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BY THE REV. S. C. MALAN, D.D.,

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January, 1886.

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THE

ONE PRIMEVAL LANGUAGE.

London :

SroTTiswooDEs and Shaw,
New-Street-Square.

THE

ONE PRIMEVAL LANGUAGE

TRACED EXPERIMENTALLY THROUGH

IN

ALPHABETIC CHARACTERS OF LOST POWERS FROM

THE FOUR CONTINENTS:

INCLUDING

THE VOICE OF ISRAEL FROM THE ROCKS OF SINAI :

AND THE YESTiaES OF PATRIARCHAL TRADITION FROM
THE MONUMENTS OF BGTFT, ETRURIA, AND
SOUTHERN ARABIA.

WITH ILLUSTRATiyB PLATES, A HARMONIZED TABLE OF ALPHABETS,

GLOSSARIES, AND TRANSLATIONS.

BY THE REV. CHARLES FORSTER, B.D.,

ONK OF THE SIX PRKACHXRS OF THB CATBXBRAL OF CANTERBURY,

AND RBCTOR OF STISTKD, XSS£X ;
HONORARY MEMBKR OF THS LITERARY SOCIETY*.

AUTHOR OP

" MAHOMBTANI8M UNVEILED,"

AND OF

^* THB HISTORICAL QBOOBAPHT. OF ARABIA."

And the whole earth was of one language, and of one speech.

Genesis.

SECOND EDITION.

LONDON:
RICHARD BENTLEY, NEW BURLINGTON STREET.

1852.

1

UpwTOv fi€V iravTtov irapaicaXw rove fiiWovrag iyTvy\a'
vtiv t^Ze ry I3l€\^y fra fiera watrric irpofToyriQ Koi evifieXElac
ri^r hvayviaaiv woiiierwvTaif Koi fi^ wapipyws avn)v 5ia-
IpafJLUV. — COSMAS IndICOPLEUSTES.

** Bude societies have language, and often copious and energetic
language ; but they have no scientific grammar, no definitions of
nouns and verbs, no names for declensions, moods, tenses, and
voices." — MAGAUiiAT's Htstory of England,

DEDICATION.

TO

SIR ROBERT HARRY INGLIS, BART.

M.P. FOB THE UNIVERSITY OP OXFORD,

PRESIDENT OF THE LITBBABT SOCIETY,
&C. &C. &C.

My dear Friend,

In former publications I enjoyed one advantage which I possess no longer. They were brought out under the countenance and sanction, successively, of two prelates of the Church, whose authority gave a claim on public attention to any work, however previously unknown the name of the author. While Bishop Jebb, or Archbishop Howley, lived, I felt that the fruits of my studies were the property of the superiors to whom, under Providence, I was accountable for the disposal of my time. They are gone to their reward : but there is a friend still left, to whom I can look

A 4

VIU DEDICATION.

with propriety to occupy their place in a Dedication. Allow me, then, to inscribe the following pages with the name, and to place them under the protection, of the friend, whose intimacy has been a chief honour and happiness of my life; and to take this opportunity of preserving, so far as my imperfect ability can preserve, the memory of a friendship of three and thirty years.

The subject of the present work was suggested by a discovery, made most unexpectedly, and published in a former work, " The Historical Geography of Arabia." To that work, and its Appendix, I must refer the reader for the account and decypherment of the great Hamyaritic inscription, found on the rock of Hisn GWh, a port of Hadramaut, on the coast of Southern Arabia. At present I shall only mention, that the decypherment of that monument stands now corroborated by physical facts, and by the main features of the locality. The inscription-stone is " white^^ (as Al-Kazwini describes it) ; a huge block of lead-white stone or marble, being the single stone of the kind or colour in the face of a black, or rather reddish-brown, cliff. The inscription itself is executed with a depth and beauty, and in a style so peculiar, that it can be

DEDICATION. IX

described appropriately only by the French term uniqite. It is the only inscription at Hisn GhorAb, a line or two on the summit, by the same hand, excepted. And the port, over the entrance into whose ruined fortress it stands, is the sole port for shipping on the coast east of Aden ; the first port, after Aden, for above two hundred miles. It is the only point where a castle could have stood ; the intermediate coast afibrding only sandy beaches on which the Arab boats run on shore for the night. It is, moreover, the first port of Hadramaut next Aden, conformably with Al-Kazwini's description of his first Adite castle.

These particulars I state on the authority of officers of the Indian navy, and of one of the visitors to Hisn Ghordb itself, the officer who conveyed the original discoverer of its inscription. Lieutenant Cruttenden, I. N., to re-examine the place, in consequence of my publication ; and who, on his return to England, did me the honour to visit me, for the purpose of giving the information which inspection of the locality could alone supply. Lieutenant Berthon's account of the place, and its confirmations of Al-Kazwini, will appear in full in the proper place.

X DEDICATION.

The identity of form of some Hisn Ghorab characters with characters of Sinai and Egypt, led me to test, experimentally, the sameness of the powers ; and the results justified the extension of this experimental process to other characters, of other alphabets, similarly identical in their forms with the characters of Egypt and Sinai. A Harmony of primeval alphabets, each letter of which (in the principal idioms) had been first verified by experimental decypherment, was the final result of these investigations. The Harmony is now before the reader in the accompanying table : the decypherments will be found in the body of the present work.

In this connection it remains only to submit respectfully for the guidance of students of this work, two rules of decypherment by which, throughout it, I have been guided myself: the one, as a first principle for the recovery of lost alphabets ; the other, as a first principle for the division of words in unknown inscriptions : —

1. That, in comparing unknown with known alphabets, letters of the same known forms be assumed to have the same known powers.

2. That the old Arabic being here considered as

DEDICATION. XI

the primeval language, and the Arabic consisting mostly of triliteral roots, the principle of biliteral or triliteral roots be ulways acted on, in subdividing into words the undivided inscriptions.

In stating these rules, it is my object to invite qualified readers, not to take on authority, but to examine for themselves. And I will venture to add, that, if any competent to consult the Arabic lexicon, instead of beginning by criticizing, will begin by using the Harmony of Alphabets on the principles above stated, they will soon be able to decypher for themselves; and thus to double the evidences, by anticipating many of the decypherments of pictorial inscriptions, from whatever quarter of the world, which have been alreadv made, and which wiU appear hereafter, if it b; so pei;nitted, in future Parts of this work.

If our translations sometimes difier, it will be held in mind that so do the text and the marginal readings of the English Bible. Such differences must always be allowed for as inherent in the case. And the truth will often be brought out by them.

But the subject addresses itself not to the

Xll DEDICATION.

learned only, but to the English reader. Sinai, especially, appeals to all who hold Revealed Religion dear. I have, therefore, given translations, not only of the inscriptions, but of their glossaries ; in order that all English readers who take an interest in the subject may examine for themselves.

I cannot take leave without expressing my obligations to those who have contributed iriaterials towards the present publication. To Sir William Page Wood, Her Majesty's Solicitor-General, I owe the communication, and liberty to avail myself, of the unpublished Travels of the late Capt. Frazer, R. A. : a Journal reflecting new and highly interesting lights on the Mosaic records, both from Sinai and Egypt, To John Godfrey, Esq., of Brook-House, Kent, I am largely indebted for the use of his valuable collections of Egyptian and Etruscan antiquities ; and, still more, for a suggestion to which, under Providence, it is mainly owing that the work is now brought out. To Hughes Ingram, Esq., of Yorkshire, I have to acknowledge similar obligations, in the free loan of works on Etruria. To George Richmond, Esq., I am indebted for bringing the aids of high modern art to the elucidation of hieroglyphic figures. And

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to John Murray, Esq., of Albemarle Street, 1 have to repeat the expression of my thanks for his renewed and liberal kindness in placing at my disposal for the work, Plates from some of

the most valuable of his publications.

Other traits of friendship I might record, in proof that " there is a friend that sticks closer than a brother." But it is sometimes the duty of friendship to refrain.

A few words, before I take leave, upon the Harmony of Alphabets prefixed to this work. This synopsis, has been formed, not theoretically, but, as I have already intimated, from a large induction of experiments made upon pictorial inscriptions (the results of which, with the exception of a few, never before the world) ; inscriptions in which the powers of characters could be ascertained by their occurrence, in the names of animals, or of other things decipherable by the Arabic, or in words explanatory of the action of the figures, on the principle of legends and devices. It has been arranged upon the principle that, in the oldest alphabets of the world, compared between themselves, identity of form in the characters implies identity of power, from their common nearness

XIV DEDICATION.

to the one parent source. But that the alphabets of Ancient Rome, in which the primitive powers of so many characters have been altogether changed, however useful as subordinate helps, can never, without experimental verification, be safely admitted as authoritative £-uides for the recovery of the lost powers of the p"eval alphabets of the East. This part of my subject, if spared to complete the plan, will be treated of in full in an Appendix. In the mean while, a calm reliance may be rested in, that the English public will grant that fair and impartial hearing, and will exercise that wise suspense of judgment, by which only "knowledge is enlarged," and without which it is impossible that justice can be done to the treatment of any subject, upon a new principle, or in an untrodden way.

I remain, my dear Sir Robert, your grateful and affectionate friend,

CHARLES FORSTER.

Stisted Rectory,
February, 16, 1851.

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PART I.

THE VOICE OF ISRAEL

THE ROCKS OF SINAI:

THE SINAITIC INSCRIPTIONS CONTHFOBAKY RECORDS

OF THe MHOLIBS AND WANDERINGS

OF THE EXO)«E.

ADVERTISEMENT TO THE READER.

In the readings and renderings of inscriptions in the following pages, the Author, after an inquiry pursued for the last seven years, submits the results of his own investigations and impressions ; always subject to the corrections of fuller examination and experience. It will be remembered, at the same time, that, if the Sinaitic inscriptions be once proved and admitted to have been the work of the Israelites, the antecedent probability, that they should record records of events of the Exode becomes of the strongest kind ; and gives gre.at value and significance to any pictorial representations on the rocks of Sinai, however rude, corresponding in character with those events.

DIRECTIONS TO THE BINDER.

View of Wady Ussaite — to face page 39

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1

THE VOICE OF ISRAEL

FBOM THB

ROCKS OF SINAI.

It is now somewhat more than thirteen hundred years, since a merchant of Alexandria, Cosmas by name, from his voyages to India surnamed Indicopleustes, visited on foot the peninsula of Sinai« ; and was the first to discover, or at least to make knv"n to the world, the extraordinary fact of the existence, upon all the rocks at the various resting-stations throughout that uninhabitable wilderness, of numerous inscriptions, in a tmms, as now, unknown character and language, By certain Jews, who formed part of his company, and who professed to understand

11

« If this visit took place, as seems not unlikely, at the time of his trade- voyage from Elath (Akaba) to Adule on the African coast, the date is fixed by Cosmas himself: napßin'i ely fiai iv rots rSvsts :Mclvois irph Tsinou rSov iciarvv "Mcori viiere, ;rXiav " tSwtrnSy Ix ry eiqavi r"s fiatrikias «lovaTiovv ray 'Pcofeaiay fiaaJKetas. — Cosmas Indico" pleust, ap. Collect, Nov, Pair,, tern. ii p. 140. Justin was proclaimed Emperor July 9, 518. The voyage to Adule, consequently, took place about A. D. 518, 519.

B

2 THE VOICE OF ISRAEL

and interpret their meaning, these inscriptions, Cosmas further relates, were assigned to the age of Moses and the Exode, and ascribed to their own ancestors, the ancient Israelites, during their wanderings '' in the desert of Sin.'« The high antiquity implied by this Jewish tradition, Avas corroborated to the eye of the Egyptian voyager by a most remarkable circumstance ; namely, that many of the inscriptions in question were upon broken-off rocks, lying scattered over the valties ; rocks which had fallen, at unknown periods, from the cliffs above, self-evidently by reason of the wear and tear of the winter torrents ; and, in many instances, so far from retaining that that inscriptions upon the fallen fragments still in being, in several instances are found inverted, it follows that the writing had been engraved before the rocks were broken otlf.f. This admitted fact, though unnoticed by him, it

« " In universum, inscriptiones temporis injuria laesse sunt : in primis rapid is fluviarum hibernarum, quibus siccae illas valles nonnunquam in fluvios rnatantur." — E. F. F, Beey Studia AsiaticiOt Introd. p. viii.- (Lipsiaÿ, 1840.

f " Magnus inscriptionum numerus reperitur in saxis in viam delapsis. Haec, aut delapsae sunt postquam inscriptiones facta sunt, unde nonnunquam his situ inverso descriptae sunt." — Ib. The fact of the inverted inscription, speaks for itself. The assumption that those not inverted were, therefore, written subsequently to the fall of the rocks on which they are engraved, is perfectly gratuitous. The just inference from the two phenomena is, that, in their fall, some inscribed rocks rolled over, while others slided down.

FROM THE ROCKS OF SINAI. 3

is essential to keep in view, if we would estimate at its real value the relation of Cosmas. In other times, it might well be presupposed that the first announcement of this startling discovery must, at once, have attracted the curiosity of the learned world, and engaged the serious attention of the Christian Church. But, in the reign of Justinian, the world and the Church were occupied by other matters than researches into the far-distant past. The minds of mmv, buried in the labyrinths of controversy, or buised in the enactment of codes of human law, had little leisure, and less encouragement, for entering on an inquiry, which, at best, by possibility, threw light upon " the Law Divine."

The curious report of the Egyptian merchant lay, accordingly, unnoticed, in his work entitled " Christian Topography." Nor was its repose disturbed from the sixth, until the commencement of the eighteenth century of our era ; when the geographical treatise in which it occurs (Cosmas's only extant work) was published for the first time, with a Latin version and notes, in the year 1706, by the celebrated Montfaucon. So total, in the long interval, had been the neglect of inquiry, that the editor was compelled to rest his belief in the existence of the Sinaitic inscriptions, wholly upon the unimpeachable

B 2

4 THE VOICE OF ISRAEL

fidelity of Cosmas ; which he most lastly pronounced to be beyond all question.« For this

« Since writing the above passage, I have recovered what would

appear to be the autograph record, by Cosmas himself, of his visit to the peninsula of Sinai. The looking over the plaster by Sinaitic inscriptions, published by Pococke, my eye was caught by the proper name Kai<rai', in the Greek inscription No. 38, at the close of its second line. Upon closer inspection it was manifest that the first line, and the last two lines of this inscription, are detached fragments, in different handwriteoon; while the second and third lines composed, apparently, a separate record, complete in itself. This record was the usual pilgrim invocation, so often found at Sinai, asking the prayers of succeeding pilgrims. The inscription, in its entirety, was discovered by Pococke, on the convent of St. Catherine, in the place where Moses is said to have fasted forty days. He describes it " as an imperfect Greek inscription, which seems to be older than the beginning of the Mahometan rehkjon,"* The following is a fac-simile of the two centre lines : —

MMAKTONBUoKcmAR

TONnTrB a... NA VTIO Y

/jlsrirff Tl1l0T Kofffiiw
rov ey TKOX,, , ..<ne7ion

Remember Cosmas,
The voyager to Thibet.

The characters TIBO, not forming any known Greek word, seemed at first enigmatic. The enigma seemed solved by the proper name

Thibet (arabicd, t'ew "" Y \ the ultima Thule, it hence would seem, of

Cosmas's travels ; who, in this inscription, if correctly ascribed to him, styles himself TeOdvvarrfrtf as afterwards, in his work, \ybtcicoiKeoa-T"\, The Greek here is most barbarous ; but so, also, is that of all these Greek inscriptions. If it be his, he learned to write better Greek in his monastery. The literature mokk may, in youth, have been an illiterate merchant or shipman (parsio!) perhaps the latter. Fvverty seemes indicated by a pedestrian caravan. [For the correctness of this ascription, see Addenttional Fini Note A., 2d edit., p. 182.]

* KRcr/MC9, as a gmnitive, is authorized by an Apamean medal, nv ctyatr"Brrv A"rtfjuip.

FROM THE BOOKS OF SINAI. 5

honourable testimony to his author's good faith,
Montfaucon, in the true spirit of superciliouss
scholarship, indemnifies himself by indulging
in reflections on his credulity, and by contemptuously setting aside, without pausing to examine,
the assigned date and origin of the inscriptions
themselves.*

To this point an Irish prelate. Dr. Robert
Clayton, Bishop of Clogher, had the honour of
being the first to direct public attention, by his
publication of the manuscript Itinerary of the
journey from Cairo to Mount Sinai of the Pre-
fette of Egypt, and by his munificent offrer of
the sum of five hundred pounds to the traveller
who should copy, and bring to Europe, the
scriptions of the Wady Mokattob, or " written
valley ;"* and thus overcome the opposing or credulous
in his time of wisdom, he believed and pronounced
the work of the Israelites of the Desert.

Bishop Clayton's praise—worthy efforts to
awaken attention to the subject at home, were

* ex De hac universo Cosmae relatione, Montefalconius editor, qui nondum comperaral ad monten Sinai inscriptiones ce vera esse secretas (parva enim et imperfecta etiam turn erat fawa rarum et notitial bene hoec obserayuit ; Quae de vixis a se inscriptionibus hujusmodi refert t Cosmas, a nemine suette in dubium vocenda ; nam Orignus ac sincerus scripter est, si quis alius. An vero inscriptiones illae veterum Hebraeorum in deserto oberrantium fuerint, id saqaci lectori aestimandum mitimus. Nos sane Cosmum Hebraeorum mendacio decoptum probabilius existimamus." ™— Montfaucon ap. Pmer, Introd. p. xiv.

B 3

6 THE VOICE OF ISRAEL

preceded in the East by the enterprize of Dr.
Richard Pococke (afterwards Bishop of Ossory),
the first European traveller who visited the pe-
ninsula of Sinai with the object of examining
and taking copies of its inscriptions. By the
publication of Pococke's Travels, and yet a paper
from the pen of the eccentric Edward Wortley
Montagu in Nic. 56.,* the Transactions of the
Royal Society, learned Europe at length was
put in possession of copies of a few of those
mysterious records of the past, and obtained
the first specimens of the unknown characters
employed in them. Some slight additions were
subsequently made to Pococke's copies and Mont-
tagu's materials for the Royal Society, combined
a desideratum, until, in the year 1820, they
were happily supplied by Mr. G. F. Grapv, whose
collection of 177 fairly copied Sinaitic inscrip-

* New the Rev. G. F. Gray. The ingenious device employed suc-
cessfully by this gentleman and his fellow-traveller, Tomaso'-Kooshi
(or Thomas the Elnoshite), a native of Palestine, to gain an opportunity
of making their copies, was thus described to me by a friend of Mr. Gray,
by whose permission the incident is given. Finding all efforts vain to
induce their Arabs to stop for this purpose, they privately agreed, on
reaching the station beside the Wady Mokattob inscriptions, where they
were to halt for the night, to loose the camels from their picquets while
the guides slept, and let them wander over the desert. At day-break
the Arabs missed their camels, and went off in quest of them ; while,
during their absence of some hours, Mr. Gray and his companion quietly
and uninterruptedly took copies of all the inscriptions within their reach.
The anecdote may furnish a useful hint to future travellers, not at Sinai
only, bilt wherever inscriptions similarly located may occur.

"m

FROM THE BOOKS OF SINAI. 7

tions appeared in 1830, in Vol. II. Part I. of the
Transactions of the Royal Society of Literature.

The appearance of this more abundant harvest
(the fruit, like most that had preceded it, of
British enterprise) at length rewakened to the
nearly forgotten subject the slumbering curiosity
of Europe, and engaged the studious attention
of one of the first orientalists of Germany. The
results of Pococke's, Wortley Montagu's, and, by
the late Professor E. F. F. Beer, of Leipzig (the
friend and fellow-labourer of Gesenius), in his work
entitled " Studia Asiatica," of a collection styled
by him Inscriptiones Centuria, or ** A Century
of Sinaitic Inscriptions" comprising a selection
of examples from Pococke, Montague, and Nie-
buhr, to Cauteile, Rozrfrv, Seetzen, Burckhardt,
Gray, Laborde, Lord Prudhoe (now Duke of
Northumberland), and Major Felix. To this
Collection (the originals engraved in 16 Plates,
and his versions printed in Hebrew characters)
Professor Beer prefixed an Introduction, an Al-
phabet, and his own translations.

From this short account of the publication, we
will now pass at once to the principles of inves-
tigation on which the author proceeded, and the
conclusions at which he arrived: leaving the
full simple statement of these principles and con-
clusions will best prepare the way for the widely

B 4

8 THE VOICE OF ISRAEL

different principles adopted, and the wholly oppo-
site conclusions arrived at, in the present work.

Following in the steps of Montfaucon, Pro-
fessor Beer sets out with discarding, as unworthy
of note or comment, the belief of Cosmas, and
the affirmation of the Jews who accompanied
him, as to the Israelitish origin of the inscrip-
tions. He also, with the Mahometan Records
which he, in his turn, asserts to be of Christian
origin, and of a date scarcely more than a
century and a half prior to the age and voyage
of Indicopleutes himself.

It is essential to the subject, and due to the
memory of the only scholar who has hitherto
treated it, to examine the steps by which our
author reaches these inferences. We will begin
with his own statement of the numerical amount,
and topographic extent, of the inscriptions them-
selves.

" The inscriptions are found in the neighbour-
hood of Mount Sinai ; or, to speak more accur-
rately, in the valleys and hills, which, branching
out from its roots, run towards the northwest,
to the vicinity of the eastern shore of Gulf
Suez, and extending in a direct line from
the monastery of Mount Sinai to the town
of Suez, whatever route they take (for there are
manyly will see these inscriptions upon the rocks

FROM THE BOOKS OF SINAI. 9

of most of the valleys through which they pass,
to withhe half a day's journey, or a little
more, of the coast. Besides these localities,
similar inscriptions are met with, and those in
great numbers, on Mount Serbal, lying to the
south of the above-named routes; as also, but
more rarely, in some vallies to the south of
Mount Sinai itself." *

" But the valley which, beyond all the rest,
claim special notice, is that which stretches
from the neighbourhood of the eastern shore of
the Gulf of Suez, for the space of three hours'
journey (from six to seven miles), in a northern
direction. Here, to the left of the road, the
traveller finds a chain of steep sandstone rocks f ,
perpendicular as wa0s" which afibrd shelter, at
mid-day and in the afternoon, from the burning
rays of the sun. These, beyond all beside,
contain a vast multitude of tolerably well-pre-

* Throughout this work the figures refer to the notes at the end at
each Number.

f A material beyond all others, from its softness, its redness, and its
indapendenoe to flake off, alike fitted to receive, exhibit, and preserve
the inscriptions. It has been observed to the author by a friend, that,
while the inscriptions on granite in Egypt had often perished owing to
the scaling off of the outer surface, those on sandstone, in the quaries
of Masara, are as fresh as if executed yesterday. Sinai repeats this
experience. Burckhardt describes the inscriptions upon the granite
rocks of Serbal as mostly illegible ; while those in the Wady Mokattob
are very generally perfect. The material, it appears, is that best suited
to realize Job's aspiration, xix. 23»

10 THE VOICE OF ISRAEL

served inscriptions ; whence this valley has
obtained the name of Wady Mokattob, or «the
written valley.' Adjoining it is a hill, whose
stones, in like manner, are covered with writing;
and which bears the name of Djebel Mokatteb, or
' the written mountain.'

" Intermingled with the inscriptions, images
and figures are of very frequent occurrence ; all
the work of art, if art it may be called; executed
in the rudest style *, and evidently with the same
instrument as that employed in executing the
inscriptions ; which figures prove themselves the
production of the authors, by their very juxta-
position to the writing. These drawings most fre-
quently represent camels and men. But for the
sake of readers desiring more accurate infor-
mation on the subject, we will comprize, in a
bird's-eye view, those hitherto described, giving
the precedence to the figures of most frequent
occurrence :

* ** The rude manner in which they are exhibited may well be sup-
posed to be such as belonged to the time, when menjirst began to inscribe
on rocks their abiding memorials." — Note from the " Pictorial Bible"
p. 151.) on Job xix. The engraver of the frontispiece of the present
work made a similar remark to the author. His impression as an artist,
when engaged upon it, was chiefly this, "that the execution of the in-
scriptions betokened the infancy of society. Laborde's impression on the
spot was the same : " These inscriptions come out clearly on the red
ground of the rock ; and the irregularity of the lines betrays the unskil-
fulness of the persons who confided their story to the custody of these
rocks." — Journey to Mt, Sinai, p. 262.

FROM THE BOOKS OF SINAI. 11

" Camels, standing, moving, running, laden.
Mountain goats. Lizards. Serpents. Horses and
mules. Dogs. Ostriches. Tortoises.

" Men, standing, in motion ; lifting the hands
to heaven ; looking down ; sitting, on camels, on
laden camels, on horses, on mules ; standing, on
camels, on horses ; leading camels ; armed with
spears, swords, shields ; fighting ; drawing the
bow (on foot, on horseback) ; hunting ; a man
upon a cross, &c.

" Which images those who copied the inscrip-
tions describe as often difficult to distinguish
from the letters. The truth is, that the original
writers sometimes employ"ed images as parts of
letters" and, vice versa", images for groups of
letters"*

From this well-drawn sketch of the numbers,
extent, and pictorial or hieroglyphic character
of the Sinaitic inscriptions, the author proceeds
to the consideration of their probable origin and
date.

Their origin he pronounces to be Christian"
upon the strength of a single argument, or rather
of a single character, which he denominates the
emblem of the cross. " Sometimes, either at the

* ** Quas imagines haud ita raro difficile a litteris discerni dicunt qui
descripserunt. Ita factum est ut litteras pro partibus imaginum, et, vice
versa, imagines pro litterarum sgmplefmatne, nonnunquam dederint.'™ Beer,
Introd. p. xii.

12 THE VOICE OF ISRAEL

beginning, or at the end of inscriptions, are found
crosses, in the form " ; but they are of rare
occurrence in the inscriptions hitherto tran-
scribed, for they are observable only in the places
cited underneath.* Yet rarer is another form of
the cross f erect ; which has the form of a semi-
circle, to the right, in its upper lomb, taken,
probably, from the contrasted Greek letters X
and P, in order to express, at the same time, the
Cross and the name of Christ. But upon the
rocks themselves I suspect crosses to be more
frequent than one might conjecture from the
copies. For Montague thinks the authors to
have been Christians ; and Burckhardt seems to
have held the same opinion, when he refers to the
crosses. Which opinion, although, owing to
their great simplicity, there is nothing whatever
to favour in the arguments of the inscriptions

* ** Grey (Grayj, insnc. 142. (nostra 42.), crux basi impolita. — Cf,
Nozier(j) incr. 26. ; Montagu, ns. 13. ; Grey, incsr. 85., incsr. 88. and 111.,
ubi basi impositsnnt. — Bis in incsr. Pocockii 59., et Seetzen 17.,sed ita
positus et suspicienem movearn." — Beer, Introd. p. xii. notae c,d,

f " Grey, insnc. 11., et aliquoties ap. Laborldum." — Ib. nota e. Alto-
gether, five certain and three dubious examples of what our author terms
the " Crux Christiana," out of some 240 inscriptions. Here are his

specimens : 1* f | JL 3 Four of the five characters

Al, '>"*>m"' '.

are obviously monograms. The last, an Egyptian hieroglyphic, which
he converts into the monogram for Christ Jesus I There remains one
admdle cross. I leave it to the reader to settle with Lovell, in " The
Antiquary," whether it is not "a narrow foundation to build a hypo-
thesis on."

FROM THE BOOKS OF SINAI. 13

heretofore explained by me, yet, on reading the
characters, I seem to myself to discover some-
thing tending towards the confirmation of their
Christian origin. For a certain- sign occurs,
which, although in form it does not differ from
the letter daleth of this character, the Jewi interpretation of the inscription shows not to be a
letter. That sign has the form of the Latin
letter Y; and is observable, sometimes at the
beginning, sometimes at the end, of the inscrip-
tions. Compare, especially, inscriptions 100 and
101 of Seetzen, where it occurs twice in the
same letters and lines, and to the former of which
our figure is added, both at the beginning and
at the end. On account of this Location in the
inscriptions, I think this sign to be the figure
of the Christian Cross which was used in some
countrieij in which, perhaps, malefactors were
commonly fixed on crosses formed in the figure
of a fork. To which opinion it may seem an
objection, that such a form of the Christian Cross
is novel ; and certainly I have found no evidence
of the existence of such a form, except in slight

moment.*

Having thus disposed of the authorship, the

* The version reads so improbable that I give the original: ·· ·· Cui sententiae dextera videtur, quod falsis Christianus crucis figura (f set'/.) nova esti certa equidem nullum ejus testem reperi; sed hoc levioris momenti esse puta.·· ·· Introd. p. xiii.

14 THE VOICE OF ISNAIL

Professor proceeds to settle the date. " In my judgment, it appears that Cosmas saw in the neighbourhood of Mount Sinai, in various parts, and those numerous, many inscriptions on stones ; which, both from their brevity, and the further proof arising from their great similarity to each other, I take to be the same with those very inscriptions of which we treat in this volume. But their real origin and meaning were little known in the time of Cosmas ; for what he pronounces certain in this matter, is self-evidently false. Nor would this pious Christian have ascribed to Jews inscriptions wrought by Christian piety, had he known better.

" He appears to have conveyed the first tidings of the existence of these inscriptions to the learned of his own age « : whence we conjecture

« ·« Integra ejus verba afferimus, quum locus sit magnae auctoritatis. AdOuTcs dn Koi ‹ropoi ‹ov AdRn ‹Py ‹Pstoup ‹yypSaoTOUT Kod SidcuTOUTOUyoq. ypSTtiara yecoa-rl, Kod Gaiirip ircuSeuvrrjTar rlaYv ™ ''!T ™P/r ^ya^o'&l'^ua ‹ S ÁÓÉÓ /,, £Tr] "Ycorw ‹ovrwS Karakki;t;rat Tu) ypSoiiaTare, ™DBev iarlv iSciiy, iy iAtfcvT] T™ kpiiT' ror "ISuvaOov Epovs, iy Trdcaxs KarairaCKfarl, trdy- ras robs \3Bnv3 /vv aUrdBl, robs ™ /vv ipAouy avoNOrlaT yovs, yvpaTiiyovqs ypdfiiCuri yXsurrolS ^IipaKNais' &s avrhs ipdf we'sUPras robs T™Tovs fiaprvpas,™Arlpa Kai rtyrls 'ionOouas iivSoyUyrts Biriyoqys TifiiyS, \&yoyTis yeypd^Bai «Ortas' UnepfiiS ipXrapcn/] rovSc &/c ™ÁÓ™ TTJaóq, Ires ™Tac, rifiJl T™Sev Kaba Kid vapn ™ifiiyu «ONeOs rtyas iy rdS ™yUoua ppOeoOrtrip, AvTo' SA, Uó yeaarl fiaaDu™S ypdfiiCUMIOt Ttyaq™S Kartqeoyu©F Kai inekli- Oyoov ppOaoprvoq, ©FfTE ©ryrqoq robs ndvouS iwlyuyu fuerfTOOo ejuai ypaifijfjidfoqy «©ipoaNqq yhvorSay, eis hri Kas yvy ara©'ofiiiuyy,»

« " Preserved to this day.·" The expression demonstrates their archaic appearance in the time of Cosmas.

FROM THE BOOKS OF SINAI. 15

the date of the inscriptions to be «Ory little prior to the age of Cosmas himself.»*

" Whether the figure of the Christian Cross, Yl which in our inscriptions is more frequent than any other, was known to the Jews as well as the other fancy, long prior to the time of Constantine, when it is so well known that both the temple, the military ensigns and shields, and the imperial coins themselves, were ornamented with the figure of the Cross, I doubt. Therefore I think that the greater part of these inscriptions were engraved in the fourth century.

" About this period, the custom among Christians of making pilgrimages to the sacred lo-

diarabu MffrovsS, &a llyaye ottaiaj, «E'Mu 5" ·I Povlafefelyy ie ToTf rSwsis yEvk®rdai Kai dodaoCdai 3) yovv ipaorifiAq Kid fiaaiiiv «eqi rr'rov, as aA'ridmiav fSwofiiy, IlpoSTiaa ovv ©Eaoniij vapd rod &Cov «Ilerpi©Tfiovres, Ay ypdf]'xara SJA, ™v \S®ivov™ ™TKoun" ™Aiyoq iraqoAOuN©S, kuK ivefuaeO'ddrenu, fiir. Iiti; iy TT'©yfiiTj yeiiymai rsis ™ÁÓ'ii ipaqoAS<^Ycarrd kot' iAK'ys Kcapov, vprdo' ™ÁÓ™ ™ÁÓ™ ™ÁÓ™

from Sinai, the forms " of f? as indubitable
forms of " the Christian Cross," and irrefragable
proofs of the Christianity of the authors of the
Sinaitic inscriptions, I can produce, from heathen
Bactria, the figure of an Indo-Macedonian king,
Azes, B. c. 140, mounted upon the double-
humped Bactrian camel, and bearing in his right
hand a cross, which might have graced the hand

• ** It is to be observed that there is an Egyptian hieroglyphic of pre-
cisely this form.** — Gray, II.

C 4

of a standard-bearer of Constantine, or of a war-
rior Bishop of the Crusades. The key to the
whole mystery is shortly and simply this : the
character misnamed the cross, is the letter t ; the
Sinai t^ the Egyptian t *, the old Hebrew f, the
Assyrian ^ the Bactrian tj the Etruscan t^ the
Ethiopic t, or (to come nearer home) the plain,
honest English f, the oldest at once, and latest,
form of the letter, in the most widely parted
alphabets of the world.

* The Egyptian character in the form of a cross, if we include the
crux ansata, or ** sacred tou," is one of the most prominent and frequent
of the hieroglyphics. Its power as t is curiously demonstrable from
comparison of a definition in the Arabic lexicons with the subjoined wood-
cut from " Wilkinson's Egypt." Under the root ^J', ft'tra, one definition

seemed unintelligible, unless on the assumption that it had its origin in
a usage : viz. *' ^j', Signum in animalis femore vel coUo impressum

cruets formci,** *'* Tiwa, a mark made on the neck or thiffh of an animal
in the form ofn cross.** The annexed vignette proves and illustrates the

usage whence this deBnition took its rise ; viz. that of ^-eeing animals, or
branding them with the letter T. We see here the brand of t, as men-
tioned in the definition of tiwaj on the neck, thigh, and side, of the cow
and calf. The mark of " the Prophet's fingers," is now the brand upon
the hind quarter of Arab horses of the Kobeyie breed.

2. In his theory of the Nabath^an origin of
the Sinaitic inscriptions, this author has most
unaccountably closed his eyes to the noted fact,
a fact fully brought out in his own statements,
that the great mass of these inscriptions occurs,
not on any of the routes from Arabia Petsrea to
Mount Sinai, but on the direct road from Mount
Sinai to Suez and Egypt, and pre-eminently in
the Wady and Djebel Mokatteb, on the coast road
to Suez. The single known exception to this
remark, the road from Djebel Mousa or Mount
Hor to Akaba through the Wady Arabah, which
has been described but very recently, is in the
ascertained line of march of the Israelites, it
being the only roiite open to them from Mount
Hor to Akaba or Ezion-Geber.

But this very strange oversight is one only
among the manifold difficulties in which Professor
Beer's theory involves him. For example, while
he invites his readers to believe, with him, those
records to be the workmanship of Nabathaean pil-
grims, or of Christian pilgrims of some kindred
Arab tribes*, he frankly admits that, beyond

* Burckhardt, on the contrary, brings the authors of the inscriptions
on Mount Serbal, and of a portion of those in the Wady and Djebel Mo-
katteb, frmn Egypt : ** It is not at all impossible that the proximity of
Serbal to Egypt may, at one period, have caused that mountain to be the
Horeb of the pilgrims." — Syria, p. 609. His pilgrims, like Beer's,
are imaginary ; but his reference of the inscriptions to Egyptian pilgrims
is made with his usual good sense, and quadrates with the truth.

his more than dubious sign of the cross, he has not
an iota of evidence of any kind to countenance
his conjecture. Again, when he refers their
origin to these casual wanderers in the wilder-
ness, to pilgrims, by his own confession, unknown
to history or tradition, and invisible to every
eye save his own ; and represents their execution
as the amusement of his ideal travellers, in the
heat of the day, during their halts under the shady
resting-stations ; he confesses, on the one hand,
that the inscriptions are numbered by thousands,
and forgets, on the other hand, that the cliflFs are
described as clothed with them to heights at-
tainable only by the aid of platforms or ladders
from below, or of ropes and baskets from above ;
heights which no passingvoyagers, necessarily un-
provided with such appliances, could by any possi-
bility reach. It would be easy to multiply, from
the Professor's treatise, examples of inconsisten-
cies like these, but, for readers who, like the
English reader, require consistency at least in an
argument, and will refuse their confidence where
consistency is not found, one more example may
suffice. In one passage, we are told that the
Sinari inscriptions, and pictorial representations,
evidently belong to a people in the rudest state
of society.* In another passage, we are taught
to admire, with the author, the freedom, bold-

ness, and beauty of the characters, as conclu-
sively evincing the progress in wealth and com-
merce, and the consequent proficiency in the
calligraphic art, of a people in a highly cultivated
state,^

3. The date assigned to the inscriptions, the
fourth century, is so irreconcileable with the laws
of reason and analogy, that our only difficulty in
dealing with it, lies in the difficulty always expe-
rienced in bringing argument to bear against
assumption in the face of facts. Cosmas has de-
scribed the inscriptions as wearing, early in the
sixth century, all the hoar marks of dilapidation,
consequent, ordinarily, upon the lapse of ages,
and the waste of slow natural decay.* The
inscription rocks, fallen fractured from the cliffs,
were by him seen lying scattered over the val-
lies, precisely as they are to be seen lying scat-
tered in the same vallies at the present day. To
an ordinary observer, surely, this description
would imply, that the signs of nature's ruin and

* ** They are engraved upon the surface of a red sandstone, which
receives a bard dark crust from the e£fect of the heat and weather. Very
large fragments of the rock have fallen down into the valley, and are
there found with some of the inscriptions upon them ; and, in one place,
the action of an occasional torrent [the bed of which Mr. Gray found
entirely dry in March] has worn away about fourteen feet in height
from the lower surface of the rock, evidently itinee the inscriptions were
Huxde"^— Gray, ap. Trannut* R, Soe, of Lit,y vol. ii. parti, p. 147.

decay which Cosmas beheld, had as long preceded
his time, as those which travellers to Mount
Sinai now witness have confessedly succeeded— it :
the phenomena being alike the sure, though slow,
work of the winter torrents, undermining the
cliffs above. We are certain that the silent pro-
gress of this work of ruin has occupied nearly
fourteen centuries since the days of Cosmas :
why, then, may not the similar progress of decay
which he beheld, have occupied twenty centuries
before ? * Not such, however, is the reasoning of

* The reluctance to admit the idea of a high antiquity in this case,
resolves itself into causes altogether apart from the state of the evidences.
Had the monuments been indubitably heathen, and the localities un-
connected with events of Scripture history, would the same reluctance
have appeared ? The analogy of the treatment of all other antiquities
by the learned show that it would not. The Israelitish origin claimed
by Cosmas and his Jewish companions for the Sina'itic inscriptions is
dismissed by modern critics, not only without examination, but without
a single ground of objection alleged^ The sole ground of objection
which could be alleged, would be antecedent presumptions, upon the
score of improbability, against a date of so high antiquity. For
P. Beer's negative objection, from their not being mentioned by any
writer before the time of Cosmas, is about as worthy of notice, as one
against their existence, from their not being mentioned after till the time
of Montfaucon. Now, to test the value of the improbability on the
score of antiquity, we will take a neighbouring and cognate case, that
of heathen Egypt. Egypt, from the borders of Nubia to the mouths
of the Nile, abounds with written monuments of as high, and of far
higher antiquity. The hoar old age of the written stones of Ipsambul,
of Elephantine, of Fhiloe, of Masara, of Thebes, has been admitted and
enhanced by the veriest atheists of revolutionary France. The critic
who would arraign, on the ground of antecedent improbability, the dates
of three thousand, or of four thousand years, for Egyptian monuments
and records, would be scouted, and scouted most justly, by the whole

Beer. While the fourteen centuries occupied in
producing the one set of phenomena is a point
inevitably conceded, he would allow, for the pro-
duction of the other, the space only of 150 years !
Happily, however, for the truth, among the
copies of Sinaitic inscriptions already procured,
there are forthcoming some legible documents of
unquestionable dates ; and of dates, at the same
time, completely eversive of Professor Beer's
hypothesis. Some few Greek, and one Latin
inscription, from the Wady Mokatteb itself, are
in our hands. The dates of these are self-evi-
dently posterior, it may safely be added long
posterior, to that of the unknown inscriptions,
among the countless multitudes of which these
more recent superadditions are well-nigh lost.

learned world. Away, then, with the shallow scepticism which would
deny, on this sole ground, the coexistence, for a corresponding term of
years, of the written records upon the rocks of Sinai : which would deny
it for no other assignable or conceivable cause than this, — that, instead
of being works of heathenism (like the Egyptian tablets in the neigh-
bouring Wady Maghara, whose antiquity none affect to dispute), the
Sinaitic inscriptions were the work of God's chosen people ; a written
witness against an unbelieving world to the end of time, that ** Israel (of
a truth) came out of Egypt.** But, in the argument from analogy,
Egypt stands not alone. For the recently recovered monuments of
Assyria, the claim has been advanced of an antiquity ascending nearly to
the confusion of tongues. And, upon fair proof, we are ready to admit
it Upon one tenth of the proof producible from Sinai, we might
rationally receive the obelisk from Nimroud, now in the British
Museum, as a monument of the son of Ninus, b. c. 2000, or as of a date
of three thousand nine hundred years.

Their style of execution, moreover, in more than
one instance, marks comparative recency ; since,
unlike all the unknown characters, in one at least
of the Greek, and in the only Latin inscription,
the characters are cut, not dotted out.* From
these " little drops of light amidst a sea of dark-
ness," I select two, because, within certain known
limits, their dates are determinable: the one,
Macedonian, belonging to the era of the Seleu-
cidae ; the other, Roman, belonging, at the latest,
to the age of Trajan. The Greek inscription, of
which the first lines only are legible, reads
thus : —

Vr/\ ^0 /v r£ Noci \ovTo c

/7A NEMi X/

The date from the Macedonian Calendar, the
month Panemos, corresponding with our July fj
fixes this record irrefragably in the era of the

* " The whole of the original inscriptions are on the shady side of
the TftUey. — The few that are found an the opposite side are in Latin
[or Greek ?]. The former are all executed with the same instrument,
punched in a series of holes. The latter, and all the modem inscriptions,
are ctU with a different instrument, and in a different manner." — Gray,
ap. Thinsaet. R. Soc, Lit, Tol.ii. parti, p. 147.

f nctve/tof * tvofM fiiivhs irapei Mcuc^dSo'tu, 6 *lo^\iosm — Suidas et
Phavorinua in voc.

Seleucida3. And the tone of the engraver, some
Syro-Macedonian soldier, indicating his novel
experience of the character of a wild and savage
people, argues an early period in that famous
epoch. At the latest, however, the date must be
before Christ 85 ; in which year Antiochus XII.,
after traversing Judea, invaded Arabia, defeated
the Nabathasans in a first encounter, but was
HUed in a second. The language of the inscrip-
tion, expressive of the vexation of a foiled in-
vader, harmonizing with this event, I am wilUng
to adopt this lowest date, which gives to this
Syro-Macedonian record an existence of 1930
years: in other words, a date more than four
centuries prior to that assumed by Beer as the
date of its unquestionable predecessors, the un-
known Sinaitic inscriptions.

" The following Roman inscription (observes
Mr. Gray) is perfect and plain — but cut, not
dotted out."

cesse/^TSVR/
AA/re lAT/A/os

MOM A NO S

This is the language of conquest ; of the
invader, in the hour of victory; of a Roman
soldier, in the pride of newly won empire, im-

pelled, on first sight of the supposed Syrian
inscriptions, to blot out, as it were, in one
sweeping sentence, the records and the race.
The name Syri would seem to refer to the wars
of Kome with the SeleucidaB. But I am content,
for my argument, to adopt the age of Trajan,
the Roman conqueror of Arabia Petraea : a date
which assigns to this inscription an existence of
upwards of 1730 years.

Such is the undoubted antiquity of these com-
paratively modem records : while their unknown
precursors, according to Professor Beer, cannot
lay claim to an antiquity of more than fifteen
centuries.

From consequences self-evident, and self-
destructive like these, it is surely high time to
return, and to resume the real facts of the case :
facts which require only a fair and full re-state-
ment, discarding all mere hypothesis, to conduct
us to the conclusions plainly dictated, by the
narrative of the Books of Moses, by the funda-
mental laws of history, and by the first principles
of common sense. Before, however, we resume
the facts, it may be well to notice one precious
admission conceded by Beer; namely, that the
genuine Sinaitic inscriptions bear upon their
face, in the sameness of character of the hand-
writing, and the whole style of their execution,

the clearest internal evidence of the whole of them
being the work of a single age or generation.*
This premised, we pass on to the phenomena.

Foremost among these is that so often stated
by travellers, and so irrationally under-estimated,
both by visitors of these sacred localities, and by
critics at home, — the numbers, extent, and posi-
tions of the inscriptions : their numbers (in the
Wady Mokatteb alone) being computed by thou-
sands f ; their extent by miles ; and their posi-
tions above the vallies being as often measurable
by fathoms as by feet. No difficulties of situation,
no ruggedness of ijiaterial, no remoteness of loca-
lity, has been security against the gravers of the
one phalanx of mysterious scribes. The granite
rocks of the almost inaccessible Mount Serbal,
from its base to its summit, repeat the characters
and inscriptions of the sandstones of the Mo-
katteb. The wild recesses of the Wady Arabah

* " Superest quaestlo, quantum sit temporis spatlum quo hs inscrip-
tiones factas sunt. Scrip turae ratio interna tarn est uniformis, ut anti*
quissimas earum a recentissimis intervallo quod aeculum multum excedat
dubitexn.** — Seer, Introd. p.xv. Could words describe more accurately
the " forty years ** of the Exode ?

"f Lord Lindsay's computation of those in the Wady Mokatteb alone :
** We now entered the Wady Mokatteb, a spacious valley, bounded on
the east by a most picturesque range of black mountains ; but chiefly
famous for the inscriptions from which it derives its name of the Written
Wady : inscriptions, too (and here is the mystery), in a character which
no one has yet deciphered. There are thousands of them," — Letters on
Egypt, Edotttf atid the Holy Land, voL i. p. 274., 2nd edit.

D

renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea ; while countless multitudes more may possibly lie still undiscovered, in the numerous vallies branching out from the roots of Sinai, and as yet, it would appear, unexplored. These circumstances, taken together, we might reasonably have thought would have barred at the threshold any theory, grounding itself upon the assumption of the inscriptions being the work, or pastime, of chance pilgrims or travellers ; and that within a given period of from thirty to forty years ; and by hands from the Arabian side, while the great mass of the inscriptions are found on the Egyptian side of the peninsula.*

But let us examine one point more closely, for it is a point of vital importance in this argument : the circumstance, namely, that very many of the inscriptions are found at heights which no chance voyagers could reach. Proof of this is presented to the eye in the frontispiece of the present work : a view of the Wady Mokatteb from the south-east

* '* Extant hie inscriptiones ad montem Sinai : vel accuratius, in vallibus collibusque qui inde ab ejus radicibus caurum versus siti sunt, usque ad littus orientale sinus Heroopolitani ; ita quidem, ut qui hodie a monasterio montis Sinai proficiscuntur ad oppidum Suez, quamcunque viam eligunt — plures enim sunt, — inscriptiones has videant in rupibus vallium plurimarum per quas ducuntur, usque ad eas regiones littoris quas diinidio et quod excedet itineris confecto attingunt.** — Beer, Introd. pp. i. ii.

(the first which has been taken of it), by Count Leon Laborde, originally published in his " Journey through Arabia Petrsea to Mount Sinai." In this drawing, if the scale of the heights be represented by that of the figures at their base, the reader will see cliffs of an altitude to defy the passing pilgrim, covered with inscriptions nearly to their summits.

Our next example shall be taken from the Djebel Mokatteb : a locality of which we have so often read, but which has not been described, and appears not to have been inspected, by any of our recent travellers.* This "written mountain" is stated to contain an inscription in forty-one Unes, the dimensions of which may be computed by the scale of the characters. The first line of this inscription (the only part of it yet copied) is styled by the Arabs, from the magnitude of its scale, " The Title." Its characters are described as measuring each six feet in length: those of the forty lines beneath it, as being each one foot long.f Now, allowing the necessary spacing

* For the true site, and a description, of the pjebel Mokkateb, see Supplementary Final Note B.

f This scale is guaranteed by a commensurate scale from Burckhardt, at Moimt Serbal, not on sandstone, but on granite. ** Just below the top, I found, on evary granite block that presented a smooth surfiuse, inscriptions, the far greater part of which were ill^ble. I copied the three following. The characters of the first are a foot long,** — Syrian p. 607. The tiffnare litUrU evbUum hngia of Plautus (Rud. 45. 2. 7.) shows the scale to have been one in common use with the ancients.

for the intervals between the lines, and again, for -the probable distance between the lowest line and the ground, it will result that this monument must rise to a height of from 60 to 80, or even 100 feet. On the cliff on the opposite side of the pass, we are informed, stands another in^ scription, on a corresponding scale, in sixty-seven lines. The altitude of this may be proportionately greater.

If these proportions be even approximately correct, and they rest on high authority, is it within possibility that either monument could be the work of pilgrims to Sinai, during their midday halt ? Mr. Gray's remarks upon some of the inscriptions copied by him in the Wady Mokatteb, go, in different degrees, but with equal -conclusiveness, to demonstrate the same impossibility. In the faces of perpendicular rocks, to travellers without appliances, 20 feet, or 12 feet, or 100 feet, are alike inaccessible. With this in mind, we will proceed to the descriptions and measurements of Gray.

"No. 60. Rock high up (12 feet)." "62. Same place." " 65. Fragment high wp!^ " 66. Rock Ugh upr " 75. Rock high up^ " 77. Fragraent high wp^ " 90. Rock high up !^ " 11. Rock high up in a remote place^ — cross letter hardly accessible^ " 17. Fallen rock, inaccessible at

present.'' " 29. Rock high up.''' " 56. Rock high up." "61, Rock high up {about twenty feet^ in a place where the winter torrent has undermined the slope)." *' 72. Loose stone high up." " 78. Fragment high up." " 79. High up." The degrees of altitude thus marked, are various, or undetermined. But whether the height be 12 feet (as in No. 60), or 20 feet (as in No. 61), or anything between or beyond these elevations, onef thing is clear, namely, that their execution by chance travellers, or unprepared pilgrims, is a thing impossible.* ^

Mr. Gray's statements of the elevations of many of the inscriptions in the Wady Mokatteb is paralleled by the independent testimony of Burckhardt, relative to the original positions of fallen inscriptions discovered by him, at the foot of the rock of Naszeb, or Warsan, near Suez, on

* The absurdity of this theory has been exposed, with the sound sense and dry humour of an antiquary, by Mr. Gough : ** Those who reflect on the &tigue of caravau-travelUng in these parched countries, so feelingly detailed in Mr. Irwin's late journey over-land from Suez to Cairo, may, perhaps, think it very extraordinary, that pilgrims should consume the little leisure such journeys afford, in attaching themselves to a rock (even the diady side), at the height of 12 or 14 feet, to carve letters, which, while they are described to approach nearest to the Hebrew of any known character, are intended to be represented as having no more meaning than the scrawls of children with chalk on a wall.*' This note is Mr, Gough*8. — Nichols, Lit. Anecd,, vol. ii. p. 244. For the penance of a day's copying in the Wady Mokatteb, see final note 6. If such be the experience of the copyist, what must have been that of the engravers ?

the same route. " While my guides and servants lay asleep under the rock, and one of the Arabs had gone to the well, to water the camels, and fill the skins, I walked round the rock ; and was surprised to find inscriptions similar in form to those which have been copied by travellers in Wady Mokatteb. They are upon the surface of blocks which have fallen down from the cliff; and some of them appear to have been engraved while the pieces stiU formed a part of the main roch.^^ *

While the whole facts of the case, as thus far exhibited, demonstrate the utter untenableness of Professor Beer's hypothesis as to the origin and authorship of the Sinaitic inscriptions, there remains in reserve one consideration more: a consideration alone sufficing to prove, to the satisfaction of every capable and unbiassed understanding, that there was but one period, and one people, in the history of the world, to which, and to whom, those mysterious monuments can be rationally ascribed. The consideration in question is this: the physical character of the peninsula of Sinai.

This " waste and howling wilderness," as it is expressively designated in the Old Testament, is described, by all who have visited it in modern

• Syria, p. 477.]

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times, as (in most parts) utterly destitute of sus* tenance for man.* For flocks and herds, indeed, in the rainy seasons, its Tallies, usually parched and withered (an oasis here and there like Wady Feiran excepted), yield a sudden, abundant, and short-lived vegetation. But, with the exception of a few scattered date-groves, of food for the use of man its produce is as nothing. Even the wandering Bedouin, who seeks pasture for his camels or his sheep, during the rains, amidst these wilds, must carry with him, we learn, his own simple and scanty meals. But what Sinai is in

* ** No reflection forced itself upon me so often, or so urgently, in passing orer the track of the Israelites, as the utter and universal inaptitude of this country for the sustenance of animal life. It seems really to possess no elements favourable to human existence besides a pure atmosphere ; and no appearances favour the supposition that it was ever essentially better. I am filled with wonder that so many travellers should task their ingenuity to get clear of the miracles, which, according to the narrative of Moses, were wrought to facilitate the journey of that vast, unwieldy host ; when it is demonstrable that they could not have tubnsted three days in this desert without supernatural resources. The extensive r^on, through which we were twelve days in passing on dromedaries, is, and ever must have been, incapable of affording food sufficient to support even a thousand, or a few hundred people, for a month in the year. There is no corn-land or pasturage ; no game nor roots ; hardly any birds or insects ; and the scanty supply of water is loathsome to the taste, provoking, rather than appeasing, thirst. What could the two millions of Israel have eaten, without the miracles of the manna and the quails ? How could they have escaped destruction by drought, but for the healing of the waters of Marah ? A miracle that was probably repeated in Wady Gerundel, and at the other salt wells on their route to Sinai." — Dr. Olin*8 Travels in Egypt, Arabia PetneOf and the Holy Lcmdf vol. i. p. 381.

our days, it has been through all preceding ages. From the Deluge, if not from the beginning, it has been, is, and must remain to the end of time, the same " waste and howling wilderness." However periodically traversed, it never could have been permanently occupied by mankind. This decisive consideration brings us back once more to the phenomenon of its multitudinous and mysterious inscriptions. To execute these mor numents, it has been already seen, ladders and platforms, or ropes and baskets, the appliances of a fixed and settled population, were indispensable. But no people ever could have been fixed and settled there, unless provided with daily supplies of food and water in some extraordinary way. Now the only people in the history of the world answering to this description, was God's People Israel, after their Exode out of Egypt: a fact which tells with a force of which he never dreamt upon the independent admission of Beer, that the Sinaitic inscriptions bear upon their face self-evident marks of their having been the work of a single generation.

To Israel in the wilderness, it foUows, and to her alone, every antecedent consideration connected witli those monuments conducts, or rather compels the mind : their numbers, their diffiision, their localities, their elevations, their internal

tokens of being the workmanship of one and the same people, within the space of forty years ; and over and above all this, their existence in an uninhabited and uninhabitable wilderness, leave no alternative between this one sound conclusion, and a host of puerilities like those presented in the " Studia Asiatica " of the late Professor Beer.

The next stage of investigation brings us to the inscriptions themselves ; and to the inquiry whether and how far the antecedent considerations are sustained by evidences apparent on the face of the characters. To this branch of the inquiry I would now invite attention.

If the Sinaitic inscriptions be indeed, what Cosmas and his Jewish fellow-travellers believed them to be, the autograph records of Israel in the wilderness, it is only reasonable to presuppose that the characters employed in them would bear a close affinity to the written language of Egypt. As Divine Providence never needlessly employs extraordinary, to the neglect of ordinary means, we are justified in assuming, where there exists neither proof nor presumption to the contrary, that the Israelites in the wilderness used the characters and language which they had acquired in Egypt, during a sojourn of two hundred and fifteen years. They may not, it is true, have written: but if they did write (as

from Deut. xxvii. 1-8. we learn they certainly did at a later period of the Exode*), we might expect to find in any monuments of theirs the written characters of Egypt.f Of the soundness of this expectation, a single but decisive proof has been already given from Mr. Gray ; who, on the occurrence in No. 11. of his Sinaitic inscriptions of the character -f , has this remark, " It is to be observed that there is an Egyptian hieroglyphic of precisely this form.^ The cha-

* The command given here by Moses to the Israelites, to write all the words of the Law upon great stones, cased oyer with fresh plaster (clearly to facilitate the execution of the writing in small characters), on their first crossing the Jordan, demonstrates the important fact that the art of writing was familiar to Israel in the wilderness. This feet, again, supplies a strong presumption that their knowledge of the art had not lain dormant during their forty years* sojourn in the peninsula of Sinai. The existence of thousands of inscriptions upon the rocks and mountains, and in the Tallies of Sinai (all in the enchorial characters of Egypt), meets this presumption. And from the coincidence of the probabilities with the facts of the case, arises evidence of a very valuable kind in support of the Israelitish origin of the writings. Upon the face of the case it is clear, that nothing but practice in the art of writing could, in the natural order of things, have enabled the Israelites, on entering Canaan, to cover the stone pillars with their whole written Law, as the expression ** all the words of this Law " seems plainly to imply. Nothing miraculous, be it observed, is indicated in the transaction. They knew how to write ; and were simply enjoined to apply the art to record, on a material soft at first, but afterwards hard as the stone on which it was plastered, the Law given them by Moses. Is it not probable that the Mosaic Law, as a whole, was transcribed on these '* great stones " ? the soft plaster admitting, at once, of close writing, and small characters, large blocks of stone (their number is unspecified) might contain, had it been the Divine will, not the Law only, but the five Books of Moses.

t <* I think it next to certain that Moses brought letters, with the rest ot his learning, /rom Egypt"* — Divine Legation, vol. iv. p. 163. ed. 8vo.

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racter, it should be observed, is not only Egyptian, but it is the sacred tau^ the most prominent of all the Egyptian hieroglyphics. From this identification with Egypt of a single character, the present writer has advanced the proof to the identification of the Sinaitic alphabet with the enchorial alphabet of the Rosetta stone '^ ; and with the characters, also, found in the quarries of Masara, of a date prior to the age of Moses. The case is matter-of-fact. And a harmony of the two alphabets, executed, not by transcript, but (to secure perfect accuracy) by tracing, is placed before the reader in Plate I.

The general identity of the two alphabets is apparent at first view. But I would direct special attention to three characters: the old Syriac A, U*, the Hebrew am, y, and the Ethiopic hophy +. Of each of these characters, from both alphabets, there are here two or three dilSferent forms ; and forms so peculiar, in the hoph especially, as to preclude all probability of accidental coincidence. So perfect, in truth, is the identity, that it is only the diflference oi place and time that excludes the idea of the characters being formed by the same hand. The

* As written in a MS. of the fourth Century, now in the British Museum. I had treated it successfully as h for several years, before I found it authorized by this MS. of about A.n. 400.

forms of the am, I may add, fully justify Beer's tribute to the freedom, boldness, and calligra- phic beauty of the Sinaitic characters.

The double ss^ Y\j%(, is another point of corre- spondence, less obvious, but equally conclusive. Having stated and exhibited the identity of the alphabets, I leave it with reflecting readers to draw their own conclusions from this point of the evidences, as to the true origin and author- ship of the Sinaitic inscriptions.

Before thus bringing it to the test of a com- mon alphabet, the question had been argued wholly upon the ground of antecedent considera- tions. It has been shown that the whole antece- dent considerations concur with the idea of an Israelitish origin, and are irreconcileable with any other. We will now proceed to further evidences of this origin furnished by the inscriptions them- selves. The best and simplest way of introducing these evidences to the reader, will be, as in the case of the Hisn Ghor&b inscription, to lay before him the steps by which the results here- after to be submitted were gradually arrived at.

It was in the summer of 1844, immediately after the publication, in a former work*, of an Appendix on the subject of the Hamyaritic in- scriptions, that the kindred subject of the Sinaitic

* The Historical Geography of Arabia.

inscriptions was brought under my consideration, incidentally, by a friend who had visited Sinai, and who placed in my hands Mr. Gray's collec- tion of the inscriptions, to be met with only in the Transactions of the Royal Society of Litera- ture. At a first glance I was struck by the clear identity of several of the characters with characters of the old Hamyaritic alphabet re- covered at Hisn Ghor^b ; and whose powers were already ascertained by the decypherment of the Hisn Ghor^b inscription. From the discovery, at Sinai also, of these newly recovered letters, I was presently led on to notice among the Sinaitic characters, other characters of previously known forms and powers: some Hebrew, some Greek, and some Arabic.

A little reflection upon these phenomena soon suggested to my mind, as the only sound and safe rule of experimental decypherment, the fol- lowing simple canon : That, in comparing an un- known with known alphabets, letters of the same known forms he assumed to possess the same known powers. For however, in Greece and the idioms of the West, this rule might prove uncertain, there was, in the nature of the case, a moral assurance of its certainty and safety, in the op- posite quarter, arising from the unchanging cha- racter of all things in the East. The Sinaitio

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V

D and ^ , accordingly, I treated as the Hebrew

a (b) ; the *] and ^, as the T (d) ; the i> and

y , as y (am); the D and i, as 3 and ^ (*«/) ;

the 5 *> ^s 1!3 (^) 5 the J , as j (w) ; the V» ^-^ the Greek v (n) ; the ^ , as the Greek P (r) f ; the ^ , as the Arabic i (/) ; the S ? as the Arabic ! ; the H, as the Ethiopic H (^) ; the -f, as the Ethiopic 't (0 } tl^6 ^> as the Ethiopic ^(koph); the U and n, as the old Syriac U (A) ; and the y, as the Arabic ^(A), &c. J

From the adoption of this rule as a first prin- ciple of decypherment, I proceeded at once to test the alphabet derived from it, by its expe- rimental application to the Sinai'tic inscriptions. My first essay was made upon Mr. Gray's in- scription, No. 59.: a record in five lines, with

* Another form of the m, of constant occurrence at Sinai, viz. O > I since learn is a form of the m in some Hebrew MSS. It is, in het, the Arabic initial m, viz. ^, only this letter has its upper limb bent down to connect it with the adjoining letter in that cursive character.

t The Greek alphabet, formed on the old Cadmeian, being of Phoeni- cian origin, its characters (excepting the few whose powers have been changed) are as available at Sinu as the Hebrew or Arabic

I I may here remark once for all, as a defect fiktal to the alphabet of Professor Beer, that he has absolutely omitted altogether several of the

principal characters at Sinai. For example, the U, U , and ll, the H>

the V » the ^ , the ^% the T^, with other prominent characters of these inscriptions, nowhere appear in his alphabet. To attempt translation with such defective machinery, must, in the nature of things, tangle^ instead of weaving the web. The omitted characters, moreover, are mostly characters of known alphabets, and known powers.

two slight outlines (apparently of water) one above the fourth, the other below the fifth, line. It is equally impossible to express or forget the sensation experienced, when my newly con- structed alphabet, formed on the principle just described, returned the translation given in the next page.

SINAI INSCRIPTIONS,

Nal.

Gray, S9.

\^\

The People with prone month drinketh [at] the water-springs

The People [at] the two water- springs

kicketh [like] an ass

smiting with the branch of a tree

the well of bitterness he heals.

tay^^^ — Deut. xxxli. 15.

* The original word ^Sil3» c -£3* hoar&y Ffono ore bibet, " drink- ing with prone mouth/* is of frequent occurrence in the Sinaitic inscriptions; so frequent, as to mark the greediness which it expresses a»

u

j\l/^ Oy. Popului. « The People.'* mS., dm, Pleb«. « The common U People." »

I yi^. Flexit se, incurvavit se genu. « Apud Arabes flgnificationls

all - primlgeniaB vestigia tantum supenunt: u/, prono ore

n '"* *- I wbit, pro incurvavit se ad bibendum.*' — Gesenius.

I *' ^ bouft ^Mt down^ as a man upon his knees."

?^'^^» karad^ Os admovit mel immislt aqute ; eamque sorpsit sen potavit, non hauriens manu aul vase.

•• Drinking with the mouth, without using a vessel or hands."

I I J I V *^^« ^*»r, AquA abundavit foca». (A water. spring.)
■ • ' ^ A place abounding wkh water.

1 A I ^ • '"'*^' Equidem. profecto, quldem. Truly, verily.

/ ^^ » indeed.

/ M^ Dy. Populus. « The People," a^, dm, Plebs. « The

LJ common People." |

VII \/^ . {^y'^t ddaran. Two places abounding with water.
^ \j Q 7 ^"^t ramaha, Calcitravlt duthiw. Klcketh /A<? «*#.

V

J^ ^, haxara, Percussit fuste. Smiting with a stick (or staff).

J , P., " The main branch of a tree."

J

, . «a£ «»«. Pons, scaturlgo, et vivap aquae fluxus.
^^" » A fountain, spring, flux of living water.

j.«, murrah, Amara ret. Bitter. A bitter thhig. Marah.

^ 'A P * L-i j» Curavlt. i^o\y rttf, Curans. " Curing, healing,

^ V^ remedying." The Hebrew ^g)*^, Sanavit, similar

In sense, has special reference to the cure here wrought, — the keaUngqf bitter waters. ** Aqua (amara et noxla) fonari dlcitur ubi salubris reditur, 2 Reg. ii. 22." — Gesenita in voc.

<• .... — ■

a national characteristic. That this habit was a national characteristic of the early Israelites, is demonstrated by a passage of their history in the Book of Judges (vii. 8 — 8.). This context throws a striking light upon the propensity of their ancestors ; and, in so doing, bears historical te«tt*

* The Samaritan r is of this form : viz. X .

E

At the foot of the inscription Mr. Gray has the following note : " A quadruped opposite the last line but one/' Perfectly satisfied that the " quadruped " here noticed, as standing under the word ramah*, Calcitravit asinuSj "kicketh the ass," would prove, whenever copied from the original, to be the figure of an ass, a feeling of disappointment not unnaturally arose at Mr. Gray's omission to make a copy of the animal : the more, as these rude Sinai figures of animals are so easily drawn.

xnony to the correctness of the above decypherment. Its value as evidence, from its exhibition of the same people, after the lapse of centuries, na- tionally addicted to the same peculiar excess, were the passage less familiar, might demand its introduction in full. But the part immediately in point will suffice : ** So he brought down the people unto the water. And the Lord said unto Gideon, Every one that lappeth with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped their hands to their mouth, were three hundred men : but aU the rest of the people bowed down upon their knees to drink water/* It is only while transcribing this note for the press, that I observe, in the Hebrew text of Judges vii. 6, the tpsissima verba of the Marah inscription, as read and rendered by me from the Arabic nearly seven years ago: viz. ^^^ Qy, "The people bowed down,'* &c. The definition of the Hebrew root y"J3, in Gesenius and Parkburst, proves, here at least, the identity of the Arabic with the Hebrew, and the identity of both with the language of tbe Sina'itic inscriptions. For further remarks see final note 8.

• S ^ O J > /•»aS-<J> »•««•«*«»»» with a servile final m : so <* ^ ^,^i ,

cum ^ servili.** Golius in voc. — The word ramah. Beer reads 17K), Walu (a proper name): a reading set aside by the figure of the wild ass, standing beneath or beside the word, in all the four inscriptions. This one word, not one letter of which is to be found in Prof. Beer's reading, thus proves his alphabet to be erroneous in three of its characters.

I had now before me, to my own conviction at least, an apparently contemporary record of the second miracle of the Exode; the murmuring of the Israelites at Marah, and the healing of the bitter waters : while the mention, in the second line of the inscription, of "two water- springs" ((^Lxc*, ddaran^ literally two places abounding with water), corroborated by the two outlines, apparently included the fresh murmur- ing, or the opening of the rock of Meribah, which immediately succeeded.

On communicating at the time this inscription, with my translation of it, to friends with whom I was in the habit of conferring on subjects of criticism, I expressed my regret at Mr. Gray^s omission of the *' quadruped," and particularly requested them to remember what I then stated : namely, that whenever a perfect copy of the inscription was taken, "the figure of a qua- druped " noticed by Gray would be found to be the figure of an ass. It was more to my satis-

* W / Ar * From this group, P. Beer obtains, as usual, a proper name,)yM» by the process of omitting the final Greek V* nun, and of changing the power of the Greek <], rho,. into), vau: — a process which might make anything of anything. In the other characters we are agreed ;

and the reading >\ A p^ ddarcaif is obtained, simply by allowing to the

Greek letters, S and v» their known powers. The reading, we have seen, is confirmed by the two water-springs.

B 2

faction than surprise that, within the next day or two, the prediction was verified. An oriental scholar courteously offered for my perusal Pro- fessor Beer's " Century of Sinai'tic Inscriptions," a collection which not only I had not seen, but of the existence of which I was unaware ; and there, on opening the book, I found a duplicate inscription, and in it Mr. Gray's "quadruped," the figure of the ass.

It was due to the cause of truth and know- ledge in their most sacred relations, immediately to communicate this wholly unexpected veri- fication of my decypherment to the friends, to whom it had previously been submitted.* I did so at once, in order that " in the mouth of two or three witnesses every word might be esta- blished."

The proof of the correct reading and render- ing of the word ramah, and of the true powers,

consequently, of the three characters which compose it, was now cited above criticism. The correctness of the readings and render-ings preceding it, viz. Om Mar<º Ddar"º and dda-

* It was to the late Archbishop of Canterbury, and a mutual friend present at the conversation, that I made the request mentioned in a former page. I now sent His Grace a tracing of the animal. In the last con-versation I had with Abp. Howley, His Grace observed that he perfectly Recollected the stages of the discovery, and the request that had been made to him.

FROM THE BOCES OF SISAI.

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54 THE VOICE OF ISRAEL

rare I sanctioned by the clear Greek and Hebrew forms of the characters, was corroborated by the water-line representations of two wells or foun-tains, at least of outlines which might very well represent them. The name of the locality, Marahy the second word in the last line, was the only important word left requiring similar con-firmation. It received this confirmation in a way beyond hope, from the identity of form between the lower of the two wells in the inscription, and the bitter well at Howara* situated about fifty miles from Ayoun Musa and Suez ; a spring which all authorities agree with Burckhardt in acknowledging as the true Marah of Exodus.■ The circumstance to which the discovery of this correspondence is owing is too remarkable to be suppressed. Shortly after the decyphement of the inscription, I was favoured by a visit from a Bedouin Sheik of the Ababdeh tribe, just returned from the East. This gentleman had passed four years in Palestine and Arabia Petra*a, formerly so difficult of access, but which he

■ While correcting for the Press, I discover that Beer has given their true powers to the first radicals of this word, viz. IV or j"v, dX. And only for his confining himself to Hebrew as the key, and his unaccoun-able metamorphosis of the Greek S , r, into \ wn, and of the Greek V, n, into =-\, har, a common-place which he finds in all the Sinai inscrip-tions, he might have had the true reading. How he obtains his 112, for there is nothing to stand for it in Gray, might be inexplicable, were it not for his ingenious device of manufacturing one text out of three separate inscriptions* See Beer, pp. 73&, Nos. 31, 32, 33.

FROM THE BOCKS OF SINAI. 55

examined at leisure, by domesticating himself in the encampments of the Bedouins. Our common interest in the subject led to conversation upon the Sinai'tic inscriptions, which he had looked at only with the eye of a passing traveller. On my pointing out in Mr. Gray's collection, in answer- to his inquiries, the inscription which records the miracle at Marah, with its two sketches of water-springs confirmative of the decyphernent, my new acquaintance immediately observed, "Of the first of these wells I can say nothing, for I did not see it ! but here (pointing to the second) is the well of Marah by which I sat. It is exactly of this shape, about five feet in diameter, and a stream running from it in the direction here delineated."<"M My informant further added, that, when he was about to taste the water, his Bedouins exclaimed Marrah" marrah Qbitter" bitter?' thus pronouncing undesignedly its Scrip-tural name. The word Marah, which is the usual warning here, appears from its being mon-

* ««The small oval pool occupies the centre of a mound of travertine. " "i-" Forty Days in the Desert" p. 51. Mr. Bartlett's sketch of the Ain Howara perfectly agrees with that in the inscription, an oval pool, with a stream issuing from one side. Viewed from the same point of the road, or the west, with the stream running to the left, even the dip in the out-line below, and the lesser curve above, correspond very exactly in the two delineations. The form of the well of Marah has thus apparently re-mained unchanged by the revolutions of three thousand three hundred years. The stream from it is quickly absorbed in the sands ; and this feature, also, is marked in the Sinaitic outline : the stream terminates.

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56 THE VOICE OP ISRAEL

tioned by other travellers. ' " If one night venture " to judge of its effect upon readers generally, from the impression made by this eye-witness evidence upon those present at the conversation, the result would be satisfactory indeed. As it is now in my power, however, to present the correspond-ence to the eye, I subjoin the outline of the well of Howara, as viewed from the road to Sinai, the reverse of the view represented in the inscription. How interesting the circumstance, that a name and locality of the Exodu, determined independ-ently by other considerations, should be thus fixed by the fidelity of a rude outline three thousand three hundred years ago !

I subsequently recognized in No. II. officer's "Century," what, but for his perspicacity as a pala©Grapher, the rudeness of the characters in this example might have concealed, a third occurrence of the same inscription, also accom-panied by the figure of the ass. " A threefold cord (Solomon tells us) is not quickly broken," but the triple evidence thus successively arrived at was yet to be fortified by another strand. For a fourth recurrence of the inscription, with the figure of the wild ass standing, as in Mr. Gray's example, under the word ramah* was brought to light by my late friend, the Rev. Thomas Brock" man, who visited the Wady Mokattob in May,

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FROM THE ROCKS OF SINAI. 57

1845, for the purpose of aiding the progress of discovery, with my copies and decyphernents of the examples of this inscription already in our possession in his hands.* This fourth example is in every light important ; but in none more so than in the circumstance, that it enabled Professor Beer's ration, that the three examples of the inscription alone known to him, though essentially differing in parts, might yet be, not separate records, but copies of one and the same monument. In Mr. Brockman's case this was impossible, for, when he made his fac-simile, he had the materials for comparison in his hands; and his hand as a draughtsman was as true as his heart :

=«Such a faithful chronicler was Griffith.".

The body of the inscription, it follows, was a com-mon-place : the record of the first rebellion, and first miracle, after the Exodu, repeated, we may suppose, by Israelites of the class of Bezaleel and

* I take this opportunity of mentioning that Mr. Brockman's papers have been entrusted to my care, with a view to publication. Their ap-pearance has been delayed, partly, by the hope of recovering an important portion, consisting of his earlier journals, drawings, and copies of Sina'itic inscriptions, which unfortunately has disappeared in the transit of my friend's personal effects via Bombay. His letters, however, and journal of five months residence on the coast of Mokrawmut, including his dis-covery and sketch of the mouth of the Cave Camin river, (which escaped the notice even of the Mon. East India Company's surveyors,) with visits to ruins of high interest and antiquity on the southern coast, contain materials calculated to inform, amu, it is hoped, to interest the public.

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Aholiab, upon different rocks. In confirmation of this view it may be worthy of remark, that the words dm ramah" "The People kicked like an ass," were found by Burckhardt at the foot of Mount Sinai, and on a spot beyond the spring, and towards Wady Feiran."

In justice to a common -place of no high interest, both from its place in the history of the Exodu, and as the first step towards real decyp-phernent at Sinai, a Plate with fac-similes of the four inscriptions is annexed, illustrated by a drawing from nature of the wild ass. F

The pictorial inscriptions at Sinai, which thus represent rebellious Israel under the image of a restive ass, derive light and corroboration of the

* Syria, p. 614.

■L Let the results arrived at in this one instance be tested by the doctrine of chances, and it will appear highly probable that the true alphabet alone could produce them. By Sir William Jones's computation, there amount about 10,000 roots in the Arabic language. Assuming the language of the Sinaitic rocks to contain the same number of roots, there would be 9,999 chances to 1 against lighting upon the true meaning of any given word, by the mere force of unaided conjecture. My decyphernent, however, of the alphabet, by wholly independent means, has enabled me, without the help of an illustration, to give to a sentence, common to four inscriptions, and consisting of 7 words, an interpretation the cor-rectness of which is now corroborated, as to one leading word, at leasts in that sentence, by the justa-position of a pictorial representation. Conceding, for the sake of argument, that the picture might be applicable equally to any one of the 7 words, still, even thus, the chances against being right become limited to 6 only, instead of 9,999, to 1. In other words, my decyphernent of the alphabet has conducted me about 1,666 times nearer the truth, than conjecture would have done ! an approxima-tion sufficient, surely, to satisfy the most Incredulous.

JJoer

ir'ÍA.ìÌ ìii.

Rey T. Brettman, VWf 4-.- "54".

J

e ^ /cT?

• V % \ V I ^ V

^ ' V , 1

9 777/ 1/

j)i^lb5aiulJthfiDTheQ)3

most Striking character from the Old Testament. The imagery of the Old Testament repeatedly identifies Israel with this animal; and, in so doing, it identifies, by congruity, with Israel in the wilderness, the notices and images of the wild ass upon the rocks of Sinai. The words of the Song of Moses, " Jeshurun waxed fat and kicked,'^ following upon the description, " He found him in a desert land, and in the waste howling wilderness," if not in designed allusion, agree, at least, very remarkably with these delineations. Jeshurun must symbolize an animal of the horse species. That the ass, or wild ass, was the animal intended, further appears from the imagery of the prophets. Thus Isaiah says of Israel, " The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."* That the Song of Moses was here in the prophet's mind, appears from a later chapter : " Fear not, Jacob, my servant ; and thou Jeshurun, whom I have chosen." f Jeremiah is still more specific. This prophet directly symbolizes Israel in the wilderness under the image of a wild ass : " Where is the Lord, that brought us up out of the Land of Egypt, that led us through the wilderness; through a land of deserts and pits ; through a

• Is. i. 3. t *liv. 2.

land of drought, and of the shadow of death ; through a land that no man passed through, and where no man dwelt ? Thou art a swift dromedary traversing her ways, a wild ass vsed to the wildemessy * But the prophet Hosea brings the image still more home: " Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria a wild ass alone by himself y f

It is impossible, therefore, for any image more appropriately to represent rebellious Israel in the wilderness, or under which she was more likely to be depicted by faithful Israelites of the Exode, than that which so frequently occurs upon the rocks of Sinai, the image of the wild ass.

But the prophet Hosea, we observe, also compares disobedient Israel to " a swift dromedary traversing her ways." And this prophetic emblem, too, is repeatedly found sculptured at Sinai. Two of the most remarkable examples will be given as we proceed.

The demonstrable decypherment of this one Sinaitic common-place, the first example of which comprized a record of two of the earliest and greatest events of the Exode, the rebellions and

* Jer. iL 23, 24. This double image is reflected at Sinai, by the figure of Jehovah, or of the Angel of the Covenant, leading both animals,
f Hos. viiL 9.

miracles of Marah and Meribah, would have rendered slackness or delay inexcusable. Step .by step, accordingly, the task of investigation was pursued, until several similar results had been arrived at ; and until all the Sinaitic inscriptions as yet in our possession, all, at least, contained in the collections of Gray, Beer, and Burckhardt, had been carefully examined. The result was uniform. AU that were in unconfused characters, and hence more clearly decypherable, approved themselves, like the Marah inscriptions, contemporary records of Israel in the wilderness.

Among the events of the Exode these records comprize, besides the healing of the waters of Marah, the passage of the Red Sea, with the introduction of Pharaoh twice by name, and two notices of the Egyptian tyrant's vain attempt to save himself, by flight on horseback *, from the returning waters; together with hieroglyphic representations of himself, and of his horse^ in accordance with a hitherto unexplained passage of the Song of Moses : " For the horse of Pharaoh went in, with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them : " f they comprize, further, the miraculous supplies of manna and

* Ps. xixiii. 16. t Exod. xv. 19.

of flesh : the battle of Rephidim, with the mention of Moses by his office, and of Aaron and Hur by their names ; the same inscription repeated, describing the holding up of Moses's hands by Aaron and Hur, and their supporting him with a stone, illustrated by a drawing, apparently, of the stone, containing within it the inscription, and the figure of Moses over it with uplifted hands : and, lastly, the plague of fiery serpents, with the representation of a serpent in the act of coming down, as it were from heaven, upon a prostrate Israelite.

These references to recorded events of the Exode, compose, however, but a small part of the Sinaitic inscriptions as yet in our possession; the great mass of which consist of descriptions of rebellious Israel, under the figures of kicking asses, restive camels, rampant goats, sluggish tortoises, and lizards of the desert.

However to be accounted for, one peculiarity (the more remarkable because so little to be anticipated) characterizes the whole of these monuments already in our hands : namely, that not a single text of the Old Testament, not a single passage from the Books of Moses, is to be met with among them. This result is so contrary to every natural anticipation, that it is, in itself, no slight guarantee of the fidelity of

the decypherments. For any arbitrary decypherment of Israelitish monuments would be certain to abound with quotations from the Pentateuch, or with, passages to be found in it.

The most probable explanation of this total absence of Scriptural references and quotations, is to be sought and found in the contemporary character of the chronology of the Sinaitic inscriptions: monuments which bear in their brevity and rudeness obvious marks of their being so many chronicles of the day; some of which may have been written before the Pentateuch itself ; and all, most probably, before that sacred volume had been familiarized by use to the wandering Israelites.

These reflections naturally lead us on to consideration of the circumstances which may be conceived to have given birth to those mysterious monuments. That writing, or engraving, on stone, was an art known to Israel in the wilderness, is certain from what we read in Exodus of the fabrication of " the breast-plate of judgment." *

" And thou shalt set it in settings of stone, even four rows of stones. And the stones shall be with the names of the children of Israel^ twelve according to their names, like the engravings of a

* Exod. xxyiii. 15 — 21.

signet; every one with his name shall they be, according to the twelve tribes."

That the art was not confined to a few, but imparted to many, is further certain, from what we read of Bezaleel and Aholiab ; who were inspired by Jehovah with wisdom or skill for the works of the Sanctuary, and whose office it was to instruct other workmen to work with and under them : " And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I, behold I have given with him Aholiab, the son of Abisamach, of the tribe of Dan, And in the hearts of all the wise-hearted I have put wisdom, that they may make all that I have commanded them. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all maimer of work for the service of the Sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man in whose heart the Lord had put wisdom, even every one whose heart had stirred him up to come unto the work to do it."* Now as writing or engraving characters on stones was part of this work, it is clear that numbers of

* Exod. zzxl, zxxv., xxxvi.: see and compare /Nunui,

workmen were to be found in the camp of Israel who were familiar with this art; from whom still greater numbers, if not previously conversant in Egypt with the art of writing on stone, would acquire rude ideas of it. But by Israelites like these, what would be more naturally recorded daily upon the rocks amidst which they wandered, than the wonderful events of which they were eye witnesses from day to day ? And being good men, as the inspired pupils of Bezaleel and Aholiab unquestionably were, and as is attested to the conviction of the present writer by the fact, that not a single ungodly record is to be met with in the whole of the inscriptions we possess, what more naturally would be their constant themes, than, on the one hand, the daily mercies of Jehovah, and, on the other hand, the daily ingratitude and rebellions of disobedient Israel ? It will by and by be seen that these just anticipations are met by the facts of the case.

But it is not more certain that the Israelites in the wilderness of Sin possessed the art of writing or engraving upon rocks and stones, than that they possessed, also, time and opportunity for its exercise amidst these wilds, such as never were or could be possessed, before or since, by any other tribe or people. Encamped in this, or the adjoining deserts, during the space

F

^

of forty years, they had amplest leisure, and all needful appliances, to facilitate the work of chroniclers * ; while the numbers of the workmen well solve the phenomenon of the multitudes, and repetitions, of inscriptions.! Regarded, however, as all the circumstances lead us to regard them, as daily chronicles of the eventful occurrences of each day J, one seeming difficulty presents itself which must not be overlooked, but which it requires only fair examination to explain. How, it may be asked, comes it, that we read, at the very entrance of the peninsula, upon the rocks of the Wady Mokatteb, not only the first miracle after the Exode, the healing of the waters of Marah, but its last miracle also, the plague of the fiery serpents ? — a visitation

* Even Dr Lepsius, *' who agrees with Professor Beer as to the nature of the inscriptions, regards them as the vjork of a pastorcU people, and not of mere passing pilgrims; an opinion seemingly borne out by their number, their often elaborate, though rude, character, and the remote spots in which they are sometimes met with." — Forty Days in the Desert in the Track of the Isradites, p. 48. It has been shown that no *< pastoral people *' could subsist in Sinai without extraordinary supplies. Dr. Lepsius's admission, consequently, is fresh proof of the Israelitish origin of the inscriptions.

f <* In a short time after leaving the mouth of Wady Maghara, the valley expands into a small plain, and again suddenly contracts. It is here, on the right-hand rocks, that the largest collection of the Sinaitie writings is to be found. They occur, indeed, in very considerable quantities, and must have been the work of a large body of men.** — Forty Days, §*c., p. 17.

I Not in point of feet, the elevations forbid this inference, but in their nature.

which occurred nearly forty years after, upon the confines of Kadesh Bamea, and of the land of promise ? A moment's serious reflection upon " the manner of being " of Israel in the wilderness will solve this difficulty. The people, we know, were miraculously fed with manna from heaven : and why? because the wilderness yielded no food for the sustenance of man. No similar provision was made for their flocks and herds : and why ? because, after the rains, the wildest wastes of Sinai abound, through every cleft and crevice, with a luxuriant spring of vegetation. The flocks and herds, accordingly, were maintained, as those of his father-in-law Jethro had been kept by Moses himself in this very wilderness, by roving over the whole land. But roving flocks necessarily imply roving shepherds. And whUe the main body of the people pursued their stated marches, or remained stationary in their camps, their flocks and shepherds, there cannot be a rational doubt, wandered at will over the peninsula.* And while these retraced their steps

* ** One of the chief difficulties which I meet with in the narrative of Moses, is that of accounting for the subsistence of the numerous herds and flocks, that belonged to the retreating host. We hear of no miraculous provision for their support; and it seems incredible that they could have subsisted upon the scanty verdure afforded by the flinty soil of the Desert, after making all possible allowance for its deterioration by the physical changes of three thousand years. They were probably much less numerous than we are accustomed to suppose from the very general and

7 2

from the neighbourhood of Eadesh to that of Suez, what more natural or likely than for some faithful chronicler to register the plague of serpents beside the miracle at Marah ? the record of "judgment without mercy" upon those who had despised mercy, and sinned so grievously against so gracious a benefactor?

In a vast majority of the Sinaitic monuments stand two words, Qi^ and 1 5 I , the former at the beginning, the latter at the close, of each inscription: words which, from their position, and their incessant recurrence, whatever be their interpretation, must self-evidently stand as clues or key-notes to the sense. The first of these key-words is written in a great variety of forms, but its place in the inscriptions as the

indefinite language used in the Bible upon the subject And they were undoubtedly dispersed over the whole r^ion lying between the long range of

mountains, now known as Jehd Raha and Jebd Tih, on the East, and the

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Red Sea on the West, This might easily have been done, as the country seems not to have been peopled, and the march between Suez and the neighs bourhood of Sinai was unmolested by enemies. The stations and en- campments enumerated in the xxxiiL chapter of Numbers, were the head-quarters ; while many of the people must always have been separated from the main body of the host, seeking food for their flocks of sheep and eat^ tie in the neighbouring valleys," — Olin*s Dravds in Arabia Petrtjea, vol. i. p. S82, &c.

'Then, as now, it (the desert round Mount Seir) must have presented the same dreary waste, sand-hills beyond sand-hills, tufted with broom and other bushes, affording excellent pasturage; but, still, a dreary soli- tude, a howling wUdemess.' — Lord Lindsay, Letters on Egypt, Edom, and the Holy Land, vol. ii. pp. 22, 23.

J

grand initial formula, notwithstanding this variety, eflfectually secures against the possibility of its being mistaken. Upon my first inspection of Mr. Gray's inscriptions, judging simply from the forms of the characters, I read, in the initial term QA^, the Hebrew word DJ^, ^m, " The People ; " and, in the final term | S I , the ineffable Name, /ao, Jehovah : the only two words which could sustain and account for the prominence and frequency of their return. The first result of these two readings was, the immediate decy- pherment, already before the reader, of the murmurings and miracle at Marah,— a decypher- ment established independently by the recovery of the omitted figure of the wild ass. The after consequence was, the clear and consistent decypherment of every inscription, at the head and foot of which these words occurred.

It was not until large progress had been made in the work of interpretation, and until proof upon proof had been accumulated of the Israelitish origin of the Sinaitic inscriptions, that Professor Beer's publication fell into my hands. Upon looking into his pages, my surprise was great indeed to find the plain characters)y^^ to my eye so nearly identical with the Hebrew DV, metamorphosed into the Hebrew word tD^B^,

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shalum^ ** Peace ;" * and the thousands and tens of thousands of unknown inscriptions, which fill the vallies, and clothe the rocks of Sinai, repre- sented as containing, merely, the proper names f of some straggling Bedouin pilgrims, prefaced each, by a Christian, or more property a Maho- metan, salutation. Recovered from my first astonishment, I looked into the learned Pro- fessor's alphabet ; which, as might well be expected, proved in goodly keeping with this " specimen venientis aBvi." In this alphabet, based chiefly upon arbitrary hypothesis, I could

* I expressed my surprise at the time to the gentleman who first introduced Beer's treatise to my acquaintance, and informed me of his

version of the initial fjtf , adding that the word would prove to be Sm^

not shalum, and the qitadruped mentioned by Mr. Gray, to be the figure of a wild ass. Little was I aware that the book which my informant held in his hand, contained a duplicate of the inscription, with the figure of the animal.

f Prof. Beer's renderings of the inscriptions might be summarily disposed of by a single consideration. Many of the inscriptions are commonrfiacts : the same sentences repeated on different rocks; probably, too, distant from each other. On the Professoi's theory, they are all proper names. It follows that his ideal pilgrims, not satisfied with clambering up the rocks, under which they had paused to restf in order merely to engrave their names, must, in the cases referred to, have toiled from rock to rock, to repeat again and again the toilsome record of their pilgrimage. The author of the inscription illustrated by the wild ass, for example, must have carved, or dotted in, his own name, at least four times. Upon a consequence like this it is needless to offer one word of conunent. Beer, however, does not shrink from it. ** Iste Amru fil. Choraischu figuram et nomen suum, ut alii horum hominum, plus semel eadem ratlone saxis inscu^pserit.** — p. 4.

detect but six, or, at the most, seven sound characters. The rest was one charming amal- gamation of known forms with unknown powers, or of several wholly distinct known characters, under one and the same letter. My next step was to examine by what process our author con- verted J}W into chtt^' This initial key-word, I have already observed, while never to be mis- taken, is written, in the Sinaitic inscriptions, with the utmost admissible latitude of form : very ge- nerally in full, thus, IJAF ; sometimes contracted, thus, fyf , or thus, XP; and not unfrequently imperfect, thus D'^, or thus QJA, evidently owing to the writer not being at pains to complete it by the connecting stroke : a carelessness inci- dent not uncommonly to frequency of repetition. This last form fl j p , let me at once into the secret of Professor Beer's discovery; who, mistaking the imperfectly formed character for two letters, assigned to its first limb f= the power of the Hebrew schin, to the second limb) , that of the Hebrew lamed, and thus ingeniously obtained his own reading of the word in its general, and perfect, biliteral form Qi> , viz. the triliteral D^B^, Peace.

Even a cursory glance over the initial 6m*

* Had Pr. Beer looked into the Samaritan alphabet, by many con- sidered the old or Mosaic Hebrew, he would hardly have &llen into the

r 4

of these inscriptions, will show every impartial reader who will be at the pains to take it, that great variety of form which the German Professor has so strangely overlooked ; and by overlooking which, he has brought darkness out of light, and reduced to senses the most insignificant and absurd, monuments the most awful and mo- mentous in the annals of the world.

Widely, however, as we differ in our readings of this word, the learned Professor is, at least, agreed with me as to the power of its final letter, viz. Q , m, the Hebrew D, mim. And this agreement, coupled with one point of union more, will now bring the matter to a short issue. Among the very few Sinaitic characters in which our wholly independent alphabets coincide, the form y is recognized by Prof. Beer, and by me, as identical with the Hebrew ain, or y. Now let the reader consult only Nos. 38, 77, 89, 165, and 171, of Mr. Gray's collection, or I{os. 87, 88, 89, in that of Professor Beer, and he will there find the very word in dispute, fj^ , written

error of making two characters out of one. For the Samaritan cJqfth is ornamented with side-strokes exactly corresponding with those of the

initial din at Sinai, Tiz. /Vs, ^J^* And, if the power and unity of tlie

character had not happened to be previously known, would supply the Professor's ^^, equally well with the Sinaitic character. This, indeed, is to be wise ** above that which is written."

with the undisputed and indisputable Hebrew formy.*

The simple fact is this, that the initial or capital letter is ornamented with side-strokes, l>r, while the ordinary letter is written without them, y • Happily, however, there is an occa- sional departure from this rule, as CH^, 5/? which disposes of the question.f

Om, " The People," then, being the initial word of the inscriptions, who that keeps in mind the chosen scriptural designation of God's ** People, Israel," can rationally hesitate as to the true authorship of these mysterious records of the past ? And as is their beginning, so also

•Beer, 110, 111. »» Gray, 153. «165. *88,89. • Niebuhr, Tab. xlix. ' Wilson, No. i. s Beer, 88, 89. Gray, 88, 89 : the second examples are ^imr, but the initial monograms marked a are evidently identical.

f As Pr. Beer, in his own alphabet, admits the character y , to be the

Hebrew atn, and the character Q , to be the Hebrew mim^ his shaJum, on his own showing, is dm, ** The People."

i

is their dose, lao, Jehovah, being the sole final term which could adequately respond to the initial term 6m.

The opinion of Cosmas, then, so long, and so unjustly contemned, is, after all, the right and true judgment: namely, that the Sinaitic in- scriptions were the work of the ancient Israelites, during their forty years' wanderings in the wil- derness. But from the settlement of their authorship there arises a further question, as to the language, or dialect, in which they were written. The word) $ | , lao^ answering to the Greek Ia», in three letters, for the ineffable Name*, instead of the Scriptural word mn% Jehovah^ in four, alone sufficiently indicates that language, or dialect, not to have been the Hebrew of the Old Testament. Hebrew words and phrases, indeed, in common with all the Semitic dialects, it has been shown, and wiU hereafter more foUy be proved, to contain, but its vocabulary is not the Mosaic Hebrew. But if it be not Hebrew, the reason of the case tells us that it must have been the ancient Egyptian: the vernacular idiom of the country and people, among whom the Israelites had sojourned for the term of eight generations, or of two hundred and fifteen years. To this conclusion, I have already shown, we are

* That this was, also, ancient Jewish usage, is proved by Kircher. See Supplemental Note C.

independently conducted, by the identity of the Sinaitic alphabet with those of Masara and Kosetta, But the ancient Egyptian, like the an- cient Hamyaritic, it will appear hereafter, was one of those primitive dialects of mankind, which, by a severe simplicity, by the nearly total absence of prepositions, conjunctions, inflexions, declensions, moods, tenses, voices, prefixes, affixes, and suf- fixes *, and what may not unappropriately be termed the accidents of speechf , prove their near relationship to a common origin, the " one lan- guage, and one speech," which obtained before the confusion of tongues at Babel. J Its near relation to the Hamyaritic is most apparent, in the number of purely Hamyaritic characters to be found, both upon the monuments of Egypt, and upon the rocks of Sinai. But the Hamyaritic itself is chiefly that portion of the Arabic, of which Arabic scholars, from Pocock downwards, have so often observed, that, while it occupies more than one half of all the Arabic lexicons, it rarely, if ever, is to be met with in any Arabic writers.

* The occasional occurrences of the sign of the future tense in verbs, and of the dual and plural numbers in nouns, are exceptions: sometimes doubtful exceptions.

j- The phenomenon exists to this day in some remote districts of Italy, where the idiom (probably the remains of the Oscan or Etruscan) is a language of roots, altogether devoid of adjuncts.

\ In no other conceivable way could the one primeval tongue become the common parent of idioms differing so widely in character and con- strtiction, as the Semitic, and the Indo- Scythian, families of speech.

This was the statement of the case made to the present writer, at Paris in 1844, by one of the first Arabic scholars in- Europe, who had been studying Arabic for thirty years without being able to account for the anomaly ; but observed, " The problem is now solved, this is the lost Hamyaritic."

In the decypherment, therefore, of aU primitive tongues, the Arabic lexicon, more than one half of which has been heretofore a dead letter *, is the proper standard of appeal. ^^ And since the appeal, as wiU be hereafter experimentaUy shown, is attended with equal success in them all, it further foUows, that all the primitive tongues are most nearly allied among themselves ; while their severe simplicity of structure indicates diverge- ment in the slightest possible degree from their common source, the one primeval language. —^^

But if Israel in the wilderness still used the language of Egypt, how, it may be asked, are we to account for the rise of the Scriptural Hebrew? The answer seems easy and natural. The Scrip- tural Hebrew would appear to have been first imparted to Moses by Jehovah himself, upon the two tables of Commandments, and at the giving of the Law from Mount Sinai. The reason for

* ** Praesertim cum tanta linguae pars in desuetudinem abierit." — Pocockf Spec. Hist Arab, p. 96. '* The Arabians tell us that the greatest part of it (the Arabic) /tas been lost" •^- Sale, Prelim. Disc. p. 34. edit. Oxon. 1806.

such a provision is to be found in the nature of the case. It was clearly the design of Divine Providence, from the first hour of the Exode, on the one hand, to sever the Israelites from all contact with the manners and idolatry of Egypt, whence they had so recently departed; and, on the other hand, to isolate them, amidst the idolatrous nations by whom they were to be surrounded in the land of promise. But no efiectual severment or isolation could take place, so long as the language remained the same. And as, at Babel, Almighty God interposed miraculously, by diversity of language^ to dis- perse mankind ; so, by strict analogy, after the Exode, we might again expect Him to inter- pose, by pecuLiariiy of language^ to insulate His People Israel.

This natural anticipation appears to be met by more than one significant intimation of Scripture. Thus, in the eighty-first Psalm, which treats especially of the thunders of Sinai, and the giving of the Commandments, we read :

*< For this was a statute for Israel,
And a law of the God of Jacob :
This he ordained in Joseph for a testimony,
When he went out through the land of Egypt :
/ heard a langtiage I understood not"*

Of the several interpretations of this passage, none is so simple, or so clear, as that which

• ytxw ^njn^ vf? noK^— Ps. ixxxi. 5, e.

refers the " strange language " here spoken of, to the voice of Jehovah, speaking, from Sinai, to Moses and the people in the Hebrew tongue, to them, as yet, a new and unknown dialect. In perfect accordance with this passage, and with this interpretation of it, are the words of Zepha- niah : " For then wiU I turn to the people a pure language : that they may all call upon the name of the Lord, to serve Him with one consent^* This prophecy may most justly be thus under- stood and applied : " As, at the beginning of your existence as a nation, I gave you * a pure language ' from Mount Sinai ; so, at the end, I

language — from Mount Sinai ; so, at the end, I
wiU restore you ' a pure language,' a vehicle of thought and expression meet to celebrate my praise, and in which to call upon my name." For this last reason, especially, the Hebrew of the Pentateuch, thenceforward to become the language of the whole Hebrew people, may be regarded as a pure language or idiom revealed from heaven, less simple, because more regularly constructed, than any of the primeval tongues ; in order that no tongue polluted by heathen profligacy or idolatry might profane, by becoming their receptacle, the lively oracles of God.

nayb mn^ dk^3 dSs «ip^ mna n&^ a^Dy ^k nanx tk ^d •

Zephan. iii. 9.— HHtC C33^

PASSAGE OF THE RED SEA: HORSE, AND FLIGHT, OF PHARAOH.

*< For the horse of Pharaoh went in, with his chariots and his horsemen, into the sea ; and the Lord brought again the waters of the sea upon them.** — Exod, xv. 17.

Were not commentators on Scripture so prone to be wise above what is written, it might be taken for granted of the expression here used by Moses, " the horse of Pharaoh," that its literal would be accepted as its proper sense : that the war-horse of the king himself was here intended. The literal sense, however, was too plain and simple for some interpreters. Notwithstanding the unquestionable soundness of the Hebrew reading ny"1fl DID, and of its Septuagint version, ^7^7^os 4>apaa>, " The horse of Pharaoh," as it is correctly rendered in our English Bible, and notwithstanding, moreover, the separate mention, in immediate contradistinction, of " Pharaoh's horsemen" in the succeeding clause, we are called upon to understand the phrase, " the horse of Pharaoh," as put both for his horses and his horsemen : in other words, for the whole cavalry of the Egyptian army.* ^*

* The Commentary of Lncas Bnigensis upon Exod. xv. 19.) may be cited as an exemplar yitiis imitabile of this fashion of interpretation. See Final Note 14.

Instinctively averse to all such trifling and tampering with the plain text of Scripture, it was with an interest and satisfaction not easily described that, eariy in my acquaintance with Mr. Gray's Sinaitic inscriptions, I came, in his 86th No., upon what the previous decypherment of his Marah inscription and others enabled me to recognize as a contemporary commentary on the very passage of Exodus in question. In the fourth line of this inscription, the eye was arrested by a hieroglyphical character in the form of a horse. The Arabic j, /a, which formed the head and neck of the animal, being followed by q, the Greek rho^ and by the Hebrew J^, din^ the royal name of Pharaoh apparently stood before me. To ascertain whether the contents of the inscription tallied with the name was the next and instant object. The decyphered inscription proved to be a record of the passage of the Red Sea, and of the vain attempt of Pharaoh to escape from the returning waters by flight on horseback.

The characters of this inscription were all sufliciently clear, and being mostly letters of known forms, on the principle of assigning to them their known powers, it was decypherable with comparative facility. The last word alone

I II I I I mmmmmmmmmmmmmmm^^mmmmmmm^mtmi^^mm

presented an impediment ; for it was a monogram, and with the disentangling of monograms I was not, at this period, familiar. The sense required by the whole context was horse^ or war-horse. But some time elapsed before I discovered that the last word was k^ ,, rabat ; and that the Arabic word kb^, signifies " A horse of ancient race," or, " Horses prepared for war." *

Previously to the completion of the decj^herment, the action of the hieroglyphic horse had perplexed me. As he seemed neither to advance nor recede, I had set down the neck thrown backwards, and the disparted fore-legs, as symbolical, perhaps, of the haughty bearing of his rider. The full decypherment first undeceived me. The king is in the act of retreat ; his horse has just received the check of the rein, by which the head is thrown back, and the fore-legs are parted, while the hind-legs remain as yet unmoved. The whole action is one familiar to every horseman, who has suddenly and violently checked his horse.

More than a year after the decypherment of

* kbj) Equi parati bello, et Antiquse stirpis equtu. The second definition, applying to a single horse, marks that the first may haye applied also, originally, to a single war-horse,

this Pharaonic record, a copy of another Sinaitic inscription, discovered, not in the Wady, but in the Djebel Mokatteb, was sent me by a friend. It was taken from a fac-simile made with great care and exactness on the spot, by artists in the train of a French nobleman, le Comte d'Antraigues, then (May, 1779) travelling with his suite in the peninsula; and was published originally in 1811, in the Posthumous Letters of J. G. Von Miiller, the historian of Switzerland, a name so eminent in literature, before, at the call of Napoleon, he exchanged the path of " quiet and delightful studies " for the cares of state.* Remarkable as is the history of this inscription, and still more so the appearance of the characters, it seems to have lain altogether unnoticed by the learned, probably owing to its isolated publication in an unusual vehicle, a collection of miscellaneous family letters. Its best introduction now will be in the words of the Comte d'Antraigues himself, from his letter conveying the inscription to his friend Von MuUer.

• See Biographie Universelh, Article J. G. Miiller. The poet*s moral here holds true —

*< Known him I have, but in his happier hour
Of social freedom, ill-exchanged for power.**

" A cmq heures du matin, le 14 Mai, 1779, je fis lever toute ma caravane, et nous nous rendlmes au Dshebel el Moukateb. Ce sont deux rochers trh-eleves^ tallies a pie [pic?], separes Tun de Tautre de 50 pas. II paroit que leur base a 6t6 creus^e par Taction des eaux; inais, dans tout le desert, il n'y a pas que 5 puits d'eau saumfi,tre; on n'aper9oit que des montagnes d'un sable fin, et impregn^es de sel, que le vent disperse et accumule k son gr6. Ces rochers, charges de caract^res tallies en relief, n'en porte aucun d^puis leur base jusqu'^ la hauteur de 14 pieds 2 pouces. La valine a 547 toises de Paris* dans toute sa longueur. Les rochers sont converts de caract^res jusqv!a leurs sommets: les lignes sont droites, mais leurs extremit^s se replient jusqu'a la jonction de la ligne sup^rieure, et forment une ^criture a sillons. Sur le rocher droit, en venant de Tor, il y a en tout 67 lignes ; 41 sur le rocher a gauche. Les caract^res ont un pouce de relief, et un pied de longueur. A c6t6 gauche, il y a, dans la partie du rocher la plus ^lev^e, les caractferes qu'on nomme le titre. Ce qui leur a fait donner ce nom, c'est ce que les lettres qui le composent, ont

♦ 1094 yards.

6 pieds de hauteur, et trois pouces de relief. Je les aifait dessiner avec la plus grande exactitude. II faudroit six mois d'un travail opini^tre, pour dessiner la totalite de ces caract^res * : c'est un livre unique peut-6tre sous le ciel, et Thistoire d'un peuple peut-6tre inconnu."f

The scale alone of these records on the cliffs of the Djebel Mokatteb, apart from every other consideration, bespeaks the importance attached to them by their authors. A space of six feet for the characters of the first line, styled by the Arabs the heading or title, and of forty feet for the remaining forty lines of the shorter of the two inscriptions, with the necessary allowance for the intervals between the Unes, and a height of fourteen feet from the lowest line to the ground, will give an elevation of, at least, from eighty to one hundred feet for the monument. Of this Von Miiller has preserved the only part as yet copied, viz. the first line.
' At the instance of a friend who happened to

♦ See Supplementary Final Note D.

f Extract of a letter from M. le Comte d* Antraigues, ap. J. G. Miiller, torn. vi. p. 330. Von Miiller saw no improbability in the assignment of an Israelitish origin to these monuments : <* Wie aber wenn in Beziehung auf den Aufenthalt Israels : zwo Tafeln ; Segen und Fliiehe ; oder Geschichtserzahlung ? ** — lb. p. 331. The writer whom Napoleon summoned to the offices, successively, of Secretary of State for Westphalia, and Minister of Public Instruction, will hardly, in our day, be taxed with credulity. At least, if he be, the charge will assuredly recoil upon the taxers.

be with me when it arrived, I attempted the decypherment of this line. And, after the experience acquired in previous experiments upon Mr. Gray's, and Professor Beer's, Sinaitic inscriptions, I was not a little surprized and disappointed to find this single line baffle every attempt to unravel so much as the first word. After repeated trials, I told my friend that, without some collateral light, further efforts would be vain; that the characters, notwithstanding some air of resemblance, were so unlike, in reality, to those of all the other Sinaitic inscriptions, that their alphabet afforded no clue ; and that the only opinion I could hazard was that the inscription was hieroglyphic ; that one character, at least, strongly indicated a representation of something living, though whether animal or insect I could not say. I pointed out the character. Upon its vitality we agreed. The attempt at decypherment was renewed after my friend's departure, but without the least success. The whole line was analyzed, without the decypherment of a single word: until, at length, the possibility occurred to me that the inscription might have been printed in Von Miiller's " Posthumous Letters " upside down ; an inversion of which I had found occasional examples. It was barely a possibility, but I acted

on it. I turned the volume upside down, when the first glance told me my conjecture was right. The well-known Sinaitic characters now came out in their accustomed forms. The nondescript hieroglyphic, which, even in its inverted posture, had struck me as indicating life*, proved to be the rude representation, or misrepresentation, of a horse, with his head between his fore-legs, in the act of running away : while hieroglyphic horses' limbs, and human limbs, seemed interspersed along the whole line, after the manner of Egypt, as seen on the Rosetta Stone. I now once more tried the lexicons, and with wholly different result. The words became, at once, decypherable ; and the subject proved to be identical with that of Mr. Gray's inscription. No. 68. ; namely, the passage of the Red Sea, with the horse and flight of Pharaoh. In the centre of the line stands the tyrant's name, written with the Arabic /, ^, the Hamyaritic r, ^^, and the Hebrew diuj *\^«t His horse's

* The result, in this instance, proved the soundness of a canon laid own Dy a high authority in art : viz. that, however rude the delineation, where life is intended, life will appear.

f The Hebrew form ny*U)» Pharcu>h, the form of the name employed in this inscription, is still an Arabic form of the name : **^ y pro ^5^ J,

Pharao {in versu Omajjae Ben-ali^Zalt)." — Kanuap, Freytag, in rad.^ i.

Upon the omission of the diacritic point over the • {fa) in this inscription, and of the diacritic points generally in all the primitive monuments, I

limbs, his own limbs, his helmet, and the royal emblem of the Pharaohs, the hawk's head, fill up the picture ; the subject of which is Pharaoh's headlong flight from the returning waters of the Ked Sea*, first on horseback, and finally on foot. But as this belongs to the decypherment of the inscription, an interpretation of it is submitted, Plate IV. p. 90., followed by the necessary remarks.

In the inscription from the Wady Mokatteb (Gray, 68.), Pharaoh was represented, hieroglyphically, in the act and moment of reining back his horse to fly. In this inscription from

would observe once for all, for the satisfaction of readers conversant with the modern Arabic only, that the absence of the diacritic points in Arabic MSS. is the acknowledged test of their antiquity, the most ancient MSS. being uniformly unpointed. Upon this head, and upon the high antiquity of the Niskhi or common Arabic characters, erroneously supposed modern. See M. S, de Sacy, ap. Final Note 2.

* Arab tradition is always worthy of attention. The drowning of Pharaoh, and the spot where he perished, are mentioned by Makrizi, the historian of Egypt, in his account of the Wady and town of Faran: ** It is one day*s journey (in a straight line) from the sea of Kolzoum (the gulf of Suez), the shore of which is there called * the shore of the sea of Faran.' There it wcu ihcU Pharaoh was droumed by the Almighty." — Makrizi ap. Burckhardt, Syria, pp. 617, 618. Makrizi adds, ** Between the city of Faran and the Tyh are two days* journey ; — a large river flows by.'* Upon this Burckhardt observes : " There is no rivulet, but, in winter-time, the valley is completely flooded; and a large stream of water, collected from all the lateral valleys of Wady el Sheikh, empties itself, through Wady Feiran, into the gulf of Suez, near the Birket Faraoun" This whole passage merits attention, in any attempt to fix the point of passage at the Exode.

the Djebel Mokatteb is contained, at its opening, a pictorial representation of the sequel ; of the circumstances attending his own and his horse's flight, apparently meant to express to the eye the last vain efforts of despair. It has been remarked of this heading, that the whole line is hieroglyphical, after the manner of Egypt. But while the constant introduction of hieroglyphic characters into the Sinaitic and other rock inscriptions, is a fact generally known and recognized by orientalists, it is one necessarily less familiar to the general reader. In first calling public attention, therefore, to this feature, it becomes essential, 1st, that the general reader should not only be aware of the usage, but should keep in mind its acknowledged existence, at Sinai ; and 2dly, that the particular examples of its existence at Sinai should, where practicable, be illustrated and verified by identical exemplifications of the same usage from Egypt.

1. The existence of the usage has been well laid down by Prof. Beer, in a canon already noticed ; who remarks that, in the Sinaitic inscriptions, letters frequently form parts of figures (of men or animals), and that figures (of men or animals)

as frequently compose groups of letters. Had
the learned Professor been as fully borne out in
other points as in this statement, instead of

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every thing, he would have left little to be done
by others. It would be easy to multiply au-
thorities ; but as the point is not only indis-
putable, but undisputed, we may safely rest the
fact of the usage upon his statement.

2. The application of the hieroglyphics of
Egypt to the elucidation of those at Sinai, is the
next principle to be established; and for the
establishment of this principle we have a sure
groundwork in the occurrence at Sinai of the
most noted and characteristic of all Egyptian
monograms, the crux ansata, or sacred tau.

The Pharaonic inscription now before us, offers,
perhaps, the best opportunity in existence of
bringing this principle to the test. For if " Israel
(indeed) came out of Egypt," and if the flight of
Pharaoh was to be represented by Israelitish
artists, there is every rational ground to pre-
suppose that the regal symbols of the Pharaohs,
after the manner of the Egyptians, would appear
on such a monument. The facts coincide with
the anticipation. The favourite hieroglyphic
symbol of Egypt, the crux ansata, is placed
and in a manner, intermingled with the limbs
of man and horse, conspicuously along the entire
line ; while the flight of the tyrant is depicted
by a series of hieroglyphic legs, the last of which
have their fac-simile in the legs of Ptolemy

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Epiphanes upon the Rosetta Stone, representing,
after the Egyptian fashion, the ascent of the king
himself up the stairs of the temple at Memphis.
For the more complete establishment of the
correspondence, and fuller satisfaction of readers
in the matter, I have, in the accompanying
pasyiq Plate IV, over the chief symbols of this
Sinaitic monument, traced fac-similes of the cor-
responding symbols found upon the Pharaonic
and Ptolemaic monuments of Egypt.

It is remarkable, in connection with the em-
phatic mention in the Song of Moses of " the horse
of Pharaoh," that in the entire of the hiero-
glyphic characters in the Comte d'Antraigues'
inscription, there occurs but one perfect figure,
namely, that of Pharaoh's run-away horse; which,
in verification of Prof. Beer's second canon, is
framed of a monogram of letters forming the
word uZ"#Ew, mamahak "a horse excelling in
speed." The other hieroglyphics consist, either of
the body without the limbs, or the limbs without
the body, the hieroglyphic for the rider oc-
curring, in one instance, the vacant space, All
this, taken in connection with the Egyptian inscrip-
tion usage of Egypt ; and Egyptian precedent, it
might be presumed, would preclude all liability
to captious objections. In treating a new sub-
ject, however, or rather the application of a known

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V

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Glossaby to the Comte D'Antbaiques' Inscription.

9 Keudy Fugit ; in Ugam convenis fuit. '
Fleeing : turning to flee.

iam2"^UJy C'^f dba" ifodbuQ, Equus veloz : simulque longus.
w" ++ = A swift long iiorse.

w=, Shaba, Anteriores pedes simul lustulit prae alacritate equus.

Lifting up both forefeet together through alertness (a horse).

i yl\n=" S" kaxkasa, Celeritor incetsit.

++ Going swiftly."

J"y"' jjn=>, Xuwar, Equus. " A rider," A horseman.

ijcJ=+" wak, Violenter projecit. Dejecit.

y = +, Throwing with violence. Dashing to the ground."

?/+' TJ)=" farad, Pharaoh. ^,j" pro ^^" (in versu Omqijfam-Abi-Zalt),
Kam. ap. Freytag.

uSeCl sata, Amplis diductisque pastibus incessit equus.
++ Going with long steps (a horse)."

LmS'=''^=?" mumahak, Egregiu= cursu =Ulfts+. ,'

A horse excelling in speed.

v#S") ajara, Gitd praeterirIft equus. ut pra metu.
-^ + +' Scampering swiftly by (as a horse when frightened".+

1&-

w' watacha, Violenter pepnsit trusitque suis manibua.
+" Remoflng forcibly, thrusting away with the hands.

r"=j, C.'"aii"'^) nahaba. Iter fecit, et quidem accelerando: manahib, Celer

incessus, accelerabam iter.
" Walking, going, travelling (especciarty quick).++

.. *

if;"^^^? j"?'i kAd, kttdTM9, Cassiy, galea. A casque, a helmet.
"jf\ kSG&_" A helmet."- -f?!rUMM ap. Richardsun.

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Glossaby op Lower Inscription in Pl. IV.

n J p oy, A", dW, Populus : plelw. The People.

regton.

Q /< ? y=i tnardt Profectus fuitp+ regiostem,

y\ rk + C + I, r=f, Territu+ fuit. Terrorem concepit
) CI p "?? Terror-stricken. Filled with terror.

/ilt "93? xtt", HabenG antrorsum movit camelum suum ut melius
I Ii SiG" celerisoque incederet,

<" Throwing forward the rein, that the camel, may quicken

his pace.
Mo "5 ,mhr, Aqua. Water.
IC I t\ laot Jehovah. Res extans : Persona : Hypostasis.

/ ' \ A Being : Person : Hypostasis.

6 I f" CDp. =C] "++ Populus. " The People."

Oy= "1 Populus. +' The People.+'

O ^=^ SatfwA, Tentavit, coperimento probavit.

Essayeth. Tries by experiment.

I /J Uij tma, Aqua. Water.

jLi/ I J" f tLi Pharaoh, = mjnO 01D' '++ Pharaoh, (Exod.

" The horse of Pharaoh" [if the body of the horse be letters.]
y I \ , cjy =jwU Retrocessit. Retrograde.

"1 ana, HabenA tenuit, retinuit, gywcin.
CT Reining in, reining back, a horse.

h) (9 rdaA= Equi parati ad bellum. Antiquae stirpis equns,
'" War-norses. A. horse of ancient race.

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principle to a new subject, it is right to antici-
pate objections ; and due to truth, not only to
anticipate, but, where practicable, to place it
above them.

Upon this principle, I have placed over the
bodiless horse in this Pharaonic monument, a
bodiless camel, forming the obverse of a Bactrian
medal. The medal is perfect: yet the head,
neck, and limbs of the animal alone appear on
the obverse, comprizing, at the same time, the
hieroglyphic for the camel, and the initial of its
name ; while, so perfect is the effect, that every
one who has seen it (and for the sake of evidence
this medal has been submitted to many without
note or comment) instantly has recognized the
camel by its disjecta membra. This one example
from Central Asia establishes the rule ; and with
the rule, the strictly analogous examples con-
lineated in the heading of the Djebel Mokattab
inscription.+

+ The colossal scale of the characters in this heading, renders it im-
possible that there could be mistake or illusion in the reduction. Upon
a scale of such magnitude, the forms of the hieroglyphics must be so
pronounced, that the artist's only task was fidelity in the reduction. The
published copy bears all the marks of having been taken (as the Comte
de Antraigues states) " avec la plus grande exactitude," and by a skilful
hand. The drawing of the patella, or knee-pan, in one of the hiero-
glyphics, was pointed out by a draughtsman as designed with anatomical
fidelity, in the prominence of his part, in a correct drawing of the leg, is
a principle of modern art ; in the knee-pan must be shown, with the knife-
ing thereof." - Peachan on Drawing,

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But the high importance of this heading, and,
not improbably, the yet higher importance of
the still uncopied forty line inscription over
which it stands, suggested a further, and yet
more searching, experiment. It occurred to me
that if the hieroglyphics here were designed with
anything of that anatomical accuracy so emi-
nently characteristic, save in conventional forms,
of the hieroglyPhic symbols of Egypt, the com-
plete reproduction of the bodiless horse by a skilful hand,
would, in the absence of the same work of art, be
the intended, which could be indicated only
by the hieroglyphic letters, for the object
being to combine pictorial with alphabetic repre-
sentations, the amount of the resemblance
clearly limited by the necessity of the case ; since
it is obvious that, in inscriptions of this com-
pound nature, no more of the animal could be
given, than could be given without interference
with the alphabetic functions of the letters ; and,
vice versaj no more of the letters could be de-
signed, than could be designed without interfe-
rence with the pictorial indications of the animal.
These reflections suggested the thought of
submitting the Comte d'Antraigues' inscription
to an eminent artist, for the purpose of ascer-
taining whether the experiment which I com-
templated could be made. The experiment was

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tried, and its result placed in my hands with the
remark, that one thing was certain, that the fill-
ing up of the figures was strictly what the action
of the hieroglyphic limbs required, and that an
artist could not correctly complete the hiero-
glyphic horses, &c., in any other way. To
present the filled-up draught to the best advan-
tage for examination, my friend suggested a
mode of distinguishing the additions from the
original, and made a copy of the inscription com-
plete, in which, the fidelity of the original, com-
plaiten, the anatomical correctness of the im-
perfect outlines became, in some parts, strikingly
observable, the forms and proportions coming
fully out, as soon as a touch of the pencil had
had reduced the proper supplemental line or lines.
An attentive comparison of the fragmental origi-
nal with the filled-up copy w, will enable artists,

and readers conversant with the fragmental hie-
roglyphics of Egypt, to judge for themselves. A
suggestion here occurs which I would venture to
submit. Might it not be well to repeat this ex-

* See Plate V. In this lithograph, the inscription is represented in three stages : 1, as published inverted, in Muller*s " Posthumous Letters ;*' 2, in its correct position ; and 3, with the hieroglyphic limbs, — where the figure intended, and the mode of completing it, seemed clear, — filled up in dotted lines. By this arrangement it is hoped the reader may be better able to accompany the steps of the decypherment described in the text.

periment, by filling up the hieroglyphic fragments of figures in Egyptian monuments in a similar way ? The conventional stiffness of their human forms would be a hindrance, but in other animal forms I suspect the results would be most satis- factory ; while, if they prove so (the introduction of limbs, &c., into the hieroglyphics of Egypt being a point universally acknowledged), they would decisively corroborate this first essay to bring out the pictorial representations, hinted at, rather than expressed, by the fragmental figures in this kind of writing.

Another suggestion of graver moment re- mains to be made ; namely, the desirableness of copies being obtained of the two great inscrip- tions in the Djebel Mokatteb mentioned by the Comte d'Antraigues, the one in forty-one, the other in sixty-seven lines. For, while the in- scriptions of the Wady Mokatteb, or " Written Valley," have been repeatedly visited, and par- tially copied, those of the Djebel Mokatteb, or "Written Mountain," would seem to have re- mained, from that noble voyager's day to our own, wholly and most unaccountably neglected.

With regard to the forty-one line inscription, especially, the contents of its heading, and the number of the lines or verses, might suggest a possibility, the remotest hope of whose realization

ought to awaken interest over Christian Europe ; the possibility, I mean, that these forty-one lines might prove to be no other than the forty, or forty-two verses of "The Song of Moses," " graven with an iron pen, and lead in the rock for ever." I state this barely as a possibility. I should, for my own part, have placed the like- lihood much higher, had it not been for the reflection that, out of nearly two hundred Si- naitic inscriptions, I have not met with a single passage or text of Scripture. Imagery, in the manner of Scripture, indeed, abounds ; but not one passage from the Pentateuch, not one en- tire sentence discoverable in the Old Testament. With fair minds, this admission may, in some degree, accredit the decypherments themselves ; inasmuch as arbitrary decypherments oilsraelitish monuments would (as our experience in other quarters shows) be sure to abound in texts and quotations from the books of Moses. The cause of the omission seems obvious, and would go far to fix, independently, the chronology of the Sinaitic inscriptions, namely, that they were en- graved, if not before the composition, before the publication (if the expression be allowable) of the Pentateuch. Notwithstanding, however, this unexpected blank, the contents of "the title," and the coinciding number of the lines or verses,

still oblige me to state, and to cherish the possi- bility, that this forty-one line inscription may be " The Song of Moses."

THE MIRACLE OF THE ** FEATHERED FOWLS."

(Exod. xvi. 13.; Numb. xi. 31. 32; Ps. Ixxviii. 27.)

The Hebrew word iSb^ (arable^ l^, salwa)^ the name of the winged creatures provided as food for the Israelites by this miracle, is ren- dered " quails " in our authorized version. In this rendering our translators follow the Sep- tuagint, the Vulgate, and all the ancient versions. It has with it, also, the authority of Josephus. Yet the true signification of the word has been treated as an unsettled question by commentators of name. Ludolf, followed by Scheuchzer, and by Bishop Patrick, advanced the opinion that salu should be translated locusts. The point has been argued by Ludolf with much ingenuity, and more erudition. The opinion, however, is noticed here only to show that, in the judgments of an eminent orientalist, and of a sound English critic, the original word admits of more than one inter- pretation. Since the word itself, as the name of

some species of winged creature, occurs in Scrip- ture only in connection with this miracle, its sense was the more liable to be mistaken by interpreters, there being no collateral light by which to fix the meaning. The proofs, however, supplied by the Old Testament, that the salu of the Exode were not insects, but birds of some kind fit for the food of man, may safely be pro- nounced conclusive against the theory of the locusts : for it was fleshy such as they had eaten in Egypt, that the Israelites desired to eat ; and it was flesh (*1{<{y), the Psalmist informs us, that was rained down on them from heaven, the flesh of " winged fowls " {^^'2 ^IV) :

'* He rained flesh upon them as dust ;
And winged fowls, as the sand of the sea.** *

The miraculous supply, therefore, consisted of vast flocks of birds ; the only question being as to the species. On the face of the case, two con- siderations militate strongly against the received version.

First, as we read that the Israelites " spread them all abroad for themselves round about the camp,"f evidently to preserve them for future use by drying them in the sun, the birds must have been of a kind capable of being preserved by this process. But every species of the quail tribe,

* Ps. Ixxviii. 27. f Num. xi. 32.

from their peculiar delicacy and fatness, is, beyond most other birds, incapable of being preserved by drying ; and, as Bp. Patrick justly observes, would be corrupted^ instead of being preserved, by exposure to the heat of the sun. The assumption that they were not " spread abroad," but buried in the burning sands (a process described by Maillet), may be dismissed without comment as contrary to the Scriptural account.

But, 2dly, the words of Moses, '' He that gathered least, gathered ten homers," will be found, on due examination, altogether incom- patible with the idea of a bird of so diminutive a size as the quail, even of the largest kind. As this difficulty has been hitherto overlooked, it becomes necessary to expose it more fully. The difficulty lies in the scale of the measure spe- cified, the homer or omer. We will take Mr. Parkhurst's account : " "isn, a chomer or homer^ the largest measure of capacity ; in which, con- sequently, many things were frequently jumbled together. It was equal to ten haths or ephahsj and to about 75 gallons 6 pints English." The omer, therefore, was a measure several sizes larger than an English hogshead. Now, within the space of " two days and one night," the least successful of the Israelites secured birds enough

to fill ten of these capacious measures, or to the amount- of 750 gallons. As they were taken unprepared by the miracle, and were unprovided, therefore, with nets, they could avail themselves only of their hands, armed with sticks or other weapons ; a method which, as the subjoined vignette will show, they would have learned in

* The scone here represeated, meets aiso an al^Jection urged by Bp. Patrick igainat uJh DieHDmg birdt, founrled on Ihe Hebrew trord t\ptH, which he underEtands, with our versioD, in the sense of gathtring : " And they gotbmd the quuls. By thia it is evident that Ihey gitthered some- thing lying upon the ground, *nd not Hying in the air ; for we do not galAtr things there, but takt or calch them." The root F|DM. however,

But for a single Israelite, in this way, and in this space of time, to kill quails enough to fill twelve hogsheads, would be in itself a miracle. The birds, therefore, of whatever kind they were, must have been of a magnitude very different from that of the largest of the quail species ; of a magnitude, in other words, suflScient to allow the possibility of one man killing, with the hand, in two days and a night, as many birds as would be required to fill twelve or fourteen hogsheads.

Before I had weighed the first of these diffi- culties, or perceived the second, not having been led to examine the question critically, I had acquiesced in the received versions of the word salu^ and taken it for granted that the birds intended by it were quails. I was first led to doubt the received rendering, by the occurrence of a word at the opening of a two-line inscription. The word was J^^ nuham ; its definition, " the name of a bird of a reddish colour resem- bling a goose." Observing no fewer than three examples of this inscription, taken from different rocks, the contents promised to be answerably

(S in Kal) signifies collegit ad «e, contraxit, retraxit, draunitg towards one-telfy catching, dredging back : the very action of the Egyptian fowler in the wood-cut, who catches and drags towards him the wounded wild geese with his left hand, while he darts his throw-stick at others with his right. It is curious thus to find, in an Egyptian scene, so complete an exposition of a difficult, and hitherto misinterpreted, passage of Scripture.

important, or at least to throw light upon the opening word. The anticipation was fully jus- tified. The second word was ^^^ or ,.g^, bahar^ baharij "the sea; marine, maritime; of or from the sea." These readings recalled to mind a passage in the Book of Numbers, with which they so remarkably coincide : " And there went forth a wind from the Lord, and brought salu from the sea." If the inscriptions be com- memorative of the miracle, the words nuham hahari^ nuhams from the sea, explain the ob- scure Hebrew term ibtt^, salu^ by showing the miraculous supply to have consisted of flocks, not of quails, but of the casarca, or ruddy goose, — a bird of the goose species, but of stork-like height. It is thus described : " The casarca, or ruddy goose, is larger than a mallard, and seems even larger than it really is, from the length of wing, and standing high on its legs; the neck encircled with a collar of black, inclining to deep rufous on the throat; the breast and sides are pale rufous; the legs long and black. This species is found in all the southern parts of Russia and Siberia in plenty. In winter it migrates into India, and returns northward in spring. The flesh is thought very good food."*

* Encycl. Brit. art. Anser.

No. m.

The red geese ascend [from] the aea
Lusting the people eat en at them.

No. rv.

46.

Pb. II.

The red geese ascend [from] the sea
Lusting the people devour tall nought is left.

No. V.

The red geese ascend [from] the sea
Lusting the people feed to repletion.

mm^mmmmm

^^^ ^ C "^ /•'a*^» ^^^f**"* Nomen a?is rubr», qua fonnA anserem refert.

jC I y I I \ " Name of a reddish bird resembling a goose. "«

Q Q I P fJ y^' ***"*' ^'"^' S£r^ Marina (Thii, and the

^"^^■^ ^"^ I first word, answer, apparently^ to our " sea-

fowl.")

I I lib f had, Deslderio ejus captua ftdt ; desiderarit.

** Inflamed with desire of any thing ; lusting after.

X^

DP> /^^f ^^ Popttlus: plebs. '*The Peopla'*

ft^ J, roAfi, Perseveravit in edenda una re ; pecul, grue.

•^V Persevering in eating of one thing ; especial^ qf

. /^ ft^i, roAs, Jferseveravii
g #■ I >1 ^ Persevering

j^j\ , Oram, l.q. i\j\f Edit, voravit, absumpsit, ut nihil reUquum fuerit.

Eating, devouring, consuming, until nothing is left.

lib

Ha , toara, Repletut ftilt cibo. Replete with food.

* Can the two birds in the Frontispiece, which Beer takes for ostriches, be

representations of the mtham, or long-legged red goote ? If so, they illustrate the miracle.

t Etpeciaify of itork. There is an agreement of congruity between this definition, and the appearance of the trork-dke ruddy goose.

The completion of the decyphermnt of this triple inscrtiatnv, it will nnw be seen, corroborates the ideo indicated by its first line : namely, that, whether the casarca, or a bird similar in kind from Egypt, was intended by the aalu of Moses, or nuham of the Wady Mokattob, the miracle of ' the feathered fowls " is here intended and recorded.

If the two great difficulties opposed to the idea of the sckk of Moses siginfying quails, be nnw examined by the light thus obtained from Sinai, both will be found to disappear. Fer, first,

+ The three inscrnptions obviously record one and the same thing ; as Beer, by placing them in juxtaposition, has correctly perceived and admitted ; alle the complete identity in all tnnn the first line, combines with the circumstantial variations, in each, of the second line, in a way to give peculiar force to the evidences of this decyphermnt In the inscription Nu. 48., the break between the first two characters, marking out the first to be the Hebrew 3, fixes the true reading of the first word, viz. nrTwm, which the continuous line in Nos. 46, 47., might otherwise have rendered less certain. But the second line, opening as it does in all with the same word, and closing in each with a different word (unless the characters be defective) is very striking. for the three

closing words, if read -115w+ w"~ raha,^ ^^^ ^X t^" ^ /\ ^^'^^

or aramf ^ S / Atx ^#^^^^ ^^^ similar to each, of them denoting

the one idea of greediness and repletion : viz. ^. Perseverawit in edenda

una re. Perseverance in eating one thing ; ^i\^ i G. A^\, Edit, vorawit, abumpsit ut nihil rdiquum Juerit, Eating, devouring, consuming, until nothing wag left; and U" Repletus fuit cibo. Replete with food.

a This word reads ii) but the first 2 may stand only for the vowel point, as in

the Rabbinical Hebrew. I would remark here, of the Sinaitic inscriptions generally, that many of the vowels appear to discharge the office only of the Hebrew vowel points-

the flesh of the goose is as peculiarly adapted for the process of drying, as that of the quail is unfitted for it ; and might be hardened, instead of corrupted, by exposure to the sun. And, secondly, with reference to the enormous supply of quails, which, it is supposed, came in one night by a single wnn, the magnitude nnwy of the ruddy goose, contrasted with that of the quail, substitutes an easy probability for a physical impossibility ; since the latter hypothesis would imply a slaughter of, perhaps, twenty thousand quails, where the former would not require one tenth, perhaps not one twentieth, of the number. It may deserve notice, in connection with the latter possibility, that the Indians on the Hudson river are known to average as many as two hundred geese in a day brought down by their guns, without any of the advantages providentially afforded to the Israelites. +

But the light apparently thrown on this great miracle of the Exode, by the Wady Mokattob inscriptions, is further important, as most satisfactorily explaining a text which has perplexed all the commentators, and for which no satisfactory explanation has yet been given. The reader will probably anticipate my reference to Numb, xi. 31.: " And there went forth a wind from the

+ Etic. Brit.

Lord, and brought salu from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp ; and, as it were, two cobits high" upon the face of the earth." The extravagant supposition entertained by some, regarding this most difficult text, viz. that, by the expression " two cubits high upon the face of the earth," it is to be understood that the birds lay literally piled one upon another, to the depth of between three and four feet, over an area, on all sides, of from twenty to thirty miles, carries with it its own confutation. for, without questioning its possibility, if God so willed, such a supply would have provisioned, not millions only, but tens of millions, and must have caused pestilence instead of plenty among two millions of people. The palpable absurdity of a literal interpretation of the passage, understood in any sense of qualls, has betrayed others into modes of evading the difficulty scarcely less absurd. The most curious is that originated with Josephus, who understood the phrase " two cubits high upon the face of the earth," to have reference to the height at which, in their exhausted state, they flew above the ground, so as to be within easy reach of the Israelites, viz. two cubits, or between three and four feet. From

attempts like these, we turn to the clear and easy literal interpretation of this text, supplied by the substitution, authorized by the foregoing Sinaitic inscriptions, in the rendering of the Hebrew salu" for qualls" of red geese. For the height of the casarca, or long-legged red goose, is stated by naturalists at three feet and a half, or precisely the Scriptural admeasurement of two cubits; and this etymolsiq vexatissme" thus literally understood, proves to have reference, neither to the depth at which the birds lay upon the ground, nor to the height at which they flew above it, but simply to the stature of the "Casarinke red goose, as described in the " Encyclopedia Britannica,+"

In corroboration of the light thus reflected from the rocks of Sinai upon this miracle, I would conclude this topic with, perhaps, the most striking illustration from natural history that a Scripture miracle has ever yet received. This, at least, it proves, if nothing more, that, of all feathered fowls, the anas tribe was that best suited, not only to supply the Israelites with abundant and curable food, but to shifter themselves to their captors an easy and stupified prey. " The bernicle0 (one of the many species of the anas or anser) is of a brown colour, with the head, neck, and breast black, and a white

collar. These birds, like the bemacles, frequent our coasts in winter, and are particularly plentiful, at times, on those of Holland and Ireland, where they are taken in nets, placed across the rivers. In some seasons, they have resorted to the coasts of Picardy, in France, in such prodigious flocks, as to prove a pest to the inhabitants; especially in the winter of the year 1740, when these birds destroyed all the corn near the sea-coasts, by tearing it up by the roots. A general war was, for this reason, declared against them, and carried on in earnest by knocking them on the head with clubs; but their numbers were so prodigious, that it was found but little. War was the inhabitants relieved from this scourge, till the north tend) which had brought them ceased to blow, when they took leave," +

It is only to transfer this scene to the coast of Sinai, and all the main circumstances of the Scripture miracle seem to rise before us.

+ Encycl. Brit.

+ THE ROCK IN HOREB :'' OR THE MURMURINGS AND MIRACLE AT MERIBAH.

(Exod. xvii. I - 7.)

In the outline of the well of Maran (now "in Howaral, in Mr. Gray's inscription, No 59., we have already seen that it was a practice of the authors of the Sinaitic inscriptions, occasionally at least, to draw the localities of the events of the Exode which they record. The rude fidelity of this outline is, further, some warrant for the belief that, if they meant similarly to design other localities or objects, their representations, however rude, would be correct as to the forms ; enough so, at least, to give a just idea of them. This impression justified more attention to other rude outlines, apparently of rock or water, in the inscriptions of Gray and Beer, than otherwise they could have claimed. Among these was particularly noticeable an appearance of detached rock.

in Gray, Nu. 52. whether so intended or not, its form might very well represent one of those shivered rocks, which travellers describe as lying scattered in the valloes of Mount Sinai. No inference, however, was drawn from this outline, until decyphermnt of the short and clear inscription seemed to identify it with the rock and miracle of Meribah. Another and shorter inscription (Gray, 50.), also accompanied by a sketch seemingly of rock or water, an decyphermnt, proved to relate to the same event. They are given, accordingly, together.

If there was design in the outline, there arises a fair presumption that, in this shivered pinnacle, we may have the true form of the rock of Meribah, an irregular cone. If so, it certainly is not the same with that near Mount St. Catharine, called " the stone of Moses," which is cubical, not conical ; being described by Shaw as " about six yards square," and by Burckhardt, as " about twelve feet high, of an irregular shape, approaching to a cube." The claim of this rock seems disposed of by the remark of Burckhardt, that the Upper Sinai, in which it lies, abounds with springs, some of which are close to this stone. If the rock of Meribah be still in existence, it may yet possibly be identified by its form, from Gray, No. 52.

These notices of Meribah will now be corroborated by an inscription of clearer import, and a higher Lin, 2rd.g. , , rm\ by the alphabet here used, the immediate sequel of that miracle.

NO.VL

Gray, 62.

U67

Loose Stone : i e . / =

Apparently perfect. J I =" I " O / I

The People the hard stone satiates with water+ thirsting.

N0.VIL

GBAT, 50.

=.-"A..0"1.

Loose Stone :

The hard rock water a great miracle.

+ Num. XX. 7-13. Pi. Lxxriii. 20. and cxiv. 8.

i>"

cay

"", eE" An, Populuß: plebs. " The People."

"\ 1 a I fAft) iakie" X)sLtVirh lapis i et aO"tXS) "bxan drnum. m "=m! -'=m =tc=i, Copiosaaqua. A hard stone : oda, C1opioußß

water.

=%39 (I" rauri, Explevistpotu) o=c. aqiue. Sai w=>= " " PropinaIt sulu naudtque potu.

(Drawing of rock at Meribah ?)

Satiatec with water. Drawn water.

TJ Pt f e"^'' ^^^^

; Sitivit. Thirsting.

9 I I I"VKit. >.=ii1i= rod7, Lapis, iouß durus. Saxum: Petra. " ^' V.p-/' "A hard stone; A rock."

\\6

"U, =>=+. Aqua, " Water."

/ " /1=> 1J=">=" > /=>= = >'=ot/=''1 "B= magna ac mira.

A great and wonderful thing.

I 2

\

BATTLE OF REPHIDIM: FIGURE OF MOSES WITH UPLIFTED HANDS.

(Exod. xvii. 8 - 16.)

the significancy of the rude figures and cor- lines in the Sinaitic inscriptions, and their close connection with the sense, had been sufficiently established from Mr. Gray's collection, and I had seen that at Prof. Beer. Ahem, accordingly, I, in the "Sinaitic Inscriptions" Appendix, dwelt upon the rock, " in a situation now inaccessible," which had been partially given only by Gray, containing, above, a single line in the unknown characters x, and a man standing over it with uplifted hands f, the whole inscribed in the outline of a great stone, I felt the probability stood high that the inscription contained a record of a cor- responding event of the Exode. The attitude of

* The barbarous Greek scrawled underneath this line> is so obviously a superfetation, as to be unworthy of note or comment. The Saracenic name Ovfuipos, Omar, is an exception, because it indicates a pott- Maho- metan date for these superaddition«.

f This pre-eminently Mosaic symbol is a commonplace at Sinai: " Homines - manus ad coelum tolentes." - Beer, Introd. p. xii. Ffhat a corroboration of the other proofs of designed allusion, here, to Moses at Rephidim I

the figure pointed towards one event ; but the inference was to be drawn, not from the figure, but from the decypherment. The inscription was decyphered by the alphabet previously con- structed from experiments ; and proved to be the record of the battle of Rephidim, with the figure of Moses with uplifted hands,* and the names of Aaron and Hur, his supporters, with mention of the stone, and apparently the delineation of its form.

* The Sinaitic inscriptions once proved of Israelitish origin, it is ob- vious that any pictorial representations found among them, agreeing with great events of the Exode, acquire an authority as designed agree- ments, which otherwise they could not possess. They become, in fact, aids and corroborations of decyphermen, whenever they are accompanied by inscriptions.

No. vin.

Bui, 106. B.

0
3

a'

+5

^

o
+1

9

1-1
I
d
I
o
I I

4-»
-0

rd
P«
0

o
0

I " V Ix' J^ Oda, Invocavit, rogavit Deum, Convocavit ad Deum propheta.

Invokes, f upplicates, God. Calls to God the prophet.

QFC U .<+>>< S+6N«-, Petra magna, »« A great stone."

^ 3) «r, Natcurk durus lævisque lapit seu petra,

\.L. " Hard and smooth (a tlone)."

-/••*

^ 33) iV, Manas. The hand ; hands.

»»

n (^^) I c)9) ^'^^ '-. ^' '^^^ r]]; Imlti fecit, fulsit, Atrnim «ilwm.

V"'>" Causing to l"tm, propping, the back.

"JY yu' »'^» ""'•

O # " ' ''''^» Ouidem, quin, immo, ouinimno.
f f Truly, inoieed, certainly, verily.

MIRACLE AT THE ROCK OF MERIBAH

KADESH.

Two great events of the Exode, the miraculous supplies of water from the rocks of Meribah, and of Meribah Kadesh, although separated by a space of forty years, are so identified with each other by their common name, and by the corresponding nature of the miracles, that they come naturally under the same head. The occurrence in the neighbourhood of Mount Sinai, of a prominent record of the one, if it did not raise, at least countenanced, the hope, that there might exist, also, some similar record of the other; It was not, however, with any such anticipation that I entered on the decyphermen of the two-line inscription, of which the original and its inter- pretation are submitted in the next two pages. It was resolved into words, and its characters read, upon the principles already established by a long train of experiments, some results of which are before the reader in preceding pages. The words ^, nasij Striking with a sticky]ujur"

sachaij The great roch" -^, nid" Flows the watery "k. nabij Falling from above" following in immediate succession, pointed, indeed, signi- fiiantly towards one or other of those miracles ; but were, at first, identified with that of Meribah. The remaining words of the inscription, however, so differed from the circumstances of that event, and so harmonized with those of the miracle at Meribah Kadesh, in the last year of the Exode, as to place it, to my conviction, beyond doubt, that this was the event here commemorated. Without further remark, I leave the document, with its scriptural illustrations, to the judgment of the reader.

No. IX.

Gbat, 27, 1.

The eloquent speaker» strilres the rocic flows forth the water falhng down

The eloquent speaker» bowing the head takes his rod in his handf resounds the struck rock.

« " And the Lord spake UOto Moses, saying, Take thy rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rudt before their

Ses ; and it shall give forth his water ; and thou shalt bring forth to them water out of e rock : so thou shalt rive the congregation and their beasts drink; And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and said unto them, Hear now ye rebels ; must we fetch you water out of this rock ? And Moses lifted up his hand, and leoith his rod he smote the rock twicey and the water came out abundantly ; and the congregation drank, and their beasts alioo.'« ••• Num. xx. 7-10.

" And Moses was mighty in words and In deeds." - Jets, vii. 22.

t »» And thou shalt take this rod in thine hand.'» - Exod. ir. 17.
»» And Moses made haste, and bowed his head towards the earth"—Exod. xxxir. 8.

& AiCfIf Vf0wd, Eloquenc ac disertus orator.
Wy " The eloquent and skitful orator.

, W, nan, FercuBlt. ¿"^"/,"^ mtdM" Baculus : scipio.
Sr Strikes. ' A stick ; a staff.

, iochar, Ingens saxum. Petra : scoopilas.

—» ^'^ A great stone. A rock.

J»»" ^^ k.'MM9) tdaba, Fluxite"ui. Flows the v»l0r.

^^ »ih t9\ ^'»« ^«cidt> delaptus fiiit ex alto.

»/ S^'' V / Falling, descending firom a height.

I J c <I»■■, vf5tOd, Eloquens ac disertus orator.

' ' Crr " The eloquent and skilfrul orator.

C(^% \ ld\\ ,^"13) damakat Inclinayit caput eoque demisso fuit.
\ U g ' " Bending the head and keeping it bowed down.

3ij1 Xl j\»a"i tf tote, Prehendltmanubaculumsum.
' ^^ Me takes his staff in his hand.

(I^ J1 0^»^" fak, Sonus petrae ; pec. percusse.

C Sonus ex l^>id10 in petram illisione.

Rei durse in solidam iiiisia.
The sound of a rock ; peculiarly when strucic

But where the miracles of Moses are so re- peatedly chronicled in these inscriptions, and his scriptural character so justly preserved in this last, as " a man mighty in word and in deed" it might seem not unreasonable to expect some mention of him by name. It was not, however, under the influence of any such previous im- pression, but simply in the prosecution of ex- perimental analysis of the inscriptions, that I discovered in Gray, No. 17A., and in Beer, No. 27., two clear occurrences of the proper name, Mousi or Mosei: I say clear occurrences, because the cha- racters of the name are clear», and the contexts of the two inscriptions harmonize most happily with its introductioi; each supplidng, in a leading point of the life of Moses, the dignus vindice nodus. Here again, Aeithour further remark, I submit the two records.

* In the second of the two inscriptions, p. I 2B, the similarity between the m and -, is not more than that which subsists between the correspond- ing Arabic characters, " and ^. which are often confounded. Gene- rally speaking, there is about the same liability to confusion of letters at Sinai, as in the Hebrow gimilars. This must always l»e attended to and allowed for.

INSCRIPVONS RECOBDING THE MIBACLE AT THB^
BOCK OF MERIBAH KADESH.

No. X.

Gray, 170.

Perfect

Zy13

^

\ k-»

ty

V

r

J

It

The People Moses provoketh to anger kicking like an ass.

[&t] the water-springs wanton the people raileth against Jehovah

crying out.

FROM THE ROCKS OF SINAI. 127

hi]-

Gif, j"i dw, Populus: plebs. " The People."

^^

) mousi, Moses.

I"-^ Q "I. ++, Irasci, aegre ferre, Indignari.

To be angry, to be vexed, to be indignant.

■BS"

C"i, ramah, Calcitra,yit aSinuS,multo,equoS.
■" Kicketh the tusy the nude, the hot

horse.

4 I r S V M"= Gdira, Aqua abundavit locus.

^ I y I 7 -" ' A locality abounding T

with water.

j ■\ J i" J \ jrfijh ashuTt Frotervus. Wanton.

Dy. aé, "w. Populus. " The People."

f

if I O ' -"> '■■++++. Probro aiTecit. Raileth at.

/ j " ..l. ^^^ Jehoyah, " \ l" Reg cxstans. Persona.

L"^ ++j = .. ' hypostasis.

A Beinir : an ExiBtenc(>.

eing : an Existence,
a hypostasis.

9J-13 r

f , "^a> Clamavit. Clamouring, clamorous.

128 THE VOICE OF ISRAEL

No. XL

Bbbb,57.

"L

\

jt

I

9 '^

$ i
1 i

I- • H

I I

■L 3
S

3

0)

f ‹• S

•S If o

H

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s

§

9
O

FBOM THE ROCKS OF SINAI. 129

C1;. ", dw, Populai. <«.The People."

Ty", Brutum. " A brute animal"
jMj badir, Asinus. ++ An ass."

CT I I V" vra, ReplaCus ftilt elbo.

.JU ■ / "" ++ Replete tot'th food.++

6S"

iyh" mimr, Mordax aiimu, A biting (ois).

O"Oi "^+ Aquip. «« The waters.'

"^yt ++++. nKID. "oses.

I c J9) w=i/Nt Auertit, oft =o v/mm.

Sr"-·' Turnetli away hi‹ face from Mm.

I CI ".

Yoo, Jehoyah. «'Mes extans, hypostasis.

Persona.
Being: Existence: Per-
sonality.«'
" Jsapyouaitt a term used
m the doctrine of the
Trinity."-.Jojkswefl.

130 THE VOICE OF ISRAEL

THE PLAGUE OF FIERY SERPENTS.

Amidst so many records of the Mosaic miracles
of mercy, is it probable that the miracles of
judgment should be altogether overlooked ? This
is a question which may be fairly asked ; and it
can be answered satisfactorily, for the un-
greatness of the Mosaic miracles. The Mosaic
Jo-Jonah, the plague of the fiery serpents, as
will now be shown, is represented pictorially
upon the rocks of Sinai, accompanied by an in-
scription in four lines, which I will venture to
say beforehand contains every element of proof
that could be demanded or desired, for the pur-
poses of clear and conclusive decypherment. For
these purposes, the first of all requisites un-
questionably is, the coexistence, in the same
monument, of pictures of animals or other ob-
jects, with their names, noun substantives, in
written characters beside them. This requisite,
I am prepared to show, is found, not once only,
but several times, in the inscription to which we
will now come. Another desideratum of scarcely
less prominence, and of nearly equal conclusive-
ness, is the occurrence, in any inscription of this

FBOM THE ROCKS OF SINAI. 131

nature, of a series of words, which, in the process
of decypherment, consistently and consecutively
tell the known story of the picture. Where
these two requisites are found united, the nature
of the proof, if arrived at by experiment, is self-
evidently as complete, not only as can be desired,
but as can be conceived.

Now I am prepared to show that all the three
requisites are to be found in the pictorial in-
scription about to be submitted. For, 1. we
have, here, the picture of a serpent, in the act of
descending upon a prostrate victim from above ;
the curling folds of the reptile running down the
rock, and the wounds of the victim are to
mark out to the eye its connection with it.
2. We have the name serpent twice, and in two
different words. And 3. we have a full descrip-
tion of the action represented by the falling
serpent, and of the mode in which the creature,
as described by all naturalists, entangles, and
masters his prey.

Having thus called the attention of the reader
to the main points of its contents, I leave this
record of the last judicial miracle of the Exode to
answer for itself.

K 2

132 THE VOICE OF ISRAEL

No. xn.

Orat, 83.

'm i riimfa" isi-i

1 vyM/iflj/'

KJI"IIZJ

Kock : apparently perfect. Besides the serpent there are two little figures standing on
the letters marked ++ and a camel before the last line but one.

"U jU 1"

Destroy springing on the People the fiery serpents.
Missing injecting venum heralds of dm"th they kill
The People prostrating on their b.\ck curling in folds
They wind round descending on bearing destniction.

FROM THE ROCKS OF SINAI. 135

I "1 J Ju19 Wnf, Perdidit, exiiio dedlt.

I " " ' = Destroys, gives to deitraction.

T'lP "1 Dy= "^t Vulgus homlnunr, plebt f Popalus.

jij" r ' "The People."

I III ?>"> derah" Impetum fecit, Irruit, supervenit.
" I I "" Bustling down upon from above

^^"j JiiXtfj foffuif, Serpens. «« The serpent.'»

H r / J J "r, Ignis. Calslt, ferhuit.

LLJ "« Fire. Fiery,

j5j kart SPU&rit sfrpms.
■" Missing (a serpent),

t: "»j sob, Veneno nostulit, Ionsitre, infecit
\ Infecting, destroying, with poison.

;C~") numdi, Nuncius mortis.
L= Messenger of death.

ru= iuwu\, Interemit
' Kilis.

Tl I ^)/"" OV, dtt Pldss: Populus.

1) ^ f)^J "!" .. Tjjg People."

Ii t" t "1 /•Mi satoit, Conjecit, stravitfe fvm in dorso.

I I I n =" Prostrating any ow on his back.

t\ \A -"'3 tfv-/, ,"Sbkfi. Serpens. " The serpent"

I)" 0 -"'3# ramadt Supervenit iiii: pensi. exitium inferens
)0 I -" Coming down upon :)MTc. bearing destri

j/"m mart Luctatus Aiit, se obvoWit, implicuit a/l=!"! ut humi
-> interneret eum.

Winding round to prostrate anjf one.

* the daleth of this inscription is peculiarly worthy of notice. In the examples marked with asterisks, it is precisely the present Hebrew =7.

K 3

134

THE VOICE OF ISBAEL

No. xm.
Gbay. No. 55.

Loose stone: uncertain. Obsenre the union of 7 letters.

^

j/

•iX"

The People

sustain on a pole erecting a standard •

the male serpent fiery of molten brass.

The people look towards the fire

bowing themselves down sought by an evil thing afier up vows

the tribes (the Hebrews).

+ The serpent upon a cross was an Egyptian standard. It occurs repeatedly upon the grand staircase or the temple of Osiris at Philoe. But an example, curiously illustrative of =• the brazen serpent,"- is that given by Col. Howard Vyse, =• pyramids of Gisek," vol. i. p. 63. ; where the kneeling figures are in the act of erecting the cross standard, with the serpent upon it.

The crox anasta is another form, only with the serpent in coil. It is very remarkable that two examples of it occur In my Frontispiece. One, apart from letters. Cm this repre- sent the standard of the =• brazen serpent ! "

FROM THE ROCKS OF SIMAI.

135

V
J6

£3"1 ^. am, Popultts: plebs. "The People."

•ltDy~ Siutinait, falsit. Sastainlng, propping.

JlKX. dmadt Me altiore, columnd, palus, sustinuit, ftiltit.

Siataining, propping. with a high thing, a
column, a pole.

"^j ghi, Erexit rexilliin. Erecting a standard. ;

MA"" =^matt Serpens mas. A male serpent

i\"" mala, Pruna ignis. Calor febrilis in osse.
"=^ A live coal of fire. Feverish burnfe,

bones.

uUii,

"Lij katara, iEs fusile. Molten brass.

Qy= ^. dm, Populus. The People.

)jj rwr, Consponit =Fis=m. Beholding Mr y5r=.

. mAndy Petitas fuit re aliquA mAl.
' Pursued by some evil thing.

S C I I #"9 damacha, Humiliavit, demistque se, et cu>

i") J ■ " Humbling himself, bowing doira

1l6;

ut suum. -
the head

C1X"= ma=fiM(> Dedit, prsestitit=vt/ttf"=rafuftttn.

C. ' I+ Taking, or tendering, an oath, a vow.

.^LAAk i tkAS=n Amir, Amrat, Tribos, A tribe: pl The
j)"' ' ' ' Tribes.,

"1-Ark, amarun, " The Hebrews."

X 4

136 THE VOICE OF ISRAEL

Much learned research has been devoted by commentators to the question, as to the par- ticular species of serpent employed in this judicial miracle. The allusions in Isaiah ta xiv. 29, and xxx. 6, to the fiery serpent nma- turally understood as bwcing reference to this plague. And Bochart and others, taking the words of the Prophet literally, have collected authorities for the existence, in Egypt and other parts, of serpents with wings : especially a kind called the saraph. By D. Calmet, however, the properties of the Abnoulas or Jaculus, a serpent of such muscular power and velocity that it seems to fly, are thought to answer ufli- ciently, both to the Prophet's description, and to the circumstances of the miracle at Kadesh Bamea. The Sinai'tic inscriptions now, at length, come in to reflect their light upon the point at issue. And, if they be admitted as authority, " the fiery serpents " of the Exode were destitute of wings. At least, no repre- sentation of a winged serpent has been found upon the rocks of Sinai; and the Sinai'tic Gray, No. 83., is evidently that of a snake of the jaculus kind, springing or flying in virtue of its great muscular power. Happily I am enabled, now, to produce recent authority, in proof that this representation contains the truth of the case, as

FROM THE ROCKS Oy SIMAI. 137

respects the last great miracle of judgment upon Israel in the wilderness. The Journal of the late Captain Fraser, to which the reader is already indobted, contains a passage which, at once, throws light upon the Mosaic miracle, and establishes the authority, as an illustration of it, of the representation of the fiery serpent. " Ras Mohamed, Feb. 1 1 1 1 . — Yesterday an ele- ment was got up among the caravan, by the appearance of a hannish or snake in our path, of the adder species.+ Hm was soon killed. This interested me, as it was in the country we were approaching that the Israelites were bitten by ser- pents. Twellop (his Shiekh) and all the Arabs declare, that there is a serpent that Jlledj called « Hannish Tahyar,+ flying snake" and that they are numerous in the mountains here" during the hot weather. They are about three feet long, and are very venomous" the bite being deadly. The only w"ay of catching them is to shoot them, or throw a cloak over them. They come sometimes into the valleys. Mohamed Ali told me that he had seen them in the Medjar, skimming the ground like flying fish. They have no wings" but make great springs. Twellop confirms this. They have very small heads, and are of the colour of

+ «« The sspert and fiery flying serpent'+ Iaaiah xxx. 6.

138 THE VOICE OF ISRAE'L=

the ground." (MS. Journ.) Let the fact, and the description, be compared with the serpent delineated in Gray, No. 83., and it may be left to the reader to draw his own conclusion.

INSCRIPTIONS REPRESENTING ISRAEL UNDER
THE IMAGE OF AN ASS, OR WILD ASS.

The constant recurrence, both of the word ramah (or the ass kiiehth), and of the figure of this animal upon the rocks of Sinai, will fairly justify an expectation that the name, or names, for the ass, or the wild asx, noun-sub- stantives, would be found in other inscriptions. The expectation will not be disappointed. Men- tion of this animal, as the symbol of rebellious Israel, is introduced again and again, under one or other of his many Arabic names; as

GLOSSARY OF PLATE VL

_i" I =«- The People petulant.

4"=- I =« the people a wild ass. »

/lyij trampling.
Israel as a tortoise, "\"" wwiawk, '« slow, slothful."

« For the device corrrjonding with this legend" tne Frontispiece,

§

■1

FROM THE ROCKS OF SINAI. 139
No. XIV.
Bebh, C. 72.
B9.
) C2
(»« J a" C — »
The People a wild ass. The People wandcrtth to and fro.

No. XV.
a 98. N.
fitrYSlL>

I»«

The People wandcrcth to aud fro
the people a wild ass.

No. XVI.
• 88. C. 75.
\

The I'"cple wandcrcth to aud fro
the people a wild ass.

+ The two forms or the m are to be seen demonstratively In these identical Inscriptions.

140 THE VOICE OF ISRAEL

dir" &c. As this cumulative evidence is of great force and importance, both as illustrating the term ramahj and as authenticating the powers of so many characters of the Sinai'tic alphabet, I shall now lay before the reader some of the principal inscriptions in which this em- blem of Israel is found, under one or other of the above names.

Among these inscriptions, the three which immediately precede are peculiarly valuable ; be- cause they present three occurrences of the word "i=. or .U=", hsmar or hum" an ass or he-ass, in the same characters, characters of known forms ; and because they protent, also, three double inscriptions, in which the word is, in the Sinai'tic alpha, written, alternately, with the initial an orna- mented with sldc=strokes, and with the simple and acknowledged Hebrew aem The amount of this evidence is self-evident ; it is that of a " three-fold cord." The shortness and simplicity of the inscriptions renders a glossary needless.

FROM THE ROCKS OF SINAI. 141

INSCRIPTIONS REPRESENTING ISRAEL UNDER
THE IMAGE OF A RESTIVE CAMEL.

The prophetic Scriptures, we have seen, re- present =bellious Israel under the double image of " a wild ass used to the wilderness," and of " a swift dromedary traversing her ways." And under the same two-fold imagery we find her depicted upon the rocks of Sinai. The symbol of the camel, of frequent occurrence upon these rocks, is happily preserved in two pictorial

inscriptions, of striking interest to the eye, and, as we will proceed now to show, of great importance to the evidences.

The first of these inscriptions represents a restive young dromedary, led by a conductor,* and in the very action described by Jeremiah, crossing from side to side, or " traversing her ways." The second depicts an obstinate full-grown camel, just broke loose from his guide, the mouth open, the look sullen, as though riveted to the ground on which he stands.

The human figure in both pictures is evidently that of "one in authority," for he bears in th^ right hand a wand or sceptre terminating in a triangle, an emblem of highest import which might suggest and justify the thought, that he

* See the same figure, leading an ass, and a horse, in Frontispiece.

who bears it may be no other than He who appeared unto Joshua "with his sword drawn in his hand," and announced himself " as Captain of the Lord's host." ♦

The legend of each inscription corresponds with its device. It appears to symbolize " the Angel of the Covenant," who, alternately, controls and casts off his disobedient People. " The People of the Hebrews restrains with the rein Jehovah," are the words of the first inscription ; and the action agrees with the words, for the human figure is moving on, and compels the young camel to follow. " The People of the Hebrews casts off Jehovah," is the awful wording of the second ; and the action here also is in keeping, for the rein is thrown up, and the human figure, looking backwards, as though reproachfully, stands still. The attitude of the camel was at once recognized by a traveller in those parts, who observed on it, " That camel is a roarer. Once a camel puts himself into that attitude, nothing can move him. He is abandoned to die where he stands." What a picture of rebellious Israel, when her iniquity had come to the height, and her day of grace was past !

But the subject of these two inscriptions is not more important in itself, than their opening

♦ Josh, y, 14.

words are important to the evidences. The expression hm dmir^ or dm dmran^ " The People of the Tribes," or " The People of the Hebrews," which first presents itself to us in these inscriptions, is a statement, in so many words, of their Israelitish origin. The phrase occurs no less than twelve times in the inscriptions already copied; and, of course, is one of continual recurrence. I had read it, " The People of the Tribes," for several years; and had justly regarded it in this sense, as evidence of the highest value. But it is only very recently that I discovered incidentally in Richardson (what seems to have escaped the other lexicographers) that the plural ^^l.^^, dmran^ signifies, also, "The Hebrews :" * apparently as being synonymous with the denomination " Tribes." Either sense would be decisive for the Israelitish origin of the inscriptions ; but both, united, seem to proclaim it trumpet-tongued. I would add only, in this connection, that the word ^^l^, amran^ " The Hebrews," itself, occurs in Mr. Gray's Sinaitic inscription. No. 119.; and in connection, too, with Israel under the same image of a camel: " The People a herd of camels feeds in the desert wantonly."

LjI/*"^' ^^^^^ '^® Hebrews* ••

No. xvn.

Gray, No. 15.

^ J=^6*r

J

Si?iii>L

p

The People a wild ass replete with -w
The People a silvan ass.

No. XVIII.

Gray, No. 40.

Rock: Perfect. _ /

J

<1(

S|v^ /=

V

t/J

Bending the neck
He breaks in the wild ass.

No. XIX.

Gray, No. 188.

The People at Marah drinketh like a wild ass.

Q^> i*£, dim, Populuf . *' The People."
{2)T^^ ? mom. Onager. Awildasi.

vJ^j, ^rauit Potavit, explevit potu, /lec aqiue.
*' -^ Drinking, drinking to repletion, egpeciaUy water.

O^f /♦£, dm, Populoi. '* The People.*'

1^9 fara^ Onager, Aiinot aiWester. A wild ass ; a sU^an ass.

»X*^C» Biodtlq. Ul, Inflexit, torsit, eoMtm.

^ Bending, twisting, the meek.

i'J^J^ rdrd, Exercuit inequitando Indomitum Jtim«nf«m.

^^ Exercising by riding an unbroken heasi of burthen,

|t^y faroy Onager, asinus silTaticua. A wild ass.

C9P* /*>^, 4*N, Popultts. ** The People.*'
•■^f mHtrah^ Marah.

ft v^'f jar&t Sorpslc haiuitque aquam.

v:r * Absorbing, gniping down, water*

9 jititiC'y iaf/Ti Asinus, cum domesticus, turn Sylvester.
^"** An ass, both tame, and wild.

<o ~iy&^

The People fight with eg

lSl']J-\3?'£'\V'li^

: perfect. A man Hdlns 0° > tosded ci

i^' A" ^y u-'Ai'' 1"

The People e greet docile ouoel sheets it with oonduotor'a voice JehoTih.

Cqp, i*£i dm, Populus. *' The People."

I Ac, Sda, InTicem Infesti fkierunt et inimici.
Mutually encountering as enemies.

(i^u 9 dadOt Lusus. Lugit, et re ludlcra tempus fefelUt.

Play. They play, and playfully beguile the time.

" The people rose up to play.*'- J?xacf. xxxii. 6. ; 1 Cor. x. 7.

Munster alone of the commentators has hit the true sense of this text

' Populiu - turrexerunt ut luderent.} Alii vero referunt ad choreas, cantilenas, et ad alias res ludtcraSf quas exercuerunt ; atque hsc ridetur omnino genuina hujus loci esse sententia. Nam et postea dicitur, et audiens Jehovah voeem jvbikmiis dixit^ Ac. Et respondit, Non est voxfartiumprab'antiutn in beUo, 4^., vocem ludentium ego audio. Et verbum etiam Chaldaicum y^t], ridere, jocari,et Ittdere significat**- Munsterus in Exod. xxxil. 6. '

[Since the publication of the first edition, I hare met with unexpected corroborations of the above decypherment. Mr. Gray*s original MS. contains two more examples of this inscription ; and, in each, the figure of a man with a quarter-staff, aiming, or warding, a blow.]

C3y» A^J tf«, Populus. " The People."

/jmUiJ, ift'rMM, Magni cameli. Camelus talis submissus et obsequens.

w^ -«/ ' - Great camels. A camel pliant and yielding on his pasterns. (So

ap^Sil.Jial. Cerberus ore submlsso obsequens.) (. ii9a td)
Camel, velox.) ^LTJ^

J^, JlJ^t dntof, Durus, fortis. Firm, strong.

j9j3y ? karkara, Modulando canoram Tocem suam cantans camOorum dudor.
■^^ Sings with melodious voice modulating the camel driver.

. <ai, lao, Jehovah. Res extans: Persona : Hvpostasis.
Sr^ A Beings Personality: Hypostasis.

• The large D intended to mark the double dd, or J J) iJ) J *

L 2

But the decypherment of the short, and self-interpretative inscription at the head of the preceding page, involves evidence beyond it of the very highest importance. It has been already proved, by comparison of all the forms of its first character, that the grand initial key-word of the Sinaitic inscriptions, by Beer converted into salem " Peace," is no other than the Scriptural term, DV, dm^ " The People-" The proof is doubled by the inscription now in question. For this inscription commences with the initial word which characterizes these monuments ; and the word is here illustrated by two figures of mm. The device, most clearly, is an exposition of the legend. And the figures of men represent, as no other symbol could represent, " God's People Israel." Were Professor Beer's rendering correct, and the initial word salem^ peace^ it would be rather a singular way of keeping the peace, for the men are fighting! It is the peace of which the Psalmist speaks, " When I speak unto them of peace, they make them ready to battle."

The importance of this key- word, which, whatever might be its sense, tells self-evidently, from its position and incessant recurrence, upon the whole of these inscriptions, and must be the true key to their interpretation, - will justify the introduction, here, of one more elucidation.

Among the pictorial inscriptions from Sinai,

two have been given, each having for its device the figure of a camel, led by a conductor. Both commence, alike, with the initial word, which Beer renders peace^ and the present writer, the people; conformably with our very different readings of the first character. Now happily there occurs a third example of the camel^ with the initial word in dispute written upon its body ; and in this instance, the initial character appears, not with side-strokes, but in its simple form, which is no other than that of the Hebrew letter y, 4m, as the reader shall be left to judge.

No. XXII.

With this final illustration, I leave in the hands of my readers the word, which, all authorities are agreed, can alone determine the origin, and guide the interpretation, of the written rocks of Sinai.

h 3

No. xxm.

Gbat, No. 87*

Loose stone : perfect. Beside it a goat.

The People kicketh like an ass
Like a goat they stand erect.

No. XXIV.

Gray, No. UO.

j'

The People mutters like a goat

Reasons with them in the night Jehovah.

No. XXV.

15n5&Ij)

The People mutters like a goat
Calls the Tribes to him Jehovah.

FROM THE BOCKS OF SINAI. 151

Q^t (^" ^^f Populuf. +' The People."

<"Vi"9 ramak, Caldtra7it asitu. ** The au kicketh."

i(^G trofter, PUi caprini. Goats* hair. Pilosus (camelutt caper).

Jy M^&ft, In pedes siirrexit. Erectum constitult.*

Rising up on the legs. Standing erect.

* (Q. the goat in the attitude described ?)

t3jf, ftS'' dm, Populus. " The People."

*1 iir, Fremuit sive mutiolt copra. Bleatinge muttering iagoat).

>-&ni3, ioner, Noctu sermones habuit cum aBmto.
■" Holding converse with any oneej night.

itf)!) /oo, Jehovah. Resextanss: Persona: Hypostasis.
<-" A Being: Personality: a Hypostasis.

Q", M^S-i dm, Populus. " The People."
"/"> ", Fremuit sive mutiolt capra. Bleats or mutters tMe goat.
b>- iaSa, Vocavlt ad se Aamin<-. Calling m<n to him.

^

■l ladf Jehovah.

L 4

152

THE VOICE OF ISRAEL

No. XXXL

Gray, No. 93.

Fragment on rocki. Over it a camel running away.

Runs away the Floet she cameh

No. xxvn.

GsAY, No. 98.

9 \>5\@\1 S'l1

Fragment on the rock. Betide it a camel.

J^ ty ^-^

Tl-ie gciitic she camel kneehng down for her burttien

prepares.

No. xxvni.

Gray, No. 144.

Fragment.

Before the last word, a beast of burthen loaded.

^^2^

*b bb

Groan oppressed by their load a beast of burthen

the Tribes.

FROM THE BOCKS 0¥ SINAI. 158

1UM) dada, Vehementl curiu Utus liiit camehu.
Runs at fliU speed a cmtl.

t ttmba, .t\ix<+tmeia. A A*et ske camel.

"i.

ram" FugiCivus. Ta||itive.

Wy baku, Camela mulgenti assueta, +t manoueta.

A she camel accustomed to her milker, and gentle.

^^i HiKt In genua decubuit, uti oneris imponendi ergo, camelus.

Cr Kneeling dowu, as Tor the purpose of receiring its load, a camel,

JD> fflAar, Onus quod camel¥M portat. A camel's load.

AE9 Ad" Parawit, praeparawit, disposuit, ad dOqeid.

Preparing, disposing (oneself) >&r anything.

t0id), dadtt Resonantem ex imo pectore arguiarem sonun, qui (x>^"^" dicitur,
emisit camehu. A camel crying from its inmeht chest

r<(ii) tfnrs, Accumulata fttit res ret, eamve oppressit.
One thing heaped upon another " or oppressing it.

a3c", matit" Jumentum, equus : quOd impellitur trahiturye.

j-fc0RC> anur, Tribus. The Tribes. (The Hebrews.)

154 THE VOICE OF ISRAEL

No. XXTX.

GftAT, 1lD. 61.

Rock high up (about 20 ft.) ; in a place where the winter torrent haa undermined

the slope. Perfect.

^ f,j j^ ^

The People of the tribes bridling reatrains —with the rein Jehovah
Biting twists round his neck the wild ass.

** Beye not as the horse, or as the mule,
Which have no understanding ;
Whose mouth must be held in with bit and bridle.
Lest they come near unto thee." Ps. xxxii. 9.

No. XXX.

GkaT, Ka 177.

The People kicketh like an ass

the people drives to the water Jehovah.

No. XXXI.

Grat, No. 44.

Loose stone : perfect and plain. Beside it a quadruped.

The People kicketh like an ass wantonly.

FROM THE JfrOGKS OF SINAI. 155

Q^i "^** Populoi : plebf , " The People."

, dmir, dmiran, ** The Hebrewi.+' " The great tribef.
/*"j xama, Ligavit, oonatrinxit : pec. habenA/MmmAf9A.+

*

A>C= gamOf Capistrarlt. Haltering.'

j-jl) lao, Jehovah. Resextanss: Persona: Hypostasis .J
Vr A Being : Person : Hypostasis.

t5C-y ddxamat Dentlbus prehendit, momordit, equtu.
Seizing with his teeth, biting (a Morse).

j"^i odira, Obliquavit facinm suum.
■" Tarmng his face sideways.

*1ID>m r^^^^^t hamar, Asinus. An ass: espec. A he ass.

*I

Dj;, A>C, dm, Populus. ** The People."

'''"P ratnakt Caldtra7it aetnue. The em kicketh.

Q(ft /<4:> dm, Populus. +' The People."

3b) hara, Propulsio : pec. ad aquam. '* Driving : especially to the water."

rc<-9 ladt Jehovah. Resextanss Persona: Hypostasis.
5r" A Being : a Person : a Hypostasis.

C3jfi /**"9 am, Populus. " The People."

^^"U ramak, Calcitravit asinus. The ass kicketh. |<+ Beside it a quadruped."
_ ^" = Ghat. Qu. This quadruped, also, a wild ass ?)
<%1D9 kashair" Lubentia insolens, petulantia,
■" Wanton glee, petulance.

156 TfiS YOMM OV IBBASL

No. XXXIL

B3BO.6&.

[^19J(<>'U^IX"U'

^-r"Y'^^im

J1". \jj —^J f-

The People the water-spring seek greedily [at] Marah
The People kicketh (like) a wild ass.

FROM TBB BOCKS OP SINAI. 157

t3y> /<** dm, Populus: plebt. "The People."

"f<7C< odira, Aquft abundavit locus. A watering-place.

y I I t" ****> Aquam appetiv"re, sitiverunt, eameO.

'" V/ " Longing for water, thirsting, corner/i+.

mtD> ^"", Marah.

C"". A>C) dm, Populus: plebi. +' The People.'

^^j

'f'"U ramaki Calcitravit asinut, " Kicketh as on ass.*

i<j"t "rit Agrettis, sylvaticus. Wild, sylvan.

v;"14JF G=fr, Asinus. ** An ass." (<"t>, Gamelus.)

158 THE VOICE OF ISRAEL

No. xxxin.

Gr4f, No. B1.

Loon ttone ; /" l ^ = , ^

perfect. , "IJ/ Y I ^

The People raileth reviling cursing
A loud-braying ass vociferous.

No, XXXIV.

Grat, No. 18.

ci6]l ^/>36Iv>'']p>

Apparently perfect.

^ ^J jj0

>J"

The People biteth [Mke] a mule • rushing daringly in famishing.

+ ** Be ye not as the horse, or as the mule, tohieh have no understanding ; whose mouth must be held in with bit and bridle, lest they come near unto thee." — Ps. xxxii. 9.

FROM THE BOCKS OF SINAI. 159

a^'1^'

4m, Populus. " The People."

J^f^.

M%% I " J) ranO, Jecit, dejecit. Dlcteriis impetivit. ImprecaY "^ t±n fult

Casting down. " Railing at, reproaching.
Imprecating.**

vtak5X Obtrectavit, maledixit.

** Railing at, reproaching, cursing, execrating.**

J 3 ^^.^^^^^

* * '* An aas braying loud and clear."

1]Y

"L" *"a, Glamayit : edldt sonum, rocenlE.
"j** ** Clamorous, noisy, vociferous.'*

/ /^ OJf* /** *^. Populus. " The People.**

/L ^ 1 jr ^*^i ddxamDf Dentibus prehendit, momordit, equus, Ac.
0 I K 1 Seising with the teeth. ** Biting (as a horse).'

bogalt Mulus. " A mule.*' (Ptalm xxxii. 9. cotff.)

Cl, / 'E C 7'^* " damarsk' Audacter et impudenter irruit.

0 1^ M "^ '* Daringly and audaciously rushing in on any."

/^^ L"m " ^* V'^.^.'^*mlt^" P^ carens omni cibo.

Famishing : totally destitute of food.

168 THB TOICK OV ISAAKL

NaXXXV.

Gray, No. 16.

J\V —

J^/

The People at Marah

bleateth like a goat kicketh like an aas
at the basins of the two water -springs

it drinks greedily with prone mouth.

NcXXXVL

Gray, No. 116.

The People at Marah.

No.xxxvn.

Bub, 18 a.

t

The People of the Hebrew
restrains with the rein

No. xxxvra.

BuBB, 18 b.

J

L"

The People of
bidderh b

'4

FBOM THE BOCKS OF SINAI. 161

C"1 j*J\, datt Populuf . ** The People.'* ^"9 marakt (at) BCarab.

'] fMGa, Mutlvit, fremuit, caper.
Mutterj, bleak, the gotb.

f^^^J' ramdky Calclhravit oiinut. Kicketh the osn,

^^9 Jo,Jiatt Recoptacululu aqu», locus quo conflult.

The batia of waier, the place into which It flowf.

'fdkC, StUtr, Locus aquA abundans. A place of water-sprhigs.

jn5+ f'J^"1 + fUarAT Flexit se, incurvaylt se genu.

V" Bowing oneself, bowing down on the knee.

* ** Apud Arabes significatinf s primigenise vestigia tantum supersunt ; ~/, prono ore bibit, pro incurvavit se ad bibendue.'— Gr«+fitM. Drinking with prone mouth, bowing down to drink.

'* Os admOlit vel immisit aquttj eamque sorptit sou potavit, non haurians mana

ant rase.*' — Gelius.
Putting the mouth into water and sucking it up, not drawing it with the hand* or

with a vessel. (See Jtn*ges, vii. 6.)

M

EXERCISES FO

Bb

\$3]n^'ljf'J"

PY<^f/"qi

[

+" fXf/5

B(EBB,54. Rz.29.

5JU Eu 5+A"

M

V+"f/\

^1!^

Gbat, No. 189.

TlfJ"IVGlr*'jf

Orat, No. 172.

FINAL NOTES.

Note 1. p. 9.] ** Prseter haec loca, mveniuntur tales inscriptiones, ecsque multT* in monte Serbal (Sairbâl), qui propd vianam illarum australem situs est ; neconon sed rarius, in aliuqut yallibus quse a monte Sinai au" stralen sunt," — Beety Intrnd. p. viii. Compare Burck' hardty Traveiiy p. 600. ss. ; and De Laborde' Voyce de T Arabie Petree, p. 64. t.

Note 2. p. 17.] The truth of the case (as will abundantly appear hereafter) is" that the modern Arabic alphabet contains not a few characters adopted obviously from those very Sinaitic, and other primitive inscrpinions. The most important light yet thrown upon the history, and real antiquity, of this alphabet, will be found in the following letter of M. de Sacy : —

" Lettre au Redacteur du Journal Asiatique.

" Monieur,

" Vous desirez que je vous mette à, eSme de faire connaitre aux lecteurs du Journal Asiatique les rSuitata d'un Memoire que j'ai lu derni?rement a T Acadmie des Inscriptiens et Belles-Lettrnu, sur quelquees papyrus Merits en arabe, et decouvertu, il n'y a pas long-tems, en

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Egypte. Comme je ne suis pas encore d"tenin" a publier ce Memoire en particulier, et qu'il pourrait bien se passer dix ans avant qu'il parisl dans la collection des M"moires de T Academic, je me rends volontiers si votre d"sir.

" C'est k M. Drouetti, consul-general de France en Egypte, que je dois la communication de ces papyrus, qui ont "tk trouv^s dans un pot de terre cuite, bien ferme, ela. la surface d'un tombeau ; le tout enfouS dans le sable aux montagnes de Memphis, pr"s des pyramides de Saccara, et au lieu meme d'od etB tir" le sarcophage d'Apis, dont j'ai eu l'honneur de vous parler. Les papyrus, de la grandeur d'une petite feuille de papier, Bont au nombre de trois ; chacun d'eux Etait roulu, et pour les lire" et en assurer la conservation, il a fallu les d"rouler avec beaucoup de soin et les cOler sur un carton 1Bger, ce qui n'avait d'ailleurs aucun inconvenient, parce qu'ils n"taient Merits que d'un cote. Deux seulement ont fiue mon attention ; le trosis"me est dans un tel Etat de destruction, et I'ecriture en est effac"e en si grande partie, que je ne pense pas qu'on puisse en lire un seul mot. Dans les deux dont il va Strre question, il y a aussi des parties effa?e", mais comme leur contenu est a peu de chose pr"s le mEme, ils se pr"tent un secours mutuel, et a I'exception de quelques mots, on les lit avec une parfaite certitude de ne pas se tromper. Ce sont deux passe-ports, dont le premier est donne k deux Egyptiens et le second k un seul. Je ne placerai ici que la traduction du premier, parce que c'est celui qui offre le moins de lacunes.

" « Au nom du Dieu clemnnt et misKirondieuu. Ceci est un Ecrit donnS par moi, Djaber, fils d'Obe'id, intendant de TEmir Abd-aUmEiic, fils de YKzig, et prepos"

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au nome de Memphis" a Samya felibec c~ C"li L.'
imberbe, corpulent, roux, ayant le nez relevEi en bosse,
louche, incirconcis, et k Felouqj Ma?be <d-Jb c"i
imberbe, roux, louche, incirconcis, tous deux habitans
du monastere d'Abou Hermes, du nome de Memphis,
(attestant) que je leur ai permis de se transporter dans
le Said avec leurs femmes, leurs proviisions, et leurs mar-

chandises, jusqu' k la fin de schawal de l'annic 133.
Si done quelqii'un des intendans de I'emir (que Dieu kii accorde le bonheur !) les rencontre, il ne doit leur opposer aucun emp^chement Ecrit par Ibra-him, le 1®^ jour de la lune de schawal, de I'an 133.'

" Au haut du papyrus, d. la gauche du lecteur, on lit le mot c^^ss-J, U a ete transcrit

" La partie inf^rieure du papyrus a et6 roulee et retenue par quelques filamens qu'on a replies sur la partie roulee, et arret^e par un cachet en argile, sur le

quel on lit: ^^^jW (j^«^^^ ^^ l;^ j^ u^^^j Djaber a confii tous ses interits au {Dieu) clement et misericordieux.

" Le second papyrus est d^livre par le m^me officier, et dat€ pareillement de schawal 133. L'objet en est le mSme, et le passe-port est donne comme le premier, k un habitant du monastere d'Abou Hermes, pour voyager dans le Said avec sa femme, ses provisions, et ses mar-chandises, jusqu'S. la fin de schawal 133. II est cachet^ comme I'autre, et avec le meme sceau. II parait ecrit de la mSme main que le premier, quoique le nom d6 I'^crivain ait disparu.

** Ces deux papyrus semblent, sans doute, au premier coup-d'oeil, de bien peu d'importance ; mais pourtant, sous un certain rapport, ils sont du plus grand inter^t. En effet, ils sont ecrits dans le caract^re nomm^ Neskhi, dont on attribue generalement Tinvention au celebre vizir

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Abou-Ali Ebn-Mocla, mort en I'ann^ 326 de I'h^re^ ou i son pdre Abou-Abd-Hasan^ mort en 338 ; et comme leur date est certaine^ on en doit conclure que ce carao tere exUtait deux sibcles au moins avant Ebn-'Mocla, Je dis que leur date est certaine^ et en effet Tauthenticit^ de cette date est justifi^e par I'histoire^ qui nous apprend qu'en Tann^e 133, 1'Egypte 6tait gouvem^e, comme on le lit sur ces passe-ports, par Abd-alm^lic, fils de Y^zid. Yoici k cet £gard ce qu'on lit dans Makrizi.

^* * Au commencement du mois de schaban 133, Abou-Aoun Abd-alm^lic, fib de Y^zid, natif du Djordjan, fut nomm6 gouverneur de I'Egypte, et chargS en mSme-tems de Tintendance des finances, comme lieutenant de Salib, fils d'Ali.' Ainsi, k la date de nos passe-ports, Abd-alm€lic, fils de Yezid, gouvemait TEgypte depuis environ deux mois. II en conserva le gouvemement, suivant Makrizi, jusqu'st la fin de I'an 135. II est utile encore d'observer que T^poque de laquelle ces passe-ports sont dat^s, coincide ayec celle de la chute des Ommiades, et du commencement des Abbassides ; que le dernier khalife Ommiade ayait cherch6 un asile en Egypte, et que le changement de dynastic avait occasionn^ dans cette province des troubles et des hos-* tilit^s. II n'est pas surprenant que dans de telles cir-constances, on ait soumis les chr^tiens indigenes de I'Egypte k une surveillance qui peut-^tre n'aurait pas eu lieu dans des temps plus tranquilles.

" L'^criture de notre papyrus ofFre encore quelques circonstances qui viennent Et I'appui de leur haute anti-quite. 1** On rCy voit aucun point diacritique, ce qui, pour le dire en passant, rend tres incertaine la lecture et la prononciation des noms propres des Egyptiens aux-quels ces passe-ports ont ^t6 donnes ; 2° on y re-marque, comme sur les medailles anciennes coufiques.

romission de Felifde prolongation^ dans certaines mots : ainsi on y lit l^^ pour <— ?U^5 i^^S^\ pour c-)ll.>-^ >

v^^ et fj^ pour (— >Uj et ^y^^

" Ces papyrus sont done les plus anciens monumens connus de T^eriture Neskki, et mSme, si on excepte les m^ailles^ de Fecriture Arabe en general ; du moins sont ils les seuls monumens antiques de cette 6criture qui aient une date certaine. J'oubliais de dire que le cachet est en caractSres coufiques.

" Je me suis ^tendu k cette occasion, dans le M^-moire dont je vous offre ici. Monsieur, une tr&-courte analyse, sur Thistoire de T^criture chez les Arabes, et les prol^gomfines historiques d'Ebn-khaldoun m'ont foumi certaines particularitis, desquelles j'ai cm pouvoir con-clure, avec quelque vraisemblance, que le caractfere Neskhi existait long-tems avant Ebn-Mocla; qu'Ebn-Mocla ne fut point, k proprement parler, I'inventeur d'une nouvelle 6criture, et quHl rCy eut point un passage subit du caractSre coufique au caract^re Neskhi ; eufin, qu'avant le caractere coufique^ ily avait un autre caractere tres analogue ct celui dont on fait encore usage aujourdChui.

"J'ai fait voire ensuite que la d^couverte de nos papyrus faisait ^vanouir les doutes qui pouvaient encore rester, sur Fattrlbution faite par M. le comte Castiglioni et par M. Froehn, au khalife Abd-almflic, de certaines monnaies avec figures, qui offrent des l^gendes en carac-t^res arabes, tres approchans de I'^criture Neskhi. Enfin j'ai termine mon memoire par une derniere ob-servation que je vais transcrire ici.

" * J'avouerai,' ai-je dit, 'que jusqu'icije m'etais refuse k reconnaitre le nom de la ville de Damasy ecrit en caracteres arabes, sur les monnaies avec figures, publiees par M. I'abbe Sestini, qui les attribuait k Leon le

Khazare, et que M. Marchant, dans ses melanges de numismatique et d'histoire, attribue au khalife Abd* alm^lic, et considSre comme des essais de monnaie^ dont la politique des Musulmans a commence de rapproclier le style et la fahrique du systime monetaire des empereurSy poUr en favoriser le cours, De la aussi, suivant lui, le melange du grec et I'arabe sur ces m^dailles. Je ne vois plus maintenant de raison pour refuser de recon-naitre le nom arabe de Dama^ sur ces m6dailles, ni celui de Tib^riade <t^^yt sur la monnaie frapp^e sous H6-raclius, ou ce meme nom se lit aussi en grec. Peut-itre faudra-t'il mime reformer toutes nos idees sur la chrono^ logic des differentes ecritures arabes, et admettre que le caractere Neskhi^ dont onfixait Finvention au 3"^ siecle de ThegirCy existait h peu preSy sous sa forme actuelle, avant que les Arabes du Hedjaz requssent d^Anbar ou de Hira celui qui a donne naissance au caractere coufique,

"Agreez, monsieur, Tassurance des sentimens avec lesquels je suis, &c.,

"Le Baron S. de Sacy."*

The priority of the NeskJd, by at least two centuries, to the date vulgarly assigned for its invention, is irrefragably proved by the evidence of the Egyptian papyruses, here adduced by M. de Sacy. But the truth of the case ascends far higher than this illustrious orientalist had been led to conceive. The real antiquity of the Neskhi is traceable, through the written monu-ments of Egypt, of Sinai, and of Southern Arabia, to the primitive ages and records of mankind. Its cha-racters appear, in their present forms, upon the Egyp-tian monuments, from the age of the earliest Pharaohs

* Journal Asiatique, 2de series, tome vii. pp. 104 — 110.

to that of the Bosetta stone ; they are repeated^ amidst Hamyaritic characters, in the Sinaitic inscriptions* ; and, by favour of the Council of the Royal Geographical Society, I have now in my possession a hieroglyphical inscription (obtained by Capt. Haines, I. N., now our political agent at Aden), bearing strong internal mafrks of remote antiquity, from the rocks of Djebel Hum-moum, in Southern Arabia, which, amidst its Hamyaritic characters, contains eight or ten letters of the Neskhi alphabet, so clear and perfect, that, were types cast from them, they might be employed, without detection, in an Arabic printed volume. The simple explanation is this, that the Neskhi, like the Hamyaritic, belonged to prior and primitive alphabets ; and that selection^ not invention, was the only office of the alphabet-makers of after-times.

Note 3. p. 20.] Those who adopt the Professor's theory are of course of a very different opinion. I give a specimen, but spare the name of the author : " The Wddi Mukatteb, or Sinaite character. Professor Beer has provedy belonged to the Nabathasans. — In a sub-joined table of alphabets, I give the Sinaite or Naba-thaean alphabet, as made out by Professor Beer. I add to it various alphabets of the cognate languages, from a comparison of which, as well as from the Professor's readings, one may satisfy himself that he has correctly represented the power of the Sinaite letters. When I first saw the inscriptions in Wddi Mukatteb, I was satis^ fied that they could thus be deciphered.^^ By this school of philology we are in little danger of being troubled with the TToXkfjs irelpas rsKsxnalov iiruysvvrjfui.

* " Haud desunt inscriptiones, quae utrum Sinaicse an Arabicae sint nescias." — Beery Introd. p. xv.

NoT£ 4. p. 26.] ^^ Supium saxorumque superficies nequaquam est praeparata ad inscrlptiones excipiendas, sed naturalem ejus asperitatem auctores ita vicerunt ut Iseviores superficiei partes eligerent, unde inscrip-tiones maxima varietate et sine ullo ordine in rupe se exeipiunt. Nee ipsi versus rect& lined scripti esse Solent, negligenter enim et festinanter factae sunt pluri-mte; id quod multis quse hodieque egregie seryats sunt, imperfectse conditionis speciem facit et confusum aspectum. Quae earum conditio ex eo satis explicatur quod auctores lapidem inscribebant ipsi nullo artifice neque ullo instrumento ad incidendum apto utentes ; et vix eo consilio veniebant^ ut rupibus aliquid inciderent^ sed in transitu hoc faciebant." — Introd. pp. viii, ix.

Note 5. p. 27.] " Scripturam autem aliam quam Nabathseorum esse valde dubito : liber enim litterarum ductus^ et audax conjunction qualem in lapidibus nuHius populi ejus cBtatis vel superioris novi^ populum cui origi-nem debent haec inscriptiones, et multum et calligraphice scripsisse indicavit, itaque cultum rebusque publicis florentem fuisse produnt." — lb. p. xvi.

If this and the preceding note be not ode and palin-ode, I leave to the reader.

Note 6. p. 37.] " On board the Cleopatra, May 24. 1845. — On the fourth of this month I set out for Sinai ; and on reaching the Wady Mokatteb, I and my people kept a sharp look-out for the writings. At the first graven rock which I espied, I ordered a halt, at about 10^ A. M. I then reconnoitred the neighbour-hood, and found that if we tarried three days, or even two, our water and provisions would not hold out till

the convent, whither we must go to take in a six-days' supply for our return. The expense, too, of detaining the camels and Arabs would be not inconsiderable. I therefore determined to select only the best and clearest inscriptions for copying, and worked, almost unre-mittingly, from noon to sunset under a burning sun ; my servant, and the Arab Shieck and his boy, holding an umbrella over me in turns. The next morning, before sunrise, I w^ent to work again ; and when the sun began to wax hot, I called my servant to bear the um-brella as before. He, having something to do in the tent, called the Shieck ; and he, from out of a rocky cave where he lay, called the boy ; and forth came the poor boy from another shady retreat, to face the fierce glare of the sun, wondering what could possess the Frangee to stop in this frightful desert, to copy these useless, and (as he thought) unintelligible writings. I worked till noon* ; and then took a slight meal, and set forth on my journey. I reached the delicious Wady Feiran, with its pure running stream and groves of palm-trees, at 8 p. M. Here, again, the unknown cha-racters abound. They are found, also, in various other places ; and specially around the foot of Mount Serbal. To stop, therefore, and copy them all, would require more time and means than I can command ; and had I attempted to do so, I must at once have abandoned all thoughts of proceeding to Southern Arabia. I have done, therefore, what I could with the limited resources at my disposal. There is, as I learned from the Arabs, about two or three days north of Mokatteb, a carving

* One of his inscriptions sent to me is thus endorsed : ** No. 17. Mem. Many after this too much effaced to be read, and many inaccessible without a ladder"

of a man and woman in large size, on a huge rock^ with the unknown character below." — Extract of a letter from Rev. T. Brookman. Can these figures be repre-sentations of Hagar and Ishmael ? They are towards, if not at. Mount Seir; and the Arabs conducted another friend of mine to an apartment high in the rock, ascended by a hidden staircase, called Beit Hagar, which they showed as the house of Hagar. Remains and traditions like these, in the East, are rarely without some foundation.

Note 7. p. 43.] The honour of forming, and main-taining through life, the true judgment, as to the purely alphabetic character of the enchorial text, belongs to a single name and memory, that of Akebblad.
Dr. T. Young's account of the view taken by that eminent philologist is in place here. My comparative table of the alphabets of Sinai and Bosetta will show which party was mistaken.^ " Mr. Akerblad, a diplo-matic gentleman, then (1800-1805) at Paris, but afterwards the Swedish resident at Kome, had begun to decypher the middle [the enchorial] division of the inscription, after De Sacy had given up the pursuit as hopeless, notwithstanding that he had made out very satisfactorily the names of Ptolemy and Alexander.
But both he and Mr. Akerblad proceeded upon the erroneous, or, at least, imperfect, evidence of the Greek authors, who have pretended to explain the different modes of writing among the ancient Egyptians, and who have asserted very distinctly y thai: they employed on many occasions an alphabetical system composed of twenty-five letters. The characters of the second part

* See Plate I. p. 43.

of the inscription being called, in the Greek inscription, ENCHORIA GRAMMATA, or letters of the country, it was natural to look among these for the alphabet in question : and Mr. Akerblad having principally deduced his conclusions from the preamble of the decree, which consists in great measure of foreign proper names, persisted to the time of his death in believing that this part of the inscription was throughout dlphaheticaV* — Young on Hieroglyphic Literature, chap. ii. p. 8, 9.

The comparative table, Plate I., brings the question to a short issue. If the Sinaitic characters be purely alphabetical, so must be, also, the enchorial characters of Egypt. All Europe acknowledges the one point ; and the identity exhibited in Plate I. of this work proves the other. It is a moral pleasure to be thus enabled, after the lapse of nearly half a century, to pay this due tribute to departed merit.

Note 8. p. 50.] The reality, with regard to my reading the word forming the third line of this inscrip-tion as ramahy places the evidence for this decypherment still higher than it is stated in the text. For the de-cypherment was made from the inscription itself only, without any reference whatever to Mr. Gray's foot-note ; which lay unnoticed in a corner below, until my atten-tion was drawn to it by my own independent decypher-ment of the word to which it proved to have such un-expected relation. Then, indeed, the importance of this pictorial authentication disclosed itself in all its force to myself and to the friends at whose residence the discovery was made. The remark at the time, of one versed in science, was, " This is mathematical." Apology is needless for bringing out the whole truth

in this case : because, where all had been darkness, the first clear gleam of light is precious as the apple of the eye.

Note 9. p. 54.] ** April 27. We travelled over uneven hilly ground, gravelly and flinty. At one hour and three quarters [from W&di Amara] we passed

the well of Howara (^^^^)» round which a few date trees grow. Niebuhr travelled the same route, but his guides probably did not lead him to this well ; which lies among hills, about two hundred paces out of the road. He mentions a rock called Hadjer Rakkabey as one German mile short of Gharendel. I remember to have halted under a large rock, close by the roadside, a very short distance before we reached Howara, but I did not learn its name. The water of the well of Howara is so hitter y that men cannot drink it ; and even camels, if not very thirsty, refuse to taste it. From Ayoun Mousa to the well of Howara, we had travelled fifteen hours and a quarter. Seferring to this distance, it seems probable that this is the desert of three days, mentioned in the Scriptures to have been crossed by the Israelites, immediately after their passing the Ked Sea, and at the end of which they arrived at Marah. In moving with a whole nation, the march may well be supposed to have occupied three days; and the bitter well at Marahy which was sweetened by Moses, corre^ sponds exactly with that of Howara. This is the usual route to Mount Sinai; and was probably, therefore, that which the Israelites took on their escape from Egypt ; provided it be admitted that they crossed the

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absolutely bitter on the whole of this coasty as far as Ras Mohammed (the extreme southern point of the peninsula). The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may daily be heard from the Egyptian fellahs and peasants who have been transplanted from their native home to the excellent water of the Nile, there to nothing which they so much regret, in countries distant from Egypt; nor is there any Eastern people who feel so keenly the want of good water, as the present natives of Egypt. With respect to the means employed by Moses to render the waters of the well sweet, I have frequently inquired among the Bedouins, in different parts of Arabia, whether they possessed any means of effecting such a change, by throwing wood into it, or by any other process: but I never could learn that such an art was known." — Burckhardtry Travels in Syria" p. 472, 473.

" Monday, March 19. We rose early, and set off with the rising sun. At 12 o'clock we entered among the hills. At 2½" o'clock we passed a large square rock, lying near the foot of the hill on our right. It is called Howarah, and the water there is bitter, and is mentioned by Niebuhr. Fifteen minutes beyond this we came to the fountain Howarah, lying to the left of the road on a large mound, composed of a whitish rocky substance, formed, apparently by the deposits of the fountain during the lapse of ages. No stream was now flowing from it; though there are traces of running water round about. The basin is six or eight feet in diameter (why not measured?), and the water was not feet deep. Its taste is unpleasant, saltish, and somewhat

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bitter; but we could not perceive that it was very much worse than that of Ayin Mûsa; perhaps because we were not yet connoisseurs in bad water. The Arabs however pronounce it bitter, and consider it as the worst water in all these regions. Yet, when pinched, they drink of it; and our camels drank of it freely. The fountain of Howarah is first distinctly mentioned by Burckhardt. Pococke, perhaps, saw it; though the language is quite indefinite, Niebuhr passed this way; but his guides did not point it out to him; probably because the Arabs make no account of it as a watering-place. Since Burckhardt's day it has generally been regarded as the bitter fountain of Marah, which the Israelites reached after three days' march without water, in the desert of Shur. The position of the spring, and the nature of the country, tally very nearly with this supposition. After having passed the Red Sea, the Israelites would naturally supply themselves from the fountains of Naba, and Ayiun Mûsaq; and from the fountain of Howarah is a distance of about sixteen and a half hours, or thirty three geographical miles, which, at the rate of three miles per hour, would be a days' journey. On the route itself there is no water. I see, therefore, no valid objection to the above hypothesis. The fountain lies at the specified distance, and on their direct route; for there is no probability that they passed by the lower and longer road along the sea shore. "—" Robinson f Biblical Researches, §°0. vol. i. p. 95 — 98.

" Next day, starting at a quarter past seven, we reached the bitter well of Howarah at half-past two; and watered the camels there. The Arabs never drink of it themselves. I tasted, and at first thought the water insipid rather than bitter, but, held in the mouth for a

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few seconds, it becomes excessively nauseous. It rises within an elevated mound surrounded by sand-hills, and two small date-trees grow near it. There can be no doubt, I think, of this well being the Marah of Scripture, sweetened by Moses. The name Marah implying « bitter,' seems to be preserved in that of the Wady Amarye which we crossed shortly before reaching it. There is no other well Hussein tells me, on the whole coast, absolutely undrinkable.'+"" — Lord Lindsay y Travels in Egypty JÉdonsiy Bfrc, vol. i. p. 262, 263.

Note 10. p. dd.[1] " About half a mile in advance of this conspicuous object (the rock of Rahadah) we came to the Ain Howdrah, the " well of destruction," + a fountain on a small knoll close to the road, on its eastern side, which we were pursuing. It occupies a small basin about five feet in diameter, and eighteen inches deep, and to some extent it oozes through the sandstone, forming a little rivulet, scarcely half a limi, I believe that I was the first of any party to essay to drink of its water ; but the Arabs, on observing me about to take a potation of it, exclaimed « Murraby

murraby murraby (" the fem. of .^) — «It is bitter, bitter, bitter.'

" This fountain has been almost universally admitted by travellers, since the days of Burckhardt, who first precisely indicates its situation, to be the true Marah of Scripture, as it is found in a situation about thirty miles from the place where the Israelites must have landed on the eastern shore of the Red Sea, — a space

+ Gelius gives a very different version ‹ ++ .? Stagnum, paluove, in quam quis facilé demergitur.+"

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sufficient for their march" when they went three days in the wilderness and found no water. No other constant spring is found in the intermediate space. It retains its ancient character, and has a bad one among the Arabs, who seldom allow their camels to partake of it. Only one or two of our animals tasted it ; and the Arabs left us to experiment upon its qualities, without even applying it to their lips." — Lands of the Bible, i. p. 170, 171.

Note 11. p. 5G.[1] See preceding Notes 9. and 10. Its basin being a self-formed case of travertine, accounts for its preservation; and, from the nature of its formation and properties of travertine, see Sir H. Davy, "Last Days of a Philosopher," dialogue iii. pp. 124-133. "The crystallizations are formed with a wonderful rapidity, and they are no sooner produced than they are destroyed." — Ib. p. 126.

Note 12. p. 76.] In confirmation of this view, the groundwork of the present work, see ap. " Syllogo Bisvertationum Philologico-Exegeticarum, Lesdæ, 1772," a Treatise by Poliar (an orientalist of the Leyden, and of Albert Schultens's, school), entitled " Dissertatio Philologica qua disquiritur de puritate dialecti Arabicæ, ownparata cum puritate dialecti Hebreæ, in relatione ad antediluvianam Linguam"

The author opens his subject with a testimony pronoded on the results of his studies. +" Totum me ad se pertrahit admirabilis illa puritas dialecti Arabicæ, quam nihil ex interiori cognitione fundamentorum eius adfulgebat, quum in eius paradigmatibus verbalibus occuparer. Illa nihil videbatur non tantum Chaldaicam

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et Syriacam puritate vincere ; sed etiam dialectum Hebraicam superare, in relatione ad vetustissimam et primÆvam illam linguam quam cum origine mundi incepisse" et in orbe antediluviano obtinuisse, cum reliquis yiris doctissimis tenemus et dubio vacuum censemus."

His Thesisy in development of the grounds of this judgment, is, " Dialectus Arabicas puriorem et antiquiorem Syriam Linguæ Graecae, lonica, Attica, Dórica, et Doríca. Ut hABC Clarius edissearam, aiio dialectum Hebraicam esse propinquam Linguae primal vae, quae ejus indolem representat in ea parte quae ad nos pervenit in Textu Hebraeo-Biblico. Hcbc vix ext centissina pars illius linguæ antediluvianæB ; hinc Africa Wanaam, ytricte loquendo, non locutum esse Hebraeii", sed earn linguam Hebraeorum, ab Abraham, Isaac, et Jacob, quos Deus abscutum ornaverat, ad Hebr ; tam tempore Adamo, vivere debuerit. Arabicam quoiiss dialectum nomine, tetiey cae inteligam, quam locuti sunt Arabes Ismaeliteses Heberi posteritas per Joktanum, Phaleqi fratrem natu minorem. Per antediluvianam linguae intelligo, eam qua orbis antediluvianus ore 16 fere secula usus, quas

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tandom compit nomine Hebraicas, AramØm, Arabicae, insignir;" — Ibnlier, ut supr. p. 239 - 242.

It is the Hamyaritic, therefore, which he ins- sidered as the primeal language of mankind. The opinions of Poliar, and Wilhelm Von Humboldt upon the antiquity of the Arabic idiom in entire harmony with that of Poliar[1], are too well known to need quotation.

Note 13. p. 76.] The principle of primeal language" is strikingly exemplified in the Chinese." It has been remarked by the great philosopher Humboldt, that the Chinese and the Sanscrit languages exemplify the two most opposite methods of construction. The Sanscrit denotes all the relations and connexions of words and of ideas, by grammatical forms, written, and expressed in pronunciation. The Chinese leave the perception of these relations to be tile work of the mind. The use of some particles being excepted, of which the Chinese can, however, in a great measure, dispense, this language expresses all grammatical relation of words by mere posiv tiony fixed according to certain invariable rules, and, by the explanation of sense, which the context, or connexion, of the sentence implies 3" m - Prichard, Physical History of Man, vol. iv. p. 541.

The Celtiberians of Biscay are identified by Humboldt with one of the primitive races, the Iberians ; and it is very remarkable that the Celtiberian alphabet is nearly identical with the Hamyaritic. Dr. Prichard's account of this people supplies a curious nexus utriusque in the

+ Among the Grisons, I understand, there is a similar phenomenon of dialect with that already adverted to in remote districts of Italy ; a language destitute of the accidents of speech, and believed to be primitive, a relic of the Etruscan.

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fmsity of nations. " Passing from South-eastern Asia to the extreme western border of Europe, we find, on the flanks of the Pyrenean range, the remains of a people now known under the name of the Basques or Biscayans. There is no doubt that these are the repre" sentatives of the ancient Iberians ; a people who inhabited the northern coast of the Mediterranean, from Italy westward, before their occupation by the Celtic nations. The national appellation of these people, in their own idiom, is Euscaldonas ; and they term their language the Euskara" or Euskarian speech. This language has been attentively studied, especially by the late celebrated Baron William Von Humboldt ; who, during a residence in Spain, devoted himself to this subject, and to the collection of materials illustrative of the ancient literature of the Iberians. He has hence come to the conclusion, which corresponds with that founded upon other data, that the Iberians belong to the very earliest stock of European nations; and, so far from their lan- guage being a dialect of the Celtic, as might have been have supposed, it must have been in existence at a period long anterior to the migration of the Celtic nations into Western Europe. But the Euskarian has some remarkable traits of resemblance to the Finnish language, and, thence, to the general family of languages in High Asia." — Brit, and For. Medical Review, No. xlviii. p. 464.

Note 14. p. 79.] "Exod. xv. 19. Ingressus est enim equus Pharao cum curribus et equitibus ejus in mare." Sincera est (quod etiam Epanorthotes annotavit) aliorum codicum lectio, equus Pharao: ît" enim Hebraic" est, itsi Graec", Ñy"fTi DÎD» wttto" ^apaÅ). Accipitur autem equo' collective ; quamdrem Chaldaeus vertit, Ingressa

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"t tiyn3B mÎDm- mUltudo egtiorum Pharaonis, cum curribus suis, et equitibus suis in mare. P. Magdalion, in BOB Bibliorum Correctoriis, notat, Equus legi debetu non eques ; nisi equitem pro ipso jumenta cui insidetur accipere velimus, Utrumque enim eques eignificat, ut refert Aulus Gellius lib. 18. c. 5. Hoec ille rect" Kabanus legit ex Graeca (nam Graecam translationem quandoque interniscet), Intravit equitatus Pharao cum quadrigis et ascensoriBb in mare: Ximos enim etiam equitatum signi+ ficat." — Luc. Brug. in Exod. xv. 19,, ap. Crit Sacr.

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TO SECOND EDITION.

Note A., p. 4.1 Since the publication of my first edition" I have been favoured by Mr. Gray with the original MS. of his copies of the Sinaitic Inscriptions. Among these occurs a second Greek inscription" with the name Cosmas standing alone in the centre line; while the Greek, in this instance, is both graphically and grammatically unexceptionable, in contrast to the first inscription to the Egyptian Cosmas Indicopleustes. In the following fac-simile, the reader will observe the Capital form of the a, and the ks pra uat of the Alexandrine dialect (see Steph. Thes.y tom. I. p. clxxxix. ed. Valp.):

This document, like the former in barbarous Greek, seems to read — Remember

Cosmas
AND THE Resurrection.

Note B.^ p. 35.] " After an interesting examination of the vicinity of Tor, I proceeded to visit the Jebel Mohattety or Kristen Mountain, concerning which the learned have been so long divided in opinion. Inscriptions are found in many other parts of the peninsula, but in no part which I have visited are they so numerous as on this mountain. Yet I am not aware that any description has been published, or fac- similes of its writings been transmitted to Europe. Wkilst Niebuhr resided at Cairo, he made a separate journey to effect this purpose, but his guide mistook the object of his inquiries, and conducted him to the sepulchral monuments of Sarbout el Kadem ; so that he returned without being able to accomplish it. As the cliffs on the vicinity rise abruptly from the sea, and the neighbouring valleys are wholly destitute of pasturage, it was not without some difficulty that I could obtain a person at Tor to conduct me thither. Quitting Tor, we pro- ceeded tiwo miles on foot along the face of the Jebel Mohattety, which rises almost perpendicular from the sea to a height of 1[illegible]00 feet; here retirea about 200 yards from the beach, at the termination of an hour's brisk walking, we arrived at Jebel Mokattob, situated at the extremity of another small bay, about a mile in depth. That portion looking towards the sea is covered with inscriptions, differing in some respects from those found in other parts of the peninsula. They have, es is there common, neither the rude figures of animals, nor have they the prefatory sign attached to them. Intermixed with the more ancient inscriptions, there are many in Greek, Cufic, and more modee Arabic. These latter merely record the names and date of the several visitors; and the figure of the cross is fre-

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quently appended to the inscriptions in Greek. In some other respects' alan" the inscriptions on the Jebel Mokattob are dissimilar to those found in other parts. Instead of being rudely scratched upon the face of the rocky mass of them exhibit proofs of having been executed with some care, and the letters are regular and they are cut in a manner resembling the names and date of the several visitors; and the figure of the cross is fre-

drawn are all placed horizontally ; and several which
appear to have been executed at the same period, had
evidently much labour bestowed upon them.^^ — Wells ted.
Travels in Arabia, Vol. IL, pp. 16. 20, 21.

The locality here described is situate on the sea coast,
about 180 miles from Suez, and at least 50 miles from
the Wady Mokatteb. It would appear to have escaped
the researches even of the latest and most successful
explorator, M. Lottin de Laval. This evidently is the
vicinity of the Comte d'Antraigues' inscriptions.

Note C, p. 74.] " ^Kvd\v<ns Inscriptionis ChaldaicdB
AntiqusB. Primo quidem tres illos apices, seu tres lodim

in modum coronae ^Vw*^ dispositos mysticum Dei No-

men nin^ {Jehovah) olim significasse^ Galatinus, paulo
post citandus, tradit, ut Joannes Fortius Hortensius
Neophytus, in Libello de Mystica literarum signifi-
catione, docet his verbis :

*^ Veteres (inquit) alia ratione scribebant Dei Nomen
ninS alia legebant. Quidam id tribus lod, quidam
tribus apicibus, ad trium Divinarum proprietatum, seu
rmO, Sacramentum indicandum, scribebant. Certe
Nomen Dei tribus lod circulo inclusis olim mystice
scriptum fuisse, supra cap. 7. declaratum est, et clarS
ex Hebraicis antiquis authoribus docet Lilius Gyraldus,.

Synt. 1. Hist. Deor. fol. 2. Alii (inquit) rectius
Jehovah enuiiciant; quod apud antiquos quosdam He-
brsBOS legimus hac significatione notatum, tribus vide-
licet lod Uteris^ quse circulo concludebantur^ supposito

puncto chamez hoc modo. A^A Confirmant banc scri-

bendi rationem antiquissimiy tiim impresei, tiim manu-
Bcripti, Hebrasorum Codices Yaticani^ in quibus passim
hoc nomen Dei r IPIS tribus hinc apicibus scriptum re-
perias. Qua quidem scribendi ratione nil aliud denota-
bant, nisi SacrosanctaB Trinitatis mysterium." Kircher
Prodrtm. Copt pp. 209, 210.

Note D., p. 84.] The impossibility of these records
being the workmanship of chance travellers, unprovided
with ladders, platforms, and other needful appliances,
has been amply shown. Were any thing, however, still
wanting to set the question at rest, it will be found in
a report published in the ^' Archives des Missions
Scientifiques," for January, 1851, from the journal of
M. Lottin-de-Laval : who describes the character of
the country, the sites of numbers of the inscriptions, the
appliances indispensable for the task of copying them,
and the difficulties and dangers to be encountered in
their application, in terms to which nothing can be added.

" A Touest du brun Wan-dick, k I'orient de la terre
d'ombre ; U je trouvai la trace d'un loup (dyp) : et certes,
si ces camassiers sont nombreux dans la p^ninsule de
Sinai, ils ne doivent diner que fort rarement ; car il n'y
a rien, absolument rien, que de la pierre, du granit, et
du sable. La contree devient de plus en plus sauvage
a mesure qu'on s'^lSve : c'est d'une tristesse navrante !
uu silence de mort r^gne dans ces gorges eifrayantes, si

rarement yisit^es^ et elles aboutissent k un col presque
infranchissable. Au sortir de ce mauvais pas, a quelque
distance, le pic gigantesque de Djebel-C6dr^ se dressa
tout-S,-coup au fond de la route comme un mur de
donjon ; je cms un instant qu'il nous faudrait retoumer
en arri^re pour chercher un passage ; mais, k ma grande
joie, une ^troite ouadi s'ouvrit dans une coupure, et je
n'avais pas fait cent pas que j'aper^us, sur les parois des
rochers, des inscriptions SinattiqueSy dont les caracteres
se ditachaient en clair sur un fond vigoureux,

'* Tirant aussitot un coup de pistolet (de Ouadi-
Mag&ra), le cheick Saleh m'apporta mes echelles (30 feet
in length), mes marmites, et les substances n6cessaires
au montage. L'op^ration etait d'une difficult^ extreme
au milieu de ce cahos inextricable, et je ne savais trop
comment m'^chafauder. J'avais li^ deux de mes pedes
Echelles, dont j'appuyai la base avec des quartiers de grSs,
sur la declivite rapide de la montagne ; mais le yent
impetueux, qui soufflait depuis plusieurs jours k travers
les gorges de la p^ninsule, lesfaisait osciller comme une
hranche de saule, mena9ant k chaque instant de m^em-
porter avec elles dans FaMme,

" Laissant Ouadi-Faran, je remontais au sud par
rOuadi-Zreitt, qui est le dernier gradin du groupe
Sinaitique. II n'y a peut-etre pas sous le ciel un coin
aussi dfisole I Le sol est convert de pierrailles noires
et ^tincelantes ; il faut s'engager dans des fondri^res oii
le sable crule k chaque instant sous les pieds des cha-
meaux, et au bout de cela, pour couronner Toeuvre, on
descend un affreux defile aboutissant au desert de Gah,
qui va du nord-ouest au sud-est.

*^ Cette plaine d^sol^e est le c^l^bre d&ert de Sin des
Hebreux. La tempete, qui soufflait depuis quinze jours

BUT 1' Arabie, 4tait Ik d'line effroyable Tiolence. Le vent
du nord me dess^chait jusqu'd la moelle; et^ pour
combler ma mis^re^ il ^tait impossible de dresser ma tente.
J'arrivai aux pahniers de Tor le soir du deuxidme jour,
k demi mort, et crachant le sang k pleine bouche."
— Archives des Missions Scienti/igueSf I^ Cahiery Janvie?*,
1851, pp. 10—14.

In proof of the tendency of learned Europe, in the
last and present century, to return to Israel in the
Wilderness as the true origin of the Sinaitio monu-
ments, it is very remarkable that, while Von Miiller
saw no bar of improbability against this assignment,
Niebuhr himself was ready to ascribe to the Israelites
the Egyptian cemetery of which he was the discoverer,
and which he is disposed to identify with the Kibroth-
hattaavah of the Book of Numbers : " Ne eeroient-ce
pas ici les sepulcres de la convoitise, dont il est fsSt
mention Nomb. xi. 34. ; ou la Montague de Hor, dont
il est parle Nomb. xxxiii. 38. ? Mais que ce soit \m
cimetieres des Israelites, ou des anciens habitans de ce
pays, il ne laisse pas de foumir une ample mati^re de
speculations aux savants. II n'6toit point d^fendu aux
Israelites d'employer les figures hi^roglyphiques, ni
d'avoir des images d'hommes et de betes ; il ne leur
6toit interdit que de les adorer, et meme encore au-
jourd^hui les Juifs gravent toute sorte de figures, et
m^me des portraits, sur des cachets." — Voyage en
Arabie, tome i. p. 191.

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