadhyaya. Post 8vo, pp. 50, wrapper. 1882. 2s.

CHAUCER SOCIETY.—Subscription, two guineas per annum. List of Publications on application.

CHILDERS.—A PALI-ENGLISH DICTIONARY, with Sanskrit Equivalents, and with numerous Quotations, Extracts, and References. Compiled by Robert Cæsar Childers, late of the Ceylon Civil Service. Imperial 8vo, double columns, pp. 648, cloth. 1875. £3, 3s.

CHILDERS.—THE MAHĀPARINIBBANASUTTA OF THE SUTTA PITAKA. The Pali Text. Edited by the late Professor R. C. Childers. 8vo, pp. 72, limp cloth. 1878. 5s.

CHINTAMON.—A COMMENTARY ON THE TEXT OF THE BHAGAVAD-GITĀ; or, The Discourse between Khrishna and Arjuna of Divine Matters A Sanskrit Philosophical Poem. With a few Introductory Papers. By Hurrychund Chintamoni, Political Agent to H. H. the Guicowar Mulhar Rao Maharajah of Baroda. Post 8vo, pp. 118, cloth. 1874. 6s.

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES. List on application.

CLARK.—MEGHADUTA, THE CLOUD MESSENGER. Poem of Kalidasa. Translated by the late Rev. T. Clark, M.A. Fcap. 8vo, pp. 64, wrapper. 1882. 1s.

CLARK.—A FORECAST OF THE RELIGION OF THE FUTURE. Being Short Essays on some important Questions in Religious Philosophy. By W. W. Clark. Post 8vo, pp. xii. and 238, cloth. 1879. 3s. 6d.

CLARKE.—TEN GREAT RELIGIONS: An Essay in Comparative Theology. By James Freeman Clarke. Demy 8vo, pp. x. and 528, cloth. 1871. 15s.

CLARKE.—TEN GREAT RELIGIONS. Part II., A Comparison of all Religions. By J. F. Clarke. Demy 8vo, pp. xxviii.—414, cloth. 1883. 10s. 6d.

CLARKE.—THE EARLY HISTORY OF THE MEDITERRANEAN POPULATIONS, &c., in their Migrations and Settlements. Illustrated from Autonomous Coins, Gems, Inscriptions, &c. By Hyde Clarke. 8vo, pp. 80, cloth. 1882. 5s.

CLAUSEWITZ.—ON WAR. By General Carl von Clausewitz. Translated by Colonel J. J. Graham, from the third German Edition. Three volumes complete in one. Fcap 4to, double columns, pp. xx. and 564, with Portrait of the author, cloth. 1873. 10s. 6d.

COKE.—CREEDS OF THE DAY: or, Collated Opinions of Reputable Thinkers. By Henry Coke. In Three Series of Letters. 2 vols. Demy 8vo, pp. 302-324, cloth. 1883. 21s.

COLEBROOKE.—THE LIFE AND MISCELLANEOUS ESSAYS OF HENRY THOMAS COLEBROOKE. The Biography by his Son, Sir T. E. Colebrooke, Bart., M.P. 3 vols. Vol. I. The Life. Demy 8vo, pp. xii. and 492, with Portrait and Map, cloth. 1873. 14s. Vols. II. and III. The Essays. A new Edition, with Notes by E. B. Cowell, Professor of Sanskrit in the University of Cambridge. Demy 8vo, pp. xvi. and 544, and x. and 520, cloth. 1873. 28s.

COLENZO.—NATAL SERMONS. A Series of Discourses Preached in the Cathedral Church of St Peter's, Maritzburg. By the Right Rev. John William Colenso, D.D., Bishop of Natal. 8vo, pp. viii. and 373, cloth. 1866. 7s. 6d. The Second Series. Crown 8vo, cloth. 1868. 5s.

COLLINS.—A GRAMMAR AND LEXICON OF THE HEBREW LANGUAGE, Entitled Sefer Hassoham. By Rabbi Moseh Ben Yitshak, of England. Edited from a MS. in the Bodleian Library of Oxford, and collated with a MS. in the Imperial Library of St. Petersburg, with Additions and Corrections, by G. W. Collins, M.A. Demy 4to, pp. 112, wrapper. 1882. 7s. 6d.

COLYMBIA.—Crown 8vo, pp. 260, cloth. 1873. 5s.

"The book is amusing as well as clever."—*Athenaeum*. "Many exceedingly humorous passages."—*Public Opinion*. "Deserves to be read."—*Scotsman*. "Neatly done."—*Graphic*. "Very amusing."—*Examiner*.

COMTE.—THE CATECHISM OF POSITIVE RELIGION: Translated from the French of Auguste Comte. By Richard Congreve. Second Edition. Revised and Corrected, and conformed to the Second French Edition of 1874. Crown 8vo, pp. 316, cloth, 1883. 2s. 6d.

COMTE.—THE EIGHT CIRCULARS OF AUGUSTE COMTE. Translated from the French, under the auspices of R. Congreve. Fcap. 8vo, pp. iv. and 90, cloth. 1882. 1s. 6d.

- COMTE.**—PRELIMINARY DISCOURSE ON THE POSITIVE SPIRIT. Prefixed to the "Traité Philosophique d'Astronomie Populaire." By M. Auguste Comte. Translated by W. M. W. Call, M.A., Camb. Crown 8vo, pp. 154, cloth. 1883. 2s. 6d.
- COMTE.**—THE POSITIVE PHILOSOPHY OF AUGUSTE COMTE. Translated and condensed by Harriet Martineau. 2 vols. Second Edition. 8vo, cloth. Vol. I., pp. xxiv. and 400; Vol. II., pp. xiv. and 468. 1875. 25s.
- CONGREVE.**—THE ROMAN EMPIRE OF THE WEST. Four Lectures delivered at the Philosophical Institution, Edinburgh, February 1855, by Richard Congreve, M.A. 8vo, pp. 176, cloth. 1855. 4s.
- CONGREVE.**—ELIZABETH OF ENGLAND. Two Lectures delivered at the Philosophical Institution, Edinburgh, January 1862. By Richard Congreve. 18mo, pp. 114, sewed. 1862. 2s. 6d.
- CONTOPoulos.**—A LEXICON OF MODERN GREEK-ENGLISH AND ENGLISH MODERN GREEK. By N. Contopoulos. Part I. Modern Greek-English. Part II. English Modern Greek. 8vo, pp. 460 and 582, cloth. 1877. 27s.
- CONWAY.**—THE SACRED ANTHOLOGY: A Book of Ethnical Scriptures. Collected and Edited by Moncure D. Conway. Fifth Edition. Demy 8vo, pp. viii. and 480, cloth. 1876. 12s.
- CONWAY.**—IDOLS AND IDEALS. With an Essay on Christianity. By Moncure D. Conway, M.A., Author of "The Eastern Pilgrimage," &c. Crown 8vo, pp. 352, cloth. 1877. 4s.
- CONWAY.**—EMERSON AT HOME AND ABROAD. See English and Foreign Philosophical Library.
- CONWAY.**—TRAVELS IN SOUTH KENSINGTON. By M. D. Conway. Illustrated. 8vo, pp. 234, cloth. 1882. 12s.
- CONTENTS.—The South Kensington Museum—Decorative Art and Architecture in England—Bedford Park.
- COOMARA SWAMY.**—THE DATHAVANSA; or, The History of the Tooth Relic of Gotama Buddha, in Pali verse. Edited, with an English Translation, by Mutu Coomara Swamy, F.R.A.S. Demy 8vo, pp. 174, cloth. 1874. 10s. 6d. English Translation. With Notes. pp. 100. 6s.
- COOMARA SWAMY.**—SUTTA NIPATA; or, Dialogues and Discourses of Gotama Buddha (2500 years old). Translated from the original Pali. With Notes and Introduction. By Mutu Coomara Swamy, F.R.A.S. Crown 8vo, pp. xxxvi. and 160, cloth. 1874. 6s.
- COPARCENERS (THE):** Being the Adventures of Two Heiresses. Crown 8vo.
- CORNELIA.** A Novel. Post 8vo, pp. 250, boards. 1863. 1s. 6d.
- COTTA.**—GEOLOGY AND HISTORY. A Popular Exposition of all that is known of the Earth and its Inhabitants in Pre-historic Times. By Bernhard Von Cotta, Professor of Geology at the Academy of Mining, Freiberg, in Saxony. 12mo, pp. iv. and 84, cloth. 1865. 2s.
- COUSIN.**—THE PHILOSOPHY OF KANT. Lectures by Victor Cousin. Translated from the French. To which is added a Biographical and Critical Sketch of Kant's Life and Writings. By A. G. Henderson. Large post 8vo, pp. xciv. and 194, cloth. 1864. 6s.
- COUSIN.**—ELEMENTS OF PSYCHOLOGY: included in a Critical Examination of Locke's Essay on the Human Understanding, and in additional pieces. Translated from the French of Victor Cousin, with an Introduction and Notes. By Caleb S. Henry, D.D. Fourth improved Edition, revised according to the Author's last corrections. Crown 8vo, pp. 568, cloth. 1871. 8s.
- COWELL.**—A SHORT INTRODUCTION TO THE ORDINARY PRÁKRIT OF THE SANSKRIT DRAMAS. With a List of Common Irregular Prákrit Words. By E. B. Cowell, Professor of Sanskrit in the University of Cambridge, and Hon. LL.D. of the University of Edinburgh. Crown 8vo, pp. 40, limp cloth. 1875. 3s. 6d.

COWELL.—PRAKRITA-PRAKASA; or, The Prakrit Grammar of Vararuchi, with the Commentary (Manorama) of Bhamaha; the first complete Edition of the Original Text, with various Readings from a collection of Six MSS. in the Bodleian Library at Oxford, and the Libraries of the Royal Asiatic Society and the East India House; with Copious Notes, an English Translation, and Index of Prakrit Words, to which is prefixed an Easy Introduction to Prakrit Grammar. By Edward Byles Cowell, of Magdalen Hall, Oxford, Professor of Sanskrit at Cambridge. New Edition, with New Preface, Additions, and Corrections. Second Issue. 8vo, pp. xxxi. and 204, cloth. 1868. 14s.

COWELL.—THE SARVADARSANA SAMGRAHA. See Trübner's Oriental Series.

COWLEY.—POEMS. By Percy Tunnicliff Cowley. Demy 8vo, pp. 104, cloth. 1881. 5s.

CRAIG.—THE IRISH LAND LABOUR QUESTION, Illustrated in the History of Ralahine and Co-operative Farming. By E. T. Craig. Crown 8vo, pp. xii. and 202, cloth. 1882. 2s. 6d. Wrappers, 2s.

CRANBROOK.—CREDIBILIA; or, Discourses on Questions of Christian Faith. By the Rev. James Cranbrook, Edinburgh. Reissue. Post 8vo, pp. iv. and 190, cloth. 1868. 3s. 6d.

CRANBROOK.—THE FOUNDERS OF CHRISTIANITY; or, Discourses upon the Origin of the Christian Religion. By the Rev. James Cranbrook, Edinburgh. Post 8vo, pp. xii. and 324. 1868. 6a.

CRAVEN.—THE POPULAR DICTIONARY IN ENGLISH AND HINDUSTANI, AND HINDUSTANI AND ENGLISH. With a Number of Useful Tables. Compiled by the Rev. T. Craven, M.A. 18mo, pp. 430, cloth. 1881. 3s. 6d.

CRAWFORD.—RECOLLECTIONS OF TRAVEL IN NEW ZEALAND AND AUSTRALIA. By James Coutts Crawford, F.G.S., Resident Magistrate, Wellington, &c., &c. With Maps and Illustrations. 8vo, pp. xvi. and 468, cloth. 1880. 18s.

CROSLAND.—APPARITIONS; An Essay explanatory of Old Facts and a New Theory. To which are added Sketches and Adventures. By Newton Crosland. Crown 8vo, pp. viii. and 166, cloth. 1873. 2s. 6d.

CROSLAND.—PITH: ESSAYS AND SKETCHES GRAVE AND GAY, with some Verses and Illustrations. By Newton Crosland. Crown 8vo, pp. 310, cloth. 1881. 5s.

CROSLAND.—THE NEW PRINCIPIA; or, The Astronomy of the Future. An Essay Explanatory of a Rational System of the Universe. By N. Crosland, Author of "Pith," &c. Foolscap 8vo, pp. 88, cloth limp elegant, gilt edges. 1884. 2s. 6d.

CROSS.—HESPERIDES. The Occupations, Relaxations, and Aspirations of a Life. By Launcelot Cross, Author of "Characteristics of Leigh Hunt," "Brandon Tower," "Business," &c. Demy 8vo, pp. iv.-486, cloth. 1883. 10s. 6d.

CUMMINS.—A GRAMMAR OF THE OLD FRIESIC LANGUAGE. By A. H. Cummins, A.M. Crown 8vo, pp. x. and 76, cloth. 1881. 3s. 6d.

CUNNINGHAM.—THE ANCIENT GEOGRAPHY OF INDIA. I. The Buddhist Period, including the Campaigns of Alexander and the Travels of Hwen-Thsang. By Alexander Cunningham, Major-General, Royal Engineers (Bengal Retired). With 13 Maps. 8vo, pp. xx. and 590, cloth. 1870. £1, 8s.

CUNNINGHAM.—THE STUPA OF BHARHUT: A Buddhist Monument ornamented with numerous Sculptures illustrative of Buddhist Legend and History in the Third Century B.C. By Alexander Cunningham, C.S.I., C.I.E., Maj.-Gen., R.E. (B.R.), Dir.-Gen. Archæol. Survey of India. Royal 8vo, pp. viii. and 144, with 57 Plates, cloth. 1879. £3, 3s.

CUNNINGHAM.—ARCHÆOLOGICAL SURVEY OF INDIA, Reports from 1862-80. By A. Cunningham, C.S.I., C.I.E., Major-General, R.E. (Bengal Retired), Director-General, Archæological Survey of India. With numerous Plates, cloth, Vols. I.-XI. 10s. each. (Except Vols. VII., VIII., and IX., and also Vols. XII. to XVIII., which are 12s. each.)

- CUSHMAN.**—CHARLOTTE CUSHMAN: Her Letters and Memories of her Life. Edited by her friend, Emma Stebbins. Square 8vo, pp. viii. and 308, cloth. With Portrait and Illustrations. 1879. 12s. 6d.
- CUST.**—LANGUAGES OF THE EAST INDIES. See Trübner's Oriental Series.
- CUST.**—LINGUISTIC AND ORIENTAL ESSAYS. See Trübner's Oriental Series.
- CUST.**—LANGUAGES OF AFRICA. See Trübner's Oriental Series.
- CUST.**—PICTURES OF INDIAN LIFE, Sketched with the Pen from 1852 to 1881. By R. N. Cust, late I.C.S., Hon. Sec. Royal Asiatic Society. Crown 8vo, pp. x. and 346, cloth. With Maps. 1881. 7s. 6d.
- DANA.**—A TEXT-BOOK OF GEOLOGY, designed for Schools and Academies. By James D. Dana, LL.D., Professor of Geology, &c., at Yale College. Illustrated. Crown 8vo, pp. vi. and 354, cloth. 1876. 10s.
- DANA.**—MANUAL OF GEOLOGY, treating of the Principles of the Science, with special Reference to American Geological History; for the use of Colleges, Academies, and Schools of Science. By James D. Dana, LL.D. Illustrated by a Chart of the World, and over One Thousand Figures. 8vo, pp. xvi. and 800, and Chart, cl. 21s.
- DANA.**—THE GEOLOGICAL STORY BRIEFLY TOLD. An Introduction to Geology for the General Reader and for Beginners in the Science. By J. D. Dana, LL.D. Illustrated. 12mo, pp. xii. and 264, cloth. 7s. 6d.
- DANA.**—A SYSTEM OF MINERALOGY. Descriptive Mineralogy, comprising the most Recent Discoveries. By J. D. Dana, aided by G. J. Brush. Fifth Edition, re-written and enlarged, and illustrated with upwards of 600 Woodcuts, with three Appendixes and Corrections. Royal 8vo, pp. xlviii. and 892, cloth. £2, 2s.
- DANA.**—A TEXT BOOK OF MINERALOGY. With an Extended Treatise on Crystallography and Physical Mineralogy. By E. S. Dana, on the Plan and with the Co-operation of Professor J. D. Dana. Third Edition, revised. Over 800 Woodcuts and 1 Coloured Plate. 8vo, pp. viii. and 486, cloth. 1879. 18s.
- DANA.**—MANUAL OF MINERALOGY AND LITHOLOGY; Containing the Elements of the Science of Minerals and Rocks, for the Use of the Practical Mineralogist and Geologist, and for Instruction in Schools and Colleges. By J. D. Dana. Fourth Edition, rearranged and rewritten. Illustrated by numerous Woodcuts. Crown 8vo, pp. viii. and 474, cloth. 1882. 7s. 6d.
- DARWIN.**—CHARLES DARWIN: A Paper contributed to the Transactions of the Shropshire Archaeological Society. By Edward Woodall. With Portrait and Illustrations. Post 8vo, pp. iv.-64, cloth. 1884. 3s. 6d.
- DATAES AND DATA RELATING TO RELIGIOUS ANTHROPOLOGY AND BIBLICAL ARCHAEOLOGY. (Primeval Period.)** 8vo, pp. viii. and 106, cloth. 1876. 5s.
- DAUDET.**—LETTERS FROM MY MILL. From the French of Alphonse Daudet, by Mary Corey. Fcap. 8vo, pp. 160. 1880. Cloth, 3s.; boards, 2s.
- DAVIDS.**—BUDDHIST BIRTH STORIES. See Trübner's Oriental Series.
- DAVIES.**—HINDU PHILOSOPHY. 2 vols. See Trübner's Oriental Series.
- DAVIS.**—NARRATIVE OF THE NORTH POLAR EXPEDITION, U.S. SHIP *Polaris*, Captain Charles Francis Hall Commanding. Edited under the direction of the Hon. G. M. Robeson, Secretary of the Navy, by Rear-Admiral C. H. Davis, U.S.N. Third Edition. With numerous Steel and Wood Engravings, Photolithographs, and Maps. 4to, pp. 696, cloth. 1881. £1, 8s.
- DAY.**—THE PREHISTORIC USE OF IRON AND STEEL; with Observations on certain matter ancillary thereto. By St. John V. Day, C.E., F.R.S.E., &c. 8vo, pp. xxiv. and 278, cloth. 1877. 12s.
- DE FLANDRE.**—MONOGRAMS OF THREE OR MORE LETTERS, DESIGNED AND DRAWN ON STONE. By C. De Flandre, F.S.A. Scot., Edinburgh. With Indices, showing the place and style or period of every Monogram, and of each individual Letter. 4to, 42 Plates, cloth. 1880. Large paper, £7, 7s.; small paper, £3, 3s.

- DELBRUCK.**—INTRODUCTION TO THE STUDY OF LANGUAGE: A Critical Survey of the History and Methods of Comparative Philology of the Indo-European Languages. By B. Delbrück. Authorised Translation, with a Preface by the Author. 8vo, pp. 156, cloth. 1882. 5s. Sewed, 4s.
- DELEPIERRE.**—HISTOIRE LITTÉRAIRE DES FOUS. Par Octave Delepierre. Crown 8vo, pp. 184, cloth. 1860. 5s.
- DELEPIERRE.**—MACARONEANA ANDRA; overum Nouveaux Mélanges de Litterature Macaronique. Par Octave Delepierre. Small 4to, pp. 180, printed by Whittingham, and handsomely bound in the Roxburgh style. 1862. 10s. 6d.
- DELEPIERRE.**—ANALYSE DES TRAVAUX DE LA SOCIETE DES PHILOBIBLON DE LONDRES. Par Octave Delepierre. Small 4to, pp. viii. and 134, bound in the Roxburgh style. 1862. 10s. 6d.
- DELEPIERRE.**—REVUE ANALYTIQUE DES OUVRAGES ÉCRITS EN CENTONS, depuis les Temps Anciens, jusqu'au xix^e Siècle. Par un Bibliophile Belge. Small 4to, pp. 508, stiff covers. 1868. £1, 10s.
- DELEPIERRE.**—TABLEAU DE LA LITTÉRATURE DU CENTON, CHEZ LES ANCIENS ET CHEZ LES MODERNES. Par Octave Delepierre. 2 vols, small 4to, pp. 324 and 318. Paper cover. 1875. £1, 1s.
- DELEPIERRE.**—L'ENFER: Essai Philosophique et Historique sur les Légendes de la Vie Future. Par Octave Delepierre. Crown 8vo, pp. 160, paper wrapper. 1876. 6s. Only 250 copies printed.
- DENNYS.**—A HANDBOOK OF THE CANTON VERNACULAR OF THE CHINESE LANGUAGE. Being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. Dennys, M.R.A.S., &c. Royal 8vo, pp. iv. and 228, cloth. 1874. 30s.
- DENNYS.**—A HANDBOOK OF MALAY COLLOQUIAL, as spoken in Singapore, being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. Dennys, Ph.D., F.R.G.S., M.R.A.S. Impl. 8vo, pp. vi. and 204, cloth. 1878. 21s.
- DENNYS.**—THE FOLK-LORE OF CHINA, AND ITS AFFINITIES WITH THAT OF THE ARYAN AND SEMITIC RACES. By N. B. Dennys, Ph.D., F.R.G.S., M.R.A.S. 8vo, pp. 166, cloth. 1876. 10s. 6d.
- DE VALDES.**—See VALDES.
- DE VINNE.**—THE INVENTION OF PRINTING: A Collection of Texts and Opinions. Description of Early Prints and Playing Cards, the Block-Books of the Fifteenth Century, the Legend of Lourens Janssoon Coster of Haarlem, and the Works of John Gutenberg and his Associates. Illustrated with Fac-similes of Early Types and Woodcuts. By Theo. L. De Vinne. Second Edition. In royal 8vo, elegantly printed, and bound in cloth, with embossed portraits, and a multitude of Fac-similes and Illustrations. 1877. £1 1s.
- DICKSON.**—WHO WAS SCOTLAND'S FIRST PRINTER? An Compendious and breue Tractate, in Commendation of Androw Myllar. Compylit by Robert Dickson, F.S.A. Scot. Fcap. 8vo, pp. 24, parchment wrapper. 1881. 1s.
- DOBSON.**—MONOGRAPH OF THE ASIATIC CHIROPTERA, and Catalogue of the Species of Bats in the Collection of the Indian Museum, Calcutta. By G. E. Dobson, M.A., M.B., F.L.S., &c. 8vo, pp. viii. and 228, cloth. 1876. 12s.
- D'ORSEY.**—A PRACTICAL GRAMMAR OF PORTUGUESE AND ENGLISH, exhibiting in a Series of Exercises, in Double Translation, the Idiomatic Structure of both Languages, as now written and spoken. Adapted to Ollendorff's System by the Rev. Alexander J. D'Orsey, of Corpus Christi College, Cambridge, and Lecturer on Public Reading and Speaking at King's College, London. Third Edition. 12mo, pp. viii. and 298, cloth. 1868. 7s.
- DOUGLAS.**—CHINESE-ENGLISH DICTIONARY OF THE VERNACULAR OR SPOKEN LANGUAGE OF AMOY, with the principal variations of the Chang-Chew and Chin-Chew Dialects. By the Rev. Carstairs Douglas, M.A., LL.D., Glasg., Missionary of the Presbyterian Church in England. High quarto, double columns, pp. 632, cloth. 1873. £3, 3s.

- DOUGLAS.**—**CHINESE LANGUAGE AND LITERATURE.** Two Lectures delivered at the Royal Institution, by R. K. Douglas, of the British Museum, and Professor of Chinese at King's College. Crown 8vo, pp. 118, cloth. 1875. 5s.
- DOUGLAS.**—**THE LIFE OF JENGHIZ KHAN.** Translated from the Chinese. With an Introduction. By Robert K. Douglas, of the British Museum, and Professor of Chinese at King's College. Crown 8vo, pp. xxxvi. and 106, cloth. 1877. 5s.
- DOUGLAS.**—**POEMS: LYRICAL AND DRAMATIC.** By Evelyn Douglas. Foolscap 8vo, pp. 256, cloth. 1885. 5s.
- DOWSON.**—**DICTIONARY OF HINDU MYTHOLOGY, &c.** See Trübner's Oriental Series.
- DOWSON.**—**A GRAMMAR OF THE URDU OR HINDUSTANI LANGUAGE.** By John Dowson, M.R.A.S., Professor of Hindustani, Staff College, Sandhurst. Crown 8vo, pp. xvi. and 264, with 8 Plates, cloth. 1872. 10s. 6d.
- DOWSON.**—**A HINDUSTANI EXERCISE BOOK;** containing a Series of Passages and Extracts adapted for Translation into Hindustani. By John Dowson, M.R.A.S., Professor of Hindustani, Staff College, Sandhurst. Crown 8vo, pp. 100, limp cloth. 1872. 2s. 6d.
- DUSAR.**—**A GRAMMAR OF THE GERMAN LANGUAGE; with Exercises.** By P. Friedrich Dusar, First German Master in the Military Department of Cheltenham College. Second Edition. Crown 8vo, pp. viii. and 208, cloth. 1879. 4s. 6d.
- DUSAR.**—**A GRAMMATICAL COURSE OF THE GERMAN LANGUAGE.** By P. Friedrich Dusar. Third Edition. Crown 8vo, pp. x. and 134, cloth. 1883. 3s. 6d.
- DYMOCK.**—**THE VEGETABLE MATERIA MEDICA OF WESTERN INDIA.** By W. Dymock, Surgeon-Major Bombay Army, &c. &c. To be completed in four parts. 8vo, Part I, pp. 160; Part II, pp. 168; wrappers, 4s. each.
- EARLY ENGLISH TEXT SOCIETY.**—Subscription, one guinea per annum. *Extra Series.* Subscriptions—Small paper, one guinea; large paper, two guineas, per annum. List of publications on application.
- EASTWICK.**—**KHIRAD AFROZ (the Illuminator of the Understanding).** By Maulavî Hafizu'd-din. A New Edition of the Hindustani Text, carefully revised, with Notes, Critical and Explanatory. By Edward B. Eastwick, F.R.S., M.R.A.S., &c. Imperial 8vo, pp. xiv. and 319, cloth. Reissue, 1867. 18s.
- EASTWICK.**—**THE GULISTAN.** See Trübner's Oriental Series.
- EBERS.**—**THE EMPEROR.** A Romance. By Georg Ebers. Translated from the German by Clara Bell. In two volumes, 16mo, pp. iv. 319 and 322, cloth. 1881. 7s. 6d. Paper, 5s.
- EBERS.**—**A QUESTION: THE IDYL OF A PICTURE** by his friend, Alma Tadema. Related by Georg Ebers. From the German, by Mary J. SAFFORD. 16mo, pp. 125, with Frontispiece, cloth. 1881. 4s. Paper, 2s. 6d.
- ECHO (DEUTSCHES).**—**THE GERMAN ECHO.** A Faithful Mirror of German Conversation. By Ludwig Wolfram. With a Vocabulary. By Henry P. Skelton. Post 8vo, pp. 130 and 70, cloth. 1863. 3s.
- ECHO FRANÇAISE.**—**A PRACTICAL GUIDE TO CONVERSATION.** By Fr. de la Fruston. With a complete Vocabulary. By Anthony Maw Border. Post 8vo, pp. 120 and 72, cloth. 1860. 3s.
- ECO ITALIANO (L').**—**A PRACTICAL GUIDE TO ITALIAN CONVERSATION.** By Eugene Camerini. With a complete Vocabulary. By Henry P. Skelton. Post 8vo, pp. vi., 128, and 98, cloth. 1860. 4s. 6d.
- ECO DE MADRID.**—**THE ECHO OF MADRID.** A Practical Guide to Spanish Conversation. By J. E. Hartzenbusch and Henry Lemming. With a complete Vocabulary, containing copious Explanatory Remarks. By Henry Lemming. Post 8vo, pp. xii., 144, and 83, cloth. 1860. 5s.
- ECKSTEIN.**—**PRUSIAS:** A Romance of Ancient Rome under the Republic. By Ernst Eckstein. From the German by Clara Bell. Two vols. 16mo, pp. 356 and 336, cloth. 1884. 7s. 6d.; paper, 5s.
- ECKSTEIN.**—**QUINTUS CLAUDIUS.** A Romance of Imperial Rome. By Ernst Eckstein. From the German by Clara Bell, Two vols. 16mo, pp. 314 and 304, cloth. 1884. 7s. 6d.; paper, 5s.

- EDDA SÆMUNDAR HINNS FRODA.** The Edda of Sæmund the Learned. Translated from the Old Norse, by Benjamin Thorpe. Complete in 1 vol. fcap. 8vo, pp. viii. and 152, and pp. viii. and 170, cloth. 1866. 7s. 6d.
- EDGREN.—SANSKRIT GRAMMAR.** See Trübner's Collection.
- EDKINS.—CHINA'S PLACE IN PHILOLOGY.** An attempt to show that the Languages of Europe and Asia have a common origin. By the Rev. Joseph Edkins. Crown 8vo, pp. xxiii. and 403, cloth. 1871. 10s. 6d.
- EDKINS.—INTRODUCTION TO THE STUDY OF THE CHINESE CHARACTERS.** By J. Edkins, D.D., Peking, China. Royal 8vo, pp. 340, paper boards. 1876. 18s.
- EDKINS.—RELIGION IN CHINA.** See English and Foreign Philosophical Library, Vol. VIII., or Trübner's Oriental Series.
- EDKINS.—CHINESE BUDDHISM.** See Trübner's Oriental Series.
- EDMONDS.—GREEK LAYS, LEGENDS, &c.** A Selection from Recent and Contemporary Poets. Selected and Translated by E. M. Edmonds. Crown 8vo, cloth.
- EDWARDS.—MEMOIRS OF LIBRARIES,** together with a Practical Handbook of Library Economy. By Edward Edwards. Numerous Illustrations. 2 vols. royal 8vo, cloth. Vol. i. pp. xxviii. and 841; Vol. ii. pp. xxxvi. and 1104. 1859. £2, 8s.
DITTO, large paper, imperial 8vo, cloth. £4, 4s.
- EDWARDS.—CHAPTERS OF THE BIOGRAPHICAL HISTORY OF THE FRENCH ACADEMY.** 1629-1863. With an Appendix relating to the Unpublished Chronicle "Liber de Hyda." By Edward Edwards. 8vo, pp. 180, cloth. 1864. 6s.
DITTO, large paper, royal 8vo. 10s. 6d.
- EDWARDS.—LIBRARIES AND FOUNDERS OF LIBRARIES.** By Edward Edwards. 8vo, pp. xix. and 506, cloth. 1865. 18s.
DITTO, large paper, imperial 8vo, cloth. £1, 10s.
- EDWARDS.—FREE TOWN LIBRARIES,** their Formation, Management, and History in Britain, France, Germany, and America. Together with Brief Notices of Book Collectors, and of the respective Places of Deposit of their Surviving Collections. By Edward Edwards. 8vo, pp. xvi. and 634, cloth. 1869. 21s.
- EDWARDS.—LIVES OF THE FOUNDERS OF THE BRITISH MUSEUM,** with Notices of its Chief Augmentors and other Benefactors. 1570-1870. By Edward Edwards. With Illustrations and Plans. 2 vols. 8vo, pp. xii. and 780, cloth. 1870. 30s.
- EDWARDES.**—See ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY, Vol. XVII.
- EGER.—TECHNOLOGICAL DICTIONARY IN THE ENGLISH AND GERMAN LANGUAGES.** Edited by Gustav Eger, Professor of the Polytechnic School of Darmstadt, and Sworn Translator of the Grand Ducal Ministerial Departments. Technically Revised and Enlarged by Otto Brandes, Chemist. Two vols., royal 8vo, pp. viii. and 712, and pp. viii. and 970, cloth. 1884. £1, 7s.
- EGER AND GRIME.**—An Early English Romance. Edited from Bishop Percy's Folio Manuscripts, about 1650 A.D. By John W. Hales, M.A., Fellow and late Assistant Tutor of Christ's College, Cambridge, and Frederick J. Furnivall, M.A., of Trinity Hall, Cambridge. 4to, large paper, half bound, Roxburgh style, pp. 64. 1867. 10s. 6d.
- EGERTON.—SUSSEX FOLK AND SUSSEX WAYS.** Stray Studies in the Wealden Formation of Human Nature. By the Rev. J. Coker Egerton, M.A., Rector of Burwash. Crown 8vo, pp. 140, cloth. 1884. 2s.
- EGGELING.**—See AUCTORES SANSKRITI, Vols. IV. and V.
- EGYPT EXPLORATION FUND:**—
THE STORE-CITY OF PITHOM, and the Route of the Exodus. By Edouard Naville. With Thirteen Plates and Two Maps. Demy 4to, pp. viii. and 32, boards. 1885. 25s.
- EGYPTIAN GENERAL STAFF PUBLICATIONS:**—
GENERAL REPORT ON THE PROVINCE OF KORDOFAN. Submitted to General C. P. Stone, Chief of the General Staff Egyptian Army. By Major H. G. Prout, Corps of Engineers, Commanding Expedition of Reconnaissance. Made at El Obeiyad (Kordofan), March 12th, 1876. Royal 8vo, pp. 232, stitched, with 6 Maps. 1877. 10s. 6d.

EGYPTIAN GENERAL STAFF PUBLICATIONS—continued.

- PROVINCES OF THE EQUATOR: Summary of Letters and Reports of the Governor-General. Part I. 1874. Royal 8vo, pp. viii. and 90, stitched, with Map. 1877. 5s.
- REPORT ON THE SEIZURE BY THE ABYSSINIANS of the Geological and Mineralogical Reconnaissance Expedition attached to the General Staff of the Egyptian Army. By L. H. Mitchell, Chief of the Expedition. Containing an Account of the subsequent Treatment of the Prisoners and Final Release of the Commander. Royal 8vo, pp. xii. and 126, stitched, with a Map. 1878. 7s. 6d.
- EGYPTIAN CALENDAR for the year 1295 A.H. (1878 A.D.): Corresponding with the years 1594, 1595 of the Koptic Era. 8vo, pp. 98, sewed. 1878. 2s. 6d.
- EHRLICH.—FRENCH READER: With Notes and Vocabulary. By H. W. Ehrlich. 12mo, pp. viii. and 125, limp cloth. 1877. 1s. 6d.
- EITEL.—BUDDHISM: Its Historical, Theoretical, and Popular Aspects. In Three Lectures. By E. J. Eitel, M.A., Ph.D. Second Edition. Demy 8vo, pp. 130. 1873. 5s.
- EITEL.—FENG-SHUI; or, The Rudiments of Natural Science in China. By E. J. Eitel, M.A., Ph.D. Royal 8vo, pp. vi. and 84, sewed. 1873. 6s.
- EITEL.—HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM. By the Rev. E. J. Eitel, of the London Missionary Society. Crown 8vo, pp. viii. and 224, cloth. 1870. 18s.
- ELLIOT.—MEMOIRS ON THE HISTORY, FOLK-LORE, AND DISTRIBUTION OF THE RACES OF THE NORTH-WESTERN PROVINCES OF INDIA. By the late Sir Henry M. Elliot, K.C.B. Edited, revised, and rearranged by John Beames, M.R.A.S., &c., &c. In 2 vols. demy 8vo, pp. xx., 370, and 396, with 3 large coloured folding Maps, cloth. 1869. £1 16s.
- ELLIOT.—THE HISTORY OF INDIA, as told by its own Historians. The Muhammadan Period. Edited from the Posthumous Papers of the late Sir H. M. Elliot, K.C.B., East India Company's Bengal Civil Service. Revised and continued by Professor John Dowson, M.R.A.S., Staff College, Sandhurst. 8vo. Vol. I.—Vol. II., pp. x. and 580, cloth. Vol. III., pp. xii. and 627, cloth. 24s.—Vol. IV., pp. xii. and 564, cloth. 1872. 21s.—Vol. V., pp. x. and 576, cloth. 1873. 21s.—Vol. VI., pp. viii. 574, cloth. 21s.—Vol. VII., pp. viii.—574. 1877. 21s. Vol. VIII., pp. xxxii.—444. With Biographical, Geographical, and General Index. 1877. 24s. Complete sets, £8, 8s. Vols. I. and II. not sold separately.
- ELLIS.—ETRUSCAN NUMERALS. By Robert Ellis, B.D., late Fellow of St. John's College, Cambridge. 8vo, pp. 52, sewed. 1876. 2s. 6d.
- ELY.—FRENCH AND GERMAN SOCIALISM IN MODERN TIMES. By R. T. Ely, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University, Baltimore; and Lecturer on Political Economy in Cornell University, Ithaca, N. Y. Crown 8vo, pp. viii.—274, cloth. 1884. 3s. 6d.
- EMERSON AT HOME AND ABROAD. See English and Foreign Philosophical Library, Vol. XIX.
- EMERSON.—INDIAN MYTHS; or, Legends, Traditions, and Symbols of the Aborigines of America, compared with those of other Countries, including Hindostan, Egypt, Persia, Assyria, and China. By Ellen Russell Emerson. Illustrated. Post 8vo, pp. viii.—678, cloth. 1884. £1, 1s.
- ENGLISH DIALECT SOCIETY.—Subscription, 10s. 6d. per annum. List of publications on application.
- ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY (THE).
Post 8vo, cloth, uniformly bound.
- I. to III.—A HISTORY OF MATERIALISM, and Criticism of its present Importance. By Professor F. A. Lange. Authorised Translation from the German by Ernest C. Thomas. In three volumes. Vol. I. Second Edition. pp. 350. 1878. 10s. 6d.—Vol. II., pp. viii. and 298. 1880. 10s. 6d.—Vol. III., pp. viii. and 376. 1881. 10s. 6d.

ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY—*continued.*

- IV.—NATURAL LAW: an Essay in Ethics. By Edith Simcox. Second Edition. Pp. 366. 1878. 10s. 6d.
- V. and VI.—THE CREED OF CHRISTENDOM; its Foundations contrasted with Superstructure. By W. R. Greg. Eighth Edition, with a New Introduction. In two volumes, pp. cxiv.—154 and vi.—282. 1883. 15s.
- VII.—OUTLINES OF THE HISTORY OF RELIGION TO THE SPREAD OF THE UNIVERSAL RELIGIONS. By Prof. C. P. Tiele. Translated from the Dutch by J. Estlin Carpenter, M.A., with the author's assistance. Third Edition. Pp. xx. and 250. 1884. 7s. 6d.
- VIII.—RELIGION IN CHINA; containing a brief Account of the Three Religions of the Chinese; with Observations on the Prospects of Christian Conversion amongst that People. By Joseph Edkins, D.D., Peking. Third Edition. Pp. xvi. and 260. 1884. 7s. 6d.
- IX.—A CANDID EXAMINATION OF THEISM. By Physicus. Pp. 216. 1878. 7s. 6d.
- X.—THE COLOUR-SENSE; its Origin and Development; an Essay in Comparative Psychology. By Grant Allen, B.A., author of "Physiological æsthetics." Pp. xii. and 282. 1879. 10s. 6d.
- XI.—THE PHILOSOPHY OF MUSIC; being the substance of a Course of Lectures delivered at the Royal Institution of Great Britain in February and March 1877. By William Pole, F.R.S., F.R.S.E., Mus. Doc., Oxon. Pp. 336. 1879. 10s. 6d.
- XII.—CONTRIBUTIONS TO THE HISTORY OF THE DEVELOPMENT OF THE HUMAN RACE: Lectures and Dissertations, by Lazarus Geiger. Translated from the German by D. Asher, Ph.D. Pp. x. and 156. 1880. 6s.
- XIII.—DR. APPLETON: his Life and Literary Relics. By J. H. Appleton, M.A., and A. H. Sayce, M.A. Pp. 350. 1881. 10s. 6d.
- XIV.—EDGAR QUINET: His Early Life and Writings. By Richard Heath. With Portraits, Illustrations, and an Autograph Letter. Pp. xxiii. and 370. 1881. 12s. 6d.
- XV.—THE ESSENCE OF CHRISTIANITY. By Ludwig Feuerbach. Translated from the German by Marian Evans, translator of Strauss's "Life of Jesus." Second Edition. Pp. xx. and 340. 1881. 7s. 6d.
- XVI.—AUGUSTE COMTE AND POSITIVISM. By the late John Stuart Mill, M.P. Third Edition. Pp. 200. 1882. 3s. 6d.
- XVII.—ESSAYS AND DIALOGUES OF GIACOMO LEOPARDI. Translated by Charles Edwardes. With Biographical Sketch. Pp. xliv. and 216. 1882. 7s. 6d.
- XVIII.—RELIGION AND PHILOSOPHY IN GERMANY: A Fragment. By Heinrich Heine. Translated by J. Snodgrass. Pp. xii. and 178, cloth. 1882. 6s.
- XIX.—EMERSON AT HOME AND ABROAD. By M. D. Conway. Pp. viii. and 310. With Portrait. 1883. 10s. 6d.
- XX.—ENIGMAS OF LIFE. By W. R. Greg. Fifteenth Edition, with a Postscript. CONTENTS: Realisable Ideals—Malthus Notwithstanding—Non-Survival of the Fittest—Limits and Directions of Human Development—The Significance of Life—De Profundis—Elsewhere—Appendix. Pp. xx. and 314, cloth. 1883. 10s. 6d.
- XXI.—ETHIC DEMONSTRATED IN GEOMETRICAL ORDER AND DIVIDED INTO FIVE PARTS, which treat (1) Of God, (2) Of the Nature and Origin of the Mind, (3) Of the Origin and Nature of the Affects, (4) Of Human Bondage, or of the Strength of the Affects, (5) Of the Power of the Intellect, or of Human Liberty. By Benedict de Spinoza. Translated from the Latin by William Hale White. Pp. 328. 1883. 10s. 6d.
- XXII.—THE WORLD AS WILL AND IDEA. By Arthur Schopenhauer. Translated from the German by R. B. Haldane, M.A., and John Kemp, M.A. 3 vols. Vol. I., pp. xxxii.—532. 1883. 18s.

ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY—continued.

- XXV. to XXVII.**—THE PHILOSOPHY OF THE UNCONSCIOUS. By Eduard Von Hartmann. Speculative Results, according to the Inductive Method of Physical Science. Authorised Translation, by William C. Coupland, M.A. 3 vols. pp. xxxii.-372; vi.-368; viii.-360. 1884. 31s. 6d.
XXVIII. to XXX.—THE GUIDE OF THE PERPLEXED OF MAIMONIDES. Translated from the Original Text and Annotated by M. Friedlander, Ph.D. 3 vols., pp.

Extra Series.

- I. and II.**—LESSING: His Life and Writings. By James Sime, M.A. Second Edition. 2 vols., pp. xxii. and 328, and xvi. and 358, with portraits. 1879. 21s.

- III. and VI.**—AN ACCOUNT OF THE POLYNESIAN RACE: its Origin and Migrations, and the Ancient History of the Hawaiian People to the Times of Kamehameha I. By Abraham Fornander, Circuit Judge of the Island of Maui, H.I. Vol. I., pp. xvi. and 248. 1877. 7s. 6d. Vol. II., pp. viii. and 400, cloth. 1880. 10s. 6d.

- IV. and V.**—ORIENTAL RELIGIONS, and their Relation to Universal Religion—India. By Samuel Johnson. In 2 vols., pp. viii. and 408; viii. and 402. 1879. 21s.

- VI.**—AN ACCOUNT OF THE POLYNESIAN RACE. By A. Fornander. Vol. II., pp. viii. and 400, cloth. 1880. 10s. 6d.

- ER SIE ES.**—FACSIMILE OF A MANUSCRIPT supposed to have been found in an Egyptian Tomb by the English soldiers last year. Royal 8vo, in ragged canvas covers, with string binding, with dilapidated edges (? just as discovered). 1884. 6s. 6d.

- EYTON.**—DOMESDAY STUDIES: AN ANALYSIS AND DIGEST OF THE STAFFORDSHIRE SURVEY. Treating of the Method of Domesday in its Relation to Staffordshire, &c. By the Rev. R. W. Eyton. 4to, pp. vii. and 135, cloth. 1881. £1, 1s.

- FABER.**—THE MIND OF MENCIUS. See Trübner's Oriental Series.

- FALKE.**—ART IN THE HOUSE. Historical, Critical, and Esthetical Studies on the Decoration and Furnishing of the Dwelling. By J. von Falke, Vice-Director of the Austrian Museum of Art and Industry at Vienna. Translated from the German. Edited, with Notes, by C. C. Perkins, M.A. Royal 8vo, pp. xxx 356, cloth. With Coloured Frontispiece, 60 Plates, and over 150 Illustrations. 1878. £3.

- FARLEY.**—EGYPT, CYPRUS, AND ASIATIC TURKEY. By J. L. Farley, author of "The Resources of Turkey," &c. 8vo, pp. xvi. and 270, cloth gilt. 1878. 10s. 6d.

- FAUSBOLL.**—See JATAKA.

- FEATHERMAN.**—THE SOCIAL HISTORY OF THE RACES OF MANKIND. By A. Featherman. Demy 8vo, cloth. Vol. I. First Division—THE NIGRITIANS. Pp. xxvi. and 800. 1885. £1, 11s. 6d. Vol. V. THE ARAMEANS. Pp. xvii. and 664. 1881. £1, 1s.

- FENTON.**—EARLY HEBREW LIFE: a Study in Sociology. By John Fenton. 8vo, pp. xxiv. and 102, cloth. 1880. 5s.

- FERGUSSON.**—ARCHEOLOGY IN INDIA. With especial reference to the works of Babu Rajendralala Mitra. By James Fergusson, C.I.E., F.R.S., D.C.L., LL.D., V.-P.R.A.S., &c. Demy 8vo, pp. 116, with Illustrations, sewed. 1884. 5s.

- FERGUSSON.**—THE TEMPLE OF DIANA AT EPHESUS. With Especial Reference to Mr. Wood's Discoveries of its Remains. By James Fergusson, C.I.E., D.C.L., LL.D., F.R.S., &c. From the Transactions of the Royal Institute of British Architects. Demy 4to, pp. 24, with Plan, cloth. 1883. 5s.

- FERGUSSON AND BURGESS.**—THE CAVE TEMPLES OF INDIA. By James Fergusson, D.C.L., F.R.S., and James Burgess, F.R.G.S. Impl. 8vo, pp. xx. and 536, with 98 Plates, half bound. 1880. £2, 2s.

- FERGUSSON.**—**CHINESE RESEARCHES.** First Part. Chinese Chronology and Cycles. By Thomas Fergusson, Member of the North China Branch of the Royal Asiatic Society. Crown 8vo, pp. viii. and 274, sewed. 1881. 10s. 6d.
- FEUERBACH.**—**THE ESSENCE OF CHRISTIANITY.** See English and Foreign Philosophical Library, vol. XV.
- FICHTE.**—**J. G. FICHTE'S POPULAR WORKS:** The Nature of the Scholar—The Vocation of Man—The Doctrine of Religion. With a Memoir by William Smith, LL.D. Demy 8vo, pp. viii. and 564, cloth. 1873. 15s.
- FICHTE.**—**CHARACTERISTICS OF THE PRESENT AGE.** By J. G. Fichte. Translated from the German by W. Smith. Post 8vo, pp. xi. and 271, cloth. 1847. 6s.
- FICHTE.**—**MEMOIR OF JOHANN GOTTLIEB FICHTE.** By William Smith. Second Edition. Post 8vo, pp. 168, cloth. 1848. 4s.
- FICHTE.**—**ON THE NATURE OF THE SCHOLAR, AND ITS MANIFESTATIONS.** By Johann Gottlieb Fichte. Translated from the German by William Smith. Second Edition. Post 8vo, pp. vii. and 131, cloth. 1848. 3s.
- FICHTE.**—**NEW EXPOSITION OF THE SCIENCE OF KNOWLEDGE.** By J. G. Fichte. Translated from the German by A. E. Krueger. 8vo, pp. vi. and 182, cloth. 1869. 6s.
- FIELD.**—**OUTLINES OF AN INTERNATIONAL CODE.** By David Dudley Field. Second Edition. Royal 8vo, pp. iii. and 712, sheep. 1876. £2. 2s.
- FIGANIÈRE.**—**ELVA: A STORY OF THE DARK AGES.** By Viscount de Figanière, G.C. St. Anne, &c. Crown 8vo, pp. viii. and 194, cloth. 1878. 5s.
- FINN.**—**PERSIAN FOR TRAVELLERS.** By Alexander Finn, F.R.G.S., &c., H.B.M. Consul at Resht. Oblong 32mo, pp. xxii.—232, cloth. 1884. 5s.
- FISCHEL.**—**SPECIMENS OF MODERN GERMAN PROSE AND POETRY;** with Notes, Grammatical, Historical, and Idiomatical. To which is added a Short Sketch of the History of German Literature. By Dr. M. M. Fischel, formerly of Queen's College, Harley Street, and late German Master to the Stockwell Grammar School. Crown 8vo, pp. viii. and 280, cloth. 1880. 4s.
- FISKE.**—**THE UNSEEN WORLD, and other Essays.** By John Fiske, M.A., LL.B. Crown 8vo, pp. 350. 1876. 10s.
- FISKE.**—**MYTHS AND MYTH-MAKERS; Old Tales and Superstitions, interpreted by Comparative Mythology.** By John Fiske, M.A., LL.B., Assistant Librarian, and late Lecturer on Philosophy at Harvard University. Crown 8vo, pp. 260, cloth. 1873. 10s.
- FITZGERALD.**—**AUSTRALIAN ORCHIDS.** By R. D. Fitzgerald, F.L.S. Folio.—Part I. 7 Plates.—Part II. 10 Plates.—Part III. 10 Plates.—Part IV. 10 Plates.—Part V. 10 Plates.—Part VI. 10 Plates. Each Part, Coloured 21s.; Plain, 10s. 6d.—Part VII. 10 Plates. Vol. II., Part I. 10 Plates. Each, Coloured, 25s.
- FITZGERALD.**—**AN ESSAY ON THE PHILOSOPHY OF SELF-CONSCIOUSNESS.** Comprising an Analysis of Reason and the Rationale of Love. By P. F. Fitzgerald. Demy 8vo, pp. xvi. and 196, cloth. 1882. 5s.
- FORJETT.**—**EXTERNAL EVIDENCES OF CHRISTIANITY.** By E. H. Forjett. 8vo, pp. 114, cloth. 1874. 2s. 6d.
- FORNANDER.**—**THE POLYNESIAN RACE.** See English and Foreign Philosophical Library, Extra Series, Vols. III. and VI.
- FORSTER.**—**POLITICAL PRESENTMENTS.**—By William Forster, Agent-General for New South Wales. Crown 8vo, pp. 122, cloth. 1878. 4s. 6d.
- FOULKES.**—**THE DAYA BHAGA, the Law of Inheritance of the Sarasvati Vilasa.** The Original Sanskrit Text, with Translation by the Rev. Thos. Foulkes, F.L.S., M.R.A.S., F.R.G.S., Fellow of the University of Madras, &c. Demy 8vo, pp. xxvi. and 194—162, cloth. 1881. 10s. 6d.
- FOX.**—**MEMORIAL EDITION OF COLLECTED WORKS,** by W. J. Fox. 12 vols. 8vo. cloth. £3.
- FRANKLYN.**—**OUTLINES OF MILITARY LAW, AND THE LAWS OF EVIDENCE.** By H. B. Franklyn, LL.B. Crown 16mo, pp. viii. and 152, cloth. 1874. 3s. 6d.

- FREEMAN.**—LECTURES TO AMERICAN AUDIENCES. By E. A. Freeman, D.C.L., LL.D., Honorary Fellow of Trinity College, Oxford. I. The English People in its Three Homes. II. The Practical Bearings of General European History. Post 8vo, pp. viii.-454, cloth. 1883. 8s. 6d.
- FRIEDRICH.**—PROGRESSIVE GERMAN READER, with Copious Notes to the First Part. By P. Friedrich. Crown 8vo, pp. 166, cloth. 1868. 4s. 6d.
- FRIEDRICH.**—A GRAMMATICAL COURSE OF THE GERMAN LANGUAGE. See under DUSAR.
- FRIEDRICH.**—A GRAMMAR OF THE GERMAN LANGUAGE, WITH EXERCISES. See under DUSAR.
- FRIEDERICI.**—BIBLIOTHECA ORIENTALIS, or a Complete List of Books, Papers, Serials, and Essays, published in England and the Colonies, Germany and France, on the History, Geography, Religions, Antiquities, Literature, and Languages of the East. Compiled by Charles Friederici. 8vo, boards. 1876, 2s. 6d. 1877, 3s. 1878, 3s. 6d. 1879, 3s. 1880, 3s. 1881, 3s. 1882, 3s. 1883, 3s. 6d.
- FREEMBLING.**—GRADUATED GERMAN READER. Consisting of a Selection from the most Popular Writers, arranged progressively; with a complete Vocabulary for the first part. By Friedrich Otto Freembling. Eighth Edition. 12mo, pp. viii. and 306, cloth. 1883. 3s. 6d.
- FREEMBLING.**—GRADUATED EXERCISES FOR TRANSLATION INTO GERMAN. Consisting of Extracts from the best English Authors, arranged progressively; with an Appendix, containing Idiomatic Notes. By Friedrich Otto Freembling, Ph.D., Principal German Master at the City of London School. Crown 8vo, pp. xiv. and 322, cloth. With Notes, pp. 66. 1867. 4s. 6d. Without Notes, 4s.
- FROUDE.**—THE BOOK OF JOB. By J. A. Froude, M.A., late Fellow of Exeter College, Oxford. Reprinted from the *Westminster Review*. 8vo, pp. 38, cloth. 1s.
- FRUSTON.**—ECHO FRANÇAIS. A Practical Guide to French Conversation. By F. de la Fruston. With a Vocabulary. 12mo, pp. vi. and 192, cloth. 3s.
- FRYER.**—THE KHENG PEOPLE OF THE SANDOWAY DISTRICT, ARAKAN. By G. E. Fryer, Major, M.S.C., Deputy Commissioner, Sandoway. With 2 Plates. 8vo, pp. 44, cloth. 1875. 3s. 6d.
- FRYER.**—PÁLI STUDIES. No. I. Analysis, and Páli Text of the Subodhálanakara, or Easy Rhetoric, by Sangharakkhita Thera. 8vo, pp. 35, cloth. 1875. 3s. 6d.
- FURNIVALL.**—EDUCATION IN EARLY ENGLAND. Some Notes used as forewords to a Collection of Treatises on “Manners and Meals in Olden Times,” for the Early English Text Society. By Frederick J. Furnivall, M.A. 8vo, pp. 4 and lxxiv., sewed. 1867. 1s.
- GALDOS.**—TRAFAVGAR: A Tale. By B. Perez Galdos. From the Spanish by Clara Bell. 16mo, pp. 256, cloth. 1884. 4s. Paper, 2s. 6d.
- GALDOS.**—MARIANELA. By B. Perez Galdos. From the Spanish, by Clara Bell. 16mo, pp. 264, cloth. 1883. 4s. Paper, 2s. 6d.
- GALDOS.**—GLORIA: A Novel. By B. Perez Galdos. From the Spanish, by Clara Bell. Two volumes, 16mo, pp. vi. and 318, iv. and 362, cloth. 1883. 7s. 6d. Paper, 5s.
- GALLOWAY.**—A TREATISE ON FUEL. Scientific and Practical. By Robert Galloway, M.R.I.A., F.C.S., &c. With Illustrations. Post 8vo, pp. x. and 136, cloth. 1880. 6s.
- GALLOWAY.**—EDUCATION: SCIENTIFIC AND TECHNICAL; or, How the Inductive Sciences are Taught, and How they Ought to be Taught. By Robert Galloway, M.R.I.A., F.C.S. 8vo, pp. xvi. and 462, cloth. 1881. 10s. 6d.
- GAMBLE.**—A MANUAL OF INDIAN TIMBERS: An Account of the Structure, Growth, Distribution, and Qualities of Indian Woods. By J. C. Gamble, M.A., F.L.S. 8vo, pp. xxx. and 522, with a Map, cloth. 1881. 10s.
- GARBE.**—See AUCTORES SANSKRITI, Vol. III.

GARFIELD.—THE LIFE AND PUBLIC SERVICE OF JAMES A. GARFIELD, Twentieth President of the United States. A Biographical Sketch. By Captain F. H. Mason, late of the 42d Regiment, U.S.A. With a Preface by Bret Harte. Crown 8vo, pp. vi. and 134, cloth. With Portrait. 1881. 2s. 6d.

GARRETT.—A CLASSICAL DICTIONARY OF INDIA: Illustrative of the Mythology, Philosophy, Literature, Antiquities, Arts, Manners, Customs, &c., of the Hindus. By John Garrett, Director of Public Instruction in Mysore. 8vo, pp. x. and 794, cloth. With Supplement, pp. 160. 1871 and 1873. £1, 16s.

GAUTAMA.—THE INSTITUTES OF. See *AUCTORES SANSKRITI*, Vol. II.

GAZETTEER OF THE CENTRAL PROVINCES OF INDIA. Edited by Charles Grant, Secretary to the Chief Commissioner of the Central Provinces. Second Edition. With a very large folding Map of the Central Provinces of India. Demy 8vo, pp. clvii. and 582, cloth. 1870. £1, 4s.

GEIGER.—A PEEP AT MEXICO; Narrative of a Journey across the Republic from the Pacific to the Gulf, in December 1873 and January 1874. By J. L. Geiger, F.R.G.S. Demy 8vo, pp. 368, with Maps and 45 Original Photographs. Cloth, 24s.

GEIGER.—CONTRIBUTIONS TO THE HISTORY OF THE DEVELOPMENT OF THE HUMAN RACE: Lectures and Dissertations, by Lazarus Geiger. Translated from the Second German Edition, by David Asher, Ph.D. Post 8vo, pp. x.—156, cloth. 1880. 6s.

GELDART.—FAITH AND FREEDOM. Fourteen Sermons. By E. M. Geldart, M.A. Crown 8vo, pp. vi. and 168, cloth. 1881. 4s. 6d.

GELDART.—A GUIDE TO MODERN GREEK. By E. M. Geldart, M.A. Post 8vo, pp. xii. and 274, cloth. 1883. 7s. 6d. Key, pp. 28, cloth. 1883. 2s. 6d.

GELDART.—GREEK GRAMMAR. See Trübner's Collection.

GEOLOGICAL MAGAZINE (THE): OR, MONTHLY JOURNAL OF GEOLOGY. With which is incorporated "The Geologist." Edited by Henry Woodward, LL.D., F.R.S., F.G.S., &c., of the British Museum. Assisted by Professor John Morris, M.A., F.G.S., &c., and Robert Etheridge, F.R.S., L. & E., F.G.S., &c., of the Museum of Practical Geology. 8vo, cloth. 1866 to 1883. 20s. each.

GHOSE.—THE MODERN HISTORY OF THE INDIAN CHIEFS, RAJAS, ZAMINDARS, &c. By Loke Nath Ghose. 2 vols. post 8vo, pp. xii. and 218, and xviii. and 612, cloth. 1883. 21s.

GILES.—CHINESE SKETCHES.—By Herbert A. Giles, of H.B.M.'s China Consular Service. 8vo, pp. 204, cloth. 1875. 10s. 6d.

GILES.—A DICTIONARY OF COLLOQUIAL IDIOMS IN THE MANDARIN DIALECT. By Herbert A. Giles. 4to, pp. 65, half bound. 1873. 28s.

GILES.—SYNOPTICAL STUDIES IN CHINESE CHARACTER. By Herbert A. Giles. 8vo, pp. 118, half bound. 1874. 15s.

GILES.—CHINESE WITHOUT A TEACHER. Being a Collection of Easy and Useful Sentences in the Mandarin Dialect. With a Vocabulary. By Herbert A. Giles. 12mo, pp. 60, half bound. 1872. 5s.

GILES.—THE SAN TZU CHING; or, Three Character Classic; and the Ch'jen Tsu Wen; or, Thousand Character Essay. Metrically Translated by Herbert A. Giles. 12mo, pp. 28, half bound. 1873. 2s. 6d.

GLASS.—ADVANCE THOUGHT. By Charles E. Glass. Crown 8vo, pp. xxxvi. and 188, cloth. 1876. 6s.

GOETHE'S FAUST.—See *SCOOLES* and *WYSARD*.

GOETHE'S MINOR POEMS.—See *SELSS*.

GOLDSTÜCKER.—A DICTIONARY, SANSKRIT AND ENGLISH, extended and improved from the Second Edition of the Dictionary of Professor H. H. Wilson, with his sanction and concurrence. Together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary. By Theodore Goldstücker. Parts I. to VI. 4to, pp. 400. 1856-63. 6s. each.

GOLDSTÜCKER.—See *AUCTORES SANSKRITI*, Vol. I.

GOOROO SIMPLE. Strange Surprising Adventures of the Venerable G. S. and his Five Disciples, Noodle, Doodle, Wiseacre, Zany, and Foozle : adorned with Fifty Illustrations, drawn on wood, by Alfred Crowquill. A companion Volume to "Münchhausen" and "Owlglass," based upon the famous Tamul tale of the Gooroo Paramartan, and exhibiting, in the form of a skilfully-constructed consecutive narrative, some of the finest specimens of Eastern wit and humour. Elegantly printed on tinted paper, in crown 8vo, pp. 223, richly gilt ornamental cover, gilt edges. 1861. 10s. 6d.

GORKOM.—HANDBOOK OF CINCHONA CULTURE. By K. W. Van Gorkom, formerly Director of the Government Cinchona Plantations in Java. Translated by B. D. Jackson, Secretary of the Linnaean Society of London. With a Coloured Illustration. Imperial 8vo, pp. xii. and 292, cloth. 1882. £2.

GOUGH.—The SARVA-DARSANA-SAMGRAHA. See Trübner's Oriental Series.

GOUGH.—PHILOSOPHY OF THE UPANISHADS. See Trübner's Oriental Series.

GOVER.—THE FOLK-SONGS OF SOUTHERN INDIA. By C. E. Gover, Madras. Contents: Canarese Songs; Badaga Songs; Coorg Songs; Tamil Songs; The Cural; Malayalam Songs; Telugu Songs. 8vo, pp. xxviii. and 300, cloth. 1872. 10s. 6d.

GRAY.—DARWINIANA: Essays and Reviews pertaining to Darwinism. By Asa Gray. Crown 8vo, pp. xii. and 396, cloth. 1877. 10s.

GRAY.—NATURAL SCIENCE AND RELIGION: Two Lectures Delivered to the Theological School of Yale College. By Asa Gray. Crown 8vo, pp. 112, cloth. 1880. 5s.

GREEN.—SHAKESPEARE AND THE EMBLEM-WRITERS: An Exposition of their Similitudes of Thought and Expression. Preceded by a View of the Emblem-Book Literature down to A.D. 1616. By Henry Green, M.A. In one volume, pp. xvi. 572, profusely illustrated with Woodcuts and Photolith. Plates, elegantly bound in cloth gilt. 1870. Large medium 8vo, £1, 11s. 6d.; large imperial 8vo. £2, 12s. 6d.

GREEN.—ANDREA ALCIATI, and his Books of Emblems: A Biographical and Bibliographical Study. By Henry Green, M.A. With Ornamental Title, Portraits, and other Illustrations. Dedicated to Sir William Stirling-Maxwell, Bart., Rector of the University of Edinburgh. Only 250 copies printed. Demy 8vo, pp. 360, handsomely bound. 1872. £1, 1s.

GREENE.—A NEW METHOD OF LEARNING TO READ, WRITE, AND SPEAK THE FRENCH LANGUAGE: or, First Lessons in French (Introductory to Ollendrift's Larger Grammar). By G. W. Greene, Instructor in Modern Languages in Brown University. Third Edition, enlarged and rewritten. Fcap. 8vo, pp. 248, cloth. 1869. 3s. 6d.

GREENE.—THE HEBREW MIGRATION FROM EGYPT. By J. Baker Greene, LL.B., M.B., Trin. Coll., Dub. Second Edition. Demy 8vo, pp. xii. and 440, cloth. 1882. 10s. 6d.

GREG.—TRUTH VERSUS EDIFICATION. By W. R. Greg. Fcap. 8vo, pp. 32, cloth. 1869. 1s.

GREG.—WHY ARE WOMEN REDUNDANT? By W. R. Greg. Fcap. 8vo, pp. 40, cloth. 1869. 1s.

GREG.—LITERARY AND SOCIAL JUDGMENTS. By W. R. Greg. Fourth Edition, considerably enlarged. 2 vols. crown 8vo, pp. 310 and 288, cloth. 1877. 15s.

GREG.—**MISTAKEN AIMS AND ATTAINABLE IDEALS OF THE ARTISAN CLASS.** By W. R. Greg. Crown 8vo, pp. vi. and 332, cloth. 1876. 10s. 6d.

GREG.—**ENIGMAS OF LIFE.** By W. R. Greg. Fifteenth Edition, with a postscript. Contents: Realisable Ideals. Malthus Notwithstanding. Non-Survival of the Fittest. Limits and Directions of Human Development. The Significance of Life. De Profundis. Elsewhere. Appendix. Post 8vo, pp. xxii. and 314, cloth. 1883. 10s. 6d.

GREG.—**POLITICAL PROBLEMS FOR OUR AGE AND COUNTRY.** By W. R. Greg. Contents: I. Constitutional and Autocratic Statesmanship. II. England's Future Attitude and Mission. III. Disposal of the Criminal Classes. IV. Recent Change in the Character of English Crime. V. The Intrinsic Vice of Trade-Unions. VI. Industrial and Co-operative Partnerships. VII. The Economic Problem. VIII. Political Consistency. IX. The Parliamentary Career. X. The Price we pay for Self-government. XI. Direct *v.* Indirect Taxation. XIII. The New Régime, and how to meet it. Demy 8vo, pp. 342, cloth. 1870. 10s. 6d.

GREG.—**THE GREAT DUEL:** Its True Meaning and Issues. By W. R. Greg. Crown 8vo, pp. 96, cloth. 1871. 2s. 6d.

GREG.—**THE CREED OF CHRISTENDOM.** See English and Foreign Philosophical Library, Vols. V. and VI.

GREG.—**ROCKS AHEAD;** or, The Warnings of Cassandra. By W. R. Greg. Second Edition, with a Reply to Objectors. Crown 8vo, pp. xliv. and 236, cloth. 1874. 9s.

GREG.—**MISCELLANEOUS ESSAYS.** By W. R. Greg. First Series. Crown 8vo, pp. iv.—268, cloth. 1881. 7s. 6d.

CONTENTS:—Rocks Ahead and Harbours of Refuge. Foreign Policy of Great Britain. The Echo of the Antipodes. A Grave Perplexity before us. Obligations of the Soil. The Right Use of a Surplus. The Great Twin Brothers: Louis Napoleon and Benjamin Disraeli. Is the Popular Judgment in Politics more Just than that of the Higher Orders? Harriet Martineau. Verify your Compass. The Prophetic Element in the Gospels. Mr. Frederick Harrison on the Future Life. Can Truths be Apprehended which could not have been Discovered?

GREG.—**MISCELLANEOUS ESSAYS.** By W. R. Greg. Second Series. Pp. 294. 1884. 7s. 6d.

CONTENTS:—France since 1848. France in January 1852. England as it is. Sir R. Peel's Character and Policy. Employment of our Asiatic Forces in European Wars.

GRIFFIN.—**THE RAJAS OF THE PUNJAB.** Being the History of the Principal States in the Punjab, and their Political Relations with the British Government. By Lepel H. Griffin, Bengal Civil Service, Acting Secretary to the Government of the Punjab, Author of "The Punjab Chiefs," &c. Second Edition. Royal 8vo, pp. xvi. and 630, cloth. 1873. £1, 1s.

GRIFFIN.—**THE WORLD UNDER GLASS.** By Frederick Griffin, Author of "The Destiny of Man," "The Storm King," and other Poems. Fcap. 8vo, pp. 204, cloth gilt. 1879. 3s. 6d.

GRIFFIN.—**THE DESTINY OF MAN, THE STORM KING,** and other Poems. By F. Griffin. Second Edition. Fcap. 8vo, pp. vii.—104, cloth. 1883. 2s. 6d.

GRIFFIS.—**THE MIKADO'S EMPIRE.** Book I. History of Japan, from 660 B.C. to 1872 A.D.—Book II. Personal Experiences, Observations, and Studies in Japan, 1870-1874. By W. E. Griffis, A.M. Second Edition. 8vo, pp. 626, cloth. Illustrated. 1883. 20s.

GRIFFIS.—**JAPANESE FAIRY WORLD.** Stories from the Wonder-Lore of Japan. By W. E. Griffis. Square 16mo, pp. viii. and 304, with 12 Plates. 1880. 7s. 6d.

GRIFFITH.—THE BIRTH OF THE WAR GOD. See Trübner's Oriental Series.

GRIFFITH.—YUSUF AND ZULAIKHA. See Trübner's Oriental Series.

GRIFFITH.—SCENES FROM THE RAMAYANA, MEGHADUTA, &c. Translated by Ralph T. H. Griffith, M.A., Principal of the Benares College. Second Edition. Crown 8vo, pp. xviii. and 244, cloth. 1870. 6s.

CONTENTS.—Preface—Ayodhya—Ravan Doomed—The Birth of Rama—The Heir-Apparent—Manthara's Guile—Dasaratha's Oath—The Step-mother—Mother and Son—The Triumph of Love—Farewell?—The Hermit's Son—The Trial of Truth—The Forest—The Rape of Sita—Rama's Despair—The Messenger Cloud—Khumbakarna—The Suppliant Dove—True Glory—Feed the Poor—The Wise Scholar.

GRIFFITH.—THE RÁMÁYAN OF VÁLMÍKI. Translated into English Verse. By Ralph T. H. Griffith, M.A., Principal of the Benares College. Vol. I., containing Books I. and II., demy 8vo, pp. xxxii. and 440, cloth. 1870. —Vol. II., containing Book II., with additional Notes and Index of Names. Demy 8vo, pp. 504, cloth. 1871. —Vol. III., demy 8vo, pp. 390, cloth. 1872. —Vol. IV., demy 8vo, pp. viii. and 432, cloth. 1873. —Vol. V., demy 8vo, pp. viii. and 360, cloth. 1875. The complete work, 5 vols. £7, 7s.

GROTE.—REVIEW of the Work of Mr. John Stuart Mill entitled "Examination of Sir William Hamilton's Philosophy." By George Grote, Author of the "History of Ancient Greece," "Plato, and the other Companions of Socrates," &c. 12mo, pp. 112, cloth. 1868. 3s. 6d.

GROUT.—ZULU-LAND ; or, Life among the Zulu-Kafirs of Natal and Zulu-Land, South Africa. By the Rev. Lewis Grout. Crown 8vo, pp. 352, cloth. With Map and Illustrations. 7s. 6d.

GROWSE.—MATHURA : A District Memoir. By F. S. Growse, B.C.S., M.A., Oxon, C.I.E., Fellow of the Calcutta University. Second edition, illustrated, revised, and enlarged, 4to, pp. xxiv. and 520, boards. 1880. 42s.

GUBERNATIS.—ZOOLOGICAL MYTHOLOGY ; or, The Legends of Animals. By Angelo de Gubernatis, Professor of Sanskrit and Comparative Literature in the Instituto di Studii Superiori e di Perfezionamento at Florence, &c. 2 vols. 8vo, pp. xxvi. and 432, and vii. and 442, cloth. 1872. £1, 8s.

This work is an important contribution to the study of the comparative mythology of the Indo-Germanic nations. The author introduces the denizens of the air, earth, and water in the various characters assigned to them in the myths and legends of all civilised nations, and traces the migration of the mythological ideas from the times of the early Aryans to those of the Greeks, Romans, and Teutons.

GULSHAN I. RAZ : THE MYSTIC ROSE GARDEN OF SA'D UD DIN MAHMUD SHABISTARI. The Persian Text, with an English Translation and Notes, chiefly from the Commentary of Muhammed Bin Yahya Lahiji. By E. H. Whinfield, M.A., Barrister-at-Law, late of H.M.B.C.S. 4to, pp. xvi., 94, 60, cloth. 1880. 10s. 6d.

GUMPACH.—TREATY RIGHTS OF THE FOREIGN MERCHANT, and the Transit System in China. By Johannes von Gumpach. 8vo, pp. xviii. and 421, sewed. 10s. 6d.

HAAS.—CATALOGUE OF SANSKRIT AND PALLI BOOKS IN THE BRITISH MUSEUM. By Dr. Ernst Haas. Printed by permission of the Trustees of the British Museum. 4to, pp. viii. and 188, paper boards. 1876. 2ls.

HAFIZ OF SHIRAZ.—SELECTIONS FROM HIS POEMS. Translated from the Persian by Hermann Bicknell. With Preface by A. S. Bicknell. Demy 4to, pp. xx. and 384, printed on fine stout plate-paper, with appropriate Oriental Bordering in gold and colour, and Illustrations by J. R. Herbert, R.A. 1875. £2, 2s.

HAFIZ.—See Trübner's Oriental Series.

HAGEN.—NORICA ; or, Tales from the Olden Time. Translated from the German of August Hagen. Fcap. 8vo, pp. xiv. and 374. 1850. 5s.

HAGGARD.—**CETWAYO AND HIS WHITE NEIGHBOURS;** or, Remarks on Recent Events in Zululand, Natal, and the Transvaal. By H. R. Haggard. Crown 8vo, pp. xvi. and 294, cloth. 1882. 7s. 6d.

HAGGARD.—See “The Vazir of Lankuran.”

HAHN.—**TSUNI-|| GOAM,** the Supreme Being of the Khoi-Khoi. By Theophilus Hahn, Ph.D., Custodian of the Grey Collection, Cape Town, &c., &c. Post 8vo, pp. xiv. and 154. 1882. 7s. 6d.

HALDANE.—See SCHOPENHAUER, or ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY, vol. xxii.

HALDEMAN.—**PENNSYLVANIA DUTCH:** A Dialect of South Germany with an Infusion of English. By S. S. Haldeman, A.M., Professor of Comparative Philology in the University of Pennsylvania, Philadelphia. 8vo, pp. viii. and 70, cloth. 1872. 3s. 6d.

HALL.—**ON ENGLISH ADJECTIVES IN-ABLE, WITH SPECIAL REFERENCE TO RELIABLE.** By FitzEdward Hall, C.E., M.A., Hon. D.C.L. Oxon; formerly Professor of Sanskrit Language and Literature, and of Indian Jurisprudence in King's College, London. Crown 8vo, pp. viii. and 238, cloth. 1877. 7s. 6d.

HALL.—**MODERN ENGLISH.** By FitzEdward Hall, M.A., Hon. D.C.L. Oxon. Crown 8vo, pp. xvi. and 394, cloth. 1873. 10s. 6d.

HALL.—**SUN AND EARTH AS GREAT FORCES IN CHEMISTRY.** By T. W. Hall, M.D., L.R.C.S.E. Crown 8vo, pp. xii. and 220, cloth. 1874. 3s.

HALL.—**THE PEDIGREE OF THE DEVIL.** By F. T. Hall, F.R.A.S. With Seven Autotype Illustrations from Designs by the Author. Demy 8vo, pp. xvi. and 256, cloth. 1883. 7s. 6d.

HALL.—**ARCTIC EXPEDITION.** See NOURSE.

HALLOCK.—**THE SPORTSMAN'S GAZETTEER AND GENERAL GUIDE.** The Game Animals, Birds, and Fishes of North America: their Habits and various methods of Capture, &c., &c. With a Directory to the principal Game Resorts of the Country. By Charles Hallock. New Edition. Crown 8vo, cloth. Maps and Portrait. 1883. 15s.

HAM.—**THE MAID OF CORINTH.** A Drama in Four Acts. By J. Panton Ham. Crown 8vo, pp. 65, sewed. 2s. 6d.

HARLEY.—**THE SIMPLIFICATION OF ENGLISH SPELLING,** specially adapted to the Rising Generation. An Easy Way of Saving Time in Writing, Printing, and Reading. By Dr. George Harley, F.R.S., F.C.S. 8vo, pp. 128, cloth. 1877. 2s. 6d.

HARRISON.—**WOMAN'S HANDIWORK IN MODERN HOMES.** By Constance Cary Harrison. With numerous Illustrations and Five Coloured Plates, from designs by Samuel Colman, Rosina Emmet, George Gibson, and others. 8vo, pp. xii. and 242, cloth. 1881. 10s.

HARTMANN.—See English and Foreign Philosophical Library, vol. XXV.

HARTZENBUSCH and LEMMING.—**ECO DE MADRID.** A Practical Guide to Spanish Conversation. By J. E. Hartzenbusch and H. Lemming. Second Edition. Post 8vo, pp. 250, cloth. 1870. 5s.

HASE.—**MIRACLE PLAYS AND SACRED DRAMAS:** An Historical Survey. By Dr. Karl Hase. Translated from the German by A. W. Jackson, and Edited by the Rev. W. W. Jackson, Fellow of Exeter College, Oxford. Crown 8vo, pp. 288. 1880. 9s.

- HAUG.**—GLOSSARY AND INDEX of the Pahlavi Texts of the Book of Arda Viraf, the Tale of Gosht—J. Fryano, the Hadokht Nask, and to some extracts from the Dinkard and Nirangistan; prepared from Destur Hoshangji Jamaspji Asa's Glossary to the Arda Viraf Namak, and from the Original Texts, with Notes on Pahlavi Grammar by E. W. West, Ph.D. Revised by M. Haug, Ph.D., &c. Published by order of the Bombay Government. 8vo, pp. viii. and 352, sewed. 1874. 25s.
- HAUG.**—THE SACRED LANGUAGE, &c., OF THE PARSIS. See Trübner's Oriental Series.
- HAUPT.**—THE LONDON ARBITRAGEUR; or, The English Money Market, in connection with Foreign Bourses. A Collection of Notes and Formulae for the Arbitration of Bills, Stocks, Shares, Bullion, and Coins, with all the Important Foreign Countries. By Ottomar Haupt. Crown 8vo, pp. viii. and 196, cloth. 1870. 7s. 6d.
- HAWKEN.**—UFA-SASTRA: Comments, Linguistic, Doctrinal, on Sacred and Mythic Literature. By J. D. Hawken. Crown 8vo, pp. viii. and 288, cloth. 1877. 7s. 6d.
- HAZEN.**—THE SCHOOL AND THE ARMY IN GERMANY AND FRANCE, with a Diary of Siege Life at Versailles. By Brevet Major-General W. B. Hazen, U.S.A., Col. 6th Infantry. 8vo, pp. 408, cloth. 1872. 10s. 6d.
- HEATH.**—EDGAR QUINET. See English and Foreign Philosophical Library, Vol. XIV.
- HEATON.**—AUSTRALIAN DICTIONARY OF DATES AND MEN OF THE TIME. Containing the History of Australasia from 1542 to May 1879. By I. H. Heaton. Royal 8vo, pp. iv. and 554, cloth. 15s.
- HEBREW LITERATURE SOCIETY.**
- HECHLER.**—THE JERUSALEM BISHOPRIC DOCUMENTS. With Translations, chiefly derived from "Das Evangelische Bisthum in Jerusalem," Geschichtliche Darlegung mit Urtunden. Berlin, 1842. Published by Command of His Majesty Frederick William IV., King of Prussia. Arranged and Supplemented by the Rev. Prof. William H. Hechler, British Chaplain at Stockholm. 8vo, pp. 212, with Maps, Portrait, and Illustrations, cloth. 1883. 10s. 6d.
- HECKER.**—THE EPIDEMICS OF THE MIDDLE AGES. Translated by G. B. Babington, M.D., F.R.S. Third Edition, completed by the Author's Treatise on Child-Pilgrimages. By J. F. C. Hecker. 8vo, pp. 384, cloth. 1859. 9s. 6d.
CONTENTS.—The Black Death—The Dancing Mania—The Sweating Sickness—Child Pilgrimages.
- HEDLEY.**—MASTERPIECES OF GERMAN POETRY. Translated in the Measure of the Originals, by F. H. Hedley. With Illustrations by Louis Wanke. Crown 8vo, pp. viii. and 120, cloth. 1876. 6s.
- HEINE.**—RELIGION AND PHILOSOPHY IN GERMANY. See English and Foreign Philosophical Library, Vol. XVIII.
- HEINE.**—WIT, WISDOM, AND PATHOS from the Prose of Heinrich Heine. With a few pieces from the "Book of Songs." Selected and Translated by J. Snodgrass. With Portrait. Crown 8vo, pp. xx. and 340, cloth. 1879. 7s. 6d.
- HEINE.**—PICTURES OF TRAVEL. Translated from the German of Henry Heine, by Charles G. Leland. 7th Revised Edition. Crown 8vo, pp. 472, with Portrait, cloth. 1873. 7s. 6d.
- HEINE.**—HEINE'S BOOK OF SONGS. Translated by Charles G. Leland. Fcap. 8vo, pp. xiv. and 240, cloth, gilt edges. 1874. 7s. 6d.
- HEITZMANN.**—MICROSCOPICAL MORPHOLOGY OF THE ANIMAL BODY IN HEALTH AND DISEASE. By C. HEITZMANN, M.D. Royal 8vo, pp. xx.—850, cloth. 1884. 31s. 6d.
- HENDRIK.**—MEMOIRS OF HANS HENDRIK, THE ARCTIC TRAVELLER; serving under Kane, Hayes, Hall, and Nares, 1853-76. Written by Himself. Translated from the Eskimo Language, by Dr. Henry Rink. Edited by Prof. Dr. G. Stephens, F.S.A. Crown 8vo, pp. 100, Map, cloth. 1878. 3s. 6d.
- HENNELL.**—PRESENT RELIGION: As a Faith owning Fellowship with Thought. Vol. I. Part I. By Sara S. Hennell. Crown 8vo, pp. 570, cloth. 1865. 7s. 6d.

HENNELL.—**COMPARATIVE ETHICS**—I. Sections II. and III. Moral Principle in Regard to Sexhood. Present Religion, Vol. III. By S. Hennell. Crown 8vo, pp. 92, wrapper. 1884. 2s.

HENNELL.—**PRESENT RELIGION**: As a Faith owning Fellowship with Thought. Part II. First Division. Intellectual Effect: shown as a Principle of Metaphysical Comparativism. By Sara S. Hennell. Crown 8vo, pp. 618, cloth. 1873. 7s. 6d.

HENNELL.—**PRESENT RELIGION**, Vol. III. Part II. Second Division. The Effect of Present Religion on its Practical Side. By S. S. Hennell. Crown 8vo, pp. 68, paper covers. 1882. 2s.

HENNELL.—**COMPARATIVISM** shown as Furnishing a Religious Basis to Morality. (Present Religion. Vol. III. Part II. Second Division: Practical Effect.) By Sara S. Hennell. Crown 8vo, pp. 220, stitched in wrapper. 1878. 3s. 6d.

HENNELL.—**COMPARATIVE ETHICS**. II. Sections I. and II. Moral Principle in regard to Brotherhood. (Present Religion, Vol. III.) By Sara S. Hennell. Crown 8vo, pp. 52, wrapper. 1884. 2s.

HENNELL.—**THOUGHTS IN AID OF FAITH**. Gathered chiefly from recent Works in Theology and Philosophy. By Sara S. Hennell. Post 8vo, pp. 428, cloth. 1860. 6s.

HENWOOD.—**THE METALLIFEROUS DEPOSITS OF CORNWALL AND DEVON**; with Appendices on Subterranean Temperature; the Electricity of Rocks and Veins: the Quantities of Water in the Cornish Mines; and Mining Statistics. (Vol. V. of the Transactions of the Royal Geographical Society of Cornwall.) By William Jory Henwood, F.R.S., F.G.S. 8vo, pp. x. and 515; with 113 Tables, and 12 Plates, half bound. £2, 2s.

HENWOOD.—**OBSERVATIONS ON METALLIFEROUS DEPOSITS, AND ON SUBTERRANEAN TEMPERATURE**. (Vol. VIII. of the Transactions of the Royal Geological Society of Cornwall.) By William Jory Henwood, F.R.S., F.G.S., President of the Royal Institution of Cornwall. In 2 Parts. 8vo, pp. xxx., vii. and 916; with 38 Tables, 31 Engravings on Wood, and 6 Plates. £1, 16s.

HEPBURN.—**A JAPANESE AND ENGLISH DICTIONARY**. With an English and Japanese Index. By J. C. Hepburn, M.D., LL.D. Second Edition. Imperial 8vo, pp. xxxii., 632, and 201, cloth. £8, 8s.

HEPBURN.—**JAPANESE-ENGLISH AND ENGLISH-JAPANESE DICTIONARY**. By J. C. Hepburn, M.D., LL.D. Abridged by the Author. Square 8vo, pp. vi. and 536, cloth. 1873. 18s.

HERNISZ.—**A GUIDE TO CONVERSATION IN THE ENGLISH AND CHINESE LANGUAGES**, for the Use of Americans and Chinese in California and elsewhere. By Stanislas Hernisz. Square 8vo, pp. 274, sewed. 1855. 10s. 6d.

HERSHON.—**TALMUDIC MISCELLANY**. See Trübner's Oriental Series.

HERZEN.—**DU DEVELOPPEMENT DES IDÉES REVOLUTIONNAIRES EN RUSSIE**. Par Alexander Herzen. 12mo, pp. xxiii. and 144, sewed. 1853. 2s. 6d.

HERZEN.—A separate list of A. Herzen's works in Russian may be had on application.

HILL.—**THE HISTORY OF THE REFORM MOVEMENT** in the Dental Profession in Great Britain during the last twenty years. By Alfred Hill, Licentiate in Dental Surgery, &c. Crown 8vo, pp. xvi. and 400, cloth. 1877. 10s. 6d.

HILLEBRAND.—**FRANCE AND THE FRENCH IN THE SECOND HALF OF THE NINETEENTH CENTURY**. By Karl Hillebrand. Translated from the Third German Edition. Post 8vo, pp. xx. and 262, cloth. 1881. 10s. 6d.

HINDOO MYTHOLOGY POPULARLY TREATED. Being an Epitomised Description of the various Heathen Deities illustrated on the Silver Swami Tea Service presented, as a memento of his visit to India, to H.R.H. the Prince of Wales, K.G., G.C.S.I., by His Highness the Gaekwar of Baroda. Small 4to, pp. 42, limp cloth. 1875. 3s. 6d.

- HITTELL.**—THE COMMERCE AND INDUSTRIES OF THE PACIFIC COAST OF NORTH AMERICA. By J. S. Hittell, Author of "The Resources of California." 4to, pp. 820. 1882. £1, 10s.
- HODGSON.**—ACADEMY LECTURES. By J. E. Hodgson, R.A., Librarian and Professor of Painting to the Royal Academy. Cr. 8vo, pp. viii. and 312, cloth. 1884. 7s. 6d.
- HODGSON.**—ESSAYS ON THE LANGUAGES, LITERATURE, AND RELIGION OF NÉPAL AND TIBET. Together with further Papers on the Geography, Ethnology, and Commerce of those Countries. By B. H. Hodgson, late British Minister at the Court of Nepál. Royal 8vo, cloth, pp. xii. and 276. 1874. 14s.
- HODGSON.**—ESSAYS ON INDIAN SUBJECTS. See Trübner's Oriental Series.
- HODGSON.**—THE EDUCATION OF GIRLS; AND THE EMPLOYMENT OF WOMEN OF THE UPPER CLASSES EDUCATIONALLY CONSIDERED. Two Lectures. By W. B. Hodgson, LL.D. Second Edition. Cr. 8vo, pp. xvi. and 114, cloth. 1869. 3s. 6d.
- HODGSON.**—TURGOT: His Life, Times, and Opinions. Two Lectures. By W. B. Hodgson, LL.D. Crown 8vo, pp. vi. and 83, sewed. 1870. 2s.
- HOERNLE.**—A COMPARATIVE GRAMMAR OF THE GAUDIAN LANGUAGES, with Special Reference to the Eastern Hindi. Accompanied by a Language Map, and a Table of Alphabets. By A. F. Rudolf Hoernle. Demy 8vo, pp. 474, cloth. 1880. 18s.
- HOLBEIN SOCIETY.**—Subscription, one guinea per annum. List of publications on application.
- HOLMES-FORBES.**—THE SCIENCE OF BEAUTY. An Analytical Inquiry into the Laws of Ästhetics. By Avary W. Holmes-Forbes, of Lincoln's Inn, Barrister-at-Law. Post 8vo, cloth, pp. vi. and 200. 1881. 6s.
- HOLST.**—THE CONSTITUTIONAL AND POLITICAL HISTORY OF THE UNITED STATES. By Dr. H. von Holst. Translated by J. J. Lalor and A. B. Mason. Royal 8vo. Vol. I. 1750–1833. State Sovereignty and Slavery. Pp. xvi. and 506. 1876. 18s. —Vol. II. 1828–1846. Jackson's Administration—Annexation of Texas. Pp. 720. 1879. £1, 2s.—Vol. III. 1846–1850. Annexation of Texas—Compromise of 1850. Pp. x. and 598. 1881. 18s.
- HOLYOAKE.**—TRAVELS IN SEARCH OF A SETTLER'S GUIDE-BOOK OF AMERICA AND CANADA. By George Jacob Holyoake, Author of "The History of Co-operation in England." Post 8vo, pp. 148, wrapper. 1884. 2s. 6d.
- HOLYOAKE.**—THE HISTORY OF CO-OPERATION IN ENGLAND: its Literature and its Advocates. By G. J. Holyoake. Vol. I. The Pioneer Period, 1812–44. Crown 8vo, pp. xii. and 420, cloth. 1875. 4s.—Vol. II. The Constructive Period, 1845–78. Crown 8vo, pp. x. and 504, cloth. 1878. 8s.
- HOLYOAKE.**—THE TRIAL OF THEISM ACCUSED OF OBSTRUCTING SECULAR LIFE. By G. J. Holyoake. Crown 8vo, pp. xvi. and 256, cloth. 1877. 2s. 6d.
- HOLYOAKE.**—REASONING FROM FACTS: A Method of Everyday Logic. By G. J. Holyoake. Fcap., pp. xii. and 94, wrapper. 1877. 1s. 6d.
- HOLYOAKE.**—SELF-HELP BY THE PEOPLE. Thirty-three Years of Co-operation in Rochdale. In Two Parts. Part I., 1844–1857; Part II., 1857–1877. By G. J. Holyoake. Ninth Edition. Crown 8vo, pp. 174, cloth. 1883. 2s. 6d.
- HOPKINS.**—ELEMENTARY GRAMMAR OF THE TURKISH LANGUAGE. With a few Easy Exercises. By F. L. Hopkins, M.A., Fellow and Tutor of Trinity Hall, Cambridge. Crown 8vo, pp. 48, cloth. 1877. 3s. 6d.
- HORDER.**—A SELECTION FROM "THE BOOK OF PRAISE FOR CHILDREN," as Edited by W. Garrett Horder. For the Use of Jewish Children. Fcap. 8vo, pp. 80, cloth. 1883. 1s. 6d.
- HOSMER.**—THE PEOPLE AND POLITICS; or, The Structure of States and the Significance and Relation of Political Forms. By G. W. Hosmer, M.D. Demy 8vo, pp. viii. and 340, cloth. 1883. 15s.
- HOWELLS.**—A LITTLE GIRL AMONG THE OLD MASTERS. With Introduction and Comment. By W. D. Howells. Oblong crown 8vo, cloth, pp. 66, with 54 plates. 1884. 10s.

- HOWELLS.**—DR. BREEN'S PRACTICE: A Novel. By W. D. Howells. English Copyright Edition. Crown 8vo, pp. 272, cloth. 1882. 6s.
- HOWSE.**—A GRAMMAR OF THE CREE LANGUAGE. With which is combined an Analysis of the Chippeway Dialect. By Joseph Howse, F.R.G.S. 8vo, pp. xx. and 324, cloth. 1865. 7s. 6d.
- HULME.**—MATHEMATICAL DRAWING INSTRUMENTS, AND HOW TO USE THEM. By F. Edward Hulme, F.L.S., F.S.A., Art-Master of Marlborough College, Author of "Principles of Ornamental Art," &c. With Illustrations. Second Edition. Imperial 16mo, pp. xvi. and 152, cloth. 1881. 3s. 6d.
- HUMBERT.**—ON "TENANT RIGHT." By C. F. Humbert. 8vo, pp. 20, sewed. 1875. 1s.
- HUMBOLDT.**—THE SPHERE AND DUTIES OF GOVERNMENT. Translated from the German of Baron Wilhelm Von Humboldt by Joseph Coulthard, jun. Post 8vo, pp. xv. and 203, cloth. 1854. 5s.
- HUMBOLDT.**—LETTERS OF WILLIAM VON HUMBOLDT TO A FEMALE FRIEND. A complete Edition. Translated from the Second German Edition by Catherine M. A. Couper, with a Biographical Notice of the Writer. 2 vols. crown 8vo, pp. xxviii. and 592, cloth. 1867. 10s.
- HUNT.**—THE RELIGION OF THE HEART. A Manual of Faith and Duty. By Leigh Hunt. Fcap. 8vo, pp. xxiv. and 259, cloth. 2s. 6d.
- HUNT.**—CHEMICAL AND GEOLOGICAL ESSAYS. By Professor T. Sterry Hunt. Second Edition. 8vo, pp. xxii. and 448, cloth. 1879. 12s.
- HUNTER.**—A COMPARATIVE DICTIONARY OF THE NON-ABYAN LANGUAGES OF INDIA AND HIGH ASIA. With a Dissertation, Political and Linguistic, on the Aboriginal Races. By W. W. Hunter, B.A., M.R.A.S., Hon. Fel. Ethnol. Soc., Author of the "Annals of Rural Bengal," of H.M.'s Civil Service. Being a Lexicon of 144 Languages, illustrating Turanian Speech. Compiled from the Hodgson Lists, Government Archives, and Original MSS., arranged with Prefaces and Indices in English, French, German, Russian, and Latin. Large 4to, toned paper, pp. 230, cloth. 1869. 42s.
- HUNTER.**—THE INDIAN MUSALMANS. By W. W. Hunter, B.A., LL.D., Director-General of Statistics to the Government of India, &c., Author of the "Annals of Rural Bengal," &c. Third Edition. 8vo, pp. 219, cloth. 1876. 10s. 6d.
- HUNTER.**—FAMINE ASPECTS OF BENGAL DISTRICTS. A System of Famine Warnings. By W. W. Hunter, B.A., LL.D. Crown 8vo, pp. 216, cloth. 1874. 7s. 6d.
- HUNTER.**—A STATISTICAL ACCOUNT OF BENGAL. By W. W. Hunter, B.A., LL.D., Director-General of Statistics to the Government of India, &c. In 20 vols. 8vo, half morocco. 1877. £5.
- HUNTER.**—CATALOGUE OF SANSKRIT MANUSCRIPTS (BUDDHIST). Collected in Nepal by B. H. Hodgson, late Resident at the Court of Nepal. Compiled from Lists in Calcutta, France, and England, by W. W. Hunter, C.I.E., LL.D. 8vo, pp. 28, paper. 1880. 2s.
- HUNTER.**—THE IMPERIAL GAZETTEER OF INDIA. By W. W. Hunter, C.I.E., LL.D., Director-General of Statistics to the Government of India. In Nine Volumes. 8vo, pp. xxxiii. and 544, 539, 567, xix. and 716, 509, 513, 555, 537, and xii. and 478, half morocco. With Maps. 1881.
- HUNTER.**—THE INDIAN EMPIRE: Its History, People, and Products. By W. W. Hunter, C.I.E., LL.D. Post 8vo, pp. 568, with Map, cloth. 1882. 16s.
- HUNTER.**—AN ACCOUNT OF THE BRITISH SETTLEMENT OF ADEN, IN ARABIA. Compiled by Capt. F. M. Hunter, Assistant Political Resident, Aden. 8vo, pp. xii. and 232, half bound. 1877. 7s. 6d.
- HUNTER.**—A STATISTICAL ACCOUNT OF ASSAM. By W. W. Hunter, B.A., LL.D., C.I.E., Director-General of Statistics to the Government of India, &c. 2 vols. 8vo, pp. 420 and 490, with 2 Maps, half morocco. 1879. 10s.

HUNTER.—A BRIEF HISTORY OF THE INDIAN PEOPLE. By W. W. Hunter, C.I.E., LL.D. Fourth Edition. Crown 8vo, pp. 222, cloth. With Map. 1884. 3s. 6d.

HURST.—HISTORY OF RATIONALISM: embracing a Survey of the Present State of Protestant Theology. By the Rev. John F. Hurst, A.M. With Appendix of Literature. Revised and enlarged from the Third American Edition. Crown 8vo, pp. xvii. and 525, cloth. 1867. 10s. 6d.

HYETT.—PROMPT REMEDIES FOR ACCIDENTS AND POISONS: Adapted to the use of the Inexperienced till Medical aid arrives. By W. H. Hyett, F.R.S. A Broad-sheet, to hang up in Country Schools or Vestries, Workshops, Offices of Factories, Mines and Docks, on board Yachts, in Railway Stations, remote Shooting Quarters, Highland Manses, and Private Houses, wherever the Doctor lives at a distance. Sold for the benefit of the Gloucester Eye Institution. In sheets, 21 $\frac{1}{2}$ by 17 $\frac{1}{2}$ inches, 2s. 6d. ; mounted, 3s. 6d.

HYMANS.—PUPIL Versus TEACHER. Letters from a Teacher to a Teacher. Fcap. 8vo, pp. 92, cloth. 1875. 2s.

IHNE.—A LATIN GRAMMAR FOR BEGINNERS. By W. H. Ihne, late Principal of Carlton Terrace School, Liverpool. Crown 8vo, pp. vi. and 184, cloth. 1864. 3s.

IKHWÁNU-S SAFÁ; or, Brothers of Purity. Translated from the Hindustani by Professor John Dowson, M.R.A.S., Staff College, Sandhurst. Crown 8vo, pp. viii. and 156, cloth. 1869. 7s.

INDIA.—ARCHÆOLOGICAL SURVEY OF WESTERN INDIA. See Burgess.

INDIA.—PUBLICATIONS OF THE ARCHÆOLOGICAL SURVEY OF INDIA. A separate list on application.

INDIA.—PUBLICATIONS OF THE GEOGRAPHICAL DEPARTMENT OF THE INDIA OFFICE, LONDON. A separate list, also list of all the Government Maps, on application.

INDIA.—PUBLICATIONS OF THE GEOLOGICAL SURVEY OF INDIA. A separate list on application.

INDIA OFFICE PUBLICATIONS:—

- Aden, Statistical Account of. 5s.
- Assam, do. Vols. I. and II. 5s. each.
- Baden Powell, Land Revenues, &c., in India. 12s.
- Do. Jurisprudence for Forest Officers. 12s.
- Beal's Buddhist Tripitaka. 4s.
- Bengal, Statistical Account of. Vols. I. to XX. 100s. per set.
- Do. do. do. Vols. VI. to XX. 5s. each.
- Bombay Code. 21s.
- Bombay Gazetteer. Vol. II., 14s. Vol. VIII., 9s. Vol. XIII. (2 parts), 16s. Vol. XV. (2 parts), 16s.
- Do. do. Vols. III. to VII., and X., XI., XII., XIV., XVI. 8s. each.
- Do. do. Vols. XXI., XXII., and XXIII. 9s. each.
- Burgess' Archæological Survey of Western India. Vols. I. and III. 42s. each.
- Do. do. do. Vol. II. 63s.
- Do. do. do. Vols. IV. and V. 126s.
- Burma (British) Gazetteer. 2 vols. 50s.
- Catalogue of Manuscripts and Maps of Surveys. 12s.
- Chambers' Meteorology (Bombay) and Atlas. 30s.
- Cole's Agra and Muttra. 70s.
- Cook's Gums and Resins. 5s.
- Corpus Inscriptionem Indicarum. Vol. I. 32s.
- Cunningham's Archæological Survey. Vols. I. to XVIII. 10s. and 12s. each.
- Do. Stupa of Bharut. 63s.
- Egerton's Catalogue of Indian Arms. 2s. 6d.
- Ferguson and Burgess, Cave Temples of India. 42s.
- Do. Tree and Serpent Worship. 105s.
- Finance and Revenue Accounts of the Government of India for 1882-3. 2s. 6d.
- Gamble, Manual of Indian Timbers. 10s.
- Hunter's Imperial Gazetteer. 9 vols.

INDIA OFFICE PUBLICATIONS—*continued.*

- Indian Education Commission, Report of the. 12s. Appendices. 10 vols. 10s.
 Jaschke's Tibetan-English Dictionary. 30s.
 King. Chinchona-Planting. 1s.
 Kurz. Forest Flora of British Burma. Vols. I. and II. 15s. each.
 Liotard's Materials for Paper. 2s. 6d.
 Liotard's Silk in India. Part I. 2s.
 Loth. Catalogue of Arabic MSS. 10s. 6d.
 Markham's Tibet. 21s.
 Do. Memoir of Indian Surveys. 10s. 6d.
 Do. Abstract of Reports of Surveys. 1s. 6d.
 Mitra (Rajendralala), Buddha Gaya. 60s.
 Moir, Torrent Regions of the Alps. 1s.
 Mueller. Select Plants for Extra-Tropical Countries. 8s.
 Mysore and Coorg Gazetteer. Vols. I. and II. 10s. each.
 Do. do. Vol. III. 5s.
 N. W. P. Gazetteer. Vols. I. and II. 10s. each.
 Do. do. Vols. III. to XI., XIII., and XIV. 12s. each.
 Oudh do. Vols. I. to III. 10s. each.
 People of India, The. Vols. I. to VIII. 45s. each.
 Raverty's Notes on Afghanistan and Baluchistan. Sections I. and II. 2s. Section III. 5s. Section IV. 3s.
 Rajputana Gazetteer. 3 vols. 15s.
 Saunders' Mountains and River Basins of India. 3s.
 Sewell's Amaravati Tope. 3s.
 Smith's (Brough) Gold Mining in Wynaad. 1s.
 Taylor. Indian Marine Surveys. 2s. 6d.
 Trigonometrical Survey, Synopsis of Great. Vols. I. to VI. 10s. 6d. each.
 Trumpp's Adi Granth. 52s. 6d.
 Waring. Pharmacopeia of India, The. 6s.
 Watson's Cotton Gins. Boards, 10s. 6d. Paper, 10s.
 Do. Rhea Fibre. 2s. 6d.
 Do. Tobacco. 5s.
 Wilson. Madras Army. Vols. I. and II. 21s.

INDIAN GAZETTEERS.—See **GAZETTEER**, and **INDIA OFFICE PUBLICATIONS**.

INGLEBY.—See **SHAKESPEARE**.

INMAN.—NAUTICAL TABLES. Designed for the use of British Seamen. By the Rev. James Inman, D.D., late Professor at the Royal Naval College, Portsmouth. Demy 8vo, pp. xvi. and 410, cloth. 1877. 15s.

INMAN.—HISTORY OF THE ENGLISH ALPHABET: A Paper read before the Liverpool Literary and Philosophical Society. By T. Inman, M.D. 8vo, pp. 36, sewed. 1872. 1s.

IN SEARCH OF TRUTH. Conversations on the Bible and Popular Theology, for Young People. By A. M. Y. Crown 8vo, pp. x. and 138, cloth. 1875. 2s. 6d.

INTERNATIONAL NUMISMATA ORIENTALIA (THE).—Royal 4to, in paper wrapper. Part I. Ancient Indian Weights. By E. Thomas, F.R.S. Pp. 84, with a Plate and Map of the India of Manu. 9s. 6d.—Part II. Coins of the Urtukí Turkumáns. By Stanley Lane Poole, Corpus Christi College, Oxford. Pp. 44, with 6 Plates. 9s.—Part III. The Coinage of Lydia and Persia, from the Earliest Times to the Fall of the Dynasty of the Achæmenidæ. By Barclay V. Head, Assistant-Keeper of Coins, British Museum. Pp. viii.—56, with 3 Autotype Plates. 10s. 6d.—Part IV. The Coins of the Tuluni Dynasty. By Edward Thomas Rogers. Pp. iv.—22, and 1 Plate. 5s.—Part V. The Parthian Coinage. By Percy Gardner, M.A. Pp. iv.—66, and 8 Autotype Plates. 18s.—Part VI. The Ancient Coins and Measures of Ceylon. By T. W. Rhys Davids. Pp. iv. and 60, and 1 Plate. 10s.—Vol. I., containing the first six parts, as specified above. Royal 4to, half bound. £3, 13s. 6d.

INTERNATIONAL NUMISMATA—continued.

VOL. II. COINS OF THE JEWS. Being a History of the Jewish Coinage and Money in the Old and New Testaments. By Frederick W. Madden, M.R.A.S., Member of the Numismatic Society of London, Secretary of the Brighton College, &c., &c. With 279 woodcuts and a plate of alphabets. Royal 4to, pp. xii. and 330, sewed. 1881. £2.

VOL. III. Part I. THE COINS OF ARAKAN, OF PEGU, AND OF BURMA. By Lieut-General Sir Arthur Phayre, C.B., K.C.S.I., G.C.M.G., late Commissioner of British Burma. Also contains the Indian Balhara, and the Arabian Intercourse with India in the Ninth and following Centuries. By Edward Thomas, F.R.S. Royal 4to, pp. viii. and 48, with Five Autotype Illustrations, wrapper. 1882. 8s. 6d.

Part II. THE COINS OF SOUTHERN INDIA. By Sir W. Elliot. Royal 4to.

JACKSON.—ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN. By the late J. W. Jackson. Second Edition. With a Memoir of the Author, by his Wife. Crown 8vo, pp. xx. and 324, cloth. 1875. 4s. 6d.

JACKSON.—THE SHROPSHIRE WORD-BOOK. A Glossary of Archaic and Provincial Words, &c., used in the County. By Georgina F. Jackson. Crown 8vo, pp. civ. and 524, cloth. 1881. 31s. 6d.

JACOB.—HINDU PANTHEISM. See Trübner's Oriental Series.

JAGIELSKI.—ON MARIENBAD SPA, and the Diseases Curable by its Waters and Baths. By A. V. Jagielski, M.D., Berlin. Second Edition. Crown 8vo, pp. viii. and 186. With Map. Cloth. 1874. 5s.

JAMISON.—THE LIFE AND TIMES OF BERTRAND DU GUESCLIN. A History of the Fourteenth Century. By D. F. Jamison, of South Carolina. Portrait. 2 vols. 8vo, pp. xvi., 287, and viii., 314, cloth. 1864. £1, 1s.

JAPAN.—MAP OF NIPPON (Japan): Compiled from Native Maps, and the Notes of most recent Travellers. By R. Henry Brunton, M.I.C.E., F.R.G.S., 1880. Size, 5 feet by 4 feet, 20 miles to the inch. In 4 Sheets, £1, 1s.; Roller, varnished. £1, 1s. 6d.; Folded, in Case, £1, 5s. 6d.

JASCHKE.—A TIBETAN-ENGLISH DICTIONARY. With special reference to the Prevailing Dialects. To which is added an English-Tibetan Vocabulary. By H. A. Jäschke, late Moravian Missionary at Kyèlang, British Lahoul. Imperial 8vo, pp. xxiv.—672, cloth. 1881. £1, 10s.

JASCHKE.—TIBETAN GRAMMAR. By H. A. Jäschke. Crown 8vo, pp. viii.—104, cloth. 1883. 5s.

JATAKA (THE), together with its COMMENTARY: being tales of the Anterior Birth of Gotama Buddha. Now first published in Pali, by V. Fausboll. Text. 8vo. Vol. I., pp. viii. and 512, cloth. 1877. 28s.—Vol. II., pp. 452, cloth. 1879, 28s.—Vol. III., pp. viii. and 544, cloth. 1883. 28s. (For Translation see Trübner's Oriental Series, "Buddhist Birth Stories.")

JENKINS.—A PALADIN OF FINANCE: Contemporary Manners. By E. Jenkins, Author of "Ginx's Baby." Crown 8vo, pp. iv. and 392, cloth. 1882. 7s. 6d.

JENKINS.—VEST-POCKET LEXICON. An English Dictionary of all except familiar Words, including the principal Scientific and Technical Terms, and Foreign Moneys, Weights and Measures; omitting what everybody knows, and containing what everybody wants to know and cannot readily find. By Jabez Jenkins. 64mo, pp. 564, cloth. 1879. 1s. 6d.

JOHNSON.—ORIENTAL RELIGIONS. India. See English and Foreign Philosophical Library, Extra Series, Vols. IV. and V.

JOHNSON.—ORIENTAL RELIGIONS AND THEIR RELATION TO UNIVERSAL RELIGION Persia. By Samuel Johnson. With an Introduction by O. B. Frothingham. Demy 8vo, pp. xliv. and 784, cloth. 1885. 18s.

JOLLY.—See NARADÍYA.

JOMINI.—THE ART OF WAR. By Baron de Jomini, General and Aide-de-Camp to the Emperor of Russia. A New Edition, with Appendices and Maps. Translated from the French. By Captain G. H. Mendell, and Captain W. O. Craighill. Crown 8vo, pp. 410, cloth. 1879. 9s.

JOSEPH.—RELIGION, NATURAL AND REVEALED. A Series of Progressive Lessons for Jewish Youth. By N. S. Joseph. Crown 8vo, pp. xii.—296, cloth. 1879. 3s.

JUVENALIS SATIRE. With a Literal English Prose Translation and Notes. By J. D. Lewis, M.A., Trin. Coll. Camb. Second Edition. Two vols. 8vo, pp. xii. and 230 and 400, cloth. 1882. 12s.

KARCHER.—QUESTIONNAIRE FRANÇAIS. Questions on French Grammar, Idiomatic Difficulties, and Military Expressions. By Theodore Karcher, LL.B. Fourth Edition, greatly enlarged. Crown 8vo, pp. 224, cloth. 1879. 4s. 6d. Interleaved with writing paper, 5s. 6d.

KARDEC.—THE SPIRIT'S BOOK. Containing the Principles of Spiritist Doctrine on the Immortality of the Soul, &c., &c., according to the Teachings of Spirits of High Degree, transmitted through various mediums, collected and set in order by Allen Kardec. Translated from the 120th thousand by Anna Blackwell. Crown 8vo, pp. 512, cloth. 1875. 7s. 6d.

KARDEC.—THE MEDIUM'S BOOK; or, Guide for Mediums and for Evocations. Containing the Theoretic Teachings of Spirits concerning all kinds of Manifestations, the Means of Communication with the Invisible World, the Development of Medianimity, &c., &c. By Allen Kardec. Translated by Anna Blackwell. Crown 8vo, pp. 456, cloth. 1876. 7s. 6d.

KARDEC.—HEAVEN AND HELL; or, the Divine Justice Vindicated in the Plurality of Existences. By Allen Kardec. Translated by Anna Blackwell. Crown 8vo, pp. viii. and 448, cloth. 1878. 7s. 6d.

KEMP. See SCHOPENHAUER.

KENDRICK.—GREEK OLLENDORFF. A Progressive Exhibition of the Principles of the Greek Grammar. By Asahel C. Kendrick. 8vo, pp. 371, cloth. 1870. 9s.

KERMODE.—NATAL: Its Early History, Rise, Progress, and Future Prospects as a Field for Emigration. By W. Kermode, of Natal. Crown 8vo, pp. xii. and 228, with Map, cloth. 1883. 3s. 6d.

KEYS OF THE CREEDS (THE). Third Revised Edition. Crown 8vo, pp. 210, cloth. 1876. 5s.

KINAHAN.—VALLEYS AND THEIR RELATION TO FISSURES, FRACTURES, AND FAULTS. By G. H. Kinahan, M.R.I.A., F.R.G.S.I., &c. Dedicated by permission to his Grace the Duke of Argyll. Crown 8vo, pp. 256, cloth, illustrated. 7s. 6d.

KING'S STRATAGEM (The); OR, THE PEARL OF POLAND; A Tragedy in Five Acts. By Stella. Second Edition. Crown 8vo, pp. 94, cloth. 1874. 2s. 6d.

KINGSTON.—THE UNITY OF CREATION. A Contribution to the Solution of the Religious Question. By F. H. Kingston. Crown 8vo, pp. viii. and 152, cloth. 1874. 5s.

KISTNER.—BUDDHA AND HIS DOCTRINES. A Bibliographical Essay. By Otto Kistner. 4to, pp. iv. and 32, sewed. 1869. 2s. 6d.

KNOX.—ON A MEXICAN MUSTANG. See under SWEET.

KLEMM.—MUSCLE BEATING; or, Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. Klemm. With Illustrations. 8vo, pp. 60, wrapper. 1878. 1s.

KOHL.—TRAVELS IN CANADA AND THROUGH THE STATES OF NEW YORK AND PENNSYLVANIA. By J. G. Kohl. Translated by Mrs. Percy Sinnett. Revised by the Author. Two vols. post 8vo, pp. xiv. and 794, cloth. 1861. £1, 1s.

KRAFF.—**DICTIONARY OF THE SUAHILI LANGUAGE.** Compiled by the Rev. Dr. L. Krapf, missionary of the Church Missionary Society in East Africa. With an Appendix, containing an outline of a Suahili Grammar. Medium 8vo, pp. xl. and 434, cloth. 1882. 30s.

KRAUS.—**CARLSBAD AND ITS NATURAL HEALING AGENTS.** from the Physiological and Therapeutical Point of View. By J. Kraus, M.D. With Notes Introductory by the Rev. J. T. Walters, M.A. Second Edition. Revised and enlarged. Crown 8vo, pp. 104, cloth. 1880. 5s.

KROEGER.—**THE MINNESINGER OF GERMANY.** By A. E. Kroeger. Fcap. 8vo, pp. 290, cloth. 1873. 7s.

KURZ.—**FOREST FLORA OF BRITISH BURMA.** By S. Kurz, Curator of the Herbarium, Royal Botanical Gardens, Calcutta. 2 vols. crown 8vo, pp. xxx., 550, and 614, cloth. 1877. 30s.

LACERDA'S JOURNEY TO CAZEMBE in 1798. Translated and Annotated by Captain R. F. Burton, F.R.G.S. Also Journey of the Pombeiros, &c. Demy 8vo, pp. viii. and 272. With Map, cloth. 1873. 7s. 6d.

LANARI.—**COLLECTION OF ITALIAN AND ENGLISH DIALOGUES.** By A. Lanari. Fcap. 8vo, pp. viii. and 200, cloth. 1874. 3s. 6d.

LAND.—**THE PRINCIPLES OF HEBREW GRAMMAR.** By J. P. N. Land, Professor of Logic and Metaphysics in the University of Leyden. Translated from the Dutch, by Reginald Lane Poole, Balliol College, Oxford. Part I. Sounds. Part II. Words. With Large Additions by the Author, and a new Preface. Crown 8vo, pp. xx. and 220, cloth. 1876. 7s. 6d.

LANE.—**THE KORAN.** See Trübner's Oriental Series.

LANGE.—**A HISTORY OF MATERIALISM.** See English and Foreign Philosophical Library, Vols. I. to III.

LANGE.—**GERMANIA.** A German Reading-book Arranged Progressively. By F. K. W. Lange, Ph.D. Part I. Anthology of German Prose and Poetry, with Vocabulary and Biographical Notes. 8vo, pp. xvi. and 216, cloth, 1881, 3s. 6d. Part II. Essays on German History and Institutions, with Notes. 8vo, pp. 124, cloth. Parts I. and II. together. 5s. 6d.

LANGE.—**GERMAN PROSE WRITING.** Comprising English Passages for Translation into German. Selected from Examination Papers of the University of London, the College of Preceptors, London, and the Royal Military Academy, Woolwich, arranged progressively, with Notes and Theoretical as well as Practical Treatises on themes for the writing of Essays. By F. K. W. Lange, Ph.D., Assistant German Master, Royal Academy, Woolwich; Examiner, Royal College of Preceptors London. Crown 8vo, pp. viii. and 176, cloth. 1881. 4s.

LANGE.—**GERMAN GRAMMAR PRACTICE.** By F. K. W. Lange, Ph.D. Crown 8vo, pp. viii. and 64, cloth. 1882. 1s. 6d.

LANGE.—**COLLOQUIAL GERMAN GRAMMAR.** With Special Reference to the Anglo-Saxon Element in the English Language. By F. K. W. Lange, Ph.D., &c. Crown 8vo, pp. xxxii. and 380, cloth. 1882. 4s. 6d.

LANMAN.—**A SANSKRIT READER.** With Vocabulary and Notes. By Charles Rockwell Lanman, Professor of Sanskrit in Harvard College. Imperial 8vo, pp. xx. and 294, cloth. 1884. 10s. 6d.

LARSEN.—**DANISH-ENGLISH DICTIONARY.** By A. Larsen. Crown 8vo, pp. viii. and 646, cloth. 1884. 7s. 6d.

- LASCARIDES.**—A COMPREHENSIVE PHRASEOLOGICAL ENGLISH-ANCIENT AND MODERN GREEK LEXICON. Founded upon a manuscript of G. P. Lascarides, and Compiled by L. Myriantheus, Ph.D. 2 vols. 18mo, pp. xi. and 1338, cloth. 1882. £1, 10s.
- LATHE (THE) AND ITS USES; or, Instruction in the Art of Turning Wood and Metal, including a description of the most modern appliances for the Ornamentation of Plain and Curved Surfaces, &c.** Sixth Edition. With additional Chapters and Index. Illustrated. 8vo, pp. iv. and 316, cloth. 1883. 10s. 6d.
- LE-BRUN.**—MATERIALS FOR TRANSLATING FROM ENGLISH INTO FRENCH; being a short Essay on Translation, followed by a Graduated Selection in Prose and Verse. By L. Le-Brun. Seventh Edition. Revised and corrected by Henri Van Laun. Post 8vo, pp. xii. and 204, cloth. 1882. 4s. 6d.
- LEE.**—ILLUSTRATIONS OF THE PHYSIOLOGY OF RELIGION. In Sections adapted for the use of Schools. Part I. By Henry Lee, F.R.C.S., formerly Professor of Surgery, Royal College of Surgeons, &c. Crown 8vo, pp. viii. and 108, cloth. 1880. 3s. 6d.
- LEES.**—A PRACTICAL GUIDE TO HEALTH, AND TO THE HOME TREATMENT OF THE COMMON AILMENTS OF LIFE: With a Section on Cases of Emergency, and Hints to Mothers on Nursing, &c. By F. Arnold Lees, F.L.S. Crown 8vo, pp. 334, stiff covers. 1874. 3s.
- LEGGE.**—THE CHINESE CLASSICS. With a Translation, Critical and Exegetical, Notes, Prolegomena, and copious Indexes. By James Legge, D.D., of the London Missionary Society. In 7 vols. Royal 8vo. Vols. I.-V. in Eight Parts, published, cloth. £2, 2s. each Part.
- LEGGE.**—THE CHINESE CLASSICS, translated into English. With Preliminary Essays and Explanatory Notes. Popular Edition. Reproduced for General Readers from the Author's work, containing the Original Text. By James Legge, D.D. Crown 8vo. Vol. I. The Life and Teachings of Confucius. Third Edition. Pp. vi. and 338, cloth. 1872. 10s. 6d.—Vol. II. The Works of Mencius. Pp. x. and 402, cloth, 12s.—Vol. III. The She-King; or, The Book of Poetry. Pp. vi. and 432, cloth. 1876. 12s.
- LEGGE.**—CONFUCIANISM IN RELATION TO CHRISTIANITY. A Paper read before the Missionary Conference in Shanghai, on May 11th, 1877. By Rev. James Legge, D.D., LL.D., &c. 8vo, pp. 12, sewed. 1877. 1s. 6d.
- LEGGE.**—A LETTER TO PROFESSOR MAX MÜLLER, chiefly on the Translation into English of the Chinese Terms *Ti* and *Shang Ti*. By James Legge, Professor of the Chinese Language and Literature in the University of Oxford. Crown 8vo, pp. 30, sewed. 1880. 1s.
- LEIGH.**—THE RELIGION OF THE WORLD. By H. Stone Leigh. 12mo, pp. xii. and 66, cloth. 1869. 2s. 6d.
- LEIGH.**—THE STORY OF PHILOSOPHY. By Aston Leigh. Post 8vo, pp. xii. and 210, cloth. 1881. 6s.
- LEILA-HANOUN.**—A TRAGEDY IN THE IMPERIAL HAREM AT CONSTANTINOPLE. By Leila-Hanoun. Translated from the French, with Notes by General R. E. Colston. 16mo, pp. viii. and 300, cloth. 1883. 4s. Paper, 2s. 6d.
- LELAND.**—THE BREITMANN BALLADS. The only authorised Edition. Complete in 1 vol., including Nineteen Ballads, illustrating his Travels in Europe (never before printed), with Comments by Fritz Schwackenhammer. By Charles G. Leland. Crown 8vo, pp. xxviii. and 292, cloth. 1872. 6s.
- LELAND.**—THE MUSIC LESSON OF CONFUCIUS, and other Poems. By Charles G. Leland. Fcap. 8vo, pp. viii. and 168, cloth. 1871. 3s. 6d.
- LELAND.**—GAUDEAMUS. Humorous Poems translated from the German of Joseph Victor Scheffel and others. By Charles G. Leland. 16mo, pp. 176, cloth. 1872. 3s. 6d.

- LELAND.**—THE EGYPTIAN SKETCH-BOOK. By C. G. Leland. Crown 8vo, pp. viii. and 316, cloth. 1873. 7s. 6d.
- LELAND.**—THE ENGLISH GIPSIES AND THEIR LANGUAGE. By Charles G. Leland. Second Edition. Crown 8vo, pp. xvi. and 260, cloth. 1874. 7s. 6d.
- LELAND.**—FU-SANG ; OR, THE DISCOVERY OF AMERICA by Chinese Buddhist Priests in the Fifth Century. By Charles G. Leland. Crown 8vo, pp. 232, cloth. 1875. 7s. 6d.
- LELAND.**—PIDGIN-ENGLISH SING-SONG ; or, Songs and Stories in the China-English Dialect. With a Vocabulary. By Charles G. Leland. Crown 8vo, pp. viii. and 140, cloth. 1876. 5s.
- LELAND.**—THE GYPSIES. By C. G. Leland. Crown 8vo, pp. 372, cloth. 1882. 10s. 6d.
- LEOPARDI.**—See English and Foreign Philosophical Library, Vol. XVII.
- LEO.**—FOUR CHAPTERS OF NORTH'S PLUTARCH, Containing the Lives of Caius Marius, Coriolanus, Julius Caesar, Marcus Antonius, and Marcus Brutus, as Sources to Shakespeare's Tragedies ; Coriolanus, Julius Caesar, and Antony and Cleopatra ; and partly to Hamlet and Timon of Athens. Photolithographed in the size of the Edition of 1595. With Preface, Notes comparing the Text of the Editions of 1579, 1595, 1603, and 1612 ; and Reference Notes to the Text of the Tragedies of Shakespeare. Edited by Professor F. A. Leo, Ph.D., Vice-President of the New Shakespeare Society ; Member of the Directory of the German Shakespeare Society ; and Lecturer at the Academy of Modern Philology at Berlin. Folio, pp. 22, 130 of facsimiles, half-morocco. Library Edition (limited to 250 copies), £1, 11s. 6d. ; Amateur Edition (50 copies on a superior large hand-made paper), £3, 3s.
- LERMONTOFF.**—THE DEMON. By Michael Lermontoff. Translated from the Russian by A. Condie Stephen. Crown 8vo, pp. 88, cloth. 1881. 2s. 6d.
- LESLEY.**—MAN'S ORIGIN AND DESTINY. Sketched from the Platform of the Physical Sciences. By J. P. Lesley, Member of the National Academy of the United States, Professor of Geology, University of Pennsylvania. Second (Revised and considerably Enlarged) Edition, crown 8vo, pp. viii. and 142, cloth. 1881. 7s. 6d.
- LESSING.**—LETTERS ON BIBLIOLATRY. By Gotthold Ephraim Lessing. Translated from the German by the late H. H. Bernard, Ph.D. 8vo, pp. 184, cloth. 1862. 5s.
- LESSING.**—See English and Foreign Philosophical Library, Extra Series, Vols. I. and II.
- LETTERS ON THE WAR BETWEEN GERMANY AND FRANCE.** By Mommsen, Strauss, Max Müller, and Carlyle. Second Edition. Crown 8vo, pp. 120, cloth. 1871. 2s. 6d.
- LEWES.**—PROBLEMS OF LIFE AND MIND. By George Henry Lewes. First Series : The Foundations of a Creed. Vol. I., demy 8vo. Fourth edition, pp. 488, cloth. 1884. 12s.—Vol. II., demy 8vo, pp. 552, cloth. 1875. 16s.
- LEWES.**—PROBLEMS OF LIFE AND MIND. By George Henry Lewes. Second Series. THE PHYSICAL BASIS OF MIND. 8vo, with Illustrations, pp. 508, cloth. 1877. 16s. Contents.—The Nature of Life ; The Nervous Mechanism ; Animal Automatism ; The Reflex Theory.
- LEWES.**—PROBLEMS OF LIFE AND MIND. By George Henry Lewes. Third Series. Problem the First—The Study of Psychology : Its Object, Scope, and Method. Demy 8vo, pp. 200, cloth. 1879. 7s. 6d.
- LEWES.**—PROBLEMS OF LIFE AND MIND. By George Henry Lewes. Third Series. Problem the Second—Mind as a Function of the Organism. Problem the Third—The Sphere of Sense and Logic of Feeling. Problem the Fourth—The Sphere of Intellect and Logic of Signs. Demy 8vo, pp. x. and 500, cloth. 1879. 15s.

LEWIS.—See **JUVENAL** and **PLINY**.

LIBRARIANS, TRANSACTIONS AND PROCEEDINGS OF THE CONFERENCE OF, held in London, October 1877. Edited by Edward B. Nicholson and Henry R. Tedder. Imperial 8vo, pp. 276, cloth. 1878. £1. 8s.

LIBRARY ASSOCIATION OF THE UNITED KINGDOM, Transactions and Proceedings of the Annual Meetings of the. Imperial 8vo, cloth. **FIRST**, held at Oxford, October 1, 2, 3, 1878. Edited by the Secretaries, Henry R. Tedder, Librarian of the Athenaeum Club, and Ernest C. Thomas, late Librarian of the Oxford Union Society. Pp. viii. and 192. 1879. £1. 8s.—**SECOND**, held at Manchester, September 23, 24, and 25, 1879. Edited by H. R. Tedder and E. C. Thomas. Pp. x. and 184. 1880. £1. 1s.—**THIRD**, held at Edinburgh, October 5, 6, and 7, 1880. Edited by E. C. Thomas and C. Welsh. Pp. x. and 202. 1881. £1. 1s.

LIEBER.—**THE LIFE AND LETTERS OF FRANCIS LIEBER.** Edited by T. S. Perry. 8vo, pp. iv. and 440, cloth, with Portrait. 1882. 14s.

LITTLE FRENCH READER (THE). Extracted from "The Modern French Reader." Third Edition. Crown 8vo, pp. 112, cloth. 1884. 2s.

LLOYD AND NEWTON.—**PRUSSIA'S REPRESENTATIVE MAN.** By F. Lloyd of the Universities of Halle and Athens, and W. Newton, F.R.G.S. Crown 8vo, pp. 648, cloth. 1875. 10s. 6d.

LOBSCHEID.—**CHINESE AND ENGLISH DICTIONARY**, arranged according to the Radicals. By W. Lobscheid. 1 vol. imperial 8vo, pp. 600, cloth. £2. 8s.

LOBSCHEID.—**ENGLISH AND CHINESE DICTIONARY**, with the Punti and Mandarin Pronunciation. By W. Lobscheid. Four Parts. Folio, pp. viii. and 2016, boards. £8. 8s.

LONG.—**EASTERN PROVERBS.** See Trübner's Oriental Series.

LOVETT.—**THE LIFE AND STRUGGLES OF WILLIAM LOVETT** in his pursuit of Bread, Knowledge, and Freedom; with some short account of the different Associations he belonged to, and of the Opinions he entertained. 8vo, pp. vi. and 474, cloth. 1876. 5s.

LOVELY.—**WHERE TO GO FOR HELP:** Being a Companion for Quick and Easy Reference of Police Stations, Fire-Engine Stations, Fire-Escape Stations, &c., &c., of London and the Suburbs. Compiled by W. Lovely, R.N. Third Edition. 18mo, pp. 16, sewed. 1882. 3d.

LOWELL.—**THE BIGLOW PAPERS.** By James Russell Lowell. Edited by Thomas Hughes, Q.C. A Reprint of the Authorised Edition of 1859, together with the Second Series of 1862. First and Second Series in 1 vol. Fcap., pp. lxviii.-140 and lxiv.-190, cloth. 1880. 2s. 6d.

LUCAS.—**THE CHILDREN'S PENTATEUCH:** With the Haphtarabs or Portions from the Prophets. Arranged for Jewish Children. By Mrs. Henry Lucas. Crown 8vo, pp. viii. and 570, cloth. 1878. 5s.

LUDEWIG.—**THE LITERATURE OF AMERICAN ABORIGINAL LANGUAGES.** By Hermann E. Ludewig. With Additions and Corrections by Professor Wm. W. Turner. Edited by Nicolas Trübner. 8vo, pp. xxiv. and 258, cloth. 1858. 10s. 6d.

LUKIN.—**THE BOY ENGINEERS:** What they did, and how they did it. By the Rev. L. J. Lukin, Author of "The Young Mechanic," &c. A Book for Boys; 30 Engravings. Imperial 16mo, pp. viii. and 344, cloth. 1877. 7s. 6d.

LUX E TENEBRIS; OR, THE TESTIMONY OF CONSCIOUSNESS. A Theoretic Essay. Crown 8vo, pp. 376, with Diagram, cloth. 1874. 10s. 6d.

- MACCORMAC.**—THE CONVERSATION OF A SOUL WITH GOD : A Theodicy. By Henry MacCormac, M.D. 16mo, pp. xvi. and 144, cloth. 1877. 3s. 6d.
- MACHIAVELLI.**—THE HISTORICAL, POLITICAL, AND DIPLOMATIC WRITINGS OF NICCOLO MACHIAVELLI. Translated from the Italian by C. E. Detmold. With Portraits. 4 vols. 8vo, cloth, pp. xli., 420, 464, 488, and 472. 1882. £3, 3s.
- MACKENZIE.**—HISTORY OF THE RELATIONS OF THE GOVERNMENT WITH THE HILL TRIBES OF THE NORTH-EAST FRONTIER OF BENGAL. By Alexander Mackenzie, of the Bengal Civil Service; Secretary to the Government of India in the Home Department, and formerly Secretary to the Government of Bengal. Royal 8vo, pp. xviii. and 586, cloth, with Map. 1884. 16s.
- MADDEN.**—COINS OF THE JEWS. Being a History of the Jewish Coinage and Money in the Old and New Testaments. By Frederick W. Madden, M.R.A.S. Member of the Numismatic Society of London, Secretary of the Brighton College, &c., &c. With 279 Woodcuts and a Plate of Alphabets. Royal 4to, pp. xii. and 330, cloth. 1881. £2, 2s.
- MADELUNG.**—THE CAUSES AND OPERATIVE TREATMENT OF DUPUYTREN'S FINGER CONTRACTION. By Dr. Otto W. Madelung, Lecturer of Surgery at the University, and Assistant Surgeon at the University Hospital, Bonn. 8vo, pp. 24, sewed. 1876. 1s.
- MAHAPARINIBBANASUTTA.**—See CHILDERS.
- MAHA-VIRA-CHARITA;** or, The Adventures of the Great Hero Rama. An Indian Drama in Seven Acts. Translated into English Prose from the Sanskrit of Bhavabhūti. By John Pickford, M.A. Crown 8vo, cloth. 5s.
- MAIMONIDES.**—THE GUIDE OF THE PERPLEXED OF MAIMONIDES. See English and Foreign Philosophical Library.
- MALLESON.**—ESSAYS AND LECTURES ON INDIAN HISTORICAL SUBJECTS. By Colonel G. B. Malleson, C.S.I. Second Issue. Crown 8vo, pp. 348, cloth. 1876. 5s.
- MANDLEY.**—WOMAN OUTSIDE CHRISTENDOM. An Exposition of the Influence exerted by Christianity on the Social Position and Happiness of Women. By J. G. Mandley. Crown 8vo, pp. viii. and 160, cloth. 1880. 5s.
- MANIPULUS VOCABULORUM.** A Rhyming Dictionary of the English Language. By Peter Levins (1570). Edited, with an Alphabetical Index, by Henry B. Wheatley. 8vo, pp. xvi. and 370, cloth. 1867. 14s.
- MANCEUVRES.**—A RETROSPECT OF THE AUTUMN MANCEUVRES, 1871. With 5 Plans. By a Recluse. 8vo, pp. xii. and 133, cloth. 1872. 5s.
- MARIETTE-BEY.**—THE MONUMENTS OF UPPER EGYPT: a translation of the "Itinéraire de la Haute Egypte" of Auguste Mariette-Bey. Translated by Alphonse Mariette. Crown 8vo, pp. xvi. and 262, cloth. 1877. 7s. 6d.
- MARKHAM.**—QUICHUA GRAMMAR AND DICTIONARY. Contributions towards a Grammar and Dictionary of Quichua, the Language of the Yncas of Peru. Collected by Clements R. Markham, F.S.A. Crown 8vo, pp. 223, cloth. £1, 11s. 6d.
- MARKHAM.**—OLLANTA: A Drama in the Quichua Language. Text, Translation, and Introduction. By Clements R. Markham, C.B. Crown 8vo, pp. 128, cloth. 1871. 7s. 6d.
- MARKHAM.**—A MEMOIR OF THE LADY ANA DE OSORIO, Countess of Chincon, and Vice-Queen of Peru, A.D. 1629-39. With a Plea for the correct spelling of the Chinchona Genus. By Clements R. Markham, C.B., Member of the Imperial Academy Naturæ Curiosorum, with the Cognomen of Chincon. Small 4to, pp. xii. and 100. With 2 Coloured Plates, Map, and Illustrations. Handsomely bound. 1874. 28s.

MARKHAM.—A MEMOIR ON THE INDIAN SURVEYS. By Clements R. Markham, C.B., F.R.S., &c., &c. Published by Order of H. M. Secretary of State for India in Council. Illustrated with Maps. Second Edition. Imperial 8vo, pp. xxx. and 481, boards. 1878. 10s. 6d.

MARKHAM.—NARRATIVES OF THE MISSION OF GEORGE BOGLE TO TIBET, and of the Journey of Thomas Manning to Lhasa. Edited with Notes, an Introduction, and Lives of Mr. Bogle and Mr. Manning. By Clements R. Markham, C.B., F.R.S. Second Edition. 8vo, pp. clxv. and 362, cloth. With Maps and Illustrations. 1879. 21s.

MARMONTEL.—BELISAIRE. Par Marmontel. Nouvelle Edition. 12mo, pp. xii. and 123, cloth. 1867. 2s. 6d.

MARSDEN.—NUMISMATA ORIENTALIA ILLUSTRATA. THE PLATES OF THE ORIENTAL COINS, ANCIENT AND MODERN, of the Collection of the late William Marsden, F.R.S., &c. &c. Engraved from Drawings made under his Directions. 4to, 57 Plates, cloth. 31s. 6d.

MARTIN AND TRÜBNER.—THE CURRENT GOLD AND SILVER COINS OF ALL COUNTRIES, their Weight and Fineness, and their Intrinsic Value in English Money, with Facsimiles of the Coins. By Leopold C. Martin, of Her Majesty's Stationery Office, and Charles Trübner. In 1 vol. medium 8vo, 141 Plates, printed in Gold and Silver, and representing about 1000 Coins, with 160 pages of Text, handsomely bound in embossed cloth, richly gilt, with Emblematical Designs on the Cover, and gilt edges. 1863. £2. 2s.

MARTIN.—THE CHINESE: THEIR EDUCATION, PHILOSOPHY, AND LETTERS. By W. A. P. Martin, D.D., LL.D., President of the Tungwen College, Pekin. 8vo, pp. 320, cloth. 1881. 7s. 6d.

MARTINEAU.—ESSAYS, PHILOSOPHICAL AND THEOLOGICAL. By James Martineau. 2 vols. crown 8vo, pp. iv. and 414—x. and 430, cloth. 1875. £1, 4s.

MARTINEAU.—LETTERS FROM IRELAND. By Harriet Martineau. Reprinted from the *Daily News*. Post 8vo, pp. viii. and 220, cloth. 1852. 6s. 6d.

MASON.—BURMA: ITS PEOPLE AND PRODUCTIONS; or, Notes on the Fauna, Flora, and Minerals of Tenasserim, Pegu and Burma. By the Rev. F. Mason, D.D., M.R.A.S., Corresponding Member of the American Oriental Society, of the Boston Society of Natural History, and of the Lyceum of Natural History, New York. Vol. I. GEOLOGY, MINERALOGY AND ZOOLOGY. Vol. II. BOTANY. Rewritten and Enlarged by W. Theobald, late Deputy-Superintendent Geological Survey of India. Two Vols., royal 8vo, pp. xxvi. and 560; xvi. and 788 and xxxvi., cloth. 1884. £3.

MATHEWS.—ABRAHAM IBN EZRA'S COMMENTARY ON THE CANTICLES AFTER THE FIRST RECENSION. Edited from the MSS., with a translation, by H. J. Mathews, B.A., Exeter College, Oxford. Crown 8vo, pp. x., 34, and 24, limp cloth. 1874. 2s. 6d.

MAXWELL.—A MANUAL OF THE MALAY LANGUAGE. By W. E. MAXWELL, of the Inner Temple, Barrister-at-Law; Assistant Resident, Perak, Malay Peninsula. With an Introductory Sketch of the Sanskrit Element in Malay. Crown 8vo, pp. viii. and 182, cloth. 1882. 7s. 6d.

MAY.—A BIBLIOGRAPHY OF ELECTRICITY AND MAGNETISM. 1860 to 1883. With Special Reference to Electro-Technics. Compiled by G. May. With an Index by O. Salle, Ph.D. Crown 8vo, pp. viii.—204, cloth. 1884. 5s.

MAYER.—ON THE ART OF POTTERY: with a History of its Rise and Progress in Liverpool. By Joseph Mayer, F.S.A., F.R.S.N.A., &c. 8vo, pp. 100, boards. 1873. 5s.

MAYERS.—TREATIES BETWEEN THE EMPIRE OF CHINA AND FOREIGN POWERS, together with Regulations for the conduct of Foreign Trade, &c. Edited by W. F. Mayers, Chinese Secretary to H.B.M.'s Legation at Peking. 8vo, pp. 246, cloth. 1877. 25s.

MAYERS.—THE CHINESE GOVERNMENT: a Manual of Chinese Titles, categorically arranged and explained, with an Appendix. By Wm. Fred. Mayers, Chinese Secretary to H.B.M.'s Legation at Peking, &c., &c. Royal 8vo, pp. viii. and 160, cloth. 1878. 30s.

M'CRINDLE.—ANCIENT INDIA, AS DESCRIBED BY MEGASTHENES AND ARRIAN; being a translation of the fragments of the Indika of Megasthenes collected by Dr. Schwanbeck, and of the first part of the Indika of Arrian. By J. W. M'Crindle, M.A., Principal of the Government College, Patna, &c. With Introduction, Notes, and Map of Ancient India. Post 8vo, pp. xi. and 224, cloth. 1877. 7s. 6d.

M'CRINDLE.—THE COMMERCE AND NAVIGATION OF THE ERYTHRÆAN SEA. Being a Translation of the Periplus Maris Erythræi, by an Anonymous Writer, and of Arrian's Account of the Voyage of Nearkhos, from the Mouth of the Indus to the Head of the Persian Gulf. With Introduction, Commentary, Notes, and Index. By J. W. M'Crindle, M.A., Edinburgh, &c. Post 8vo, pp. iv. and 238, cloth. 1879. 7s. 6d.

M'CRINDLE.—Ancient India as Described by Ktesias the Knidian; being a Translation of the Abridgment of his "Indika" by Photios, and of the Fragments of that Work preserved in other Writers. With Introduction, Notes, and Index. By J. W. M'Crindle, M.A., M.R.S.A. 8vo, pp. viii. and 104, cloth. 1882. 6s.

MECHANIC (THE YOUNG). A Book for Boys, containing Directions for the use of all kinds of Tools, and for the construction of Steam Engines and Mechanical Models, including the Art of Turning in Wood and Metal. Fifth Edition. Imperial 16mo, pp. iv. and 346, and 70 Engravings, cloth. 1878. 6s.

MECHANIC'S WORKSHOP (AMATEUR). A Treatise containing Plain and Concise Directions for the Manipulation of Wood and Metals, including Casting, Forging, Brazing, Soldering, and Carpentry. By the Author of "The Lathe and its Uses." Sixth Edition. Demy 8vo, pp. iv. and 148. Illustrated, cloth. 1880. 6s.

MEDITATIONS ON DEATH AND ETERNITY. Translated from the German by Frederica Rowan. Published by Her Majesty's gracious permission. 8vo, pp. 386, cloth. 1862. 10s. 6d.

DITTO. Smaller Edition, crown 8vo, printed on toned paper, pp. 352, cloth. 1884. 6s.

MEDITATIONS ON LIFE AND ITS RELIGIOUS DUTIES. Translated from the German by Frederica Rowan. Dedicated to H.R.H. Princess Louis of Hesse. Published by Her Majesty's gracious permission. Being the Companion Volume to "Meditations on Death and Eternity." 8vo, pp. vi. and 370, cloth. 1863. 10s. 6d.

DITTO. Smaller Edition, crown 8vo, printed on toned paper, pp. 338. 1863. 6s.

MEDLICOTT.—A MANUAL OF THE GEOLOGY OF INDIA, chiefly compiled from the observations of the Geological Survey. By H. B. Medlicott, M.A., Superintendent, Geological Survey of India, and W. T. Blanford, A.R.S.M., F.R.S., Deputy Superintendent. Published by order of the Government of India. 2 vols. 8vo, pp. xviii.—lxxx.—818. with 21 Plates and large coloured Map mounted in case, uniform, cloth. 1879. 16s. (For Part III. see BALL.)

MEGHA-DUTA (THE). (Cloud-Messenger.) By Kālidāsa. Translated from the Sanskrit into English Verse by the late H. H. Wilson, M.A., F.R.S. The Vocabulary by Francis Johnson. New Edition. 4to, pp. xi. and 180, cloth. 10s. 6d.

MEREDYTH.—**ARCA, A REPERTOIRE OF ORIGINAL POEMS**, Sacred and Secular. By F. Meredyth, M.A., Canon of Limerick Cathedral. Crown 8vo, pp. 124, cloth. 1875. 5s.

METCALFE.—**THE ENGLISHMAN AND THE SCANDINAVIAN**. By Frederick Metcalfe, M.A., Fellow of Lincoln College, Oxford; Translator of "Gallus" and "Charicles;" and Author of "The Oxonian in Iceland." Post 8vo, pp. 512, cloth. 1880. 18s.

MICHEL.—**LES ÉCOSSAIS EN FRANCE, LES FRANÇAIS EN ÉCOSSE**. Par Francisque Michel, Correspondant de l'Institut de France, &c. In 2 vols. 8vo, pp. vii., 547, and 551, rich blue cloth, with emblematical designs. With upwards of 100 Coats of Arms, and other Illustrations. Price, £1, 12s.—Also a Large-Paper Edition (limited to 100 Copies), printed on Thick Paper. 2 vols. 4to, half morocco, with 3 additional Steel Engravings. 1862. £3, 3s.

MICKIEWICZ.—**KONRAD WALENROD**. An Historical Poem. By A. Mickiewicz. Translated from the Polish into English Verse by Miss M. Biggs. 18mo, pp. xvi. and 100, cloth. 1882. 2s. 6d.

MILL.—**AUGUSTE COMTE AND POSITIVISM**. By the late John Stuart Mill, M.P. Third Edition. 8vo, pp. 200, cloth. 1882. 3s. 6d.

MILLHOUSE.—**MANUAL OF ITALIAN CONVERSATION**. For the Use of Schools. By John Millhouse. 18mo, pp. 126, cloth. 1866. 2s.

MILLHOUSE.—**NEW ENGLISH AND ITALIAN PRONOUNCING AND EXPLANATORY DICTIONARY**. By John Millhouse. Vol. I. English-Italian. Vol. II. Italian-English. Fourth Edition. 2 vols. square 8vo, pp. 654 and 740, cloth. 1867. 12s.

MILNE.—**NOTES ON CRYSTALLOGRAPHY AND CRYSTALLO-PHYSICS**. Being the Substance of Lectures delivered at Yedo during the years 1876-1877. By John Milne, F.G.S. 8vo, pp. viii. and 70, cloth. 1879. 3s.

MINOCHCHERJI.—**PAHLAVI, GUJĀRATI, AND ENGLISH DICTIONARY**. By Jamashji Dastur Minochcherji. Vol. I., with Photograph of Author. 8vo, pp. clxxii. and 168, cloth. 1877. 14s.

MITRA.—**BUDDHA GAYA**: The Hermitage of Sákya Muni. By Rajendralala Mitra, LL.D., C.I.E., &c. 4to, pp. xvi. and 258, with 51 Plates, cloth. 1879. £3.

MOCATTA.—**MORAL BIBLICAL GLEANINGS AND PRACTICAL TEACHINGS**, Illustrated by Biographical Sketches Drawn from the Sacred Volume. By J. L. Mocatta. 8vo, pp. viii. and 446, cloth. 1872. 7s.

MODERN FRENCH READER (THE). Prose. Junior Course. Tenth Edition. Edited by Ch. Cassal, LL.D., and Théodore Kärcher, LL.B. Crown 8vo, pp. xiv. and 224, cloth. 1884. 2s. 6d.

SENIOR COURSE. Third Edition. Crown 8vo, pp. xiv. and 418, cloth. 1880. 4s.

MODERN FRENCH READER.—A GLOSSARY of Idioms, Gallicisms, and other Difficulties contained in the Senior Course of the Modern French Reader; with Short Notices of the most important French Writers and Historical or Literary Characters, and hints as to the works to be read or studied. By Charles Cassal, LL.D., &c. Crown 8vo, pp. viii. and 104, cloth. 1881. 2s. 6d.

MODERN FRENCH READER.—SENIOR COURSE AND GLOSSARY combined. 6s.

MORELET.—**TRAVELS IN CENTRAL AMERICA**, including Accounts of some Regions unexplored since the Conquest. From the French of A. Morelet, by Mrs. M. F. Squier. Edited by E. G. Squier. 8vo, pp. 430, cloth. 1871. 8s. 6d.

MORFILL.—**SIMPLIFIED POLISH GRAMMAR**. See Trübner's Collection.

MORFIT.—A PRACTICAL TREATISE ON THE MANUFACTURE OF SOAPS. By Campbell Morfit, M.D., F.C.S., formerly Professor of Applied Chemistry in the University of Maryland. With Illustrations. Demy 8vo, pp. xii. and 270, cloth. 1871. £2, 12s. 6d.

MORFIT.—A PRACTICAL TREATISE ON PURE FERTILIZERS, and the Chemical Conversion of Rock Guanos, Marlstones, Coprolites, and the Crude Phosphates of Lime and Alumina generally into various valuable Products. By Campbell Morfit, M.D., F.C.S., formerly Professor of Applied Chemistry in the University of Maryland. With 28 Plates. 8vo, pp. xvi. and 547, cloth. 1873. £4, 4s.

MORRIS.—A DESCRIPTIVE AND HISTORICAL ACCOUNT OF THE GODAVERY DISTRICT, IN THE PRESIDENCY OF MADRAS. By Henry Morris, formerly of the Madras Civil Service, author of "A History of India, for use in Schools," and other works. With a Map. 8vo, pp. xii. and 390, cloth. 1878. 12s.

MOSENTHAL.—OSTRICHES AND OSTRICH FARMING. By J. de Mosenthal, late Member of the Legislative Council of the Cape of Good Hope, &c., and James E. Harting, F.L.S., F.Z.S., Member of the British Ornithologist's Union, &c. Second Edition. With 8 full-page illustrations and 20 woodcuts. Royal 8vo, pp. xxiv. and 246, cloth. 1879. 10s. 6d.

MOTLEY.—JOHN LOTHROP MOTLEY: a Memoir. By Oliver Wendell Holmes. English Copyright Edition. Crown 8vo, pp. xii. and 275, cloth. 1878. 6s.

MUELLER.—THE ORGANIC CONSTITUENTS OF PLANTS AND VEGETABLE SUBSTANCES, and their Chemical Analysis. By Dr. G. C. Wittstein. Authorised Translation from the German Original, enlarged with numerous Additions, by Baron Ferd. von Mueller, K.C.M.G., M. & Ph. D., F.R.S. Crown 8vo, pp. xviii. and 332, wrapper. 1880. 14s.

MUELLER.—SELECT EXTRA-TROPICAL PLANTS READILY ELIGIBLE FOR INDUSTRIAL CULTURE OR NATURALISATION. With Indications of their Native Countries and some of their Uses. By F. Von Mueller, K.C.M.G., M.D., Ph.D., F.R.S. 8vo, pp. x. 394, cloth. 1880. 8s.

MUHAMMED.—THE LIFE OF MUHAMMED. Based on Muhammed Ibn Ishak. By Abd El Malik Ibn Hisham. Edited by Dr. Ferdinand Wüstenfeld. One volume containing the Arabic Text. 8vo, pp. 1026, sewed. £1, 1s. Another volume, containing Introduction, Notes, and Index in German. 8vo, pp. lxxii. and 266, sewed. 7s. 6d. Each part sold separately.

MUIR.—EXTRACTS FROM THE CORAN. In the Original, with English rendering. Compiled by Sir William Muir, K.C.S.I., LL.D., Author of "The Life of Mahomet." Crown 8vo, pp. viii. and 64, cloth. 1880. 3s. 6d.

MUIR.—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions. Collected, Translated, and Illustrated by John Muir, D.C.L., LL.D., Ph.D., &c. &c.

Vol. I. Mythical and Legendary Accounts of the Origin of Caste, with an Inquiry into its existence in the Vedic Age. Second Edition, rewritten and greatly enlarged. 8vo, pp. xx. and 532, cloth. 1868. £1, 1s.

Vol. II. The Trans-Himalayan Origin of the Hindus, and their Affinity with the Western Branches of the Aryan Race. Second Edition, revised, with Additions. 8vo, pp. xxxii. and 512, cloth. 1871. £1, 1s.

Vol. III. The Vedas: Opinions of their Authors, and of later Indian Writers, on their Origin, Inspiration, and Authority. Second Edition, revised and enlarged. 8vo, pp. xxxii. and 312, cloth. 1868. 16s.

Vol. IV. Comparison of the Vedic with the later representation of the principal Indian Deities. Second Edition, revised. 8vo, pp. xvi. and 524, cloth. 1873. £1, 1s.

MUIR.—ORIGINAL SANSKRIT TEXTS—*continued.*

Vol. V. Contributions to a Knowledge of the Cosmogony, Mythology, Religious Ideas, Life and Manners of the Indians in the Vedic Age. Third Edition. 8vo, pp. xvi. and 492, cloth. 1884. £1. 1s.

MUIR.—TRANSLATIONS FROM THE SANSKRIT. See Trübner's Oriental Series.

MULHALL.—HANDBOOK OF THE RIVER PLATE, Comprising the Argentine Republic, Uruguay, and Paraguay. With Six Maps. By M. G. and E. T. Mulhall, Proprietors and Editors of the Buenos Ayres *Standard*. Fifth Edition (Ninth Thousand), crown 8vo, pp. x. and 732, cloth. 1885. 7s. 6d.

MÜLLER.—OUTLINE DICTIONARY, for the Use of Missionaries, Explorers, and Students of Language. With an Introduction on the proper Use of the Ordinary English Alphabet in transcribing Foreign Languages. By F. Max Müller, M.A. The Vocabulary compiled by John Bellows. 12mo, pp. 368, morocco. 1867. 7s. 6d.

MÜLLER.—LECTURE ON BUDDHIST NIHILISM. By F. Max Müller, M.A. Fcap. 8vo, sewed. 1869. 1s.

MÜLLER.—THE SACRED HYMNS OF THE BRAHMINS, as preserved to us in the oldest collection of religious poetry, the Rig-Veda-Sanhita. Translated and explained, by F. Max Müller, M.A., Fellow of All Souls' College, Professor of Comparative Philology at Oxford, Foreign Member of the Institute of France, &c., &c. Vol. I. Hymns to the Maruts or the Storm-Gods. 8vo, pp. clii. and 264, cloth. 1869. 12s. 6d.

MÜLLER.—THE HYMNS OF THE RIG-VEDA, in the Samhita and Pada Texts. Reprinted from the Editio Princeps. By F. Max Müller, M.A., &c. Second Edition, with the two Texts on Parallel Pages. In two vols. 8vo, pp. 1704, sewed. £1, 12s.

MÜLLER.—A SHORT HISTORY OF THE BOURBONS. From the Earliest Period down to the Present Time. By R. M. Müller, Ph.D., Modern Master at Forest School, Walthamstow, and Author of "Parallèle entre 'Jules César,' par Shakespeare, et 'Le Mort de César,' par Voltaire," &c. Fcap. 8vo, pp. 30, wrapper. 1882. 1s.

MÜLLER.—ANCIENT INSCRIPTIONS IN CEYLON. By Dr. Edward Müller. 2 Vols. Text, crown 8vo, pp. 220, cloth, and Plates, oblong folio, cloth. 1883. 21s.

MÜLLER.—PALI GRAMMAR. See Trübner's Collection.

MULLEY.—GERMAN GEMS IN AN ENGLISH SETTING. Translated by Jane Mulley. Fcap., pp. xii. and 180, cloth. 1877. 3s. 6d.

NÁGÁNANDA; OR, THE JOY OF THE SNAKE WORLD. A Buddhist Drama in Five Acts. Translated into English Prose, with Explanatory Notes, from the Sanskrit of Sri-Harsha-Deva, by Palmer Boyd, B.A. With an Introduction by Professor Cowell. Crown 8vo, pp. xvi. and 100, cloth. 1872. 4s. 6d.

NAPIER.—FOLK LORE; OR, Superstitious Beliefs in the West of Scotland within this Century. With an Appendix, showing the probable relation of the modern Festivals of Christmas, May Day, St. John's Day, and Hallowe'en, to ancient Sun and Fire Worship. By James Napier, F.R.S.E., &c. Crown 8vo, pp. vii. and 190, cloth. 1878. 4s.

NARADÍYA DHARMA-SASTRA; OR, THE INSTITUTES OF NARADA. Translated, for the first time, from the unpublished Sanskrit original. By Dr. Julius Jolly, University, Wurzburg. With a Preface, Notes, chiefly critical, an Index of Quotations from Narada in the principal Indian Digests, and a general Index. Crown 8vo, pp. xxxv. and 144, cloth. 1876. 10s. 6d.

NAVILLE.—PITHOM. See Egypt Exploration Fund.

NEVILL.—HAND LIST OF MOLLUSCA IN THE INDIAN MUSEUM, CALCUTTA. By Geoffrey Nevill, C.M.Z.S., &c., First Assistant to the Superintendent of the Indian Museum. Part I. Gastropoda, Pulmonata, and Prosobranchia-Neurobranchia. 8vo, pp. xvi. and 338, cloth. 1878. 15s.

NEWMAN.—THE ODES OF HORACE. Translated into Unrhymed Metres, with Introduction and Notes. By F. W. Newman. Second Edition. Post 8vo, pp. xxi. and 247, cloth. 1876. 4s.

- NEWMAN.**—**THEISM, DOCTRINAL AND PRACTICAL**; or, Didactic Religious Utterances. By F. W. Newman. 4to, pp. 184, cloth. 1858. 4s. 6d.
- NEWMAN.**—**HOMERIC TRANSLATION IN THEORY AND PRACTICE**. A Reply to Matthew Arnold. By F. W. Newman. Crown 8vo, pp. 104, stiff covers. 1861. 2s. 6d.
- NEWMAN.**—**HIAWATHA**: Rendered into Latin. With Abridgment. By F. W. Newman. 12mo, pp. vii. and 110, sewed. 1862. 2s. 6d.
- NEWMAN.**—**A HISTORY OF THE HEBREW MONARCHY** from the Administration of Samuel to the Babylonish Captivity. By F. W. Newman. Third Edition. Crown 8vo, pp. x. and 354, cloth. 1865. 8s. 6d.
- NEWMAN.**—**PHASES OF FAITH**; or, Passages from the History of my Creed. By F. W. Newman. New Edition; with Reply to Professor Henry Rogers, Author of the “Eclipse of Faith.” Crown 8vo, pp. viii. and 212, cloth. 1881. 3s. 6d.
- NEWMAN.**—**A HANDBOOK OF MODERN ARABIC**, consisting of a Practical Grammar, with numerous Examples, Dialogues, and Newspaper Extracts, in European Type. By F. W. Newman. Post 8vo, pp. xx. and 192, cloth. 1866. 6s.
- NEWMAN.**—**TRANSLATIONS OF ENGLISH POETRY INTO LATIN VERSE**. Designed as Part of a New Method of Instructing in Latin. By F. W. Newman. Crown 8vo, pp. xiv. and 202, cloth. 1868. 6s.
- NEWMAN.**—**THE SOUL**: Her Sorrows and her Aspirations. An Essay towards the Natural History of the Soul, as the True Basis of Theology. By F. W. Newman. Tenth Edition. Post 8vo, pp. xii. and 162, cloth. 1882. 3s. 6d.
- NEWMAN.**—**THE TEXT OF THE IGUVINI INSCRIPTIONS**. With Interlinear Latin Translation and Notes. By F. W. Newman. 8vo, pp. 56, sewed. 1868. 2s.
- NEWMAN.**—**MISCELLANIES**; chiefly Addresses, Academical and Historical. By F. W. Newman. 8vo, pp. iv. and 356, cloth. 1869. 7s. 6d.
- NEWMAN.**—**THE ILIAD OF HOMER**, faithfully translated into Unrhymed English Metre, by F. W. Newman. Royal 8vo, pp. xvi. and 384, cloth. 1871. 10s. 6d.
- NEWMAN.**—**A DICTIONARY OF MODERN ARABIC**. 1. Anglo-Arabic Dictionary. 2. Anglo-Arabic Vocabulary. 3. Arabo-English Dictionary. By F. W. Newman. In 2 vols. crown 8vo, pp. xvi. and 376-464, cloth. 1871. £1, 1s.
- NEWMAN.**—**HEBREW THEISM**. By F. W. Newman. Royal 8vo, pp. viii. and 172. Stiff wrappers. 1874. 4s. 6d.
- NEWMAN.**—**THE MORAL INFLUENCE OF LAW**. A Lecture by F. W. Newman, May 20, 1860. Crown 8vo, pp. 16, sewed. 3d.
- NEWMAN.**—**RELIGION NOT HISTORY**. By F. W. Newman. Foolscap, pp. 58, paper wrapper. 1877. 1s.
- NEWMAN.**—**MORNING PRAYERS IN THE HOUSEHOLD OF A BELIEVER IN GOD**. By F. W. Newman. Second Edition. Crown 8vo, pp. 80, limp cloth. 1882. 1s. 6d.
- NEWMAN.**—**REORGANIZATION OF ENGLISH INSTITUTIONS**. A Lecture by Emeritus Professor F. W. Newman. Delivered in the Manchester Athenæum, October 15, 1875. Crown 8vo, pp. 28, sewed. 1880. 6d.
- NEWMAN.**—**WHAT IS CHRISTIANITY WITHOUT CHRIST?** By F. W. Newman, Emeritus Professor of University College, London. 8vo, pp. 28, stitched in wrapper. 1881. 1s.
- NEWMAN.**—**LIBYAN VOCABULARY**. An Essay towards Reproducing the Ancient Numidian Language out of Four Modern Languages. By F. W. Newman. Crown 8vo, pp. vi. and 204, cloth. 1882. 10s. 6d.
- NEWMAN.**—**A CHRISTIAN COMMONWEALTH**. By F. W. Newman. Crown 8vo, pp. 60, cloth. 1883. 1s.
- NEWMAN.**—**CHRISTIANITY IN ITS CRADLE**. By F. W. Newman, once Fellow of Balliol College, Oxford, now Emeritus Professor of University College, London. Crown 8vo, pp. iv. and 132, cloth. 1884. 2s.

NEWMAN.—**COMMENTS ON THE TEXT OF AESCHYLUS.** By F. W. Newman, Honorary Fellow of Worcester College, Oxford, and formerly Fellow of Balliol College. Demy 8vo, pp. xii. and 144, cloth. 1884. 5s.

NEWMAN.—**REBILIUS CRUSO:** Robinson Crusoe in Latin. A Book to Lighten Tedium to a Learner. By F. W. Newman, Emeritus Professor of Latin in University College, London; Honorary Fellow of Worcester College, Oxford. Post 8vo, pp. xii. and 110, cloth. 1884. 5s.

NEW SOUTH WALES, PUBLICATIONS OF THE GOVERNMENT OF. List on application.

NEW SOUTH WALES.—JOURNAL AND PROCEEDINGS OF THE ROYAL SOCIETY OF Published annually. Price 10s. 6d. List of Contents on application.

NEWTON.—**PATENT LAW AND PRACTICE:** showing the mode of obtaining and opposing Grants, Disclaimers, Confirmations, and Extensions of Patents. With a Chapter on Patent Agents. By A. V. Newton. Enlarged Edition. Crown 8vo, pp. xii. and 104, cloth. 1879. 2s. 6d.

NEWTON.—**AN ANALYSIS OF THE PATENT AND COPYRIGHT LAWS:** Including the various Acts relating to the Protection of Inventions, Designs, Trade Marks; Literary and Musical Compositions, Dramatic Performances; Engravings, Sculpture, Paintings, Drawings, and Photographs. By A. Newton, author of "Patent Law and Practice." Demy 8vo, pp. viii. and 70, cloth. 1884. 3s. 6d.

NEW ZEALAND INSTITUTE PUBLICATIONS:—

I. TRANSACTIONS AND PROCEEDINGS of the New Zealand Institute. Demy 8vo, stitched. Vols. I. to XVI., 1868 to 1883. £1, 1s. each.

II. AN INDEX TO THE TRANSACTIONS AND PROCEEDINGS of the New Zealand Institute. Vols. I. to VIII. Edited and Published under the Authority of the Board of Governors of the Institute. By James Hector, C.M.G., M.D., F.R.S. Demy, 8vo, 44 pp., stitched. 1877. 2s. 6d.

NEW ZEALAND.—GEOLOGICAL SURVEY. List of Publications on application.

NOIRIT.—A FRENCH COURSE IN TEN LESSONS. By Jules Noirit, B.A. Lessons I.-IV. Crown 8vo, pp. xiv. and 80, sewed. 1870. 1s. 6d.

NOIRIT.—FRENCH GRAMMATICAL QUESTIONS for the use of Gentlemen preparing for the Army, Civil Service, Oxford Examinations, &c., &c. By Jules Noirit. Crown 8vo, pp. 62, cloth. 1870. 1s. Interleaved, 1s. 6d.

NOURSE.—NARRATIVE OF THE SECOND ARCTIC EXPEDITION MADE BY CHARLES F. HALL. His Voyage to Repulse Bay; Sledge Journeys to the Straits of Fury and Hecla, and to King William's Land, and Residence among the Eskimos during the years 1864-69. Edited under the orders of the Hon. Secretary of the Navy, by Prof. J. E. Nourse, U.S.N. 4to, pp. 1. and 644, cloth. With maps, heliotypes, steel and wood engravings. 1880. £1, 8s.

NUGENT'S IMPROVED FRENCH AND ENGLISH AND ENGLISH AND FRENCH POCKET DICTIONARY. Par Smith. 24mo, pp. 489 and 320, cloth. 1873. 3s.

NUTT.—TWO TREATISES ON VERBS CONTAINING FEEBLE AND DOUBLE LETTERS. By R. Jehuda Hayug of Fez. Translated into Hebrew from the original Arabic by R. Moses Gikatilia of Cordova, with the Treatise on Punctuation by the same author, translated by Aben Ezra. Edited from Bodleian MSS., with an English translation, by J. W. Nutt, M.A. Demy 8vo, pp. 312, sewed. 1870. 5s.

NUMISMATA ORIENTALIA ILLUSTRATA. See MARSDEN, and INTERNATIONAL.

NUTT.—A SKETCH OF SAMARITAN HISTORY, DOGMA, AND LITERATURE. An Introduction to "Fragments of a Samaritan Targum." By J. W. Nutt, M.A., &c., &c. Demy 8vo, pp. 180, cloth. 1874. 5s.

OEHLENSCHLÄGER.—AXEL AND VALBORG: a Tragedy, in Five Acts, and other Poems. Translated from the Danish of Adam Oehlenschläger by Pierce Butler, M.A., late Rector of Ulcombe, Kent. Edited by Professor Palmer, M.A., of St. John's Coll., Camb. With a Memoir of the Translator. Fcap. 8vo, pp. xii. and 164, cloth. 1874. 5s.

- OERA LINDA BOOK (THE).**—From a Manuscript of the 13th Century, with the permission of the proprietor, C. Over de Linden of the Helder. The Original Frisian Text as verified by Dr. J. O. Ottema, accompanied by an English Version of Dr. Ottema's Dutch Translation. By W. R. Sandbach. 8vo, pp. xxv. and 254, cloth. 1876. 5s.
- OGAREFF.**—*ESSAI SUR LA SITUATION RUSSE. Lettres à un Anglais.* Par N. Ogareff. 12mo, pp. 150, sewed. 1862. 3s.
- OLCOTT.**—A BUDDHIST CATECHISM, according to the Canon of the Southern Church. By Colonel H. S. Olcott, President of the Theosophical Society. 24mo, pp. 32. 1s.
- OLCOTT.**—THE YOGA PHILOSOPHY: Being the Text of Patanjali, with Bhajarajah's Commentary. A Reprint of the English Translation of the above, by the late Dr. Ballantyne and Govind Shastri Deva; to which are added Extracts from Various Authors. With an Introduction by Colonel H. S. Olcott, President of the Theosophical Society. The whole Edited by Tukaram Tatia, F.T.S. Crown 8vo, pp. xvi.—294, wrapper. 1882. 7s. 6d.
- OLLENDORFF.**—*MÉTODO PARA APRENDER A LEER, escribir y hablar el Inglés segun el sistema de Ollendorff.* Por Ramon Palenzuela y Juan de la Carreño. 8vo, pp. xlvi. and 460, cloth. 1873. 7s. 6d.
KEY to Ditto. Crown 8vo, pp. 112, cloth. 1873. 4s.
- OLLENDORFF.**—*MÉTODO PARA APRENDER A LEER, escribir y hablar el Frances,* segun el verdadero sistema de Ollendorff; ordenado en lecciones progresivas, consistiendo de ejercicios orales y escritos; enriquecido de la pronunciacion figurada como se estila en la conversacion; y de un Apéndice abrazando las reglas de la sintaxis, la formacion de los verbos regulares, y la conjugacion de los irregulares. Por Teodoro Simonné, Professor de Lenguas. Crown 8vo, pp. 342, cloth. 1873. 6s.
KEY to Ditto. Crown 8vo, pp. 80, cloth. 1873. 3s. 6d.
- OPPERT.**—ON THE CLASSIFICATION OF LANGUAGES: A Contribution to Comparative Philology. By Dr. Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. 8vo, paper, pp. viii. and 146. 1883. 7s. 6d.
- OPPERT.**—LISTS OF SANSKRIT MANUSCRIPTS in Private Libraries of Southern India, Compiled, Arranged, and Indexed by Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. Vol. I. 8vo, pp. vii. and 620, cloth. 1883. £1. 1s.
- OPPERT.**—ON THE WEAPONS, ARMY ORGANISATION, AND POLITICAL MAXIMS OF THE ANCIENT HINDUS; with special reference to Gunpowder and Firearms. By Dr. Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. 8vo, paper, pp. vi. and 162. 1883. 7s. 6d.
- ORIENTAL SERIES.**—See TRÜBNER'S ORIENTAL SERIES.
- ORIENTAL TEXT SOCIETY'S PUBLICATIONS.** A list may be had on application.
- ORIENTAL CONGRESS.**—REPORT OF THE PROCEEDINGS OF THE SECOND INTERNATIONAL CONGRESS OF ORIENTALISTS HELD IN LONDON, 1874. Royal 8vo, pp. viii. and 68, sewed. 1874. 5s.
- ORIENTALISTS.**—TRANSACTIONS OF THE SECOND SESSION OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS. Held in London in September 1874. Edited by Robert K. Douglas, Hon. Sec. 8vo, pp. viii. and 456, cloth. 1876. 21s.
- OTTE.**—HOW TO LEARN DANISH (Dano-Norwegian): a Manual for Students of Danish based on the Ollendorffian system of teaching languages, and adapted for self-instruction. By E. C. Otté. Second Edition. Crown 8vo, pp. xx. and 338, cloth. 1884. 7s. 6d.
Key to above. Crown 8vo, pp. 84, cloth. 3s.
- OTTE.**—SIMPLIFIED DANISH AND SWEDISH GRAMMARS. See TRÜBNER'S COLLECTION
- OVERBECK.**—CATHOLIC ORTHODOXY AND ANGLO-CATHOLICISM. A Word about the Intercommunion between the English and Orthodox Churches. By J. J. Overbeck, D.D. 8vo, pp. viii. and 200, cloth. 1866. 5s.
- OVERBECK.**—BONN CONFERENCE. By J. J. Overbeck, D.D. Crown 8vo, pp. 48, sewed. 1876. 1s.

- OVERBECK.**—A PLAIN VIEW OF THE CLAIMS OF THE ORTHODOX CATHOLIC CHURCH AS OPPOSED TO ALL OTHER CHRISTIAN DENOMINATIONS. By J. J. Overbeck, D.D. Crown 8vo, pp. iv. and 138, wrapper. 1881. 2s. 6d.
- OWEN.**—FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. With Narrative Illustrations. By R. D. Owen. An enlarged English Copyright Edition. Post 8vo, pp. xx. and 392, cloth. 1875. 7s. 6d.
- OWEN.**—THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen. Second Edition. Crown 8vo, pp. 456, cloth. 1874. 7s. 6d.
- OWEN.**—THREADING MY WAY: Twenty-Seven Years of Autobiography. By R. D. Owen. Crown 8vo, pp. 344, cloth. 1874. 7s. 6d.
- OXLEY.**—EGYPT: And the Wonders of the Land of the Pharaohs. By William Oxley, author of "The Philosophy of Spirit." Illustrated by a New Version of the Bhagavat-Gita, an Episode of the Mahabharat, one of the Epic Poems of Ancient India. Crown 8vo, pp. viii.-328, cloth. 1884. 7s. 6d.
- OYSTER (THE): WHERE, HOW, AND WHEN TO FIND, BREED, COOK, AND EAT IT.** Second Edition, with a New Chapter, "The Oyster-Seeker in London." 12mo, pp. viii. and 106, boards. 1863. 1s.
- PALESTINE.**—MEMOIRS OF THE SURVEY OF WESTERN PALESTINE. Edited by W. Besant, M.A., and E. H. Palmer, M.A., under the Direction of the Committee of the Palestine Exploration Fund. Complete in seven volumes. Demy 4to, cloth, with a Portfolio of Plans, and large scale Map. Second Issue. Price Twenty Guineas.
- PALMER.**—A CONCISE ENGLISH-PERSIAN DICTIONARY; together with a simplified Grammar of the Persian Language. By the late E. H. Palmer, M.A., Lord Almoner's Reader, and Professor of Arabic, Cambridge, &c. Completed and Edited, from the MS. left imperfect at his death, by G. Le Strange. Royal 16mo, pp. 606, cloth. 1883. 10s. 6d.
- PALMER.**—A CONCISE PERSIAN-ENGLISH DICTIONARY. By E. H. Palmer, M.A., of the Middle Temple, Barrister-at-Law, Lord Almoner's Reader, and Professor of Arabic, and Fellow of St. John's College in the University of Cambridge. Second Edition. Royal 16mo, pp. 726, cloth. 1884. 10s. 6d.
- PALMER.**—THE SONG OF THE REED, AND OTHER PIECES. By E. H. Palmer, M.A., Cambridge. Crown 8vo, pp. 203, cloth. 1876. 5s.
- PALMER.**—HINDUSTANI, ARABIC, AND PERSIAN GRAMMAR. See Trübner's Collection.
- PALMER.**—THE PATRIARCH AND THE TSAR. Translated from the Russ by William Palmer, M.A. Demy 8vo, cloth. Vol. I. THE REPLIES OF THE HUMBLE NICON. Pp. xl. and 674. 1871. 12s.—Vol. II. TESTIMONIES CONCERNING THE PATRIARCH NICON, THE TSAR, AND THE BOYARS. Pp. lxxviii. and 554. 1873. 12s.—Vol. III. HISTORY OF THE CONDEMNATION OF THE PATRIARCH NICON. Pp. lxvi. and 558. 1873. 12s.—Vols. IV., V., and VI. SERVICES OF THE PATRIARCH NICON TO THE CHURCH AND STATE OF HIS COUNTRY, &c. Pp. lxxviii. and 1 to 660; xiv.-661-102s, and 1 to 254; xxvi.-1029-1656, and 1-72. 1876. 36s.
- PARKER.**—THEODORE PARKER'S CELEBRATED DISCOURSE ON MATTERS PERTAINING TO RELIGION. People's Edition. Cr. 8vo, pp. 351. 1872. Stitched, 1s. 6d.; cl., 2s.
- PARKER.**—THEODORE PARKER. A Biography. By O. B. Frothingham. Crown 8vo, pp. viii. and 588, cloth, with Portrait. 1876. 12s.
- PARKER.**—THE COLLECTED WORKS OF THEODORE PARKER, Minister of the Twenty-eighth Congregational Society at Boston, U.S. Containing his Theological, Polemical, and Critical Writings; Sermons, Speeches, and Addresses; and Literary Miscellanies. In 14 vols. 8vo, cloth. 6s. each.
- Vol. I. Discourse on Matters Pertaining to Religion. Preface by the Editor, and Portrait of Parker from a medallion by Saulini. Pp. 380.
 - Vol. II. Ten Sermons and Prayers. Pp. 360.
 - Vol. III. Discourses of Theology. Pp. 318.
 - Vol. IV. Discourses on Politics. Pp. 312.

PARKER.—COLLECTED WORKS—continued.

- Vol. V. Discourses of Slavery. I. Pp. 336.
 Vol. VI. Discourses of Slavery. II. Pp. 323.
 Vol. VII. Discourses of Social Science. Pp. 296.
 Vol. VIII. Miscellaneous Discourses. Pp. 230.
 Vol. IX. Critical Writings. I. Pp. 292.
 Vol. X. Critical Writings. II. Pp. 308.
 Vol. XI. Sermons of Theism, Atheism, and Popular Theology. Pp. 257.
 Vol. XII. Autobiographical and Miscellaneous Pieces. Pp. 356.
 Vol. XIII. Historic Americans. Pp. 236.
 Vol. XIV. Lessons from the World of Matter and the World of Man. Pp. 352.

PARKER.—MALAGASY GRAMMAR. See Trübner's Collection.

PARRY.—A SHORT CHAPTER ON LETTER-CHANGE, with Examples. Being chiefly an attempt to reduce in a simple manner the principal classical and cognate words to their primitive meanings. By J. Parry, B.A., formerly Scholar of Corpus Christi College, Cambridge. Fcap. 8vo, pp. 16, wrapper. 1884. 1s.

PATERSON.—NOTES ON MILITARY SURVEYING AND RECONNAISSANCE. By Lieut.-Colonel William Paterson. Sixth Edition. With 16 Plates. Demy 8vo, pp. xii. and 146, cloth. 1882. 7s. 6d.

PATERSON.—TOPOGRAPHICAL EXAMINATION PAPERS. By Lieut.-Col. W. Paterson. 8vo, pp. 32, with 4 Plates. Boards. 1882. 2s.

PATERSON.—TREATISE ON MILITARY DRAWING. With a Course of Progressive Plates. By Captain W. Paterson, Professor of Military Drawing at the Royal Military College, Sandhurst. Oblong 4to, pp. xii. and 31, cloth. 1862. £1. 1s.

PATERSON.—THE OROMETER FOR HILL MEASURING, combining Scales of Distances, Protractor, Clinometer, Scale of Horizontal Equivalents, Scale of Shade, and Table of Gradients. By Captain William Paterson. On cardboard. 1s.

PATERSON.—CENTRAL AMERICA. By W. Paterson, the Merchant Statesman. From a MS. in the British Museum. 1701. With a Map. Edited by S. Bannister, M.A. 8vo, pp. 70, sewed. 1857. 2s. 6d.

PATON.—A HISTORY OF THE EGYPTIAN REVOLUTION, from the Period of the Mamelukes to the Death of Mohammed Ali; from Arab and European Memoirs, Oral Tradition, and Local Research. By A. A. Paton. Second Edition. 2 vols. demy 8vo, pp. xii. and 395, viii. and 446, cloth. 1870. 7s. 6d.

PATON.—HENRY BEYLE (otherwise DE STENDAHL). A Critical and Biographical Study, aided by Original Documents and Unpublished Letters from the Private Papers of the Family of Beyle. By A. A. Paton. Crown 8vo, pp. 340, cloth. 1874. 7s. 6d.

PATTON.—THE DEATH OF DEATH; or, A Study of God's Holiness in Connection with the Existence of Evil, in so far as Intelligent and Responsible Beings are Concerned. By an Orthodox Layman (John M. Patton). Revised Edition, crown 8vo, pp. xvi. and 252, cloth. 1881. 6s.

PAULI.—SIMON DE MONTFORT, EARL OF LEICESTER, the Creator of the House of Commons. By Reinhold Pauli. Translated by Una M. Goodwin. With Introduction by Harriet Martineau. Crown 8vo, pp. xvi. and 340, cloth. 1876. 6s.

PETTENKOFER.—THE RELATION OF THE AIR TO THE CLOTHES WE WEAR, THE HOUSE WE LIVE IN, AND THE SOIL WE DWELL ON. Three Popular Lectures delivered before the Albert Society at Dresden. By Dr. Max Von Pettenkofer, Professor of Hygiene at the University of Munich, &c. Abridged and Translated by Augustus Hess, M.D., M.R.C.P., London, &c. Cr. 8vo, pp. viii. and 96, limp cl. 1873. 2s. 6d.

PETRUCELLI.—PRELIMINAIRES DE LA QUESTION ROMAINE DE M. ED. ABOUT. Par F. Petruccelli de la Gattina. 8vo, pp. xv. and 364, cloth. 1860. 7s. 6d.

PEZZI.—ARYAN PHILOLOGY, according to the most recent researches (Glottologia Aria Recentissima). Remarks Historical and Critical. By Domenico Pezzi. Translated by E. S. Roberts, M.A. Crown 8vo, pp. xvi. and 200, cloth. 1879. 6s.

PHAYRE.—*A HISTORY OF BURMA.* See Trübner's Oriental Series.

PHAYRE.—*THE COINS OF ARAKAN, OF PEGU, AND OF BURMA.* By Sir Arthur Phayre, C.B., K.C.S.I., G.C.M.G., late Commissioner of British Burma. Royal 4to, pp. viii.-48, with Autotype Illustrative Plates. Wrapper. 1882. 8s. 6d.

PHILLIPS.—*THE DOCTRINE OF ADDAI, THE APOSTLE,* now first edited in a complete form in the Original Syriac, with English Translation and Notes. By George Phillips, D.D., President of Queen's College, Cambridge. 8vo, pp. xv. and 52 and 53, cloth. 1876. 7s. 6d.

PHILLIPS.—*KOPAL-KUNDALA.* A Tale of Bengali Life. Translated from the Bengali of Bunkim Chandra Chatterjee. By H. A. D. Philips, Bengal Civil Service. Crown 8vo, cloth.

PHILOLOGICAL SOCIETY, TRANSACTIONS OF, published irregularly. List of publications on application.

PHILOSOPHY (THE) OF INSPIRATION AND REVELATION. By a Layman. With a preliminary notice of an Essay by the present Lord Bishop of Winchester, contained in a volume entitled "Aids to Faith." 8vo, pp. 20, sewed. 1875. 6d.

PICCIOTTO.—*SKETCHES OF ANGLO-JEWISH HISTORY.* By James Picciotto. Demy 8vo, pp. xi. and 420, cloth. 1875. 12s.

PIESSE.—*CHEMISTRY IN THE BREWING-ROOM:* being the substance of a Course of Lessons to Practical Brewers. With Tables of Alcohol, Extract, and Original Gravity. By Charles H. Piesse, F.C.S., Public Analyst. Fcap., pp. viii. and 62, cloth. 1877. 5s.

PIRY.—*LE SAINT EDIT, ÉTUDE DE LITTERATURE CHINOISE.* Préparée par A. Théophile Piry, du Service des Douanes Maritimes de Chine. 4to, pp. xx. and 320, cloth. 1879. 21s.

PLAYFAIR.—*THE CITIES AND TOWNS OF CHINA.* A Geographical Dictionary. By G. M. H. Playfair, of Her Majesty's Consular Service in China. 8vo, pp. 506, cloth. 1879. £1, 5s.

PLINY.—*THE LETTERS OF PLINY THE YOUNGER.* Translated by J. D. Lewis, M.A., Trinity College, Cambridge. Post 8vo, pp. vii. and 390, cloth. 1879. 5s.

PLUMPTRE.—*KING'S COLLEGE LECTURES ON ELOCUTION;* on the Physiology and Culture of Voice and Speech and the Expression of the Emotions by Language, Countenance, and Gesture. To which is added a Special Lecture on the Causes and Cure of the Impediments of Speech. Being the substance of the Introductory Course of Lectures annually delivered by Charles John Plumptre, Lecturer on Public Reading and Speaking at King's College, London, in the Evening Classes Department. Dedicated by permission to H.R.H. the Prince of Wales. Fourth, greatly Enlarged Illustrated, Edition. Post 8vo, pp. xviii. and 494, cloth. 1883. 15s.

PLUMPTRE.—*GENERAL SKETCH OF THE HISTORY OF PANTHEISM.* By C. E. Plumptre. Vol. I., from the Earliest Times to the Age of Spinoza; Vol. II., from the Age of Spinoza to the Commencement of the 19th Century. 2 vols. demy 8vo, pp. viii. and 395; iv. and 348, cloth. 1881. 18s.

POLE.—*THE PHILOSOPHY OF MUSIC.* See English and Foreign Philosophical Library. Vol. XI.

PONSARD.—*CHARLOTTE CORDAY.* A Tragedy. By F. Ponsard. Edited, with English Notes and Notice on Ponsard, by Professor C. Cassal, LL.D. 12mo, pp. xi. and 133, cloth. 1867. 2s. 6d.

PONSARD.—*L'HONNEUR ET L'ARGENT.* A Comedy. By François Ponsard. Edited, with English Notes and Memoir of Ponsard, by Professor C. Cassal, LL.D. Fcap. 8vo, pp. xvi. and 172, cloth. 1869. 3s. 6d.

POOLE.—*AN INDEX TO PERIODICAL LITERATURE.* By W. F. Poole, LL.D., Librarian of the Chicago Public Library. Third Edition, brought down to January 1882. 1 vol. royal 8vo, pp. xxviii. and 1442, cloth. 1883. £3, 13s. 6d. Wrappers, £3, 10s.

PRACTICAL GUIDES:—

FRANCE, BELGIUM, HOLLAND, AND THE RHINE. 1s.—**ITALIAN LAKES.** 1s.—**WINTERING PLACES OF THE SOUTH.** 2s.—**SWITZERLAND, SAVOY, AND NORTH ITALY.** 2s. 6d.—**GENERAL CONTINENTAL GUIDE.** 5s.—**GENEVA.** 1s.—**PARIS.** 1s.—**BERNESE OBERLAND.** 1s.—**ITALY.** 4s.

PRATT.—A GRAMMAR AND DICTIONARY OF THE SAMOAN LANGUAGE. By Rev. George Pratt, Forty Years a Missionary of the London Missionary Society in Samoa. Second Edition. Edited by Rev. S. J. Whitmee, F.R.G.S. Crown 8vo, pp. viii. and 380, cloth. 1878. 18s.

PSYCHICAL RESEARCH, PROCEEDINGS OF THE SOCIETY FOR. Published irregularly. Vol. I. Post 8vo, pp. 338, cloth. 1884. 10s.

PURITZ.—CODE-BOOK OF GYMNASTIC EXERCISES. By Ludwig Puritz. Translated by O. Knofe and J. W. Macqueen. Illustrated. 32mo, pp. xxiv.—292, boards. 1883. 1s. 6d.

QUINET.—EDGAR QUINET. See English and Foreign Philosophical Library, Vol. XIV.

RAM RAZ.—ESSAY ON THE ARCHITECTURE OF THE HINDUS. By Ram Raz, Native Judge and Magistrate of Bangalore, Corr. Mem. R.A.S. With 48 Plates. 4to, pp. xiv. and 64, sewed. 1834. £2, 2s.

RAMSAY.—TABULAR LIST OF ALL THE AUSTRALIAN BIRDS AT PRESENT KNOWN TO THE AUTHOR, showing the distribution of the species. By E. P. Ramsay, F.L.S., &c., Curator of the Australian Museum, Sydney. 8vo, pp. 36, and Map ; boards. 1878. 5s.

RASK.—GRAMMAR OF THE ANGLO-SAXON TONGUE, from the Danish of Erasmus Rask. By Benjamin Thorpe. Third Edition, corrected and improved, with Plate. Post 8vo, pp. vi. and 192, cloth. 1879. 5s. 6d.

RASK.—A SHORT TRACTATE on the Longevity ascribed to the Patriarchs in the Book of Genesis, and its relation to the Hebrew Chronology ; the Flood, the Exodus of the Israelites, the Site of Eden, &c. From the Danish of the late Professor Rask, with his manuscript corrections, and large additions from his autograph, now for the first time printed. With a Map of Paradise and the circumjacent Lands. Crown 8vo, pp. 134, cloth. 1863. 2s. 6d.

RAVENSTEIN.—THE RUSSIANS ON THE AMUR ; its Discovery, Conquest, and Colonization, with a Description of the Country, its Inhabitants, Productions, and Commercial Capabilities, and Personal Accounts of Russian Travellers. By E. G. Ravenstein, F.R.G.S. With 4 tinted Lithographs and 3 Maps. 8vo, pp. 500, cloth. 1861. 15s.

RAVENSTEIN AND HULLEY.—THE GYMNASIUM AND ITS FITTINGS. By E. G. Ravenstein and John Hulley. With 14 Plates of Illustrations. 8vo, pp. 32, sewed. 1867. 2s. 6d.

RAVERTY.—NOTES ON AFGHANISTAN AND PART OF BALUCHISTAN, Geographical, Ethnographical, and Historical, extracted from the Writings of little known Afghan, and Talyik Historians, &c., &c., and from Personal Observation. By Major H. G. Raverty, Bombay Native Infantry (Retired). Foolscap folio. Sections I. and II., pp. 98, wrapper. 1880. 2s. Section III., pp. vi. and 218. 1881. 5s. Section IV. 1884. 3s.

READE.—THE MARTYRDOM OF MAN. By Winwood Reade. Eighth Edition. Crown 8vo, pp. viii. and 544, cloth. 1884. 7s. 6d.

RECORD OFFICE.—A SEPARATE CATALOGUE OF THE OFFICIAL PUBLICATIONS OF THE PUBLIC RECORD OFFICE, on sale by Trübner & Co., may be had on application.

RECORDS OF THE HEART. By Stella, Author of "Sappho," "The King's Stratagem," &c. Second English Edition. Crown 8vo, pp. xvi. and 188, with six steel-plate engravings, cloth. 1881. 3s. 6d.

REDBHOUSE.—THE MESNEVI. See Trübner's Oriental Series.

REDBHOUSE.—SIMPLIFIED OTTOMAN-TURKISH GRAMMAR. See Trübner's Collection.

- REDBHOUSE.**—THE TURKISH VADE-MECUM OF OTTOMAN COLLOQUIAL LANGUAGE: Containing a Concise Ottoman Grammar; a Carefully Selected Vocabulary Alphabetically Arranged, in two Parts, English and Turkish, and Turkish and English; Also a few Familiar Dialogues and Naval and Military Terms. The whole in English Characters, the Pronunciation being fully indicated. By J. W. Redhouse, M.R.A.S. Third Edition. 32mo, pp. viii. and 372, cloth. 1882. 6s.
- REDBHOUSE.**—ON THE HISTORY, SYSTEM, AND VARIETIES OF TURKISH POETRY. Illustrated by Selections in the Original and in English Paraphrase, with a Notice of the Islamic Doctrine of the Immortality of Woman's Soul in the Future State. By J. W. Redhouse, Esq., M.R.A.S. 8vo, pp. 62, cloth, 2s. 6d.; wrapper, 1s. 6d. 1879.
- REEMELIN.**—A CRITICAL REVIEW OF AMERICAN POLITICS. By C. Reemelin, of Cincinnati, Ohio. Demy 8vo, pp. xxiv. and 630, cloth. 1881. 14s.
- RELIGION IN EUROPE HISTORICALLY CONSIDERED:** An Essay in Verse. By the Author of "The Thames." Feap. 8vo, pp. iv. and 152, cloth. 1883. 2s. 6d.
- RENAN.**—PHILOSOPHICAL DIALOGUES AND FRAGMENTS. From the French of Ernest Renan. Translated, with the sanction of the Author, by Ras Bihari Mukharji. Post 8vo, pp. xxxii. and 182, cloth. 1883. 7s. 6d.
- RENAN.**—AN ESSAY ON THE AGE AND ANTIQUITY OF THE BOOK OF NABATHÆAN AGRICULTURE. To which is added an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilisation. By Ernest Renan. Crown 8vo, pp. xvi. and 148, cloth. 1862. 3s. 6d.
- RENAN.**—THE LIFE OF JESUS. By Ernest Renan. Authorised English Translation. Crown 8vo, pp. xii. and 312, cloth. 2s. 6d.; sewed, 1s. 6d.
- REPORT OF A GENERAL CONFERENCE OF LIBERAL THINKERS,** for the discussion of matters pertaining to the religious needs of our time, and the methods of meeting them. Held June 13th and 14th, 1878, at South Place Chapel, Finsbury, London. 8vo, pp. 77, sewed. 1878. 1s.
- RHODES.**—UNIVERSAL CURVE TABLES FOR FACILITATING THE LAYING OUT OF CIRCULAR ARCS ON THE GROUND FOR RAILWAYS, CANALS, &c. Together with Table of Tangential Angles and Multiples. By Alexander Rhodes, C.E. Oblong 18mo, band, pp. ix. and 104, roan. 1881. 5s.
- RHYS.**—LECTURES ON WELSH PHILOLOGY. By John Rhys, M.A., Professor of Celtic at Oxford, Honorary Fellow of Jesus College, &c., &c. Second Edition, Revised and Enlarged. Crown 8vo, pp. xiv. and 467, cloth. 1879. 15s.
- RICE.**—MYSORE AND COORG. A Gazetteer compiled for the Government of India. By Lewis Rice, Director of Public Instruction, Mysore and Coorg. Vol. I. Mysore in General. With 2 Coloured Maps. Vol. II. Mysore, by Districts. With 10 Coloured Maps. Vol. III. Coorg. With a Map. 3 vols. royal 8vo, pp. xii. 670 and xvi. ; 544 and xxii. ; and 427 and xxvii., cloth. 1878. 25s.
- RICE.**—MYSORE INSCRIPTIONS. Translated for the Government by Lewis Rice. 8vo, pp. xcii. and 336—xxx., with a Frontispiece and Map, boards. 1879. 30s.
- RIDLEY.**—KÁMILARÓI, AND OTHER AUSTRALIAN LANGUAGES. By the Rev. William Ridley, B.A. Second Edition, revised and enlarged by the author; with comparative Tables of Words from twenty Australian Languages, and Songs, Traditions, Laws, and Customs of the Australian Race. Small 4to, pp. vi. and 172, cloth. 1877. 10s. 6d.
- RIG-VEDA-SANHITA.** A Collection of Ancient Hindu Hymns. Constituting the 1st to the 8th Ashtakas, or Books of the Rig-Veda; the oldest authority for the Religious and Social Institutions of the Hindus. Translated from the Original Sanskrit. By the late H. H. Wilson, M.A., F.R.S., &c., &c. Vol. I. 8vo, pp. lii. and 348, cloth. 21s.
 Vol. II. 8vo, pp. xxx. and 346, cloth. 1854. 21s.
 Vol. III. 8vo, pp. xxiv. and 525, cloth. 1857. 21s.
 Vol. IV. Edited by E. B. Cowell, M.A. 8vo, pp. 214, cloth. 1866. 14s.
 Vols. V. and VI. in the Press.

RILEY.—**MEDIEVAL CHRONICLES OF THE CITY OF LONDON.** Chronicles of the Mayors and Sheriffs of London, and the Events which happened in their Days, from the Year A.D. 1188 to A.D. 1274. Translated from the original Latin of the “Liber de Antiquis Legibus” (published by the Camden Society), in the possession of the Corporation of the City of London ; attributed to Arnold Fitz-Thedmar, Alderman of London in the Reign of Henry III.—Chronicles of London, and of the Marvels therein, between the Years 44 Henry III., A.D. 1260, and 17 Edward III., A.D. 1343. Translated from the original Anglo-Norman of the “Croniques de London,” preserved in the Cottonian Collection (Cleopatra A. iv.) in the British Museum. Translated, with copious Notes and Appendices, by Henry Thomas Riley, M.A., Clare Hall, Cambridge, Barrister-at-Law. 4to, pp. xii. and 319, cloth. 1863. 12s.

RIOLA.—**HOW TO LEARN RUSSIAN:** a Manual for Students of Russian, based upon the Ollendorffian System of Teaching Languages, and adapted for Self-Instruction. By Henry Riola, Teacher of the Russian Language. With a Preface by W.R.S. Ralston, M.A. Second Edition. Crown 8vo, pp. 576, cloth. 1883. 12s. KEY to the above. Crown 8vo, pp. 126, cloth. 1878. 5s.

RIOLA.—**A GRADUATED RUSSIAN READER,** with a Vocabulary of all the Russian Words contained in it. By Henry Riola, Author of “How to Learn Russian.” Crown 8vo, pp. viii. and 314, cloth. 1879. 10s. 6d.

RIPLEY.—**SACRED RHETORIC;** or, Composition and Delivery of Sermons. By Henry I. Ripley. 12mo, pp. 234, cloth. 1858. 2s. 6d.

ROCHE.—**A FRENCH GRAMMAR,** for the use of English Students, adopted for the Public Schools by the Imperial Council of Public Instruction. By A. Roche. Crown 8vo, pp. xii. and 176, cloth. 1869. 3s.

ROCHE.—**PROSE AND POETRY.** Select Pieces from the best English Authors, for Reading, Composition, and Translation. By A. Roche. Second Edition. Fcap. 8vo, pp. viii. and 226, cloth. 1872. 2s. 6d.

ROCKHILL.—**UDANAVARGA.** See Trübner's Oriental Series.

ROCKHILL.—**THE LIFE OF THE BUDDHA.** See Trübner's Oriental Series.

RODD.—**THE BIRDS OF CORNWALL AND THE SCILLY ISLANDS.** By the late Edward Hearle Rodd. Edited, with an Introduction, Appendix, and Memoir, by J. E. Harting. 8vo, pp. lvi. and 320, with Portrait and Map, cloth. 1880. 14s.

ROGERS.—**THE WAVERLEY DICTIONARY:** An Alphabetical Arrangement of all the Characters in Sir Walter Scott's Waverley Novels, with a Descriptive Analysis of each Character, and Illustrative Selections from the Text. By May Rogers. 12mo, pp. 358, cloth. 1879. 10s.

ROSSING.—**ENGLISH-DANISH DICTIONARY.** By S. Rosing. Crown 8vo, pp. x. and 722, cloth. 8s. 6d.

ROSS.—**ALPHABETICAL MANUAL OF BLOWPIPE ANALYSIS;** showing all known Methods, Old and New. By Lieut.-Colonel W. A. Ross, late R.A., Member of the German Chemical Society (Author of “Pyrology, or Fire Chemistry”). Crown 8vo, pp. xii. and 148, cloth. 1880. 5s.

ROSS.—**PYROLOGY, OR FIRE CHEMISTRY;** a Science interesting to the General Philosopher, and an Art of infinite importance to the Chemist, Metallurgist, Engineer, &c., &c. By W. A. Ross, lately a Major in the Royal Artillery. Small 4to, pp. xxviii. and 346, cloth. 1875. 36s.

ROSS.—**CELEBRITIES OF THE YORKSHIRE WOLDS.** By Frederick Ross, Fellow of the Royal Historical Society. 12mo, pp. 202, cloth. 1878. 4s.

ROSS.—**THE EARLY HISTORY OF LAND HOLDING AMONG THE GERMANS.** By Denman W. Ross, Ph.D. 8vo, pp. viii. and 274, cloth. 1883. 12s.

ROSS.—**COREAN PRIMER:** being Lessons in Corean on all Ordinary Subjects. Translated on the principles of the “Mandarin Primer,” by the same author. By Rev. John Ross, Newchwang. 8vo, pp. 90, wrapper. 1877. 10s.

ROSS.—**HONOUR OR SHAME?** By R. S. Ross. 8vo, pp. 183. 1878. Cloth. 3s. 6d.; paper, 2s. 6d.

- ROSS.**--**REMOVAL OF THE INDIAN TROOPS TO MALTA.** By R. S. Ross. 8vo, pp. 77, paper. 1878. 1s. 6d.
- ROSS.**--**THE MONK OF ST. GALL.** A Dramatic Adaptation of Scheffel's "Ekkehard." By R. S. Ross. Crown 8vo, pp. xii. and 218. 1879. 5s.
- ROSS.**--**ARIADNE IN NAXOS.** By R. S. Ross. Square 16mo, pp. 200, cloth. 1882. 5s.
- ROTH.**--**NOTES ON CONTINENTAL IRRIGATION.** By H. L. Roth. Demy 8vo, pp. 40, with 8 Plates, cloth. 1882. 5s.
- ROUGH NOTES OF JOURNEYS** made in the years 1868-1873 in Syria, down the Tigris, India, Kashmir, Ceylon, Japan, Mongolia, Siberia, the United States, the Sandwich Islands, and Australasia. Demy 8vo, pp. 624, cloth. 1875. 14s.
- ROUSTAING.**--**THE FOUR GOSPELS EXPLAINED BY THEIR WRITERS.** With an Appendix on the Ten Commandments. Edited by J. B. Roustang. Translated by W. E. Kirby. 3 vols. crown 8vo, pp. 440-456-304, cloth. 1881. 15s.
- ROUTLEDGE.**--**ENGLISH RULE AND NATIVE OPINION IN INDIA.** From Notes taken in 1870-74. By James Routledge. 8vo, pp. x. and 338, cloth. 1878. 10s. 6d.
- ROWE.**--**AN ENGLISHMAN'S VIEWS ON QUESTIONS OF THE DAY IN VICTORIA.** By C. J. Rowe, M.A. Crown 8vo, pp. 122, cloth. 1882. 4s.
- ROWLEY.**--**ORNITHOLOGICAL MISCELLANY.** By George Dawson Rowley, M.A., F.Z.S. Vol. I. Part 1, 15s.—Part 2, 20s.—Part 3, 15s.—Part 4, 20s.
Vol. II. Part 5, 20s.—Part 6, 20s.—Part 7, 10s. 6d.—Part 8, 10s. 6d.—Part 9, 10s. 6d.—Part 10, 10s. 6d.
Vol. III. Part 11, 10s. 6d.—Part 12, 10s. 6d.—Part 13, 10s. 6d.—Part 14, 20s.
- ROYAL SOCIETY OF LONDON (THE).**--**CATALOGUE OF SCIENTIFIC PAPERS** (1800-1863), Compiled and Published by the Royal Society of London. Demy 4to, cloth, per vol. £1; in half-morocco, £1. 8s. Vol. I. (1867), A to Cluzel. pp. lxxix. and 960; Vol. II. (1868), Coaklay—Graydon. pp. iv. and 1012; Vol. III. (1869), Greatheed—Leze. pp. v. and 1002; Vol. IV. (1870), L'Héritier de Brutille—Pozzetti. pp. iv. and 1006; Vol. V. (1871), Praag—Tizzani. pp. iv. and 1000; Vol. VI. (1872), Tkulec—Zylius, Anonymous and Additions. pp. xi. and 763. Continuation of above (1864-1873); Vol. VII. (1877), A to Hyrtl. pp. xxxi. and 1047; Vol. VIII. (1879), Ibafiez—Zwickly. pp. 1310. A List of the Publications of the Royal Society (Separate Papers from the Philosophical Transactions), on application.
- RUNDALL.**--**A SHORT AND EASY WAY TO WRITE ENGLISH AS SPOKEN.** Méthode Rapide et Facile d'Ecrire le Français comme on le Parle. Kurze und Leichte Weise Deutsch zu Schreiben wie man es Spricht. By J. B. Rundall, Certificated Member of the London Shorthand Writers Association. 6d. each.
- RUSSELL.**--**THE WAVE OF TRANSLATION IN THE OCEANS OF WATER, AIR, AND ETHER.** By John Scott Russell, M.A., F.R.S.S. L. and E. Demy 8vo, pp. 318, with 10 Diagrams, cloth. 1885. 12s. 6d.
- RUTHERFORD.**--**THE AUTOBIOGRAPHY OF MARK RUTHERFORD,** Dissenting Minister. Edited by his friend, Reuben Shapcott. Crown 8vo, pp. xii. and 180, boards. 1881. 5s.
- RUTHERFORD.**--**MARK RUTHERFORD'S DELIVERANCE:** Being the Second Part of his Autobiography. Edited by his friend, Reuben Shapcott. Crown 8vo, pp. viii. and 210, boards. 1885. 5s.
- RUTTER.**--See BUNYAN.
- SĀMAVIDHĀNABRĀHMĀNA (THE)** (being the Third Brāhmaṇa) of the Sāma Veda. Edited, together with the Commentary of Sāyana, an English Translation, Introduction, and Index of Words, by A. C. Burnell. Vol. I. Text and Commentary, with Introduction. Demy 8vo, pp. xxxviii. and 104, cloth. 1873. 12s. 6d.
- SAMUELSON.**--**HISTORY OF DRINK.** A Review, Social, Scientific, and Political. By James Samuelson, of the Middle Temple, Barrister-at-Law. Second Edition. 8vo, pp. xxviii. and 288, cloth. 1880. 6s.
- SAND.**--**MOLIÈRE.** A Drama in Prose. By George Sand. Edited, with Notes, by Th. Karcher, LL.B. 12mo, pp. xx. and 170, cloth. 1868. 3s. 6d.

- SARTORIUS.—MEXICO.** Landscapes and Popular Sketches. By C. Sartorius. Edited by Dr. Gaspey. With Engravings, from Sketches by M. Rugendas. 4to, pp. vi. and 202, cloth gilt. 1859. 18s.
- SATOW.—AN ENGLISH JAPANESE DICTIONARY OF THE SPOKEN LANGUAGE.** By Ernest Mason Satow, Japanese Secretary to H.M. Legation at Yedo, and Ishibashi Masakata of the Imperial Japanese Foreign Office. Second Edition. Imperial 32mo, pp. xv. and 416, cloth. 1879. 12s. 6d.
- SAVAGE.—THE MORALS OF EVOLUTION.** By M. J. Savage, Author of "The Religion of Evolution," &c. Crown 8vo, pp. 192, cloth. 1880. 5s.
- SAVAGE.—BELIEF IN GOD;** an Examination of some Fundamental Theistic Problems. By M. J. Savage. To which is added an Address on the Intellectual Basis of Faith. By W. H. Savage. 8vo, pp. 176, cloth. 1881. 5s.
- SAVAGE.—BELIEFS ABOUT MAN.** By M. J. Savage. Crown 8vo, pp. 130, cloth. 1882. 5s.
- SAYCE.—AN ASSYRIAN GRAMMAR** for Comparative Purposes. By A. H. Sayce, M.A., Fellow and Tutor of Queen's College, Oxford. Crown 8vo, pp. xvi. and 188, cloth. 1885.
- SAYCE.—THE PRINCIPLES OF COMPARATIVE PHILOLOGY.** By A. H. Sayce, M.A. Crown 8vo, pp. 384, cloth. 1874. 10s. 6d.
- SCHAIBLE.—AN ESSAY ON THE SYSTEMATIC TRAINING OF THE BODY.** By C. H. Schaible, M.D., &c., &c. A Memorial Essay, Published on the occasion of the first Centenary Festival of Frederick L. Jahn, with an Etching by H. Herkomer. Crown 8vo, pp. xviii. and 124, cloth. 1878. 5s.
- SCHEFFEL.—MOUNTAIN PSALMS.** By J. V. von Scheffel. Translated by Mrs. F. Brunnow. Fcap., pp. 62, with 6 Plates after designs by A. Von Werner. Parchment. 1882. 3s. 6d.
- SCHILLER.—THE BRIDE OF MESSINA.** Translated from the German of Schiller in English Verse. By Emily Allfrey. Crown 8vo, pp. viii. and 110, cloth. 1876. 2s.
- SCHLAGINTWEIT.—BUDDHISM IN TIBET:** Illustrated by Literary Documents and Objects of Religious Worship. By Emil Schlagintweit, LL.D. With a folio Atlas of 20 Plates, and 20 Tables of Native Print in the Text. Roy. 8vo, pp. xxiv. and 404. 1863. £2, 2s.
- SCHLAU, SCHLAUER, AM SCHLÄUESTEN.**—Facsimile of a Manuscript supposed to have been found in an Egyptian Tomb by the English Soldiers. Royal 8vo, in ragged canvas covers, with string binding, and dilapidated edges (? just as discovered). 1884. 6s.
- SCHLEICHER.—A COMPENDIUM OF THE COMPARATIVE GRAMMAR OF THE INDO-EUROPEAN, SANSKRIT, GREEK, AND LATIN LANGUAGES.** By August Schleicher. Translated from the Third German Edition, by Herbert Bendall, B.A., Chr. Coll., Camb. 8vo. Part I., Phonology. Pp. 184, cloth. 1874. 7s. 6d. Part II., Morphology. Pp. viii. and 104, cloth. 1877. 6s.
- SCHOPENHAUER.—THE WORLD AS WILL AND IDEA.** By Arthur Schopenhauer. Translated from the German by R. B. HALDANE, M.A., and J. KEMP, M.A. Vol. I., containing Four Books. Post 8vo, pp. xxxii.-532, cloth. 1883. 18s.
- SCHULTZ.—UNIVERSAL DOLLAR TABLES** (Complete United States). Covering all Exchanges between the United States and Great Britain, France, Belgium, Switzerland, Italy, Spain, and Germany. By C. W. H. Schultz. 8vo, cloth. 1874. 15s.
- SCHULTZ.—UNIVERSAL INTEREST AND GENERAL PERCENTAGE TABLES.** On the Decimal System. With a Treatise on the Currency of the World, and numerous examples for Self-Instruction. By C. W. H. Schultz. 8vo, cloth. 1874. 10s. 6d.
- SCHULTZ.—ENGLISH GERMAN EXCHANGE TABLES.** By C. W. H. Schultz. With a Treatise on the Currency of the World. 8vo, boards. 1874. 5s.
- SCHWENDLER.—INSTRUCTIONS FOR TESTING TELEGRAPH LINES,** and the Technical Arrangements in Offices. Written on behalf of the Government of India, under the Orders of the Director-General of Telegraphs in India. By Louis Schwendler. Vol. I., demy 8vo, pp. 248, cloth. 1878. 12s. Vol. II., demy 8vo, pp. xi. and 268, cloth. 1880. 9s.

- SCOONES.**—*FAUST.* A Tragedy. By Goethe. Translated into English Verse, by William Dalton Scoones. Fcap., pp. vi. and 230, cloth. 1879. 5s.
- SCOTT.**—*THE ENGLISH LIFE OF JESUS.* By Thomas Scott. Crown 8vo, pp. xxviii. and 350, cloth. 1879. 2s. 6d.
- SCOTUS.**—A NOTE ON MR. GLADSTONE'S "The Peace to Come." By Scotus. 8vo, pp. 106. 1878. Cloth, 2s. 6d.; paper wrapper, 1s. 6d.
- SELL.**—*THE FAITH OF ISLAM.* By the Rev. E. Sell, Fellow of the University of Madras. Demy 8vo, pp. xiv. and 270, cloth. 1881. 6s. 6d.
- SELL.**—*HN-I-TAJWID; OR, ART OF READING THE QURAN.* By the Rev. E. Sell, B.D. 8vo, pp. 48, wrappers. 1882. 2s. 6d.
- SELSS.**—*GOTHE'S MINOR POEMS.* Selected, Annotated, and Rearranged. By Albert M. Selss, Ph.D. Crown 8vo, pp. xxxi. and 152, cloth. 1875. 3s. 6d.
- SERMONS NEVER PREACHED.** By Philip Phosphor. Crown 8vo, pp. vi. and 124, cloth. 1878. 2s. 6d.
- SEWELL.**—*REPORT ON THE AMARAVATI TOPE, and Excavations on its Site in 1877.* By Robert Sewell, of the Madras C.S., &c. With four plates. Royal 4to, pp. 70, boards. 1880. 3s.
- SHADWELL.**—*POLITICAL ECONOMY FOR THE PEOPLE.* By J. L. Shadwell, Author of "A System of Political Economy." Fcap., pp. vi. and 154, limp cloth. 1880. 1s. 6d.
- SHAKESPEARE.**—*A NEW STUDY OF SHAKESPEARE:* An Inquiry into the connection of the Plays and Poems, with the origins of the Classical Drama, and with the Platonic Philosophy, through the Mysteries. Demy 8vo, pp. xii. and 372, with Photograph of the Stratford Bust, cloth. 1884. 10s. 6d.
- SHAKESPEARE'S CENTURIE OF PRAYSE;** being Materials for a History of Opinion on Shakespeare and his Works, culled from Writers of the First Century after his Rise. By C. M. Ingleby. Medium 8vo, pp. xx. and 384. Stiff cover. 1874. £1, 1s. Large paper, fcap. 4to, boards. £2, 2s.
- SHAKESPEARE.**—*HERMENEUTICS; OR, THE STILL LION.* Being an Essay towards the Restoration of Shakespeare's Text. By C. M. Ingleby, M.A., LL.D., of Trinity College, Cambridge. Small 4to, pp. 168, boards. 1875. 6s.
- SHAKESPEARE.**—*THE MAN AND THE BOOK.* By C. M. Ingleby, M.A., LL.D. Small 4to. Part I., pp. 172, boards. 1877. 6s.
- SHAKESPEARE.**—*OCCASIONAL PAPERS ON SHAKESPEARE;* being the Second Part of "Shakespeare: the Man and the Book." By C. M. Ingleby, M.A., LL.D., V.P.R.S.L. Small 4to, pp. x. and 194, paper boards. 1881. 6s.
- SHAKESPEARE'S BONES.**—The Proposal to Disinter them, considered in relation to their possible bearing on his Portraiture: Illustrated by instances of Visits of the Living to the Dead. By C. M. Ingleby, LL.D., V.P.R.S.L. Fcap. 4to, pp. viii. and 48, boards. 1883. 1s. 6d.
- SHAKESPEARE.**—*A NEW VARIORUM EDITION OF SHAKESPEARE.* Edited by Horace Howard Furness. Royal 8vo. Vol. I. Romeo and Juliet. Pp. xxiii. and 480, cloth. 1871. 18s.—Vol. II. Macbeth. Pp. xix. and 492. 1873. 18s.—Vols. III. and IV. Hamlet. 2 vols. pp. xx. and 474 and 430. 1877. 36s.—Vol. V. King Lear. Pp. vi. and 504. 1880. 18s.
- SHAKESPEARE.**—*CONCORDANCE TO SHAKESPEARE'S POEMS.* By Mrs. H. H. Furness. Royal 8vo, cloth. 18s.
- SHAKESPEARE SOCIETY (THE NEW).**—Subscription, One Guinea per annum. List of Publications on application.
- SHERRING.**—*THE SACRED CITY OF THE HINDUS.* An Account of Benares in Ancient and Modern Times. By the Rev. M. A. Sherring, M.A., LL.D.; and Prefaced with an Introduction by FitzEdward Hall, D.C.L. With Illustrations. 8vo, pp. xxxvi. and 388, cloth. 21s.

- SHERRING.**—**HINDU TRIBES AND CASTES**; together with an Account of the Mohamedan Tribes of the North-West Frontier and of the Aboriginal Tribes of the Central Provinces. By the Rev. M. A. Sherring, M.A., LL.B., Lond., &c. 4to. Vol. II. Pp. lxviii. and 376, cloth. 1879. £2, 8s.—Vol. III., with Index of 3 vols. Pp. xii. and 336, cloth. 1881. 32s.
- SHERRING.**—**THE HINDOO PILGRIMS**. By Rev. M. A. Sherring, M.A., LL.D. Crown 8vo, pp. 126, cloth. 1878. 5s.
- SHIELDS.**—**THE FINAL PHILOSOPHY**; or, System of Perfectible Knowledge issuing from the Harmony of Science and Religion. By Charles W. Shields, D.D., Professor in Princeton College. Royal 8vo, pp. viii. and 610, cloth. 1878. 18s.
- SIBREE.**—**THE GREAT AFRICAN ISLAND**. Chapters on Madagascar. A Popular Account of Recent Researches in the Physical Geography, Geology, and Exploration of the Country, and its Natural History and Botany; and in the Origin and Divisions, Customs and Language, Superstitions, Folk-lore, and Religious Beliefs and Practices of the Different Tribes. Together with Illustrations of Scripture and Early Church History from Native Habits and Missionary Experience. By the Rev. James Sibree, jun., F.R.G.S., Author of “Madagascar and its People,” &c. 8vo, pp. xii. and 272, with Physical and Ethnological Maps and Four Illustrations, cloth. 1879. 12s.
- SIBREE.**—**POEMS**: including “Fancy,” “A Resting Place,” &c. By John Sibree, M.A., London. Crown 8vo, pp. iv. and 134, cloth. 1884. 4s.
- SIMCOX.**—**EPISODES IN THE LIVES OF MEN, WOMEN, AND LOVERS**. By Edith Simcox. Crown 8vo, pp. 312, cloth. 1882. 7s. 6d.
- SIMCOX.**—**NATURAL LAW**. See English and Foreign Philosophical Library, Vol. IV.
- SIME.**—**LESSING**. See English and Foreign Philosophical Library, Extra Series, Vols. I. and II.
- SIMPSON-BAIKIE.**—**THE DRAMATIC UNITIES IN THE PRESENT DAY**. By E. Simpson-Baikie. Third Edition. Fcap. 8vo, pp. iv. and 108, cloth. 1878. 2s. 6d.
- SIMPSON-BAIKIE.**—**THE INTERNATIONAL DICTIONARY** for Naturalists and Sportsmen in English, French, and German. By Edwin Simpson-Baikie. 8vo, pp. iv. and 284, cloth. 1880. 15s.
- SINCLAIR.**—**THE MESSENGER**: A Poem. By Thomas Sinclair, M.A. Foolscap 8vo, pp. 174, cloth. 1875. 5s.
- SINCLAIR.**—**LOVE'S TRILOGY**: A Poem. By Thomas Sinclair, M.A. Crown 8vo, pp. 150, cloth. 1876. 5s.
- SINCLAIR.**—**THE MOUNT**: Speech from its English Heights. By Thomas Sinclair, M.A. Crown 8vo, pp. viii. and 302, cloth. 1877. 10s.
- SINCLAIR.**—**GODDESS FORTUNE**: A Novel. By Thomas Sinclair, Author of “The Messenger,” &c. Three vols., post 8vo, pp. viii.-302, 302, 274, cloth. 1884. 31s. 6d.
- SINCLAIR.**—**QUEST**: A Collection of Essays. By Thomas Sinclair, M.A., Author of “Goddess Fortune,” &c., &c. Crown 8vo, cloth.
- SINGER.**—**HUNGARIAN GRAMMAR**. See Trübner's Collection.
- SINNETT.**—**THE OCCULT WORLD**. By A. P. Sinnett. Fourth Edition. With an Appendix of 20 pages, on the subject of Mr. Kiddle's Charge of Plagiarism. 8vo, pp. xx. and 206, cloth. 1884. 3s. 6d.
- SINNETT.**—**ESOTERIC BUDDHISM**. By A. P. Sinnett, Author of “The Occult World,” President of the Simla Eclectic Philosophical Society. Fourth Edition. Crown 8vo, pp. xx.-216, cloth. 1885. 7s. 6d.
- SMITH.**—**THE DIVINE GOVERNMENT**. By S. Smith, M.D. Fifth Edition. Crown 8vo, pp. xii. and 276, cloth. 1866. 6s.
- SMITH.**—**THE RECENT DEPRESSION OF TRADE**. Its Nature, its Causes, and the Remedies which have been suggested for it. By Walter E. Smith, B.A., New College. Being the Oxford Cobden Prize Essay for 1879. Crown 8vo, pp. vi. and 108, cloth. 1880. 3s.

SMYTH.—THE ABORIGINES OF VICTORIA. With Notes relating to the Habits of the Natives of other Parts of Australia and Tasmania. Compiled from various sources for the Government of Victoria. By R. Brough Smyth, F.L.S., F.G.S., &c., &c. 2 vols. royal 8vo, pp. lxxii.—484 and vi.—456, Maps, Plates, and Woodcuts, cloth. 1878. £3. 3s.

SNOW—A THEOLOGICO-POLITICAL TREATISE. By G. D. Snow. Crown 8vo, pp. 180, cloth. 1874. 4s. 6d.

SOLLING.—DIUTISKA: An Historical and Critical Survey of the Literature of Germany, from the Earliest Period to the Death of Goethe. By Gustav Solling. 8vo, pp. xviii. and 368. 1863. 10s. 6d.

SOLLING.—SELECT PASSAGES FROM THE WORKS OF SHAKESPEARE. Translated and Collected. German and English. By G. Solling. 12mo, pp. 155, cloth. 1866. 3s. 6d.

SOLLING.—MACBETH. Rendered into Metrical German (with English Text adjoined). By Gustav Solling. Crown 8vo, pp. 160, wrapper. 1878. 3s. 6d.

SONGS OF THE SEMITIC IN ENGLISH VERSE. By G. E. W. Crown 8vo, pp. iv. and 134, cloth. 1877. 5s.

SOUTHALL.—THE EPOCH OF THE MAMMOTH AND THE APPARITION OF MAN UPON EARTH. By James C. Southall, A.M., LL.D. Crown 8vo, pp. xii. and 430, cloth. Illustrated. 1878. 10s. 6d.

SPANISH REFORMERS of Two CENTURIES FROM 1520; Their Lives and Writing, according to the late Benjamin B. Wiffen's Plan, and with the Use of His Materials. Described by E. Boehmer, D.D., Ph.D. Vol. I. With B. B. Wiffen's Narrative of the Incidents attendant upon the Republication of Reformistas Antiguos Españoles, and with a Memoir of B. B. Wiffen. By Isaline Wiffen. Royal 8vo, pp. xvi. and 216, cloth. 1874. 12s. 6d. Roxburgh, 15s.—Vol. II. Royal 8vo, pp. xii.—374, cloth. 1883. 18s.

SPEEDING.—THE LIFE AND TIMES OF FRANCIS BACON. Extracted from the Edition of his Occasional Writings, by James Speeding. 2 vols. post 8vo, pp. xx.—710 and xiv.—708, cloth. 1878. 21s.

SPIERS.—THE SCHOOL SYSTEM OF THE TALMUD. By the Rev. B. Spiers. 8vo, pp. 48, cloth. 1882. 2s. 6d.

SPINOZA.—BENEDICT DE SPINOZA: his Life, Correspondence, and Ethics. By R. Willin, M.D. 8vo, pp. xliv. and 648, cloth. 1870. 21s.

SPINOZA.—ETHIC DEMONSTRATED IN GEOMETRICAL ORDER AND DIVIDED INTO FIVE PARTS, which treat—I. Of God; II. Of the Nature and Origin of the Mind; III. Of the Origin and Nature of the Affects; IV. Of Human Bondage, or of the Strength of the Affects; V. Of the Power of the Intellect, or of Human Liberty. By Benedict de Spinoza. Translated from the Latin by W. Hale White. Post 8vo, pp. 328, cloth. 1883. 10s. 6d.

SPIRITUAL EVOLUTION, AN ESSAY ON, considered in its bearing upon Modern Spiritualism, Science, and Religion. By J. P. B. Crown 8vo, pp. 156, cloth. 1879. 3s.

SPRUNER.—DR. KARL VON SPRUNER'S HISTORICO-GEOGRAPHICAL HAND-ATLAS, containing 26 Coloured Maps. Obl. cloth. 1861. 15s.

SQUIER.—HONDURAS; Descriptive, Historical, and Statistical. By E. G. Squier, M.A., F.S.A. Cr. 8vo, pp. viii. and 278, cloth. 1870. 3s. 6d.

STATIONERY OFFICE.—PUBLICATIONS OF HER MAJESTY'S STATIONERY OFFICE. List on application.

STEDMAN.—OXFORD: Its Social and Intellectual Life. With Remarks and Hints on Expenses, the Examinations, &c. By Algernon M. M. Stedman, B.A., Wadham College, Oxford. Crown 8vo, pp. xvi. and 309, cloth. 1878. 7s. 6d.

- STEELE.**—AN EASTERN LOVE STORY. *Kusa Játakaya*: A Buddhistic Legendary Poem, with other Stories. By Th. Steele. Cr. 8vo, pp. xii. and 260, cl. 1871. 6s.
- STENT.**—THE JADE CHAPLET. In Twenty-four Beads. A Collection of Songs, Ballads, &c. (from the Chinese). By G. C. Stent, M.N.C.B.R.A.S. Post 8vo, pp. viii. and 168, cloth. 1874. 5s.
- STENZLER.**—See *AUCTORES SANSKRITI*, Vol. II.
- STOCK.**—ATTEMPTS AT TRUTH. By St. George Stock. Crown 8vo, pp. vi. and 248, cloth. 1882. 5s.
- STOKES.**—GOIDELICA—Old and Early-Middle Irish Glosses: Prose and Verse. Edited by Whitley Stokes. 2d Edition. Med. 8vo, pp. 192, cloth. 1872. 18s.
- STOKES.**—BEUNANS MERIASEK. The Life of Saint Meriasek, Bishop and Confessor. A Cornish Drama. Edited, with a Translation and Notes, by Whitley Stokes. Med. 8vo, pp. xvi. and 280, and Facsimile, cloth. 1872. 18s.
- STOKES.**—TOGAIL TROY, THE DESTRUCTION OF TROY. Transcribed from the Facsimile of the Book of Leinster, and Translated, with a Glossarial Index of the Rarer Words, by Whitley Stokes. Crown 8vo, pp. xvi. and 188, paper boards. 1882. 18s.
- STOKES.**—THREE MIDDLE-IRISH HOMILIES ON THE LIVES OF SAINTS—PATRICK, BRIGIT, AND COLUMBA. Edited by Whitley Stokes. Crown 8vo, pp. xii. and 140, paper boards. 1882. 10s. 6d.
- STRANGE.**—THE BIBLE; is it “The Word of God”? By Thomas Lumisden Strange. Demy 8vo, pp. xii. and 384, cloth. 1871. 7s.
- STRANGE.**—THE SPEAKER’S COMMENTARY. Reviewed by T. L. Strange. Cr. 8vo, pp. viii. and 159, cloth. 1871. 2s. 6d.
- STRANGE.**—THE DEVELOPMENT OF CREATION ON THE EARTH. By T. L. Strange. Demy 8vo, pp. xii. and 110, cloth. 1874. 2s. 6d.
- STRANGE.**—THE LEGENDS OF THE OLD TESTAMENT. By T. L. Strange. Demy 8vo, pp. xii. and 244, cloth. 1874. 5s.
- STRANGE.**—THE SOURCES AND DEVELOPMENT OF CHRISTIANITY. By Thomas Lumisden Strange. Demy 8vo, pp. xx. and 256, cloth. 1875. 5s.
- STRANGE.**—WHAT IS CHRISTIANITY? An Historical Sketch. Illustrated with a Chart. By T. L. Strange. Foolscape 8vo, pp. 72, cloth. 1880. 2s. 6d.
- STRANGE.**—CONTRIBUTIONS TO A SERIES OF CONTROVERSIAL WRITINGS, issued by the late Mr. Thomas Scott, of Upper Norwood. By Thomas Lumisden Strange. Fcap. 8vo, pp. viii. and 312, cloth. 1881. 2s. 6d.
- STRANGFORD.**—ORIGINAL LETTERS AND PAPERS OF THE LATE VISCOUNT STRANGFORD UPON PHILOLOGICAL AND KINDRED SUBJECTS. Edited by Viscountess Strangford. Post 8vo, pp. xxii. and 284, cloth. 1878. 12s. 6d.
- STRATMANN.**—THE TRAGICALL HISTORIE OF HAMLET, PRINCE OF DENMARKE. By William Shakespeare. Edited according to the first printed Copies, with the various Readings and Critical Notes. By F. H. Stratmann. 8vo, pp. vi. and 120, sewed. 3s. 6d.
- STRATMANN.**—A DICTIONARY OF THE OLD ENGLISH LANGUAGE. Compiled from Writings of the Twelfth, Thirteenth, Fourteenth, and Fifteenth Centuries. By F. H. Stratmann. Third Edition. 4to, pp. x. and 662, sewed. 1878. 30s.
- STUDIES OF MAN.** By a Japanese. Crown 8vo, pp. 124, cloth. 1874. 2s. 6d.
- SUMNER.**—WHAT SOCIAL CLASSES OWE TO EACH OTHER. By W. G. Sumner, Professor of Political and Social Science in Yale College. 18mo, pp. 170, cloth. 1884. 3s. 6d.
- SUYEMATZ.**—GENJI MONOGATARI. The Most Celebrated of the Classical Japanese Romances. Translated by K. Suyematz. Crown 8vo, pp. xvi. and 254, cloth. 1882. 7s. 6d.

SWEET.—**SPELLING REFORM AND ENGLISH LITERATURE.** By Henry Sweet, M.A. 8vo, pp. 8, wrapper. 1884. 2d.

SWEET.—**HISTORY OF ENGLISH SOUNDS**, from the Earliest Period, including an Investigation of the General Laws of Sound Change, and full Word Lists. By Henry Sweet. Demy 8vo, pp. iv.-164, cloth. 1874. 4s. 6d.

SWEET.—**ON A MEXICAN MUSTANG THROUGH TEXAS FROM THE GULF TO THE RIO GRANDE.** By Alex. E. Sweet and J. Armoy Knox, Editors of "Texas Siftings." English Copyright Edition. Demy 8vo, pp. 672. Illustrated, cloth. 1883. 10s.

SYED AHMAD.—**A SERIES OF ESSAYS ON THE LIFE OF MOHAMMED, and Subjects subsidiary thereto.** By Syed Ahmad Khan Bahadur, C.S.I. 8vo, pp. 532, with 4 Tables, 2 Maps, and Plate, cloth. 1870. 30s.

TALBOT.—**ANALYSIS OF THE ORGANISATION OF THE PRUSSIAN ARMY.** By Lieutenant Gerald F. Talbot, 2d Prussian Dragoon Guards. Royal 8vo, pp. 78, cloth. 1871. 3s.

TAYLER.—**A RETROSPECT OF THE RELIGIOUS LIFE OF ENGLAND**; or, Church, Puritanism, and Free Inquiry. By J. J. Tayler, B.A. Second Edition. Re-issued, with an Introductory Chapter on Recent Development, by James Martineau, LL.D., D.D. Post 8vo, pp. 380, cloth. 1876. 7s. 6d.

TAYLOR.—**PRINCE DEUKALION: A LYRICAL DRAMA.** By Bayard Taylor. Small 4to, pp. 172. Handsomely bound in white vellum. 1878. 12s.

TECHNICAL DICTIONARY of the Terms employed in the Arts and Sciences: Architecture; Civil Engineering; Mechanics; Machine-Making; Shipbuilding and Navigation; Metallurgy; Artillery; Mathematics; Physics; Chemistry; Mineralogy, &c. With a Preface by Dr. K. Karmarsch. Second Edition. 3 vols.

Vol. I. German-English-French. 8vo, pp. 646. 12s.

Vol. II. English-German-French. 8vo, pp. 666. 12s.

Vol. III. French-German-English. 8vo, pp. 618. 12s.

TECHNICAL DICTIONARY.—A POCKET DICTIONARY OF TECHNICAL TERMS USED IN ARTS AND MANUFACTURES. English-German-French, Deutsch-Englisch-Französisch, Français-Allemand-Anglais. Abridged from the above Technological Dictionary by Rumpf, Mothes, and Unverzagt. With the addition of Commercial Terms. 3 vols. sq. 12mo, cloth, 12s.

TEMPLE.—THE LEGENDS OF THE PUNJAB. By Captain R. C. Temple, Bengal Staff Corps, F.G.S., &c. Vol. I., 8vo, pp. xviii.-546, cloth. 1884. £1, 6s.

THÉÂTRE FRANÇAIS MODERNE.—A Selection of Modern French Plays. Edited by the Rev. P. H. E. Brette, B.D., C. Cassal, LL.D., and Th. Karcher, LL.B.

First Series, in 1 vol. crown 8vo, cloth, 6s., containing—

CHARLOTTE CORDAY. A Tragedy. By F. Ponsard. Edited, with English Notes and Notice on Ponsard, by Professor C. Cassal, LL.D. Pp. xii. and 134. Separately, 2s. 6d.

DIANE. A Drama in Verse. By Emile Augier. Edited, with English Notes and Notice on Augier, by Th. Karcher, LL.B. Pp. xiv. and 145. Separately, 2s. 6d.

LE VOYAGE À DIEPPE. A Comedy in Prose. By Wafflard and Fulgence. Edited, with English Notes, by the Rev. P. H. E. Brette, B.D. Pp. 104. Separately, 2s. 6d.

Second Series, crown 8vo, cloth, 6s., containing—

MOLIÈRE. A Drama in Prose. By George Sand. Edited, with English Notes and Notice of George Sand, by Th. Karcher, LL.B. Fcap. 8vo, pp. xx. and 170, cloth. Separately, 3s. 6d.

LES ARISTOCRATIES. A Comedy in Verse. By Etienne Arago. Edited, with English Notes and Notice of Etienne Arago, by the Rev. P. H. E. Brette, B.D. 2d Edition. Fcap. 8vo, pp. xiv. and 236, cloth. Separately, 4s.

THÉÂTRE FRANÇAIS MODERNE—continued.*Third Series*, crown 8vo, cloth, 6s., containing—

- LES FAUX BONSHOMMES.** A Comedy. By Théodore Barrière and Ernest Cependu. Edited, with English Notes and Notice on Barrière, by Professor C. Cassal, LL.D. Fcap. 8vo, pp. xvi. and 304. 1868. Separately, 4s.
- L'HONNEUR ET L'ARGENT.** A Comedy. By François Ponsard. Edited, with English Notes and Memoir of Ponsard, by Professor C. Cassal, LL.D. 2d Edition. Fcap. 8vo, pp. xvi. and 171, cloth. 1869. Separately, 3s. 6d.
- THEISM**—**A CANDID EXAMINATION OF THEISM.** By Physicus. Post 8vo, pp. xviii. and 198, cloth. 1878. 7s. 6d.
- THEOBALD**.—**SELECTIONS FROM THE POETS**; or, Passages Illustrating Peculiarities of their Style, Pathos, or Wit. By W. Theobald, M.R.A.S., late Deputy-Superintendent Geological Survey of India. With Notes, Historical, Explanatory, and Glossarial, for the Use of Young Readers. Demy 8vo, pp. xii. and 208, cloth. 1885. 5s.
- THEOSOPHY AND THE HIGHER LIFE**; or, Spiritual Dynamics and the Divine and Miraculous Man. By G. W., M.D., Edinburgh. President of the British Theosophical Society. 12mo, pp. iv. and 138, cloth. 1880. 3s.
- THOM.**—**ST. PAUL'S EPISTLES TO THE CORINTHIANS.** An Attempt to convey their Spirit and Significance. By the Rev. J. H. Thom. 8vo, pp. xii. and 408, cloth. 1851. 5s.
- THOMAS**.—**EARLY SASSANIAN INSCRIPTIONS, SEALS, AND COINS**, illustrating the Early History of the Sassanian Dynasty, containing Proclamations of Ardeshir Babek, Sapor I., and his Successors. With a Critical Examination and Explanation of the celebrated Inscription in the Hájíábad Cave, demonstrating that Sapor, the Conqueror of Valerian, was a professing Christian. By Edward Thomas. Illustrated. 8vo, pp. 148, cloth. 7s. 6d.
- THOMAS**.—**THE CHRONICLES OF THE PATHÁN KINGS OF DEHLI.** Illustrated by Coins, Inscriptions, and other Antiquarian Remains. By E. Thomas, F.R.A.S. With Plates and Cuts. Demy 8vo, pp. xxiv. and 467, cloth. 1871. 28s.
- THOMAS**.—**THE REVENUE RESOURCES OF THE MUGHAL EMPIRE IN INDIA**, from A.D. 1593 to A.D. 1707. A Supplement to "The Chronicles of the Pathán Kings of Delhi." By E. Thomas, F.R.S. 8vo, pp. 60, cloth. 3s. 6d.
- THOMAS**.—**SASSANIAN COINS**. Communicated to the Numismatic Society of London. By E. Thomas, F.R.S. Two Parts, 12mo, pp. 43, 3 Plates and a Cut, sewed. 5s.
- THOMAS**.—**JAINISM; OR, THE EARLY FAITH OF ASOKA**. With Illustrations of the Ancient Religions of the East, from the Pantheon of the Indo-Scythians. To which is added a Notice on Bactrian Coins and Indian Dates. By Edward Thomas, F.R.S. 8vo, pp. viii.—24 and 82. With two Autotype Plates and Woodcuts. 1877. 7s. 6d.
- THOMAS**.—**THE THEORY AND PRACTICE OF CREOLE GRAMMAR**. By J. J. Thomas. 8vo, pp. viii. and 135, boards. 12s.
- THOMAS**.—**RECORDS OF THE GUPTA DYNASTY**. Illustrated by Inscriptions, Written History, Local Tradition, and Coins. To which is added a Chapter on the Arabs in Sind. By Edward Thomas, F.R.S. Folio, with a Plate, pp. iv. and 64, cloth. 14s.
- THOMAS**.—**THE INDIAN BALHARA**, and the Arabian Intercourse with India in the Ninth and following Centuries. By Edward Thomas, F.R.S. (Contained in International Numismatic Orientalia. Vol. III., Part I. Coins of Arakan.) Royal 4to, pp. viii.—48, wrappers. 1882. 8s. 6d.
- THOMAS**.—**BOYHOOD LAYS**. By William Henry Thomas. 18mo, pp. iv. and 74, cloth. 1877. 2s. 6d.
- THOMPSON**.—**DIALOGUES, RUSSIAN AND ENGLISH**. Compiled by A. R. Thompson, sometime Lecturer of the English Language in the University of St. Vladimir, Kieff. Crown 8vo, pp. iv. and 132, cloth. 1882. 5s.

- THOMSON.**—EVOLUTION AND INVOLUTION. By George Thomson, Author of "The World of Being," &c. Crown 8vo, pp. viii. and 206, cloth. 1880. 5s.
- THORBURN.**—BANNU; OR, OUR AFGHAN FRONTIER. By S. S. Thorburn, F.C.S., Settlement Officer of the Bannu District. 8vo, pp. x. and 480, cloth. 1876. 18s.
- THORPE.**—DIPLOMATARIUM ANGLICUM ÆVI SAXONICI. A Collection of English Charters, from the reign of King Æthelberht of Kent, A.D. DCV., to that of William the Conqueror. Containing: I. Miscellaneous Charters. II. Wills. III. Guilds. IV. Manumissions and Acquittances. With a Translation of the Anglo-Saxon. By the late Benjamin Thorpe, Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 8vo, pp. xlvi. and 682, cloth. 1865. £1, 1s.
- THOUGHTS ON LOGIC;** or, the S.N.I.X. Propositional Theory. Crown 8vo, pp. iv. and 76, cloth. 1877. 2s. 6d.
- THOUGHTS ON THEISM,** with Suggestions towards a Public Religious Service in Harmony with Modern Science and Philosophy. Ninth Thousand. Revised and Enlarged. 8vo, pp. 74, sewed. 1882. 1s.
- THURSTON.**—FRICTION AND LUBRICATION. Determinations of the Laws and Coefficients of Friction by new Methods and with new Apparatus. By Robert H. Thurston, A.M., C.E., &c. Crown 8vo, pp. xvi. and 212, cloth. 1879. 6s. 6d.
- TIELE.**—See English and Foreign Philosophical Library, Vol. VII. and Trübner's Oriental Series.
- TOLHAUSEN.**—A SYNOPSIS OF THE PATENT LAWS OF VARIOUS COUNTRIES. By A. Tolhausen, Ph.D. Third Edition. 12mo, pp. 62, sewed. 1870. 1s. 6d.
- TONSEBERG.**—NORWAY. Illustrated Handbook for Travellers. Edited by Charles Tönsberg. With 134 Engravings on Wood, 17 Maps, and Supplement. Crown 8vo, pp. lxx., 482, and 32, cloth. 1875. 18s.
- TOPOGRAPHICAL WORKS.**—A LIST OF THE VARIOUS WORKS PREPARED AT THE TOPOGRAPHICAL AND STATISTICAL DEPARTMENT OF THE WAR OFFICE may be had on application.
- TORCEANU.**—ROUMANIAN GRAMMAR. See Trübner's Collection.
- TORRENS.**—EMPIRE IN ASIA: How we came by it. A Book of Confessions. By W. M. Torrens, M.P. Med. 8vo, pp. 426, cloth. 1872. 14s.
- TOSCANI.**—ITALIAN CONVERSATIONAL COURSE. A New Method of Teaching the Italian Language, both Theoretically and Practically. By Giovanni Toscani, Professor of the Italian Language and Literature in Queen's Coll., London, &c. Fourth Edition. 12mo, pp. xiv. and 300, cloth. 1872. 5s.
- TOSCANI.**—ITALIAN READING COURSE. By G. Toscani. Fcap. 8vo, pp. xii. and 160. With table. Cloth. 1875. 4s. 6d.
- TOULON.**—ITS ADVANTAGES AS A WINTER RESIDENCE FOR INVALIDS AND OTHERS. By an English Resident. The proceeds of this pamphlet to be devoted to the English Church at Toulon. Crown 8vo, pp. 8, sewed. 1873. 6d.
- TRADLEG.**—A SON OF BELIAL. Autobiographical Sketches. By Nitram Tradleg, University of Bosphorus. Crown 8vo, pp. viii.—260, cloth. 1882. 5s.
- TRIMEN.**—SOUTH-AFRICAN BUTTERFLIES; a Monograph of the Extra-Tropical Species. By Roland Trimen, F.L.S., F.Z.S., M.E.S., Curator of the South African Museum, Cape Town. Royal 8vo. [In preparation.]
- TRÜBNER'S AMERICAN, EUROPEAN, AND ORIENTAL LITERARY RECORD.** A Register of the most Important Works published in America, India, China, and the British Colonies. With Occasional Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Literature. The object of the Publishers in issuing this publication is to give a full and particular account of every publication of importance issued in America and the East. Small 4to, 6d. per number. Subscription, 5s. per volume.

TRÜBNER.—**TRÜBNER'S BIBLIOGRAPHICAL GUIDE TO AMERICAN LITERATURE:** A Classed List of Books published in the United States of America, from 1817 to 1857. With Bibliographical Introduction, Notes, and Alphabetical Index. Compiled and Edited by Nicolas Trübner. In 1 vol. 8vo, half bound, pp. 750. 1859. 18s.

TRÜBNER'S CATALOGUE OF DICTIONARIES AND GRAMMARS OF THE PRINCIPAL LANGUAGES AND DIALECTS OF THE WORLD. Considerably Enlarged and Revised, with an Alphabetical Index. A Guide for Students and Booksellers. Second Edition, 8vo, pp. viii. and 170, cloth. 1882. 5s.

TRÜBNER'S COLLECTION OF SIMPLIFIED GRAMMARS OF THE PRINCIPAL ASIATIC AND EUROPEAN LANGUAGES. Edited by Reinhold Rost, LL.D., Ph.D. Crown 8vo, cloth, uniformly bound.

- I.—HINDUSTANI, PERSIAN, AND ARABIC. By E. H. Palmer, M.A. Second Edition. Pp. 112. 1885. 5s.
II.—HUNGARIAN. By I. Singer. Pp. vi. and 88. 1882. 4s. 6d.
III.—BASQUE. By W. Van Eys. Pp. xii. and 52. 1883. 3s. 6d.
IV.—MALAGASY. By G. W. Parker. Pp. 66, with Plate. 1883. 5s.
V.—MODERN GREEK. By E. M. Geldart, M.A. Pp. 68. 1883. 2s. 6d.
VI.—ROUMANIAN. By R. Torceanu. Pp. viii. and 72. 1883. 5s.
VII.—TIBETAN GRAMMAR. By H. A. JASCHKE. Pp. viii.—104. 1883. 5s.
VIII.—DANISH. By E. C. Otté. Pp. viii. and 66. 1884. 2s. 6d.
IX.—TURKISH. By J. W. Redhouse, M.R.A.S. Pp. xii. and 204. 1884. 10s. 6d.
X.—SWEDISH. By E. C. Otté. Pp. xii.—70. 1884. 2s. 6d.
XI.—POLISH. By W. R. Morfill, M.A. Pp. viii.—64. 1884. 3s. 6d.
XII.—PALE. By E. Müller. Pp. xvi.—144. 1884. 7s. 6d.
XIII.—SANSKRIT. By H. Edgren. Pp. xii.—178. 1885. 10s. 6d.

TRÜBNER'S ORIENTAL SERIES:—

Post 8vo, cloth, uniformly bound.

ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSI. By Martin Haug, Ph.D., late Professor of Sanskrit and Comparative Philology at the University of Munich. Third Edition. Edited and Enlarged by E. W. West, Ph.D. To which is also added, A Biographical Memoir of the late Dr. Haug. By Professor E. P. Evans. Pp. xlvi. and 428. 1884. 16s.

TEXTS FROM THE BUDDHIST CANON, commonly known as *Dhammapada*. With Accompanying Narratives. Translated from the Chinese by S. Beal, B.A., Trinity College, Cambridge, Professor of Chinese, University College, London. Pp. viii. and 176. 1878. 7s. 6d.

THE HISTORY OF INDIAN LITERATURE. By Albrecht Weber. Translated from the German by J. Mann, M.A., and Dr. T. Zachariae, with the Author's sanction and assistance. 2d Edition. Pp. 368. 1882. 10s. 6d.

A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES. Accompanied by Two Language Maps, Classified List of Languages and Dialects, and a List of Authorities for each Language. By Robert Cust, late of H.M.I.C.S., and Hon. Librarian of R.A.S. Pp. xii. and 198. 1878. 12s.

THE BIRTH OF THE WAR-GOD: A Poem. By Kálidásá. Translated from the Sanskrit into English Verse, by Ralph T. H. Griffiths, M.A., Principal of Benares College. Second Edition. Pp. xii. and 116. 1879. 5s.

A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY AND HISTORY, GEOGRAPHY AND LITERATURE. By John Dowson, M.R.A.S., late Professor in the Staff College. Pp. 432. 1879. 16s.

METRICAL TRANSLATIONS FROM SANSKRIT WRITERS; with an Introduction, many Prose Versions, and Parallel Passages from Classical Authors. By J. Muir, C.I.E., D.C.L., &c. Pp. xliv.—376. 1879. 14s.

MODERN INDIA AND THE INDIANS: being a Series of Impressions, Notes, and Essays. By Monier Williams, D.C.L., Hon. LL.D. of the University of Calcutta, Boden Professor of Sanskrit in the University of Oxford. Third Edition, revised and augmented by considerable additions. With Illustrations and Map, pp. vii. and 368. 1879. 14s.

TRÜBNER'S ORIENTAL SERIES—continued.

THE LIFE OR LEGEND OF GAUDAMA, the Buddha of the Burmese. With Annotations, the Ways to Neibban, and Notice on the Phongyies, or Burmese Monks. By the Right Rev. P. Bigandet, Bishop of Ramatha, Vicar Apostolic of Ava and Pegu. Third Edition. 2 vols. Pp. xx.-368 and viii.-326. 1880. 21s.

MISCELLANEOUS ESSAYS, relating to Indian Subjects. By B. H. Hodgson, late British Minister at Nepal. 2 vols., pp. viii.-408, and viii.-348. 1880. 28s.

SELECTIONS FROM THE KORAN. By Edward William Lane, Author of an "Arabic-English Lexicon," &c. A New Edition, Revised, with an Introduction. By Stanley Lane Poole. Pp. cxii. and 174. 1879. 9s.

CHINESE BUDDHISM. A Volume of Sketches, Historical and Critical. By J. Edkins, D.D., Author of "China's Place in Philology," "Religion in China," &c., &c. Pp. lvi. and 454. 1880. 18s.

THE GULISTAN; OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI OF SHIRAZ. Translated for the first time into Prose and Verse, with Preface and a Life of the Author, from the Atish Kadah, by E. B. Eastwick, F.R.S., M.R.A.S. 2d Edition. Pp. xxvi. and 244. 1880. 10s. 6d.

A TALMUDIC MISCELLANY; or, One Thousand and One Extracts from the Talmud, the Midrashim, and the Kabbalah. Compiled and Translated by P. J. Hershon. With a Preface by Rev. F. W. Farrar, D.D., F.R.S., Chaplain in Ordinary to Her Majesty, and Canon of Westminster. With Notes and Copious Indexes. Pp. xxviii. and 362. 1880. 14s.

THE HISTORY OF ESARHADDON (Son of Sennacherib), King of Assyria, B.C. 681-668. Translated from the Cuneiform Inscriptions upon Cylinder and Tablets in the British Museum Collection. Together with Original Texts, a Grammatical Analysis of each word, Explanations of the Ideographs by Extracts from the Bi-Lingual Syllabaries, and List of Eponyms, &c. By E. A. Budge, B.A., M.R.A.S., Assyrian Exhibitioner, Christ's College, Cambridge. Post 8vo, pp. xii. and 164, cloth. 1880. 10s. 6d.

BUDDHIST BIRTH STORIES; or, Jātaka Tales. The oldest Collection of Folk-Lore extant: being the Jātakathavannanā, for the first time edited in the original Pali, by V. Fausböll, and translated by T. W. Rhys Davids. Translation. Vol. I. Pp. cxvi. and 348. 1880. 18s.

THE CLASSICAL POETRY OF THE JAPANESE. By Basil Chamberlain, Author of "Yeigo Henkaku, Ichiran." Pp. xii. and 228. 1880. 7s. 6d.

LINGUISTIC AND ORIENTAL ESSAYS. Written from the year 1846-1878. By R. Cust, Author of "The Modern Languages of the East Indies." Pp. xii. and 484. 1880. 18s.

INDIAN POETRY. Containing a New Edition of "The Indian Song of Songs," from the Sanskrit of the Gita Govinda of Jayadeva; Two Books from "The Iliad of India" (Mahābhārata); "Proverbial Wisdom" from the Shlokas of the Hitopadēsa, and other Oriental Poems. By Edwin Arnold, C.S.I., &c. Third Edition. Pp. viii. and 270. 1884. 7s. 6d.

THE RELIGIONS OF INDIA. By A. Barth. Authorized Translation by Rev. J. Wood. Pp. xx. and 310. 1881. 16s.

HINDŪ PHILOSOPHY. The Sāṅkhya Kārikā of Iswara Krishna. An Exposition of the System of Kapila. With an Appendix on the Nyaya and Vaisesika Systems. By John Davies, M.A., M.R.A.S. Pp. vi. and 151. 1881. 6s.

TRÜBNER'S ORIENTAL SERIES—continued.

- A MANUAL OF HINDU PANTHEISM. The Vedantasāra. Translated with Copious Annotations. By Major G. A. Jacob, Bombay Staff Corps, Inspector of Army Schools. With a Preface by E. B. Cowell, M.A., Professor of Sanskrit in the University of Cambridge. Pp. x. and 130. 1881. 6s.
- THE MESNEVI (usually known as the Mesnevīyi Sherif, or Holy Mesnevi) of Mevlānā (Our Lord) Jelālu'd-Din Muhammed, Er-Rūmī. Book the First. Together with some Account of the Life and Acts of the Author, of his Ancestors, and of his Descendants. Illustrated by a selection of Characteristic Anecdotes as collected by their Historian Mevlānā Shemsu'd-Din Ahmed, El Eftākī El Arifi. Translated, and the Poetry Versified by James W. Redhouse, M.R.A.S., &c. Pp. xvi. and 136, vi. and 290. 1881. £1, 1s.
- EASTERN PROVERBS AND EMBLEMS ILLUSTRATING OLD TRUTHS. By the Rev. J. Long, Member of the Bengal Asiatic Society, F.R.G.S. Pp. xv. and 280. 1881. 6s.
- THE QUATRAINS OF OMAR KHAYYĀM. A New Translation. By E. H. Whinfield, late of H.M. Bengal Civil Service. Pp. 96. 1881. 5s.
- THE QUATRAINS OF OMAR KHAYYĀM. The Persian Text, with an English Verse Translation. By E. H. Whinfield. Pp. xxxii.—335. 1883. 10s. 6d.
- THE MIND OF MENCIUS ; or, Political Economy Founded upon Moral Philosophy. A Systematic Digest of the Doctrines of the Chinese Philosopher Mencius. The Original Text Classified and Translated, with Comments, by the Rev. E. Faber, Khenish Mission Society. Translated from the German, with Additional Notes, by the Rev. A. B. Hutchinson, Church Mission, Hong Kong. Author in Chinese of "Primer Old Testament History," &c., &c. Pp. xvi. and 294. 1882. 10s. 6d.
- YŪSUF AND ZULAIKHA. A Poem by Jami. Translated from the Persian into English Verse. By R. T. H. Griffith. Pp. xiv. and 304. 1882. 8s. 6d.
- TSUNI-|| GOAM : The Supreme Being of the Khoi-Khoi. By Theophilus Hahn, Ph.D., Custodian of the Grey Collection, Cape Town, Corresponding Member of the Geographical Society, Dresden; Corresponding Member of the Anthropological Society, Vienna, &c., &c. Pp. xii. and 154. 1882. 7s. 6d.
- A COMPREHENSIVE COMMENTARY TO THE QURAN. To which is prefixed Sale's Preliminary Discourse, with Additional Notes and Emendations. Together with a Complete Index to the Text, Preliminary Discourse, and Notes. By Rev. E. M. Wherry, M.A., Lodiāna. Vol. I. Pp. xii. and 392. 1882. 12s. 6d. Vol. II. Pp. xi. and 408. 1884. 12s. 6d.
- HINDU PHILOSOPHY. THE BHAGAVAD GĪTĀ ; or, The Sacred Lay. A Sanskrit Philosophical Lay. Translated, with Notes, by John Davies, M.A. Pp. vi. and 208. 1882. 8s. 6d.
- THE SARVA-DARSANA-SAMGRAHA ; or, Review of the Different Systems of Hindu Philosophy. By Madhava Acharya. Translated by E. B. Cowell, M.A., Cambridge, and A. E. Gough, M.A., Calcutta. Pp. xii. and 282. 1882. 10s. 6d.
- TIBETAN TALES. Derived from Indian Sources. Translated from the Tibetan of the Kay-Gyur. By F. Anton von Schieffner. Done into English from the German, with an Introduction. By W. R. S. Ralston, M.A. Pp. lxvi. and 368. 1882. 14s.
- LINGUISTIC ESSAYS. By Carl Abel, Ph.D. Pp. viii. and 265. 1882. 9s.
- THE INDIAN EMPIRE : Its History, People, and Products. By W. W. Hunter, C.I.E., LL.D. Pp. 568. 1882. 16s.
- HISTORY OF THE EGYPTIAN RELIGION. By Dr. C. P. Tiele, Leiden. Translated by J. Ballingal. Pp. xxiv. and 230. 1882. 7s. 6d.

TRÜBNER'S ORIENTAL SERIES—continued.

- THE PHILOSOPHY OF THE UPANISHADS.** By A. E. Gough, M.A., Calcutta. Pp. xxiv.—268. 1882. 9s.
- UDANAVARGA.** A Collection of Verses from the Buddhist Canon. Compiled by Dharmatrata. Being the Northern Buddhist Version of Dhammapada. Translated from the Tibetan of Bkah-hgyur, with Notes, and Extracts from the Commentary of Pradjanavarman, by W. Woodville Rockhill. Pp. 240. 1883. 9s.
- A HISTORY OF BURMA,** including Burma Proper, Pegu, Taungu, Tenasserim, and Arakan. From the Earliest Time to the End of the First War with British India. By Lieut.-General Sir Arthur P. Phayre, G.C.M.G., K.C.S.I., and C.B. Pp. xii.—312. 1883. 14s.
- A SKETCH OF THE MODERN LANGUAGES OF AFRICA.** Accompanied by a Language-Map. By R. N. Cust, Author of "Modern Languages of the East Indies," &c. 2 vols., pp. xvi. and 566, with Thirty-one Autotype Portraits. 1883. 25s.
- RELIGION IN CHINA;** containing a brief Account of the Three Religions of the Chinese; with Observations on the Prospects of Christian Conversion amongst that People. By Joseph Edkins, D.D., Peking. Third Edition. Pp. xvi. and 260. 1884. 7s. 6d.
- OUTLINES OF THE HISTORY OF RELIGION TO THE SPREAD OF THE UNIVERSAL RELIGIONS.** By Prof. C. P. TIELE. Translated from the Dutch by J. Estlin Carpenter, M.A., with the Author's assistance. Third Edition. Pp. xx. and 250. 1884. 7s. 6d.
- SI-YU-KI. BUDDHIST RECORDS OF THE WESTERN WORLD.** Translated from the Chinese of Hiuen Tsaiung (A.D. 629). By Samuel Beal, Professor of Chinese, University College, London. 2 vols., with a specially prepared Map. Pp. cxviii.—242 and viii.—370. 1884. 24s. Dedicated by permission to H.R.H. the Prince of Wales.
- THE LIFE OF THE BUDDHA, AND THE EARLY HISTORY OF HIS ORDER.** Derived from Tibetan Works in the Bkah-Hgyur and the Bstan-Hgyur, followed by Notices on the Early History of Tibet and Khoten. By W. W. Rockhill. Pp. xii. and 274. 1884. 10s. 6d.
- THE SANKHYA APHORISMS OF KAPILA.** With Illustrative Extracts from the Commentaries. Translated and Edited by J. R. Ballantyne, LL.D., late Principal of Benares College. Third Edition, now entirely Re-Edited by Fitzedward Hall. Pp. viii. and 164. 1885. 16s.
- THE ORDINANCES OF MANU.** Translated from the Sanskrit. With an Introduction by the late A. C. Burnell, Ph.D., C.I.E. Completed and Edited by Edward W. Hopkins, Ph.D., of Columbia College, New York. Pp. xliv. and 400. 1884. 12s.
- THE LIFE AND TRAVELS OF ALEXANDER CSOMA DE KÖRÖS** between 1819 and 1842. With a Short Notice of all his Published and Unpublished Works and Essays. From Original and for the most part Unpublished Documents. By T. Duka, M.D., F.R.C.S. (Eng.), Surgeon-Major H.M.'s Bengal Medical Service, Retired, &c.
- TURNER.—THE ENGLISH LANGUAGE.** A Concise History of the English Language, with a Glossary showing the Derivation and Pronunciation of the English Words. By Roger Turner. In German and English on opposite pages. 18mo, pp. viii.—80, sewed. 1884. 1s. 6d.
- UNGER.—A SHORT CUT TO READING:** The Child's First Book of Lessons. Part I. By W. H. Unger. Fourth Edition. Cr. 8vo, pp. 32, cloth. 1873. 5d.
- SEQUEL to Part I. and Part II. Fourth Edition. Cr. 8vo, pp. 64, cloth. 1873. 6d. Parts I. and II. Third Edition. Demy 8vo, pp. 76, cloth. 1873. 1s. 6d. In folio sheets. Pp. 44. Sets A to D, 10d. each; set E, 8d. 1873. Complete, 4s.
- UNGER.—W. H. UNGER'S CONTINUOUS SUPPLEMENTARY WRITING MODELS,** designed to impart not only a good business hand, but correctness in transcribing. Oblong 8vo, pp. 40, stiff covers. 1874. 6d.

UNGER.—THE STUDENT'S BLUE BOOK: Being Selections from Official Correspondence, Reports, &c.; for Exercises in Reading and Copying Manuscripts, Writing, Orthography, Punctuation, Dictation, Précis, Indexing, and Digesting, and Tabulating Accounts and Returns. Compiled by W. H. Unger. Folio, pp. 100, paper. 1875. 2s.

UNGER.—TWO HUNDRED TESTS IN ENGLISH ORTHOGRAPHY, or Word Dictations. Compiled by W. H. Unger. Foolscape, pp. viii. and 200, cloth. 1877. 1s. 6d. plain, 2s. 6d. interleaved.

UNGER.—THE SCRIPT PRIMER: By which one of the remaining difficulties of Children is entirely removed in the first stages, and, as a consequence, a considerable saving of time will be effected. In Two Parts. By W. H. Unger. Part I. 12mo, pp. xvi. and 44, cloth. 5d. Part II., pp. 59, cloth. 5d.

UNGER.—PRELIMINARY WORD DICTATIONS ON THE RULES FOR SPELLING. By W. H. Unger. 18mo, pp. 44, cloth. 4d.

URICOECHEA.—MAPOTECA COLOMBIANA: Catalogo de Todos los Mapas, Planos, Vistas, &c., relativos a la América-Española, Brasil, e Islas adyacentes. Arreglada cronologicamente i precedida de una introducción sobre la historia cartográfica de América. Por el Doctor Ezequiel Uricoechea, de Bogotá, Nueva Granada. 8vo, pp. 232, cloth. 1860. 6s.

URQUHART.—ELECTRO-MOTORS. A Treatise on the Means and Apparatus employed in the Transmission of Electrical Energy and its Conversion into Motive-power. For the Use of Engineers and Others. By J. W. Urquhart, Electrician. Crown 8vo, cloth, pp. xii. and 178, illustrated. 1882. 7s. 6d.

VAITANA SUTRA.—See AUCTORES SANSKRITI, Vol. III.

VALDES.—LIVES OF THE TWIN BROTHERS, JUÁN AND ALFONSO DE VALDÉS. By E. Boehmer, D.D. Translated by J. T. Betts. Crown 8vo, pp. 32, wrappers. 1882. 1s.

VALDES.—SEVENTEEN OPUSCLES. By Juán de Valdés. Translated from the Spanish and Italian, and edited by John T. Betts. Crown 8vo, pp. xii. and 188, cloth. 1882. 6s.

VALDES.—JUÁN DE VALDÉS' COMMENTARY UPON THE GOSPEL OF ST. MATTHEW. With Professor Boehmer's "Lives of Juán and Alfonso de Valdés." Now for the first time translated from the Spanish, and never before published in English. By John T. Betts. Post 8vo, pp. xii. and 512-30, cloth. 1882. 7s. 6d.

VALDES.—SPIRITUAL MILK; or, Christian Instruction for Children. By Juán de Valdés. Translated from the Italian, edited and published by John T. Betts. With Lives of the twin brothers, Juán and Alfonso de Valdés. By E. Boehmer, D.D. Fcap. 8vo, pp. 60, wrappers. 1882. 2s.

VALDES.—SPIRITUAL MILK. Octaglot. The Italian original, with translations into Spanish, Latin, Polish, German, English, French, and Engadin. With a Critical and Historical Introduction by Edward Boehmer, the Editor of "Spanish Reformers." 4to, pp. 88, wrappers. 1884. 6s.

VALDES.—THREE OPUSCLES: an Extract from Valdés' Seventeen Opuscules. By Juán de Valdés. Translated, edited, and published by John T. Betts. Fcap. 8vo, pp. 58, wrappers. 1881. 1s. 6d.

VALDES.—JUÁN DE VALDÉS' COMMENTARY UPON OUR LORD'S SERMON ON THE MOUNT. Translated and edited by J. T. Betts. With Lives of Juán and Alfonso de Valdés. By E. Boehmer, D.D. Crown 8vo, pp. 112, boards. 1882. 2s. 6d.

VALDES.—JUÁN DE VALDÉS' COMMENTARY UPON THE EPISTLE TO THE ROMANS. Edited by J. T. Betts. Crown 8vo, pp. xxxii. and 296, cloth. 1883. 6s.

VALDES.—JUÁN DE VALDÉS' COMMENTARY UPON ST. PAUL'S FIRST EPISTLE TO THE CHURCH AT CORINTH. Translated and edited by J. T. Betts. With Lives of Juán and Alfonso de Valdés. By E. Boehmer. Crown 8vo, pp. 390, cloth. 1883. 6s.

- VAN CAMPEN.**—THE DUTCH IN THE ARCTIC SEAS. By Samuel Richard Van Campen, author of "Holland's Silver Feast." 8vo. Vol. I. A Dutch Arctic Expedition and Route. Third Edition. Pp. xxxvii. and 263, cloth. 1877. 10s. 6d. Vol. II. *in preparation.*
- VAN DE WEYER.**—CHOIX D'OPUSCLES PHILOSOPHIQUES, HISTORIQUES, POLITIQUES ET LITTÉRAIRES de Sylvain Van de Weyer, Précedés d'Avant propos de l'Editeur. Roxburgh style. Crown 8vo. PREMIÈRE SÉRIE. Pp. 374. 1863. 10s. 6d.—DEUXIÈME SÉRIE. Pp. 502. 1869. 12s.—TROISIÈME SÉRIE. Pp. 391. 1875. 10s. 6d.—QUATRIÈME SÉRIE. Pp. 366. 1876. 10s. 6d.
- VAN EYS.**—BASQUE GRAMMAR. See Trübner's Collection.
- VAN LAUN.**—GRAMMAR OF THE FRENCH LANGUAGE. By H. Van Laun. Parts I. and II. Accidence and Syntax. 13th Edition. Cr. 8vo, pp. 151 and 120, cloth. 1874. 4s. Part III. Exercises. 11th Edition. Cr. 8vo, pp. xii. and 285, cloth. 1873. 3s. 6d.
- VAN LAUN.**—LEÇONS GRADUÉES DE TRADUCTION ET DE LECTURE; or, Graduated Lessons in Translation and Reading, with Biographical Sketches, Annotations on History, Geography, Synonyms and Style, and a Dictionary of Words and Idioms. By Henri Van Laun. 4th Edition. 12mo, pp. viii. and 400, cloth. 1868. 5s.
- VAN PRAAGH.**—LESSONS FOR THE INSTRUCTION OF DEAF AND DUMB CHILDREN, in Speaking, Lip-reading, Reading, and Writing. By W. Van Praagh, Director of the School and Training College for Teachers of the Association for the Oral Instruction of the Deaf and Dumb, Officier d'Academie, France. Fcap. 8vo, Part I., pp. 52, cloth. 1884. 2s. 6d. Part II., pp. 62, cloth. 1s. 6d.
- VARDHAMANA'S GANARATNAMAHODADHI.** See AUCTORES SANSKRITI, Vol. IV.
- VAZIR OF LANKURAN:** A Persian Play. A Text-Book of Modern Colloquial Persian. Edited, with Grammatical Introduction, Translation, Notes, and Vocabulary, by W. H. Haggard, late of H.M. Legation in Teheran, and G. le Strange. Crown 8vo, pp. 230, cloth. 1882. 10s. 6d.
- VELASQUEZ AND SIMONNÉ'S NEW METHOD TO READ, WRITE, AND SPEAK THE SPANISH LANGUAGE.** Adapted to Ollendorff's System. Post 8vo, pp. 558, cloth. 1882. 6s.
- KEY. Post 8vo, pp. 174, cloth. 4s.
- VELASQUEZ.**—A DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES. For the Use of Young Learners and Travellers. By M. Velasquez de la Cadena. In Two Parts. I. Spanish-English. II. English-Spanish. Crown 8vo, pp. viii. and 846, cloth. 1883. 7s. 6d.
- VELASQUEZ.**—A PRONOUNCING DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES. Composed from the Dictionaries of the Spanish Academy, Terreos, and Salvá, and Webster, Worcester, and Walker. Two Parts in one thick volume. By M. Velasquez de la Cadena. Roy. 8vo, pp. 1280, cloth. 1873. £1, 4s.
- VELASQUEZ.**—NEW SPANISH READER: Passages from the most approved authors, in Prose and Verse. Arranged in progressive order. With Vocabulary. By M. Velasquez de la Cadena. Post 8vo, pp. 352, cloth. 1866. 6s.
- VELASQUEZ.**—AN EASY INTRODUCTION TO SPANISH CONVERSATION, containing all that is necessary to make a rapid progress in it. Particularly designed for persons who have little time to study, or are their own instructors. By M. Velasquez de la Cadena. 12mo, pp. 150, cloth. 1863. 2s. 6d.
- VERSES AND VERSELETS.** By a Lover of Nature. Foolscap 8vo, pp. viii. and 88, cloth. 1876. 2s. 6d.
- VICTORIA GOVERNMENT.**—PUBLICATIONS OF THE GOVERNMENT OF VICTORIA. *List in preparation.*
- VOGEL.**—ON BEER. A Statistical Sketch. By M. Vogel. Fcap. 8vo, pp. xii. and 76, cloth limp. 1874. 2s.
- WAFFLARD and FULGENCE.**—LE VOYAGE À DIEPPE. A Comedy in Prose. By Wafflard and Fulgence. Edited, with Notes, by the Rev. P. H. E. Brette, B.D. Cr. 8vo, pp. 104, cloth. 1867. 2s. 6d.

- WAKE.**—THE EVOLUTION OF MORALITY. Being a History of the Development of Moral Culture. By C. Staniland Wake. 2 vols. crown 8vo, pp. xvi.-506 and xii.-474, cloth. 1878. 2ls.
- WALLACE.**—ON MIRACLES AND MODERN SPIRITUALISM ; Three Essays. By Alfred Russel Wallace, Author of "The Malay Archipelago," "The Geographical Distribution of Animals," &c., &c. Second Edition, crown 8vo, pp. viii. and 236, cloth. 1881. 5s
- WANKLYN and CHAPMAN.**—WATER ANALYSIS. A Practical Treatise on the Examination of Potable Water. By J. A. Wanklyn, and E. T. Chapman. Sixth Edition. Entirely rewritten. By J. A. Wanklyn, M.R.C.S. Crown 8vo, pp. 192, cloth. 1884. 5s.
- WANKLYN.**—MILK ANALYSIS ; a Practical Treatise on the Examination of Milk and its Derivatives, Cream, Butter, and Cheese. By J. A. Wanklyn, M.R.C.S., &c. Crown 8vo, pp. viii. and 72, cloth. 1874. 5s.
- WANKLYN.**—TEA, COFFEE, AND COCOA. A Practical Treatise on the Analysis of Tea, Coffee, Cocoa, Chocolate, Maté (Paraguay Tea), &c. By J. A. Wanklyn, M.R.C.S., &c. Crown 8vo, pp. viii. and 60, cloth. 1874. 5s.
- WAR OFFICE.**—A LIST OF THE VARIOUS MILITARY MANUALS AND OTHER WORKS PUBLISHED UNDER THE SUPERINTENDENCE OF THE WAR OFFICE may be had on application.
- WARD.**—ICE : A Lecture delivered before the Keswick Literary Society, and published by request. To which is appended a Geological Dream on Skiddaw. By J. Clifton Ward, F.G.S. 8vo, pp. 28, sewed. 1870. 1s.
- WARD.**—ELEMENTARY NATURAL PHILOSOPHY ; being a Course of Nine Lectures, specially adapted for the use of Schools and Junior Students. By J. Clifton Ward, F.G.S. Fcap. 8vo, pp. viii. and 216, with 154 Illustrations, cloth. 1871. 3s. 6d.
- WARD.**—ELEMENTARY GEOLOGY : A Course of Nine Lectures, for the use of Schools and Junior Students. By J. Clifton Ward, F.G.S. Fcap. 8vo, pp. 292, with 120 Illustrations, cloth. 1872. 4s. 6d.
- WATSON.**—INDEX TO THE NATIVE AND SCIENTIFIC NAMES OF INDIAN AND OTHER EASTERN ECONOMIC PLANTS AND PRODUCTS, originally prepared under the authority of the Secretary of State for India in Council. By John Forbes Watson, M.D. Imp. 8vo, pp. 650, cloth. 1868. £1, 11s. 6d.
- WATSON.**—SPANISH AND PORTUGUESE SOUTH AMERICA DURING THE COLONIAL PERIOD. By R. G. WATSON. 2 vols. post 8vo, pp. xvi.-308, viii.-320, cloth. 1884. 2ls.
- WEBER.**—THE HISTORY OF INDIAN LITERATURE. By Albrecht Weber. Translated from the Second German Edition, by J. Mann, M.A., and T. Zachariae, Ph.D., with the sanction of the Author. Second Edition, post 8vo, pp. xxiv. and 360, cloth. 1882. 10s. 6d.
- WEDGWOOD.**—THE PRINCIPLES OF GEOMETRICAL DEMONSTRATION, reduced from the Original Conception of Space and Form. By H. Wedgwood, M.A. 12mo, pp. 48, cloth. 1844. 2s.
- WEDGWOOD.**—ON THE DEVELOPMENT OF THE UNDERSTANDING. By H. Wedgwood, A.M. 12mo, pp. 133, cloth. 1848. 3s.
- WEDGWOOD.**—THE GEOMETRY OF THE THREE FIRST BOOKS OF EUCLID. By Direct Proof from Definitions Alone. By H. Wedgwood, M.A. 12mo, pp. 104, cloth. 1856. 3s.
- WEDGWOOD.**—ON THE ORIGIN OF LANGUAGE. By H. Wedgwood, M.A. 12mo, pp. 165, cloth. 1866. 3s. 6d.
- WEDGWOOD.**—A DICTIONARY OF ENGLISH ETYMOLOGY. By H. Wedgwood. Third Edition, revised and enlarged. With Introduction on the Origin of Language. 8vo, pp. lxxii. and 746, cloth. 1878. £1, 1s.
- WEDGWOOD.**—CONTESTED ETYMOLOGIES IN THE DICTIONARY OF THE REV. W. W. SKEAT. By H. Wedgwood. Crown 8vo, pp. viii. and 194, cloth. 1882. 5s.

WEISBACH.—**THEORETICAL MECHANICS**: A Manual of the Mechanics of Engineering and of the Construction of Machines; with an Introduction to the Calculus. Designed as a Text-book for Technical Schools and Colleges, and for the use of Engineers, Architects, &c. By Julius Weisbach, Ph.D., Oberbergrath, and Professor at the Royal Mining Academy at Freiberg, &c. Translated from the German by Eckley B. Coxe, A.M., Mining Engineer. Demy 8vo, with 902 woodcuts, pp. 1112, cloth. 1877. 31s. 6d.

WELLER.—**AN IMPROVED DICTIONARY**; English and French, and French and English. By E. Weller. Royal 8vo, pp. 384 and 340, cloth. 1864. 7s. 6d.

WEST and BÜHLER.—**A DIGEST OF THE HINDU LAW OF INHERITANCE, PARTITION, AND ADOPTION**; embodying the Replies of the Sāstris in the Courts of the Bombay Presidency, with Introductions and Notes. By Raymond West and J. G. Bühlér. Third Edition. Demy 8vo, pp. 1450, sewed. 1884. £1, 16s.

WETHERELL.—**THE MANUFACTURE OF VINEGAR**, its Theory and Practice; with especial reference to the Quick Process. By C. M. Wetherell, Ph.D., M.D. 8vo, pp. 30, cloth. 7s. 6d.

WHEELDON.—**ANGLING RESORTS NEAR LONDON**: The Thames and the Lea. By J. P. Wheeldon, Piscatorial Correspondent to "Bell's Life." Crown 8vo, pp. viii. and 218. 1878. Paper, 1s. 6d.

WHEELER.—**THE HISTORY OF INDIA FROM THE EARLIEST AGES**. By J. Talboys Wheeler. Demy 8vo, cloth. Vol. I. containing the Vedic Period and the Mahā Bhārata. With Map. Pp. lxxv. and 576, cl. 1867, o. p. Vol. II. The Ramayana, and the Brahmanic Period. Pp. lxxxviii. and 680, with 2 Maps, cl. 21s. Vol. III. Hindu, Buddhist, Brahmanical Revival. Pp. xxiv.-500. With 2 Maps, 8vo, cl. 1874. 18s. This volume may be had as a complete work with the following title, "History of India; Hindu, Buddhist, and Brahmanical." Vol. IV. Part I. Mussulman Rule. Pp. xxxii.-320. 1876. 14s. Vol. IV. Part II. completing the History of India down to the time of the Moghul Empire. Pp. xxviii. and 280. 1881. 12s.

WHEELER.—**EARLY RECORDS OF BRITISH INDIA**: A History of the English Settlements in India, as told in the Government Records, the works of old Travellers, and other Contemporary Documents, from the earliest period down to the rise of British Power in India. By J. Talboys Wheeler, late Assistant Secretary to the Government of India in the Foreign Department. Royal 8vo, pp. xxxii. and 392, cloth. 1878. 15s.

WHEELER.—**THE FOREIGNER IN CHINA**. By L. N. Wheeler, D.D. With Introduction by Professor W. C. Sawyer, Ph.D. 8vo, pp. 268, cloth. 1881. 6s. 6d.

WHERRY.—**A COMPREHENSIVE COMMENTARY TO THE QURAN**. To which is prefixed Sale's Preliminary Discourse, with additional Notes and Emendations. Together with a complete Index to the Text, Preliminary Discourse, and Notes. By Rev. E. M. Wherry M.A., Lodiiana. 3 vols. post 8vo, cloth. Vol. I. Pp. xii. and 392. 1882. 12s. 6d. Vol. II. Pp. vi. and 408. 1884. 12s. 6d.

WHINFIELD.—**QUATRAINS OF OMAR KHAYYAM**. See Trübner's Oriental Series.

WHINFIELD.—See GULSHAN I. RAZ.

WHIST.—**SHORT RULES FOR MODERN WHIST**, Extracted from the "Quarterly Review" of January 1871. Printed on a Card, folded to fit the Pocket. 1878. 6d.

WHITE.—**SPINOZA**. See English and Foreign Philosophical Library.

WHITNEY.—**LANGUAGE AND THE STUDY OF LANGUAGE**: Twelve Lectures on the Principles of Linguistic Science. By W. D. Whitney. Fourth Edition, augmented by an Analysis. Crown 8vo, pp. xii. and 504, cloth. 1884. 10s. 6d.

WHITNEY.—**LANGUAGE AND ITS STUDY**, with especial reference to the Indo-European Family of Languages. Seven Lectures by W. D. Whitney, Instructor in Modern Languages in Yale College. Edited with Introduction, Notes, Tables, &c., and an Index, by the Rev. R. Morris, M.A., LL.D. Second Edition. Crown 8vo, pp. xxii. and 318, cloth. 1880. 5s.

WHITNEY.—Oriental and Linguistic Studies. By W. D. Whitney. First Series. Crown 8vo, pp. x. and 420, cloth. 1874. 12s. Second Series. Crown 8vo, pp. xii. and 434. With chart, cloth. 1874. 12s.

WHITNEY.—A SANSKRIT GRAMMAR, including both the Classical Language and the older Dialects of Veda and Brahmana. By William Dwight Whitney, Professor of Sanskrit and Comparative Philology in Yale College, Newhaven, &c., &c. 8vo, pp. xxiv. and 486. 1879. Stitched in wrapper, 10s. 6d; cloth, 12s.

WHITWELL.—IRON SMELTER'S POCKET ANALYSIS BOOK. By Thomas Whitwell, Member of the Institution of Mechanical Engineers, &c. Oblong 12mo, pp. 152, roan. 1877. 5s.

WILKINSON.—THE SAINT'S TRAVEL TO THE LAND OF CANAAN. Wherein are discovered Seventeen False Rests short of the Spiritual Coming of Christ in the Saints, with a Brief Discovery of what the Coming of Christ in the Spirit is. By R. Wilkinson. Printed 1648; reprinted 1874. Fcap. 8vo, pp. 208, cloth. 1s. 6d.

WILLIAMS.—A SYLLABIC DICTIONARY OF THE CHINESE LANGUAGE ; arranged according to the Wu-Fang Yuen Yin, with the pronunciation of the Characters as heard in Pekin, Canton, Amoy, and Shanghai. By S. Wells Williams, LL.D. 4to, pp. 1336. 1874. £5, 5s.

WILLIAMS.—MODERN INDIA AND THE INDIANS. See Trübner's Oriental Series.

WILSON.—WORKS OF THE LATE HORACE HAYMAN WILSON, M.A., F.R.S., &c.

Vols. I. and II. Essays and Lectures chiefly on the Religion of the Hindus, by the late H. H. Wilson, M.A., F.R.S., &c. Collected and Edited by Dr. Reinhold Rost. 2 vols. demy 8vo, pp. xiii. and 399, vi. and 416, cloth. 21s.

Vols. III., IV., and V. Essays Analytical, Critical, and Philological, on Subjects connected with Sanskrit Literature. Collected and Edited by Dr. Reinhold Rost. 3 vols. demy 8vo, pp. 408, 406, and 390, cloth. 36s.

Vols. VI., VII., VIII., IX., and X. (2 parts). Vishnu Purána, a System of Hindu Mythology and Tradition. Translated from the original Sanskrit, and Illustrated by Notes derived chiefly from other Puránás. By the late H. H. Wilson. Edited by FitzEdward Hall, M.A., D.C.L., Oxon. Vols. I. to V. (2 parts). Demy 8vo, pp. cxl. and 200, 344, 346, 362, and 268, cloth. £3, 4s. 6d.

Vols. XI. and XII. Select Specimens of the Theatre of the Hindus. Translated from the original Sanskrit. By the late H. H. Wilson, M.A., F.R.S. Third corrected Edition. 2 vols. demy 8vo, pp. lxxi. and 384, iv. and 418, cloth. 21s.

WILSON.—THOUGHTS ON SCIENCE, THEOLOGY, AND ETHICS. By John Wilson, M.A., Trinity College, Dublin. Crown 8vo, pp. 280, cloth. 1885. 3s. 6d.

WISE.—COMMENTARY ON THE HINDU SYSTEM OF MEDICINE. By T. A. Wise, M.D. 8vo, pp. xx. and 432, cloth. 1845. 7s. 6d.

WISE.—REVIEW OF THE HISTORY OF MEDICINE. By Thomas A. Wise. 2 vols. demy 8vo, cloth. Vol. I., pp. xviii. and 397. Vol. II., pp. 574. 10s.

WISE.—HISTORY OF PAGANISM IN CALEDONIA. By T. A. Wise, M.D., &c. Demy 4to, pp. xxviii.-272, cloth, with numerous Illustrations. 1884. 15s.

WITHERS.—THE ENGLISH LANGUAGE AS PRONOUNCED. By G. Withers. Royal 8vo, pp. 84, sewed. 1874. 1s.

WOOD.—CHRONOS. Mother Earth's Biography. A Romance of the New School. By Wallace Wood, M.D. Crown 8vo, pp. xvi. and 334, with Illustration, cloth. 1873. 6s.

WOMEN.—THE RIGHTS OF WOMEN. A Comparison of the Relative Legal Status of the Sexes in the Chief Countries of Western Civilisation. Crown 8vo, pp. 104, cloth. 1875. 2s. 6d.

WRIGHT.—**FEUDAL MANUALS OF ENGLISH HISTORY**, a series of Popular Sketches of our National History compiled at different periods, from the Thirteenth Century to the Fifteenth, for the use of the Feudal Gentry and Nobility. Now first edited from the Original Manuscripts. By Thomas Wright, M.A., F.S.A., &c. Small 4to, pp. xxix, and 184, cloth. 1872. 15s.

WRIGHT.—**THE HOMES OF OTHER DAYS**. A History of Domestic Manners and Sentiments during the Middle Ages. By Thomas Wright, M.A., F.S.A. With Illustrations from the Illuminations in Contemporary Manuscripts and other Sources. Drawn and Engraved by F. W. Fairholt, F.S.A. Medium 8vo, 350 Woodcuts, pp. xv. and 512, cloth. 1871. 21s.

WRIGHT.—**ANGLO-SAXON AND OLD ENGLISH VOCABULARIES**. By Thomas Wright, M.A., F.S.A., Hon. M.R.S.L. Second Edition, Edited and Collated by Richard Paul Wulcker. 2 vols. demy 8vo, pp. xx.—408, and iv.—486, cloth. 1884. 28s. Illustrating the Condition and Manners of our Forefathers, as well as the History of the forms of Elementary Education, and of the Languages Spoken in this Island from the Tenth Century to the Fifteenth.

WRIGHT.—**THE CELT, THE ROMAN, AND THE SAXON**; a History of the Early Inhabitants of Britain down to the Conversion of the Anglo-Saxons to Christianity. Illustrated by the Ancient Remains brought to light by Recent Research. By Thomas Wright, M.A., F.S.A., &c., &c. Third Corrected and Enlarged Edition. Cr. 8vo, pp. xiv. and 562. With nearly 300 Engravings. Cloth. 1875. 14s.

WRIGHT.—**THE BOOK OF KALILAH AND DIMNAH**. Translated from Arabic into Syriac. Edited by W. Wright, LL.D., Professor of Arabic in the University of Cambridge. Demy 8vo, pp. lxxxii.—408, cloth. 1884. 21s.

WRIGHT.—**MENTAL TRAVELS IN IMAGINED LANDS**. By H. Wright. Crown 8vo, pp. 184, cloth. 1878. 5s.

WYLD.—**CLAIRVOYANCE**; or, the Auto-Noetic Action of the Mind. By George Wyld, M.D. Edin. 8vo, pp. 32, wrapper. 1883. 1s.

WYSARD.—**THE INTELLECTUAL AND MORAL PROBLEM OF GOETHE'S FAUST**. By A. Wysard. Parts I. and II. Fcap. 8vo, pp. 80, limp parchment wrapper. 1883. 2s. 6d.

YOUNG MECHANIC (THE).—See **MECHANIC**.

ZELLER.—**STRAUSS AND RENAN**. An Essay by E. Zeller. Translated from the German. Post 8vo, pp. 110, cloth. 1866. 2s. 6d.

PERIODICALS

PUBLISHED AND SOLD BY TRÜBNER & CO.

AMATEUR MECHANICAL SOCIETY'S JOURNAL.—Irregular.

ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND (JOURNAL OF).—Quarterly, 5s.

ARCHITECT (AMERICAN) AND BUILDING NEWS.—Contains General Architectural News, Articles on Interior Decoration, Sanitary Engineering, Construction, Building Materials, &c., &c. Four full-page Illustrations accompany each Number. Weekly. Annual Subscription, £1, 1s. 6d. Post free.

ASIATIC SOCIETY (ROYAL) OF GREAT BRITAIN AND IRELAND (JOURNAL OF).—Irregular.

- BIBLICAL ARCHAEOLOGICAL SOCIETY (TRANSACTIONS OF).**—Irregular.
- BIBLIOTHECA SACRA.**—Quarterly, 3s. 6d. Annual Subscription, 14s. Post free.
- BRITISH ARCHAEOLOGICAL ASSOCIATION (JOURNAL OF).**—Quarterly, 8s.
- BRITISH CHESS MAGAZINE.**—Monthly, 8d.
- BRITISH HOMEOPATHIC SOCIETY (ANNALS OF).**—Half-yearly, 2s. 6d.
- BROWNING SOCIETY'S PAPERS.**—Irregular.
- CALCUTTA REVIEW.**—Quarterly, 8s. 6d. Annual Subscription, 34s. Post free.
- CAMBRIDGE PHILOLOGICAL SOCIETY (PROCEEDINGS OF).**—Irregular.
- ENGLISHWOMAN'S REVIEW.**—Social and Industrial Questions. Monthly, 6d.
- GEOLOGICAL MAGAZINE, or Monthly Journal of Geology,** 1s. 6d. Annual Subscription, 18s. Post free.
- GLASGOW, GEOLOGICAL SOCIETY OF (TRANSACTIONS OF).**—Irregular.
- INDEX MEDICUS.**—A Monthly Classified Record of the Current Medical Literature of the World. Annual Subscription, 50s. Post free.
- INDIAN ANTIQUARY.**—A Journal of Oriental Research in Archaeology, History, Literature, Languages, Philosophy, Religion, Folklore, &c. Annual Subscription, £2. Post free.
- INDIAN EVANGELICAL REVIEW.**—Annual Subscription, 10s.
- LIBRARY JOURNAL.**—Official Organ of the Library Associations of America and of the United Kingdom. Monthly, 2s. Annual Subscription, 20s. Post free.
- MANCHESTER QUARTERLY.**—1s. 6d.
- MATHEMATICS (AMERICAN JOURNAL OF).**—Quarterly, 7s. 6d. Annual Subscription, 24s. Post free.
- ORIENTALIST (THE).**—Monthly. Annual Subscription, 12s.
- ORTHODOX CATHOLIC REVIEW.**—Irregular.
- PHILOLOGICAL SOCIETY (TRANSACTIONS AND PROCEEDINGS OF).**—Irregular.
- PSYCHICAL RESEARCH (SOCIETY OF).**—PROCEEDINGS.
- PUBLISHERS' WEEKLY.—THE AMERICAN BOOK-TRADE JOURNAL.** Annual Subscription, 18s. Post free.
- PUNJAB NOTES AND QUERIES.**—Monthly. Annual Subscription, 10s.
- SCIENTIFIC AMERICAN.—WEEKLY.** Annual subscription, 18s. Post free.
- SUPPLEMENT to ditto.—WEEKLY.** Annual subscription, 24s. Post free.
- SCIENCE AND ARTS (AMERICAN JOURNAL OF).**—Monthly, 2s. 6d. Annual Subscription, 30s.
- SPECULATIVE PHILOSOPHY (JOURNAL OF).**—Quarterly, 4s. Annual Subscription, 16s. Post free, 17s.
- SUNDAY REVIEW.**—Organ of the Sunday Society for Opening Museums and Art Galleries on Sunday.—Quarterly, 1s. Annual Subscription, 4s. 6d. Post free.
- TRÜBNER'S AMERICAN, EUROPEAN, AND ORIENTAL LITERARY RECORD.**—A Register of the most Important Works Published in America, India, China, and the British Colonies. With occasional Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Literature. Subscription for 12 Numbers, 5s. Post free.
- TRÜBNER & CO.'S MONTHLY LIST of New and Forthcoming Works, Official and other Authorised Publications, and New American Books.** Post free.
- WESTMINSTER REVIEW.**—Quarterly, 6s. Annual Subscription, 22s. Post free.
- WOMAN'S SUFFRAGE JOURNAL.**—Monthly, 1d.

TRÜBNER & CO.'S CATALOGUES.

Any of the following Catalogues sent per Post on receipt of Stamps.

Africa, Works Relating to the Modern Languages of. 1d.

Agricultural Works. 2d.

Arabic, Persian, and Turkish Books, printed in the East. 1s.

Assyria and Assyriology. 1s.

Bibliotheca Hispano-Americanana. 1s. 6d.

Brazil, Ancient and Modern Books relating to. 2s. 6d.

British Museum, Publications of Trustees of the. 1d.

Dictionaries and Grammars of Principal Languages and Dialects of the World. 5s.

Educational Works. 1d.

Egypt and Egyptology. 1s.

Guide Books. 1d.

Important Works, published by Trübner & Co. 2d.

Linguistic and Oriental Publications. 2d.

Medical, Surgical, Chemical, and Dental Publications. 2d.

Modern German Books. 2d.

Monthly List of New Publications. 1d.

Pali, Prakrit, and Buddhist Literature. 1s.

Portuguese Language, Ancient and Modern Books in the. 6d.

Sanskrit Books. 2s. 6d.

Scientific Works. 2d.

Semitic, Iranian, and Tatar Races. 1s.

TRÜBNER'S
COLLECTION OF SIMPLIFIED GRAMMARS
OF THE
PRINCIPAL ASIATIC AND EUROPEAN LANGUAGES.
EDITED BY REINHOLD ROST, LL.D., PH.D.

The object of this Series is to provide the learner with a concise but practical Introduction to the various Languages, and at the same time to furnish Students of Comparative Philology with a clear and comprehensive view of their structure. The attempt to adapt the somewhat cumbrous grammatical system of the Greek and Latin to every other tongue has introduced a great deal of unnecessary difficulty into the study of Languages. Instead of analysing existing locutions and endeavouring to discover the principles which regulate them, writers of grammars have for the most part constructed a framework of rules on the old lines, and tried to make the language of which they were treating fit into it. Where this proves impossible, the difficulty is met by lists of exceptions and irregular forms, thus burdening the pupil's mind with a mass of details of which he can make no practical use.

In these Grammars the subject is viewed from a different standpoint ; the structure of each language is carefully examined, and the principles which underlie it are carefully explained ; while apparent discrepancies and so-called irregularities are shown to be only natural euphonic and other changes. All technical terms are excluded unless their meaning and application is self-evident ; no arbitrary rules are admitted ; the old classification into declensions, conjugations, &c., and even the usual *paradigms* and tables, are omitted. Thus reduced to the simplest principles, the Accidence and Syntax can be thoroughly comprehended by the student on one perusal, and a few hours' diligent study will enable him to analyse any sentence in the language.

Now READY.

Crown 8vo, cloth, uniformly bound.

- I.—**Hindustani, Persian, and Arabic.** By the late E. H. Palmer,
M.A. Second Edition. Pp. 112. 5s.
II.—**Hungarian.** By I. SINGER, of Buda-Pesth. Pp. vi. and 88.
4s. 6d.

For continuation see next page.

- III.—Basque.** By W. VAN EYS. Pp. xii. and 52. 3s. 6d.
- IV.—Malagasy.** By G. W. PARKER. Pp. 66. 5s.
- V.—Modern Greek.** By E. M. GELDART, M.A. Pp. 68. 2s. 6d.
- VI.—Roumanian.** By M. TORCEANU. Pp. viii. and 72. 5s.
- VII.—Tibetan.** By H. A. JÄSCHKE. Pp. viii. and 104. 5s.
- VIII.—Danish.** By E. C. OTTE. Pp. viii. and 66. 2s. 6d.
- IX.—Turkish.** By J. W. REDHOUSE, M.R.A.S. Pp. xii. and 204. 10s. 6d.
- X.—Swedish.** By Miss E. C. OTTE. Pp. xii. and 70. 2s. 6d.
- XI.—Polish.** By W. R. MORFILL, M.A. Pp. viii. and 64. 3s. 6d.
- XII.—Pali.** By E. MÜLLER, Ph.D. Pp. xvi.—144. 7s. 6d.
- XIII.—Sanskrit.** By H. EDGREN. Pp. xii.—178. 10s. 6d.

The following are in preparation :—

SIMPLIFIED GRAMMARS OF

- Albanian,** by WASSA PASHA, Prince of the Lebanon.
- Assyrian,** by Prof. SAYCE.
- Bengali,** by J. F. BLUMHARDT, of the British Museum.
- Burmese,** by Dr. E. FORCHAMMER.
- Cymric and Gaelic,** by H. JENNER, of the British Museum.
- Egyptian,** by Dr. BIRCH.
- Finnic,** by Prof. OTTO DONNER, of Helsingfors.
- Hebrew,** by Dr. GINSBURG.
- Icelandic,** by Dr. WIMMER, Copenhagen.
- Lettish,** by Dr. M. I. A. VÖLKEL.
- Lithuanian,** by Dr. M. I. A. VÖLKEL.
- Malay,** by W. E. MAXWELL, of the Inner Temple, Barrister-at-Law.
- Portuguese,** by WALTER DE GRAY BIRCH.
- Prakrit,** by HJALMAR EDGREN, Lund, Sweden.
- Russian, Bohemian, Bulgarian and Serbian,** by W. R. MORFILL, of Oxford.
- Sinhalese,** by Dr. EDWARD MÜLLER.

Arrangements are being made with competent Scholars for the early preparation of Grammars of German, Dutch, Italian, Chinese, Japanese, and Siamese.

LONDON : TRÜBNER & CO., LUDGATE HILL.

PRINTED BY BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON.

WIDENER LIBRARY



HX HXXH L

