

Exhibit 257

in the case of:

**People of the Republic of Texas
and the
Sovereign Nation of the Republic of Texas**

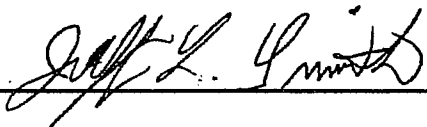
v.

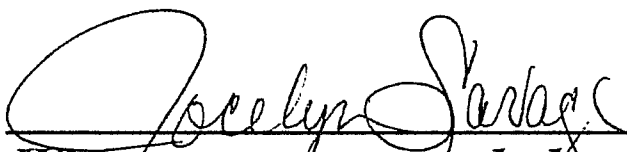
**UNITED NATIONS
(and all it's Political Subdivisions)
and
UNITED STATES
(and all it's Political Subdivisions)**

Under Pains and Penalties of perjury and the laws of the Almighty, and being sworn under a vow and oath, I attest that the attached pages are true and correct representations of the:

Chapter 65, Verse 16 from the Book of Jashar: referred to in Joshua and Second Samuel, Faithfully Translated form the Original Hebrew into English (CA, 1966).

This attestation is made on September 19, 1998.

Attest: 


Witness to source and above signature


Witness to above signatures

ספר הישר

OR

THE BOOK OF JASHER;

REFERRED TO IN

JOSHUA AND SECOND SAMUEL.

FAITHFULLY TRANSLATED

FROM THE ORIGINAL HEBREW INTO ENGLISH.

NEW YORK:

PUBLISHED BY M. M. NOAH & A. S. GOULD,

AT 144 NASSAU-STREET.

1840.

FOREWORD

A manuscript was reported to have been discovered in Jerusalem at its capture under Titus in A.D. 70. The scroll eventually made its way to Seville, Spain. In 1613 it was rediscovered and printed in Venice under the name of ~~Jasher~~.

The printers preface indicated the manuscript was a very old and almost illegible Hebrew record of the generations of man whom God created upon the earth. The printing was by and with the consent of the great Consistory of Rabbins at Venice, who alone had the power of publishing such works from the Hebrew records as they deemed authentic.

While one may not be able to declare the book as the work of Divine inspiration, or assume the responsibility to say it is not an inspired book, this translation of the book of Jasher is a work of great antiquity and interest and worthy of study by all who take pleasure in studying the Scriptures. With the exception of some doubtful parts, Jasher is a venerable monument of antiquity. Although a few additions may have been made to it in comparatively modern times, it still retains sufficient to prove it a copy of the book referred to in Joshua, chapter 10 and II Samuel, chapter 1.

Several forgeries under the name of Jasher have appeared from time to time. The most notable is a translation found in Persia by Alcuin and published in Bristol in 1829. It has been pronounced a miserable fabrication, occupying some sixty two pages, with copious notes, making out Jasher to be one of the Judges, whereas the correct translation of the work is "the upright" or "the upright record."

The following reprint of Jasher is made from a copy in which the former owner made numerous cross reference notes on the margins, fly leaf, end pages and various underlinings throughout the book. These valuable notes have been carefully copied and reproduced in the back pages. The exact page of Jasher on which the notes were written is given.

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By

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will decrease, because you will deprive them from their wives day by day.

15. And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and they did according to the word of the king.

16. And all the servants went away from the king, and they caused a proclamation to be made in all Egypt, in Fachpanches and in Goshen, and in all the cities which surrounded Egypt, saying,

17. You have seen what the children of Esau and Ishmael did to us, who came to war against us and wished to destroy us;

18. Now therefore the king commanded us to fortify the land, to build the cities Pithom and Rameses, and to fortify them for battle, if they should *again* come against us.

19. Whosoever of you from all Egypt and from the children of Israel will come to build with us, he shall have his daily wages given by the king, as his command is unto us.

20. And when Egypt and all the children of Israel heard all that the servants of Pharaoh had spoken, there came from the Egyptians and the children of Israel to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brethren to build.

21. And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers, and they gave to Israel their daily hire at the beginning.

22. And the servants of Pharaoh

built with all Israel, and were employed in that work with Israel for a month.

23. And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Israel daily.

24. And Israel went on with the work at that time, but they then received their daily hire, because some of the men of Egypt were yet carrying on the work with Israel at that time; therefore the Egyptians gave Israel their hire in those days, in order that they, the Egyptians their fellow workmen, might also take the pay for their labour.

25. And at the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work.

26. And after all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters, to receive from them all that they gave them for the pay of their labour.

27. And the Egyptians did in this manner to the children of Israel day by day, in order to afflict the Israelites in their work.

28. And all the children of Israel were alone engaged in the labor, and the Egyptians refrained from giving any pay to the children of Israel from that time forward.

29. And when some of the men of Israel refused to work on account of the wages not being given to them, Pharaoh oppressed them and sent them with heavy blows, and their return by force, to labor with their brethren; thus did

Egyptians unto the children of Israel all the days.

30. And all the children of Israel were greatly afraid of the Egyptians in this matter, and all the children of Israel returned and worked alone without pay.

31. And the children of Israel built Pithom and Rameses, and all the children of Israel did the work, some making bricks, and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged in work for many years, until the time came when the Lord remembered them and brought them out of Egypt.

32. But the children of Levi were not employed in the work with their brethren of Israel, from the beginning unto the day of their going forth from Egypt.

33. For all the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from approaching to the work with their brethren.

34. And the Egyptians did not direct their attention to make the children of Levi work afterward, because they had not been with their brethren at the beginning, therefore the Egyptians left them alone.

35. And the hands of the men of Egypt were directed with continued severity against the children of Israel to do work, and the Egyptians made the children of Israel work without rigor.

36. And the Egyptians embittered the hearts of the children of Israel with hard work, in mortar and bricks, and made all manner of work in the land of Egypt.

37. And the children of Israel

called Melol the king of Egypt "Meror," king of Egypt," because in his days the Egyptians had embittered their lives with all manner of work.

38. And all the work wherein the Egyptians made the children of Israel labor, they exacted with rigor, in order to afflict the children of Israel, but the more they afflicted them, the more they increased and grew, and the Egyptians were grieved because of the children of Israel.

CHAPTER LXVI.

1. At that time died Hadad the son of Bedad king of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.

2. In the thirteenth year of the reign of Pharaoh king of Egypt, which was the hundred and twenty fifth year of the Israelites going down into Egypt, Samlah had reigned over Edom eighteen years.

3. And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chitim, because they had made war against Angeas king of Africa, and they destroyed his whole army.

4. But he did not engage with him, for the children of Esau prevented him, saying he was their brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.

5. And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved to fight the children of Chitim, and after-
* מִן מִצְרַיִם

The was an ancient Egyptian city named Tachaphanes or Tahphanes in the Land of Goshen wherein the Tribe of Manasseh/children of Israel. (Jasher 65:16) The 'chph' or 'hph' enunciation in Tahphanes was later, in the 'ph' sound, corrupted, contracted, dropped or mistranslated, as an 'h' sound as in Tachanes or Tahanes, from which the term Tahonas (the Texas Indian) is derived linguistically. Further, this expounds was well in ancient Caanan and Israel where a town of Ephraim existed along with the tribal territory of Manasseh named Tappuach (Josh 17:8), and later calledc Tephon, Taphon, Taphona, and the 'ph' sound later being changed to the 'ch' or 'h' sound as in Tachona or Tahona. Finally there were two additional towns called Taanach and Taanath-Shiloh, also in the ancient tribal territory of Manasseh. All these above names in Manasseh are linguistically similar in one form or another to the Texas names and peoples, Tahonas, Tehono, Tejano, Tachan (Texan), Taos, Taha, Tehas, and Techas (Texas). No absolute proof positive has been uncovered to validate these theories.

Commentary by

Jeff Smith

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