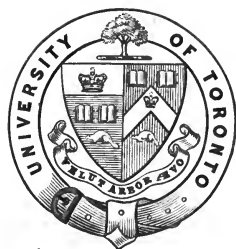


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CUNEORUM CLAVIS.



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CUNEORUM CLAVIS.

THE PRIMITIVE ALPHABET AND LANGUAGE
OF THE ANCIENT ONES OF
THE EARTH.

BY MEANS OF WHICH CAN BE READ THE CUNEIFORM INSCRIPTIONS

ON THE STONE TABLETS, OBELISKS, CYLINDERS,

AND OTHER REMAINS DISCOVERED

IN ASSYRIA.

FROM THE PAPERS OF THE LATE DANIEL SMITH.

EDITED BY

H. W. HEMSWORTH, ESQ.



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1875.

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EDITOR'S PREFACE.



THE author's preface is very long, and much of it of a purely personal character. The following extracts are all that need be quoted :

“ It is the object of the present work to direct the attention of the *literati* of England and of all who feel interested in the question—‘ Which was the Primitive Alphabet of Man ? ’ to a discovery made by the Author in the year 1848. Being an earnest student of subjects tending to illustrate or authenticate Holy Scripture, he formed an humble unit amongst the many thousands who flocked to the British Museum to gaze upon the exhumed remains of a mighty empire, inscribed with records written in a dumb Semitic character, brought to light by Mr. Layard's excavations. It was then he perceived the striking similarity between some of the early Greek letters and the cuneiform characters as exhibited on the Assyrian marbles. He obtained permission from the Museum authorities to copy the inscriptions, with a view to their elucidation, and he then collected an alphabet of the earliest Greek, principally from an Elian bronze tablet, now under the care of Mr. Newton, of the British Museum ; and by comparing these with the cuneiform inscriptions, he found that all the various *groups* of characters, when dissected, were resolvable into the simple nineteen letters exhibited in the first column of alphabets (*vide* Plate I.) ; subsequent study and investigation have only tended to confirm this first conviction. As soon as he had formed the alphabet, he copied an inscription, and having a slight knowledge of Greek, tried to make it speak in that language ; but he could only make

out a few names, such as 'Aparavi,' 'Babiloi,' and the name of the god 'Bell.' Thinking next that it might be Hebrew, he applied himself to get a knowledge of that tongue; but scarcely had he mastered the Hebrew alphabet, when adverse circumstances compelled him to give up the study of Hebrew, Greek, and the cuneiform writings, for the stern realities of life, while seeking his daily bread sixteen thousand miles from his native land. Previously to his embarking for Australia in 1850, he submitted his discovery to the Rev. B. Hollis, of Islington, who expressed quite a favourable opinion of it, and kindly offered to get it published in one of the quarterlies; but the hurry of departure from England prevented the preparation of the manuscript for publication. He landed in Melbourne in January, 1851, but the confusion of colonial life in those early gold-days put a stop to all literary pursuits, and from that time until 1859 the papers remained upon the shelf. About that time, having some leisure on hand, he directed his attention once more to the subject, and not hearing of the publication of anything CERTAIN by the great European philologists,—no literal or perfect translation of any one record, so as to make it quite incontrovertible, having appeared,—he was induced to seek some other means of making known a discovery so important to the literary world. Since the year 1859 he has been using every means in his power, under very many difficulties, to make known the discovery. He advertized several times in the principal paper, stating that he was willing to communicate all the particulars to any person who felt an interest in Biblical studies, and who would take the trouble of calling upon him. But the only answers he received were from two Hebrew scholars who wanted employment. He sent copies of his alphabet, with particulars, to various learned societies and gentlemen in London, Dublin, and Paris, but he received only one answer, from Mr. Layard, who told him that the only plan was to publish the discovery to the world. Nothing then remained for him but to bring it before the public in the shape of the first edition of his work on the Primitive Alphabet. This appeared in August, 1864, and was very *favourably received* by the Melbourne press. But, from its *seemingly* abstruse nature, the sale

was not adequate to the expense of publication. Still, he had friends who felt certain as to the *truth of his theory*, and who advised him to seek a more legitimate sphere for his studies, and to publish an enlarged and a more correct edition of his work. With this view he left Melbourne, in February, and landed in England, June, 1867. Having been absent from England seventeen years, nearly all his relatives and former friends were gone to their last account, so that on his return to his native land he found himself in the midst of strangers. He brought with him two letters of introduction, one to a so-called *learned knight*, who very soon gave him 'the cold shoulder,' and declared his discovery to be '*all bofb.*' Whether the learned knight intended '*all bofb.*' to be an erudite expression, conveying the meaning that *he was* ASHAMED at not being able to *judge or appreciate* the merits of his book, the Author will not pretend to say. The other letter of introduction was to a literary lady¹—all honour to her name!—who kindly took him by the hand, and helped with money and advice as long as it was in her power. At the time he left the shores of Australia, his friends assured him that, as soon as he reached his native land, he would be patronized, and that '*fame and fortune* awaited him.' How bitterly has he been disappointed! The literati of London are either too ignorant of the subject brought before them, or too much engaged with their own peculiar hobbies, or too idle to *think for themselves*, but are contented to take all for granted that has been put forth by three or four men—learned men in some respects—but in this peculiar branch of philology in the *grossest and darkest ignorance*. In the following pages he has, he thinks, clearly exhibited the scheme of the '*Primitive Alphabet*,' which is shown to be extremely simple, feasible, and in strict analogy with all the early alphabets, both as to the number and the form of the letters. He has only further to hope that this system, in its application by the philologists of Europe, will be found to be *the long-wanted desideratum* for rightly interpreting the most ancient and interesting records of

¹ Mrs. E. Ranyard, author of "Stones Crying Out," and editor of "The Missing Link," &c.

antiquity. The Author feels that the apparent abstruseness of the subject may have the effect of repelling many readers who take up the book merely to glance through it; but even such readers would find, he hopes, on a little closer examination, that the whole book is quite intelligible to any person of average information. The abstruseness lies rather in the FORM than in the SUBJECT-MATTER."

From the "Introduction" we quote the following:—

"It will be remembered what great excitement was caused throughout the learned world in the years 1848-49, by the partial resuscitation of Nineveh's ancient greatness, by means of Mr. Layard's discoveries, and what rivalry there was among the great Oriental scholars of Europe to find out the *key* or *clue* to the elucidation of the inscriptions thus brought to light. Yet some of the most learned men of the present day assert that all that has been done (*i. e.*, in the way of decipherment) is *unsatisfactory, extremely vague, and even contradictory*. The French Academy, indeed, rejects all that has been done, and treats the so-called translations as merely ingenious conjecture.¹ Still it is reasonable to hope that the records of a nation so intimately connected with the early history of the world will not remain unknown. It is a generally received opinion that in the early ages of the world, all the Oriental nations, from Mount Ararat to the banks of the Nile, and from the Persian Gulf to the Mediterranean Sea, spoke the same language and used the same alphabetical characters in writing. This opinion is fully borne out by a vast mass of concurrent testimony from ancient and modern writers, but especially by that of the Holy Scriptures themselves; for we read in the 11th chapter of Genesis, that 'the whole earth was of one *lip* and the same *words*,' or, as some would render, of one *sentiment* and of one *speech*. It is not unreasonable to suppose that this language was the same as that spoken by the great ancestor, Noah, the tenth in a direct line from Adam. Both Adam and Noah conversed with God

¹ From a newspaper paragraph describing the "Literary Inquest" on the translations of the cylinders of Tiglath Pilezer, King of Assyria, date not known.

himself. Now, Adam lived many years contemporaneously with Lamech, the father of Noah. There cannot be a doubt, therefore, that Noah spoke the same primitive language as Adam. Thus it descended from father to son to Abram; and with this language it was that Abram travelled from *Ur* of the Chaldees, when he fled from their persecutions (for preaching and teaching the worship of the true God, as Josephus tells us) into Canaan, and from thence into Egypt, where he disputed with the priests and learned men of that country. We are informed by the same author that he taught them arithmetic and the science of astronomy. From this it appears that there could be no difficulty of communication between Abram and the Egyptians; in other words, there must have been an identity of language. The primitive language seems also to have been understood by Melchizidek, King of Salem, and very probably by the Kings of Shinar and Ellasar, by Chedorlaomer, King of Elam, and Tidal, King of Goyim (nations). It must, moreover, have been a kindred tongue with that of the inhabitants of Sodom, for Lot dwelt there, and he must have had daily intercourse with its people. The King of Sodom himself held a conference with Abram. Further, we find from the sacred writings that the kings and their people just alluded to were descended from the five sons of Shem, the eldest son of Noah. Profane history informs us that Menes, or Mitzraim, grandson of Noah, established himself, and reigned in Egypt twenty-six years after the flood, and ninety-five years before the building of Babel. He doubtless spoke the language he had been taught in his childhood by his father, Ham, the son of Noah, and made it the national tongue. If so, this fact would account for the facility of intercourse between the Patriarchs and the Egyptians, and would prove that the language spoken was the same. Jacob communed freely with Pharaoh. It is certain that the Egyptians *then* spoke the original language, which we shall call Hebrew; and it appears from the names of places and persons, and by many proofs, that wherever Abram, Isaac, and Jacob wandered, they found the primitive language (or Hebrew) still existing.

“ In an old Hebrew work, published 150 years ago (Hutchin-

son's 'Philosophical Works,' in 12 vols.) are the following observations, which are so apposite to the present inquiry that I shall not apologize for introducing them:—'There are two sorts of human learning to learn—that which others have already learned, which comes by instructions from writings, words, or examples, and *that which has not been learned*, which is acquired by observations and comparisons of opinions, actions or things. *This age* very unjustly prizes the one and despises the other, admires old knowledge and *ridicules new*; which is the reason we have so few beneficial improvements. And it is observable, that men who are masters of, and full of the one, seldom do any considerable thing in the other. Most scholars learn to tell us *learnedly* what we already know or have in use; *few learn to tell us anything we know not*. Men who learn to mind *words*, seldom mind things; and men who study things *seldom mind words*. A man may have vast conceptions and little or none of words; and *most people who spend their time in discovering anything we do not know, or which is not in use, tell it us but confusedly at first*.' This quotation was written 150 years ago, and the same opinions hold the minds of men in thralldom in the present day. It is a most difficult matter for men to give up opinions formed, in early days, from the teachings of those whom they have been taught to look upon as the oracles of wisdom and knowledge. There cannot be a doubt but that many, if not *all*, of the persecutors of GALILEO were conscientious men, and firmly believed that the new doctrine would tend to bring discredit upon Scriptural truth. But what has time unfolded? Why, that all their knowledge was *dark ignorance*, compared with the *light of science* displayed at the present day, and that GALILEO was *right*, and in advance of his age. It is really astonishing to find so much *lamentable ignorance* among the *literati* of England on this peculiar branch of philology. Even the so-called 'Philological Society' (I am alluding to some of the executive) treated the matter now under discussion with the greatest contempt; and yet they can give room for 105 pages of what they call 'A Dictionary of Reduplicated Words,' which, in fact, is nothing more than a list, arranged alphabetically, certainly, of such *profundities* as the

ribald choruses of pot-house songs: e.g., 'Hokey, pokey, whanky fum. Puttee po, pe, culy cum,' &c. &c., and the *puerile sublimities* of the nursery, 'Humpty Dumpty sat on a wall,' &c. &c. It is to be *regretted* that we cannot get men to think for themselves. Mankind in general are too prone to pin their faith to the sleeves of their teachers, and take all for granted that they propound, without troubling themselves one moment to ascertain whether they are right or wrong:¹ but no sooner is any new theory started antagonistic to the *blindly-received* theories of the great men of the day, than it is either treated with *silent contempt* or ridiculed as the *effusions of a maniac*. It has *been heard said* by gentlemen who have only taken a cursory glance at this work, 'Can it be possible that the works of Sir H. R——, Dr. H——, and Mr. F. T——, men of acknowledged learning, should go for nothing? it cannot be—there must be some mistake.' The answer is, Let them *examine for themselves*, and then pronounce their verdict. Let them carefully peruse the following pages, and there will be not much doubt of their arriving at the conclusion, viz., that the works of these great men in this branch of philology are not only *worthless*, but *worse* than *useless*, for they are only calculated to *mislead*, to prevent further inquiry, and to keep the *world in ignorance*.

"It is one of the objects of the present work to endeavour to prove that the language here referred to was the *Primitive* language, or *Hebrew*; that it was spoken all over the East up to a very late historical period; and that there is every probability that the alphabetical characters used in the earliest ages of the world were those here exhibited. It is also sought to be shown that in the Assyrian cuneiform characters are to be found the primitive alphabetical characters used by man, that our present Roman alphabet is radically the same as that which was used by Abram, by Noah, and not improbably by Adam

¹ The author once waited upon a rev. gentleman to solicit his patronage, when he said, "I have heard of your work, but I do not believe in it." When pressed to give his reasons, all that could be got from him was, "O! it was hard to give up old opinions and take to new." And so it is with the majority of men.

himself; and that *the Assyrian language is the primitive tongue, the true original Hebrew, and the source of all languages, ancient and modern.*"

Now the Editor wishes it to be distinctly understood, that he does not always subscribe to his author's alleged facts, nor does he agree in all the inferences drawn from these facts, many of which he looks upon as imaginary. If the sheets had come into his hands in time, he would have expunged a great number of passages. Such statements as those, that "Both Adam and Noah conversed with God himself;" that the primitive language descended through Lamech to Noah; that Abram disputed with the priests and learned men of Egypt, and taught them arithmetic and astronomy—such assertions are totally unworthy of a work devoted to scientific investigation, being devoid of all critical or historical value. So indeed are all the fanciful speculations of ancient and modern writers reproduced in the first two chapters of the text; but the author gives the correct meaning of Cadmus (p. 10), *i. e.* "East," implying that all knowledge came from that quarter, though he prefers the popular tradition to the scientific and true explanation of the myth, making Cadmus a merchant prince of Phœnicia, for which assertion there is no foundation. Again, the long account of the apocryphal two stones, said to have been in the British Museum (p. 39), whence they have mysteriously disappeared, ought to have been omitted, because whatsoever is foreign to an argument, and does not strengthen it, is not merely superfluous, it weakens it. So again, when the writer says (p. 128): "This work . . . has been carried on to completion . . . with the sincere prayer that it may tend to the further elucidation and confirmation of the Holy Scriptures," he aims at an object, which evidently is beyond the scope of the inquiry, which ought not to tend to establishing, or supporting the truth of anything else but that of his own system, whatever may be the consequences to any existing system or belief. Utterances like the above, are calculated to lead scientific thinkers to the assumption that the mind of the propounder of the new theory was warped, or at least biased, since he endeavoured to make this latter, which ought to stand on scientific demonstration

alone, and doctrines, which derive all their force from faith, mutually support each other.

Our object is neither to advocate nor condemn our author's theory; it must stand by its merits, or fall by its defects; but as an attempt to elicit truth, and supply a key to an as yet unknown language, it deserves the attention of philologists, oriental, biblical, and historical scholars.

Without then taking upon ourselves to decide whether the theory put forth in the following pages be true or not, as editors may reasonably be supposed to have some sneaking kindness for works they edit, we may yet point out one or two reasons, why this deserves investigation with an unprejudiced spirit, unfettered by the *diæta* of men, who, with blind submission, have hitherto been accepted as the true expounders of cuneiform writing; certainly, on very slight foundation, and in spite of their lamentable failures to extract any sense from the Assyrian stone records.

Now our author's researches into the nature of the primitive alphabet, lead him to the conclusion that cuneiform writing is *the* primitive alphabet, its letters being all triangles in different positions and combinations; the triangles being either equilateral or elongated into wedge-shapes, whence the name. Now observe the coincidence, if coincidence it be, and not the result of an universal law of nature, extending also to letters: the primitive shape of all natural formations is the simplest, *i. e.* triangular or pyramidal; every mental process even has three constituents, or sides, viz. the conceiver, the conceiving, and the thing conceived; hence the most primitive religious creed represents the Deity as a Trinity. In material nature the pyramidal or cone form is the primitive shape of the most ancient tree, the pine; so it is of cedars and ferns. When a solution of common salt is slowly evaporated—the most simple process of solidifying—the salt which remains behind, at a certain stage of concentration can no longer retain the liquid form; its particles or molecules begin to deposit themselves as minute solids, which assume at last the definite form of small pyramids. And on examining vital action in the mind, we find that it led men to give the same form to their earliest constructions, for as such we may consider

the pyramids of Egypt, Mexico, and other countries.¹ As our author does not seem to have been aware of this peculiarity of natural formation—for there is no doubt that he would have seized upon a fact so strongly in favour of his system, had his attention been drawn to it—the very circumstance of his not having been aware of it, now renders this unfought-for, unexpected, and thus totally impartial evidence, very valuable to the cause he advocates.

Again:—in enumerating the various alphabets, and showing the changes letters have undergone in the course of time, he introduces the Moabitic type. This, as the name indicates, is taken from the now famous Moabite stone, the history of which is no doubt familiar to the reader. Now bear in mind, that when our author published the first edition of his work at Melbourne in 1864, nothing of this stone was as yet known, wherefore if it tell anything in favour of his theory of the primitive alphabet, it must be looked upon as a perfectly independent witness, like the fact of all natural manifestations being primarily triangular. And such a witness it seems to be. For the stone was written upon, and records events which transpired about the time of Homer and Hesiod, between five and six hundred years before the final destruction of Nineveh. The record was written with an alphabet of about nineteen letters. Now observe that the author, years before the stone was heard of, had assigned nineteen letters to the primitive alphabet. The letters, moreover, are the earliest that have been found in the Phœnician character; and, what is worthy of particular attention, is the fact, that many of the letters have a greater likeness in form to the primitive than any that are seen in later Phœnician documents. Justly the author may remark that “the force of this argument in favour of the new theory must be seen and felt by all reflecting minds.”

Great is the simplicity of our author's system, contrasted with

¹ The author does indeed refer (p. 72) to the pyramidal form of ancient temples, but attributes its adoption to the idea of the Trinity, which was to be thus symbolised. But this could have been done by triliteral, and not by quadrilateral pyramids.

the cumbrous machinery of Sir H. Rawlinson, Messrs. Hincks Fox Talbot, and others, with an alphabet of some three hundred letters, with about five hundred variants, homophones, ideographs, polyphones, determinatives, and whatever other weapons these expounders may have in their armoury of their modern philological Babel of confused tongues, weapons that only hurt the owners, or make them look as ridiculous and awkward as the giant slain by young Roland; for what results have these champions of Assyrian exegesis produced? what linguistic opponents have they overcome? None as yet; they have made sad havoc among harmless inscriptions, putting the most ridiculous, frequently totally senseless, interpretations upon them; and occasionally they turn against each other, and indulge in a free fight among themselves, when each expounder insists on his own absurdities passing for explanations. In fact, some of the translations given of the Assyrian texts look more like regular hoaxes on our credulity, than like the work of learned men seriously put forward. To give but two instances, we refer to different translations of an inscription on the cylinder of Tiglath Pilezer, bottom of p. 146 and top of p. 148. The former are chiefly nonsense, and the latter show the professional experts in Assyrian cryptography at loggerheads about so simple a thing as a proper name. But in their own writings we constantly meet with admissions like these: "I entertain some doubt;" "I think;" "I cannot yet venture to decide;" "whenever I have met with any passage of particular difficulty, I have omitted it;" "this interpretation is almost conjectural;" or, more hopelessly still: "I will frankly confess that having mastered every Babylonian character to which any clue existed in the trilingual tablets, I have been tempted on more occasions than one to abandon the study altogether, in utter despair of arriving at any satisfactory result." And yet these "know-nothings," by their own confession, would have us bow to them as our teachers, whose utterances *ex cathedra* are to be accepted without questioning, whose productions are not to be criticised, and whose mode of working cannot be improved by any outsider, and from whom no interference of any kind is to be tolerated. The present writer was told by a gentleman, who

takes considerable interest in Oriental philology and archæology, but dares to think for himself, and refuses to bow to idols, however popular—a fact well known to their humble worshippers—the present writer was told by him that, when at a recent meeting of the Palestine Exploration Fund, he intended asking a few questions, and making some suggestions, he was warned beforehand that he would not be allowed to speak, if he meant to express opinions running counter to those held by Sir H. Rawlinson. This is a significant fact, which the subscribers to the above fund ought to bear in mind ; it is a fact that ought to prove to them that whilst supposing they are contributing to the Palestine Exploration Fund, they are really supporting the Rawlinson Exaltation Fund. For since no discussion is to be allowed at the meetings, adulatory twaddle in the post-prandial style only, glorifying the merits of the host, being legitimate, there is but little chance of the discovery of truth, which ought to be the paramount object. But what so-called learned society ever really cared for that ? All such societies are simply cliques, bent on upholding particular crotchets or hobbies of their leaders. Hence it would be difficult on ever so carefully searching the annals of science, to find one proof that new discoveries have proceeded from such associated bodies, or that the first efforts of genius towards the practical solution of literary or scientific difficulties, have in any way been fostered, encouraged, or sustained by them. On the contrary, we should see that they have ridiculed and opposed everything not hatched and nursed in their own forcing-houses, assuming authority to decide on the scientific value of new discoveries and inventions, whilst the public, by their indolence and ignorance, and their readiness ever to bow to pompous arrogance, have given them every facility to suppress and crush independent inquiry. True, when in spite of this opposition the man of genius has succeeded, and compelled the world to admit the value of his achievement, then these Societies eagerly rush forward to enrol him among their members, offering him rewards and medals, thus trying to cause some of the lustre surrounding him to fall on themselves, and their members to be considered as the patrons and fosterers of science. Let such men follow the example lately set by a distinguished

writer, and reject all such tardy and selfish acknowledgments, by which they are to be "patronized." True also, in return, these would-be patrons of science are sometimes "hoist by their own petard," *i. e.* imposed upon in their own line by some clever hoaxer, as happened not long ago, when a gentleman sent to the East to find a particular inscribed stone, which was like looking for a needle in a stack of hay, very speedily returned, bringing the identical stone with him! He has since then made a second journey, and brought back a considerable number of Assyrian tablets, most of whose inscriptions he deciphers quite readily, to the delight of all Assyrian scholars! And when he tells them that one tablet contains "the name of the very early King of Babylon, who restored the temple of Bel, and that his name Agu, is that of the moon-god Akkad, and that the king describes himself on the tablet as the son of Tassigurubar, son of Abinam, son of Agurabi, son of Ummihzirriti [which must have been a poser to spell, and is about as confounded a name for a king as that of Beerybinker in Wieland's fairy tale], of the race of Sugamuna," it is easy to add that "we have here half-a-dozen royal names heretofore unknown." Who shall dispute the correctness of these names? No one ever disproved the assertion of the accurate naturalist, that there are seven million hairs in a cat's tail. The name of "Akkad," occurring in the above quotation, was first propounded by Sir H. Rawlinson, and his followers dutifully adopt it; the objection to it is stated on p. 5 of our author's work. In the account from which these details are taken may also be found the name of Tugulti-ninip, King of Assyria; is the latter half of the word reliable? The same two syllables occur on the cylinder of Tiglath Pilezer, already referred to above, forming the first part of another name, that is to say, according to Mr. Oppert, who translates the full name, Ninip-pal-ukin, while Mr. Talbot makes it Niniv-balushat, and Sir H. Rawlinson, Bazanpalakura! Now, if in this instance the Orientalists cannot agree among themselves whether the Assyrian syllables read Ninip, or something totally different, how can we be asked to believe in Tugulti-ninip? We see that "ninip" is doubtful, how can we be sure of Tugulti? How can we be sure of the accuracy of any of

their translations? Messrs. Bagster and Sons promise us Mr. George Smith's "Deluge Tablet," with notes; also by the same author, "Early Babylonian Inscriptions;" Sir H. Rawlinson's translation of the inscriptions on the "Cylinder of Tiglath-Pilezer," with a whole host of other works on ancient Oriental inscriptions. What a mental feast may we not expect? Mr. Smith evidently acts on the maxim laid down by Mephistopheles:—

"If you but in yourself confide,
Then other souls will trust in you,"

especially after the eulogium Sir Henry bestowed on him at the Congress of Orientalists, recently held in London, though the eulogizer himself admits that "we [the professed Assyriologists] are far from having overcome the elementary difficulties of phonetic representation. Notwithstanding the numerous alphabets and syllabaries that have been published [our author's theory, as far as we understand it, does away with the necessity of them], there are still many cuneiform characters of doubtful powers [in the present treatise they are reduced to nineteen, and none of them doubtful], while the vernacular names of the gods, which enter so largely into the composition of Babylonian and Assyrian proper names, and are thus essential to historical identification [Mr. Smith, it would seem, has no difficulty in identifying names], are for the most part rendered conventionally and provisionally."

These are admissions made by Sir Henry, the chief authority on the mode of deciphering Assyrian inscriptions; yet the speeches made in the Semitic section of the above referred-to Congress, in which not the most distant allusion is to be found to the system propounded by our author, though the first edition of the work appeared in 1864, and the publications that treat of cuneiform inscriptions are not so numerous, that one of this extent could easily be overlooked, prove that those who rightly or wrongly have taken the lead in these investigations, are determined to ignore anything that may not proceed from their own chosen set. If Sir Henry Rawlinson and his followers were honest in their endeavours to arrive at the truth, they would gratefully profit by any suggestions, though made by an outsider, that

have even a semblance of furthering the pretended object in view : the deciphering of the Nineveh tablets. But as long as the real object is self-glorification, independent inquiry will meet with no response from the self-constituted Last Court of Appeal of Assyriology. The appeal then lies to that section of the public that take an interest in the subject ; and an impartial examination of the contents of this volume will show that the author's theory offers the *primâ facie* evidence against the authorities hitherto acknowledged, which in any court of law would result in the latter being committed for trial on the charges of incompetence and misrepresentation. Whether the witness against them can establish his own case, remains to be seen ; but he ought to have a chance of stating it, and having it tested. And we venture to assert that the results of such testing, as far as the progress of Oriental learning is concerned, will be more appreciable than those of the recent Congress of Orientalists, which was simply a muddle and a farce, fully bearing out what we stated above as to the utility, or rather inutility, of learned societies. Inaugural addresses and complimentary speeches took up more than half the time of the Congress ; the big-wigs leisurely and mercilessly rode their favourite hobbies ; some of the favoured few of the members were allowed ten minutes each to read a mutilated paper, while the rest were coolly shelved. One of the chief objects, which were said to have drawn the Congress together, was the transliteration of Oriental words, and to fix, if possible, upon a uniform and universal alphabet to express the letters of Oriental alphabets ; but after having been mentioned in the president's address, it was not heard of again. A Hindoo, who had been sent by the Indian government all the way from India, at the expense of the Indian tax-payer, rendered himself remarkable chiefly by the comfortable naps he took during the inaugural address and the reading of the papers.





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ERRATA.

Page 25, l. 16 from top, for "Dr. Muir," read "Fr. Schlegel."

Page 30, l. 9 from top, for "Professor Bopp," read "Ulrich Fr. Kopp."

Page 30, l. 10 from top, for "*Bilden und Schriften*," read "*Bilder und Schriften*."

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The Ancient Ones of the Earth.

CHAPTER I.

Letters the gift of God—Hebrew the Original Language—Contradictions of Sir H. Rawlinson, throwing a doubt upon the Sacred Scriptures—Various opinions of ancient authors as to the antiquity of the Alphabet—The fulfilment of the Prophecy by Nahum—Cadmus no mythological personage, but a merchant prince of Phœnicia—An ideal picture of the triumphant pageant of Queen Atossa, or Semiramis the Second—The Author's application of the Primitive Alphabet—Probable results.

PERHAPS no subject has been involved in greater obscurity, or has caused a greater diversity of opinion amongst writers of both ancient and modern days, than the origin of the alphabet. Scarcely any two writers agree upon the point. It has been a matter of much controversy whether writing be really a human invention, or whether an art so eminently useful to man is not rather to be attributed to a special Divine revelation. Many writers ascribe the invention of letters to the Phœnicians, but without sufficient evidence. Sanchoniatho, the Phœnician historian, who flourished nearly contemporaneously with Moses and Cadmus, when the Assyrian empire was in the zenith of its power and greatness, ascribes the

invention to Taaut, the son of Misor, who is said to be the Menes of the Egyptians, or Mitsraim of the Scriptures. Philo, a learned Jew, who lived about A.D. 40, asserts that the invention must be referred to Abraham. Pliny, who no doubt had consulted that magazine of ancient knowledge, the Alexandrian Library, says:—*“As for letters, I am of opinion that they were known in Assyria time out of mind.”* There is a tradition amongst the Rabbins that Abraham was instructed in literature and the sciences by Shem, and that Isaac went to Shem's school. Other writers have attributed a knowledge of letters to Adam, and amongst these may be mentioned Bryan Walton, the editor of the famous Polyglot Bible. In his prolegomena to that work he says “that Seth learned letters from Adam, and that from Seth they descended with the original language to Noah and his posterity, with whom they continued till the confusion at Babel, after which, when new characters in progress of time were invented, with new languages, *yet the old were preserved among those who had the primitive tongue.*” The greatest of modern authorities, Gesenius, says, “That the *oldest form* of the Hebrew letters does *not appear even in the Phœnician alphabet*, much less in the square character now in use. Of course in many cases the letters exhibit no resemblance to the objects represented by their names.” “The truth seems to be that letters were an antediluvian invention preserved among the Assyrians or Chaldeans, who were the immediate descendants of Noah, and inhabited those very regions in the neighbourhood where the ark rested, and where that patriarch afterwards resided. This circumstance affords a strong presumption that the use of letters was known before the flood, and afterwards transmitted to the Assyrians and Chaldeans by Noah, their progenitor, or at least, by the immediate ancestors of his family.” Mitford, in his “History of Greece,” speaking of the origin of letters, says: “Nothing appears so probable as that it (the alphabet), was derived from the antediluvian world, and was lost everywhere in migration for want of con-

venient materials for its use, but preserved in Chaldea, and hence communicated to Egypt and such other countries as had acquired a settled government. We conclude, then, that the heathen writers of Egypt, Greece, and Rome, who have, like the modern Hindoos, attributed the discovery of letters to the gods, have only recorded a tradition that has its source in historical truth; for whilst there is nothing improbable in the invention of hieroglyphic writing, the discovery of *arbitrary characters*, not to denote words or the forms of things, but *elementary and compound sounds*, seems an invention so astonishing as to eclipse all others, and to lead every devout mind to exclaim, This must be the finger of God! For the man who believes that our Maker intended to elevate the human species by the use of a volume of revelation, must deem it probable that He had provided early methods of securing the sacred records which were to constitute that volume."

The Pentateuch is generally acknowledged to be the most ancient composition extant; and as that is held to have been written or compiled by Moses, it also presupposes, from the nature of its contents, that there must have been a vast mass of historical matter written, according to the primitive fashion upon stones, from which Moses either directly or indirectly drew his materials. The discoveries of late years, by Layard and others, speak plainly as to this fact. As Nineveh and the Assyrian empire had existed for more than 700 years anterior to the Exodus, it is not reasonable to suppose that a nation so far advanced in the arts and sciences should be ignorant of the art of alphabetical writing; and although we have at present no evidence to prove it, still the time may not be far distant when it will be seen that Moses drew largely from the documents and records ספריים (SEPHERIM), preserved by the descendants of Shem in the Assyrian archives. Josephus, speaking of the early history of man, says that "those who then lived *noted down* with great accuracy the births and deaths of illustrious men;" and Whiston adds in a note,

“ These ancient genealogies were first set down by those who then lived, and from them were transmitted down to posterity ; which I suppose to be a true account of that matter ; for there is no reason to suppose that men were not taught to read and write soon after they were taught to speak ; and perhaps all by the *Messiah himself* ; who under the Father, was the Creator and Governor of mankind, and who frequently, in those early days, appeared unto them.”

The Talmudists are of opinion that the *Aramean* was the primitive language, and that Adam and Eve conversed in that language in Paradise. Thus Mars Ibas, the Armenian historian informs us that “ Haicus, the son of Togarmah, the grandson of Japhet, being oppressed by Belus king of Babylon (supposed to be Nimrod, the mighty hunter), went forth with his family of 300 persons exclusive of servants, and proceeded northward to the country round about Ararat, and here he incorporated with his followers a number of individuals whom he found living in the most primitive state, without form or order. *These people spoke the original language of Noah.* Here they established themselves and laid the foundation of the Armenian empire. The fifth in descent from Haicus was Aram, up to whose time the nation and people had been called *Haics* ; Aram being on strict terms of friendship with Ninus, the reigning king of Nineveh, who not only permitted his reign, but assisted him in the consolidation of his kingdom and the overthrow of his enemies, the chief of whom was Percham, of the race of giants, whom they conquered on the plains of Gortouk in Assyria, and the tyrant was killed upon the field of battle.” This is partly confirmed by Diodorus Siculus, who says, “ The Assyrian King Ninus, assisted by an Arabian chief Ariœus, conquered and killed the then reigning King of Babylon, and made himself master of his dominions.” May not this Ariœus be the same as is mentioned by Mars Ibas, Ariœus the son of Aram? Be that as it may, there is much conflicting testimony respecting the iden-

tity of this Aram and Ninus, which it is not necessary for our purpose to enter into here, one thing seems certain, that it was Aram and his son Arah who gave rise to the term Aramean, a name that subsequently became synonymous with Syrian and Assyrian, to the nations extending from the mouths of the Euphrates and Tigris, to the Euxine, the river Halys, and to Palestine. The Scripture informs us that, "The beginning of Nimrod's kingdom was Babel, Erech, Accad, and Calnah in the land of Shinar," and that "out of that land went forth *Affhur* and built Nineveh, Rehoboth, and Calah, and Refen, a great city between Nineveh and Calah." But Sir H. Rawlinson tells us differently. He says "that the Chaldeans appear to have been a branch of the HAMITIC RACE OF AKKAD. He does not tell us, by the way, who this Akkad was, neither do we find this name among the ancient progenitors of the race in the tenth (x.) chapter of Genesis.

This race, he adds, inhabited Babylonia from the earliest times, and with it originated the art of writing, the building of cities, and all the arts and sciences, and of astronomy in particular. In another place (*Assyrian History and Chronology*) he states, "That which can be established without much chance of error is, that at some period anterior to B. C. 2000, probably B. C. 2500 (*i. e.* 156 years before the Flood), the primitive population of Babylonia was to a certain extent displaced by Turanian tribes from the neighbouring mountains, these immigrant tribes bringing with them the use of letters, and being otherwise far more civilized than the people whom they superseded." Sir H. Rawlinson, as the reader will observe, here contradicts himself, and throws at the same time a doubt upon the Scripture narrative. The presumption is that the art of writing was equally known to all the Cities of the Plain, and that "out of that land (Babylonia) went forth *Afshur*," carrying with him the use of letters, which he made known to the inhabitants of the cities he subsequently built.

Again, Sir H. Rawlinson says, "When the Semitic

tribes established an empire in Assyria in the thirteenth century B. C., they adopted the Akkadian alphabet." Now, does Sir H. Rawlinson mean to say that the Assyrian empire was not in existence until 200 years subsequent to the time of Moses? The Sacred Writings plainly tell us that Ashur built Nineveh, the capital of Assyria; and in the Hebrew copy the word rendered "Assyria" and "Assyrian" is written אַשּׁוּר (ASHUR, in the LXX. Ἀσσοῦρ). This is surely proof sufficient that the Assyrian empire took its name from the founder of its capital city, 900 years earlier. What can be the meaning of the following passage in Isaiah (xxiii. 13)?—"Behold the land of the Chaldeans, this people *was not, till the Assyrian founded it for them* that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof,"—unless it be that the Assyrian had the priority of the Chaldeans? The Assyrian Belus, beyond question, founded Babylon about A. M. 1900, or B. C. 2100, nearly 100 years before the birth of Abraham.

Dr. Parsons, in his "Remains of Japhet," supposes letters to have been known to Adam. The Sabians produce a book which they assert to have been written by Adam, but concerning which we have no certain account, no guide to direct us any more than we have concerning the supposed Books of Enoch, some of which Origen tells us were found in Arabia Felix, in the dominions of the Queen of Saba. The Arabians hold traditionally that they received their original alphabet from Ishmael, their present one being the invention of one Ebn Muklah, about the tenth century of the Christian era. They do not appear to have had any alphabet until a short time before Mahomet. Morrah Ben Morrah is said to have introduced an alphabet which was founded on the Syriac Estrangelo character, in which the Koran was originally written without points, which were, however, added before the end of the first century after the Hegira. This character is called the *Cufic*. For common purposes a running handwriting, known under the name of *Nis̄khi*, was intro-

duced by Ebn Moklah, and this is the character still in use.¹ When the Koran was first published, there was not a single person in the whole kingdom of Yemen able to read or write Arabic. Sharestan informs us that before Mahomet there were two sects of people, viz., the people of the Book (*i.e.* book-learned) who knew letters, the Jews and Christians who inhabited Medina, and the *Idiots* who lived in Mecca, and who were ignorant of both reading and writing. Hence, the former called Mahomet "The Illiterate Prophet." The vanity of each nation induces them to pretend to the most early civilization.

The Arabian writers do not pretend to a very early alphabet, and admit that they received it only a short time before the introduction of Islamism. It is difficult to say to whom the honour is due, but that the contest may be confined to the Egyptians, Phœnicians and Chaldees; but this one fact is certain, they all point to the East, and the East alone, as the birth-place of letters.

The Chaldeans appear to have the greatest claim; first, because Chaldea was peopled before Egypt or Phœnicia, and that many nations descended from Shem and Japhet had their letters from the Phœnicians, who were descended from Ham. It is observable that the Chaldeans, Egyptians, and Syrians, all bordered upon each other, and like the Phœnicians were among the greatest as well as the most ancient of commercial nations.²

Thus we have seen that writing, and of course its elementary characters, the alphabet, were known at a very early period, many ages prior to the birth of Moses; and though we have no direct evidence of their being antediluvian arts, the arguments are so strong, and so numerous in support of the view taken by Mr. Mitford and others, that we are compelled to conclude

¹ From Hutchinson's "Philosophical Works."

² They seem to forget that Nineveh, the capital of the Assyrian empire, had flourished for a period of 500 years before Tyre, the capital of Phœnicia, was built.—Ed.

that writing and the alphabet were, in fact, the immediate gift of God to man, the primal characters being perfect in form and eminently superior in their beautiful simplicity to any of which we have now a knowledge. It is this original alphabet which we are about to submit to the scrutiny of the learned, each character bearing the evident impress of its Divine Author.¹

There existed, far back in the mists of antiquity, a mighty empire and people, who were far advanced in civilization, and in the arts and sciences, yet so far removed from all authentic records that even the site of their immense capital (Nineveh) has remained unknown for upwards of twenty-four centuries. Only within the memory of the present generation have its long-hidden treasures been discovered, and exposed to the view of the astonished world. These discoveries of Layard literally fulfil the prophecy uttered by Nahum (iii. 6) more than 600 years B.C. :—“And I will cast abominable

¹ “Monotheism Mytically Developed in Triads”—Gliddon’s “Ancient Egypt,” p. 15. “I would observe that a strong analogy in tracing writing to Primeval *Revelation* may be found in ascending to the Divine origin of the belief in the Unity of the Godhead and of his ineffable attributes in the Trinity, the existence of which pure primeval creed among the Gentiles, is shown by the mythological systems of the Hindoos, Pelasgic Greeks, the Orphic philosophers, the Tyrians, Sidonians, the Syrians, Chaldeans and Peruvians.” “In attributing the art of writing to primary *Revelation* there arises a difficulty from the query, how, if the art of writing was known to mankind at the dispersion, does it happen that each early nation should have used each a different alphabet?” We cannot suppose that the art of writing was generally known, but only to a few of the *most cultivated*; that in the wanderings of the early nations, the few that had a first and the most perfect knowledge of the primitive alphabet had died off, and left behind them a *less perfect* knowledge of the primitive character, as is evident from the uncouth and misshapen letters of the Etruscans and Pelasgics and other early nations, contrasted with the perfect forms of the Primitive letters. There cannot be much doubt, but that the whole of the original alphabet can be reconstructed from the alphabets of the various bodies of people that wandered from the Plains of Shinar;—one tribe or nation retaining the perfect form of *one or more* of the original, and another tribe *one or two more*, and supplying the others from recollection and inventions of their own. This can be very plainly seen by the tablet of alphabets at the end of this volume.

filth upon thee, and will make thee vile, and will set thee as a gazing stock." A *grave-yard* covered a portion of Nineveh's ancient greatness, and now slabs, engraved with a pen of iron, and works of art dug from the ruins of her splendid palaces, are placed in the museums of almost all the civilized nations of the world! Ezekiel speaks of the mighty empire which rose first in the order of time, and which, 4,000 years since, formed the basis of kingly rule:—"Behold the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. His height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth; . . . and under his shadow dwelt all great nations. Thus was he fair in his greatness, . . . the cedars in the garden of God could not hide him, . . . Nor any tree in the garden of God was like unto him in his beauty" (chap. xxxi. 5-8). With such a view of the greatness and glory of this mighty empire, can we conceive it possible that it would be wanting in the very essentials of civilization, and foundation of every science? Or, that its alphabet would fall short, in power or form, of that of any subsequent nation—for example, of Greece or Rome—whose alphabets are demonstrably derived from the Assyrian, and whose glorious literature enshrines some of the brightest emanations of the human intellect? Assyria had existed as an empire for more than 700 years, and was in the zenith of its power and greatness, when, about this time (A.M. 2511) a mythological character named Cadmus is said to have introduced letters into Greece from Phœnicia. There is great diversity of opinion concerning this Cadmus; some contending that the letters introduced were Egyptian, and that Cadmus himself was a native of Egypt, and not of Phœnicia. Herodotus informs us that this Cadmus and the Phœnicians he brought with him "introduced many improvements among the Greeks and alphabetical writing too not known among them

before that time" (A.M. 2511), about the time of the Exodus. Most of the learned agree that Cadmus carried the Phœnician or Syrian letters into Greece, and that those were the same as the Hebraic. The Hebrews being but a small nation were comprehended under the name of Syrian. Joseph Scaliger proves that the Greek letters and those of the later alphabets formed from them derive their origin from the Ancient Phœnician, which are the same as the Samaritan, and were used by the Jews before the Babylonian captivity. The Ionian Greeks inhabited at that time the parts adjacent to Phœnicia, and they having received from thence the art of alphabetical writing, employed it with the alteration of some few characters. They confessed that *the art* was of Phœnician origin. Now, what does the legend of Cadmus mean? Strip him of all his mythological appendages, and he will become a *merchant prince of Phœnicia*. Some ancient writers call him an Egyptian, but his very name disproves the statement, for by cutting off the Greek termination *ος*, (Latin, *us*), we have the letters CDM, forming a Hebrew root (קדמ), meaning "east," or "eastern," "precedency," "priority," or "antiquity:" and pointing evidently to the locality of his supposed invention, or the source of the alphabet, eastward of Phœnicia—and as also being the *first*, taking precedency of all others, or, in the Hebrew idiom, being (קדמיהארץ), or "*the ancient ones of the earth.*" Is not, indeed, the whole history of the Cadmean alphabet simply a myth or legend, expressive of the fact that the sixteen letters introduced into Greece were received from "The ancient ones of the Earth," or from the East?

But let it be taken for granted that Cadmus was a mere mortal, endowed with feelings common to humanity, (but very much in advance of the age he lived in,) that living amongst a mercantile community, he had imbibed a taste for trade and travelling, and in the course of his commercial peregrinations, he had visited the great metropolis of the then known world (Nineveh)—had seen it in all its glory and magnificence—had been an eye-witness of the pomp and pageantry of a

royal triumph—had seen the stately Queen Atossa, in all the ostentation and pride of Oriental splendour, emerge from between the colossal winged bulls, symbolical of the nation's god that guarded in silent majesty the entrance of her magnificent palace. On she came surrounded by her court, kings, priests, and warriors, clothed in rich and gorgeous robes, edged with gold and filken fringe of most exquisite colours, and beautifully embroidered in all their parts; followed by captains and rulers, clothed in blue most gorgeously, stately youths riding upon horses, all of them desirable young men, girded with girdles, remarkable by the dyed attire upon their heads, all of them princely in style; mighty men with shields, valiant men in scarlet, chariots, whose splendour of appearance, and lightning-like motion, made them seem like flaming meteors in the broadways of the city. He had heard the noise of the whip, the rattling of the wheels, the prancing of the horses, and the shouts of the multitude, as they welcomed the appearance of Semiramis the Second, and her father Belochus. In the course of his visits to the city of Nineveh he had seen the beautiful simplicity and superiority of the primitive Assyrian Alphabet over the rough and misshapen characters of the Phœnicians and Pelasgi; and he could only see with true prophetic eye the power it would give him with the people of his own nation, if he were to introduce amongst that semi-barbarous race more refined manners, and the wonderful art of alphabetical writing. It has been observed above that, in introducing the alphabet into Phœnicia, some *few letters were altered*, and this is readily accounted for by the supposition that the introducer, seeing its adaptability to the wants of his own people for the transmission of their records from generation to generation, might think of appropriating *all* the honour of an inventor to himself. To this end he altered some letters, and invented new ones, and thus accommodated his new alphabet to some rude characters already in use.

The tablet of alphabets (Plate 7), will convince even the most sceptical person that all alphabets, ancient and

modern, are derived either directly or indirectly from the Assyrian arrow-headed (or cuneiform) characters. It is well known that the ancients engraved on *temples and columns* the principles of science as well as the *events of history*. Sanchoniatho, a Phœnician historian born at Berytus in Syria, who flourished about the time of the Trojan War (1200 B. C.), is said to have drawn most of his history from inscriptions which he found in *temples and on columns*, both in his own country and in Palestine. Herodotus tells us that the first method of instructing men and transmitting science was by inscriptions, and this is confirmed by Plato, who informs us in his "Hippias," "that Pisistratus caused to be engraved on *stone* useful precepts in husbandry for the benefit of his countrymen." And it is by means of inscriptions that we perceive the various changes and modifications of language; it is by inscriptions alone we can trace its gradual improvement from its rude and primitive state to a more refined and perfect form as we find it at the present day. And it is chiefly by inscriptions that an investigation into the ancient languages, the primitive and early Greek, can be successfully prosecuted.

Let the reader turn to the tablet of alphabets (Plate 7), and notice the remarkable resemblance between the *primitive* and *early Cadmean*, and the gradual deterioration until its final loss in the Palmyrene. But we know that the Romans copied their letters from the early Greeks, and the Greeks, in every probability, copied theirs from the Assyrians. One strong proof of the truth of the primitive alphabet is the fact that on the various slabs, bulls, ducks, and other works of art, the letters of the primitive alphabet are seen to enter into combination with each other. For example—

▷ with ▷ . ▷▷ . ▷◁ . ▷◁▷ . ▷◁▷◁ . ▷◁▷◁▷ and
 A A . AB . AG . ACH . AE

▷ with ▷ . ▷◁ &c., and so on through the whole
 B B . BG. and sentences.

But the strongest of all proofs and *one* which will set the matter at rest, beyond all controversy, *for ever*, is contained in the following facts, viz., during the excavations at Nineveh or Nimroud and Kouyunjik, the excavators came across what they called a "Royal Library," *i.e.* a chamber filled with small clay tablets about 9×6 inches and under. Within these few months the Museum authorities have brought them before the public gaze, placing them in glass cases in the Kouyunjik gallery. Being deeply interested in the subject, I examined with great care the tablets in question, and upon examination of the fifth tablet in the second glass case on the right of the Kouyunjik gallery, I found it to contain a *list of phrases* or short prayers arranged alphabetically *and precisely with the same letters*, and in *the same order*, as you will see in my primitive alphabet, and what is remarkable, the first fifteen phrases are short prayers beginning with O in the translation, just as we have in our Hebrew copy of the 119th psalm, eight verses beginning with A, eight with B, eight with G, and so on through the letters of the alphabet. The prayers are *deeply interesting*, showing us plainly that the Assyrians were not such idolaters as they are generally represented, but that they had not only a knowledge of the *True God*, but also an earnest desire to *know more of him*. Take the two following prayers as examples: "O! that I could adopt some method of explaining the apparent changes, the mysterious movements of the *True God*, and the purport of those mutations." "O! it is my desire to embrace the beauty of the *True God*, and not break entirely with the obligations of the people!" Such is the sense elicited, *not by 300 letters and 500 variants; not by the cumbrous machinery of homophones, polyphones, determinatives, and ideographs; but by the simple application of nineteen letters. All, all can be read.* And as Solomon said, "that there is nothing new under the sun," for we find that the original of Caxton's original is in the British Museum, written upon clay

between *three and four thousand years* anterior to Caxton.¹

The language deduced, by means of the primitive alphabet inscribed on the slabs from the Nimroud Palace, proves to be no other than *Hebrew in its most primitive form*. The author in his application of the Hebrew language to the Assyrian cuneiform writing, has been very much confirmed in his views by the fact that all that has been attempted by him in the way of translation, has given a clear, definite result. It was the opinion of Sir W. Jones that the Primitive language was irrecoverably lost at the dispersion at Babel; but others have disputed in favour of the Hebrew being the primitive language of mankind. It does not seem necessary, in our opinion, to destroy the primitive tongue in order to carry out the *generally supposed miracle* of the confusion of language. If we are to look upon the Old Testament Scriptures as arranged in chronological order, we shall find that previous to the dispersion, "Out of that land went forth Ashur and builded Nineveh," &c. who consequently would carry with him the language he had been taught by his father Shem, and also, with the language, the system of alphabetical writing which is *still preserved intact* upon the multitudinous *sepherim* lately discovered by Layard, Botta, Rich and others, amongst the ruins of the East. This is a *thrilling fact*, as it serves as a connecting link between the antediluvian world and the present day, and the *fact elicited* by means of the primitive alphabet, viz., that nine out of every ten words, found upon the black marble obelisk, or upon any of the slabs excavated at Nineveh, are *pure Hebrew words*, proves *incontestably* that Hebrew was the primitive language. This *fact* leaves little doubt that, when the present discovery shall be followed up, when the zeal of the archæologist and the philologist

¹ See "Athenæum" of Dec. 25th, 1869: "A notice of Caxton's Fifteen O's, or *prayers* beginning with O." In like manner, on the tablet above mentioned, there are just fifteen short phrases or prayers.

shall be awakened to pursue the clue given in these pages to its ultimate issue, when the ability of the great oriental scholars of Europe shall have been brought to bear on this highly interesting, but necessarily occult subject, the result will be its complete and final elucidation as an historical hypothesis. Hitherto the Assyrian philologists have been but groping in darkness visible, with just sufficient light to show them those dim and shadowy outlines of ancient histories, that have lain for more than forty centuries in doubt and gloom.

And what may we not expect to result in the way of discovery when the language of this ancient people is fully developed? Who can say what treasures of knowledge may not yet lie buried in Nineveh's ancient ruins, and in the mounds around? What arts and sciences long lost to the world may not be brought to light from the archives of her splendid palaces? What precious records, confirming the historical truth of the Sacred Book, may not be found in the mounds of "Nebbe Yunus" and "Nebbe Allah Sheth," the tombs of Jonah and Seth, the prophets of God? There is a tradition existing to this day amongst the orientals that Seth wrote the history and the wisdom of the ages preceding the Deluge, on both burnt and unburnt bricks or tablets, so that they might never perish; for if water might destroy the unburnt tablets, the burnt ones might still remain; and if a fire should occur, the baked tablets which had been exposed to heat would only become more hardened. There is another Eastern tradition, to the effect that Noah left behind him ten volumes or tablets, on which were written the revelations and commands of God. These tablets, if they ever existed, are now lost; but who can tell whether they may not yet be found, or some trace of them, amongst the ruins of the buried cities of the East? Who can tell what memorials of the antediluvian world, preserved from the Deluge, in the primitive *Great Eastern* by Noah, and handed down in the family of Shem to the first rulers of this ancient empire, may not still be discoverable? Who will

venture to say what new light may not be thrown upon the historical enigma of the lost ten tribes of Israel, and what influence this may have on the final restoration of God's ancient people to their fatherland, their kingdom, and to the knowledge of the true Messiah?

These speculations may appear to some persons as merely the dreams of enthusiasm; but, after all, we have simply indicated here the course of historical investigation and discovery in our own day. Let all preconceived notions upon the subject be cast aside, and let the reader dispassionately examine the theory now submitted to his attention, and we are persuaded that its simplicity, and self-evident truthfulness will satisfy him of its certainty. He may naturally feel surprised that the theory has hitherto escaped the researches and the learning of the scholars of Europe; but the causes of this will appear in the sequel. In fine, whilst the author is fully aware of the importance of the learning required to cope successfully with the many difficulties inseparable from so abstruse and occult a subject, he feels that it is entirely worthy of the deepest research and attention of all who are interested in the advancement of science, philosophy, and true religion.





CHAPTER II.

LANGUAGE.

Confusion of Sentiment at Babel—The Western Nations peopled from the East—Cadmus copied his Alphabet from the Assyrians—Hebrew the Universal Language—Samaritan Pentateuch—Hebrew Poetry and Language—Job, Moses, Moabitic Stone—Cadmus, Homer, David, and Solomon—Moses wrote in the Cuneiform character—*The two Tables of Stone in the British Museum.*



WE shall not enter into a critical disquisition on the nature of language, or attempt to combat the opinions of those who assert that man was created in a state of absolute barbarism, and afterwards became self-civilized and invented language. We may, however, state in passing that we hold firmly by the Scriptural doctrine that man was created *perfect*, with intelligence vastly superior to that of the savage, and fully gifted with the capacity of holding communication with his species. This is the view of the learned Parkhurst, who, in his Preface to his "Hebrew Lexicon," says: "It appears evident from the Mosaic account of the original formation of man, that language was the immediate gift of God to Adam, or that God either taught our first parents to speak, or which comes to the same thing, inspired them with language; and the language thus communicated to the first man was no other than THAT HEBREW IN WHICH MOSES WROTE AND SPAKE."

In Dr. Leland's "Advantage and Necessity of the Christian Revelation," we find this view supported:—"From the account given by Moses of the primeval state of man, it appears that he was not left to acquire ideas in the ordinary way, which would have been too tedious and slow as he was circumstanced; but was at once furnished with the knowledge which was then necessary for him. He was immediately endued with the gift of language, which necessarily supposes that he was furnished with a stock of ideas, a specimen of which he gave, in giving names to the inferior animals which were brought before him for that purpose."

But man fell from his original purity. He "sought out many inventions," and sank morally and intellectually. But he did not lose the faculty of speech. God conversed with Adam and Eve, with Cain and Enoch. Enoch walked with God, and held communion with Him. God conversed with Noah, over a period of many years during the building of the ark: "And the Lord said unto Noah, Come thou and all thine house into the ark, for thee have I seen righteous before me in this generation." "And God spake unto Noah, saying, Go forth of the ark, thou and thy wife and thy sons, and thy sons' wives with thee." "And God spake unto Noah, and to his sons with him," when He gave them the token in the heavens, the bow in the cloud. God spake also to Abraham, Isaac, and Jacob; and there can scarcely be a doubt that it was in the same language as that in which He addressed Adam and the patriarchs before the flood.

This brings us to what is generally termed the confusion of language at Babel. By a careful study of the Hebrew original of Genesis, we find that the word שפה¹ (SAPHAH), rendered "language," will undergo considerable modification. Many critics hold that it does not mean *language* but *confession*. Vitringa states, and defends this opinion, in the first volume of his "Obser-

¹ Genesis xi. 1.

vationes Sacræ;” and in the course of his disquisition he shows that Hebrew was the language then spoken, and continued to be the universal language long after the event at Babel (noticed in the Introduction). According to this hypothesis the universal language in use before that event would not appear to have been *afterwards* confined to any particular family or tribe. (*Vide* Parkhurst’s letter in “Gentleman’s Magazine,” May, 1797.) The learned John Hutchinson, in his “Philosophical Works” (vol. iv. p. 17), also enters fully into the subject. He contends that the word הַפֶּה (SAPHAH) means literally *lip*, and should be rendered *confession*, *sentiment*, or *religious opinion*. His translation of the passage is as follows: “Come, let us go down and confound their *confession*. So Jehovah scattered them abroad over the face of all the earth.” “I need only say,” he adds; “that הַפֶּה (SAPHAH) is the *lip*; and when used for the *voice*, the *indication of the mind*, it is never once in the Bible used in any other sense than for *confession*. Before the apostasy at Babel, all men had the same religious confession or creed and the same words, and one common form; and, notwithstanding the translation of the Bible, the Jews use the word in that sense in their private writings, and where it cannot be in any other sense. This confusion of *sentiment* was in consequence of the apostates wishing to set up an altar to the *names* שֵׁמִים (SHEMIM or SHEMAYIM), the heavens, and so produce a new object of worship; which was opposed by the true believers. The effect I think was that those who had fallen away from the *true confession*, and were beginning to frame another, instead of agreeing upon a new form for them all, disagreed among themselves about wording it, and the manner and degrees of the service. Each principal gained adherents, and each of these followed the dictates of his respective leader. So each party formed itself into a *sect*, and each *sect* set up a particular form of confession with regard to the object of its veneration. This produced a separation, and forced each, (except the *strongest* which it is likely Nimrod headed)

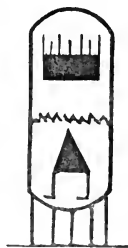
to seek a *separate settlement* and so caused a dispersion.¹ And I may assert that there is scarcely one eminent miracle performed in early times and recorded by Moses, to which the latter prophets, nay even the apocryphal books, or at least the New Testament, do not refer. But I think I may safely affirm that the pretended miracle of the confusion of tongues at Babel is never once recited or referred to."

The "miracle" at Babel was, in fact, a confusion (or rather diffusion) of religious sentiments, and the dispersion of those who held them, the like of which has been seen even in modern times; for instance, the dispersion of the Albigenſes, of the Huguenots of France, of the Puritans of England, and of the Covenanters of Scotland, numbers of whom were driven from their native lands, and whose descendants now form a new empire in the far west. Changes of time and place will modify any language, and the simple fact of the dispersion of mankind will sufficiently account for nearly all the alterations which language has since undergone. "The comparative study of languages shows that races now separated by vast tracts of land are allied, and have migrated from *one common seat*, indicates the course of all migrations, and in tracing the leading epochs of development, realizes, by means of the more or less altered structure of the language, by the permanence of certain forms, or by the more or less advanced destruction of the formative system, which race has retained most nearly the language common to all who had migrated from the common seat of *origin*. The largest field for such investigations into the ancient condition of language and consequently into the

¹ This view of the subject is partly supported by a later writer. Walker, in his "Ancient Mythology," vol. iv. pp. 40-1, says: "Our version is certainly faulty in this place. By שפת־כל־הארץ (Saphath kol ha Arets) is not here meant 'The language of the whole Earth,' but of *the whole region or province*; which language was not *changed*, but *confounded*, by a difference of opinion or sentiment. This confusion of speech is by all limited to the country about Babel." We must, therefore, instead of "*the language of the whole Earth*," substitute *the language of the whole country*.

period when the whole family of mankind was in the strict sense of the word, to be regarded as *one living whole*, presents itself in the long chain of Indo-Germanic languages, extending from the Ganges to the Iberian extremity of Europe, and from Sicily to the North Cape." (Humboldt's "Cosmos," vol. ii. p. 471.) So we read that,—“Out of that land (Babylonia) went forth Afshur, and founded the cities of Nineveh, Rehoboth, Calah, and Refen.” Out of that land, in historical language, went forth Hycus, the son of Togarmah, the grandson of Japhet. To escape from the tyranny of the Assyrian Belus (or Nimrod), he went to the north with his followers, and established himself in the region of Ararat, and founded the kingdom of Armenia.¹ About one hundred years prior to the confusion at Babel, A. M. 1662, went forth Mitzraim with his sons and followers and founded the Egyptian Empire. The early ages of Egypt are so enveloped in the mists of antiquity, that it is almost impossible to tell what to believe respecting them; but what we can gather from the most authentic sources is that Cham or Ham arrived in Egypt about A. M. 1576. And his son Mitzraim began to reign as the first monarch of Egypt A. M. 1662.

According to Manetho this first king was called *Menes*, and his name is seen on one of the walls of the Palace of Luxor at Thebes. It is written **UNEI**, *Menei*, and enclosed in one of the usual cartouches. Manetho also notices the fact that the first man who ruled in Egypt came from the *North East* and founded the city of Memphis. This in itself is a strong argument in favour of the migration of the first settlers from the plains of Shinar. Diodorus Siculus states that the Egyptians were a colony of Ethiopians; and Scaliger informs us that the Ethiopians called themselves Chaldeans. The shepherd



¹ “Till the beginning of the fifth century the Armenians, in their writings, used various foreign alphabets—the Persian, Greek, and the

warriors, called Hyksos,¹ who put an end to the old kingdom of Egypt B. C. 2200, are now admitted by all historians to have been of Semitic origin. Manetho says that these shepherds were Arabians; other authorities call them Phœnicians, a term extended in antiquity to all Arabian races. Scaliger also tells us that the most elegant and most beautiful of their sacred and profane books are written in a style resembling the Chaldean or Assyrian, and that Egyptian names of persons and places are for the most part reducible to the Hebrew. A still stronger proof of the origin of the Egyptian language is, that the sacred characters of the Egyptians were *Chaldaic*. Now, Elam, the son of Shem and brother of Afshur, is considered to be the founder of the Persian empire. The country where the descendants of Elam settled was denominated *Elymais*, so late as the beginning of the Christian era; and most of the Persian names which are to be found in the Grecian histories, may be traced to a Chaldaic, Hebrew, or Phœnician origin. Canaan, again, was the progenitor of the Phœnicians, and that people always asserted that they had formerly dwelt upon the Red Sea, and migrating from thence, stationed themselves on the coast of Syria, their first settlement being named Sidon after Canaan's eldest son. All the nations and states which arose afterwards and spread over the regions of Syria (the land of Canaan) spread outwards from Sidon to the Euphrates on the east, and to the boundary line of Egypt on the south. The Sidonians, who built Tyre, were also called Phœnicians, a term supposed to be derived from the number of palm trees (*φοινικος*) which grew in the country. It was also called *Palestine* (from *Pali* a "shepherd," and *Sthan* "country.") Out of that


Syriac, particularly the latter; but as the number of characters in these alphabets was insufficient to express all the sounds in the Armenian language, Misrob invented for the use of his countrymen a particular alphabet, written from left to right, and originally consisting of thirty-six characters, to which subsequently two more were added. This alphabet, which was introduced in the year A. D. 406, is that which the Armenians still use."—*Penny Cyclopædia*.

¹ Refer to the Addenda on the Shepherd Kings.

land also, we read—"went the sons of Javan, Elishah, Tarshish, Kittim and Dodamin; by these were the isles of the Gentiles divided in their lands," the many isles of the Grecian Archipelago, the isles of the Mediterranean Sea, &c. The Greeks believed themselves to be *Antochthones*, or to have sprung from the earth; but there is sufficient historical evidence to show that they sprang from the barbarian *Pelasgi* who wandered from the shores of the Red Sea and arrived in the "Peloponnesus about B. C. 1760. The Pelasgian alphabet consisted of only sixteen letters.¹ The Pelasgi were subsequently driven out of Theffaly by Deucalion, king of

¹ Many have been the inquiries about this ancient people, as well as about their language; even Herodotus is at a loss to determine whether they should not be esteemed barbarians. "The Arcadians are said to have been named from *Arcas*, the son of *Zeuth*, before being called Pelasgians; it is plain that *Arcas* was a title, and that by *Pelasgus Arcas* was meant Pelasgus the Arkite." "When the Hyksos were expelled from Egypt they went under different denominations, being styled Pelasgii, Lalagees, Inachidæ, Danaidæ, Heraclidæ, and Cadmeans." The Semitic language of Eber, the great grandson of Shem, was common to all mankind, and for many ages after there was but one language in the world. From translations given in a subsequent part of this work, it will be seen that if the characters had changed, the language still remained the same, going far to settle those long-disputed problems of the Pelasgic and primitive languages.

Hutchinson, in his "Philosophical Works," says: "I am not without hopes that some of the works of the ancient or real Jews (before the captivity) may yet be found preserved by the heathen;" vol. iii. p. 174. It is my opinion that many of the doctrines, and much of the religion of the ancient Jews, mixed up with the errors of the Assyrians, are to be found upon the Nineveh slabs; many of the expressions on the slabs, translated by means of the Primitive Alphabet, favour this opinion. One or two examples will be deeply interesting.

1st. 
 Beli Beli libi chu aluf.

"My God, My God, oh that thou wouldst show me the *True God*." (See translation from the B. M. O.)

2nd. "Oh! that I could adopt some method to show the mysterious movements of the True God, and the purport of these changes."

that country, in B. C. 1529, when they passed into Italy and settled in that part called Etruria. The Etruscan alphabet is certainly Pelasgic, and its characters were the first letters introduced into Italy. We may notice here the strong resemblance existing between the Etruscan and the Cadmean alphabets. There is every probability that the Pelasgic letters had suffered great deterioration from the time of the dispersion, a period of 750 years having elapsed since they had been taken from the original. One remarkable fact connected with the Pelasgic alphabet is, that it was written from left to right, whereas the Cadmean was written both ways, as we know from the Boustrophedon inscription. This fact rather militates against the theory of the Phœnician origin of the Cadmean alphabet.¹ The Romans would never acknowledge the Pelasgic letters as Grecian; they knew none older than the Ionic, as appears from the Farnese inscriptions of Herodes Atticus.

Ionia and Eolia being colonized by refugees driven by the Heraclidæ from Bœotia—where Cadmus first introduced the art of writing—and lying adjacent to each other, they may be called the same country; and we may reasonably conclude that they would both use the same alphabet. I mention this because the Cadmean letters, as shown in the subsequent table, are principally copied from Eolian tablets or columns.

The beginnings of the history of India, like those of Egypt and Greece, are lost in the mists of remote antiquity. We have no records that can be relied on of the original peopling of India; but it seems probable that it was first colonized by the descendants of Joktan, for we read in the 10th chap. ver. 30 of Genesis, of the sons of Joktan, "that their dwelling was from Mesha as thou goest unto Sephar, a mount of the east." Dr. Muir says there is in the Rig Veda an expression from which

¹ Both Greek and Latin were anciently written alternately from left to right and right to left in consecutive lines; so in many of the old MSS. of the New Testament, *e. g.* the Alexandrian.

it would appear that the ancient inhabitants of India always retained some recollection of having previously lived in a colder country; and he adds that in one of the Bramanas there is a tradition that the progenitor of the Hindus, Manu, descended from the northern mountain *after a deluge*, and in all probability formed the origin of the Arian race. These brought with them the *sixteen rock-inscription letters*, precisely the same number that Cadmus introduced into Greece. In after ages a people of Japhetic origin certainly settled in India, bringing with them their own dialect, with which the language of the first inhabitants gradually blended, and ultimately became what we call the Sanscrit. It appears from the strong affinity existing between this language and others of the same region (since conclusively established by Dr. Muir and others), that those forms of speech have all one common origin, and that Sanscrit, Zend, Greek, and Latin are all sisters, the daughters of one mother, or derivations from, and the surviving representatives of one older language, which now no longer exists. Moreover, the races of men who spoke those several languages all descended from one common stock, and their ancestors at a very remote period lived together in some country (out of Hindostan) speaking one language, but afterwards separated to wander from their primitive abodes at various times and in different directions. The comparisons that have been made between the Semitic roots, reduced to their simplest form, and the roots of the Arian languages, have made it more than probable that the material elements with which they both started were originally the same.¹ There are many persons" (says Professor Max Müller) "who cannot realize the fact that, at a very remote but a very real period in the history of the world, the ancestors of the Homeric poets and of the poets of the Veda must have lived together as members of one and the same race, as speakers of one and the same language."

¹ "History of Antient Sanscrit Literature."

Thus we have seen that all countries, north, south, east, and west, had been peopled by tribes wandering from one common centre—the plains of Shinar—carrying with them the alphabet and the art of writing in more or less perfection, according to the period that had elapsed since their first departure from the land of their birth; and thus I conclude that Mizraim, being the first to emigrate from the land of his fathers, had either been brought up wholly ignorant of letters, or else from the nature of his pursuits in after life had entirely forgotten them; so that his descendants, the Egyptians, were obliged to have recourse to the clumsy expedient of pictures to represent letters, words, and sentences. The Phœnicians appear to be the next in order of time and literature, for in their alphabet we have many traces of the original letters. The Etruscan and Pelasgi, if we may judge from their alphabet, must have left the plains of Shinar with a perfect knowledge of letters; but from their wandering life, during a period of 800 years, many of the characters had suffered great deterioration. Still, there are some points of striking likeness in these characters to the letters of the primitive alphabet.

Mr. Layard is of opinion that the Assyrian writing (cuneiform) is from left to right; and he says that “the Assyrians possessed a highly refined taste in inventing and ornamenting, which the Greeks adopted, with some improvement, in their most classic monuments” (alluding to the familiar honeysuckle ornament). Is it any wonder that Cadmus copied his alphabet from so refined a people?

Sir H. Rawlinson, while he holds this view of the direction of the writing, draws an inference which, as it seems to me, he cannot support. He says—that “the powers of its elements (the Persepolitan cuneiform) were chiefly borrowed from the Greek alphabet, as no other set of letters known to have been in existence and within reach of Persian observation were written from left to right.” In another place, he states—that “with regard to the cuneiform characters it is important to observe,

that the Assyrian alphabet, with all its cumbrous array of homophones, its many imperfections, and its most inconvenient laxity, continued from the time when it was first organized, from its Egyptian model up to the period probably of Cyrus the Great, to be the one sole type of writing employed by all the nations of Western Asia, from Syria to the heart of Persia; and what is still more remarkable, the Assyrian alphabet was thus adopted without reference to the language, or even the class of language to which it was required to be applied. There is therefore no doubt but that the alphabets of Assyria, Armenia, Babylonia, Susiana, and of Elymais are so far as essentials are concerned, one and the same." And yet this Assyrian alphabet, which must have existed at least 700 years prior to Cadmus introducing his alphabet into Greece, borrowed its phonetic powers from the Greek! How is this to be reconciled?

I shall enter more fully into the character of this alphabet subsequently; but my object at present is to show that the earliest languages, whether called Adamic, Noachian, Assyrian or Hebrew, were essentially one and the same. Nearly all writers on the subject are agreed that Hebrew was spoken all over Arabia, Egypt, Phœnicia, and Armenia, along the coasts of Africa, amongst the various colonies planted by the Phœnicians to Carthage, and even to the Cassiterides or British Isles.¹ It appears that one common language was spoken all over the east, up to the days of Moses, and many ages subsequently; as a proof, when the Israelites returned to Canaan, notwithstanding their intercourse with the Egyptians during several hundred years, and their sojourning in

¹ A colonial author, Mr. J. J. Thomas, in a recently published work, "*Britannia Antiquissima*," contends that all languages are derived from the Welsh, and all alphabets from the Bardic or Welsh alphabet, which he pompously calls "the mathematically conceived and divinely-formed Cimmerian," for its angular uniqueness of design and style. (See 5th column of alphabets.) There is but little doubt that the Welsh, as well as the Gaelic, is derived, like the Bardic alphabet, from the primitive Hebrew.

the wilderness forty years, and most part of their time with a mixed multitude, which went out with them from Egypt, they spoke the very same language as all the nations they met with in their travels. Joshua ii. Rahab and Spies. Deut. xxiii. 4; Balaam lived at Pethor of Mesopotamia; and Numbers xxii. 5; the messengers of the King of Moab, and afterwards he and his princes conversed freely with him, as the Israelites did *too freely* with the Moabites; and when the Israelites entered Canaan they conversed with the Canaanites, and even with the Gibeonites, who made a league with them (Joshua ix.), who they supposed, by the deceit practised upon them, might have come several hundred miles, and had no suspicion from their language, but took it for granted that *people at that distance* spoke the same language as they did. Bochart, in his "Canaan de Colonis and Sermone Phœnicium," Book 11, c. proves that in Moses' time and many ages after, all spoke Hebrew, or very near it, and so did many others. The Hebrew may thus be traced as a native tongue of the east all round the coasts of the Mediterranean. When Moses lived, it appears to have been the only medium of communication throughout the known world, and it seems to have continued so up to a very late period. There is strong presumptive evidence that Hebrew was the language spoken by the Assyrians at the time of the preaching of Jonah, who was commanded by God to preach repentance to the effeminate and luxurious King Sardanapalus, his nobles, and the people of Nineveh. Jonah disobeyed the command, fled to the first seaport, Joppa, paid his fare, and took ship for Tarshish or Tarsus. We are not informed to what country the shipmaster and mariners belonged, but that they were Heathen strangers, speaking the Hebrew tongue, may be gathered from their language to Jonah. "Then said they unto him, Tell us. What is thine occupation? and whence comest thou? What is thy country, and of what people art thou? And he said unto them, I am an Hebrew, &c. And when he had entered a

day's journey into the Great City, he cried and said, "Yet forty days and Nineveh shall be overthrown." Did they stone him? did they imprison him? did they cry out, "Away with him, it is not fit such a fellow should live upon the earth." No! They believed what God said through the mouth of his prophet Jonah. *They did not require an interpreter.* Joppa, being the only seaport possessed by the Jews, had considerable trade with all parts of the coast of the Mediterranean, especially with Tarsus, then a rising colony, and subsequently the most celebrated city of Cilicia. It was situated on the banks of the Cydnus, and was a free city of Greece and Rome. It was here that Alexander the Great nearly lost his life, through bathing while heated in the waters of the Cydnus. Here also Cleopatra paid her celebrated visit to Mark Antony, in all the pomp of eastern splendour. It was also the native city of the Apostle Paul, and hence he styles himself a free-born Roman. Jonah's flight took place in the reign of Jehoash, king of Israel, Hazael king of Syria, and about the time of Sardanapalus, king of Assyria—that is, A. M. 3142, or B. C. 862.

Up to the period when the ten tribes were carried away captive into Assyria, Hebrew was the language of Samaria. The characters employed by the ten tribes in writing Hebrew were, however, totally different from those now in use among the Jews. The Samaritan letters (as they are called) are closely allied to the Phœnician, and appear originally to have been employed by the whole Jewish nation. It is stated that Ezra borrowed the square character with which the Hebrew text is now written from the Chaldee, and substituted it for that which they had previously used. What that was there is no mention, but the story on which this rests, proves to be utterly unfounded, by the Maccabean coins dug out of the ruins of Jerusalem. These coins clearly show that the characters in question retained nearly their ancient shape, being almost the same as those seen in the Samaritan copies of the Pen-

tateuch for more than three centuries from the time when this story represents them to have undergone a complete change, until the death of Simon Maccabeus, about B. C. 130. The oldest writings in Hebrew to which the present Hebrew character shows any likeness of figure, are the inscriptions found amongst the ruins of Palmyra, one of which is dated as early as the forty-ninth year of our era.

Professor Bopp, the celebrated German philologist (in his "Bildern und Schriften der Vorzeit"), states that he traces the modern Hebrew letters down from the Babylonian character through the early Greek, Etruscan, Phœnician to the Palmyrene.¹ This is a remarkable coincidence or corroboration, showing the truth of this new theory; for if Professor Bopp had known anything of the Assyrian cuneiform, he could have gone one step further, as we have done, and so traced the modern Hebrew to its fountain head, the Assyrian cuneiform. The Babylonian character is essentially the same as the Assyrian, the elements or wedges are nearly the same, but they enter into different combinations, showing a different language or dialect. We will just mention two more facts, strongly corroborative of the truth of the primitive alphabet. Dr. Thomson's remarks upon a Phœnician inscription found upon a sarcophagus at Sidon, 1859:—"Another thing interested me very much in this tablet. Many of the letters *so closely resemble those of our own alphabet* that one can scarcely be mistaken in tracing ours up through the Roman and the Greek to that of Phœnicia; this accords with and confirms the ancient tradition in regard to the origin of the Greek alphabet. Still more interesting is the fact that the characters on this stone are so like the old Hebrew as to establish their close relationship, if not their actual identity. If this be so, then we have on this tablet of Ashmanazer, the very alphabet that God employed to preserve and transmit to us the priceless

¹ Gesenius, in the last edition of his Grammar, admits the square or modern Hebrew to be descended from the Palmyrene.

gift of his Divine Law." Look at the primitive alphabet, formed, no doubt, many ages prior to the settlement of the Phœnicians as a people; every letter of which forms a perfect geometrical figure symbolical from the earliest ages, and in all nations of the mysterious *Three in One*, the Triune Deity. Again, in a paper read before the Asiatic Society in September 1857, by Cyril C. Graham, Esq., which accompanied a number of ancient inscriptions in an undeciphered character found in the East of the Hauran, known to the Hebrews as the land of Bashan, in which they found a vast number of stones upon which were representations of camels, gazelles, apes, horses, and horsemen always accompanied by inscriptions. "The inscriptions are in a rude character, which has *analogies with the oldest Greek and Phœnician alphabets*, and it is not improbable that they may have been old enough for a time when the Greek and Phœnician alphabets *were nearer to the one original* than we find in any other case." "*One original!*" What can this mean? Many writers, philosophers and historians point to Phœnicia as the birthplace of letters, but this expression "*one original*," conveys the idea that there must have been one of an earlier date, but now lost. Again, let any one look at the primitive, and no doubt he will recognize the *one original* in all its *beautiful simplicity*, gradually deteriorating and blending with the rough and misshapen letters of the early Greek and Phœnician alphabets. Therefore we conclude that the Hebrew letters now in use, called the Chaldee or square character, are evidently derived from the Phœnician and Palmyrene; but with regard to the details of the origin of this character, and the time of its introduction, there are great doubts. It has been asserted that the Jews rejected their own divinely-formed letters, only because the Samaritans used them. If there be any truth in this assertion, it is also very probable that they reversed the order of writing, making it read from right to left.

The first intimation we have of a foreign language being spoken in the east is when Rabshakeh was before

Jerusalem. Eliakim, and Shebna, and Joah, as we read,¹ said unto Rabshakeh:—"Speak, I pray thee, to thy servants *in the Syrian (Aramean) language*, for we understand it, and talk not with us *in the Jews' language* in the ears of the people that are on the wall." Again, when Shalmanezzer, the conquering king of Assyria, brought men from various cities of Assyria and placed them in the cities of Samaria, they also brought with them the manners and customs of those cities, and without doubt their system of writing also, which could not be any other than the primitive or cuneiform. We are nowhere told that the expelled Jews had any, or cared for any sacred records (the Pentateuch and other sacred books were kept in Jerusalem), for they were sunk into the lowest state of heathenism: "They set up groves and images on every high hill and under every green tree, and there they burnt incense in all the high places as did the heathen, and wrought wicked things to provoke the Lord to anger; and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal."¹ The new colonists from the five cities of Assyria brought with them their own gods, and, by worshipping them, brought upon themselves the anger of God; and Josephus informs us that "A plague seized upon them by which they were destroyed; they learned by an oracle which they consulted that they ought to worship the Almighty God as the method for their deliverance, so they sent ambassadors to the king of Assyria, and desired him to send some of those priests of the Israelites whom he had taken captive; and when he sent them, and the people were by them taught the laws and the holy worship of God, they worshipped him in a respectful manner, and the plague ceased immediately; and indeed they continue to make use of the very same customs to this very day."

¹ 2 Kings xviii. 26.

The date and origin of the Samaritan Pentateuch have been hitherto wrapped in mystery; but I think it may be traced to about this time, for it seems to be the most probable conjecture, that when the new colonists had become sufficiently enlightened respecting the laws and religion of the Hebrews, and wished to imitate their neighbours in every respect in letters and religious polity, the priests, having their intellectual and spiritual improvement at heart, procured for them a copy of the Pentateuch from the original, which, there can be no doubt, was written in the primitive character.¹ From this time, also, it was, I think, that the Jews began to change their alphabetical characters, making them approximate more to the Phœnician, from (as before observed) a spirit of opposition to the Samaritans.

But to return. We have here a strong confirmation of the identity of the Hebrew language, and of its being spoken by the colonists from the five cities of Assyria,—the Samaritan Pentateuch being in pure Hebrew, nearly word for word, but written in the Samaritan character, so that any Hebrew scholar, having a knowledge of that character, is able to read that ancient document.

Bishop Lowth, in his "Lectures on the Sacred Poetry of the Hebrews," states his opinion that "Job was an inhabitant of Idumea, together with his friends, or at least Arabians of the adjacent country, *all originally of the race of Abram.*" The language, he adds, "is pure Hebrew, although the author appears to have been an Idumean; for it is not improbable that all the posterity

¹ The Rev. J. Mills, who resided some time at Nablous in the years 1855 and 1856, after inspecting the Samaritan copy of the Pentateuch, "concludes that the old written Samaritan alphabet must have been given by Moses, either modified from character *previously existing*, or independently framed by him under Divine influence."—"Stones crying out," by L. N. R., p. 85. But the author forgot to mention what Mr. Mills had previously stated, viz., "That in the earliest specimens of Chaldean writing and the later Assyrian—between which considerable modification was effected—the great characteristic *element is the wedge form*, with which the present Hebrew has no affinity."—*Mills's Modern Samaritans*, ch. 9, p. 288.

of Abraham—Iſraelites, Idumeans, and Arabians, whether of the family of Keturah or Iſhmael—ſpoke for a conſiderable time one common language.” Finally, Gefenius, the greateſt of modern philologiſts, ſays in his “Grammar”—“As far as we can trace the Hebrew language, Canaan was its home. It was eſſentially the language of the Canaanitiſh or Phœnician race by whom Paleſtine was inhabited before the immigration of Abraham’s poſterity, and was with them transferred to Egypt and brought back to Canaan.”

It has thus been ſhown that the Hebrew tongue muſt have been the language by which God at the creation communicated his will to Adam; that the ſame language was ſpoken by Seth, Enoch, Noah and his immediate deſcendants; that it was ſpread by them north, ſouth, eaſt, and weſt; and that it continued to be the one prevailing tongue down to the deſtruction of Nineveh. With all theſe facts before us, it does ſeem aſtoniſhing that a people ſo far advanced in the arts and ſciences as the Aſſyrians, and who muſt have received all the knowledge they poſſeſſed from the patriarchs who ſurvived the Flood, ſhould be ſo little known: a nation the firſt and greateſt of ancient days, which had flouriſhed for a period of 1500 years—a people who muſt have been well acquainted with the patriarchs of old, and with the Hebrew nation ſubſequenty to the time of Moſes—and yet of whom there is not one authentic hiſtorical record known to us, excepting an occaſional mention of them in the Holy Scriptures.

If we take a retroſpective glance at the early literature of the world, we find that the earlieſt literary compoſition we have is the ſublime poem of Job. Job is ſuppoſed to have lived 184 years before Abram, or B.C. 2180. This poem, if it was originally written in the ancient Hebrew, has been handed down to us by means of nineteen alphabetical letters only. The next in order of time are the writings of Moſes, called the Pentateuch, which muſt alſo have been written and tranſmitted down to the preſent age by the aid of the ſame nineteen letters.

About this period Cadmus introduced letters into Greece and the Greeks began to cultivate literature. About 450 years subsequent to Moses, David, the "sweet finger of Israel," gave forth his inspired poems, and those must have been written with the same nineteen letters; and with the same number Solomon has handed down to posterity his invaluable proverbs and lessons of wisdom. About 150 years later Greece gave birth to the fathers of heathen poetry, Homer and Hesiod, whose immortal works required only an alphabet of sixteen letters to immortalize them in the world's literature.¹ With these facts before us, is it to be imagined for an instant that the great and mighty people, the Assyrians, the fore-runners of all nations, from whom the elegant Greeks copied and adopted manners and customs, arts and sciences, modes of warfare, styles of architecture, weapons of war, and even their systems of religion, should be so far behind all others in literature as to require no less than 300 letters in their alphabet, with 500 variants to those letters, to make known their wants or to express their ideas? No! When the veil that has hitherto concealed Assyria's brightness is removed there will be no more doubt, no further conjecture on this subject. The truth will shine forth clear as the noonday sun. Egypt must

¹ And now we have, just arrived in this country, more *overwhelming evidence* as to the truth of the new system propounded in this work, viz. *the rubbings of the Moabite stone*. This stone was written upon, and records events which transpired about the time of Homer and Hesiod, and relates some of the works and doings of one Mesa, king of Moab, who reigned b. c. 896, between five and six hundred years before the final destruction of Nineveh, when the empire of Assyria was in the zenith of its power and greatness. Moab was the adjoining kingdom, and its people must have had *frequent intercourse with the Assyrians*; and yet the record contained upon this stone *was written* with an alphabet of *about 19 letters*; and, what is remarkable, the inscription upon this stone is the *earliest* that has been found in the Phœnician character; and what is worthy of particular notice is the fact, that many of the letters have a *greater likeness in form to the primitive* than any that are seen in later Phœnician documents. The force of this argument in favour of the new theory must be seen and felt by all reflecting minds.

yield the palm to her ancient, refined, and magnificent sister kingdom, Assyria, as being the cradle of the arts and sciences and the preserver of the greatest of all arts and the foundation of every science, THE ART OF ALPHABETICAL WRITING. From the many facts and arguments brought forward to prove the sameness of the language originally spoken all over the East, down, at least, to the time of Moses, is it not reasonable to assume that Moses wrote with the character then prevalent, and that God himself wrote upon the tables of stone in a character understood by the people for whom they were especially intended, and that *that character* was no other than the primitive or ancient Hebrew, called the cuneiform?

It may not be amiss to introduce here, by way of episode, a mention of the fact that there are at this moment in the British Museum (or ought to be) two stones answering in every respect to the description given of the two stones delivered to Moses at Sinai. They are such stones as a man of ordinary strength could take, one under each arm, and carry a considerable distance, their size being about 12 × 15 inches. They are written upon both sides, in the earliest cuneiform character, with holes drilled in the thickness of the stone in the lower part, evidently for the purpose of fixing them upon a rod of metal, so that both sides could be seen and read. They are slightly convex, beautifully cut, the edges of the letters being well defined and looking fresh as from the chisel; and they have in fact every appearance of being *miraculously preserved*. The sacred record does not state what became of the two tables of the law and the covenant. We read of them in the account of the dedication of the first temple built by Solomon (2 Chron. v. 10), "There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel when they came out of Egypt." We think it probable, however, that at the sacking of the temple by Jehoaiah, king of Samaria, they were transferred with the ark to Samaria

(2 Kings xiv. 14), "And he" (Jehoash) "took all the gold and silver, and *all the vessels* that were found in the house of the Lord, and returned to Samaria." This is confirmed by Josephus (book ix. chap. ix. sec. 3): "He took away the *treasures of God*, and carried off all the gold and silver that was in the king's palace." It is not likely that Jehoash would overlook such precious booty as the ark of the covenant, covered with gold, independently of its sacred contents. We may suppose that the Samaritans had heard and read in their copy of the Pentateuch of the awful wonders of Sinai at the giving of the law; and when Jehoash made his triumphant entry into Samaria he was no doubt pressed upon by eager thousands, anxious even to get a glimpse of the precious articles, and to read for themselves the laws of God and his covenant with his ancient people, from the original *Sepharim*. To satisfy their natural curiosity, or even from some higher motive, he caused the stones to be set up in the temple or some other public place, so that all might read for themselves. Just as, in the early days of the Reformation, when the Scriptures were first translated from the original, copies of them were exhibited in the churches chained to the desk, but free for all who chose to come and read. If such was the case, we can easily trace the stones into the capital of the Assyrian empire, Nineveh: for, 117 years subsequent to the sacking of Jerusalem by Jehoash, Shalmanezar, the great king of Assyria, invaded Samaria, and after a siege of three years conquered and sacked the capital, and carried away everything of value into Assyria. The Jewish population he distributed into the various cities of his empire; but the riches and precious part of the booty he carried with him to Nineveh. Now, in the "Journal of the Royal Asiatic Society" (vol. xv. page 305) are these remarkable words:—"Beneath these eminences (alluding to the mounds of Nimroud), there yet exist *two archaic treasures*, which, if excavations are continued, *must be discovered*." Let us look at the position in which these two stones were found, and endeavour to form

some reasonable conjecture for their being placed in such an extraordinary situation. They were discovered behind one of the human-headed lions¹ which formed the entrance to the chamber D in the south-west palace of Nimroud. Mr. Layard says: "It is difficult to determine the original site of the small tablets: they appear to me to have been *built up inside the walls* above the slabs, or to have been *placed behind the slabs themselves*; and this conjecture was confirmed by subsequent discoveries." Let us assume these two tablets to be the original Sinaitic stones, and it is easy to account for their singular position. Tradition had told the Assyrians of the wonders performed by the leader of the Israelitish army in Egypt, of their passage through the Red Sea, and of the many miracles performed by the God of the Hebrews in their transit through the desert. They knew not the God of Abram, of Isaac, and of Jacob, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." They had heard of his terrible doings, and their hearts fainted within them. The nations around worshipped gods of wood and stone; and from sculptures found at Nineveh it appears that it had been customary for the Assyrians to carry their gods in procession upon the shoulders of men (Isaiah xlv. 7). As the ark of the Lord had always

¹ The lion appears to be a type of the reigning monarchs of Assyria. Similarly, the Scriptures speak of the lion of the tribe of Judah; and "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, as an old lion; who shall rouse him up." And the prophet Nahum, proclaiming God's severity against his enemies, the inhabitants of Nineveh, says:—"Where is the dwelling of the lions (the monarchs), and the feeding-place of the young lions (his children)? The lion did tear in pieces enough for his whelps, and strangled for his lionesses (wives and concubines), and filled his holes with prey, and his dens with ravin. Behold, I am against thee, faith the Lord of Hosts, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

been borne upon the shoulders of the Levites in all their wanderings, there can be no wonder if they ascribed all the miracles to the ark or to the objects contained in it, as in fact the Ekronites did:—"And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us to slay us and our people." And (1 Samuel iv. 7 and 8) "the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! Who shall deliver us out of the hands of these mighty Gods? *These* are the Gods that smote the Egyptians with all the plagues in the wilderness." The Assyrians we may suppose had hitherto looked upon the ark with awe and dread, but when taken at Samaria its glory had departed; the God of Israel had given up his ancient people to their own hearts' desire; and when Shalmanezar found nothing in the ark save the two stones containing the laws which denounced his own practices and the customs of his nation, what more reasonable than that in the pride and blasphemy of his heart, he resolved upon placing them where they would be as lost for ever? At present we have no dates, but it may perhaps ere long be found that the palace was either being built, or undergoing some extensive repairs, about the time of the Samaritan conquest, or the king may have caused the slab to be removed for the express purpose of hiding what he imagined to be the actual God of the Israelites. Fourteen years subsequently to this period we hear the insolent and blasphemous language of Sennacherib before the walls of Jerusalem, with the acts of his predecessor, what he had done to the surrounding nations, fresh in his memory:—"Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? and have they delivered SAMARIA OUT OF MY HAND? Who are they among all the gods of these lands, that have delivered their land

out of my hand, that the Lord should deliver Jerusalem out of my hand." He thought, in the ignorance of his heart, that the mighty God of Israel was imbedded in the stone walls of his palace, and guarded by the human-headed lion, the genius of his race! Of course, this is but hypothesis. The author has not had any opportunity of learning what may be the nature of the inscriptions upon these two remarkable stones; for, singularly enough, there is no mention of them in the folio volume of inscriptions published at the expense of the Imperial Government under the superintendence of Sir Henry Rawlinson. There is some allusion to them in the "*Asiatic Journal*," where it is stated that they contain the "Standard Inscription." But is it likely they would have been buried in the wall if they contained any of the records of the empire? As well might we expect to find a genealogical list of kings built up in the wall of a common drain!

But to set this matter at rest and to test this discovery,¹ the author sent to England a manuscript copy of the Decalogue, written in Hebrew, but in the cuneiform character according to the primitive alphabet, to be compared with the inscription on the two stones found at

¹ For three years previous to my leaving the colony of Victoria for England, I had looked most anxiously for every monthly mail to bring me some news from the gentleman to whom I consigned my manuscript of the Decalogue; but I looked in vain. On my arrival in England in June, 1867, I lost no time in visiting the Museum; but, alas! in vain. No such stones could be found, nor *any one* that could remember such stones as I described. After many *earnest* inquiries, *two stones* were found, which bore a great resemblance to the *two* I had described above. They were enclosed in glass cases, and placed on a ledge of the wall on the right as you enter the Nimroud gallery. On my first sight of them, in my excitement I really believed them to be the *two stones* I had seen nineteen years previously; but, upon mature reflection, I found they could not be the stones I had seen in 1849, for they were double the size, and Dr. Birch assured me that they had *no holes in the bottom*. Of this particular *I am quite confident*. What has become of them at present is a mystery. Here I think it my duty to record my sincere thanks to Dr. Birch for his unwearied attention, kindness, and gentlemanly demeanour, in assisting me in all my arduous investigations, though I believe he thinks me *a little cracked*.

Nineveh. Should they not agree, however, the author's theory would not necessarily be disproved; for they might be inscriptions of another kind. In any case the experiment would be attended with many difficulties. But still the comparison might be worked out, the Decalogue containing all the letters of the Hebrew alphabet. In the new alphabet, it will be observed, there is no p (p). It is probable that when the alphabet was given to man it was as concise as possible, having only one sign for each phonetic power,—the sign for b and p , for example, being the same, as b is but a harder p , and p a softer b . The ancients frequently use one for the other, and the Greeks were often doubtful which letter to use. The Arabic has but one letter to express both sounds. Again, the p (or ph) will very likely have to be supplied by v (vau), equivalent to the ancient Greek Digamma f . The q (or p) will be wanting, but supplied by k (or c); and lastly, another formidable obstacle will appear in the comparison, namely, the voluminous nature of the inscription.

If we take it for granted that the Decalogue alone was written upon the stones—which would take up but a very small portion of them—it will be difficult to account for the fact that the originals were written *upon both sides*. I think, however, that it will be found, on a careful examination of the Hebrew copy and from many texts of Scripture, that the two stones contained a *law and commandments*. Thus, Exod. xxiv. 12:—“And the Lord said unto Moses, Come up unto me into the mount, and be there, and I will give thee tables of stone, and a *law and commandments* which I have written, that thou mayest teach them.” These are evidently contained in the twentieth, twenty-first, twenty-second chapters, and continued unto the nineteenth verse of the twenty-third chapter of Exodus. Moses, as we know, broke the first two tables. But turn to the thirty-fourth chapter of Exodus, verse one, and note that there follows an epitome of what was contained in the passage just cited. The close of this epitome (v. 26) is in precisely

the same words as the close of the commandments (19 v. 23 chap.):—Then the Lord said unto Moses, Write thou (this epitome) these words, for *after the tenor of these words*, I have made a covenant with thee and with Israel.” This “law and commandments” would require all the space assigned them—*i. e.*, to be written on both sides of the stones; and in this particular the resemblance would be at once seen between the two stones found at Nineveh and the actual two tables delivered to Moses amidst thunderings and lightnings at Sinai.





CHAPTER III.

PRIMITIVE ALPHABET.

Author's Opinion of the Primitive Alphabet—The Cuneiform of the Nimroud Palace the Earliest Character—Sir H. Rawlinson's Opinion of the Character and Language—Greek Manuscripts and System of Writing—The Sigeæan Inscription—Change in the Form of the Letters—The Alphabet.



ASSUMING, then, that letters are the direct gift of God to man, we cannot imagine an alphabet planned by Infinite Wisdom to fall short of the utmost perfection. It must be an alphabet free from all defects and redundancies—at least as perfect as the Greek or Roman. Now, there have not yet been discovered two alphabets essentially different—alphabets isolated and unrelated. The progress of learned investigation leads rather to the conclusion that the most dissimilar alphabets must all be traced to one common source, viz. :—The Assyrian cuneiform, found in the Nimroud Palace by Mr. Layard, who says that “these characters long preceded those of Korfabad and Kouyunjik. This is an important fact, as it proves that the *most simple were the earliest*, and that there was a gradual progression towards the most intricate.” It was from one of the slabs from the Nimroud Palace the author formed the alphabet seen in the tablet which follows. Sir H. Rawlinson, after expressing an opinion that all

alphabets in the East (cuneiform alphabets) were originally one and the same, goes on to say that "there are peculiarities of form, a limitation of usage, an affection for certain characters incidental to the localities, but unquestionably the alphabets are in the main point identical; but it must be remembered, that not only is the system of Assyrian writing in the last degree obscure, and the language in which the writing is expressed unintelligible, except through the imperfect key of the Behustan inscriptions and the faint analogies of other Semitic tongues (mark this); but that even if all the tablets hitherto discovered were as certainly to be understood as the memorials of Greece or Rome, we should still be very far from a connected history of the Assyrian Empire." But what can this mean? How can Sir H. Rawlinson undertake to assert this of a people whose language, according to his own account, is *unintelligible* and in the last degree obscure? The earliest Greek inscriptions we possess show not only many of the forms of the primitive Hebrew alphabet, but also the ancient mode of writing from the left hand to the right. The most ancient of them that has come down to us exhibits both methods, and is contained on a tablet which was disinterred upon the promontory of Sigæum, a headland of the Syrian coast, near the site of ancient Troy. This inscription must have been engraved as early as the time of Solomon, or at least 3,000 years ago. The inscription begins on the left hand side of the tablet and proceeds to the right, but the next line begins at the right hand and proceeds to the left; and thus it is carried on, each succeeding line beginning where the preceding one finished—a mode of writing which was shortly after superseded by the present one of writing from left to right. In tracing the Greek characters up to the time of Cadmus, and comparing them with the primitive or cuneiform, it is highly interesting and convincing to see the strong likeness existing between the two, and to notice the change that took place as time advanced. (See Plate I.) Figure 1 represents the

name of Agefilaus the Spartan king, in the primitive or ancient Hebrew character. Figure 2, the same name in the early Greek or Cadmean; the dotted lines show the alterations supposed to be made by Cadmus—the Awleph or Alpha having its right point obliqued to the right, and a left leg or support given to it. Figure 3 gives the name of the Spartan king in the character of his own time, 500 years subsequent to the introduction of letters by Cadmus. Now, we find that the Awleph or Alpha has a right leg or support added to it; the Gimel or Gamma has a perpendicular line given, which forms the *k*; and the Lamed or Lambda is turned upon its two points, and altered from an obtuse to an acute angle.

Several of the ancient alphabets will show that they were formed from recollection or conjecture; and it seems that, a few ages after the Confusion, as that part of the earth became over-peopled, the multitudes, in order to escape from the tyranny and oppression of the great ones of the earth, emigrated in large bodies, and settled for a time at various distances from their native land. There might be some among these emigrants who would retain a knowledge of writing, but the common people would in time so confuse the form of the letters, that they would be scarcely recognizable as the same characters. That this in fact took place is evident, from the form of the Pelasgic or Etruscan letters: some of which are erect, some oblique, some turned to the right, and some to the left, but all alike plainly derived from the primitive alphabet. The descendants of Shem, however, retained not only the original principle upon which an alphabet was constructed (the triangle), but its proper application in the formation of an alphabet. They took up their dwelling-place not far from the locality of the supposed miracle of the Confusion of tongues. We have already given it as our opinion that long before, God had taught man an alphabetic system of writing. And though very widely diffused, writing is an art which, when once lost, man never again recovers. No tribe or race of man

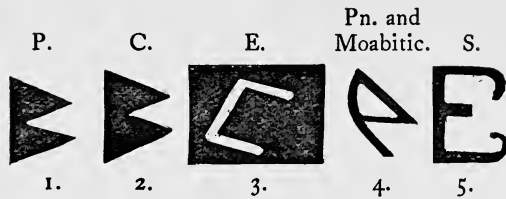
with which we in modern times have become acquainted, has ever succeeded in regaining the art when lost. There are some philologists who assert that the letters of the ancient alphabets are pictorial representations of the sounds or names of the letters; and in the pages that will immediately follow, we shall endeavour to show that this principle is only true with respect to the primitive alphabet. These theorists do not go back far enough; they go only to the ancient Hebrew, which is a compound of Samaritan and Phœnician; and sometimes to eke out their theories, they bring in the modern Hebrew. In treating of the primitive alphabet, we shall see that all the letters are composed, with but a single exception of one, two or three triangles, each with a name significant of its figure—



ALEPH,
ALPHA,
or A.






The names of the letters commence with the sounds they severally signify, which are also Hebrew names of visible objects. The ancient alphabets in use among the Hebrews and the whole race of Shem appear to have been constructed upon this principle, viz., the form of a physical object was made the sign of the sound with which its name commenced. It will be seen, as we proceed through the alphabet, that this principle will be clearly traceable in the primitive alphabet in nearly every one of the nineteen letters; while in the present or modern Hebrew there is but *one*, the *vau*, which has any resemblance to the object which its sound is supposed to represent, viz., the nail or hook-pin, װ. The first letter is called *aleph*, which signifies the *chief*, or *head*, as the head or chief of a family or tribe (Judges vi. 15); and in this sense may be taken as the head of a family or tribe of letters. It also signifies an *Ox*, not from any resemblance between the letter and the figure of an ox,

but from the latter being the *chief* or leading animal of the brute creation in its general utility when alive, and also in its forming the principal article of food to man when dead. Aleph also denotes "beginning or origin," not only because it is in that position from a natural right of precedence, but from its having been the first articulate sound uttered by Adam, being a mere breathing, composed of אה (AUE), "a breath, desire, or wish proceeding from the heart or soul," and אב (LUFH), "to be joined to any one," "to adhere to any one," "to accompany," &c., &c. So that the very name of the first letter is expressive of its meaning. The first breath is to be accompanied and joined with others in communicating and making known our wants to our fellow-men. This is the first letter that Cadmus took the liberty of altering; he retained the original figure, but slightly inclined it to the right, and gave it the addition of a left leg (as seen in No. 2). We find this form of the letter upon the earliest Greek monuments; and, as corroborative proof of its origin, the Greeks gave it the name of Alpha, which is only a transposition of the letters. About 500 years subsequent to the introduction of letters into Greece by Cadmus, in the reign of Agefilaus the Spartan king, we find the Alpha assuming or approximating to its present figure by the addition of a right leg (No. 3); and finally, imperial Rome gave it a little ornamentation, and launched it forth to the world to be used in its present form (No. 4). From an examination of the first letter (see the Tablet of Alphabets) of the Pelasgic, Bardic, ancient Hebrew, and Samaritan, it will be clearly seen that they are deteriorations or departures from the primitive simple Awleph, which is nothing more than an equilateral triangle with its apex to the right. The Phœnicians began to be a little fanciful, the Palmyrenes a little more so, from whom the modern Hebrews have evidently copied their first letter, Awleph.



BETH, BETA, or B, which signifies "House." In the modern Hebrew character there is not any resemblance to its name; but if we take the Primitive No. 1, and look at it from one point of view, we have the exact representation of the primitive house or tent, with Dawleth the door, and Gesenius, in his Lexicon, says that "its original figure was the Phœnician B (No. 4), and that it more properly represented a tent, as Dawleth did a tent door." It is evident Gesenius never saw the Primitive B, as represented on the Assyrian slabs (No. 1), or he would not have said that the Phœnician was its primitive figure; the fact appears to be, that there was a gradual departure from the original simplicity of the primitive alphabet by the Hamitic tribes, as they wandered from the plains of Shinar. By looking at the Tablet of Alphabets it will be perceived that the Phœnician and ancient Hebrew are both alike, and there is every probability that the Hebrews, living in close proximity to the Phœnicians, had adopted in some measure the form of their letters. Gradually they merged from the primitive character into the Samaritan, and so continued for ages, until some individual, whose name has not come down to us, blended the Palmyrene and the Phœnician, and gave the Hebrew alphabet its present form. In the Etruscan B (No. 3), we observe a still further departure from the primitive form. There is much obscurity and myth as to the origin of the Etruscans and Pelasgii, but from their alphabet (rude as it is), Asia must claim them as her own; and I take them to be an offshoot of some Hamitic tribe, who wandered from the plains of Shinar to the eastern part of the Red Sea, or northern part of Arabia, at some pre-

historic period, and first became known as a wandering people who inhabited a country since called Argolis, about 1700 B. C., until driven out by Deucalion, king of Thessaly, 1529, B. C., when they passed into Italy, and settled in that part called Etruria. The Etruscan letters are nearly the same as the Pelasgic, both clearly derived from one common origin, and those were the first letters introduced into Italy; and the Etruscan and Pelasgic alphabets are both characteristic of a wandering, illiterate and unsettled people. The Cadmean, or early Greek B (No. 2), is precisely the same in figure as the primitive No. 1, and if we look down the second column of letters in the Tablet of Alphabets which I have named the Cadmean, and which I take to be the one which was introduced by Cadmus into Greece, but whether Cadmus or not, *one thing appears certain*, from the remarkable resemblance between the Cadmean and the primitive, that the *one* was taken from the Assyrian or primitive, and with some slight alterations (which shall be noticed in their proper places), adopted by the Greeks. In ancient times B and P were frequently written one for the other, for B is only a softer P, and P a harder B. In progress of time, as language and ideas became more refined, they gave the softer sound, half the form of B, which forms our present P. The *Pb* was also supplied by Vau, *f* or *v*, and in the Hebrew language the \beth or *b* is frequently sounded as *v*, and as we find from ancient words—from bosco, comes pasco; from labor, comes lapsus; scribo, scripsi; also, sebum, sebum. Therefore, as I have not been able to find in the primitive writing any character, either in form or phonetic power, like our *p*, I conclude that, in the infancy of days, *b* was used for both, as is the case in Arabic and Moabitic.

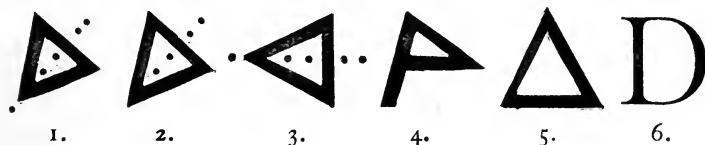
P.	C.	E or P, also B.	Ph.	G.
				
1.	2.	3 or 4.	5.	6.
C or Roman G, GIMEL, GAMMA, or G.		The name of		
E				

this letter (according to Gefenius) is to be seen from its Phœnician figure (No. 5), “a rude representation of a camel’s neck” (very rude and far-fetched indeed). In our opinion the primitive letter is more probable to be a personification or symbolical representation of גמל (GML), “retribution or return,” “to yield or return the fruits,” and in this sense applied to the breast of the mother that yields or returns the nourishment she has received to her infant, and who continues to supply it until the child is of sufficient strength to be weaned. Parkhurst says, “when used as a verb active in this sense, it is always applied to the mother or the nurse who suckles the child.” If we are to believe that the sounds of the letters represent visible objects, here we have, then, the true profile of the breast of a woman, the agent that returns in a life-giving stream the nourishment she had previously received. This idea appears to have been adopted and carried out by the Greeks in the worship given by them to Diana of the Ephesians, as the *magna mater*, or the great mother, who is represented with many breasts, which signified the earth, or Cybele, intimating that the earth gives or returns nourishment to every living creature for the labour bestowed upon her.

גמל, GML, also means “*mature or ripe*,” and in this sense also the breast of woman is the emblem or symbol of maturity, for, when the breast of the female is fully developed, then is she considered mature, or in a state of puberty. This letter is the forerunner of the Greek gamma and the Latin C. It will be observed that the primitive (No. 1), Cadmean (No. 2), Etruscan (reversed No. 3), and Bardic (No. 4), are alike; the Roman (No. 5) has degenerated into a semicircle, and the position it holds in the Roman alphabet, answering to that of Gamma in the Greek, is a proof of its derivation from the gimel of the Hebrew, as also the ancient Hebrew and Samaritan gimel (see the Tablet of Alphabets) from the Assyrian or primitive. The Greeks, in translating from the Latin, wherever they found the letter C changed it for G or K, for Cajus, writing Γαίος; Cæsar, Καίσαρ, &c., &c. The Romans also used C and G in-

differently, as Cajus, Cnœus or Gajus, Gnœus, acnom, agnom. And on the pillar of Duillius, erected to commemorate the first naval victory gained by the Romans over the Carthaginians, we read, "*Lecio pugnando ex-fociont,*" &c., &c., for "*Legio pugnando effugiunt.*" The ancient Hebrew and the Phœnician gimel are both alike; the Samaritan is the same as the Modern Greek, only turned to the left. All evidently derived from the Assyrian or primitive. This character is also the primitive numeral ten (X.), as seen upon the Black Marble Obelisk and the Bull inscription. See also the Chapter of the Masonic Symbols, Appendix.

Primitive. Cadmean. Etruscan. Sam.&Phœ. Mod.Greek. Roman.



Dawleth, Delta, or D, represents what its name signifies, "A door of a primitive house or tent." In the earliest Greek characters (No. 2), which are to be seen on Eolian tablets in the British Museum, and in the famous Bouf-trophedon inscription, the angles of this letter are unequal and come nearer to the primitive (No. 1) than the modern Delta (No. 5). The Etruscan (No. 3) nearly preserves its original figure. The ancient Hebrew, the Phœnician, and the Samaritan are all like the primitive, with the addition of a leg, which is found sometimes to the right and sometimes to the left, according to the direction of the writing. The Latins began to change the form of this letter about 100 B. C., as we find in the celebrated Farnese inscriptions by Herodes Atticus, by leaving the left angle as it was and circum-flecting the other two, for the greater ease in writing. Subsequently they placed it upright, converting the two angles into a semicircle, forming our present D.



E, EPSILON, or slender E, answering to the π of the Hebrews, or ϵ , $\epsilon\psi\iota\lambda\omicron\nu$ of the Greeks. This is one of the letters of which there is some doubt, and of which all the Hebrew grammarians fail to give any meaning to its name. We think it answers to the power and form of slender E or $\epsilon\pi\sigma\iota\lambda\omicron\nu$, and for which, some ages subsequent, the Greeks had the character ϵ to distinguish it from their long E or $\eta\tau\alpha$. Ainsworth tells us that this letter (the 5th) was used both long and short among the ancient Greeks. It is our opinion that in the primitive times the Assyrians used both long and short E or ϵ (π and Cheth η), which is partly corroborated by what Gesenius says in speaking of Cheth (which is no other than the long E or $\eta\tau\alpha$ of the Greeks):—“While the Hebrew was a living language, this letter had two grades of sound, being uttered feebly in some words and more strongly in others.” This opinion of a duality of sound as well as of form is greatly strengthened by the close resemblance existing between the letters He and Cheth in the ancient and modern Hebrew, Samaritan, and Phœnician (see Tablet). At the time of the introduction of letters into Greece by Cadmus, only *one* was used (the 8th), answering to the Cheth of the Hebrew. It is wanting in the Etruscan and Pelasgic alphabets: the nearest approach to it in form is the Palmyrene.

Prim. Cadmean. Etruscan & Phœnician. Bardic.



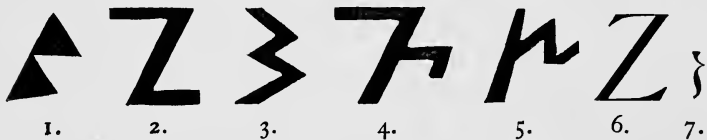
VAU, DIGAMMÁ, F or V. The primitive Vau answers to the modern Hebrew in form and meaning, viz., nail, peg, or hook, and this is the only letter in the modern Hebrew alphabet whose form is significant of its name. No. 2 is the Greek Digamma: the Etruscan and Pelasgic (3 and 4) are precisely the same as the

primitive, wanting the top outline. The Bardic is the same in shape as the Greek Digamma, but corrupted in position, and was no doubt copied from it; the Greeks turned it first to the right and then to the left. The Eolians used it the latter way, but turned it upside down, ϝ . Ainsworth tells us that the old Latins received this letter from the Eolians, and sometimes turned it into V, instead of ovis writing ovis ; thereby showing its relationship to the Hebrew Vau, and consequently to the primitive (No. 1). In fact, the Latins made it their twentieth (20th) letter, V. The Hebrews also gave this character the phonetic power of U; thus we see whence our *double U* (W) is derived, VV. The characters in all the remaining alphabets have a strong family likeness. This sixth letter of the primitive and Hebrew alphabets is a most mysterious character. It appears that when "the ancient ones of the earth" had departed from their primeval faith, the worship of the true and living God, they retained this character as a threefold symbolical representation: 1st, as the emblem of the Deity, "*Ann*," the chief of the Chaldean triad; 2nd, as the element of that God-like gift to man—the alphabet, for through it God speaks to man, and man speaks to God in prayer, praise, and meditation; and 3rdly, as the numeral *One* (1), *the first or the beginning*—this character forming the primitive numeral *One* (1), as seen on the Black Marble Obelisk, and the Bull inscriptions from Nineveh. Among the primitive races of men, numbers were considered to have mystic powers. And with this view it was thought the system of notation had some reference to the mythology of the ancients.¹ This single character also is the primitive Vau or V, the initial of "*The Word*," in several of the earliest Oriental languages, and the name of the character retained in each language, viz., Sanscrit, *Va-kyam*, Tulu, *Va-kyamu*; Old Canarese, *Va-keavem*; New

¹ *Vide* the first article in Masonic emblems, where the author treats of it in all its various phases.—*Vide* Appendix.

Canarese, *Va*-kiavu ; and Tamul, *Va*-rtie. Lastly, the figure in its horizontal position (as seen upon Michaud's Caillou, see figure 2, plate 1, Appendix) is the primitive Lamed, the initial of the *Logos*, the emblem of the Invisible God by whom all things were created. Therefore, I think we may reasonably conclude that the early Chaldeans worshipped darkly under this mysterious form:—The symbolical representation of the *Divine Logos*—“*Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.*”¹—“Thy Word is Truth.”—“Truth is the personification of the Divine essence.” *Vide* the cap on the masonic symbols. This figure also, in its triple character, is the *Star of the East*, worshipped by the ancient Magi, and proves to be the sacred pentagram, or triple triangle, blending one into the other—the grand arcanum of the Cabalists, discovered, according to tradition, to Moses on Mount Sinai, and has been handed down from father to son without interruption, without the use of letters, for they were not permitted to write them down. The study of this pentagram leads all true Magi, or wise men, to the knowledge of the *Ineffable Name*, which is above every name, and to whom every knee shall bow. Again, in this figure we behold the element or foundation of Freemasonry. See chapter on masonic symbols.






Primitive. Cadmean. Etruscan. Samaritan. Phœnician. Roman. M.H.








ZAIN, ZETA, or ZED. Some Hebraists contend that the character Zain, *ז*, is a representation of a *weapon or sword*, amongst whom is Gefenius, who further adds,

¹ John i. 1. “In the beginning was the *Word*, and the *Word* was with God, and God was the *Word*.”

“which this letter resembles in form *in all* the more ancient alphabets.” Others, again, say it is the picture of armour. Now, with respect to the former likeness, certainly the modern Zain bears a tolerable resemblance to a weapon of some sort, but this will not hold good with any of the more ancient alphabets. The ancient Hebrew character appears to have been lost, unless we allow the Samaritan (No. 4) or the Phœnician (No. 5) to be the archaic form of the Hebrew letter Zain; in those cases we can see that they are derived immediately from the primitive (No. 1) as to the signification. I know of *no word* under the letter Zain in all the lexicons I have consulted, that can give any satisfactory meaning as to its figure; but as the sibilants, Zain, Samech, and Sin, commute with *Tfadde*, under the root זן, znn (or zanain phonetically), “to be sharp,” “to prick,” I think we shall yet find its original meaning. Again, as the letter *Tfadde* (or Zain) interchanges with Gimel, we have זן gnn, or ganain, “to protect.” Now we can see how the primitive letter with its *sharp*, prickly, chevaux-de-frise figure has degenerated into *a weapon of defence, or sword*. Again, as to its original figure resembling armour: whether they mean by the “original” the Samaritan or Phœnician, I am at a loss to know; but this I know for certain, that I have seen in a collection of ancient armour, *a casque and cuirass* very much resembling in profile the primitive character Zain (No. 1); and this meaning we can trace to the original *ganain* “to protect,” *i. e.*, a protection for the body. This point is not of very great consequence, yet so far we think the argument is on our side. The Cadmean (No. 2) is formed from No. 1 by taking away the back and bottom outline and placing the remaining figure upright, which forms our present Z. The Etruscan (No. 3), the Samaritan (No. 4), and Phœnician (No. 5), are all derived from the primitive (No. 1). The Roman (No. 6) is taken from the Cadmean.

Primitive.	Cadmean.	Etruscan.	Pelagic.	Anc. Heb.	Roman.
					
1.	2.	3.	4.	5.	6.

CHETH ח, CH, HETH, H, or E. This letter is the parent of H, and it appears to me that the phonetic power of this primitive character was the long E, but the more modern Greeks were not contented that this letter should retain both the long and short sound of E, therefore they gave the long sound the form of the ancient Hebrew Cheth (No. 5), which is also the form (with a slight modification) of the Samaritan, the Phœnician, and the Himyaritic (see Dr. Adam Littleton's Latin "Lexicon," article E), and was copied by the Romans, from whom we have received it in the form of H, all evidently derived from the primitive No. 1. It is, in fact, no other than a hard aspirate invested with the phonetic power of the Hebrew Cheth, and the same as the Greek χ, Chi, *i. e.*, a hard aspirate; and in many Latin words borrowed from the Greek, it is plainly substituted for it, as χάλω, for halo; χάω, for hio; χάμι, humi, &c. And in Latin, michi, nichil for mihi, nihil. Gesenius says that חח, Cheth, signifies "an enclosure." Where he gets the word I know not. It is not to be found in his "Lexicon," neither is it in "Buxtorf;" but Parkhurst has it with a very different meaning. He says that חח chaith, singular in regimine, a living creature, an animal including birds, from the root ח "to live" or "life," also seems used for the "animal appetite."

P.	C.	Po.	E.	R.	YOD, IOTA, or I, י, which signifies "hand," as the hand of man is the chief organ or instrument of his power and operations.
					
1.	2.	3.	4.	5.	Hence the Hebrew Yod is used in a very extensive manner for power, ability, agency, possession, dominion, and the like. Gesenius says, "that it probably signifies hand, and that it had refe-

rence to the Samaritan Yod, a rude representation of three fingers stretched out."¹ We should think it more probable that it had reference to the primitive figure 1. The wedge was used, perhaps, as the symbol of physical and intellectual power: as the wedge is of great importance as a powerful mechanical agent, so the hand appears to be the representative of power, ability, and dominion. In ancient times pillars were erected with the Yod or hand cut or carved upon them to commemorate some particular event, or as a trophy or monument of victory, as can be seen in Gefenius' monuments of Phœnicia: and in various parts of the Old Testament Scriptures we find, that it was customary to erect similar structures with the figure of the *hand* cut upon them, emblematical of power and dominion.² And to this day in the East Indies the picture of a hand is the emblem of power and authority. The Yod is also the initial of the Ineffable Name, the source of all power, might, majesty, and dominion. This vowel is often compounded with *e* in the Latin; in Arabic it is also used for *e*, *i*, and *y*, and its character is nearly the same as the Hebrew Yod. The Samaritan and the Phœnician, with the Moabitic and ancient Hebrew Yods, are evident wanderings from the original, being the largest in all the ancient alphabets; and this is shown by the allusion to the Yot or Yod, Matthew v. 18: "Verily, I say unto you, till heaven and earth pass, *one jot* or one tittle shall in no wise pass from the law till all be fulfilled." A presumptive proof that the *Yod* was or had been the smallest letter in the Hebrew alphabet, as it is in the Syriac, Zend (which is the ancient Persian), and the Palmyrene, from which the modern Hebrew is derived. With the above-named exceptions, the form of the primitive letter Yod or I is carried through all the ancient alphabets down to the present Roman. The ancients frequently changed their I into U to strengthen

¹ Very far-fetched indeed.

² See Samuel xv. 12. Literally, "the pillar of the hand." 2 Samuel viii. 3, "to cut out or carve the hand;" also 1 Chronicles xviii. 3.

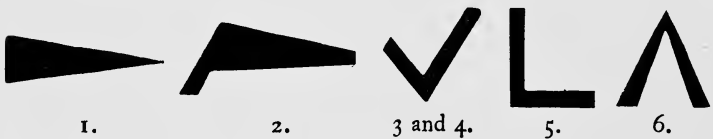
the found, as for *optimus*, *optumus*, *maximus*, *maxumus*, &c. The Assyrians also used their Yod or I, as well as their Vau or U, frequently as the same character, as seen on the Black Marble Obelisk, where both are used as the numeral One (1).

Primitive. Cadmean. Etruscan. Pelasgic. A. Hebrew.



כּ, ΚΑΡΗ, ΚΑΡΡΑ, or K, according to the general acceptation of the word, signifies "the hand," or the hollow of the hand;" but whatever the word means, our lexicon-makers seem to forget that the present Kaph is a modern invention, and that the farther we go back to the primitive age the less is it like "the hand bent," or "the hollow of the hand." Gesenius says that it also signifies "*anything crooked*;" and this appears to be the right thing in the right place, for if we look at the Tablet of Alphabets we shall find that all the Kaphs are crooked only on one side until we come to the primitive (No. 1); then we see that it is crooked in the fullest sense of the word, for it is crooked on both sides. This primitive letter Kaph supplies the redundant Koph or Q. It is often commuted for Cheth or Ch, Gimel or C, the third letter. The Latin C answers in phonetic power to K, as Claudius Cæsar (Klaudios Kaifar).

Primitive. Cadmean. Etruf. & Pelasgic. A. Heb. M. Gr.



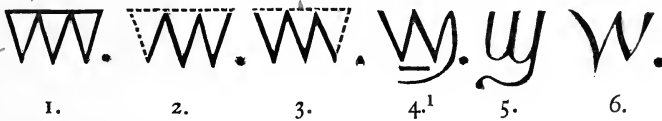
Roman.

L
7.

לָמֶד, LMD, LAMED, LAMBDA, or L. Ainsworth says that the modern Hebrew character signifies "a goad or spit, which the figure resembles." Ainsworth certainly must have had an obliquity

of vision, rendering crooked things straight, and *vice versa*, to say it resembled such an article. If he had said it had the likeness of a reaping-hook, he would have been nearer the mark. Gesenius, a little more modest, says, "It signifies, *perhaps*, an ox-goad." מִם, LMD, signifies "to teach or to train cattle," and with the prefix מ, an instrument for doing so—a goad, or, as Aquila renders it, "διδασκτρις," "the teacher;" and I have now before me an engraving, representing an Arab driving a yoke of oxen with a sledge, for beating or thrashing out the corn, and in his hand the long-pointed flick or the ox-goad, the very counterpart of the primitive letter (No. 1). This weapon has been used from the earliest ages of the world, and is to be seen in use in Syria at the present day. The Cadmean (No. 2) represents the same figure, with a slight departure from its original simplicity, Cadmus having given it a sort of left handle. In the Etruscan and Pelasgic, Nos. 3 and 4, we see it turned upside down, with the handle elongated. The ancient Hebrew (No. 5) is beginning to assume the Roman shape. The modern Greek (No. 6) is the same as 3 and 4, only its legs are equal, and it is made to stand upon them. No. 7 is the present Roman L.

Primitive. Cadmean. Pelasg. or Etruf. Moab. Sam. A. H. Bardic.



מִם, Mem, Mu, or Em, seems to be derived from the root מ Im, signifying "tumult or tumultuous motion;" hence the sea is called *Im*, in consequence, one

¹ This 4th character is to be seen on the Moabitic stone lately discovered on the east of Jordan, and proves to be the most archaic form of the letter M hitherto found upon any ancient document; it is evidently a corruption of the primitive No. 1, and forms, with other letters upon the same stone, overwhelming evidence of the truth of the primitive alphabet.

would suppose, of its liability to be ruffled and raised in tumultuous motion by the action of the wind upon its surface, and hence the wavy character of this letter M. As corroborative proof, the descendants of Mizraim seem to have had a faint recollection of the principle upon which the primitive alphabet had been constructed, for they have adopted precisely *the same figure to represent Water*. It is possible that the sons of Ham lost the knowledge of the primitive alphabet on their dispersion from the plains of Shinar, and, driven to exert their ingenuity, they resorted to the clumsy expedient of hieroglyphical writing to record the facts of their early history. This hypothesis is borne out by a work recently published by M. Frederick Portal: "Les Symboles des Egyptiens comparés à ceux des Hébreux," wherein he clearly shows that the significations of the Egyptian signs are nearly the same as the initial of the corresponding word in Hebrew. A glance at the Table of Comparative Alphabets will convince the most sceptical that all the ancient and modern Ms are derived from the primitive letter No. 1. The Cadmean (No. 2) has been deprived of its top and left side outline. The origin of the Etruscan and Pelasgic people being lost in myth, it is difficult to decide from whence they came; but from the likenesses existing between their alphabets, I should take them to have come originally from the Plains of Shinar at a very early period, to have settled down for a time in the Peloponnesus about 1900 B. C., and subsequently to have spread themselves over Greece and Italy. This 3rd character I take to be a fair specimen of the Etruscan and Pelasgic M. The Samaritan and ancient Hebrew (Nos. 5 and 6) are alike, differing somewhat from the original, still bearing the family likeness. The Bardic and Phœnician (see Table of Alphabets) still bear the primitive characteristics—the three points. The only *one* that does not show any resemblance to the primitive is the modern Hebrew מ. Gesenius says, that "the signification of the name is doubtful." He thought so, no doubt, from the non-resemblance

of the modern character to its name, viz., *water*. This character also forms the Assyrian numeral 3,¹ as seen upon the Black Marble Obelisk.

Primitive. Cadmean. Etruf. or Pelaf. Bardic. Moabitic. Roman.



1.

2.

3.

4.

5.

6.

𐤎, Nun, Nu, or En. The modern Hebrew alphabet has two forms of this letter—the one used at the beginning and the middle of words (𐤎), the other at the end (ן); hence the reason (according to some Hebraists) of calling it 𐤎 Nun, *i. e.*, “prolonged, drawn out, or perpetuated.” Others, again, say it is called *Nun* from another signification, *i. e.*, “a child or son,” as being the offspring of its mother, Mem. If we take the primitive as the foundation, we shall find there is more truth in the latter signification than the former, as we can see very plainly that *Nun* is taken from *Mem*; consequently it is the offspring, “child or son,” of Mem. Again, it is generally said to signify a fish, but what analogy there is between the modern character and a fish I am at a loss to imagine; but if we take the primitive form of *Mem* and *Nun*, we shall see that the latter is taken from the former, or that one is found in the other, *i. e.*, a fish is taken from the water, or a fish is found in water; or, in plain terms, Nun is taken from Mem; or Nun is found in Mem. But this seems to be too far-fetched to be the right meaning. Gefenius says that the signification “*Fish* does not suit the common square character, but the character in the *original alphabet* (he cannot mean the primitive) was perhaps still more conformed to its name.” This is not the first time that Gefenius alludes darkly to an original alphabet. He

¹ See chapter on Masonic emblems, Appendix.

seems to think there had been an earlier alphabet than the Samaritan or Phœnician, for he says, in the early part of his "Grammar," that the Hebrew letters now in use, called the Chaldee or square character, are not of the oldest or original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use (alluding to the Samaritan), and which bears a strong resemblance to the Phœnician letter. The Chaldee or square character is also derived from the Phœnician." Subsequently, he says—"The *oldest form* of these letters does not appear even in the Phœnician alphabet." Then, where can we look for this oldest form but in the primitive before us? After all that has been said, I am inclined to believe that Nun is from Nin נן, "immediate issue or offspring;" and as the form of the letter is evidently taken from the preceding one, therefore it is its immediate issue or offspring, and in close relationship in form and sound. The Cadmean (No. 2) has its top and left side outline (same as Mem) taken away, and this is precisely the case with Nos. 3, 4, and 5, only the characters are reversed. The Romans (No. 6) placed it upright and gave it a little ornamentation.

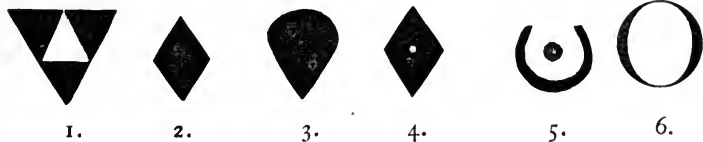
Prim. Cadmean. Cadmean. Etruscan. Pelasgic. Samaritan.



Roman. S שָׁמַךְ SAMECH, SIGMA, or ESS. Gefenius appears to be driven to great straits in finding a meaning for the name of this letter. In this instance he says—"Samech is perhaps the same as the Syriac Semka, from its circular figure, a fitting together, or a bed for support at meals," *i. e.* according to the Eastern fashion of reclining, as upon a

bed, to support them. The Syriac word Semka is evidently derived from the Hebrew Samech, signifying "to sustain, to uphold," or "prop," and by looking at the primitive Samech (No. 1) we see at once the true figure of a prop or support used to this day in all parts of the world, in the various arts of life—rope-dancing, plastering, building—and in that common and primitive *support for the body*, the X bedstead or stretcher. The Greek Sigma (No. 2) is what is called the Scythian bow. Ainsworth says that it is taken from the "Phœnician alphabet without variation." By looking at the Table of Alphabets, we see by the Phœnician character that, instead of the Greek Sigma being taken from it, there is every probability that the Phœnicians had retained somewhat of its original figure, but they could not reconcile it with its name, therefore they added the support or prop to make it like what the name signified. The Moabitic is the same as the *Phœnician*. The Assyrians used another form or modification of the Samech, as seen (No. 1, 1), and we see the same change of form in the Cadmean (No. 2, 2). The alteration that Cadmus made in the primitive was the taking away of the right side outline, leaving the perfect Greek Sigma. The Etruscan (No. 3) is the same figure reversed, but not in its true position.¹ The Samaritan (No. 5) is what we may call a Greco-Romaic, partaking of both forms; but we can see that it is gradually merging into the Roman *s*. This primitive Samech is frequently used upon the Black Marble Obelisk as an initial for Shina, "year."

Primitive. Cadmean. Etruscan. Samaritan. Phœnician. Roman.



ϣ, OIN, OMICRON, or O, signifying, according to

¹ The Pelagic is a corruption.

the general rule, "*an eye.*" Where is the resemblance to *an eye* in the modern Hebrew character? Gesenius to get out of the difficulty, says, "it has reference to the Phœnician Oin (No. 5), which from its round form resembles the human eye." I confess I am less pleased with the likeness that the primitive character Oin (No. 1) bears to its name than any other letter in the alphabet. Whether the figure (No. 1) was meant to represent the long and short O, I will not pretend to say, but I think it not at all improbable; for if we are to believe that letters are of Divine origin, we cannot but imagine they were made perfect in every respect for the primitive use of man. Although Cadmus at first only took a part of this figure, and gave it the form of little o, or Omicron, yet some ages subsequently they (the Greeks) added another letter to their alphabet, and gave it the figure and power of double o (ω), Omega, or great o. And those two figures conjointly will bear a resemblance to the primitive (ω). The upper portion of the figure (No. 1) would form the long o (ω), and the lower short o (\circ) or Omicron. But leaving this as an open question, and looking at the characters 1 and 2, we shall see that Cadmus deprived No. 1 of its top and upper half right and left outlines, leaving the Diamond, No. 2, a much greater resemblance to the human eye than the Phœnician (No. 5). The Etruscan has the upper part semi-circular, approximating to the Roman. The Cadmean (No. 2), the Samaritan (No. 4), and the Bardic (seen in the Tablet) are alike, the diamond shape, the Moabitic and early Hebrew are circular. The Phœnician (No. 5) is growing in likeness to the Roman.

Primitive. Etruscan. Moabitic. Ancient Hebrew.



1.

2.

3.

4.

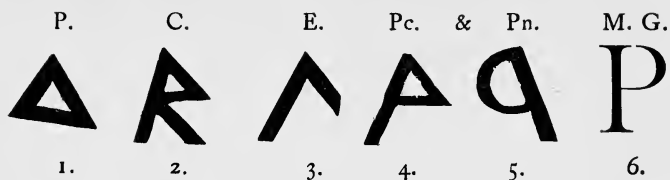
יָד, TSADDE, Ts, commuted with Samech, Zain and

Sin. The Hebrew philologists do not appear to have studied very deeply in order to arrive at the signification of this letter. How or when it took the name of *fish-hooks* it is impossible to say; perhaps they saw some resemblance in the modern character which induced them to give it that meaning. Be that as it may, there is not any word equal in phonetic power that will give it the above signification. Gesenius, at the beginning of the letter Tsadde, wisely abstains from saying anything as to the probable meaning of it, for he had previously stated in his "Grammar," that "in many instances the letters exhibit no resemblance to the objects represented by their names." How could they after their modern formation? But let us turn to the primitive, and see what we can make of the letter. In Parkhurst's Lexicon, letter ψ Sin, and under the word סדד *Sadad*, we find the meaning "to shatter to pieces, to break all to pieces;" and secondly, "to break or to shatter to pieces the clods of dry ground." And in Gesenius, under the corresponding word *Sadad*, we find it to signify "to harrow," and סדה *Sade*, "a field or cultivated piece of ground that had undergone the process of harrowing." This last mentioned word appears to be a denominative noun, formed from the primitive noun סד *Sad*, which can mean nothing else than the *harrow* itself, and the true figure of the primitive letter Tsadhe (No. 1).¹ The Etruscan (No. 2), ancient Hebrew (No. 3), and Moabitic (No. 4), are modifications of the same figure.² The Greeks used the letter Z as an equivalent for the Hebrew letter Tsade.

¹ Some person in London lately has patented an article which he calls "*The patent Harrow*," and which is, in fact, the exact triple counterpart of the primitive Tsadde.

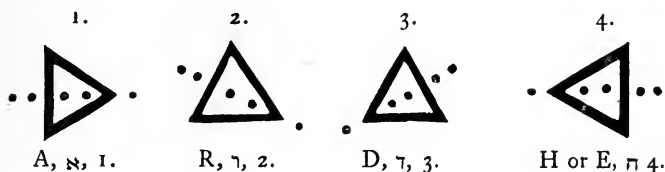
² Mr. Deutch, of the British Museum, gives this character the power of Samech; it has no likeness to the prop, but it has a great resemblance to the harrow, and in its combination with other letters on the Moabitic stone it forms Hebrew words which the Samech could not do.





רִישׁ, RESH, RHO, or R. This letter, according to Gesenius, denotes “*the head*,” and has reference to the Phœnician (No. 5—reversed), from which, with the head turned back, comes the Greek figure “P, Rho, or R;” but the great German scholar forgot that its most archaic form (No. 2) was more like the primitive in shape, subject to the transformation it underwent by the hands of Cadmus. It will be seen (by referring to the Tablet) that the Phœnicians, and some of the early Greeks, gave the Rho precisely the same form as the Alpha; also the Phœnician, Samaritan, and ancient Hebrew Dawleth takes the same form; therefore Cadmus displayed his wisdom in adding a right leg (as seen figure No. 2), to distinguish it from the above-named letters. Ainsworth, speaking of the two forms given to this letter by the early Greeks, says: “It seems probable to me that the Latins, observing that the Greeks had two characters for one sound, which they had not in the rest of the alphabet, viz., P and R (Rho), took the former of them into their alphabet for their P, judging this figure to be the most significant of the modified power of the B, as P is” (see article B). As to its figure, Dr. A. Littleton, Ainsworth, Gesenius, and a host of modern philologists, may strain all their mental and ocular powers to no purpose to make the modern Hebrew letter Resh significant of its name, “*a head*;” but its primitive form, it seems to me, at once solves the difficulty; for as the first letter in the primitive alphabet (Awleph) is in figure an equilateral triangle, so Resh also, being in the same form—the symbol of the triune Deity, the great *First Cause*—the first or highest of its kind in figure, in reference to the primitive Awleph: the Resh, being obliqued to the right, will be the first change from the

original, the *Dawleth* being the second, and *He* the third. By a reference to the Tablet, it will be seen there are four characters in the primitive alphabet which we call equilateral triangles, but in different positions, for instance :—



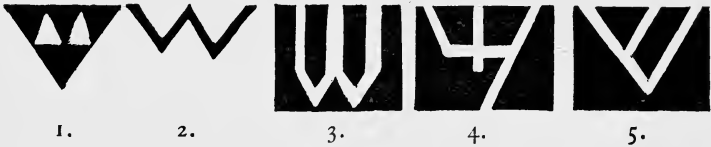
I will not take upon myself to say there is any hidden meaning in the combination of these four characters, but will give the Cabalistic meaning of each letter in order, and then collectively, and let the reader judge for himself.

Awleph, or A (No. 1),¹ signifies the first person singular future, “*I will*,”² also the initial of AL, “*The Mighty One* ;” Raesh or R (No. 2), “*the head, first or beginning* ;” Dawleth or D (No. 3), “*a door or entrance* ;” and He, H or E (No. 4), though of uncertain meaning, yet it seems to be derived from מה, with a mutable or omiffible final ה, signifying “*to be*,” or “*to exist*.” Therefore, in taking the letters *seriatim* with their Cabalistic meanings, it would seem to read, “*The Mighty One, the highest or beginning (is) the door by which we enter into life* ;” or, taking the last three letters, or *one word* (the Trinity in Unity), viz., R D H, it will be “*ruler*,” or with the Aleph prefix, “*I will*,” and R D H, *Rodah*, “*to rule* ;” “*I will rule*,” ergo, “*the mysterious Three in One*.” (See *Masonic Emblems*.)

¹ א, simply a contraction for אה, I (*am*).

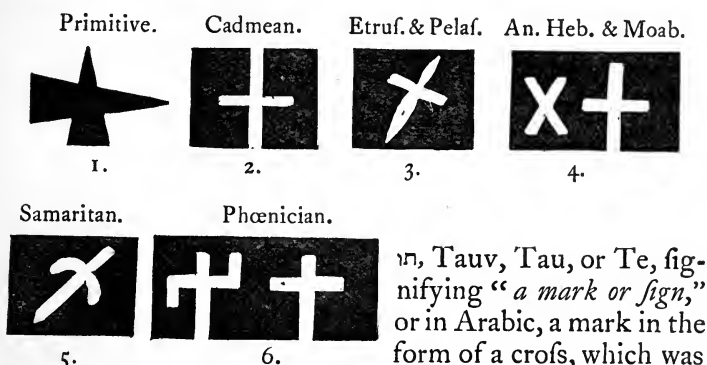
² See Appendix, Arodah, “*I will rule*.”

Primitive. A.H. & Moab. Samaritan. Phœnician. Palmyrene.



רש, SHIN or SH. We have no double corresponding letters either in the Cadmean, Etruscan, or Pelasgic; but we have a close resemblance to it in the ancient Hebrew (No. 2), and in the Moabitic, and carried through the Samaritan (No. 3), Phœnician (No. 4), and Palmyrene (No. 5), to the modern Hebrew. There are two characters alike in form in the modern Hebrew alphabet—viz., ש, Sh, Shin, and שׁ, Sin, distinguished only by the diacritic point. *Sin* differed little or nothing from (שׁ) Samech in phonetic power; neither is it in accordance with the simplicity of the primitive alphabets to have two letters with one sound. Again, as I have endeavoured to show, every primitive letter has a meaning significant of its form; and there cannot be seen, with all the arbitrary straining possible, the least affinity or likeness between the character שׁ, Sin, and the meaning its name gives us,—viz., “*mud or mire.*” The Arabians have no Samech, but use *Sin* instead, and the Syrians use their Semka for both. Gesenius (who is considered the greatest authority in these matters) says, “that *Shin* and *Sin* were originally the same letter, pronounced without doubt as *Sh*, and in unpointed Hebrew this is still the same.” In the course of time, when the Hebrew alphabet underwent some considerable change from the ancient Hebrew form to the present modern figure, the Hebrews thought it necessary to adopt *Sin* into their alphabet, for no other reason, it would seem, than that the Arabians used it as well as the Syrians. From these premises, it must be evident that *Sin* is a letter redundant, and consequently was not to be found in the primitive alphabet. *Shin* ש, signifies tooth or teeth, which, says Gesenius, “is derived from the pronged form of the letter in all the Shemitish alpha-

bets," and which can be seen from the five ancient letters at the head of this article (from 2 to 5), all evidently derived from the primitive (No. 1), the hieroglyphical representation of five teeth, three upper and two lower, closely locked in each other. This character is also used as the Assyrian or primitive numeral IV., consisting of four elements, as seen upon the Black Marble Obelisk.



ט, Taur, Tau, or Te, signifying "a mark or sign," or in Arabic, a mark in the form of a cross, which was

branded upon the flanks and necks of horses and camels. Hence, probably (says Gefenius), the name of the letter Taur or T, which in the ancient Hebrew, Samaritan, and Phœnician, has the form of a cross—in fact, throughout the whole of the ancient alphabets, with the exception of the Palmyrene and the modern Hebrew, and from which the Greeks and Romans took the form of their T; and as the Latins from the Greeks, so the Greeks from the ancient Hebrew: or more properly speaking, the early Greek, by means of Cadmus, borrowed the form of their letter T from the fountain-head—the Assyrian or primitive (see figures 1 and 2). The word *Taur* is also used in a final sense, as "extremity," "bound or finish." Being the last letter in the Hebrew and early Greek alphabets, it was used as a subscription or final mark to writings or documents,—even to the present day, the illiterate who cannot sign their name, make their mark or sign, the X cross. May not this letter be a type or sign prepared and designed by God

to prefigure some future thing or event, or to be, as St. Paul says, “*a shadow of things to come?*” It is generally allowed, and proved by the New Testament Scriptures, that the whole of the Mosaic ceremonial law was a typical institution. Is it *too* much to say that many, if not all, the letters of the primitive alphabet partake of this typical character? In the Revelation by St. John we have our Lord saying, “I am Alpha and Omega—the beginning and the ending.” Again, “I am Alpha and Omega—the first and the last.” This was addressed to the Greek Church; and in that age Omega was the last letter in the Greek alphabet. If it had been addressed to the Jewish nation, when Hebrew was the almost universal language, there would have been much more significance in the words, *I am Awleph and Tawv—the first and the last*: the first and last letters of the Hebrew alphabet, signifying “*the beginning and finish,*” which latter sense is not conveyed in the Greek Omega, which means nothing more than great O; and as I have endeavoured to show that every primitive letter has a significant or symbolical meaning, may not this letter, I say, be typical of the completion of that great and glorious work, the redemption of man, when we find its Divine Author, the Lord of Light and Glory, the mighty God, the mysterious Word, signing the Divine compact between God and man with his own precious blood, upon the Tawv, or Cross, and exclaiming with his expiring breath: “*It is finished!*”





CHAPTER IV.

TRIADISM.

A System of Trichotomies throughout the Ancient World—"Michaud's Caillou"—The Logos—The Ineffable Name.



FROM the earliest ages there has been in the human mind an idea of a triplicity, or triadism, or (as some call it) a trichotomy, and hence the number *three* has become a sacred number, and almost every nation retains the idea of a triadism in its religious rites. The origin of this idea is involved in great obscurity, but all writers ascribe to it the greatest antiquity. The most ancient symbol used by the Jews in writing the mysterious Ineffable name was by three Yods in a circle (Plate I, fig. 4), but this was relinquished in consequence of Christians having used it in demonstrating the doctrine of the Trinity. The Cabalists use a triangular form of the same great and holy name, applicable to that Being who *was*, and *is*, and ever *will be*, *the Essence existing* (Plate I, fig. 4, and also in the form of fig. 5 and 6). The Neoplatonists asserted that triadism was a theology given by Divine Revelation. It seems, therefore, to have been adopted by the earliest races of men; in Phœnicia—in their Chronos, Jupiter, Belus, and Apollo; in India—in Brahma, Vishnu and Seeva. Nor is the idea confined to these systems of religion; it is observable also in their temples and tombs.

Thus, Herodotus informs us that the temple of Belus at Babylon was pyramidal, and it is well known that pagan nations in all parts of the world used the same form in their sacred buildings; for instance, the Pyramids of Egypt¹ and the tombs of Etruria. Even the architectural remains of Mexico, from their resemblance to the pyramidal structures of the East, give to the antiquary an idea of a common origin with them. The inhabitants of Thebes, Lemnos, Macedonia, but more particularly the islands of Samothracia and Imbros, worshipped a trinity of deities under the name of the Cabiri. It is uncertain where their worship was first established; but it appears from Faber's "Mysteries of the Cabiri" that it took its rise in Babylonia. He says:—"The attempt of Nimrod to force his abominations upon the reluctant consciences of mankind produced a war between his followers and those who still persevered in commemorating the event of the deluge, and who rejected with horror the profane reveries of Sabeanism;² the ark

¹ If M. Champolion is right in his reading of the Egyptian hieroglyphs, it will appear that the Pyramids were built by the Israelites, and that their form, *i.e.* the equilateral triangle, they brought with them, and which originally came from Ur of the Chaldees.—From Champolion, "Lettre à M. Dacier, et Précis du Système Hieroglyphique. Paris."

² The term Sabeanism is derived from the Hebrew word צבא, *Zaba*, "a host," and is employed to express what was probably the earliest form of Polytheism, which consisted in the worship of the sun, moon, and stars, called the host of heaven. It is probable that the worship of the heavenly bodies originated partly in an indistinct tradition of a primitive revelation, and partly in a kind of rude natural theology of the human mind. It requires no stretch of faith to believe that, on the assumption of a primeval revelation, some broken traditions would be handed down by the antediluvian patriarchs, and by the immediate descendants of Noah, about the rule of the sun by day and the moon by night, and about the sun being the "greater light" and the moon "a lesser light." The tradition of such a power and influence being given to the sun and moon, when it came to work upon the fervid and corrupt imaginations of Oriental people, would be very likely to incline them to ascribe divinity to those creatures whose majesty appeared so glorious, and whose influence was so extensive and benign. Sabeanism, therefore, first arose in Chaldea, was soon introduced into Egypt, and thence carried into Greece.—*Faber's Mysteries.*

festival was converted into a superstitious idolatry, and was for ever united with the worship of the heavenly bodies. The mysteries of the Cabiri are, in fact, nothing more than a mythological account of these events; and they will be found throughout to refer at once to the catastrophe of the deluge, and to the impious rites of that Sabeanism which was united by Nimrod with the Arkite superstition." Diodorus Siculus informs us that the Samothracians had a peculiar dialect of their own which prevailed in their sacred rites; and Jamblichus, in his work on the "Mysteries of the Egyptians," tells us plainly that "the language used in the Mysteries of the Cabiri was not that of Greece, but of Egypt and Assyria; that the language of the mysteries was the language of the gods, the first and most ancient language that was spoken upon earth, and that *this language was the Chaldee or Hebrew.*" According to Sanchoniatho, the mysteries were adopted by the Phœnicians, whence they were carried into Greece by the Pelasgi. But perhaps the strongest of all arguments will be found in the remarkable stone altar found amongst the ruins of Babylon, and now preserved in the Bibliothèque Nationale à Paris.¹ (See vignette, and also 2nd figure of the masonic symbols. Appendix.) From this altar it is seen that the figure had been worshipped in Chaldea as a sacred object, either as the basis or element of the primitive written character, or of some emblematical meaning attached to its form. Mr. Layard seems to have anticipated the employment of this interesting relic as an argument in favour of some new theory of this kind, for he says in a note ("Nineveh and its Remains")—"It would not be difficult for those who are apt at discovering the hidden meaning of ancient symbols to invest the arrow-head or wedge of the Assyrian characters, assuming, as it frequently does, the form of an equilateral

¹ Called "Michaud's Caillou;" there are also in the British Museum two conical stones, called landmarks, with the same figure (referred to above) engraven upon them.

triangle, with sacred and mythic properties, and to find in it a direct illustration of the sacred triad, the basis of Chaldean worship and theogony, or of another well-known Eastern object of worship (*the Phallus*). There is an inscription upon this interesting relic of antiquity, which, if properly deciphered, might throw great light upon this mysterious object. One thing seems certain, viz., that this single figure had been worshipped by the Chaldeans in the days of remote antiquity, and this idea is darkly shadowed forth in the writings and doctrines taught by the philosophers of ancient days. Again, the single wedge is the true figure of the numeral *One* (1), as discovered by the author on the Black Marble Obelisk; and as it is well known that numbers amongst the early Chaldeans were supposed to be invested with mystic powers, this numeral *One* (1) comes into immediate contact with the Chaldean mythology, as being the representative of the god *Anu*—the first of the Chaldean sacred triad.¹

The Babylonians worshipped signs, images, or representations of ideas or powers of their various gods; and as the things are mentioned we have only to guess at their ideas as to how those signs were like the things, or powers, or actions they imagined those signs represented. We find they used images, carved, molten, or engraved; some of them borne on carriages, some by

¹ I do not adopt the opinions of Rawlinson as my own with respect to the god *Anu*. I mention them as singular coincidences and strong collateral evidences of the truth of my theory. Whenever the Messrs. Rawlinson have recourse to the cuneiform, they seem to get into a maze, from which they can only escape by attributing all the difficulties to the ignorance, the carelessness, and the laxity of the ancients. For instance, they think they have determined the name of the god *Anu* as the first of the triad; but they add, "The phonetic reading of the second god of the triad is a matter of speculation,—Bil Niprit,—but through the many inconsistencies in the employment of cuneiform groups for Bil, &c., with or without any adjuncts, which make it most difficult to distinguish between one and the other. From this we infer that the mythological system itself, as well as its mode of expression, was to the last degree lax and fluctuating."

beasts, some by men, and some small images which were light and portable in a small compass; and sometimes they made the creatures themselves signs of the things or powers they worshipped. Philostratus, a Grecian philosopher, who lived in the early part of the third century (A. D. 214), says:—"There was in the royal palace at Babylon a room vaulted like a heaven, with representations of gods placed aloft, and appearing as it were in the air. The king was wont to give judgment there; and there were four golden wedge-shaped *Ιυγγεις* or charms hanging down from the roof, prepared by the magicians or wise men, who called them 'θεων γλωτται' or tongues of the gods, and by means of those tongues of gold the judgments of the king would become Divine oracles, and be so esteemed by their subjects." The word "tongue" often occurs in the Scriptures to denote language or speech; and the peculiar appearance of cloven tongues on the day of Pentecost was emblematical of the diversity of languages which the Apostles were about to be able to utter.

In the monument of antiquity before us we have the symbol of the Chaldean's god, *Anu*; the true figure of the numeral *One* (1), the first, the *Alpha*, and also the emblem of the tongue, the organ of *speech*, or the *Word*; and, what is more remarkable, it is the *Vau* in the primitive alphabet, the initial letter of "*The Word*" in several of the primitive languages. (See article *Vau* in the *History of the Alphabet*.) Another singular coincidence is that the figure in its horizontal position is the Lamed or Lambda, the initial of the Divine word, the *Logos*.

There is an inscription upon this altar of which I regret I have not been able to obtain a copy from the original; no doubt it would tend to enlighten this mysterious subject. Some will say, the copy of the inscription is to be found in the British Museum. I answer Yes! but there is not the *least dependence* to be placed upon *that transcript*; the new theory propounded in this volume is so diametrically opposed to the Rawlinsonian system, that it would be only *waste of time* to

attempt a translation ; what are according to that system *non-essentials*, are to the new theory *most essential*. I shall here add some extracts from various authors on the Divine Logos, and the Ineffable name, which may throw additional light upon this deeply interesting subject :—“ Philo, the Alexandrian Jew, speaks of the most holy ‘ Word’ (Logos) as the image of the absolutely existing ‘ Being, as the first begotten Son, who, like the viceroy of a great king, was to be charged with the government of the whole creation ; as the Man of God, immortal and incorruptible, and as the Agent in the creation of the world.’ Philo used many more expressions with regard to the ‘ Word,’ often dark and mystical, and mingled with notions borrowed from the Platonic philosophy, but yet such as we cannot read without something even of wonder. Thus, ‘ The Divine Word discerns most acutely, who is sufficient to see into all things, by whom we may see whatever is worth seeing. What is more refulgent or more radiant than the Word of God?’ ‘ The Word of God is also superior to the universal world, more ancient and general than all creatures. But his Angel, who is the Word, is represented as the Physician of our diseases, and that very naturally. As the darkness vanishes at the rising of the light, and everything is enlightened, just so is it where the Divine Word illuminates the soul.’ Another Alexandrian Jew likewise speaks of the ‘ All-powerful Word as the agent in the world’s creation, as the guide and healer of the children of Israel in their wilderness journey, and the destroyer of the first-born of their oppressors.’ All that there was of truth in this remarkable language of the Alexandrians, St. John seems to gather up in the opening passage of his Gospel, and to apply to Christ the Saviour. In this passage he seems to say to the Gnostics that true it was, as they asserted, there was a Word, but to affirm that this Word was in the beginning, that the Word was God, and that all things were made by Him, each of which truths was a refutation of part of the Gnostic scheme of doctrine. And lastly, this passage of

St. John seems to challenge and appropriate to the despised and crucified Jew all these dark and half-understood sayings of the Grecian philosophers, in which they had spoken of a Word — sometimes as the Supreme reason and Guide of Man, sometimes as the Spirit and Ruler of the World.”—*Barnes on St. John.*

“Heathendom was not without its ‘unconscious prophecies,’ and of its bards and philosophers it has been said, with no less truth than beauty, as ‘little children lift and tell of heaven, so thoughts beyond their thoughts to those high bards were given.’ Again, it is scarcely, we think, to be supposed that St. John wrote what he did without some knowledge of and reference to Philo. So that, in this indirect way, we may with great probability regard the language of the Greeks about the *Word* as illustrating the passage of the New Testament in which that epithet is applied to Christ.”—*Barnes, ibid.*

The *Word* is meant to convey to the mind some idea of that Great Being who is the sole author of our existence, and to carry along with it the most solemn veneration for His sacred name, as well as the most clear and perfect elucidation of His power and attributes that the human mind is capable of receiving. And that this is the light in which the *Name and Word* hath always been considered from the remotest ages, not only amongst Christians and Jews, but also in the heathen world, may be clearly understood from numberless writers; but to mention only two, Cicero tells us that they did not dare to mention the names of their gods; and Lucan says, that to name the *Name* would shake the earth. Amongst the Jews, we all know with what a just and awful veneration they look upon it; which many of them carry so far as to believe that to pronounce the *Word* would be sufficient to work wonders and remove mountains.

To the stoical writers the name of the *WORD* was very familiar to express the Deity or all-pervading Soul of the World. This term was also used by the Jews as applicable to the Messiah. Thus, in their Targum on Deuteronomy xxvi. 17, 18, it is said: “Ye have ap-

pointed the Word of God as king over you this day, that he may be your God." The term MIMRA, or THE WORD, was used by the Jews who were scattered among the Gentiles, and especially those who were conversant with the Greek philosophy.

The mind of man, indeed, seems bewildered and lost in contemplating the greatness of that Being whose very name is wrapped up in impenetrable mystery. Josephus says that the name was never known till the time that God told it to Moses in the wilderness, and that he himself did not dare to mention it, for that it was forbidden to be used, except once in the year, by the high-priest alone, when he appeared before the mercy-seat on the day of expiation. He adds, that it was lost through the wickedness of man; and hence has arisen a difference of opinion—some supposing the word itself lost, others the import or meaning only, and many the manner of delivery only; and the latter contend that Moses did not ask the Almighty for His name to carry to his brethren, but only for the true delivery or pronunciation. It is certain that the true mode of delivery cannot now be proved from any written record: 1st, because it is capable of so many variations from the manner of annexing the Masoretic points, which points were not extant in the days of Moses; and 2ndly, because the language now in use among the Jews is so corrupt and altered from that in which Moses wrote, that none of them—except a few of the very learned—understood anything of it, for which reason the Jews call it SHEM EMMURETH—the Unutterable Word. Philo tells us not only that the word was lost, but also the time and the reason for the loss. But amidst all these learned disputes, one thing is clear, namely, that the NAME or WORD is expressive of SELF-EXISTENCE AND ETERNITY, and that this title can be applicable only to that Great Being who WAS, and IS, and EVER WILL BE.

The Jews are averse to mention the name of יהוה (Jehovah), or even to write it, unless upon very particular occasions, and have substituted for it various devices and

abbreviations, to some of which high mystical qualities have been assigned. Thus, for instance, the mysterious name is sometimes written with two ”, and sometimes

with 3 Yods enclosed within a circle ”; but this last

very ancient form has been relinquished, and one of the Yods is often expunged in old examples in consequence of some resort having been made to it by Christians, in demonstrating the doctrine of the Trinity.

The Jews are quite aware that the true pronunciation of the word is lost, and regard it as one of the mysteries to be unveiled in the days of the Messiah. They hold, however, that the knowledge of the name does exist on earth, and he by whom the secret is acquired has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus by telling us that He had got possession of the Ineffable name. In short, this word forms the famous tetra-grammaton, or quadriliteral name, of which every one has heard. Some imagine that this was the same *Τετρακτυς*, which the Pythagoreans knew, and by which they swore; and that a knowledge was abroad in the world that the *true name* of the *True God* bore some such form as *Jehovah* may be traced from Jah, Jao, Jevo, Jove of the heathen. The Jews were afraid the heathens would get possession of the name of *Jehovah*, and therefore in their copies of the Scriptures they wrote it in the Samaritan character, instead of in the ancient Hebrew or Chaldee. They believed it, moreover, capable of working miracles, and they held that the wonders in Egypt were performed by Moses in virtue of *this name* being inscribed on his rod; and that any person who knew the true pronunciation would be able to do all that Moses did. It was commanded in the Jewish law that sentences from the Scriptures should be inscribed on the doorposts of their dwellings, and therefore the Jews had a custom of

writing the Decalogue on a square piece of parchment, which they rolled up and put into a case, and after inscribing the name of God within a circle on the outside, they affixed it to the doorposts of their houses or apartments, and considered it a talisman of safety.

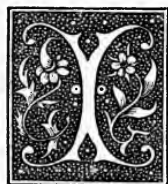




CHAPTER V.

SPECIMEN TRANSLATIONS.

Recapitulation of the four preceding chapters—Author's system more fully described—Antagonistic to all other theories—Sir H. Rawlinson's conjectures, and Author's translation of an inscription found upon a brick—A new hypothesis—Sir H. Rawlinson's Nineveh—The Author's translation—Mr. Layard's Sargon—The Author's translation—Ancient inscriptions in support of the new hypothesis Remarkable coincidences between guesses and the Author's translations.



IN the preceding chapters I have endeavoured to show that letters were the gift of God, and that the primitive language is the Hebrew tongue in all its essential points. I have stated my reasons for supposing letters to have been copied by Cadmus from Nineveh; that the most ancient written documents have been handed down to us in an alphabet remarkable for its brevity; that Moses wrote in the cuneiform character; and that this character is the earliest of all. I have given the history of the alphabet, and have shown that its formation is in strict accordance not only with the symbols used for the Divine Trinity, but also with a system of triads in use throughout the ancient world. I shall now proceed to enter a little more fully into the ancient system of writing.

“Those who have studied the subject with most care have arrived at the conviction, that all the inscriptions in

the complicated cuneiform character, which are severally found upon rocks, upon bricks, upon slabs, and upon cylinders, from the Chinese Mountains to the shores of the Mediterranean, do in reality belong to *one single alphabetical system*, and they further believe the variations which are perceptible in the different modes of writing to be analogous in a general measure to the varieties of hand and text which characterize the Graphic and Glyphic arts of the present day."

It is acknowledged by all the Assyrian philologists that the cuneiform writing is from left to right. The groups of characters which Rawlinson calls letters are each composed of from two to five elements; but according to my system each element is a letter, and has its own individual phonetic power. Thus, referring to Rawlinson's Persian Alphabet Plates, we find that the first letter is composed of four elements, one placed horizontally over three perpendicular ones; but on looking at the primitive alphabet we see that the four elements change themselves into two primitive letters, L and M, L being placed over M, Lm, or Lam, which word in the Persian language signifies "rest, or mercy." Again, Rawlinson's second letter B (No. 21) is composed of three elements (and the primitive alphabet has also three), but it is two letters, B and Vau (Nos. 2 and 6 in the primitive alphabet)—Vau with the phonetic power of *ou-Bou*, signifying, "to go in and out." And so on through the whole alphabet, every Rawlinsonian letter resolving itself generally into a Persian, Arabic, or Hebrew word. Some may object to this system as being too complicated, for many of the groups have from two to nine elements, and the numerals have even more; but then many of our own English words are composed of fourteen or sixteen letters. Then, to account for some of the letters being placed one over the other (see Plate V., figure 2, No. 6, and figure 3, No. 5), we must recollect that in the very earliest times stone was the only material used to write upon, and consequently the scribes would be very economical of space. We find this to

be the case, for example, with the Lameds (or Ls), which are sometimes double and sometimes treble. For instance, if we take the eighth letter in Rawlinson's Persian alphabet, and place the elements in that cluster one after the other, we see what large space is required (Plate III., figure 1), and the consequent necessity for condensing them by placing them one above another. The group just referred to forms, according to my system, the word GAALL, "to redeem or buy back." I generally take the elements or letters in order, beginning at the top where there is more than one Lamed (or L); but sometimes the word begins with L, and then the next or second letter will be over the L to the left, and the succeeding letters following on to the right (as in Plate III., figure 2). Sometimes double L will be preceded by a letter, say G or Gimel, and then, from its peculiar figure, it will embrace both the upper and lower L, and form the word GLL, "to roll over and over." (Plate III., figure 3.) Sometimes the upper L stands alone, and the lower will have a letter above on the left if there are more than one; or, if only one, it will be either in the centre or at the end of the lower L (Plate III., figure 4); and in that case I take the upper L to be the preposition "to," and the lower, the word LN, "to dwell or abide."

As the reader will now, I hope, understand my method of reading the inscriptions, I shall proceed to give the results of the application of my alphabet to the Cuneiac writing.

There is an inscription upon a brick (see Plate IV.) which Sir H. Rawlinson reads doubtfully, as LEVEKH, the name of a city, which he supposes to be the *Calneh* of Genesis, or the *Halah* of Kings. He says: "The form is one, unfortunately, regarding which I entertain some *doubt*; its complete syllabic power is, I *think*, L-V, or, which would be the same thing, in Assyrian R-M; but it also appears very frequently to represent one of these sounds, and whether this curtailment may be the effect of that resolution of the syllable into its component

natural powers to which I have alluded, or whether it may be owing to the homogeneity of the L and V, is a point which *I cannot yet venture to decide*. Such, indeed, is the laxity of expression in Assyrian, that even if the true power of No. 3, Plate IV., were proved to be L-V, I could still understand Nos. 3 and 4, Plate IV., being pronounced Halukh." This was the conclusion that Sir Henry came to twenty years ago; with all his letters (at that time his alphabet consisted of only 150 letters, since increased to 300) and variants he could make nothing certain of the inscription but a rigmarole of nonsense; but now, after the lapse of twenty years, when this alphabet has increased to 300 letters or signs, he has arrived at an *equally sensible and intelligent* meaning, viz., the *nominative* and *genitive* of the city of Calah, "*Calah, of Calah.*" I shall make no comment upon the above; but as this was the first inscription I attempted after I suspected the language to be Hebrew, I shall submit it to the opinion of those who may possibly be better acquainted with the Hebrew language than myself. The Hebrew scholar will perceive that there is, in my interpretation, no arbitrary distorting of the meaning, no substitution of ideas for sounds, no mystical homophones or ideographs, but a simple following out of the principle subsequently (though imperfectly) adopted by the Rev. C. Forster, the principle, namely, of giving to known alphabetical forms the same known alphabetical powers. With this key I found the inscription to read thus: "Thy son will be built (up) like rock." By referring to Plate IV. the reader will find the groups in the Hebrew, Assyrian, and Cadmean numbered 1, 2, 3, 4; and by comparing the Assyrian with the Cadmean, or the second and third line of groups, he will see the principle of "like forms with like powers" carried out. I will subject this inscription to a critical analysis, in order to convince the reader of its truth and simplicity. I will take the groups in order: בּוּ BN, the root of בנה, בא נא H, with a radical, but mutable or omiffible ה H, "to build up," &c., and also "the young," as the son is built up

by his father, and the son also builds up and continues his father's house. Of inanimate things it denotes what comes or is produced from another; for instance, a twig growing from the tree is called in the Hebrew language "the son of a tree;" the arrow shot from the bow is called "the son of the bow;" and in this case a brick is produced from clay;—clay is the material to be *built up* or made into a brick, and as clay cannot be a brick until it has undergone certain changes of form, and is subjected to baking, burning, or exposure to the sun, therefore בן (group 1st), בן with the suffix כ, כ "thy," will be "thy son." Group 2: Aleph, or A, denotes the first person singular future; but as I have used it in the *third person*, "it will," a few words are necessary by way of explanation of this change. There is no doubt but that this brick inscription was written many centuries before the formation of any system of Hebrew Grammar. Now, we find that Grammar grew up in the schools of the Greek philosophers; Plato had only two parts of speech (the noun and verb), and Aristotle added conjunctions and articles, but in his time there were not any such terms as singular and plural. About 250 years B. C. all pronouns were classed as articles; and even so late as in our own day Gesenius, the greatest of Hebrew grammarians, says that the "greatest difficulty is found in the explanation of the third person." From all this I infer, that in the earliest ages, before any of the nice distinctions of grammar were known, and before any attention was paid to syntactical arrangement, the first and third persons were synonymous. To proceed: Aleph, third pers. sing. future, "it," י (is) from ישה a root frequently used in the O. T. Hebrew Scriptures, and found very widely spread in ancient languages, whence the verb י (esse), "being," and hence "to be," future "will be" (בן BN) "*built up, made, or become.*" כ (K,) a prefix particle of similitude, "like;" ר (TSR), "rock or flint,"—"Thy son will be built up like rock." And this rendering is quite in accordance with what Herodotus tells us in his description of Babylon, that the

bricks, soon after they were made, became as hard as stone or flint. A friend has suggested another reading: "A son of Cansh built (this) fortrefs;" which he thinks to be the *most* likely.

The Rawlinsons, Layard, and others, imagine that most, if not all of the inscriptions found on bricks consist either of the names of cities or of kings, and it so happens that the majority of the names actually thus discovered are those of well-known persons in sacred or profane history. Now, systems of decipherment which profess to recover names of kings, cities, and events previously known from Scripture or from ancient authors, naturally give rise to much doubt; for, as Mr. Forster justly remarks, the natural bent of most men engaged in such pursuits is to *find what they seek*, and to *see what they look for*.

From the experience I have had in deciphering the ancient Hebrew inscriptions found upon bricks, I venture to start the hypothesis, that the majority of the inscriptions found upon bricks are *not* the names of kings or cities, but are merely the passing thoughts of the brick-maker, stamped or marked down at a moment of leisure while the clay was soft. This could very easily be done with two sticks, the ends being made of a wedge shape (see Plate V., fig. 1), and with three sticks of this kind every combination or group could be formed.¹ The translations from various bricks, by means of the new alphabet, strongly favour this opinion. Take, for instance, the brick figured on Plate IV.:—"Thy son will be built up (made or become) like (to, or as solid as, a) rock." What can be conceived more natural than for the brick-maker, while thinking of the durable nature of the materials he was working up, to mark down at the moment his thoughts with the tools he had by him for

¹ In Rawlinson's "Five Ancient Monarchies," vol. i. I find the following remarkable statement corroborative of this suggestion:—"Tools with a triangular point made in ivory, apparently for cuneiform writing, have been found at Babylon;" showing *plainly* that they were used to mark the *letters singly*, and *NOT IN GROUPS!*

marking some important order? There is no doubt but that some bricks have been or will be found with names of kings or cities written upon them; but it is hardly reasonable to expect to find bricks inscribed with a genealogical list of kings. There is another inscription read by Sir H. Rawlinson as "Nineveh"—(see Plate V., fig. 2)—whether from a brick or not I cannot say; but from the fact that the sense eliminated is confirmatory of the new hypothesis, I should infer it was so. This inscription is composed of five groups of characters, consisting of twenty-one letters, forming ten words, according to the new theory; whereas Sir H. Rawlinson has but one word of seven letters, which he calls "*Nineveh*." I will give the English with the Hebrew just as it occurs in the inscription, word for word, and letter for letter, so that any Hebrew scholar can test its accuracy: bearing in mind that this inscription is in Hebrew of the most archaic form. The translation may not please the modern Hebraist, either in its orthography or in its syntactical arrangement; but let him recollect that this inscription was written probably 1500 or 2000 years previous to any Hebrew grammar being formed, consequently the language itself must have undergone considerable changes during so long a period. For instance, look at the change the English language has gone through in its orthography since A. D. 1349, only a period of 500 years. Take the following for an example, Matt. vi. 6, 7, and 8: "But *whenne* thou *schalt* *preye*, enter into *thi couche* and *whenne* the *dore* is *schet*, *preye thi fadir* in *hidils*, and *thi fadir* that *feeth* in *hidils*, *schal zelde* to thee. But in *preying nyle zee speke myche*, as *hethene men doon*, for *thei gessen* that *thei ben berd* in *her myche speche*. *Therefor nyle ze be maad lich* to *hem*, for *zour fadir woot* what is *nede* to *zou*, *bifore* that *ze axen* him." I question very much whether the ancient Hebrew had undergone so great a change up to A. D. 1, as the English language from 1349 up to 1870, a period of little more than 500 years.



“To rest, nothing (fo) defirable, and at the time (of)
 ללן, 1. לה, 2. או, 3. ו, 4. כ, 5.
 refreshment always to take my log¹ coming in or
 בלג, 6. כל, 7. בו, 8. ילגי, 9. בו, 10.
 going out.”


ללן לה או ו כ בלג כל בו ילגי בו :
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

The foregoing translation may appear to some Hebrewists as very puerile, but I question whether it will not contrast favourably with those of Sir Henry's, that invest every brick with an air of majesty, and that find on them names *well known* in sacred and profane history, or in recording *works* and *events* that a king *never did*, viz. :
 “The feat of my kingdom in the city—which *did not* rejoice my heart. In all my dominions *I did not* build a high place of power. The precious treasures of my kingdom *I did not* lay up. In Babylon buildings for myself and for the honour of my kingdom *I did not* lay out.”
 Whoever heard or read in the whole course of ancient or modern history of a king recording what *he never did*?


The Assyrian inscription, with the Hebrew equivalents and English meaning.



1. Group.



1.  3.2.1. 1.2.3. 1.
 2.  3. ללן, LLN. L, a particle prefix “to,” and
 2. 3.
 LN, Heb. לן. “to stay, rest, lodge, or abide,”
 —“to rest.”


1. 2. 2.1. 1.2.
 2.  לה, LE, “nothing” Chaldee, the same as א Hebrew. Gesenius’ “Hebrew Lexicon,” Deut. iii. 11, Buxtorf’s “Hebrew and Latin,” and Parkhurst’s “Hebrew and English Lexicon.”


¹ There not being a word in the English language to express the exact meaning of the above word, I have retained the original, “Log,” a Jewish measure of capacity containing three-quarters of a pint, just a nice draught for a thirty man.


 ^א, AO, or aou, to be read as *Auv* the same as ^אא, "desirABLE inclination," root ^אאא, Prov. xxxi. 4, "nor for Princes to desire strong drink."


 ^ו, Vau, "and."  ^כ, K. a preposition, "according to," "about," "nearly," "almost," "at the time" (of).

 or  BLK or BLG, the Hebrew ^ללג, the K commuted for the G, "to strengthen, comfort, refresh, or to take one's rest"—*refreshment*.

 ^ל, KL, "all, every, always."

 ^ב, Bou, "to go in and out," also to come at anything, *i. e.* "to obtain it," or "to take."

 ^לי, LGI, "my log," ^לג, LG, "measure of capacity, containing about $\frac{2}{3}$ of an English pint," with Yod suffix, "my."


 ^ב, Chaldee, ^ב, Bou, "coming in or going out."


Another inscription is expressive of the quality and destination of the object it is written upon: "Thy gravelly and earthy matter will repair the roof and turrets, and make them smooth as stone." Another highly interesting inscription, supporting my hypothesis, is found on the *Glass Vase*, that beautiful and interesting relic of antiquity, discovered by Mr. Layard, and now in the British Museum. It is the earliest specimen of glass ware in existence, and the inscription on it (see Plate V., figure 3) is read by Messrs. Rawlinson and Layard as Sargon, the name of a king well known in sacred history. Now, in this inscription there are seven groups, whilst in Layard's deciphered name there are only six letters. By the application of the primitive alphabet we find it to consist of *ten* words and nineteen letters, and reading

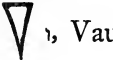
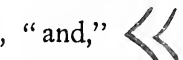
thus, "*Made round and expansive, nothing interposing (to) hide (or cover) the secret within.*"¹


¹ What can be the meaning of this mysterious legend?—"to cover the mystery within!" It appears to me that this glass spherical vase or bottle has been made use of in religious rites to symbolize the *pure, ethereal soul* of man. And we find this idea embodied in the writings of the ancients. In "Mark Ant." lib. ii. we read, "*σφαιρα ψυχης αυγοειδης οταν μητε εκτεινηται επι τι, μητει εσω συντρεκη μητε συνιζανη αλλα φωτι λαμπηται, οσην αληθειαν ορα την παντων, και την εν αυτη.*" *i. e.* "The sphere of the soul is luminous when nothing external has contact with the soul itself; but when lit by its own light, it sees the truth of all things, and the *truth centred in itself.*" Philo Judæus, in speaking of the Therapeutic Essences, says, "At the rising of the sun they pray that God would give His blessing upon the day, that true blessing whereby their *souls* may be filled with heavenly *light*; and at the setting of the sun, that their *souls*, being wholly disburdened of *their senses and all sensible things*, may in their retirements into themselves find out truth." Plato, in his Doctrine of the Origin of the World, says, "The inferior gods formed a mortal soul, and were commanded to endow us with all the perfections of which we are susceptible, and they have ordained that the blind and gross portions of *our souls should be enlightened by a ray of light.*"


As the reader may feel somewhat curious to know by what means Mr. Layard discovers the names upon bricks, &c., and as the method is not very intelligible, I will give his explanation *verbatim*:—"As the name of Sennacherib, as well as those of many kings, countries, and cities, are not written phonetically, that is by letters having a certain alphabetical value, but by monograms, and the deciphering of them is a peculiar process which may sometimes *seem suspicious* to those not acquainted with the subject, a few words by way of explanation may be acceptable to my readers. The greater number of Assyrian proper names with which we are acquainted, whether royal or not, appear to have been made up of the name, epithet, or title of one of the national deities and of a second word, such as 'slave of,' 'servant of,' 'beloved of,' 'protected by,' &c.—(this is nothing new; it is the same with many names in the Holy Scriptures)—like the Theodosius and Theodorus of the Greeks—and he might have said like the 'Israel,' 'Abimelech,' and 'Daniel' of the Hebrews—and 'Abd-ullah' and 'Abd-ur-rahman' of the Mahomedan nations. The names of the gods being commonly written with a monogram, the first step in deciphering is to know which god this particular sign denotes. Thus, in the name Sennacherib we have the determinative of 'God,' to which *no phonetic value is attached*; whilst the second character denotes an Assyrian god, whose name was 'San.' The first component part of the name Esarhaddon is the monogram for the god Ashur. It is this fact which renders it *so difficult to determine with any degree of certainty or con-*

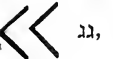
 בּוּן, Binin root, בּוּנָה, "to build up, or make."

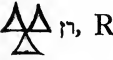
 חוּא, CHUA. Arabic; empty, a vacuum, hollow; Persian, a bottle still denotes the hut of a Bedouin Arab from its *round form*, from חוּג, Chug, "a circle," and also from חוּי, chevi, "to collect, gather," or in the 5th conjugation, "to be round," *i. e.* "collected in itself."—*Parkhurst*.


 וּ, Vau, "and,"  גּוּ, GG. "Persian, a dome, cupola. "Roof, top, cover and expanse."

 לֵהּ, LE, Chaldee, "nothing," "no, not."

 אֵלוּ, ALU, AL, "interposing," with, וּ, Vau, "or." Arabic, "failing, intermitting."

 גּוּ, GG, "to cover or hide," "hiding."

 רֵז, Raz, (Chald.) "a secret."

 לְ, a particle, "within."

Has not the second word in this inscription, CHUa (חוּא), which, according to Gesenius, means "round, solid, compact, collected in itself," some reference to what Mr. Layard says in describing the vase?—That "it was originally cast in a solid piece, and afterwards drilled out, for the marks of the tools are plainly visible upon it." This translation was made before I had seen "Nineveh and its Remains," or had known anything of the discovery beyond the fact that there was a glass vase found.

That the idea of engraving the thoughts of the maker upon articles of manufacture is quite in accordance with



fidence most of the Assyrian names, and which leads me to warn my readers, that with the exception of such as can be with certainty identified"—(have the Assyrian Philologists identified a single name with certainty? no!)—"with well-known historical kings, as Sargon, Sennacherib, and Esarhaddon, the interpretation of all those which are found upon the monuments of Nineveh is liable to *very considerable doubt*."—LAYARD'S *Nineveh*, cap. vi. page 147.



the custom of the ancients, can be proved from many inscriptions upon Greek and Etruscan vases, and other fictile ornaments, evidently copied from their more ancient neighbours the Assyrians. There are many antique vases in the museums of Europe with sentences and often colloquies written on them. Thus, on a vase on which the contest of Heracles and Cyenus is depicted, the hero and his opponent are made respectively to exclaim, "ΚΑΘΙΕ, *lie down,*" and "ΚΕΟΜΑΙ, *I am ready.*" On another, where Silenus is represented gloating over his wine, he exclaims, "ΗΔΥΣ-ΟΙΝΟΣ, *the wine is sweet,*" or "ΚΑΛΕ ΟΠΟΣ ΠΙΕΣΘΕ, *it is so good that you may drink it.*" Another vase has an inscription which bears no immediate reference to the vase itself, or to anything that it might be supposed to contain. A cock is represented in the act of crowing, with the inscription "ΠΡΟΣΑΓΟΡΕΤΟ, *How d'ye do?*" Again, on a prize vase at Athens was inscribed "ΤΟΝ ΑΘΕΝΕΘΕΝ ΑΘΛΟΝ, *I am a prize from Athens.*"

It is particularly gratifying to find some remarkable coincidences between the *conjectures* of some of the Assyrian philologists and words I have found by means of the new alphabet. Amongst them all there is none so striking as the first five groups of characters of an inscription found upon nearly all the slabs from the earliest palace at Nimrod, and hence Sir H. Rawlinson and others call it "The standard inscription." (See Plate IV., fig. 3.) These were the first words I construed by means of the Hebrew language, and the discovery encouraged me to proceed with the study of that tongue. Mr. Layard, in his "Nineveh and its Remains," says, in a note, "It has been *conjectured* that the two first groups mean *Palace or great house;*" and which they call, *Beth Rab*,¹ and which in English means

¹ Observe! that the above groups which they call *Beth Rab*, or "*great house,*" are precisely the same as the *first two groups* they use in the name of *Sargon* (p. 109). What a "*Great House*" has to do with the name of *Sargon* I am at a loss to know, but I suppose those two groups come under the category of *Polyphones*. What a very convenient, but *very erroneous* system! What man in his senses could believe in such?

Great House. Now, it is worthy of note that the Assyrian philologists do not arrive at the meaning of these two words by the application of any letters of their multitudinous alphabet; they cannot find any to suit their purpose out of the whole 300 letters and 500 variants, therefore they simply content themselves with calling them *Ideographs*, and give them the meaning that will just suit their purpose. Now, mark the coincidence.

The first group, according to the primitive alphabet, is  בִּנִּין, Binin, which means *great building*, or palace, and  ܩܪܝܢܐ (Chaldee), "to show,




declare or proclaim." Therefore it reads, "*Proclamation Palace.*" The next character is the primitive Vau,  which means "*and*," "*together with*," &c. Then  follow the last three groups, which read AASHOIK. The whole inscription is thus: "Proclamation—Palace and Aashoik." The coincidence here is the more remarkable as the application of the new alphabet was made before I had seen Layard's book, or knew anything of the locality of the mounds of Nimroud; for I find that the name "*Aashoik*" is preserved to this day in the mound immediately adjoining Nimroud—BAASHOIKah,—with the prefix B and termination ah in addition, which is the modern orthography of the word. Again, in the fourth group (or Aash) Sir H. Rawlinson gives it as *Afshur*, and Dr. Hinckes is convinced that it is either that name, or an abbreviation of the name *Athur*, the country of Assyria. In another place he assigns to it the value of *tha*, and to the latter portion of it he gives the syllabic power of *Sa*. He also admits that group 4 (*Aash*) stands for the name of the city of which the historical name is *Nineveh*. But let us add group 5 to it, and we have at once the name which is still preserved in the supposed neighbourhood of Nineveh, namely, AASHOIK. Dr. Hinckes also imagines that the same group has the phonetic power of *Sha*. Sir H. Rawlinson identifies the groups 4 and 5 as *Nineveh*. These are significant coincidences, all pointing to what appears to be the true name of ancient *Nineveh*. Solomon truly says, "There

is nothing new under the sun, and that which hath been is now," for we find our own beloved Queen adhering to the very same kind of formula as that used 4000 years ago by Assyria's early monarchs, viz.:—"Proclamation! Buckingham Palace," or "St. James's Palace," or "Windfor Castle," as the case may be. What is the inference to be drawn from this striking coincidence and the simpler translation? Clearly, that the fact that these five groups of characters commencing every inscription in this particular saloon, with the more than probable meaning elicited by means of the new alphabet, amounts almost to absolute proof that the subject matter of each slab contains proclamations, edicts, or laws emanating from this particular palace of Aashoik. The slab from which the above inscription was taken bears a representation of a winged figure, or an Assyrian priest, carrying on his left arm a kid of the *Capræ Egagrus*, or Assyrian goat; in his right hand, held up, is something that bears a resemblance to an ear of corn; and the figure evidently appears to be about offering a sacrifice. The subject that follows the standard inscription, or "*The Temple of Aashoik*," appears to be a prophecy of the destruction of the city, and an earnest prayer to the god Bel for enlightenment of mind, in words like these:—"Li, riz ou eeber rib tfr alu; Beli, Beli, li bi, chu alu"—"Oh, that thou wouldst cry aloud and scatter the multitude of rock gods! My god, my god, oh that thou wouldst, show me the true god!" There is also an allusion to the destruction of the city of Baalbeg, destroyed through its crimes and gross depravity, though equal in splendour to Aashoik. This is the substance of the first four lines (very much abridged), containing more than 200 words. What volumes of ancient lore are yet locked up in the 20,000 seraphim already discovered, waiting for the true key to unlock this vast store of primitive literature! Well may Sir H. Rawlinson declare, that after all that has been done, that a beginning had only been made, and that Assyrian decipherment is only in its infancy.


I shall now endeavour to give almost a literal trans-


lation of the inscription on the above slab—the Assyrian with the Hebrew and Roman equivalents, with the English meaning as follows (subject to the observations on the Hebrew language which follow the analysis of the “Brick Inscription,” page 105):—

Translation of an Inscription on a slab with winged figure.

1.  בִּנְיָן, Binn, “Great building,” or “Palace.” Rawlinson by *guess*, “House.”
2.  חִי, Chu, “to show, declare, or proclaim.” Rawlinson by *guess*, “Great.”
3.  ו, a connective particle, “and,” “together with;” but, also, yet, since, &c. &c.




1. 2. 3.


4.  א, (1.) A, first perf. sing. future, “will be.” And (2.) and (3.) “*ash*” foundation.














5.  No character among all the inscriptions has given me more trouble than *this one*. I cannot arrive at any other conclusion but



that it must be “A disjunctive sign.” It mostly occurs after the 4 preceding groups.


1. 2.


6.  ו, Ouk. I cannot think those two characters are intended to answer the negative sign “no, not,” like the Greek “ουκ,” but it is my opinion that they will act with a separate meaning as  ו, “and,” and  כ, “according to,” &c., as, after, about, nearly, almost.


7.  בִּלְיָן, Bmal, ב, B, a prep. prefix; “in, among, into, into the midst of,” and לֵן, Lun, “to lodge, itay, abide, or dwell.”


8.  1. 2. 3. 1.
 8, Third perf. future, "it will be," and
 "ash," "the establishment."
 2 & 3.
9.  1. 2. 3. 1.
 ללן, Llin. ל, L, a pre. prep. "for," or "of
 the," and לן, Ln, "to lodge, lodging."
 2. 3.
10.  1. 2. 1. 2. 1.
 בלון, BLun or Bmal. B, a pre. prep.,
 "among," and לון, Lun "lodgings."
 2. 2.
11.  1. 2. 1.
 אלו, ALF. "God," "Leader," "Chief,"
 &c. "The true God."
12.  1. 2. 1.
 אר, AR. "Light, to become light, to shine,
 to enlighten, to instruct."
13.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 הררו, or הררי, HRRou, or HRRI, "a
 mountain," and "mountaineer."
14.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 האלו, HALou. "Of the true God."
 לו, LF, a particle, "if," "O
 that."
15.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 רזו, רזח, or רזא, Rzou, Rze, or Rza, "A fe-
 cret, or mystery," ו, V, "and." Dan.
- ii. 18, 19.
16.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 חלילי, or חליל, chali or chalil, a flute or
 pipe with ה, paragoge used as (milel),
 an ad., "far be it, God forbid."
17.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 רב, RB, "Great, mighty, chief head or cap-
 tain."
18.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 צר, TSR, "affliction, distress, narrow, a stone,
 and a knife."
19.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 אלו, ALF. The same as No. 16, also,
 "an interposer and mediator."
20.  1. 2. 3. 4. 4. 3. 2. 1. 1. 2. 3. 4.
 וך, OUK. The same as No. 6.


21. ^{1. 2. 3.}  ^{1. 2. 3.}  EDR, EDR. "An ornament, pomp, splendour, majesty, honour, glory." The word being repeated, intensifies the meaning of either of the above words. Therefore I give it as, "*Extreme splendour*, or glory, or beauty," &c., as the case may be, to suit the context.


22.  אלו, ALF. The same as Nos. 11 and 19.


23.  חלו, chalu, from חלום, chalum, to dream, hence a prophet, "a seer," "a visionary."


24.  רו, RU, Chaldee, "aspect, appearance, to see."


25.  בחל, BChl, "to nauseate, to loathe, to detest," &c.


26.  רזו, RZou. The same as No. 15; also "to cry out," "to waste away," "destruction."


 ו, "and," or it may be *vau* suffix, "him," "his." *His secret*, or "his mystery."

27.  רו, Rou, doubtful; if so, the same as 24.




28.  לחו, L chu, from לח, Lch, as applied to man, "smoothness;" as to vegetables, "greenness," opposed to כלה, KLch, "rough and wrinkled."

29.  ל, L a prefix conjunct., and מלו, *molu*, "Full."

30.  אלו, ALF. The same as Nos. 11, 19, and 22.

31.  חו, chu "to show, declare, or proclaim."

32.  חוה, we have  חוה, "to be,"

  and  *אחיה*, "I am." I am inclined to think that this is the

most archaic character for the *Great I am*, especially as it is repeated.

◀◀ גג, GG, "roof, top, cover, expansive, above." In Arabic, "to expand," and Parkhurst says that the term "גגג, AGG, was given to the Amalakitish kings on account of the comparative *extent* of their dominions." It is a singular fact that Sir H. Rawlinson gives this character the power of "King," not by means of his alphabet, but he calls it an *Ideograph* for "King."

◀◀◀ בנך, Bnk, with K, suffix, "thy son."

✱ ת, T, denotes prefixed second person sing. future, "Thou."

1. 2. 3. 4. 5.
◀◀◀✱◀◀ גגסגג. I am very doubtful as to the true

1. 2. meaning of this word; GG.SGG, the first GG would be "roof, top, cover," &c. The other letters, 3. 4. 5. 1. 2. SGG, I have nothing nearer than SGN, or SGR; in the first instance it would be "Deputy, lieutenant, or overseer;" in the second it will be, "to shut or close," "to be shut up." I must leave this to the judgment of the *Oriental scholar*.


✱✱ רז, RZ. The same as No. 15.


1. 2. 3.


◀◀◀✱ אלץ, ALTS. This group differs from No. 2 in having the second character carried through the third, which converts it into the *letter L*, forming אלש, ALSH, the *Shin* being commuted for *Tsadde*, making אלץ, "to press, urge," &c.


◀◀ ת, The same as No. 6.


◀◀◀ ליבו, LIBou. A compound word of לי, LI, denoting "failing or defect," and בו, Bou, Chaldee, "to go in or out;" or ב, B, prefix, preposition "in," and suffix ו, Vau, third person sing. "him."


 לו, LV or F, negative "not;" particle "if," "O that," "perhaps."


 גג, GG. Same as before.

 חו, Chu, to show, &c. Same as No. 31.


 בוק, Bouk, "perplexity," "confusion."


 גג, GG. Same as before.


 למל, LML, ל, L, prefix "to," ML, "speak," "to speak," "a proverb, a word, speech, by word, a thing."


 לל, LLN, to lodge, dwell, or abide, &c.

 גגסג, GSGG. As before.



 אב, AB. A father, a forefather, a maker, a benefactor, but with the Δ ד, D, as in the inscription, "to wander, go astray, to be lost or missing, to perish, fail, or be frustrated."

 שוק, Shuk. "to hedge in, or to hedge round," in order to protect, or oppress.

 גזק, GZK. "The shearing, wool shorn off, fleece, the mowing of meadows, or the young grafs after mowing. With suffix K.

 ברץ, BRTS, prefix B, "in, with, from, by," and רץ, "to run, a runner, to rush upon, to assail, to move quickly or cheerfully."

 As before.

 or  אז, AZ, adv., "then, at that time, after that," referring to past or future time; as a conjunction, "therefore, on this account."

 שח, HASH. "The fire," or "the foundation."



חז, Chu. To show, &c. ; as before.



לאאל, LAAL. This appears to be a compound word of LA, "no, not, nothing," and AL, interposer, mediator, and "The true God."



זר, ZR or TSR. "To bind up, or together, to embrace, or hold fast."



ו, V, "and," &c. ; as before.



ליאלרו, LIALRou, LI, denoting "defect," "failing;" AL, "God," or "to interpose," and Rou, Chaldee, "to see," "aspect," "appearance," &c.



חצר, CHTSR, "to surround, confine, environ;" hence, "an open court or building, a place walled round, but open at the top," "Court of a temple," &c.



בהלי, Beli, either with a prefix, prep. B, "in, with, from, by, among, into, into the midst of, of, out of," &c., &c. or alluding to the Assyrian god *Beli*, "My God."





CHAPTER VI.

THE NUMERALS.

The Sun worshipped in Assyria under the form of a Bull—Inscription found on the back of a winged Bull—Author's discovery of the Numerals on the Black Marble Obelisk—Annals of Aalpharr, Rawlinson's Temen Bar—Rawlinson's errors in his numerals—Singular coincidences between the Author's theory and the conjectures of Sir H. Rawlinson and others—Critical notice of the Rev. C. Forster's theory.



HERE is no doubt that the gods of the heathen were the heavenly bodies; but it is equally certain that they worshipped these bodies in conjunction with certain mortal creations. Thus, the Assyrians worshipped the sun, as being the most glorious body in the visible creation:—

“That with surpassing glory crown'd look'd from his sole dominion,
As the God of this new world.”

Under the symbolic form of the winged human-headed bull they gave expression to his attributes, of which tradition had spoken darkly. The human head was the type of intellect and knowledge, or of Omniscience; the body of the bull was the symbol of strength and power, or of Omnipotence, and the wings of the eagle were symbolical of ubiquity or Omnipresence. Those winged bulls are thus no idle creations, no mere images of fancy. They have instructed races of men that have passed

away more than 3,000 years, and now they speak to us again in language equalled only by the inspired voice of Isaiah. The following is a translation from an inscription on the back of one of these winged bulls:—"Made to represent the supreme God." "I am Almighty, dwelling in heaven's circle, revolving and re-revolving the vast expanse in, who fails not in illuminating heaven's mysterious fires, (whose) going out is nothing to equal his coming return."


There has been in the course of this work frequent allusions to the Assyrian numerals; the reader will very naturally ask by what means I arrive at a knowledge of them? The answer to this question will lead me to the relation of what I deem an important discovery in connection with the inscriptions on the Black Marble Obelisk. In the month of October, 1862, I formed the resolution of giving my version of the inscriptions on the Black Marble Obelisk, and in order to facilitate the work, I began forming a vocabulary or lexicon of every word found upon the monument (from the folio volume of the inscriptions published by the authorities of the British Museum, under the superintendence of Sir H. C. Rawlinson), with its corresponding word in Hebrew or Arabic and its English meaning. Whilst prosecuting this work a certain group of characters or elements would obtrude themselves, of which I could make nothing: it was the fifth in consecutive order of the numerals (Plate IX.), which, as will be perceived, is composed of five separate elements. Now, had the three upper ones been joined together they would have formed the primitive letter M, and the two lower elements would similarly have made the letter N. I was inclined at first to give the group the phonetic power of "*Min*," but I did not record it as a word. I next came upon the sixth group in the plate, with the six elements all distinct. This led me to think that there was more meaning in them than I was aware of at that time. I observed that these two groups were preceded by a single character or element,

the *Awleph*¹ (as seen in Plate IX.) of the primitive alphabet, and followed by a group of six elements, but alike in both cases. I followed up the clue thus obtained, and Plate IX. will show the result of my discovery. At the time I made this discovery I was not aware that Sir H. Rawlinson had discovered any numerals, but upon subsequently perusing some of the Asiatic journals I saw that he had either discovered them, or, by some singular coincidence, had given the exact number of years in the total of the reign of his supposititious Temen Bar II. Sir H. Rawlinson could not have known the groups referred to were numerals, for he tells us that the first fourteen lines are taken up with an invocation to the Assyrian gods, and he does not tell us there is any other matter between the invocation and the first year's annals of Temen Bar; but immediately following the invocation he goes on to interpret thus:—"In the first year of my reign I crossed the Upper Euphrates," &c.,—thus leaving us to infer that the annals of the king commence on the fifteenth or sixteenth line. Now it may be stated confidently that the annals of the king (whoever he may be) do not commence until nearly the close of the twenty-sixth line. (Dr. Hinckes says they commence on the twenty-second line.) Again, Sir H. Rawlinson, after giving the annals and the numerals in consecutive order (with the exception of the IV. year) up to the XX. year, instead of giving the XXI. XXII. and XXIII. he gives the XI. XII. and XIII. over

¹ This *Awleph*, as seen in Plate IX., was copied from the *Folio Volume of Inscriptions*, but upon comparing it with the *original* the *Awleph* turns out to be a Lamed or L. Now, with the *former* I was obliged to give it rather an arbitrary twist to make it suit the interpretation; I made it A, the initial of AL, "*the*" (Arabic), "*The first*," "*the second*," and so on. But in adopting the right character, the *Lamed* or L, it suited admirably; it was the right thing in the *right place*. Then it read, "*Of the first*," "*Of the second*," &c. &c. Look Numbers I., from 6 to 15, Hebrew copy. But in Sir Henry's system it is an *Ideograph*; it matters not whether the character be *long* or *short*, it has the same meaning, "*in*." How very convenient this system of Ideographs to make BLACK WHITE!

again. (*Vide* Plate IX.) Now, on referring to Layard's "Monuments of Nineveh," we find them in the order they should be (XXI. XXII. and XXIII.). Sir H. Rawlinson proceeds rightly again until he comes to the XXIX. year, and there he gives the numeral XXVI. in its place; but, upon referring to Layard's "Monuments," we find that there is *no numeral at all to be found*, the edge of the obelisk being so broken that the numeral is quite obliterated. The last three errors I look upon as almost proof positive that Sir H. Rawlinson did not certainly know those particular groups to be numerals, else he could have easily supplied the proper ones, as I have done. We can only come to the conclusion that Sir H. Rawlinson was ignorant of these particular groups being numerals, or was *very careless* in his supervision. It appears to me that he has made his imperfect knowledge of the numerals the sole foundation of his translations from the Black Marble Obelisk; for wherever he finds a numeral he reads it as "so many times crossed the Euphrates," or "so many cities taken or burnt," or "so many captives taken or killed," &c. The numerals are the skeleton upon which he builds up the body of his translation; and the very fact of the numerals being composed of from *one* to *nine* elements, each element having *its own individual value*, must be subversive of his fanciful alphabet, in which there are from *one* to *nine* elements to form an individual letter. But more of this anon.

To proceed with my discoveries respecting the numerals, I found that the numerals were preceded by a single character, which I subsequently found to be Lamed, L, "of," instead of Awleph, A, the first numeral followed by a group representing AS (or) S¹ which in Arabic means "principium rei," or "the beginning of a thing." Then the group of six elements, read by the primitive

¹ There is a very curious and laughable coincidence in what Sir H. Rawlinson calls his "Simple B, ;" if you look at the primi-



alphabet, are "AALF or VRR;" and the following group tested by the same means will give BCHU, or BKU, the CH commuted for K, with suffix K, which means "*thine by right of birth.*" The second year's annals begin with, "Of the second (*year supplied*) of thy reign, Aalpharr." Then follows a group which means "supreme king;" and then the group "*thine by right of birth.*" Read collectively, it is, "Of the second of thy reign, Aalpharr, supreme king, thine by right of birth." Then follow the annals of the year. And the annals of every succeeding year are preceded by the words translated above. Who is this Aalpharr? I think he is to be identified as the Ballipares of profane history—Alliparr or Aalpharr, with the modern prefix B and the Greek termination, "*es*"—who was contemporaneous with *Gideon*, and whose name occurs frequently (or *one* very much like it) on the monument. From what has been said I infer that the annals on this interesting monument ARE NOT the annals of any of the supposititious kings ascribed to it by Sir H. Rawlinson (during the last 20 years it has been ascribed to Ninus, Selimarish, Temen Bar, and lastly to Shalmanezer II.), but the annals of Aalpharr. We read in Walker's Ancient Mythology, vol. iv. page 125, that Alorus of Babylon was the first king that reigned who was by birth a Chaldean. He reigned 10 Sari, and after him *Alaparus*, and who reigned 3 Sari of 3600 years each. Reckoning a year for a day it would be equal to twenty-nine years seven months and five days, within a year and a few months of the reign of the Obelisk king, viz., thirty-one. We read also in Polt's Nineveh of a king whose name was Ballipar-es. The three names are very similar in sound and in orthography, and the presumption is that the Obelisk name is the *right one*, Aalpharr, as read by the primitive alphabet.


tive alphabet you will find that Rawlinson's *simple B*,



forms Smith's (stupid) "ASS." But in Arabic AS(a)S means "the first or beginning."

There appears to be a difference of opinion between Sir H. Rawlinson and Dr. Hinckes with respect to the numerals. The latter takes Rawlinson's "Bar and Pal" (Plate VI. fig. 3) for his numeral VII. giving the vertical wedge (the primitive *Vau*) the power of 5, and when placed to the left of a decade (<) the power of 50 (fig. 4). In all other respects their numerals are essentially the same, only differently grouped. The same figure (3), Rawlinson says, "certainly represents an Awleph, א, A, but it is also the ideograph for 'a son,' and must in that capacity, *I think*, be founded 'bar,' and in the name of Sardanapalus we must give the sign in question the pronunciation of 'pal.' (R.A.S.J. vol. xii. page 405). Here we have a simple group of two elements with five different powers, all as opposite to each other as possible—a letter, an ideograph for a word, a phonograph for the same word and of the same meaning, a phonetic syllable in a long name, and lastly the numeral VII. But this is not all. Mr. Norris in his Assyrian Lexicon gives us a few more meanings to this *indian-rubber* (caoutchouc) character (fig. 3) viz. singly it is "water," and suffixed "My," then doubled it is, "Ai," the female power of the sun; doubled again, it is the negative particle, "let it not," "be it not," and also doubled, "any one whatever." And after giving us a number of readings where this group is found, Mr. Norris tells us that "these readings are doubtful." Even where he seems certain of their renderings, it is nothing more than a medley of nonsense. For example: "Any one among them

 its fite not  touched, and its re-

storation not  undertook, and the digging of

its water not (here we must have six characters

) laboured at." Again: "Any one

among them (4) to the palace therein, in the height of its

power, stayed *not* (4), the feat of its buildings knew *not* (4), into it ventured *not*" (4). In *fact*, the translations of the Assyrian philologists are only to be compared with the ravings of the *Delphic Pythia*, who, intoxicated with the *fumes* arising from *self-love, adulation* and *praise*, are compelled to give forth from time to time *wild rhapsodies* of uncertain and equivocal meanings, such as the above, to please their *thoughtless* admirers; and lastly, the *wild conjecture* of the Garden of Eden. The Garden of Eden, I tell him for his information, was a garden *fair* and *beautiful*, as its name imports; full "of every tree that is *pleasant to the sight* and *good for food*" (Gen. ii. 9); and not the *sceptical distortion* of *Gana Duniyas*, "an enclosure of one of the earliest gods worshipped in the country." See Rawlinson's "Notes on the Site of the Terrestrial Paradise," read at the British Association, 1870.

Let the *thoughtful student* carefully and critically examine into his works, and he will soon find them to be a mass of unintelligible contradictions, of arbitrary strainings, of baseless conjectures, of inconsistent postulates, and, in fine, of what appears to be a rigmarole of philological Barnumisms. Let him look at what they call the Bilingual inscriptions as a proof of what I assert, there he will see (on the first Bilingual tablet) the word "*Tadani*" transposed into "*Danat*," which he (Sir H. R.) would make us believe "*the passing over, or the sale of a slave*" named Ar-ba-hil-khi-rat. This name of the slave he is *uncertain* about (as usual), "owing to the doubtful form of the fifth Phœnician letter and the *many-sound value (nonsense)* of the cuneiform equivalent. But the pronunciation of the word might be *khirat*, or *zirat*, or *thirat*" (or any other "*at*"), "according as we give to the letter *kh* its normal power of *khi*, or adopt one of its secondary values, *zi* or *thi*." And it is by such *uncertain* means that he arrives at the name of the slave girl. Again, the word *Tadani*, which he transposes into


¹ גן, GN, "a garden," and עֵדֶן, EDN, "pleasure," "loveliness."

Danat, i. e. "The passing over or the *sale* of a slave." In the first place, he is *wrong* in giving the second Phœnician letter the power of "N," it is an unmistakeable *Vau* ן, consequently it would be DVT, a word of very different meaning; it is feminine, and it would read "A sad, unhappy (woman)." But he tells us that this "passing over or giving up is always represented in these *legal documents* by some derivative from the Assyrian root *Nadan*, "to give," answering to the Hebrew root נָתַן, *Nathan*. In what language does Sir H. R. find this Assyrian root *Nadan*? He says it answers to the Hebrew root *Nathan*. I deny it most *emphatically*. *Nadan*, in Hebrew means "a gift" certainly, but a gift of a peculiar description, of *an obscene* and impure character, not at all applicable to the present case, while *Nathan* is "to offer," to stretch forth the hand, "to give." You will see both terms used in the original copy of the Scriptures in Ezekiel xvi. and 33rd verse: "They give (Nathan) GIFTS (Nadan) to all," &c.¹ But how can a *gift* be a *sale*?



I have taken the first line of cuneiform writing that Sir H. gives us in the plate of the tablet, and by the application of the simple primitive alphabet it reads letter for letter, and word for word, thus: "In humble supplication (cuneiform), for thy protecting care, O Ariel, anointed of God, preserve (me) under the shadow of thy wings." The Phœnician on the margin reads: "A sad unhappy woman waiting for her enemy." What Sir H. R. calls the corresponding Phœnician letters cannot by *any possibility* have any reference to the first line of cuneiform writing any more than it can to the nineteenth or twentieth line. The whole inscription may contain a prayer to her god for protection, which the first line seems to favour. In the histories of the discoveries made at Halicarnassus by C. T. Newton, of the British Museum, is given a number of Greek inscriptions, from



¹ In all its bearings the word *Nadan* has reference to "*uncleannefs* and *impurity*."

which is elicited that a certain female whose name is not given, dedicates to the infernal deities the person who stole her bracelet (*σταταλη*); she also in like manner devotes any one who has defrauded her with false weights. Another is made by one "Profochan, the wife of Nakon, of the person who seduces her husband away from her and her two children, and of the person who receives Nakon." This strikingly illustrates the translation of the first tablet given above. "A sad, unhappy woman," &c. But let us look a little closer into these *Bilingual Tablets*. In vol. i. New Series, of the Royal Asiatic Society's "Journal," art. "Bilingual Tablets,"


Sir H. R. gives us two groups 

as "*Tadan*," which he then transposes into DaNaT, which (he says) is derived from the Assyrian root *Nadan*, "to give," equivalent to *Nathan*, also "to give," and the Assyrian cuneiform equivalents he gives as above. Now mark the difference. In vol. xv. Old Series (*same work*), is a paper "On the Orthography of the Assyrian Cuneiform Names," where he says that the following

groups—  1.  2. signify "giver of the gift." Now mark, the first group (No. 1) is an Assyrian numeral 52, which he *very well knows*. And then he

goes on to say in a note that  2, or  1,

represents the root "*Nadan*," "to give," and may be pronounced "*Nadin*, or *Iddin*, or perhaps even as *Adin*." Again, in page 400, same vol. line 13, he gives

 as *Nadin*, *Niddina* (which he gives elsewhere as *Mo*). So uncertain is

this system that not *one* group or *name* can be depended upon. When will the literati of England awake from their *culpable apathy*, and enter heart and soul into this deeply interesting subject, and for the cause of *science, literature, and religion*, give a little more

attention to the (at present) occult science of Assyrian philology? Why should thousands of gentlemen highly gifted by nature and education, and capable of judging of the matter *if* they will but give their attention to it, pin their faith to half-a-dozen men who are always disagreeing among themselves whether A shall be B, or B C, or whether BLACK shall be WHITE, which, according to his system of variants, would be *one and the same*? So much for the *Bilingual Tablets*. I will now give the reader the opinion of a very learned dignitary of the Church, the Lord Bishop of St. David's, President of the Royal Society of Literature, 1866, and the opinion of Sir H. Rawlinson, on the same work.

The Lord Bishop of ST.
DAVID'S.

Wednesday, April 25th, 1866.

"Among these will be found a very curious collection of bilingual tablets, Assyrian and Phœnician, *the deciphering of which by Sir H. Rawlinson has been one of the most important philological achievements of the past year:*" A clear proof, my Lord Bishop, that you know very little of the matter.

Sir H. C. RAWLINSON,
K. C. B.

"Asiatic Journal," Vol. I. New Series, "Bilingual Tablets."

"In reality, the so-called *Phœnician key* had added but very little to our knowledge either of the Assyrian alphabet or language, and I cannot regard it, therefore, as of *any essential value.*" There is some little *spice of truth* in this, but in the other my Lord Bishop displays not only his fulsome flattery, but his entire *ignorance of the matter.*

There is another singular coincidence worth mentioning. Sir H. Rawlinson, speaking of certain groups of characters, says that (fig. 2, Plate VI.) "in the ordinary Chaldean titles it seems to constitute a *distinctive epithet,*" but he cannot depend on its phonetic power. Now this distinctive epithet I find to be the name (Auz(i)ts) of a chief who figured in the wars against Gillirri, the

supreme king. This name (Auz(i)ts) occurs three times in the four gradines of the Black Marble Obelisk. On the second step from the top, face A, occurs this expression (according to the primitive alphabet :) "Auz(i)ts fought fearfully, to prevent the entering of

1.2.3.4.

Aram (figure 1). I confined him securely," &c. &c. Sir H. Rawlinson says that the name of Assyria does not occur in any of the inscriptions; but it is well known that the name of "*Aram*" is given to many parts in the East, and this name (as seen in Plate VI., fig. 1) occurs many times on the Black Marble Obelisk. From what has been said already the reader will perceive that the theory now submitted to the public in this work, in the preceding chapters, is entirely antagonistic to all theories hitherto propounded upon this subject. The nearest approach to its principle (*in words only*) is that by the Rev. C. Forster, whose theory is, "The application of known alphabetic powers to known alphabetic forms." This was precisely the principle I adopted ten years before Mr. Forster's book was published. Let us take one or two specimens of his translations to see how far his principle of "like known forms with like known powers" can be carried out. 1st. Mr. Forster finds a slab, subject "A castle taken by assault." Over it there is a short inscription (Plate II. fig. 2). He says: "On my *first* glance at the inscription I observed a word (Plate II. fig. 1), the *second* as read by me, and which I read as *Dab*, or *Dabab*." He goes on to state that "the inscription over it is brief, containing only five words, but the evidence supplied by one of the words (the first deciphered) outweighs volumes of learned conjecture." But why not give *the first he deciphered*? On his first glance he takes two letters (see Plate II. fig. 2, marked with an asterisk) from two different groups, which he renders according to the Arabic *Dab*, or *Dabab*. Let any unprejudiced reader look at Mr. Forster's alphabet, and say whether there is the least likeness between the Himyaritic B or D and the characters he has picked out

as "like known alphabetical forms with like known alphabetical powers." He next looks into Golius for the root, and he finds the following definition: "Dababat, an engine of war—a kind of battering-ram." Then he turns to the slab (which he had forgotten to examine), and finds pictured before him the whole definition—the murculus or rolling tower, filled with armed soldiers, and with a battering-ram. He goes on to say, "The remaining words are equally clear," but he does not give us the words. The Rev. C. Forster is clearly as much at sea as he asserts the Messrs. Rawlinson and Layard to be.¹ Would it not have been more satisfactory for Mr. Forster to have taken the inscription word by word, and to have given something like a connected and reasonable interpretation, than to have cut out a part of two different words, and given them an arbitrary meaning to suit the device, and then to sum up all in this grandiloquent style:—"It would be difficult to find a legend so comprehensively explanatory of its device as this single word." I perfectly agree in the principle laid down, and believe it to be the only safe rule; but why does not Mr. Forster consistently follow it out? Let us take another specimen of this gentleman's abilities as a decipherer of the Assyrian cuneiform. He then commences with that highly interesting monument of antiquity, the Black Marble Obelisk; and after freely commenting upon what Sir H. Rawlinson has done in the way of deciphering it, he proceeds to give us his own views upon the subject, grounded on the principle of "legend and device, and like powers and like forms." Now, this monument or obelisk has four sides, and, according to Sir H. Rawlinson's classification, they are marked A, B, C, D, and there are five series of figures—

¹ As a specimen of the agreement between the Assyrian philologists take the following example;—Mr. Norris, in his specimen sheet of his "Assyrian Dictionary," has the following, the *same group* in each case.

Mr. Norris—"of its flowing *nauseous* waters." I drank, &c.

Dr. Hinckes—"its *clear* waters were abundant." I drank.

Sir H. C. Rawlinson—"the *muddy* overflow of its waters." I drank.

men and animals—running round the four sides. Under each series of figures there is an inscription in the cuneiform character, which is called an epigraph, consequently there are five epigraphs. Mr. Forster, it seems, contrary to the opinions of all the Assyrian philologists, reads the cuneiform from right to left. In the first series of figures on side c, in the right-hand corner, is seen a figure bearing on his head a kind of tray, containing what appear to be fruits of the earth—water-melons, or something very much like them; and immediately under this figure, in the second series, is a similar object, carrying another tray with articles resembling our modern one-pound bundles of cigars.¹ There is also another figure in the fifth series, side A, bearing a similar tray to those on side c. Mr. Forster casts about him to find a word that will suit the figures of his choice, but there is no word that will suit the device in the first, second, or third epigraphs, excepting at the conclusion of each epigraph, which occurs on the last side D. In the fourth epigraph to the left of face c he finds a word that seems to answer his purpose (see Plate III. A, fig. 1), which he applies to the first figure to the right in the first series. This he translates from the Arabic, “Dar—a paunch.” Then he applies it to the first figure to the right in the second series, and calls that also “Dar—honeycomb tripe.” In the fifth epigraph the word occurs three times, but in no instance is the group or legend under the device. Indeed, the legend is so far from the device, that no reasonable being could suppose there ever was any connection between them. With this arbitrary system of deciphering them, Mr. Forster says that the second figure is carrying “honey-

¹ It may be as well to observe here, for the information of those who have not seen this interesting relic of antiquity, that the five series of figures appear to illustrate the tribute or conciliatory gifts from the king or chief of some distant country, for they consist of animals (tame and wild), minerals, precious woods, vases, textile fabrics, and what appear to be the products of the earth, which are borne by sixty attendants and their officers to the king, who is seen in the first and second series, side A.

comb tripe," and the first bearing "paunches uncut," consequently, unclean! He also gives this word five different meanings, as opposite in idea as black to white. He finds it under a figure carrying something on his shoulder like an elephant's tusk, and he calls it "Dar, dar; dentes defflui—shed teeth." He has also found three other groups, but very different from the fig. 5, which, he says (fig. 2), means "shed teeth." Then he finds it under a figure bearing a bag on his shoulder, and he gives it the name of grain, "dharoo—milli genus." Again, the same word is found, the last but three, at the end of each epigraph; and from its frequent repetition he gives it the signification of "*quod frequenter penditur tributum*—frequently paid tribute." If he had strictly followed out his own principle, the word would have had many more names equally opposite to each other. Thus, it occurs under a camel, under a baboon, under a figure bearing a bundle of sticks, and also under a figure carrying a skin of wine or some kind of liquor; for the leading figure of that series holds in his hands a glass or tumbler, and the one behind him has an open vessel, apparently to dip out of occasionally. But I think enough has been said of the "Legend and Device" principle to satisfy all candid readers of its uselessness. Let us now look at Mr. Forster's Alphabet to see how far the principle of "like forms with like powers" will act. In the example before us it will be seen at a glance that there is not the slightest resemblance between No. 1 D or B and the Hamyaritic Plate II. or between the D's of Plate II. and III. In fact, the thing seems to be a mass of inconsistencies.

In Plate III. fig. 6, is the translation by means of the primitive alphabet, and fig. 7 is the four concluding words of each epigraph, with the rendering by means of the Hebrew language. I shall close this notice of Mr. Forster's works with an extract from his own book:—"It was in prosecuting inquiries on the principle in question, *i. e.* like alphabetical forms with like alphabetical powers, that I found its alphabet limited to ten (10) letters,

while it was by means of this alphabet that I obtained *all the results* hereafter to be mentioned, and to which I have here alluded only by anticipation, and the result was *most disappointing*. It was literally, '*Parturiunt montes; nascitur ridiculus mus.*' Yet so far it proved satisfactory, as demonstrating the invariable application in all these primitive pictorial monuments of the principle of Legend and Device."





CHAPTER VII.

SIR H. RAWLINSON'S ALPHABET.

Sir H. Rawlinson's Assyrian Alphabet—Opinion of it by Dr. Wall—Ideographs—Darkness visible—Rawlinson's Method more fully explained—Discrepancy in the History of his Alphabets—His Doubts—Rawlinson's Translation of Temen Bar's Brick—Coincidences: White is black, and Black is White—"Pote's Nineveh"—"Bonormi's Nineveh"—Bunfen's opinion of the System of Dr. Hinckes.



IT must be clear to every person who has made the present subject in any degree a study, that the systems hitherto sent forth to the world in this particular branch of philology are far from conclusive or satisfactory. There seems to be a void,—a want of something more tangible than conjecture,—and this opinion is largely shared in by some of the most learned men of the present day, as will be seen in the sequel. Indeed, Sir H. Rawlinson confesses himself to be in a state of doubt from first to last, for he says:—“It would be disingenuous to slur over the broad fact, that the science of Assyrian decipherment is yet in its infancy: *a commencement has been made, and that is all.*” Dr. Wall, of Trinity College, Dublin, in his essay on the Rawlinsonian Alphabet, says:—“Surely such complicated characters, consisting of so many and such various ingredients, could not have been, in the first instance, applied to the expressing the simple elements of articulate sounds; it is quite inconceivable that they could;

no alternative therefore seems left to us, but to conclude that it is mere waste of time and labour to attempt to analyze them by methods in accordance with notions hitherto in vogue upon the subject."

Sir H. Rawlinson, again, in speaking of his alphabet of 150 letters, since augmented to 300, and 500 variants, says:—"The alphabet is partly ideographic" (we are not quite sure what *Rawlinson can mean by this* term ideographic. We think the term, as applied to written characters, is only calculated to *mystify* the subject; therefore the better left alone), "and some syllabic; where a sign or letter represents a syllable, *I conjecture* that the syllable in question *may have been* the specific name of the object which the sign or letter was supposed to depict." (Thus: if א, A, Awleph, represents an "ox," and ב, B, Beth, a "house," therefore אב, A B, will be an "ox house," or a stall for cattle, instead of "father," &c. This appears to be the meaning according to the above system!) "Whilst in cases where a single alphabetical power appertains to the sign, *it would seem* as if that power had been the dominant sound in the name of the object. In this way, at any rate, are we alone, *I think*, able to account for the anomalous condition of many of the Assyrian signs which sometimes represent phonetically a complete syllable, and sometimes one only of the sounds of which the syllable is composed." (The nearest approach to the first case is מם, mim, "water," and in the second instance we have אה, hae, and אפ, pae.) "It certainly cannot be maintained that the phonetic portion of the alphabet is altogether syllabic, or that every phonetic sign represents a complete and uniform articulation. The entire phonetic structure is thus shown to be in so rude and elementary a state as to defy the attempt to reduce it to any definite system. A still more formidable difficulty, one of which indeed I can only *remotely conjecture* the explanation, is that certain characters represent two entirely dissimilar sounds—sounds so dissimilar that neither can they be brought into relation with each other, nor will the other

power be found to enter at all into the full and original articulation. In some respects the Assyrian alphabet " (*i. e.* Sir H. Rawlinson's alphabet) " is more difficult to be made out than the Egyptian. In the latter, the object depicted can always be recognized, and the Coptic name of the object will usually give in its initial form the phonetic power of the hieroglyph; whereas in Assyrian the machinery by which the power is evolved is *altogether obscure*: we neither know the object, nor, *if we did know it, should we be able to ascertain its Assyrian name!* . . . The inscriptions at Persepolis and Pasægadæ are almost in every instance trilingual and trilateral. They are engraved not only in three different languages, but the alphabets varying from each other not only in their elemental signs, but in their whole phonetic structure—the object of course being to render them generally intelligible. To this fashion, then, of triple publication are we indebted for our knowledge of the Assyrian inscriptions. By careful comparison of these duplicate forms of writing the same name, and other appreciation of the phonetic distinctions peculiar to the two languages, have been then supplied the means of determining with more or less certainty the value of about 100 Babylonian characters; and a very excellent *basis* has been obtained for a complete arrangement of the alphabets. By mere comparison, however, repeated in a multitude of instances so as to reduce almost infinitely the chance of error, I have added nearly fifty characters to the 100 which were previously known through the Persian key; and to this acquaintance with the phonetic value of 150¹ signs is, I believe, limited my present knowledge of the Babylonian and Assyrian alphabets." Limited! How many would Sir Henry Rawlinson have? But this is not all: the consonant sounds recognized in the Assyrian language are only sixteen, each consonant being capable of two combinations, and each combination having a different character, " as,

¹ Since augmented to 300.

ap, ip, up, pa, pi, pu." Consequently, this would give ninety-six different characters. It then proceeds into fresh combinations, and if carried out to its fullest extent it would give a list of between eight and nine hundred different characters! But certain phonetic laws (not to be arrived at) intervene to check this exuberant growth, and even then the known Assyrian alphabet is thus raised to between two hundred and forty and two hundred and fifty characters! Nor is this all. There are other characters, which are called "determinatives," to be prefixed to certain classes of words in order to determine their character. Thus, the single vertical wedge placed before a word tells us that that word is the name of a man, and the vertical wedge preceded by two horizontal wedges tells us to expect the name of a god. (It is a singular coincidence that the three characters just described, according to the primitive alphabet, mean "chief" and also "god.") Then, again, there are ideographs and monograms to swell the number nearly to three hundred, besides many more whose phonetic power is wholly unknown; yet they make this important confession, that the Assyrian language is *unmistakeably Semitic*, and bears *the closest relationship to Hebrew*.

Professor Rawlinson, in his "Five Ancient Monarchies," assigns the original invention of letters to a period before the Hamite race had broken up and divided. He says:—"They adopted a system of picture-writing which aimed at the communication of ideas through the rude representation of natural objects, and belonged, as it would seem, not only to the tribes who descended the Nile from Ethiopia, but to those also who, perhaps diverging from the same focus, passed eastward to the valley of the Euphrates. The original pictures were reduced in process of time to characters for the convenience of sculpture, and these characters being assigned phonetic values, which corresponded with the names of the objects represented. There is sufficient evidence to show that the process of alphabetical formation was nearly similar to that which prevailed in Egypt.

In particular it is true there is a marked difference in the respective employment of hieroglyphic and cuneiform characters: in the former alphabet each character has but one single value, while in the latter the variety of sounds which the same letter may be used to express is quite perplexing. But this discrepancy of alphabetic employment does not argue a diversity of origin for the system of writing, it merely indicates a difference of ethnological classification in the nations among whom the science of writing was developed, as the inhabitants of the valley of the Nile were essentially but one nation and used but one vocabulary. The objects which the hieroglyphics represented were each known to the people of the country by one single name, and each hieroglyphic had thus one single value; but in the valley of the Euphrates the Hamite nation seems to have been broken up into a multitude of distinct tribes, who spoke languages identical or nearly identical in organization and grammatical structure, but varying to a very great extent in vocabulary; and the consequence of this, that as there was but one picture alphabet common to the whole aggregate of tribes, each character had necessarily as many phonetic values as there were distinct names for the object which it represented among the different sections of the nations."

But is not this latter paragraph—"the wish which is father to the thought" of the Rawlinsonian theory—purely conjectural? Certain it is that it is contrary to Scriptural facts. The Books of Moses are the only works we can refer to for events in those pre-historic times, and from them we learn that Abram went out from Ur of the Chaldees into Mesopotamia, dwelling amongst the Semitic and Hamitic tribes; that subsequently he went into Egypt, and from thence into Canaan, and dwelt amongst the *Oaks of Mamre* in the midst of the Hamite race, who, as we are told, were broken up into a multitude of distinct tribes, but who all spoke languages nearly identical in grammatical structure, having but one alphabet common to the whole, but each individual letter or cha-

rafter having as *many phonetic values* as there were distinct tribes, *i. e.* a multitude of values! How is it possible that Abram, Isaac, or Jacob, in their travels to and fro in the East, could understand such a jargon? It does not appear that there was any *bar* to that free intercourse of speech which we naturally expect to find among a people who spoke the same language. In the early part of this work I have spoken on the universality of the primitive language, and of the non-dispersion of tongues, therefore I need not say any more upon that point here.

There is a discrepancy in Sir H. Rawlinson's history of his alphabet which I should like to see cleared up. In the Behuстан or Persian alphabet he has forty letters (*vide* Plate VIII.), and speaking of the Behuстан inscriptions he says:—"They are engraved in three different languages, and *each language has its peculiar alphabet*; the alphabets indeed *varying from each other* not merely in the characters being formed by a different assortment of the elemental signs which we are accustomed to term the arrow-head or wedge, but in their whole phonetic structure and organization." Further on he says:—"There is, therefore, no doubt but that the alphabets of Assyria, of Armenia, of Babylonia, of Susiana, and of Elymais are, as far as *essentials* are concerned, *one and the same*." Now, by "essentials" Sir H. Rawlinson cannot here mean the letters of *his* alphabet; he must mean the wedges or elements of which *his* letters are composed; and yet in some instances, where one or more of these wedges obtrude themselves uninvitedly, they are called "*non-essentials!*" According to his own account he had (in 1850) 150 letters in the Assyrian alphabet, with 500 variants; but his brother the professor, in the "Five Ancient Monarchies," doubles the number, and with this multitudinous alphabet they *could not* translate a very simple inscription on a brick (*see* Plate IV. fig. 2), and only within these last few years have they come to the *miserable* shift of adopting the inscription on the above-named brick as "Calneth, in the *nominative* and

genitive cases." I would ask, Has the development of the Assyrian cuneiform reached that point of perfection to justify the assertion, beyond dispute, that the *name of any particular king or city* has been stamped on a brick? I answer most emphatically—No! all has been doubt and conjecture. We hear from *him*, the greatest of Assyrian philologists, such expressions as these: "I conjecture," "I think," "I read the two names doubtfully," "I cannot depend on its phonetic power," and lastly, "I will frankly confess, indeed, that having mastered every Babylonian character and every Babylonian word to which any clue existed in the trilingual tablets, either by direct evidence or by induction, I have been tempted on more occasions than one, in striving to apply the key thus obtained, to abandon the study altogether, in utter despair of arriving at any satisfactory result." What would be thought of a king in our day who would give utterance to such a tautological rigmarole as Sir H. Rawlinson ascribes to Temen Bar, the great grandfire of Pul:—"Temen Bar the great king, supreme and powerful king, king of Assyria, son of Assaradanapal the great king, supreme and powerful king, king of Assyria, son of Abedbar, powerful king, king of the land of Assyria, of the city of Halah." Is it to be supposed for a moment that the king of a nation which had flourished for more than a thousand years—which had advanced in all the arts and sciences, and even in literature (as the voluminous nature of its records testify)—would adopt such a method of perpetuating the genealogy of his family, and that only for three generations? In this translation the word king occurs eight times, but the group which I suppose to be taken to mean "king" (Plate VI. fig. 7) occurs ten times. Why I suppose this particular group to be so taken is because in the "Asiatic Journal," vol. xii. Sir H. Rawlinson says:—"The monogram (Plate VI. fig. 7) which has the full power of 'Men,' may also possibly stand for 'Melek,'—'King.'" Now, according to the primitive alphabet, we see this group representing the Hebrew word א, G G,

which means, "top, roof, cover, extent, or expanse, above," and where the stem letter is repeated, "supreme," *i. e.* above all. This shows a singular coincidence; for in Parkhurst's Lexicon, article \aleph , GG, we find it stated that "to this root may be referred $\aleph\aleph$, A GG, which appears to be the common name of the *Kings of the Amalekites*, from the comparatively *large extent* of their dominions. There are in this inscription forty-six groups of cuneatic characters, each containing from one to six elements or wedges. Now, according to his own theory, in which every group is a letter or monogram—and allowing four letters to be the average of a word, or even allowing only one-half to be monograms or words—there would be far too few characters to warrant the above translation. Why does not Sir H. Rawlinson give us the language by which he translates, that we might the better test it? In fact, there is scarcely a name upon any of the bricks that is twice given alike. The groups upon one brick which he interprets as "Son of Abedbar," on another he interprets as "supreme and powerful king." Then, again, the groups which he at one time acknowledges to be the numeral "M," and the number "8," he interprets at another time as being part of "King of the land of Assyria." Probably he would say they are "variants." *Numerals variants of words!*

But a word or two here on this system of variants. Mr. Layard says:—"I have already alluded to the laxity prevailing in the construction and orthography of the language of the Assyrian inscriptions, and to the number of distinct characters which appear to make up its alphabet. Letters differing widely in their forms, and evidently the most opposite in their phonetic powers, are interchangeable. The shortest name may be written in a *variety* of ways; every character in it may be *changed* till at last the word is so altered, that a person unacquainted with the process it has undergone, would never suspect *the two were in fact the same.*" Upon the very same principle we can *prove* that BLACK is WHITE, by allowing W to be a "variant" of B; H

of L; I of A; T of C; and E of K; *ergo*, they are *one and the same thing!* Mr. Layard goes on to say: "By a careful comparison of inscriptions more than once repeated, it will be found that many characters, greatly or altogether differing in form, are only varieties or variants of the same letter." A very convenient method this of solving difficulties! And it is by such improbable means these high authorities arrive at conclusions, quite opposite to sense and reason: and to all alphabetical systems ancient or modern! Indeed, Sir H. Rawlinson himself seems to be aware of this; for he says:—"The anomaly which cannot fail at first to attract the attention and excite the astonishment of Orientalists is, that whilst all the Semitic alphabetical systems with which we are acquainted are distinguished for their rigour and compactness, the primitive lapidary writing of the same races, occupying the same seats, should be constructed on a scale of such extraordinary amplitude and laxity." It would indeed be an extraordinary thing if it were so. It is evident from the writings of these gentlemen that they are dubious as to the truth of their own theory. Mr. Layard says:—"From our present *limited knowledge of the character* used in the inscriptions, it would be hazardous to assign any positive date to the Palaces, or to ascribe their erection to *any monarch*; although a conjecture may be allowed, we can come to no positive conclusion upon the subject—*more progress is required in deciphering the character.*" And accordingly this self-evident uncertainty must extend itself to the professed interpretations of the language by means of their alphabet! But to proceed. "Our readers will see on what foundation rest the historical discoveries; the words without sounds (ideographs) we must either denounce as a *monstrous doctrine*, exposing distinctly that the reading or decipherment is yet in its infancy, or the want of a definite language, the only ground on which this *startling theory* can be accepted for a moment."—(POTE'S "Nineveh.") Again:—"The recoveries are too few, the developments consequently too incomplete in themselves,

unfortunately, to satisfy the importunities of knowledge; a mythic form or monstrous combination, the figured veil of an unknown rite or mystic ceremonial, conceals the features that curiosity asks learning to trace in their truth. The world gazes on the dissected members and fossil bones of Assyrian antiquity, and calls vainly for science to array the scattered fragments into shape, and warm them into expression with the magic arts of divination. The shade has been evoked from its tomb; but where is the charm that shall compel its voice to reveal the buried secrets of the past? If the original system is incomplete and contradictory IT CANNOT ALL BE TRUE."—*Ibid.*

"But if a new principle, while it solves all the difficulties of the consequences, reconciles and explains also all the contradictions we fancy or find in the original writers,—if, in fact, it arranges and simplifies all that we possess or can obtain of myth, tradition, or history, and can combine these into a general and, indeed, universal system, concordant with and even establishing some earlier portions of Holy Writ, we must perforce give it credence. This effort of reason will be duly recompensed: for she will then possess a calculus for every problem of antiquity; and all that has hitherto lain unknown or obscure in the general history of the world will combine into a single channel, clear, bright, obvious, and demonstrative to the least reflective mind, while courting the sternest scrutiny of the widest research."—*Ibid.* "The great feats of interpretation which such a man as Sir H. Rawlinson has accomplished should not be suffered to blind us to the fact that our materials for Assyrian history, even now, after a partial elucidation of such inscriptions as have been found, are extremely limited and fragmentary, and in their present state convey little that is positive in its results, at least so far as chronological narrative is concerned. The system of Assyrian writing is extremely obscure, and the language which it records is only partially intelligible through the imperfect key of the Behuſtan inscriptions."—BONORMI'S "Nineveh and her Palaces."

And what has been already said will apply equally to the system of Dr. Hinckes, Mr. Fox Talbot, and others, who work on the same principle. Bunsen, in speaking of the system of Hinckes, says:—"In one word, such a system may be admitted as one means of subjective *guessing*; but Dr. Hinckes will not expect that it should be recognized as a scientific method. The results of his own ingenious guesses have indeed *considerably varied*, and I believe few of them which were not already arrived at by Rawlinson will be found to be conclusive." Thus we see, from the foregoing extracts, that what has been done hitherto in the way of elucidating those dark and mysterious writings is extremely doubtful and unsatisfactory. In fact, I mean to say *most emphatically* that from the system hitherto adopted by Sir H. Rawlinson in his cuneiform translations, *not one sentence*, neither *one name*, can he *authenticate* in the *whole of his renderings*. This I shall be able to prove in the course of this work (if I have not done so already). He may make some lucky guesses now and then by means of his ideographs, polyphones, and homophones; but strip him of these auxiliaries, and what becomes of his system—vanished like the "baseless fabric of a vision." Showing that some new principle is wanted, at once simple, clear, and self-evident.





CHAPTER VIII.

VARIOUS TRANSLATIONS.

No Apology for the Contents of this Chapter—Author's Motive for Writing—"Brandis" on the Assyrian Inscriptions and Mode of Decipherment—Rawlinson's "I am Darius"—Author's Translation—Forster's Translation of the same—Rawlinson's "Phraortes" Author's Translation—Queries respecting his Alphabet—Inconsistencies and Errors in Rawlinson's Translation of the Black Marble Obelisk.




DO not think it necessary to make any apology for the contents of this chapter, for the various works that have been written upon this occult subject are now before the world, and have become public property, and are therefore open to fair criticism. The subject, besides, is of too much importance to require an apology from me for speaking plainly my thoughts on the subject. The world has been, in my opinion, imposed upon by the rank and talent of literary men, who have confidently put forth statements on this subject calculated to sap the very foundations of Biblical truth,—statements founded only on *baseless conjecture*.¹ These pages have not been written for the mere sake of dissension, but from a sincere love of truth;—not from love of antagonism, but to correct error.

¹ Look at the paper read by Sir H. Rawlinson on the site of the Terrestrial Paradise, at a recent meeting of the British Association, 1870, where Sir H. R. repudiates the authority of Scripture and gives us his own *sceptical distortion* of the Garden of Eden.

This work has been written at leisure moments, not with any pecuniary motive, but with a sincere and fervent hope that it may meet the eye and awaken the zeal of Oriental scholars, and induce them to give this new theory a fair and candid trial. If it shall happen to be accepted, "*Palmam qui meruit ferat*;" but, in any case, it has been carried on to completion with much patient study, and with the sincere prayer that it may tend to the further elucidation and confirmation of the Holy Scriptures.

I shall now proceed to give the opinions of several learned men on the schemes of interpretation adopted in the works of Rawlinson and others. And first, Brandis, in his work on "Assyrian Decipherment," says:—"In the remains of the Babylonian text of the Behuſtan inscriptions, which have unfortunately suffered from time and weather, we have about 160 different characters. Rawlinson gives a list of 246 arrow-headed forms, which he has found partly in Assyrian and partly in Babylonian records. It is certain that this number might be increased (*ad infinitum*) by a comparison of all the Ninevite inscriptions. This variety becomes still greater in consequence of the multitude of variations in which these characters appear in the different inscriptions. If after ages might commiserate the Babylonians and Assyrians for being obliged to use this multitude (as it would seem) of arbitrary forms, this pity must give place to *speechless astonishment* at the declaration of such men as Rawlinson and Hinckes, "*That the scholars of Mesopotamia may have used perhaps a fourth part of those figures for several sounds entirely different from each other.*" Let us endeavour to account for the multitude of letters in the Rawlinsonian alphabet. It is evident that after his first assumption that certain groups formed the name of *Darywush* (Darius), taking those seven groups for the foundation of his gigantic structure of the Assyrian alphabet, he went on; but as he proceeded new and ever varying groups met his eye, which rendered it necessary for them to be classified. So when he met with two groups similar in form, but differing only in a small element which he

called a *non-essential*, he classed them as of the same meaning, or *one a variant of the other*, as, 1. 



mu.

2. Rawlinson's system, but according to the


1. 2. 3.

primitive system, every element is a letter, as:—



1. 2. 3.

1. 2. 3.

ARTS, 'the Earth, or ground,' and  LRTS,

'to break, smash or crash,' &c., two words of very different meaning. In strict analogy with our English words Hat and Hate, Fat and Fate, Mat and Mate, words very much alike in sound and orthography, but very different in meaning through a little character at the end of each second word, which they call in Assyrian *non-essentials*, but with the primitive system *most essential*. As he proceeded with his investigations he kept adding to his alphabet and variants, and classifying them under various *suspicious* names, such as variants, determinatives, polyphones, homophones and ideographs; still as he proceeded he found the variety of groups so numerous that he was obliged to *invent* a language and alphabet that *never existed*, which he called 'The Accadian.' And if he should continue his erroneous system there is every probability that the variety of groups will *double the number*; for example, if we take a number of groups of letters in our native tongue (a *word* is a group of letters) on any simple subject, such as 'Formerly there existed a favourite tradition among the inhabitants of Red Lion Square and its vicinity, that the body of Oliver Cromwell was buried in the centre of their square, beneath an obelisk which stood there till within a few years. The likelihood of such a fact strikes us, at first thought, as improbable enough, and yet, on consideration, we are inclined to think that beneath this spot not improbably moulder'

= 70 words; now we will take 70 words on another subject, and see how many words there are in it that are not in the first. 'The iambic tetrameter catalectic is almost peculiar to the comic writers; it differs in two respects from the comic senarius,—1st, that the fourth foot must be an iambus or tribrach; 2nd, That the 6th foot even admits of an anapæst. But the 7th foot must be an iambus, except in the case of a proper name, when the anapæst is allowed; which license is also conceded to the fourth foot.' There are 62 words in this last paragraph which are not in the first, making a total of 132 words or groups. Again, if we take another paragraph of 69 words from Physiological Botany—'To which belongs all that concerns the history of vegetable life, from the moment when the vital principle is imparted to the seed, and the plant first breaks its shell to the period of death: explaining the functions which the various organs are destined to perform; the changes they undergo, in health or sickness, and under all the influences exercised by climate, seasons, accident, or the art of man.' In this 3rd paragraph there are 42 words that are not in the first or second = 174 different groups of elements or letters, and if we went on through all the *ologies* and *tions*, the number would be *legion*. We read that Sir H. C. Rawlinson, in the course of his explorations, came across a royal library of terra-cotta tablets, on which were written treatises of all the arts and sciences; if so, it will take him *ages* to arrange them into different languages (like the Accadian) and form alphabets for each. If such variations can be demonstrated, our efforts to decipher them must certainly be in vain, and we shall be obliged not merely to wonder at the boldness of the Assyrians in daring to tolerate them, but more at their ability to read their own writing. Next, so long as the phonetic value of the signs was adhered to, a series of words resisted all attempts to bring them into connection with any known language; and, finally, the great variety of variations in the names of the Assyrian kings, and in several other proper names,

appeared to confirm his hypothesis. Once in possession of such a principle, *it was natural that the work of deciphering should go rapidly forwards, no difficulty was so great as not to be, in this manner, easily solved.* A striking instance is furnished us in the treatment of the name of a king, who styles himself 'Ruler of Assyria' and son of Sennacherib, who consequently can be no other than Assarhaddon. The first sign agrees with this, being the sign at Behustan to express the land of Assyria; and in the Ninevite inscriptions both this and the god Assar. But the last of the three characters which compose the name is the same as the first. From this difficulty Hinckes easily escapes. 'The initial character is to read *Assar*, but in the end of the name perhaps *Don!*' *Credat Judæus Apella.* Happily we are able to show that no such violence was necessary, for the full name of the Assyrian was Assar-don-Assar, *i. e.*, Assar, Lord of Assyria, and the abbreviated form was in use only among the people. Be this as it may, *the thing is so utterly incredible as to render any other mode of solving difficulties preferable to this.* Neither hieroglyphics nor alphabetic writing furnishes the least analogy to such *lawlessness.* Nor is the manner in which Rawlinson seeks to explain the origin of the alleged polythong at all satisfactory. We may admit, without scruple, that the cuneiform writing was originally derived from the hieroglyphic, although the phonetic part of the letter must have been at the time considerably developed, because in no other way can the use of generic signs before the names of persons, countries, rivers and the like be accounted for; but that, in Mesopotamia, the figure of an object was employed for all its various names is opposed to all probability. Even in Egypt each figure retained always its distinct phonetic value; and where, as a generic sign, it appears to have lost this property, it was not pronounced. Accordingly, we believe that in a large number of ARROW GROUPS A DEFINITE CONVENTIONAL LAW OF FORMATION MAY BE TRACED. If this discovery be verified, it runs *directly counter, it is plain, to that theory.*

Finally, our distrust of this lawlessness is still more increased by the fact that so many important parts of the Ninevite inscriptions can be deciphered without assigning to the individual cuneiform characters more than *one sound* which each has been proved to represent." Can anything be more prophetic of the theory shown in this work? One would almost imagine that M. Brandis had been gifted with the power of foreknowledge.

Secondly, in a letter from Mr. Fox Talbot, inserted in the "Journal of Sacred Literature," and in which he defends the Rawlinsonian system, he says:—"There exists at the same time in the minds of many a very considerable degree of doubt and hesitation with respect to the reality of the alleged discoveries. This scepticism does not apply to the details merely, but extends to the very root and foundation of the whole system. Indeed, some writers have not hesitated to come forward in print and boldly aver their belief *that the whole thing is a delusion*, and that Sir H. Rawlinson and Dr. Hinckes have completely deceived, first themselves and then the world, with regard to a long series of statements of the highest historical and literary importance which they have confidently and repeatedly put forward." And I would ask, can any one who has entered thoughtfully into the works of Sir H. Rawlinson, and has seen the numberless errors, inconsistencies, and arbitrary strainings he has had recourse to in his translations, refuse to join in the sentiments just expressed? Rawlinson attempts his Behistan translations by means of an alphabet composed of the joint discoveries of Grotefend and other German and French scholars, who, with himself, have formed an alphabet of thirty-nine letters, and with what he calls a "disjunctive sign"—making a total of forty characters, besides a great number of variants. Each of these characters (as I have said before) is composed of from two to five elements; but not *one* of the various groups of elements is anything similar in figure to any ancient or modern letter; consequently a Rawlinsonian letter

forms a primitive word, as I have shown by examples in a former part of this work. (The brick and glass vase.)

Believing that at one period of time there was only one cuneatic alphabet in use all over the East, and that the Persians were the last to use it, I resolved to test my alphabet by means of these writings. The beginning of the inscription, according to Rawlinson, is "*Adam Darywush*"—*I am Darius*. Now, the first letter in this short sentence, in Rawlinson's alphabet (Plate VIII.) is composed of four elements—one horizontal over three vertical wedges (Plate VI., fig. 8,) forming Rawlinson's A, but the primitive LM (*vide* Tablet of Alphabets) or *Lam* (meaning in Persian "mercy, forgiveness, tranquillity, and rest.") The second group with two vertical wedges (fig. 9,) Rawlinson's D, and the primitive LN or *Lan* (in Persian an emphatic negative, "No! it shall not be that," "certainly never.") The third letter, A, is supplied. The fourth letter is composed of one short horizontal wedge and three vertical ones (two long and one short,) forming Rawlinson's M (fig. 10,) primitive A, ou i ou (Persian *Awî*, singular, "he, she, it;" plural, *Awîou*, "they.") Collectively—Rawlinson's "I AM;" primitive, "They shall not (find) mercy." D, A, same as before. The sixth letter, Rawlinson's R, is composed of three horizontal wedges (two long and one short) and one long vertical wedge, forming the primitive LALU (Persian, "a long, dark night, or time of affliction and sorrow:" Hebrew, *LILI*, ליל, "night.") The seventh letter (fig. 14) is Rawlinson's Y, but the primitive *Yaja*, ("foolish words, vain, vagabond, or foolish fellow that knows not what he does,") used in this instance as "foolish." The eighth letter, (fig. 15,) composed of five elements, forms Rawlinson's W, primitive *Aoul* (Persian *Awl*, "race, offspring, posterity, progeny, descendants," &c.) and "*Al*" the article, equal to *Awlal* "the race" (and this form used only when the race or family is *noble*.) The ninth

letter, (fig. 16,) Rawlinson's U, primitive *Gan*, or, which is the same in Persian, *Jan* ("life, soul, mind, vital spirit, self, wind, the mouth," &c.) The tenth and last letter is composed of three elements, (fig. 17,) forming Rawlinson's SH, but the primitive *Lgg*, or *Lkk* (Persian, "imprisonment, pain, trouble, sorrow," &c.) Therefore the translation by means of the primitive alphabet will read thus:—"They shall not (find) mercy nor rest (during) a long time of adversity, the foolish race, (but) imprisonment for life." This appears to be the middle of a speech, or an address to certain individuals, and the very attitude of the king (as represented on the Behuстан rock, with his hand uplifted to the prisoners before him) is indicative of the fact. And the word *Awlal*, ("the race,") which is only applied to noblemen, is in the right place, if the prisoners are the nobles that conspired against the throne and life of Darius. It will not be out of place here to notice *the* (to say the least of it) *very curious* translation, by the Rev. C. Forster, of the same ten groups treated of above:—"A cut short man engraving many captives fastened by a single rope, by cutting and striking with a mallet." I shall let the reader judge between the three translations; the latter is certainly beneath criticism.

Encouraged by my apparent success with the above ten groups, I determined to test another small inscription from the Behuстан rock. I selected the inscription cut upon the dress of the third standing figure to the right of the king, and continued on the rock beside it. Rawlinson says that these inscriptions are in *almost every instance trilateral*; but, in the instance before us, there are only *three* words that are trilateral, and he is obliged to supply one to each to make sense of it. In the whole inscription he supplies *thirty-four letters*, making a total of 105, whereas in the original (according to his own alphabet) there are only seventy-one, viz. :—*Iym frwrtish adhurujhiy awtha athh adm khshthrit amiy uwkshtrhy tumaya adm khshaythiy amiy madiy.*" "This Phraortes was an impostor. He thus declared, I am Xathrites, of

the race of Cyaxares; I am king of Media."¹ In giving the following tranſlation, I have nothing to ſay in its favour; it was thrown off as I found it, nearly *verbatim*, without any labour or ſtudy; but I muſt ſay, it ſeems a remarkable coincidence that it ſhould give forth juſt ſuch language as we might naturally expect from a diſappointed and unſucceſſful conſpirator:—"Behold I Yaja² in captivity and miſfortune, governing well the province through a long troublous time; I ſaw not affliction; a babbling, miſchievous ſpirit flew from province to province, inflaming the mind; vainly I adminiſtered juſtice and mercy, deſiring tranquillity and reſt; malice grew triumphant (literally, *fat*). Lo! mercy I never expect—our land in trouble, our water in affliction, (and) I in odour and tranquillity like a ſtagnant pool. I am Yaja. The ſpirit of the king and his race is ſorrow, trouble, the eſſence of miſfortune. To increaſe in proſperity is vanity; (I) deſire life; forgivenes is not to be expected; no mercy will ever be ſhown to us; our land in trouble, forgivenes in vain, and I in fetters, it is folly to expect mercy; *the die is caſt*. I am Yaja! Lo! forgivenes will never be. I am Yaja."

Such is the reſult of my experimental teſt of Rawlinſon's firſt ten groups of Perſian cuneiform, and of ſeventy-one groups cut on the dreſs of Rawlinſon's Phraortes, by means of the primitive alphabet. Concluding this part of the ſubject, with reſpect to the Behuſtan alphabet, I may aſk for an anſwer to be given to the following queries:—1ſt. What occaſion is there for two g's, three k's, two h's, and two r's in his alphabet? 2ndly. In his tranſlation, why ſupply Dh for D, and Mu for M; and in the forty-ſiſt letter, why uſe K for kh? 3rdly. Why ſupply five letters in the ninth

¹ Sir H. Rawlinſon ſays "that the language of Herodotus is in full agreement with that of the Behuſtan inſcriptions." I think this ſhould be reverſed, viz., "the language of Rawlinſon is *in full agreement with that of Herodotus*."

² The Perſian word "Yaja" is ſynonymous with "fool." "I am Yaja," i.e. "*I am a fool*."

word ; and lastly, why is he not content with his own alphabet ? Why use one of Lassen's letters in two instances in this short inscription ? Rawlinson says he follows the text of 1839. I ask, whose text ? His own is dated 1844. If he means Lassen's, that text from 1839 to 1844 differs very materially, as widely as A and Q, J and Z, and SH and R. (*Vide* Rawlinson's Alphabet.) How very necessary it is he should recollect every step taken in this important inquiry !

But let us return and look a little further into Rawlinson's translation of the Black Marble Obelisk, commenced in the preceding chapter. As I have said before, he attempts the translation by means of his self-acknowledged *imperfect Behuſtan key* of forty letters, which we have just spoken of. Any one at all acquainted with the various cuneiform inscriptions from Persepolis, Behuſtan, Nakshi-Ruſtam, Nineveh, and Babylon, must have observed that there is a marked difference in the combination of the various groups of elements or wedges, and that the system of Rawlinson, in making an individual group of such elements in the Persian language a letter, cannot hold good with similar groups of Nineveh or Babylonia, which belonged to a much earlier age and nation. To illustrate this : we know that the English, French, and Latin languages are composed of the same elemental signs or letters, but to produce a word of the same meaning they enter into different combinations. For instance, if I take a group of elemental characters, or one word in English, DOG ; another group or word of the same meaning in French, CHIEN ; and another in Latin, CANIS ; these would be all different combinations, yet precisely one meaning. But if I adopt the Rawlinsonian *imperfect system*, and apply the English group, DOG, to a corresponding group in French, the nearest approach to it would be DOGE, with the addition of what I imagine Rawlinson would call a *non-essential*. Now, would it be right to say that it had the same meaning, viz. that a DOGE is a DOG, because the groups are similar in form ? Again, if I apply the

fame group, DOG, to the Latin language, the nearest combination to it would be DOGMA, with *two non-essentials*. Once more, if I apply the French group CHIEN to the Latin I should have CHIA—"a fig of delicious quality." Would it be proper to say the two words meant the same thing? Yet the Assyrian philologists are still farther afield in their variants of the same letter. (Look at figures 5 and 6, Plate VI., which Sir H. Rawlinson tells us have the same meaning, *i. e.* *Sut*; it will be observed that figure 5 is the primitive S, consequently in that light it stands for *SUT*. But as for figure 6, what process or what authority he has for stating that 6 has the same meaning as 5, is beyond my powers of imagination.) The philologists have formed alphabets differing greatly in number of signs. One has forty, another eighty, another ninety. Then Sir Henry's Assyrian alphabet is composed of three hundred letters or signs, with five hundred variants, and of which they can give no certain account as to the phonetic power of each letter. Neither does Sir Henry think it of any consequence. They apply this imaginary alphabet to a language that had existed between two and three thousand years earlier, and which has scarcely any or but few corresponding groups to their alphabet. Is it any wonder they are full of doubt, uncertainty, and error? If we compare the Persian groups which forms Rawlinson's alphabet with the groups on the Black Marble Obelisk, we shall find only *seven groups*, or letters, that will at all correspond, *viz.*, K, KH, Q, T, F, B, and H; and if we take the various groups of which the Rawlinsonian alphabet is formed, and test them by the primitive, we shall find that each individual Rawlinsonian letter has either a Persian, Arabic, or Hebrew meaning attached to each separate group, as has been noticed before; proving, as I think, beyond doubt, that one alphabet was common all over the East, as, in modern days, one alphabet for English, French, Spanish, Latin, &c., &c. But before we proceed with the Black Marble Obelisk, let us look a little at the remarkable anachronisms, inconsistencies, and contradictions respecting this monu-




ment perpetrated by the Museum authorities, Sir H. Rawlinson and others. 1 ft. Printed by order of the Trustees of the British Museum. Black Marble Obelisk:—according to Sir H. Rawlinson and Dr. Hinckes, it contains the annals of the reign of *Selima Rish*, who succeeded his father *Sardanapalus* the Great, B. C. 902. The bas-reliefs illustrate the offerings and presentations to the King by his numerous tributaries, and the inscriptions record the names of the donors, amongst whom are *Jehu*, of the House of Omri, the Israelitish King, and *Hazael*, the contemporary King of Syria.—Who is *Selima Rish*? Is he the same individual as Sir H. Rawlinson calls elsewhere *Temen Bar*, son of *Sardanapalus*? If so, this king (*Temen Bar*) did not reign until B. C. 647, consequently there is a discrepancy of 255 years. Neither will the reign of *Jehu*, the King of Israel, at all agree with the reign of *Selima Rish*, leaving alone the *fact* that *Jehu* was never subject to tribute by *any Assyrian king*. 2nd. Professor Rawlinson, in his “Five Ancient Monarchies,” vol. ii. page 367, says:—“The monument of *Shalmanezer II.*, which has attracted most attention in this country, is an object of *black marble*, discovered in a prostrate position, under the débris which covered up *Shalmanezer’s* palace. It contained bas-reliefs in twenty compartments, five on each of its four sides, and the space above, between and below them, being covered with cuneiform writing, sharply inscribed in a minute character.” There cannot be a doubt but that both objects mentioned above *are the same*, but the Professor attributes the monument to *Shalmanezer II.*, who flourished from B. C. 859 to B. C. 824, a period of thirty-five years. The Professor also states, in page 365, “that the figures represent *Jews* bringing tribute to *Shalmanezer*, and that it represents the chief ambassador of the Israelites prostrating himself before the king (*Shalmanezer*). In contradiction to which,¹ Sir H. Rawlinson says:—“These epigraphs contain a sort of *register* of the

¹ “Royal Asiatic Journal,” vol. xii. page 430.

tribute sent in by *five different nations* to the Assyrian king (Temen Bar). The first epigraph records the receipt of the tribute from *Shehua of Ladsam.*" Again, the Professor states that "*Jehu sent tribute to Shalmanezer.*" How can this be? Shalmanezer II. commenced his reign about the same year that Jehu died, viz. B. C. 859. Shalmanezer III. reigned eighty-nine years after Jehu, and Shalmanezer IV. the conqueror of Samaria, 138 years subsequent to the death of Jehu, consequently Jehu could not have brought tribute to any of the Shalmanezers. Again, what Sir H. Rawlinson calls "*The Nimroud Monument,*" contains the annals of the *Son of Ninus*, and according to his account it contains about fifteen royal names. He built the centre Palace of Nimroud and raised the obelisk, now in the British Museum, inscribing upon it the principal events of his reign; he was a great conqueror, and subdued many distant nations. The names of the subject kings *are duly recorded on the obelisk*, in some instances with sculptured representations of the various objects sent. Amongst those kings was one whose name reads *Jehu*, the son of Kunvri (Omri) and who has been *identified* by Sir H. Rawlinson with *Jehu, King of Israel.* Can anything be more *preposterous*?—here are two accounts by the same writer, of the same object, as different and opposite to each other as two accounts can be. A gap of time of more than eleven centuries must be bridged over before we can bring these two contradictory statements into contact at all, for the Son of Ninus flourished B. C. 2000, and Jehu 880. Can any dependence be placed on such conflicting statements? But again, to proceed with the Black Marble Obelisk, Rawlinson says that "*the inscription on it opens with an invocation to the Assyrian gods,*" and here he makes the remarkable confession, "*I cannot follow the sense of the whole invocation, which takes up fourteen lines of writing; but I think I perceive the following names.*"¹ Then follows

¹ "The god Assarac, the Great Lord, King of all the great gods; Ani,

a list of names taken from the Assyrian mythology, most of which, he candidly tells us subsequently, "*are very doubtful indeed.*" But why cannot he follow the sense? He has given us twenty-six lines of cuneatic groups forming this invocation, all in clear, well-defined characters, (of which I can make intelligible sense,) and subsequently he gives us page after page of letter-press—descriptive of battles and sieges, and prisoners taken; of thousands upon thousands slain; cities pillaged and burnt, &c., &c., and yet he cannot follow the sense of the opening invocation! The fact is, there are some very peculiar and complicated groups in the first twenty-six lines which he cannot find in any other inscription, (and which I find to be names of individuals,) showing the probability of their being distinctive appellatives of certain individuals who, having distinguished themselves during the reign of the Obelisk king, passed away, and we hear of them no more; just as in modern days we do not find the names of Marlborough, Walpole, or Pitt in the annals of William the Fourth. One of those names is the conjectural distinctive epithet already noticed, (Aufzits,) and many others, as "Bitzaallini, Achligrou, Ligirr, and Gillirri the supreme king;" if Rawlinson cannot make sense of those groups, of what use, I ask, is his alphabet of 300 letters and 500 variants? He then goes on to detail the annals of his ideographical Temen Bar, Selima Rish, Ninus, and lastly Shalmaneser, year by year.

But before we proceed any farther, I would notice that Rawlinson's translation of *the second year*, are the 1st, 2nd, 3rd, and 4th groups in an horizontal direction to the right (Plate 9); "*on the second year of my*" (crossing the Euphrates); the character for "*an,*" is , A according to the *primitive*, but on the original it is  L, but Sir H. R. makes them synonymous. With my system the first character, the  L, will be




the king; Nit, the powerful, and Artenk, the supreme god of the provinces; Belt, is the protector, the mother of the gods."

the *right thing in the right place* "of" the *second*, in my case (*year*) supposed, but with Rawlinson, the second group from the numeral W. (2) will be "*year*." I asked Mr. G. Smith (who transcribes for Sir H.) by what combination of letters he made that particular group to be "*year*;" he answered that there were no letters in it, it was what they called an *ideograph*; so that it appears plainly that wherever they find an awkward group that they cannot analyze by means of their 300 letters and 500 variants, they give it a meaning to suit their own purpose, and call it an "*ideograph*," but with my simple system it resolves itself into the name of an individual king, viz. A, A, L, F, R, R, Aalfarr, of whom I have spoken before.

I pass over many minor errors until I come to the tenth year, the transactions of which are represented by two lines of groups, containing, according to his system, fifty-four letters. Now, the names of Darius and Sargon are composed of seven groups each, and if we allow four groups to be the average of a word, we shall not have quite fourteen words to record the events of the tenth year, which would give but a very brief account of the year's transactions,—too short, indeed, for Sir H. Rawlinson, for he has given us *twelve lines of letter-press* for the year's annals, containing 120 words! Can there be any truth, I ask again, in such translations? Again, the eleventh year has two and a-half lines of cuneatic writing, containing eighty-two letters or about twenty words; not very prolific in events, but Sir Henry makes up for it by giving us seventeen and a-half lines of letter-press, containing at least 175 words! Where does it all come from? And then, in contrast with the two last-mentioned cases; in the annals of the twenty-fifth year there are sixteen lines of cuneatic character, and to describe them, we have only seven and a-half of letter-press. This, of course, is more in accordance with his own system; but if two and a-half lines of characters cannot be described with less than one hundred and seventy-five

words, it follows that we must have upwards of *eleven hundred* for the sixteen lines, instead of the *one hundred and seventy-five* words which he has given us. Once more, he says that “the name of the Euphrates is

written , or , or optionally, with

a final T, , or , or , and

each of these forms must, *I think*, be founded Berat or Perat.” But in *no one instance* out of nine, is either of the above five groups to be found in the place he has assigned for them. In the twenty-first year he has, “the twentieth time I crossed the Euphrates.” That might be, he might have missed a year. And in the twenty-four years he says “I crossed the river *Zab*,” and he has given us precisely the same groups for *Zab*, as he has all through for *Euphrates*. What answer can be given to these glaring inconsistencies; leaving alone the *extreme absurdity* of supposing a king to keep a register of the number of times he crossed a river in the immediate *vicinity of his home*? What would be said of our beloved Queen, or any other of our English monarchs, who kept an account of the number of times they crossed the river Thames, in their journeys to and from Windsor to London?—we should think them more fit for Bedlam or Hanwell, than to govern a civilized people. I will give the reply in his own words:—“I do not affect to consider my reading of the obelisk inscription in the light of a critical translation; whenever, indeed, I have met with a passage of any particular obscurity *I have omitted it*.” (this accounts for his omitting the invocation;) “and the interpretation even which I have given of many of the standard expressions *is almost conjectural*.” The following words will show the *confidence* with which he views his own translation of the events contained in the inscription on the Black Marble Obelisk. He says:—“Of this register (of events) I will now accordingly undertake to give an explanation, merely promising that although considerable difficulty still attaches

to the pronunciation of the proper names, and although the meaning of particular passages *is still unknown to me*, I hold the accurate ascertainment of the general purport of the legend to be no more subject to controversy than my decipherment of the Persian Behuſtan inſcriptions." Very poſſible! but ſtill they are very doubtful. Then follow his conjectures reſpecting the epigraphs,—which I regret I cannot follow, not having a knowledge of his alphabet or of the variants; but this I know, that in the fourth epigraph he ſtates that the tribute is that of "*Sut—pal—adan.*" There is not any group (that he has previously ſtated) that ſtands for "*Sut,*" in the whole epigraph; there are many "*Pals,*" (ſee Plate IV. fig. 1,) but not one "*Adan*" in the epigraph; of courſe the variants will be brought in to ſupply their place. But what can be ſaid of ſuch a ſyſtem, where the interpreters can pick and chooſe from a lot of eight hundred and make juſt what they pleaſe? But before I go any further I muſt ſtate, that in comparing the inſcriptions in the authorized copy published by the Truſtees of the Britiſh Muſeum, with the original monument in the Nimroud Gallery, Britiſh Muſeum, in the firſt forty lines there are no leſs than *one hundred and forty-four errors* in the tranſcription, beſides an interpolation of ſome three or four groups, rendering the folio volume of inſcriptions which has been ſent to all parts of the world of *no more value than waſte paper.* And this I am ready to *confirm* before any number of gentlemen as a committee.

Again, ſpeaking of the various articles which compoſe the five tributary offerings, he ſays:—"Gold, ſilver, pearls and gems, ebony and ivory, may be made out with more or leſs accuracy, but *I cannot conjecture (wonderful!)* the nature of many of the offerings; camels I find under the deſignation of '*beaſts of the deſert with the double back.*'" Why, according to his own ſyſtem, this deſignation would occupy as much ſpace as is aſſigned for the whole epigraph, leaving no room for Forſter's "*Honey-comb tripe, or paunches uncut;*" or

for the elephant, monkeys, and other animals, which are to be seen with the camels. Is it at all probable or reasonable to suppose that the ancients, who were obliged to record the annals of their kings and their literature upon stones, would adopt such a round-about way of naming an animal when one word would suffice? And that one word (according to the primitive alphabet) we have in each epigraph under where the camels are found, and no more בִּכְנִי (BKN) the כ, N commuted for ר, R, which is quite legitimate בכר, BKR, "a young camel." Then, again, we have the word AKKG, which is near to the "capra ægagra," or Assyrian goat, which appears to be a favourite oblation to their gods, and as such an acceptable offering or tribute; the exact figure is seen on Face B, behind the rhinoceros. And lastly, there are several figures bearing bundles of wood (it must be precious wood to be brought as tribute to a king); and here we have the name of the most costly wood that was known in the East, אֵלְמוּג, AALMZ, the ז, Z, commuted for ג, G, to suit modern orthography—the *almug*. The word is seen in the left-hand corner of the fourth group of figures, Face D, and this almug wood was used for ornamentation in palaces, and for musical instruments.





CHAPTER IX.

THE WINGED FIGURE.

Cylinder of Tiglath Pilezer—Fox Talbot's defence of Sir H. Rawlinson—Author's answer to it—Great inconsistencies in the translation, &c., &c.—Rawlinson's confidence in his own works—Rawlinson's anachronism requiring explanation—Author's translation of the three Gradines of the Black Marble Obelisk—Author's translation from the winged figure—Conclusion.



LET us now look a little into the celebrated translation from the supposed cylinder of Tiglath Pilezer. In support of the theory of Sir H. Rawlinson, Mr. Fox Talbot says:—"For several years, and almost from the first discovery of the Assyrian inscriptions, two rival scholars have been separately engaged in the work of interpretation, and some of the chief discoveries are due to their sagacity; and each of them, far from acquiescing indolently in the other's opinion, has always shown a disposition to criticize and examine them narrowly. The result of their long and careful examination has, however, been a substantial agreement as to the nature, sense, and meaning of the inscriptions, the pronunciation of the words, and the almost complete revivification, as it were, of a long and totally forgotten language. An individual scholar might, perhaps, be led by his fancy in such an inquiry; but it is quite impossible that two intelligent men inquiring independently should agree respecting the syllabic value of one or two

hundred crabbed and complicated symbols, and a vast number of words formed out of such syllables, and also as to the true intent and meaning of long historic statements in those phrases of a nearly unknown language, if there were no real basis of truth on which they had each separately reared their edifice."

In answer to these statements, I contend that there is nothing extraordinary in the apparent agreement of the Assyrian philologists (even supposing they *were* all agreed, which is far from being the case), when we know that they work with the same alphabet, but differ in some of their letters as they lean to some of the earlier systems of Grotendorf, Burnouf, and Lassen. Let us suppose a case:—A slab is found with an ancient Greek inscription on it. A copy of the inscription is sent to a professor of languages in each of the English universities for translation. Should we be surprised, or think it anything remarkable, if there happened to be a general agreement in the translations, when they all translated by means of the same alphabet? There *might* be some trifling variations, but they would certainly agree in the main. But not so with this cylinder of Tiglath Pilezer. It is true that Messrs. Rawlinson, Talbot and Oppert agree in the names of thirty-nine countries, or nearly so, with one or two doubtful exceptions; "*at the same time, however, it is to be remarked that this agreement is no doubt to be attributed to their having adopted the values proposed previously by Rawlinson and Hinckes.*" And here the agreement ends. Out of fifty-four paragraphs there are more than thirty that do *not*, and there are many *extraordinary variations* (euphemistically called "*strange varieties*"), a few of which I shall enumerate. Thus, in the fourth paragraph, Rawlinson says:—"Having committed to my hand their *valued and warlike servants.*" Of the same groups of characters Talbot makes, "I have grasped in battle their *mighty weapons in my hand.*" And the same groups Dr. Oppert renders, "*they spoke to me their language (that is), extensive domination of the fore part of my*

ships.” Is not this last quite unintelligible? Where is the agreement? Again, in the fifth paragraph, according to Rawlinson, we have, “their *movables*, their wealth, and their valuables I plundered, to a countless amount.” The same sentence rendered by Talbot is: “their WOMAN, and their . . . and their . . . abundantly I carried off.” Once more, in the thirty-sixth paragraph Rawlinson has, “Under the auspices of my guardian deity *Hercules*, two fofs of *lions* fell before me, and 800 *lions*, in my chariots, in my exploratory journeys I laid low.” (Why does he say “two fofs?” Why cannot he keep to the text, and say 120?) Of the same passage Mr. Fox Talbot makes, “In the *Ninev* my guardian deity, 120 *buffaloes* in the conflict of the chase on my lands, I slew, and 800 of *them* in my chariots, in enclosed parks I destroyed.”¹ In another place Rawlinson has “wild buffaloes,” and Dr. Hinckes “wild elephants.” Nimroud the mighty hunter must sink into utter insignificance after such a royal sportsman! Can it be possible that three gentlemen of such acknowledged learning can really believe in their own system, when such palpable contradictions are to be found in their various translations of the same passage? Nor is this all; they cannot even agree in the names of the gods. Thus, Rawlinson has, in one instance, “The gods Hercules and Nergal,” and Talbot has “The gods Niniv and Sidu.” They agree in the name of the great Anu, the first of the sacred Triad, but they all disagree in the second, for Rawlinson has “Vul;” Talbot,

¹ Here we see that Rawlinson and Fox Talbot are in direct opposition to each other; while Rawlinson has slain “120 lions, and 800 lions in his chariots in his *exploratory journeys* I laid low,” Fox Talbot has by means of his god Ninev 120 wild bulls or buffaloes, “in the conflict of the chase on my lands I slew, and 800 of them in my chariots in *enclosed parks* I destroyed.” Now in Professor Rawlinson’s “Five Ancient Monuments” (p. 133), he states “the wild bull or buffalo to be a rare animal, and only to be met with in the outlying districts of the empire, on the borders of Syria, and in the country about Haran, and then in such *small numbers* as to imply that even there they were not very abundant.”

“Yem;” Hinckes, “Iv;” and Oppert, “Ao.” And lastly, with respect to names, we have in the forty-fourth paragraph the following varying interpretations:—

Rawlinson: “The beloved child of *Bazanpalakura*.”

Talbot: “The *fourth* descendant of *Ninivbalushat*.”

Oppert: “The *fifth* descendant of *Ninip-pal-ukin*.”¹

These are only a few out of a multitude of examples that could be cited, showing indisputably that their agreement in any case is purely conjectural. The two principal philologists, moreover, are at direct variance in the most essential points, the chronological and historical: for both Sir H. Rawlinson and Dr. Hinckes state that the principal events recorded upon the above-mentioned cylinder took place 1120 B.C., and yet there is no mention in Biblical history, or in Josephus, of any Assyrian king invading the country of Judea at the time specified in their translation. The Bible is very clear upon this point (2 Kings xv. 27-29):—“In the fifty-second year of Azariah, King of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, (and reigned) twenty years;” and twenty-ninth verse: “In the days of Pekah, King of Israel, came Tiglath Pilezer, King of Assyria, and took Ijon, and Abel Beth Maachah, and Janoah, and Kedesh, and Hazor, and Gilead and Galilee, all the land of Napthali, and carried them captive to Assyria.” And this is strongly corroborated by Josephus (Book IX., chap. xi. sec. 1.): “Now, this Pekah held the government twenty years, and proved a wicked man and a transgressor. But the King of Assyria, whose name was Tiglath Pilezer, when

¹ Extract from a letter by Mrs. Caroline Frances Cornwallis to Samuel Birch, Esq.:—“Can we depend on Major Rawlinson’s readings of the cuneiform inscriptions? My faith is not very firm in his interpretations, but perhaps your treaty with the Egyptian king may give a little more certainty to his *conjectures*. Not having Mr. ——’s plenary inspiration, I am troubled with a certain feeling that I know nothing about the matter, but that when names are expressed, it is possible that they *may be imagined rather than deciphered*.”—*Correspondence of C. F. Cornwallis*. London: 1864.

he had made an expedition against the Israelites, and had overrun all the land of Gilead, and the region beyond Jordan, and the adjoining country, which is called Galilee, and Kadesh, and Hazor, he made the inhabitants prisoners, and transplanted them into his own kingdom." Not a word is here said about Egypt. These events took place, according to Biblical chronology, 740 B.C. and consequently there is a discrepancy of nearly 400 years. Mr. Fox Talbot reads from the inscription that the invasion of the aforesaid king was into Syria and Egypt:—"All the provinces of Musri (*i.e.*, lower Egypt) I ravaged, their armies I destroyed, and I burnt their cities." This interpretation is partly supported by Sir H. Rawlinson, who says that Tiglath Pilezer invaded Palestine and conquered all before him, from beyond the Euphrates to the "*Upper sea of the setting sun*" (the Mediterranean). But Dr. Hinckes, in flat contradiction to this, says, "*I am satisfied*, and I expressed my conviction *most decidedly* in notes to my translation, that the countries *supposed to be Egypt* lay to the north-east of Korfabad, and that the *supposed expedition* into Syria and the Mediterranean *was one into Armenia and the Black Sea.*" It is evident from what the doctor says here, that he thinks that Rawlinson's and Talbot's translations are mostly imaginary or conjectural. Now, after viewing all those glaring discrepancies and contradictions, who will be bold enough to say there is any dependence to be placed on the "Literary Inquest,"—or as some call it, "The final ordeal,"—when the three most celebrated of Assyrian philologists are thus found to be in direct antagonism to each other?

It is much to be wished that these three eminent scholars should give us a plain explanation of the *means* by which they have arrived at the phonetic power of each particular letter or syllable, so that their readers might be put in a position to judge for themselves. But what, in point of fact, does Sir H. Rawlinson say upon this point? He says:—"I am neither able, nor is it of any consequence,

after the lapse of so many years, to *describe the means* by which I ascertained the power of each particular letter, or to determine the respective dates of the discoveries." Now, this, to say the least of it, is a very off-hand and unsatisfactory method of getting over difficulties. Does Sir H. Rawlinson imagine that we are to take all that he chooses to put into print without examination or question? "There are two considerations which seem to justify us in expecting some more minute information on this head. The first is *the confidence* which the discoverers evidently repose in their conclusions; which is such that one of them (Dr. Hinckes) has not only presented us with the first of a series of Assyrian Grammar, but has even ventured to employ *his assumed* knowledge of that language to the criticism of other cognate dialects, which have been known and studied ever since they have ceased to be spoken. The second is that—without venturing for a moment to question the profound learning and acute sagacity of the discoverers—the more tentative the process the more conjectural the result, and the smaller the number of witnesses (at present not much above the Mosaic minimum) by which the soundness of that result is attested, or who are competent to give evidence in regard to it, the more ample we naturally desire their testimony to be, that we may be put as much as possible in a position to form an opinion for ourselves."

But as a strong proof of the confidence Sir Henry Rawlinson had in his own works, let us take what he published in the year 1847, in the "Royal Asiatic Journal" (vol. x. p. 13). Speaking of the Behistan inscription, he there says:—"In the present case, then, I do put forth a claim to originality, as having put forth to the world a literal and, as I believe, a correct grammatical translation of nearly two hundred lines of cuneiform writing (since augmented to four hundred), a memorial of Darius Hystaspes, the greater part of which is in so perfect a state as to afford ample and certain grounds for a minute orthographical and etymological analysis; and the purport of which to the historian must, I think, be of fully

equal interest with the peculiarities of its language to the philologist." Again, in the sixteenth page of the same volume, he says:—"In February of the present year (1846 or 1847) I took the precaution of forwarding to the Royal Asiatic Society a literal translation of *every portion* of the Persian writing at Behuſtan, and of thus placing beyond the power of dispute the claim of the society at date (February 1846 or 1847) to the results which are published in the following memoir." Now let it be understood that the foregoing extract was written at least *two years* previous to the discovery of the Black Marble Obelisk by Layard. Yet we find in the year 1850 or 1851 Sir Henry speaking in this style:—"Many of the standard expressions at Behuſtan, such as '*the rebels having assembled their forces, came against me offering battle, I fought with them, and defeated them*'—PROVE TO HAVE BEEN ADOPTED VERBATIM FROM THE ASSYRIAN ANNALS." This requires a pause. Does Sir H. Rawlinson mean to say that Darius Hyſtaſpes copied from the Assyrian inscriptions? If so, what authority has he for the assertion—since it is certain that Nineveh's palaces had been destroyed many years before the birth of Darius, and it was only in the palaces of Nineveh that any records were found? Sir H. Rawlinson goes on to say:—"It was indeed the discovery of known passages of this sort IN THE OBELISK INSCRIPTION that first gave me an insight into the general purport of the legend" (*i.e.* the Behuſtan inscription). But how is this to be reconciled with the former part of his statement, when the Obelisk was not known to exist for several years subsequent to the completion of the Behuſtan legend? Sir Henry *had finished* the Persian inscription in the early part of the year 1846 or 1847; but he did not see the Obelisk until his arrival in London, in the middle of the year 1849! This is an inconsistency which requires explanation.¹

¹ Monsieur de Saulcy, a member of the French Institute, a man of science, an extensive traveller in the East, and a *real* discoverer himself in epigraphy. This antiquary convicts the readings of Rawlinson, which

In pointing out these obvious discrepancies, my sole design is to exhibit the results of a system which I firmly believe will ultimately prove to be wholly erroneous. The subject I consider to be one of great and vital importance, and as I claim to be the discoverer of a new system, I am compelled, in proving the truth of my own theory, also to show the errors and inconsistencies of previous systems. At the same time, while I firmly believe that my system is founded upon truth and reason, I think that it is subject to many modifications, and that it can only be brought to perfection by gentlemen of profound abilities as Oriental scholars, and then I hope that the great problem of the primitive language will be solved. Having said this much, parenthetically, I shall proceed to show that while in the colony of Victoria it was next to an impossibility for me to give anything like a correct translation of any of the inscriptions. But since my return to England I have been enabled to copy from the originals in the British Museum, the printed copies of which are so full of errors that it would have been labour in vain to have attempted any more from such a source; errors which Sir H. Rawlinson, Hinckes and Layard would only call *non-essentials*, such as the omission of elements or wedges from some groups, the substitution of one group for another, and

reveal to us the lost names of certain kings of the Assyrian dynasties, of being *left destitute of proof*, of being *improbable in themselves*, or at *variance with each other*. He substantiates this triple charge against Rawlinson's Pantheon, taking the principal divinities, personage by personage, to the number of over a score; in conclusion, however, he says, with sarcastic deference, that he "*denies nothing*, but merely waits until Rawlinson gives *some proofs of his revelations*; and this, incumbent even in religion, is indispensable in all science, and was imperative in the present subject, where the discoverer *pretends alone* to have the key to the exploration of the cuneiform writings." It is also the advice I would convey to your British readers, who, indeed, appear themselves to have tacitly taken a similar course, if one may judge from the little noise they make about so startling a publication.—*Athenæum Français*. And to say the truth, the publication seems *to merit the severest treatment*, adds the editor of the "Journal of Sacred Literature."

the alteration of the figure of an element. For instance, the Awleph (or A) I find in some cafes is drawn out, or elongated, consequently it becomes the Lamed, or L (see Table of Alphabets), and, *vice versâ*, the Lamed gets shortened and becomes A, or Awleph. Sometimes Tfadde (or TS) gets placed upright, and has the appearance of CH; and again, the Zain, or Z, will assume the perpendicular and become the Beth or B. Now, all these changes are looked upon as *non-essentials*, and may be tolerated on the *imperfect Behustan system*; but with the primitive system, where every element is a letter, it would greatly, if not fatally, interfere with the truth of the translation. Therefore, although it was at first my intention to make a translation of the whole of the inscription on the Black Marble Obelisk, I shall be obliged to defer it for the present. I have made an attempt of the first three gradines, subject to the above disadvantages. I will not say anything in its favour, only this much, that I *can follow the sense*, and I *do not think I can perceive* any of the names of the Assyrian mythology. It begins with a proclamation from the supreme king Gillirri,¹ appointing one Tfaallni to be governor over the conquered people of *Lailirou*,² and stating that their king will be cared for:—"Gillirri entered the city and took captive the king; but fearful and mystic cries found favour with or pleased the feeble monarch. Gillirri appoints the friend of Tfaallni chief, who will

¹ In the third volume of the "Journal of Sacred Literature," page 476, there is a paper by Mr. W. H. Ormsby, wherein the writer states that, "Gimirad, or chief bowman, or chief of the Gimir, had settled in Shinar and founded a Scythic kingdom." May not this be the same individual as the one mentioned above? We know that the liquids L and M interchange one with the other; therefore *Gillirri* might have become *Gimmirri*, or *Gimir*, or *vice versâ*.

² Can this be the name mentioned in Genesis xvi. 14, with a slight alteration in the orthography? It is well known that people in ancient as well as in modern days congregate and take up their dwelling-place near a spring or well of water (as is proved in Genesis xxv. 11, "And Isaac dwelt by the well LAHAIROI," and possibly became the founder of a township or city afterwards called LAILIROU).

not fail by firmness of mind to collect the tribute." Second gradine:—"And make it known that through the intercession of Tfaallni I will not fail to save some approved and selected Llen, Aufzits, and the chief; and thou Tfaallni preserve from trouble Lalagees,¹ who brought in the tribute. Aufzits fought fearfully to prevent the entering of Aram. I will confine him securely with Blaal, Ligirr, and Ahhligron their chief, whom if the people had assisted him (no) trouble would have entered *Lailirou*. Proclaim! Nothing shall distress the land during the sojourn of the king, Gillirri the triumphant!" Third gradine:—" (Obliteration, Proclamation to the town) and the city! And I, the supreme king, will imprison all rebellious to my authority, and compel them to accept the new governor. Assuredly the towns (obliteration, will submit as well as) the city. Be it known unto all that the chief governor of the people of *Lailirou* will rebuild the walls or fortifications, and lo! they will behold them (obliteration, like as a) friend seen in the time of trouble. The chief Tfaallni will compel the governor by the fourteenth day of the month Zou to abide (his word)," &c., &c. Thus it will be seen that, whatever I attempt, I can elicit sense, and in this last case a continuous narrative. What remains it is impossible for me to say at present; but I shall be most anxious to resume my studies when I know I can do so with certainty. There is another subject alluded to in page 73, which I must say something about, viz., a slab with a representation of a winged figure, or Assyrian priest, bearing on his left arm a kid of the *capra ægagra* (a goat inhabiting the European Alps as well as the Asiatic ranges), and, it will be observed, an animal of the same species as is seen on the Black Marble

¹ Has this name any connection with the Leleges we read of in ancient history, a collection of people of different nations, derived from λέγω, "to gather," as its name imports, so named from Lelex, an Egyptian who came with a colony to Megara, where he reigned 200 years before the Trojan war, about A.M. 2650, or about the time of Joshua?

Obelisk. The figure bears something in his right hand not clearly defined, but having some resemblance to a large ear of corn; he wearing a robe reaching down to the heels, beautifully embroidered and fringed, with large tassels hanging from the waist, and a similar underdress reaching to the knees, and with bracelets on the wrists with rosette clasps. The inscription of sixteen lines is cut or engraven across the lower part of the dress, through the interstices and sinuosities of the fringe, which made some portions of the inscription very difficult to copy. The inscription begins with the usual formula:—"Proclamation! Palace, together with Aashoik, the wrath of God abideth in and around, and will destroy them; but I will dwell among my kindred. O that thou wouldst cry aloud and scatter (or break to pieces) the multitude of stone gods (II. Chron. 23 and 17th), and show me the extreme beauty of the true God, and the manifestations of His glory.¹ Hasten my desires. Light! shine (forth) and spread around the eternal and unchangeable Supreme." Second line:—"And thine altar shall be covered with that which covereth the top (*i.e.*, with the glory of Him who is above all).² O that thou wouldst attend to my prayer, if thy wrath covereth with confusion, if thou art He that dwelleth above, and that spreadeth around the blessings of *Him* who is above the heavens (goodness, and mercy, and truth), many of thy unhappy ones will

¹ 2 Samuel, xxii. 14-15: "And the Lord thundered from heaven, and the most High uttered his voice. And he sent out arrows (*i.e.* his word), and scattered them." Deut. xxxii. 23; Psalms vii. 13, lxxvii. 17, and cxliv. 6.

² Does not this appear to be an allusion to the altar and mercy-seat of the Israelites, taken by the Assyrians, in all probability at the sacking of Samaria, and preserved, perhaps, in the palace of which this slab formed a part:—"And the cherubim shall stretch forth their wings *on high*, covering the mercy-seat with their wings." "And thou shalt put the mercy-seat *above* upon the ark, and there I will meet with thee, *from above the mercy-seat*, from between the two cherubim." Or has it rather reference to a remarkable imitation of the Divine presence mentioned by Philostratus?


be swiftly taken away (by him) who *covereth the top*. Repent! the wrath of Him, the eternal, cometh quickly, and will assuredly curse and destroy the rock, my god."

This is the substance of two lines only, and the legend applicable to the device; and so it is in every instance, on application of the nineteen letters of the primitive alphabet, without the cumbrous machinery of *homophones*, *polyphones*, *determinatives*, ideographs, and 500 variants. Those inconsistencies and contradictions which I have pointed out might be multiplied *ad infinitum*, but I think I have said enough to convince the candid reader that the systems hitherto propounded cannot be true; and I may add, without egotism, that the theory submitted in the present work is at once simple, practicable, and carries on it the face of truth. Let not the great philologists throw it aside as unworthy of notice, or with the feeling that no good can come out of Nazareth. Let them rather condescend to test this new theory with the same zeal that they have shown with their self-acknowledged imperfect key, and possibly they may find that the conjectures of many scholars will turn out to be true, viz., "That the earliest of the three orders of cuneiform character imprisons *a captive and dumb Semitic speech*;" and may also be able to answer an important question put by an eminent writer: "Where may lie the tomb of the mother of the Semitic family, so soft and artless in her expressions, so unsophisticated in her ways, who utters no word but burns with life, who is too earnest to smile, too impassioned to argue, too confiding to reason, whose passions seem exhaustless, and her intellect scarcely appreciable, the woman, *par excellence*, of human languages? Like the grave of her greatest prophet, it lies concealed from human eyes by the marge of some brook, on some Armenian hill, by some Mesopotamian watercourse. All that we know leads us to believe in *one primitive Semitic speech*."


This fact has, in our opinion, been brought full into the light of day by the indefatigable researches of

Layard, but still awaits the magic wand of the true philologist to bring it into life. The modern interpreters have been trying their various systems now for more than sixty years, and they are as far off from any certain and definite result as when they began. It is surely high time they essayed a trial of some other system.



I have noticed in a former part of this work that I discovered the numerals while forming a lexicon for facilitating the translating the whole of the inscription on the Black Marble Obelisk. I had completed the sixtieth word of the letter A when the numerals put a stop for a time to my lexicon-making; and the subsequent discovery that through the inaccuracy of the authorized copy, I could *not* depend upon any *one* word, has caused me to give it up until a more favourable opportunity. In Plate III. the reader will see nine simple words from the lexicon, out of sixty of the letter A, or Awleph; and the method of reading the more complicated groups in the adjoining column. This diagram, Plate III., shows the *truth-speaking simplicity of the system*. There are many strong corroborative facts and coincidences which speak loudly in favour of the truth of the primitive alphabet, a few of which I shall notice. First, in Mr. Fox Talbot's translation of the Bellino cylinder, he says: "We find employed a very important cunei-

form , TSIB, which seems to have escaped hitherto


the notice of Assyrian scholars, and in a note Mr. Norris has informed me that this figure has been long known to him; but I believe it is not in any of the published alphabets, and in printing this paper a new type had to be cut for it." If Mr. Fox Talbot will take the trouble of looking into the catalogue of the Library of the British Museum for a book, viz., "A True Key to the Assyrian History, Science, and Religion," by D. Smith,


he will find that *his* , TSIB, was discovered in 1848,

under the name of “*tsadde*” (*Ts*); there is not much difference in the found, but the coincidence is singular. I have never seen the above character stand alone, but always in conjunction with some other letter or element,

as , RTS, “*a bar of silver* ;” , ARTS,

“*the earth, ground,*” &c. ; , LRTS, “*to break,*

to smash to pieces ;” , RTSou, “*to oppose, or to run, rush upon violently* ;” hence, “*a battle,*” also, “*to*



crash, dash, and smash ;” and , TSR, “*rock, stone*

or flint, to bind up close,” &c. &c. Now comes a most remarkable fact, overwhelming evidence as to *the truth of the new theory*. If we look at the Black Marble Obelisk, at the end of the 38th line, Face c, we shall

find two groups  $\overset{1}{B} \overset{2}{A} \overset{4}{T} \overset{5}{S}$ $\overset{1}{B} \overset{1}{T} \overset{2}{S} \overset{4}{C} \overset{2}{H} \overset{5}{U}$, meaning, “*In*

command of Tyre.” Why is it that the third element is below the line? I asked Mr. G. Smith, the transcriber for Sir H. Rawlinson, but he could not tell me; he had never seen the group in that state before. But now I can tell him that the sculptor (B. C. 1249) had omitted the third element; and for fear of chipping away any of the second or fourth elements, he engraved the third, or the R, immediately *under*, just as we now do in A. D. 1873. When we omit a letter we insert it, either above

or below, with a caret, as “*Jam^es* ;” showing plainly that *each individual element* had its own peculiar power. Another singular coincidence is found in a translation of Mr. Fox Talbot’s from Michaudi’s “*Caillon*” (which I call

“*The Altar of the Word,*” or “*The Foundation of Freemasonry*”). In the first line he says “*that*   *fig-*

nifies 24 (which it certainly does, see Plate IX.), and is often used so; but it is also used to express “*Sar, sha,*” “*The king who.*” Now, this is precisely what I render

◀◀ GAG, which Parkhurst also renders “king,” on account of the extent of his dominions (alluding to Agag, King of the Amalekites), and ▼▼, w, SH, “*who, which, what,*” = “*The king who,*” according to the primitive alphabet, and the ▼▼ SH, of the primitive, is

Hinckes’s *sa*, and also the numeral 4. These are singular coincidences, all pointing to the truth of the primitive alphabet. What is the conclusion, then, that we must perforce come to? When all ages, all nations, ancient and modern, point to the East, of which Nineveh formed the centre, and which radiated to north, south, east, and west, all the knowledge of the arts, sciences and literature which has made man “a little lower than the angels, and crowned him with glory and honour;” can there be a doubt that *Nineveh* was the recipient of the primitive alphabet and the art of writing from the patriarch Shem, who, in his turn, received it from his father Noah, and whose grandfather, Lamech, lived many years contemporaneously with Adam, *who received it directly from God?* In this age of marvellous discoveries, what may we expect if men of such profound learning as Sir H. Rawlinson, Mr. Fox Talbot and Mr. Norris, concentrating their abilities upon this interesting subject, and with the aid of this new alphabet, may not bring out of these ancient inscriptions? Who can tell what new and important historical truths may be brought to light respecting the early history of the world, in corroboration and full elucidation of the inspired narrative in the Old Testament? In conclusion, I hope that the subject-matter of the present treatise will be apology sufficient for any errors that may be found in it. Nothing could have induced the author to have written this work, but a deep conviction of the

truth of the system he propounds, and from an *almost overwhelming sense* of its great importance. It has been carried on through difficulties almost unparalleled; but faith in the truth of his theory, and hope in its final results, have cheered him on to its completion.



Fig. 1.

From A.M. 1 to 3280.



Fig. 2.

From A.M. 2511 to 3047.



Fig. 3.

From A.M. 3047 to 5160

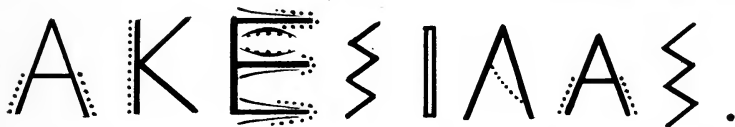


Fig. 4.

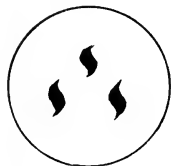


Fig. 5.

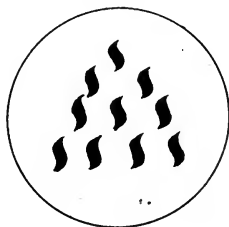


Fig. 6.



GROUPS.	ARABIC.	A paunch, or honeycomb tripe.
1	ج, dar	Dentes deflui, or shed teeth.
2	ج ج ج, dardar	Mili genus. Grain.
3	ج ج, dharoo	Quod frequenter penditur tributum, or frequently paid tribute.
4	ج | ج, dar	Alfo shed teeth.
5		
6		

AUTHOR'S TRANSLATION.

“Precious treasure stored up.”

The four concluding words of each epigraph.



“The precious treasure to be stored safely by order of the Lechu,”
i.e., a prince or governor of a town or district.



1		AB	Father, &c.
2		AM	Mother, city, &c.
3		ACH	Brother, &c.
4		ABN	A stone, &c.
5		ANA	The pronoun "I."
6		ALE	God, oath, curse, &c.
7		ALF	Leader, chief, 1000, &c.
8		ASH	Fire, the anger of God, &c.
9		ARTS	The earth, the world, &c.

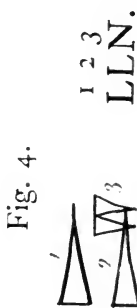
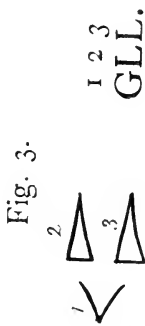
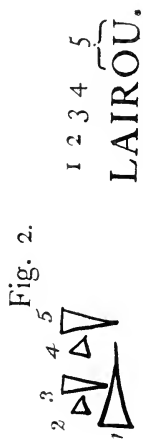
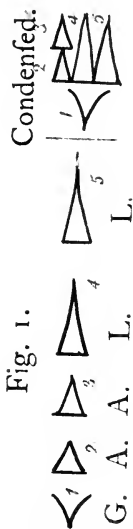
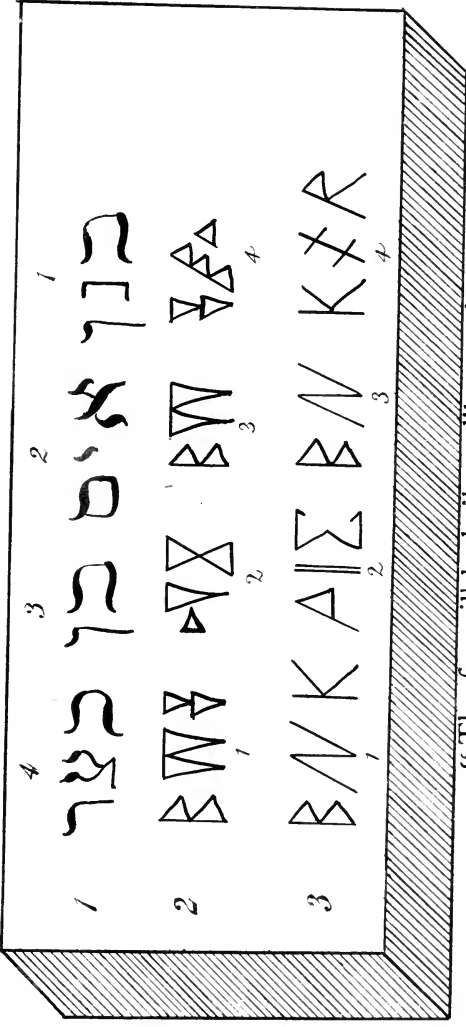


Fig. 1.

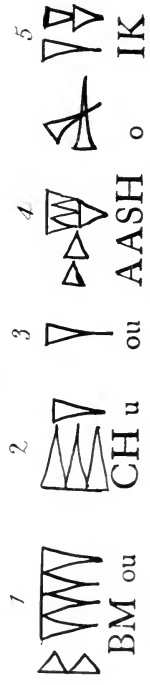
▽ Bar and Pal.
 Hinckes' numeral,
 7.

Fig. 2.



“Thy fon will be built up like a rock.”

Fig. 3.



BM ou
 CH u shew
 AASH o High place, declare.
 IK “together with.” Aafhoik.
 or palace. proclaim.

Fig. 1.



Fig. 4.

G



:



one 4th of the Monarch or 32.

Fig. 5.

H

Fig. 2.

Nineveh.

Rawlinfon.

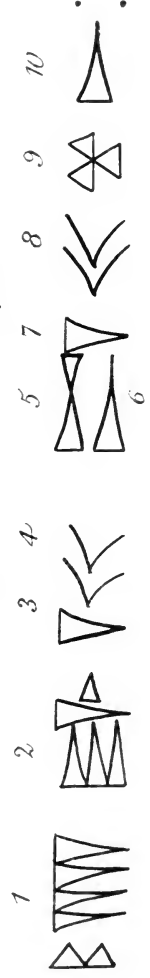


: 10 9 8 7 6 5 4 3 2 1
 בלג בל בר זג' ג' כ
 בלג בל בר זג' ג' כ

Fig. 3.

Sargon.

Layard.



: 10 9 8 7 6 5 4 3 2 1
 בל חוא רבב להל רגב ר' ז
 בל חוא רבב להל רגב ר' ז

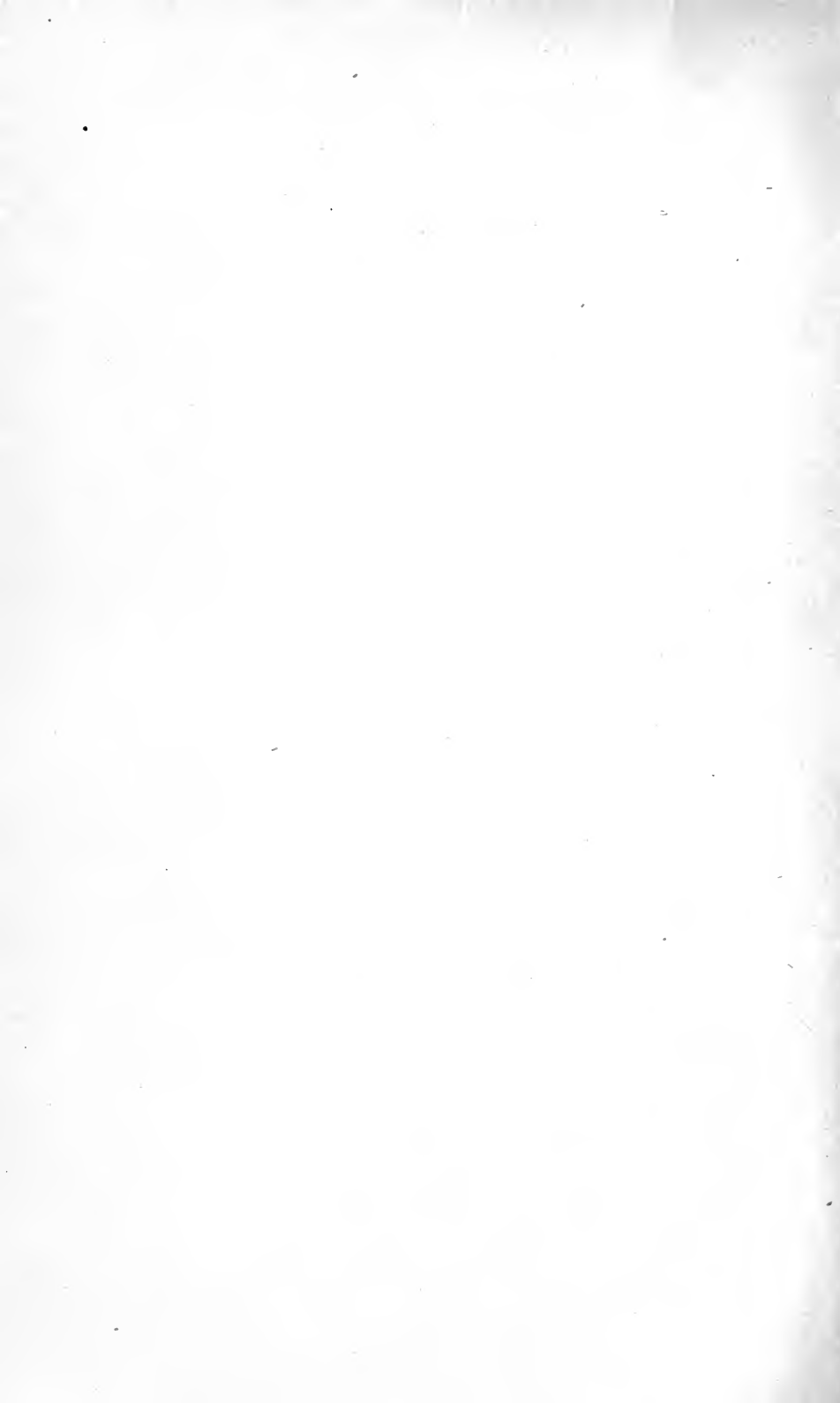


PLATE VI.

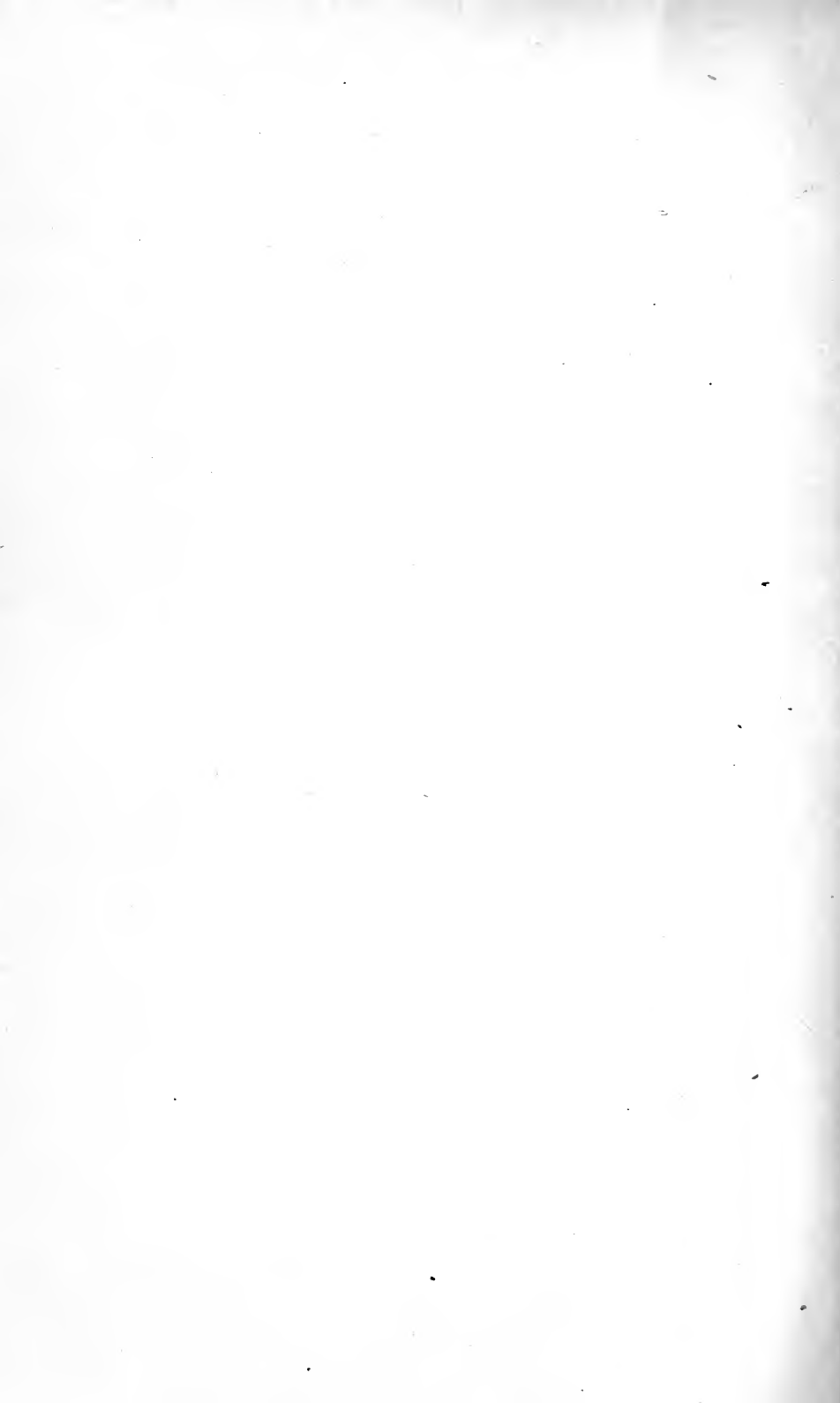


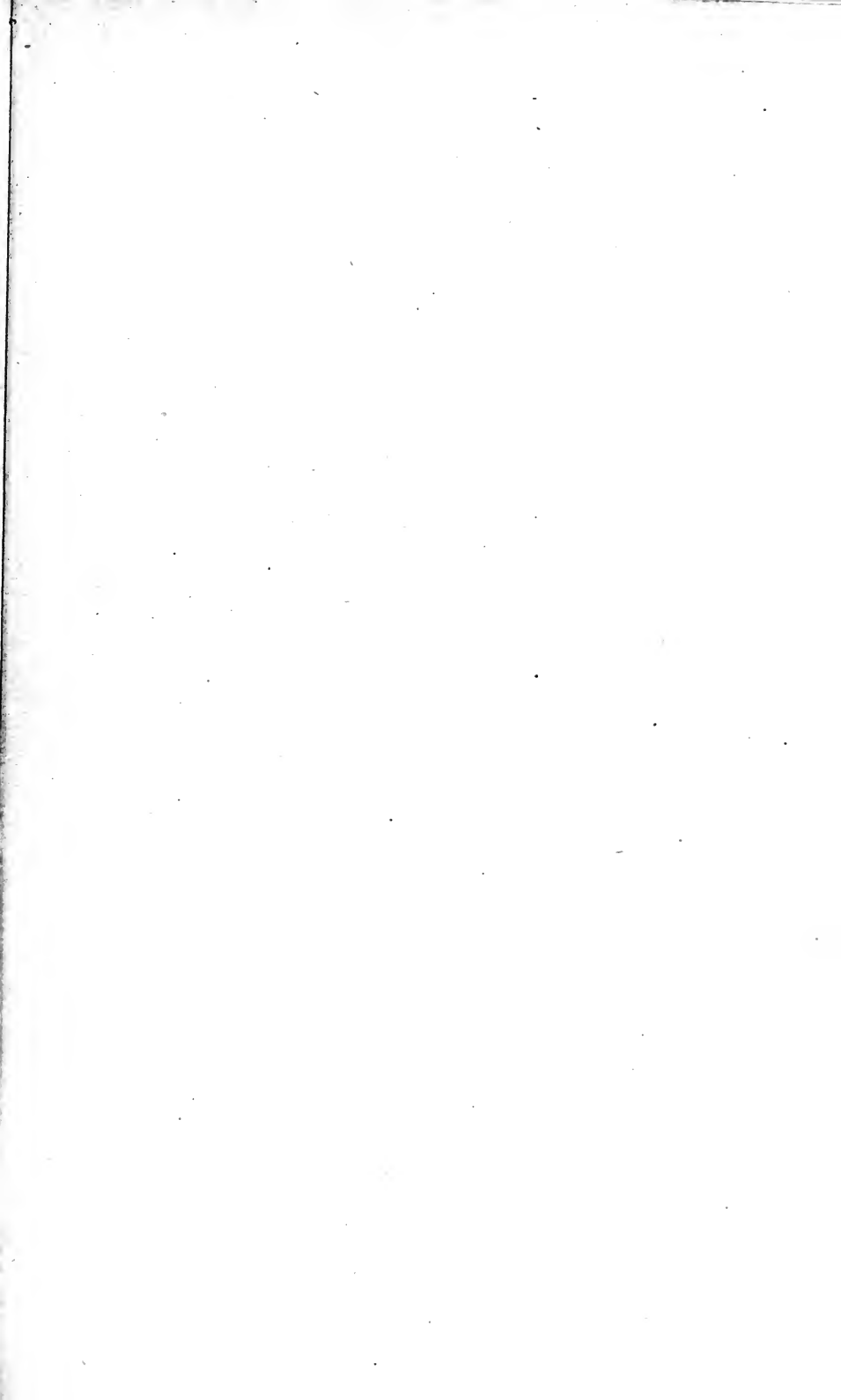
I am

Darius



A D M , D A R Y W U fh.



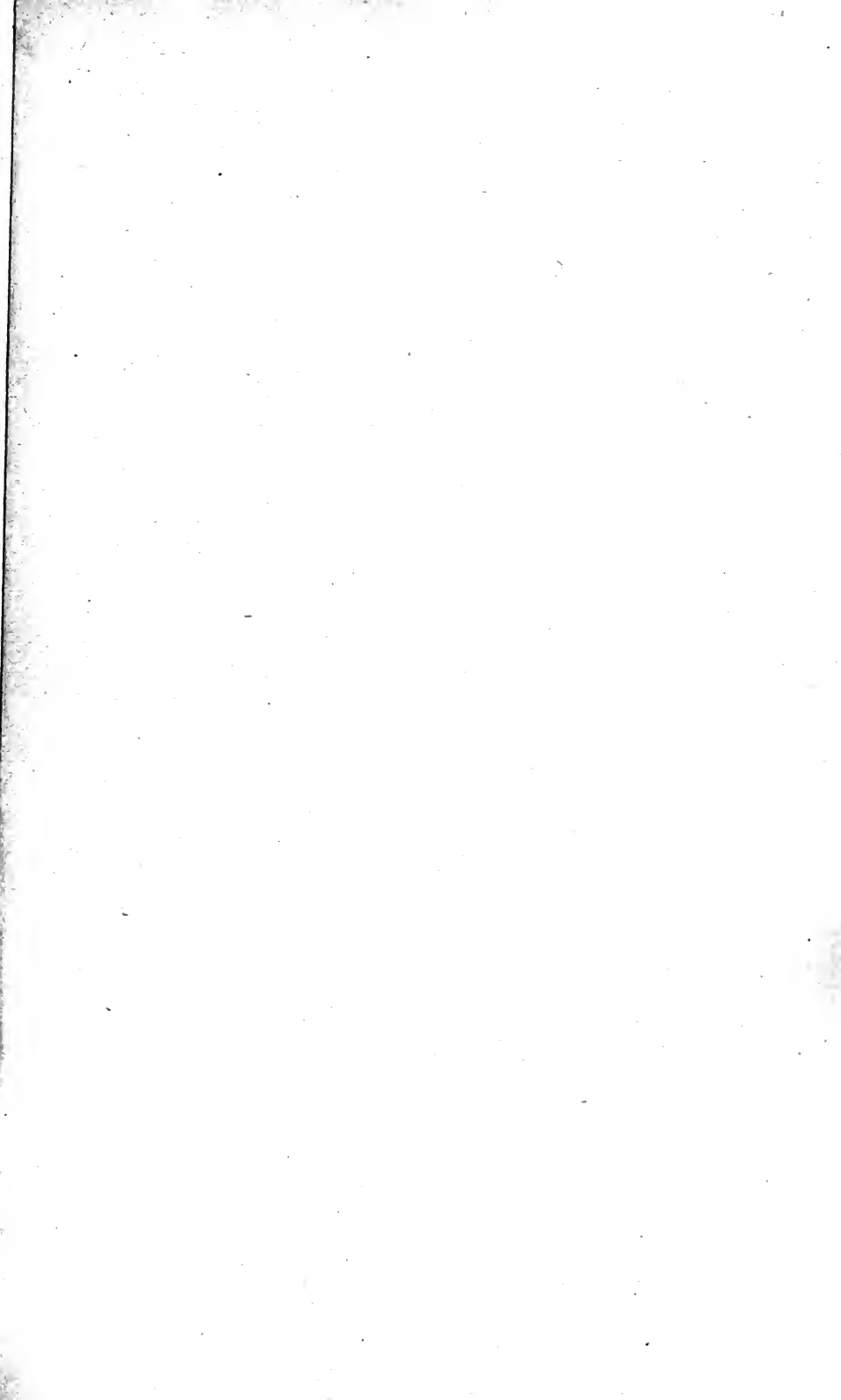


Primitive. Cadmean. Etruscan. Pelasgic. Bardic. A H

Awleph, an ox or leader.
 Beth, house or tent.
 Gimel, camel.
 Dawleth, tent door.
 He.
 Vau, hook pin.
 Zain, armour.
 Cheth.
 Yod.
 Kaph and koph.
 Lamed, or ox goad.
 Mem, water.
 Nun, fish.
 Samech, prop.
 Ain, eye.
 Tfade, fish-hooks.
 Refh, head.
 Shin, tooth.
 Tauv, crofs.

...△...*	A	A	U	Λ	X
△	B	∟	B	∇	
< △	<	>	∇ <	
△	△	∠	.....	>	Q
△	∩	... Epfilon. ...		✓	
∇	F	V	V	∧	
△	Z	3	.....	.....
≡	≡	∧	E	.....
∇	I	I	I	I	
∇	K	K	K		
△	∧	<	∇	∧	
≡	≡	≡	≡	≡	
≡	∇	∇	∇	∇	
∇	∇	∇	∇	∇	
△	◇	∇	.....	◇	U
△	∩	×	
△	A A	∧	Q	✓	Q
≡	
△	+	+	+	↑	X

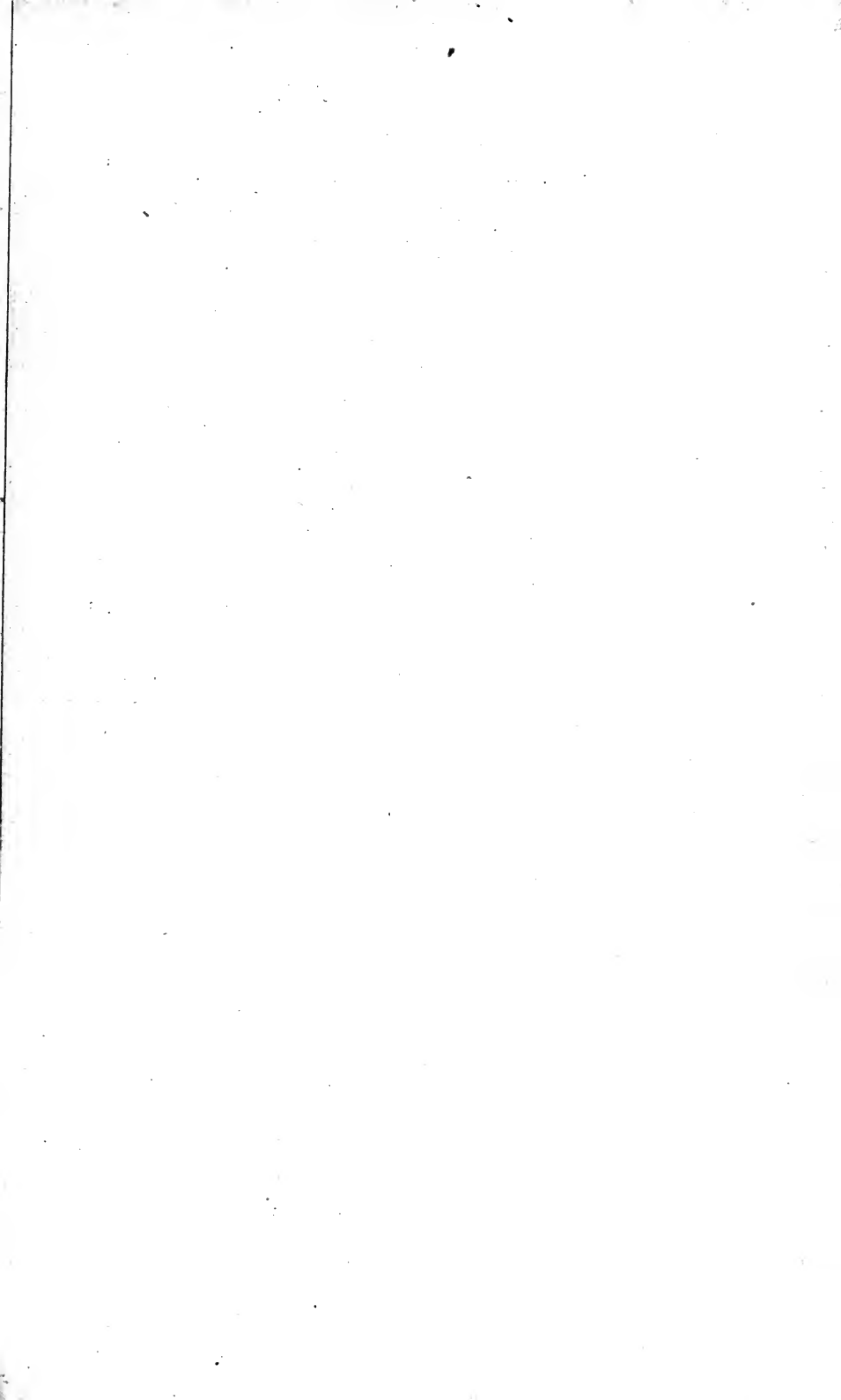
Ⲁ	Ⲁ.Ⲁ	Ⲁ.Ⲁ	Ⲁ	A
Ⲃ	Ⲃ	Ⲃ	Ⲃ	B
Ⲅ	Ⲅ	Ⲅ	Ⲅ	G
Ⲇ	Ⲇ.Ⲇ	Ⲇ	Ⲇ	D
Ⲉ	Ⲉ	Ⲉ.Ⲉ	Ⲉ	E
Ⲋ	Ⲋ.Ⲋ	Ⲋ	Ⲋ	F or V
Ⲍ	Ⲍ	Ⲍ	Ⲍ	Z
Ⲏ	Ⲏ	Ⲏ	Ⲏ	CH
Ⲑ	Ⲑ	Ⲑ	Ⲑ	I
Ⲓ	Ⲓ	Ⲓ	Ⲓ	K or Q
Ⲕ	Ⲕ.Ⲕ	Ⲕ	Ⲕ	L
Ⲗ	Ⲗ.Ⲗ	Ⲗ	Ⲗ	M
Ⲙ	Ⲙ.Ⲙ	Ⲙ	Ⲙ	N
Ⲛ	Ⲛ	Ⲛ	Ⲛ	S
Ⲝ	Ⲝ	Ⲝ	Ⲝ	O
Ⲟ	Ⲟ	Ⲟ	Ⲟ	TS
Ⲡ	Ⲡ.Ⲡ	Ⲡ	Ⲡ	R
Ⲣ	Ⲣ	Ⲣ	Ⲣ	SH
Ⲥ	Ⲥ.Ⲥ	Ⲥ	Ⲥ	T









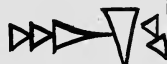












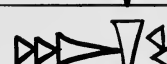


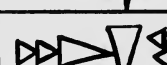







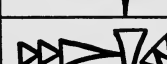



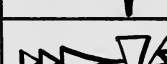







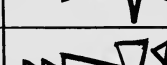



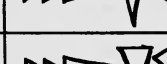



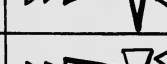



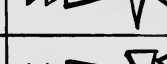






1		é & a	a	a	a	a	a	a
2		ô	y	o	i	i	i	i
3		u	ou	u	u	u	u	u
4		é	e	k	k	k	k	k
5		kh	kh	kh	kh	kh	kh	k
6		Z	h	Q	a	a	a	Q
7		û	?	u	gh	g	g	g
8		Z	.....	gh	gh	gh	gh	gh
9		ô	e	V	i	y	k	k
10		dj	?	gh	g	dj	g	g
11		ng	?	h	n	n	J	Z
12		m	t	t	t	t	t	t
13		th	dh	T	t	t	th	dh
14		i	h	y	ç	th	th	θ
15		m	?	L	k	tch	.....	kh
16		n	n	th	t	t	tr	thr
17		D	D	D	D	D	D	D
18		Z	.....	gh	dh	dh	dh	Dh
19		B or P	P	P	P	P	P	P
20		f or ph	.....	f	f	f	f	f

21		V	R	B	.....	B	B	B
22		o	a	m	m	m	m	m
23		H	e	i	hm	m	m	m with u
24		K?	?	gh	gh	gh	ah	ah
25		tfch	m	n	n	n	n	n
26		.....	.....	.....	n	n	n	h with u
27		.....	.....	.....	English	n	n	n
28		h	e	h	y	y	y	jJ
29		R	.....	r	r	r	r	R
30		fch	ch	L	fh	r	R	R
31		g	V	g	V	V	V	V
32		e	i	i	W	W	W	W
33		S	S	ç	English	S	س S	
34		fch	ch	ch	fh	.....	fh	ش Sh
35		gh	e	Z	Z	Z	Z	Z
36		a	ou	a	H	h	h	H
37		h	h	.....	.....	y	English	H
38			.....	.....	.....	.....	ks	dah
39		.....	.....	.....	.....	.....	.....	bumi
40		Sign of disjunction universally adopted.						





Numerals.

1				.....		2 nd	Face B Gradine	line 26
2						4 th	"	32
3		.....				"	"	35
4	.....	.....		.....		"	4 th " C	50
5		.....		.....		"	" "	52
6		.....		.....		"	" "	54
7		.....				"	D	67
8		.....				Base Face A	"	75
9		.....				"	"	77
10		.....				"	"	85
11		.....				"	"	87
12		.....				"	"	89
13		.....				"	"	90
14		.....				"	"	91
15		.....				"	"	92
16		.....				"	"	93

on the black marble Obelisk.

Numerals.

17		.....				Face B	line 96
18		.....				" " "	97
19		.....				" " "	99
20		.....				" " "	100
21		.....				Layard's Monuments of Nineveh, 7 line.	102
22		.....				Layard's M. of N. Plate 2, line 9.	104
23		.....				" "	107
24		.....				" C "	
25		.....				" "	126
26		.....				" "	132
27		.....				" "	141
28		.....				" "	146
29		.....				The numeral obliterated.	156
30						159
31						174

* The numerals marked above, are as seen in Sir H. Rawlinfon's copy.



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