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משניות המדברות  
HEBREW HIEROGLYPHICS.



משניות המדברות

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HEBREW CHARACTERS

DERIVED FROM

HIEROGLYPHICS.

THE ORIGINAL PICTURES APPLIED TO THE INTERPRETATION  
OF VARIOUS WORDS AND PASSAGES IN  
THE SACRED WRITINGS

AND ESPECIALLY OF

THE HISTORY OF THE CREATION AND  
FALL OF MAN.

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By JOHN LAMB, D.D.

MASTER OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.



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## CORRIGENDA.

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Page 42, line 8. for כסס (Casas) read מסס (Masas).

— 48, — 14. for נבריציד read נבריציד.

— 62, — 10. for ברוד read ברוד.

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## ADDENDA.

P. 63. Note (a). Egypt is called by the Psalmist ארץ־חם "The land of Ham."  
[cv. 23. 27. cvi. 22.]

P. 68. Note (b). The Egyptians were according to Herodotus "μελάγχροον και  
οὐλότριχες, atro colore et crispo capillo." [Euterp. cv.]

P. 69. Note (b). Κυνίακος, "Whelp," was a Grecian proper name. (Herod.  
Erat. LXXI.)




THE  
HEBREW ALPHABET.

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HIEROGLYPHIC.	TRANSITION.	CHARACTER.	ANCIENT NAME.	MEANING.
			אָד AD.	A MAN.
			בֵּית BETH.	AN HOUSE.
			גָּחַח GAH.	AN ARM.
			דָּאָו DAU.	THE LIPS.
			הֵה HEH.	THE BREATH.
			וָו VAV.	A FEATHER.



























## HEBREW ALPHABET.

HIEROGLYPHIC.	TRANSITION.	CHARACTER.	ANCIENT NAME.	MEANING.
			זין ZAN.	A KNIFE.
			חח CHACH.	THE BOSOM.
			טה TAH.	A SPADE.
			אי AI.	THE EYE.
			כח CAH.	A SLING.
			לי LI.	A LION.
			מים MIM.	WATER.
			נח NAH.	A CUP.



# HEBREW ALPHABET.

HIEROGLYPHIC.	TRANSITION.	CHARACTER.	ANCIENT NAME.	MEANING.
			שנה SAH.	THE MOON.
			על AUL.	THE LEGS.
			פה PHEH.	THE FACE.
			צי TZI.	A HORNED BEAST
			קאו KAV.	A BOAT.
			ראה RAH.	A HAWK.
			שש SHISH.	THE SUN.
			תאת THATH	A TENT.

## משניות המדברות

### MASCIJOTH HAMMEDABBEROTH.

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IT has long been my opinion that considerable light might be thrown upon the early history of mankind, as contained in the eleven first chapters of Genesis, by the study of hieroglyphic or picture-writing\*. In all probability this was the only mode of recording events and communicating ideas until after the separation of the descendants of Noah, and the consequent foundation of many distinct nations. Each family or tribe would carry with them the picture history of mankind from the creation until the dispersion; and these records would be carefully preserved by them as sacred writings, and were probably the origin of all their mythological systems. And if this were the case, there must have been a period when the scripture history as preserved by the descendants of Seth, and through Noah transmitted to Abraham and his posterity became Phonetic; and could we possibly obtain a copy of this ancient record it would undoubtedly throw much light upon many obscure parts of the early history of mankind.

Of these nations, some under favourable circumstances of climate and situation would make much greater progress in literature, arts, and sciences than others. Some would probably remain for a long period with little more knowledge than they derived from their original founders. Some might even retrograde and not

\* Throughout this work the word "hieroglyphic" is used in this sense, and not in its more correct meaning of "sacred writing."



retain that small stock with which they commenced. After a few centuries the literature of each nation (if so it may be called) would be more or less advanced; that is, the system of picture-writing would be rendered more simple by a gradual transition from the real image to some emblematical mark of the original. Now among these early nations we have reason to believe that one did advance far before the rest in arts, sciences, and literature. Egypt at a period beyond the reach of any authentic historic records was a most populous and powerful nation, with knowledge to contrive, and skill to execute various works, which still remain monuments of their former grandeur, and excite the admiration and astonishment of the traveller<sup>a</sup>.

This people having carried the picture-writing to a very high state of perfection made the important discovery of Phonetic characters. This event is now ascertained to have taken place at a very early period. "J'ai dû conclure," (says M. Champollion) "et j'ai conclu avec toute raison de ces faits si nombreux et si evidens d'abord que l'usage de l'écriture PHONETIQUE EGYPTIENNE, dont j'ai publié le premier l'alphabet dans ma lettre à M. Dacier, remontait à l'antiquité la plus reculée."

When once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same as we now find them. The number of consonants does not depend upon the genius of each particular language<sup>b</sup>, but upon certain organs of the animal man; and, as these are uniform throughout

<sup>a</sup> See Lectures on Hieroglyphics, by the Marquis Spinetta, pp. 20—26.

<sup>b</sup> This is *generally* true, for although the number may be increased to a certain extent by the nasal and guttural organs, they can be reduced to about twenty-two distinct sounds.

the whole race, the same alphabet would be applicable to every language. This discovery would soon be known by the neighbouring nations, and in no very long time it would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) translate their own pictures into the two-and-twenty sounds already provided for them. And hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honour, as far as it consists in having reduced pictures to a Phonetic language, after that the first discoverers had given them the key. And this process would take place in the following manner.

They would select from among their hieroglyphics twenty-two, each one being the representative of a letter, and containing that simple sound. For example, suppose they had among their characters the picture of a Lion, and in their language this beast was called LI, they would take this figure to represent L, and wherever it appeared it would become the letter L. Again, suppose that they had the picture of a face, and in their language it was called PEH, then in the same manner they would obtain the character of the letter P. And if they had the hieroglyphic of a Cup, and it was called NA, they would from it obtain the figure of the letter N. And proceeding thus they would obtain two-and-twenty letters, representing all the sounds of the alphabet. Now after they had selected these, there would probably remain many other pictures; but with these the process would be very simple. Each figure would be changed into that letter, which contained its sound. For example, suppose they had among their characters the picture of a Foot, and it was called AL;

they would, wherever they met with it, render it by the letter L, which contains the sound of that word. If they had the picture of a Bird, and called it O<sub>P</sub>, they would in the same manner render it by P. And proceeding thus with very little difficulty, they would reduce the whole of their pictures, were they many or few, to the letters of the alphabet; and every word would contain as many distinct consonants, as the corresponding Hieroglyphic Cartouche did pictures.

Such being the case, this question arises, is there any language which remains so little altered since the time of this translation, as to afford us the means of retranslating a part of it into its former picture characters. With respect to spoken languages, this must be a hopeless case, so great is the change which in the lapse of ages must have taken place in them. But there is the Hebrew in the same state, in which it was at least in the days of Moses, i. e. about 1500 years before the birth of Christ, and not more than 700 or 800 years after the building of the tower of Babel. The sacred books of the Jews having been written in this dialect, and the nation in process of time adopting another vernacular tongue, it has not undergone those changes which are inevitable to any spoken language. If we could now succeed in obtaining the exact picture, which each of the Hebrew characters represented, there would undoubtedly be much light thrown upon the manner in which the language was constructed; and if it should be the case that they had not a great number of pictures, but frequently repeated those, which they have adopted for letters, we should probably be able to obtain the correct meaning of many ancient words. But more than this: after once the language became written, every new word would be formed by

these letters, each retaining its ideal sense; there would be now as it were but one picture for each letter, and all words afterwards formed would undoubtedly belong to this class.

In the early period of the world, and especially without any written characters, language would be very concise, and no more words would be used than were absolutely necessary for the simple concerns of mankind. But after their characters became Phonetic, and their commerce greatly increased, their language would be equally extended; and probably the majority of words now found in Hebrew, are of a date posterior to its transition from hieroglyphic to written characters. It is clear that this mode of forming words from the ideal meaning of the letters continued down to a very late period, as I shall have occasion to shew. Hence, in a philological point of view, it is of considerable importance to establish the true meaning of the letters, as by so doing we may obtain the correct meaning of many words, concerning which we are now perfectly ignorant. And the exhibition of their original pictures may lead to the explanation of some difficult passages in the Bible, and to the confirmation, or illustration of those important truths in which mankind are so deeply interested.

In this undertaking there are three distinct things to be accomplished.

- I. TO OBTAIN THE IDEAL MEANING OF EACH LETTER.
- II. TO DISCOVER THAT HIEROGLYPHIC, WHICH CONTAINS THIS IDEA, AND AT THE SAME TIME MAY EASILY HAVE PASSED INTO THE FORM OF THE LETTER AS NOW WRITTEN.

III. TO FIND THE HEBREW WORD OF ONE SYLLABLE, BEGINNING WITH THIS LETTER, WHICH WAS THE ANCIENT NAME OF THE HIEROGLYPHIC.

With respect to the first part, TO OBTAIN THE IDEAL MEANING OF EACH LETTER, I will give one example to shew the manner in which this may be accomplished.

Every reader of the Hebrew Bible must have remarked the frequent occurrence of כ with the pronominal affixes or prefixes, signifying the action of "smiting." For example:

וַיַּךְ אֶת הַמִּצְרַיִם

"And he smote the Egyptian." Exod. ii. 12.

וַיַּךְ יְהוָה בְּעַם מִכָּה רַבָּה .

"And Jehovah smote the people with a great smiting." Numb. xi. 33.

וַיַּכֶּה לְפִי חֶרֶב

"And he smote her with the edge of the sword." Josh. x. 28.

In these examples the letter כ contains the whole idea of "smiting." Again we find when this כ has no pronominal prefix, the place is supplied by נ or ה, as,

וְהִכִּיתִי אֶת מִצְרַיִם

"And I will smite Egypt." Exod. iii. 20.

And also ה is frequently affixed to it, as

וַיַּחֲזֶה הַכֹּהֵן כָּל בְּכוֹר

"And Jehovah smote all the first-born." Exod. xii. 29.

This word occurs about five hundred times in the Bible in exactly this sense. Grammarians give us נָכַח,

a triliteral, as the root of this word; but it is quite evident, that however necessary these two formative letters may be for euphony, or for compliance with some canon of the language, they have no effect upon the ideal power of כ, which contains within itself the action of smiting.

We find then in a Hebrew word commonly called a root, that the whole sense may rest in one letter, and the two others be merely formatives, and in this case נ and ה serve this purpose. Again, we have a word נשך containing נ, and another letter in combination with כ, and signifying "to bite," i. e. "to smite with the teeth;" and in a metaphorical sense "to lend on usury." We have also נשה, where ש is in combination with ה and נ, signifying also "to lend on usury." Now whether in the former word כ lends its ideal sense, or is merely formative, this latter word obtains its whole meaning from the letter ש, signifying "a tooth." But although this may be the case, it does not follow that the letter is the representative of the teeth. This may be a derived or second meaning, as in truth it is, or it may have nothing to do with the form of the letter, being borrowed from some other picture. But I give this example to shew how the ideal meaning of the letters may be traced out; and how I obtained the following results. I took each letter separately, and examined well every root, that is, every word of two or three letters, in which it was found, especially those in which it was connected with ה or נ. Having collected the various meanings, and reduced them by rejecting those of doubtful authority, or of rare occurrence, I succeeded in bringing each to one primary idea derived from a noun substantive.

With respect to the second object, viz., THE DISCOVERING THAT HIEROGLYPHIC WHICH CONTAINS

THE IDEA OF THE LETTER, AND AT THE SAME TIME EASILY PASSES INTO THE CHARACTER AS NOW WRITTEN, I must leave it to the reader's eye to determine whether I have been successful in my selection. The figures are all borrowed from the Egyptian monuments, and are those of the most common occurrence. As Coptic differs materially from Hebrew, one figure does not in many cases represent the same letter in both languages. This is however the case respecting three of them, ל ם and נ, and is easily accounted for. In Coptic λαβοι (Laboi) is "a Lion," in Hebrew לבי (Labi), the same word in both languages, originally LA or LI. In Coptic μεου (Mo-ou) is "water," and in Hebrew מים (Maim). In Coptic νεχ (Neh) is "a Cup," and in Hebrew נ (Na).

The third object, viz., FINDING A HEBREW WORD OF ONE SYLLABLE, BEGINNING WITH THE LETTER, AND BEING THE ORIGINAL NAME OF THE HIEROGLYPHIC, may at first sight appear a hopeless pursuit, but it is absolutely necessary to do this, to shew that the hieroglyphic form of the letter is not a mere fanciful conjecture.

In explaining the manner in which words were formed from hieroglyphics, several writers have thought it sufficient to trace the letters to a word beginning with that character. For instance, they say "Laboi" was a "Lion," and the first letter was taken for L. Now the word "Laboi" contains the sound of B as well as of L, and might as well have been taken for one as for the other; which letter stands first can be of little moment, the sound of the second would often be more distinct than that of the first. Had I allowed myself this latitude, I should have had no difficulty in finding a word for each hieroglyphic. But I consider it absolutely necessary, that the word taken

for the letter should be a monosyllable containing only that sound, and I am convinced, that at the period when the transition took place, languages (probably all) were monosyllabic, as the Chinese remains to this day. It cannot be expected that all these words which formed part of the primitive language, should now be found in their original state. Many of course are obsolete, being superseded by dissyllabic forms, or by verbal and heemantive nouns.

Moreover we have only one volume written in the language, and of course many words that belonged to it, do not once occur. In the twenty-first chapter of Numbers, a quotation is made from a book, whose title was, "The wars of Jehovah\*:" and in that short passage we find a verb וַהַב (Vahab), which occurs nowhere else in the Bible; had we then only that work

\* The writer of the Book of Numbers, states (Chap. xxi. 13.) "Arnon is the border of Moab, between Moab and the Amorites:" and quotes a passage from a book, whose title was מִלְחַמַת־יְהוָה, (Milchämöth-Jehovah), in proof of it. The passage is evidently from a book of poetry: it is as follows:

אֶתְהַב בְּסוּפֵה וְאֵת הַנְּחָלִים אֲרֹנָן  
וְאֶשׁ הַנְּחָלִים  
אֲשֶׁר נָטָה לְשֶׁבֶת עַר  
וְנִשְׁעַן לְגִבּוֹל מוֹאָב

"I will hover on Suphah and to the valleys of Arnon:  
I will spoil the valleys,  
Which spread to the dwellings of Ar,  
And rest on the borders of Moab."

Suphah was the mountainous country of the Amorites; and thus the passage shews that Arnon bordered both on the country of the Amorites, and also on Moab. The passage is confessedly a difficult one. (See Dindorf's Lexicon, under the word וַהַב, p. 509.) I consider both the verbs אֶתְהַב and אֶשׁ as borrowing their force from the metaphor of a bird of prey. The verb וַהַב derives its meaning from ׀ "a bird:" and is here in the Hithpahel form.



complete, how many words might we find that are now obsolete, and only to be traced out in their derivatives.

Some of these monosyllabic forms I have found ready to my hand. Others I have discovered in derived nouns or verbs.

I now proceed to give each letter with its ideal character, and hieroglyphic form; and also the original name of that hieroglyphic, at the period when the language became Phonetic.



This was probably the first articulate sound uttered by man. It signified "earth," i. e. "mould." It was soon superseded by the word אד (Ad), signifying "red earth," and "man," which afterwards formed אדם (Adam), and אדמה (Adamah). We do not know the exact sound of this letter. It was certainly a consonant, and probably guttural. The hieroglyphic from which it was formed, was the picture of a man.

אד AD, A MAN. Hence its ideal meanings.

MAN. Priority. Superiority.



There can be no doubt respecting this letter, either as to its ideal meaning or original figure.

בית BETH\*, A HOUSE. בן BEN, A SON.

Hence its ideal meanings.

HOUSE. Any building. Within. In. SON. DAUGHTER.

\* The original word was probably בן (Ban).



This letter is found in its original sense in Exodus xv. 1, and 21.

אֲשִׁירָה לַיהוָה כִּי־גָאֵה גְאוֹה

“I will sing unto Jehovah for he hath mightily lifted up his arm.” See also Job xxii. 29.

The hieroglyphic, from which the letter was taken, is that of an extended arm.

גָּאֵה GAH, AN ARM. Hence its ideal meanings.

ARM and HAND. Carrying. Lifting up. HEIGHT. Power. Pride.



This letter is found in its original sense several times in the book of Job, with the verb חָוָה (Chavah).

אֲחַוֶּה דָּעַי

“I will open my lips.” (Chap. xxxii. 10. See Ps. xix. 3.)

The hieroglyphic from which this letter was taken, was that of the lips.

דָּעַי DAU, LIPS, i. e. the two lips.

Hence its ideal meanings.

LIPS. Speaking. Opening. Shutting. RED.



This letter which signifies the breath, was expressed by the act of breathing. It is found in its first sense Job xxxvii. 2, in the word, הֶגֶה (Hegeh).

שמעו שמעו ברננו קלו דהגה מפיו יצא

"Hear attentively the noise of his voice, and the sound that goeth out of his mouth." דהגה (Hegeh) being explained as, "that which goeth out of his mouth."

It is likewise found in the verb דיהה (Hajah), "to be," "to exist." It was represented in hieroglyphics by a picture of the nostrils.

דיה HEH, THE BREATH. Hence its ideal meanings.  
NOSTRILS. Breath. Life. LIVING CREATURE.



ו VAV was the "hook," or literally "wing or feather," on which the curtains of the tabernacle were hung. It was so called from being in shape like a feather, the hieroglyphic of this letter. We find it in its primitive sense in the verb דוה (Hav.) in Job xxxvii. 6.

כי לשלג יאמר דוה ארצ

"For He says to the snow, feather (be as feathers over) the earth."

In two places where the verb דוה (Havah) occurs, it borrows its meaning from the metaphor of a bird. (Gen. xxvii. 29, and in Isai. xvi. 4.)

ו VAV, A FEATHER or WING.

Hence its ideal meanings.

FEATHER. Lightness. Motion in air. BIRD.



This letter contains the idea of pouring out, pri-

marily of blood. Its hieroglyphic was that of a knife. It forms the particles זֶה (Zeh), and זֹאת (Zōth), signifying "the part cut off," i. e. "this." I suspect the true meaning of the letter is to be found in Gen. ii. 23.

וַאֲמַר הָאָדָם זֹאת הַפֶּעַם עֵצָם מֵעֲצָמִי וּבֶשֶׁר מִבְּשָׂרִי יִקְרָא  
אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת

"And Adam said, this" (the part cut off) "is a repetition," (a fac simile) "bone of my bone, and flesh of my flesh, this" (the part cut off) "shall be called Isha, for from Ish was this" (the part cut off) "taken." Our translators have rendered the word הַפֶּעַם (Hap-paam) "now," following the Septuagint, which is the same as omitting the word altogether.

זֶה ZA, KNIFE. Hence its ideal meanings.

KNIFE. BLOOD. Sprinkling. Drops (of any kind).

RED.



This letter represents the breast or bosom; it was figured by two arms bending towards each other. The word is found in Exod. xxxv. 23.

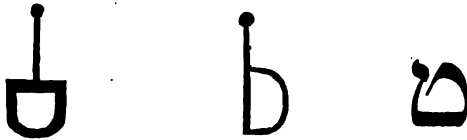
זַח CHACH, a female ornament, a girdle embracing the body, and in shape like the letter, the two hands meeting.

It is also found in זִי (Chi), life (literally "eye of bosom,") and in זַוָּה (Chav-vah), the first woman.

And hence its ideal meanings.

BOSOM. Love. Concealment\*. Darkness. BLACK.

\* As ז "the lip," represented "opening" or "shutting," so זַח had the idea of "concealing," or "exposing," of "opening," or "shutting," probably according to the manner in which the original pictures were drawn.



This letter is the representative of a spade, or more properly of a breast plough. The Prophet Isaiah has preserved to us the word in its original meaning, (Chap. xiv. 23.)

ושמתיה למורש קפד ואנמימים וטאתתיה במטאתא השמד  
נאם יזוה צבאות

“I will make her (Babylon) a possession for the Bittern and pools of water; I will plough her with the plough of extirpation, declareth Jehovah the Lord of Hosts.”

טא TA, A SPADE. Hence its ideal meanings.

SPADE. Plough. Expansion. TOOL or INSTRUMENT (of any kind).



This letter is the representative of the eye. The word that originally signified the eye, is אי (Ai); which in its plural, or more properly dual form, was עין (Ain), (ע signifying two). אי (Ai), also signified an island, i. e. “an eye of the sea;” in process of time it was confined to this latter meaning, and עין (Ain) supplied its place in the first sense of the eye. But we have one passage in the Bible where it is used as the eye, and translators unaware of this have not been able to make sense of the passage, (Job xxii. 29, 30.)

כי השפילו ותאמר גוה ושא עינים ישע:  
ימלט איינקי ותמלט בבר כפיך

It should be rendered thus:

“When men are brought low, thou shalt say, ‘A lifting

up,' and *when there is a darkening of eyes, thou shalt say, 'A deliverance.'*"

"He will deliver the eye of the innocent, there is deliverance to thee through the purity of thine hands."

י (Yod), "the hand," the name of this letter derives its meaning from י "folding."

י אֵי, THE EYE. Hence its ideal meanings.

EYE. BRIGHTNESS. LIGHT. SPARKLING. DISTINCTION. MAN.

This last is a common use of the letter in forming proper names.



This letter is the representative of a sling, the string of which was applied to various purposes. In some old alphabets we have the sling depicted with the stone\*. The word is found in כָּאֵב (Câb), "a stone," and in נָכָה (Nacah), "to smite."

כָּ CA, A SLING. Hence its ideal meanings.

SLING. SMITING. CURVATURE. CIRCULAR. SIMILARITY.



This letter is the representative of a Lion in the Egyptian hieroglyphics, and so it is in the Hebrew. The word λᾶβoι (Labi) being Coptic for a Lion, the same word as לביא, or לבי (Labi) originally, לִי (Li).

\* See, *Essai sur l'origine unique et hieroglyphique des Chiffres et des lettres de tous les peuples.* Par M. De Paravey. Pl. III. Paris 1828.

↳ LI, A LION. Hence its ideal meanings.  
 LION. QUADRUPED (any). Four. Motion. (walking).  
 To or For, (sign of Dative). Strength.



This letter is clear in its ideal meaning of water, a substance not easily represented in a picture. Its hieroglyphic was the square cistern in which water was kept, or perhaps the upper part of a well. In Coptic ⲙⲱⲟⲩ is "water," and ⲙⲱⲟⲩ ⲙⲉⲃⲉⲃⲏ "cisterns."

ⲙⲙ MIM, WATER. Hence its ideal meanings.  
 WATER. MULTITUDE. Number. (Distributively),  
 Part, Of, From.



The ideal meaning of this letter is that of pouring out. It is the representative of a cup. The word is found nearly in its primitive sense, Exod. xii. 9.

ⲙⲗ NA, A CUP. Hence its ideal meanings.  
 CUP. Pouring. Motion, (as of liquid). REPETITION.  
 Giving.

This letter occasionally imparts a diminutive meaning.



The primitive idea of this letter is that of the Moon. The word is found in Psalm LXXXI 4. ⲛⲕⲟⲩⲁ (Bac-ce-seh), "at the full moon;" the word is spelt with

ס instead of ה in Proverbs vii. 20. חַסְסֵהוּ (Hac-ce-sea) the full moon, viz. "the moon circular."

ס SA, THE MOON. Hence its ideal meanings.

MOON. Brightness. Whiteness. MOON-SHAPED. Motion, (revolving).



This character represents the legs and feet of a man; and all its meanings relate to this image. We do not know the original sound of the letter. It was probably not very unlike that of ס; and as ס in its primitive sense was soon only found in union with ה, so ע in its primitive sense was soon only found in union with ל, as we now have it in the verb עלה (A-lah), "to go up;" and in the preposition על (Al), "upon," "over." It occurs in its original meaning in פעם (Paam), signifying "semel et iterum," "step upon step."

ע AL. LEGS AND FEET.

Hence its ideal meanings.

LEGS AND FEET. MOTION. Biped. TWO.



This letter derives its ideal character chiefly from the mouth, but was probably represented by the whole face as its present form seems to indicate.

פ or פה PHA or PHEH. FACE or MOUTH.

Hence its ideal meanings.

FACE. MOUTH. Breath. Aperture. HOLE.

B





This letter is the representative of some horned animal lying down. We have the letter with its original meaning. (Isai. xiii. 21. and Jer. l. 39.)

ורבצורשם ציים

“And the horned beasts shall couch there.”

It is found also in צאן (Tsōn), “small horned cattle.”

צ TSI, A HORNED BEAST.

Hence its ideal meanings.

HORNED ANIMAL. HORNS. HORN (the substance) Moon. Branches.



This letter represents a boat and its oar. As boats in early times were trees hollowed out, any hollow wooden vessels seems to have borne this name. The Coptic for a boat is  $\chi\omicron\iota$ , the same as the old Hebrew word קא (Kha), which is obsolete, but still found in the verb קוה (Kavah), literally “to float.”

ויאמר אלהים יקו המים מתחת השמים אל מקום אחד

“And Elohim said, Let the waters under the heavens float to one place.” Gen. i. 9.

This word is used in the same primitive sense in Isai. lx. 9.

כי לי איים יקו ואנזית תרשיש בראשנה להביא בנך מרחוק

כספם וזהבם אתם

“For to me the islands shall float, yea the ships of

Tarshish among the first to bring thy sons from afar, their silver and their gold with them.”

The Prophet uses a bold and appropriate metaphor comparing the ships of Tarshish to islands.

קָ KHA, A Boat. Hence its ideal meanings.

BOAT. HOLLOWNESS. Lightness. EMPTINESS, (in good or bad sense) Purity or Desolation.



This character derives its form from a bird, which gives its primary and most common ideal meaning. Various noises of joy or of mourning were represented by this letter: probably some mark distinguished a particular bird in each case, according to the character of its notes. This letter is found in its original sense in the word רָאָה (Rah), a Hawk, Deut. xiv. 13. The parallel passage in Leviticus, (II. 14.) is a false reading, רָאָה for דָּאָה (Dah for Rah).


רָאָה RAH, A Hawk. Hence its ideal meanings.

HAWK. BIRD. Flying. Swiftness. Noise (of Joy or Sorrow.) Sight.



This letter\* was the representative of the rising sun. That luminary was drawn with six rays like a double

\* I cannot trace out any decided difference between the meanings of שׁ and שׁ: the latter seems to borrow its sense sometimes from שׁ, and at other times from שׁ.

ש () and three appearing form this letter. It is found in the word שמש (Shemesh)\*.

ש SHISH, The Sun. Hence its ideal meanings.

SUN. RISING SUN. Rising. Fire. Light. White.  
TEETH.





The last meaning which I have given of this letter is a very common one. It might be derived from the colour of the teeth, or from the form of the letter, or from both. Or it may have been taken from some other picture.



This letter is the representative of a tent. The original ש exists in a borrowed sense. It is also found in the verb שתה (Tah), Numb. xxxiv. 7, 8., signifying "to stake out."

ש THA, A Tent. Hence its ideal meanings,  
TENT. POLE. TREE.

I shall now proceed to shew by examples, how the Phonetic language was formed from the hieroglyphic pictures. But first I must repeat, that I conceive the language at the time when this transition took place to have been purely monosyllabic, and consequently no cartouche or word contained more than three distinct ideas or sounds, as we know that more letters cannot

\* The original hieroglyphic from which the word שמש, "the Sun," is obtained may have been   , "half the Sun above the water, and half below the water;" or  may only be formative.

be pronounced with one vowel. For example, such a word as ספר was not sounded, as it now is סֶפֶר (Sēpher), but as if it were pointed thus סֵפֶר (Sephr), ארץ was not sounded אֶרֶץ (Eretz), but אָרֶץ (Artz); and in this respect the language corresponded exactly with the Chinese. The present form of these nouns has been substituted for the original, in order to prevent a disagreeable occurrence of sounds; but when the word is increased at the end, this reason no longer exists, and then the original form is generally restored as אֶרְצָה (Artzah), from אֶרֶץ (E-retz), and מַלְכֵי (Malci); from מֶלֶךְ (Melec). Hence each cartouche would contain one, two, or three pictures. When the constructors of the language found only one, they added, to form the Phonetic word, two formative letters; when they found two, they added one formative letter; and when they found three, they retained them unaltered; and thus they reduced the entire language to trilateral words.

I am aware that there are many nouns which now consist of only two letters, but all such words originally doubled one of their letters, or have dropped א, ה, ו or י. Such a word as אב (Ab), "a Father," was originally אַבְבָּה, or אבִי (Abah or Abi), as we find by its taking י in construction, which is the representative of final ה: בת (Bath), "a daughter," was בַּתְת (Benath): יד (Yod), a Hand was יַדְד (Yod): אש (Esh), "Fire," was אִישׁ (Esh): אם (Em), "a Mother," was אַמֵּם (Emm), as we find by its taking dagesh with a vowel affix.

Hence every word in the Phonetic language consisted either of one radical letter and two formatives; of two radical letters and one formative, or of three radical letters. The formatives most commonly used were א, ה, ו, י, כ, ל, מ, נ and ר; they might perhaps use all the letters as such occasionally. It will be seen, that the following examples are entirely con-

fined to nouns. The reason of this is, that the noun is the word from which the verb is formed. And I believe every verb in the language owes its origin to some noun, although many of these are now obsolete, and of course the derivation of the verb cannot be clearly traced.

There is also an usage of the letter **א**, which it is important to observe, and which I did not discover until I had fixed the meanings of nearly all the letters, or I should have been saved much trouble. This character is used with any other letter, implying that such letter is to be taken in its primitive sense. It seems that after a picture came to bear several *derived* meanings, it was necessary to have some mark to shew that it was intended to convey to the mind the *original* idea. For instance, when **ל** the picture of a Lion had come to signify "any quadruped," "strength," or "fortitude," if they wished to define "a Lion" it was necessary to make some distinction, and this was done by an **א**, signifying "first," i. e. "the first meaning." And this **א** in forming the Phonetic word frequently became **ה**.

I must also call the reader's attention to one peculiar idiom of the Hebrew language, the frequent use of the words **בן** (Ben), and **בת** (Bath). Whenever the age of any individual is mentioned, it is always by the paraphrase of "The son" or "daughter of so many years." For example :

**בן מאת שנה** "Abraham was the son of an hundred years."

**בת תשעים שנה** "Sarah was the daughter of ninety years."

We have likewise the following and many like phrases.

- בן-מות "A son of death." i. e. A man deserving death.
- בן-קשת "A son of a quiver or bow," i. e. An arrow.
- בן-חזל "A son of valour," i. e. A brave man.
- בנות-השיר "The daughters of the song," i. e. Singing women.
- בן-גרני "Son of my threshing floor," i. e. Corn or chaff.
- בת-שנתה "Daughter of a year." i. e. An ewe lamb or goat of a year old.

This being so common an idiom in the language, we must not be surprized at finding it equally common in the formation of words. בן signifying a son or daughter is used precisely in the same manner, and with the same latitude, as בן and בת (Ben and Bath), generally implying "within," or "in."

I will now recapitulate the meanings of the letters, and proceed to select some examples of each.

- N.** MAN. Priority. Superiority.
- U.** HOUSE. Any building. Within, In. SON. DAUGHTER.
- L.** ARM and HAND. Carrying. Lifting up. Height. Power. Pride.
- V.** LIPS. Speaking. Opening. Shutting. RED.
- M.** NOSTRILS. Breath. Life. LIVING CREATURE.
- I.** FEATHER. Lightness. Motion in air. BIRD.
- K.** KNIFE. BLOOD. Sprinkling. Drops. RED.
- H.** BOSOM. Love. Concealment. Darkness. BLACK.
- S.** SPADE. Plough. Expansion. TOOL or INSTRUMENT (of any kind).
- E.** EYE. Brightness. LIGHT. Sparkling. DISTINCTION. MAN. Used in the last sense in forming proper names.
- T.** SLING. Smiting. CURVATURE. Circular. SIMILITUDE.
- L.** LION. QUADRUPED (any). Four. Motion, (walking). To or For. (sign of Dative) Strength.
- M.** WATER. MULTITUDE. Number. (Distributively) Part. Of. From.
- C.** CUP. Pouring. Motion (as of liquid). Giving. REPE- TITION. This letter occasionally gives a diminutive meaning.
- M.** MOON. Brightness. Whiteness. MOON-SHAPED. Motion (revolving).
- D.** LEGS and FEET. MOTION. Biped. TWO.
- F.** FACE. MOUTH. Breath. Aperture. HOLE (any).
- H.** HORNED ANIMAL. HORNS. HORN (the substance). Moon. Branches.
- O.** BOAT. HOLLOWNESS. Lightness. EMPTINESS (in a good or bad sense). Purity or Desolation.
- F.** HAWK. BIRD. Flying. Swiftmess. Noise (of joy or sorrow). Sight.
- S.** SUN. RISING SUN. Rising. Fire. Light. WHITE. TEETH.
- T.** TENT. POLE. TREE.

In the following examples, I shall exhibit each word as it would appear in its Hieroglyphic Cartouche, supposing each letter to represent its respective picture; and to this I shall subjoin the word as it was rendered Phonetic. Some of these words probably were never written in the original character, being of later formation; but still they were formed from the ideal meaning of their letters, and may be properly exhibited as they would have been depicted.

א ד

אדם (Adam), "Man red," i. e. Adam, ם formative.

א ב

אבה (Abah), "Chief of House," i. e. A Father.

א ם

אמם (Emm), "First of many," i. e. A Mother.

א ח

אחי (Achi), "Man of breast," (i. e. same breast),  
A Brother.

א ל  
פ

אלף (Aleph), "The chief beast of mouth," (i. e. of  
bellowing), A Bull.

ל  
מ נ

גמל (Gamal), "Beast of much burden," i. e. A Camel.  
Hence the verb גמל (Gamal), "to load" (either  
with favours or injuries), "to requite good" or evil."



לָת

דלת (Daleth), "Lips to tent," i. e. A folding door.

חַי

חיי (Chai), "The eye of the bosom," i. e. Life. Hence verb חיה "to live."

חַב

חוב (Chüb), "House of Bosom," i. e. The Lap. Hence חבב, (Chabab), "to love." And חבא (Chaba), "to hide one's self."

דָּבָר

דבר (Dabar), "Bird son of Lips," i. e. A word. Hence in Greek we have *ἔπεα πτερόεντα*, "winged words."

חַלָּב

חלב (Chaleb), "Child (or produce) of the breast of the animal," i. e. Milk. We have also חמאה (Chemah), another name for milk; literally "the water or liquid of the breast."

גָּגָה

גגה (Ga-ga), "Height, Height," (very high), i. e. the roof of the house.

בַּיָּנָה

גבה or נבא (Geba), "House of Hill," i. e. A den or a cistern.

ב  
נ

גבן (Gĭben), "Son of Hillock," i. e. Hunchbacked.

ד  
ם

דם (Dām), "Red water," i. e. Blood.

ד  
ע

דמע (Damâ), "Blood of treading," i. e. juice of pressed grapes or olives, wine or oil. Hence דמעה (Dim-ah), "a tear," and דמע (Damâ), "to weep."

י  
ם

יום (Yōm), "Light much," i. e. Day.

ל  
ל

ליל (Lyl), "Light for beasts." i. e. Night.

The Psalmist seems to have had in his mind the ideal meaning of these words, when he penned the 104th Psalm :

תשת חשך ויהי לילה ברתרמש כל־חית־יער

"Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth." (Ver. 20.)

תזרח השמש יאספון ואל־מעונתם ירבצון יצא אדם לפעול  
ולעברתו עדי־ערב

"The Sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening." (Verses 22, 23.)

## ד ע

דעת (Dâth), "Knowledge," Produce of lips. Or ידע (Yedâh), "The light of the lips," not found as a noun, but as a verb ידע (Yadâ), "to know."

## ב ק

בקר (Böker), "Bird's house empty." Bird's time of leaving nest, i. e. the morning. בקק (Bakak), "to empty, to make desolate."

## ב ע

ערב (Areb), "Bird up to its house." Time of bird going to nest, i. e. the evening.

## ב א

כאב (Caab), "Son of a sling," i. e. A stone. This word is the root of the verb כאב (Caab), and explains its different significations, Gen. xxxiv. 25. Job v. 18. 2 Kings iii. 19. Isai. xvii. 11. From כב (Cab), signifying a stone, is derived כבד (Ceböd), "weight," "heaviness," metaphorically "glory," "honour," (Prov. xxvii. 3.) In Isaiah xxi. 15. כבד (Co-bed), seems to be used in its original sense. כבד-מלחמה (Co-bed-Milchāmah), "the stone of war," i. e. the sling-stone. And the verse may be rendered thus, "For they fled from the swords, from the drawn sword, from the bent bow, from the stone of the sling." דכא (Dacâ), "to bruise," "to break in pieces," from ד "lips," כא "of sling;" sling doubled, used for various purposes, of threshing, &c.

כ  
ח ש

חשך (Chōsec), "As Sun concealed," (as when Sun is concealed) i. e. darkness.  
שחה (Shachah) and שחח (Shachach), are of the same derivation, "to hide the face," hence "to bow down," (see Job xxii. 29, 30.). (Page 14.)

ם  
ג ש

גשם (Geshem), "Water lifted up," i. e. rain, heavy shower.

ט  
ם

מטר (Mathar), "Flying instrument of water," i. e. cloud or rain, light shower.

ה ה  
ג

הגה (Hegeh), "Breath, breath, going up," i. e. Repetition of breathings. (See Job xxxvii. 2.)

הגה מפיו יצא

"The sound that goeth out of his mouth."

In this passage we have ה in its first sense; and its meaning explained by the writer.

ב  
ה ל

הבל (Habel), "Son of living animal," i. e. breath.  
Hence הבל (Habel), "vanity," i. e. mere breath,  
and the verb הבל (Habal), "to be vain."

## אש

איש or אש (Eish), "Produce of the sun." Fire. Hence probably is derived the word באשמים, Isai. Lix. 10. "We stumble at mid-day, as if it were dark, and in the MERIDIAN LIGHT as if dead blind."

## נש

שנה (Shēnah), "Returning of Sun," i. e. A year. From same root comes the verb נשא (Nasah), "to lift up." This is probably one of the oldest verbs in the language: hence its various meanings, all originally borrowed from the idea of the rising Sun.

## נש

נשף (Nesheph), "Returning of face of Sun," i. e. morning twilight.

## נש

שוף (Shuph), "Flying of the face of the Sun," i. e. evening twilight. This word is obsolete, but that such a word existed appears from a passage in Ps. cxxxix. 11.

ואמר אֶדְדוֹשׁךְ יְשׁוּפְנִי

"If I say verily the darkness, it shall cover me," (come over me as twilight.) See also Job ix. 17.

This word became obsolete, and נשף (Nesheph), was used indifferently for morning or evening twilight. The verb שוף (Shuph), Gen. iii. 15. which signifies "to bite,"

although consisting of the same letters, is very different in its meaning, borrowing it from פ the mouth, and ש a tooth.

ל<sup>נ</sup>ע

נעל (Naal), "Giving strength to feet," i. e. sandals.

ר<sup>נ</sup>ע

נער (Naar), "Giving swiftness to feet," i. e. youth. The verb נער (Naar), is used in the sense of "shaking off fetters," "setting free the feet." (Judges xvi. 20.)

פ<sup>נ</sup>ש      פ<sup>נ</sup>ח      פ<sup>נ</sup>ה

נשפ (Naphah), נפח (Naphach), נפש (Naphash), or נשפ (Nashaph), "Giving breath from nose, breast, or teeth," all signifying, "blowing." Also אנף (Anaph), of same derivation and meaning.

בע

עב (Ab), "Son of the feet," i. e. cloud of dust; hence a cloud. Hence verb עבר (A-bad), "to labour," originally "to dig." עבר (A-bar), "to go over."

ר<sup>א</sup>פ

אפר (E-pher), "Bird of breath or wind," i. e. Dust.

ר<sup>א</sup>פ

עפר (A-pher), "Bird of wind of feet," i. e. Dust.

אבר  
 ר

אבר or אברה (Eber or Eb-rah), "Son of the bird,"  
 i. e. the wing.

Hence came the verb אבר (A-bar), "to fly," "to fly over." Whence is derived the name אברם (ABRAM), literally "one, who (flies or) passes over the water." The name was probably given the Patriarch upon his call. (See Josh. xxiv. 3.) God afterwards changed ם, signifying, "water," into דם, signifying, "multitude," "many." (Gen. xvii. 5.)

עם

עם (Amm), "Legs or feet many," i. e. A people or nation.

ד  
 עם

עמד (A-mad), or עמוד (Am-mōd), "The lips of the people, or the words of the people," i. e. A pillar.

In early ages pillars were set up to commemorate public events: upon them were probably engraven the first hieroglyphics. And the meaning of the word explains to us the reason of our finding accounts of "speaking stones," among so many ancient nations. A pillar was called עמד (A-mad), or by some word of the same signification, according to the language of the people. In process of time, as the name remained after the meaning of it was lost, fables were invented to account for the title, and traditions were handed down to posterity of the stone having spoken upon some occasion; and an artful priesthood might take advantage of the credulity of the people, and by pious frauds keep up the delusion. Such I believe is the

true account of the famous statue of Memnon<sup>a</sup>. Giraldus in his "Itinerarium Cambriæ"<sup>b</sup>, mentions a large flat stone about ten feet long, six wide, and one foot thick, which in his time served as a bridge over the river Alun, at St David's, Pembrokeshire, and was worn smooth by the feet of passengers, called "LECH-LAVAR," i. e. "Lapis Loquax," "the speaking stone;" and he relates the tradition of the people, respecting the origin of the name, that it called out upon a dead body being placed on it.

In the history of Waterford<sup>c</sup> there is an account of a rock to the west of Bally-caroge, which the inhabitants call "CLOUGH-LOWRISH," that is, "the speaking stone," so called from having contradicted a person who swore falsely by it. Now there can be no doubt these stones were originally pillars, set up by the ancient inhabitants of the country, recording some national event, and that, long after the characters engraven upon them were worn out, they were preserved as sacred relics.

In Cornwall there is a "KARN-IDZHEK," i. e. "The sounding or speaking Karn." There was also in the ancient language of that county the word "TOLL-KARN," explained as "a Karn with holes in it." I believe that "Toll" is the old form of "tell," whence our participle "tolled," "told," and that "Toll-Karn" was the "TALE-KARN," the same as the Poet's "*storied* urn." Toll-Korn was "a trumpet," i. e. "speaking horn." KARN is the Hebrew word קֶרֶן KERN, or KEREN, "a horn," or "pillar, like a horn."

Josephus states that the descendants of Seth, having made discoveries respecting the heavenly bodies, upon Adam's prediction, that the world was to be destroyed

<sup>a</sup> Vid. Kircher. Œdip. Egypt. Class. VIII. Chap. 3.

<sup>b</sup> Lib. II. Cap. 1.

<sup>c</sup> I quote this from Borlase's History of Cornwall.



at one time by the force of fire, and at another time by the violence and quantity of water, *στήλας δύο ποιησάμενοι, τὴν μὲν ἐκ πλίνθου, τὴν δ' ἐτέραν ἐκ λίθων, ἀμφότεροις ἐνέγραψαν τὰ εὐρημμένα*, making two pillars, the one of brick, the other of stone, inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Josephus adds; "Now this remains in the land of Siriad to this day." Although we may not be inclined with the Jewish historian to believe that this pillar was antediluvian, yet it must have been of very high antiquity to give rise to such a tradition concerning it. It was probably erected by some branch of the Cuthites: and it is a very curious fact, that we should find in Cornwall, Wales and Ireland, traces of the same memorial, *אבן משכית* "ABEN MASCITH," "the hieroglyphic stone." (Levit. xxvi. 1.) This confirms the general opinion, that these places were colonized at a very early period, probably during the ninth century after the deluge, by a tribe of Cuthic shepherds, who pushed westward from the borders of the Euxine sea.

From this word is derived the verb *עמד* (A-mad), "to stand firm," i. e. "to be as a pillar."

ב  
צ

*נצב* (Na-zab), or *נציב* (Nezib), "House of a horn, or building like a horn." A pillar, pyramid. This word is generally found in its Heemantive form, *מצבה* (Mazzebah), or *מצבת* (Mazzebeth); from it is derived the verb *נצב* (Nazab), "to stand," "to be like a pillar."

ו  
עפ

עוף (Oph), "Flying, two legged, beaked," i. e. A Fowl.

ו  
צפ

צפר (Zip-pār), "Bird with horny beak," i. e. Bird.  
This word may originally have been especially applied to birds of prey, and the preceding to the graniverous kinds, but in process of time they each came generally to signify "a bird." Hence צפרן (Zipporen), nails or fingers, i. e. "little birds."

ו  
צב

ביצ (Bitz), "The horny house of an eye," An egg.  
The shell being something of the substance of horn, and the contents not unlike an eye. From this word is derived the verb רבצ (Rabatz), "to couch," "to sit close to the ground," as (ר) a bird (ב) on its eggs. It was afterwards applied generally to animals. We have the word in its original sense in one passage:

כי יקרא קוצפור לפניך בדרך בכל-עצ או על-הארץ אפרחים  
או ביצים והאם רבצת על האפרחים או על-הביצים לא תקח  
האם על-הבנים.

"If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether there be young ones or eggs, and the dam SITTING UPON the young or upon the eggs, thou shalt not take the dam with the young." (Deut. xxii. 6.)

\* In Anglo-Saxon, eaƷ is an eye and an egg.

In Genesis xLix. 25. and Deuteronomy xxxiii. 13. the word should be construed with reference to its original meaning; viz., that of sitting on eggs, hatching; as in each case the produce of the deep is the subject alluded to. (See the passages.)

Hence also בצע (Ba-zâ), implying "crushing," "violence:" (Exod. xviii. 21.), and also "profit," (Gen. xxxvii. 26.) And the verb בצע (Ba-zâ), "to crush," or "destroy," (Job vi. 9.), and "to finish," or "complete," (Isai. x. 12. and Zech. iv. 9.), both metaphors from breaking of an egg; in the first case by violence, in the second by hatching. Also קבץ (Ka-baz), "a collecting together," literally "a nest of eggs." And verb קבץ (Ka-baz), "to gather together."

יין

יין (Yin), "Liquid full of eyes;" "very sparkling," i. e. Wine.

קב

קב (Yekeb), "Hollow house for wine," i. e. A wine-vat.

קבה

קבה (Kēbah), "A hollow house," i. e. The stomach or belly, and קבה (Kub-bah), "a recess." See Numb. xxv. 8. In which verse both words occur. Of the same derivation is נקב (Na-kab), "to hollow out;" and נקב (Nekeb), "the womb" (obsolete), whence נקבה (Nēkēbah), "a female."

## קב

קבר (Keber), "The hollow house of mourning," i. e. The tomb. Probably ק has this meaning. It would be distinguished in the picture writing by some bird of a dolorous note. Hence the verb קבר (Kabar), "to bury," and our word "cover."

## טא

מטה (Mat-teh), "A staff." "A walking stick," vide Exod. iv. 2.

## טבש

שבט (She-bet), "A staff, son of ivory." i. e. A sceptre. Gen. xLix. 10.

טע (Tang), would be "an instrument with two prongs," i. e. "a fork;" and hence טעם (Tām), "to taste." טען (Tān), "To load," "to pack upon," (Gen. xLv. 17.), also "to pierce," (Isai. xiv. 9.), and נטע (Natang), "to plant," "to pitch a tent."

## שדד

שדד (Shadd), "Teeth red, red," i. e. "very red." Violence, destruction. The metaphor is borrowed from a beast of prey. Hence the verb שדד (Shadad); "to spoil," and שדי (Shad-dai), the title of God as "the avenger."

## לבב

לבב (Lëbab), "Son of house of animal," i. e. The heart.

## ל א

לבי (Lebi), or לביא (Lebia), "Son of a Lion," i. e. A Lion. The final Aleph in this word has been variously accounted for by commentators. Some consider לביא (Lebia), the female of לבי (Lebi); but א is only a mark of ל being used in its primitive sense; לי, לבי, and לביא are words of precisely the same signification.

## ל ב

מלך (Melec), "Like a Lion," i. e. A king, (ט being formative).

Here we might expect to find א with ל, as this letter is certainly used in its primitive sense. And so it was originally written; we have once המלכים (Ham-melācim), "The Kings," (2 Sam. xi. 1.), where some ancient commentator has added the Keri, א יתיר; and thus the letter may have been omitted in other passages, as superfluous. It is still preserved in מלאך (Malāc), "a messenger," which is the same word.

## ל ג

כלב (Celeb), "Like the Lion of house," i. e. A dog. A wild animal domesticated.

## ר א

ראה (Râh), "A Hawk, and ארי (Ari), or אריה (Ar-jeh), An Eagle.

This word signified a beast as well as a bird of prey, and latterly was confined to the second meaning; נשר

(Nesher), being used for an Eagle. In Genesis xLix. 9. the word should be construed an eagle; אריה (Ar-jeh), and לביא (Lebia), in the same verse cannot both signify a Lion; and the introduction in our translation of the epithet "old," weakens the sense. It should be rendered thus: "Judah is a young Eagle; from the prey, my son, thou art gone up: he stooped down, he couched as an Eagle; and as a Lion, who shall rouse him up?" The verb רבץ (Rabatz), rendered "couched," in its primitive sense belongs to a bird, as I have before shewn; and it is in these poetical passages that we most frequently find words thus used.

It should also be rendered the same, Numb. xxiii. 24.

הֲרִיעַם כְּלִבְיָא יָקוּם וְכֹאֲרֵי יִתְנַשֵּׂא

"Behold this people shall rise up as a Lion, as an Eagle shall he soar."

From this word is derived the verbs ראה (Raah), "to see:" and ירא (Yarea), "to fear."

The word עיט (Ait), (i. e. ט) "weapon or talons," (ע), "on feet"), was also used to signify either a bird or beast of prey.

כ  
ס

כסא (Cesea), "The Moon circular," i. e. The time of full Moon.

The words נס (Nēs), כס (Cēs), and סמך (Saméc), all signify a signal or banner from ס, "The Moon." The letter Samec in some ancient alphabets is represented by a pole with a half Moon at the top. We have two of these words in Exodus xvii. 15, 16.

וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נֹס  
וַיֹּאמֶר כִּי יֵד עֲלֵיכֶם יְהוָה מִלְחָמָה לַיהוָה בְּעַמְלֵךְ מִדֶּר דֶּר

“And Moses built an altar and called the name of it **JEHOVAH, MY BANNER.**”

“For he said, As his hand was on the **BANNER OF JAH**; There is war between Jehovah and Amalek for ever and ever.”

Hence also comes שך (Sec), and שכה (Secah), “a sharp tool, moonshaped.” Here ס is changed for ש, probably to distinguish this word from סך (Sec), and סכה (Secah), “a tent,” words of same derivation. שך (Sec), or שכה (Secah), was the instrument with which the ancients engraved. Hence שכיה (Seciah), or משכיה (Masciah), “the engraving,” or “picture.”

The tools, which were employed, and with which the Egyptian Hieroglyphics were cut, as we may judge from those now in use among the Hindoos, were a short steel chisel, about twice the breadth of the hand, and a mallet of iron a little longer than the chisel, but not weighing more than a few pounds. “The Hindoos,” says Dr Kennedy, “with such simple instruments formed, fashioned and scarped the granite rock, which forms the tremendous fortress of Dowlutabad, and excavated the wonderful caverns of Ellora; for it seems by no means probable that the Hindoo stone cutters ever worked with any other tools.”

[See Library of Entertaining Knowledge, Egyptian Antiquities. A small volume containing much valuable information respecting ancient Egypt.]

Hence also comes the word **MOSAIC** (משך). In all probability the deep cut hieroglyphics upon ancient pillars were filled with a cement of different colour from the stone itself. The characters would thus become perfectly visible, and the surface be rendered even and uniform. This sort of pictures they called משך (Mosaic),

and the word is still retained in its original meaning, being applied to inlaid work of stone.

We have also כוס (Cus), "a Cup," i. e. "shaped like moon." And hence the verb כסה (Casah), "to cover," (Gen. xxxviii. 14.), and "to forgive."

Also כסא (Cis-see), "a circular seat in shape of moon," "a throne," and also מסב (Me-sab), "The Divan," "Circular seat." Hence also מס (Mas), "tribute," at first monthly payment. סכה (Succah), "A tent, in shape of moon." And כסס (Casas), "to count."

## פס

פס (Pas), "The face of the Moon."

In Genesis xxxvii., and 2 Sam. xiii. 18., we have כתנת-פסים (Cēthoneth Pas-sim), rendered in our translation "a garment of divers colours."

פס (Pas), or פסים (Pas-sim), signifies in colour "like face of moon;" it was probably "fine white linen." פשתים (Pish-tim), which is nearly the same word, (ס being changed for ש), signifies flax, and פשת־ידוע (Pishti-Haētz), "The flax of the tree," i. e. "cotton," (Josh. ii. 6.) The old word for cotton was כתנות (Cothnoth), literally (כ), as or "like" (תן), "the little tree," (ת), "of the tree." Hence כתנת (Cethōneth), "a garment," i. e. "one of cotton."

In Daniel v. 5. we have the same word joined with ידא (Yedâ), "a hand." The part which Belshazzar saw of the hand, writing upon the wall, was פס־ידא (Pas-Yedâ), i. e. "the back of the hand," in shape as face of Moon. As פס (Pas), signified the back of the hand, so it did the upper or convex part of the foot, and hence the verb פסח (Pa-sach), "to pass over," literally "upper part of foot concealed," as is the case when the foot passes over any one. Hence also the verb



signified "to be lame," "to halt," literally to have "foot bent under." The Greeks generally changed ח into χ, hence *πάσχα* "the passover," from פסח (Pasach), and our word "Paschal."

כס

כסף (Ceseph), "Face like Moon," i. e. "Silver." From this word probably is derived כסם (Casas), "to melt," applied to all metals.

זהב (Za-hab), or דהב (Da-hab), "Gold." This word derives its name from its colour, ז and ד, each of them signifies "red" or "purple." And I may here remark, that the letters which occasionally change place with each other, will be found to have some common meaning.

ספ

ספר (Sepher), "Faces of Moon," (ר formative), i. e. "an Almanack," and hence a book generally.

כר

רכב (Receb), "A house like a bird," "a flying house." "A waggon, a chariot." Hence the verb רכב (Racab), "to ride." And רכבים (Re-ca-bim), "Rechabites."

ככ

ככב (Co-cab), "Son of the concave," i. e. A star.

We have from כן (Cōn), "a knee," i. e. bending, Exod. xxx. 18., the old word superseded by ברך (Berec).

Hence we have כּוּן (Con), "to stand up." כּוֹהֵן (Cohen), "A priest," and בִּרַךְ (Barac), "to bless," from the attitude of kneeling. Also כִּכָּר (Cic-car), "a circle," (ר formative). Hence also כּוֹל (Col), "all," and כֵּלִי (Cēli), "circular vessels," afterward any vessels or instruments.

כּוּן  
פּ

כּוּף (Canaph), "The knee of face," "upper knee," i. e. A wing.

ט  
שׁוֹן

שׁוֹן (Satan), "An instrument with teeth." Hence an adversary. Satan.

ב  
שׁוּם

שׁוּם (Basam), "Child of much Sun," i. e. Spice, Aromatics.

שׁוּשׁ

שׁוּשׁ (Shish), "White, white," i. e. very white." Name of a marble, and of a fine linen.

לָעַם

לָעַם (A-lam), "Two, four, many," i. e. A long unlimited time, frequently rendered, "for ever."

צַע

עֵצ or עֵצ (Etz), "Root and branch," i. e. A tree or wood. And עֵצָב (Atzab), "a wooden idol," lite-

rally "son of a block." And hence the verb **עצב** (Atzab), "to form or make;" and also "to grieve, or provoke." The verb is used by Jeremiah xLiv. 19. in the sense of setting up an idol.

עשינו לה כתמים להעצבה

"We formed for her supports to make her image stand up."

The word **כתמים** (Conîm), in our translation is rendered "cakes;" "We did make cakes to worship her." May it not mean the same as **כֵּן** (Côn), used in Exod. xxx. 18. as the supporter of the Brasen Laver?

**עצם** (Etzem), from the same metaphor of "roots and branches," signified the skeleton, and bones, or bone. Hence the verb **עצם** (Atzam), "to grow or become powerful." See Exod. i. 7. and 20. where the verb is evidently used in its primitive sense, borrowed from a tree.

נ  
ח ש

**נחש** (Nachash), The **נ** signifies "motion" like that of water poured out, **ש** "a tooth," and **ח** "the breast or concealment." Hence "a serpent with concealed sting."

נ  
פ ת

**פתן** (Pethen), "Serpent of the hole," i. e. An Asp. Hence Python.

נ  
צ ע  
פ

**צפען** (Ziph-ân), "Serpent with two (horns) stings in mouth." Translated Cockatrice.

ר  
ש פ

שרף (Saraph), "A bird, i. e. flying with sting in mouth."  
 "A flying serpent." רשף (Reseph), which is precisely the same word, having its pictures in a different order, has occasioned the commentators much trouble. Gesenius calls it a difficult word, concerning the signification of which various opinions and views are entertained, and he merely gives the significations of it; "flame, glowing fire;" "lightning;" "venomous disease;" "bird of prey," "arrow." Every one of which meanings are borrowed from the metaphor of a flying serpent.

ב  
ל ה

שלחבת (Shal-hebeth), "Daughter of strong teeth, or bars of furnace." A flame. This word rendered according to analogy would be שלב (Shalab); but it is left us in its original form. שאל (Shâol), "hell" may be of same derivation, viz., "bars of a prison;" and also שביב (Shabib), a flame, literally, "bright daughter of house of bars."

ק צ

קצז (Khazaz), "Hollow horn," i. e. A handle, or haft of a knife. The word is found in this sense in Psalm xlvi. 10.

קשת ישבר וקצז חנית

"He breaketh the bow and the handle of the spear."

The word קצז (Khazaz), is generally rendered as a verb: "he cutteth the spear."

The word signifies also "a knife." קצ (Khēz), or קצה (Khēzah), "that cut off," "the end," "extremity." קצה (Khazah), "to chop down," "to exterminate." קצב (Khazab), "to cut off," "to shear sheep." קצר (Khazar), "to reap," "to mow."

ק  
ש  
ת

קשת (Kheseth), "Hollow for (poles with teeth, or), arrows," "quiver." This was probably the first meaning of the word; it was afterwards used for the bow. It signifies an archer, i. e. a bearer of arrows. Gen. xxi. 20.

ב  
ד  
ש

דבש (Dēbash), "(Son), Produce of the lips, white," i. e. honey. White is an epithet constantly applied to honey by ancient writers.

— τῖθεισι τε κηρία λευκά. (Hes. 596.)

נ  
פ  
ת

נפת (Napheth), "Flowing from mouth." Honeycomb, or honey. Hence the verb נפ (Noph), in its first sense, signifying "to pour out," or "to sprinkle." Ps. Lxviii. 10.

ס  
ס

סוס (Sūs), "Swift and moonshaped," i. e. Hoof, used for horse.

רס  
פ

**פרסה** (Parsah), "Hoof with (a mouth) opening," i. e. A cloven foot. This was its first meaning; but afterwards it was used generally as a hoof. Hence **פרש** (Parash), "a horseman," or "riding horse."  
**פרס** (Paras), "to divide." Isai. Lviii. 7. And **פרש** (Paras), "to divide or separate." This word is used in Prov. xxxi. 20. with a reference to its original derivation.

כפה פרשה לעני

"She openeth her hand to the poor."

Compare this passage with Isai. Lviii. 7.

קע  
ב

**עקב** (A-khēb), "Hollow son of the feet," i. e. the heel.

רע  
ב

**ערב** (Arāb), "Son of swift feet," An Arab. Also fourth plague of Egypt.

תא

**תא** (Tā), This word is now only found in the sense of an upper chamber, but its original meaning is that of a tent. The Orientals built their houses with flat roofs, upon which they erected tents, and hence it came to signify the uppermost room. We have this letter in its primitive form in the word **תם** (Tām), signifying "a domestic man," i. e. "one who staid much within the tent," for so it is explained to us in Genesis xxv. 27.

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש  
תם יושב אהלים

“And the youths grew: and Esau was a man knowing in hunting, a man of the field; but Jacob was תם (Tām), (a man of the tent) staying within the tent.”

The word תם (Tām), from ם much, and ת a tent, is explained by יושב אהלים (Yoshēb Ohālim). Hence the word came to signify, “security,” “peace,” “innocence,” “integrity,” “simplicity,” “truth.”

It gives us a pleasing idea of the manner of this early people, to find that among them תם (Tām), the domestic man, was the model of every thing good and perfect. They seem to have entertained a very contrary opinion of the man of the field; גבר-ציד (Gib-bōr-Zaid), “the mighty hunter,” was synonymous with them, for “the son of violence.”



נב  
נבי

נביא (Nabi), “The distinguished son of the cup.” A Prophet.

This is a word of very curious derivation, and could not be understood but from the Egyptian hieroglyphics. The word is first used (Gen. xx. 7.), as applied to Abraham. God said unto Abimelech the king of Gerar in a dream, “Restore the man his wife,” הוא נביא דוא “for he is NABI.” It is next met with (Exod. vii. 1.), when Moses and Aaron are going into the presence of Pharaoh. “And the Lord said unto Moses, See I have made thee a God to Pharaoh, and Aaron thy brother shall be” נביאך “THY NABI.” In the Egyptian hieroglyphics, a

priest or prophet is invariably represented by a man sitting down, and a cup pouring out its contents over him, as represented above, implying probably "the anointed." In the Coptic  $\pi\epsilon\zeta$  (Neh), is "a cup;" and  $\pi\alpha\kappa\beta$  (Nēb), "a lord or master." And we have the same words in the Hebrew,  $\cup$  (Na), "a cup," and  $\cup\text{בִּי}$  (Nabi), "a noble man or prophet."

$\cup$  (Na), signifies "a cup," whence came the interjection  $\cup$ , "obsecro," first used in asking for a cup of water. We find the word in Exodus xii. 9., where according to the received translation the Israelites are commanded not to eat the passover RAW<sup>a</sup>, a most unnecessary injunction. The force of the passage is, that it shall be "roasted by fire," and not "boiled with water,"

אל תאכלו ממנו נא ובשל מבשל במים כי אם-צלי-אש

"Ye shall not eat of it SODDEN IN WATER, nor in any manner boiled in water, but roasted at the fire."

$\cup$  (Na) is an adjective, from  $\cup$  (Na), "a cup," signifying "watered," or "immersed in water."

We have  $\cup\text{ד}$  (Nōd), "a leathern bottle," literally "cup for lips." Also  $\cup\text{אֹת-דֶשֶׁה}$  (Neoth-desheh), "well

<sup>a</sup> I am aware that Dr Spencer in his work, "De legibus Hebræorum, ritualibus, et earum rationibus," appropriates a whole section to prove that  $\cup$  (Na) in this passage signifies RAW MEAT, and that the injunction was given to the Israelites to guard them against the  $\omega\mu\phi\acute{\alpha}\gamma\iota\alpha$  practised by the votaries of Bacchus in the celebration of their mysteries; and to the same cause he assigns the injunction, that not a bone of the paschal lamb should be broken. Even if the word  $\cup$  (Na) would bear this interpretation, I should not be convinced by the arguments of that learned writer, that the various commandments respecting the passover had not an immediate reference to the sacrifice, of which I conceive it to have been typical. (Spencer. De Leg. Heb. Lib. II. Cap. iv. Sect. 2.)



watered pastures," Ps. xxiii. 2. Is not the word used in the same sense in Ps. cxvi. 14. 18.? Compare ver. 13. In that beautiful passage in Isaiah Lii. 7., the metaphor is borrowed from this word:

מהנאו על ההרים רגלי מבשר משמיע שלום מבשר טוב־  
משמיע ישועה

"HOW REFRESHING on the mountains are the feet of him that bringeth tidings, preaching peace; of him that bringeth good tidings, preaching salvation."

There is another passage in which the word נא (Na) may be used in its original sense, Judges xiii. 4.

ועתה השמרי נא ואל תשתי יין ושכר

"Now therefore beware, *I pray thee*, and drink not wine, nor strong drink."

If we refer to the thirteenth and fourteenth verses, we find the same repeated, in the form of a command. The verse above may be thus rendered:

"Now therefore take heed to your cup, (i. e. as to what you drink), and drink not wine, nor strong drink."

The word may also be in its first sense in Genesis xxiv. 45. In each case נא is not joined with the preceding verb by Mappik, as is usually the case.

יַם־סוּף (Yam-suph), and פִּי־חִירוֹת (Pi-Hachiroth).

In the Exodus of the Israelites, we are told that they encamped by the sea, beside Pihachiroth. The word פִּי־חִירוֹת (Pi-hachiroth), is evidently put for פִּי־חִירֹחַת (Pi-Hirachoth), or (Pi-Haj-jarechoth). The present arrangement of the letters may have been adopted for the sake of euphony. The word signifies "the mouth of the Moons," i. e. the entrance or defile of the mountains

so called. The word סוף (Suph) is (פ), "the mouth," and (ס), "the Moon," and ים-סוף (Yam-Suph), is "the sea of the mouth of the Moons." Hence it appears that פִּי-הַחַיִּית (Pi-hachiroth), and סוף (Suph), although so different in their characters, are in meaning the same words, and that both were derived from the mountains in that district called "The Mountains of the Moon," or "The Moons." סיני (Sinai), is of the same signification, "A Moon (a mountain) with two peaks." Ezekiel mentions a place in Egypt, called פִּי-בֶסֶת (Pi-beseth), a word of the same derivation, the modern Tel-Basta, situate to the north of the gulf of Suez.

הַצִּפּוֹת הַצֵּזַיִם וְהַצִּפְּיוֹת Haz-zezaim Vehaz-zephioth.

In Isaiah (xxii. 23, 24.) we have the following passage:

וּתְקַעְתִּי יֵתֵד בַּמָּקוֹם נָאֵמָן וְהָיָה לְכִסֵּא כְבוֹד לְבֵית אָבִי  
וְתָלוּ עָלָיו כָּל כְּבוֹד בֵּית-אָבִי הַצִּפּוֹת וְהַצִּפְּיוֹת כָּל כָּל  
הַקְּטָן מִכָּל הָאֵגוֹנוֹת וְעַד כָּל-כֵּלֵי הַנְּבִלִים

"I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house."  
"And they shall hang upon him all the glory of his Father's house, THE OFFSPRING AND THE ISSUE, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons."

I may first remark that יֵתֵד (Jathed), rendered "a nail" should be "a pole;" it was the centre pole of a circular tent, which supported the whole, and was supplied with pegs for the purpose of hanging thereon various vessels. כִּסֵּא (Cis-see), rendered "throne," is the circular seat round the tent on which the Orientals reclined, as their descendants do to this day. Thus the metaphor is quite clear. The individual alluded to is described as a tent

firmly fixed, and well supplied with all necessary furniture. Now what can be the meaning of hanging up on the pole of the tent, THE OFFSPRING AND THE ISSUE? The word צִמְצִימִים (Zazaim), is the letter (צ) used twice in its primitive sense of “a horn;” and signifies “drinking horns.” צִפְיֹת (Zephioth), which Gesenius terms “a very difficult word,” is literally “horns for the mouth with two feet\*.” And thus the passage becomes perfectly clear by taking these words in their true meaning of drinking vessels.

From צָא (Za), “a horn,” was derived the verb צָצָא (Yaza), to “sprout up as a horn,” “to grow;” and hence צִמְצִימִים (Zazaim), does signify “offspring:” and צִפְיֹת (Zephioth), being found joined with it was made to signify “issue.” This is not a solitary instance of one word being misinterpreted, and of another being forced to comply with its meaning.

צָר (Zar) and אֶרֶץ (Aretz).

צָר (Zar)<sup>b</sup>, is literally “horns flying,” a metaphor for the Moon, a planet. This meaning of the word explains a difficult passage in Isaiah. In Chapter v. we have in the 28th verse,

פְּרִסוֹת סוּסֵי כֶצֶר נֶחֱשְׁבוּ

translated thus: “Their horses’ hoofs shall be counted like FLINT.”

And immediately following in the 30th verse we have,

\* In this college we preserve as a valuable memorial of our founder a drinking vessel of this kind: it may properly be called צִפְיָה (Zephiah), being a large horn mounted on two feet.

<sup>b</sup> “צָר a stone, i. q. צָר, צִיר. Isai. v. 28. In Isai. v. 30. Saadiah and some Hebrew interpreters (cited by Rashi), explain it by *Moon*, which is applicable, but the ground of the interpretation is not sufficiently demonstrated.” (Gesenius.)

תבט לארץ והנה חשך צר ואור חשך בעריפיה

translated thus: "If one look unto the land, behold darkness *and* SORROW, and the light is darkened in the heavens thereof."

In these passages we have the word צר (Zar) rendered in one FLINT, and in the other SORROW. In the first it should be, "their horses' hoofs shall be as the Moon," (i. e. as flying horns). There is a peculiar force in the word as used in this passage. The word סוס (Sūs), "the hoof," is literally as I have before shewn "a flying moon," i. e. swift and moonshaped; and the prophet keeps the same metaphor, but borrowed from two other letters; and it is the same as saying; "their horses' hoofs shall indeed be according to their meaning, not only in shape as a moon, but hard as horn."

The second passage should be thus rendered:

"One looketh to the earth, and behold darkness; and to the Moon, and her light is darkness, as when she veileth her face."

בעריפיה (Ba-ariphejah), probably means a total eclipse, from ער or ערה "to blind," literally "to put a skin over the eyes," (Exod. xxiii. 8. Deut. xvi. 19.), and פיה "her face."

ארץ (Aretz), "the Earth," is "the chief or primary planet," probably with reference to צר (Zar), the Moon, a secondary planet. And the beauty of the passage consists in understanding the words according to their correct signification: "One looketh to the planet Earth, all is darkness: *one looketh* to the Moon, and her light is the darkness of a total eclipse." It may be objected that this is presuming upon a knowledge of Astronomy far beyond that which existed at the early period when these words were formed. I have no doubt, before lan-

guages became Phonetic, the system of Astronomy, now universally adopted was to a great degree understood. From that curious fragment of Phœnician cosmogony, to which I shall soon have occasion more fully to refer, it is evident that Sanchoniatho understood ארץ (A-retz), "the Earth," to be a planet: "καὶ ἐξέλαμψε Μωτ ἥλιος τε, καὶ σελήνη ἀστέρες τε καὶ ἄστρα μεγάλα." "And (Μωτ), the Earth, and the Sun, and the Moon, and the stars, and the greater stars shone forth."

Another and more common name of the Moon was חַי, literally ח and ה, "light and darkness," and ר "flying," expressive of the motion of that planet and its changes.

תּוּצִיִּים (Tūciim or Tuc-ciim), and כּוּפִּים (Khophim).

In the tenth chapter of the first Book of Kings, it is stated that "Solomon had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and Khophim, and Tucciim (or Tuciim)." By the length of the voyage, and the articles which the navy brought, there can be no doubt respecting the countries with which this commerce was carried on. There are two ways by which names are given to articles brought from foreign climates, before unknown. They are either called from the name they bear in the country which produces them; or a name is given them expressive of some property belonging to them. For example, soon after the discovery of America, a vegetable was brought to the old world, which has been generally cultivated. The English called it a "Potatoe," adopting its foreign name; but the French considering it not altogether unlike an apple, but growing under ground, called it "Pomme-de-terre," i. e. a ground-apple. And

such was the origin of the above two words. קופ (Khop) is (ו), "a bird," with (קף), "a boat-shaped beak," i. e. "a parrot." תוכי (Tuci) is (ו), "a bird," (כי), "as of eyes," i. e. "full of spots like eyes," i. e. "a peacock," ת being formative. I give these words with their meanings to shew that in the days of Solomon the ideal signification of the letters was understood, and new words were formed accordingly. (See p. 5.)

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Note omitted at Page 41, line 2.

The BAITULIA, of which Sanchoniatho speaks, were, I conceive, rocks cut into the figure of some animal or sphinx. Of these there are many remains in Egypt, especially at Ipsambul in Lower Nubia. The passage translated into Greek by Philo-Byblius, and preserved in the first book of Eusebius "De Præparatione Evangelii" is as follows :

"ἔτι δὲ φησι, ἐπενόησε Θεὸς Οὐρανὸς Βαιτούλια, λίθοις ἐμψύχοις μηχανησάμενος."

"He says moreover, the god Ouranos invented BAITULIA, skilfully working on living stones." Baitulia in the Phœnician or Hebrew, from which Philo-Byblius translated the word, was probably בַּטְלִים (Batolim), signifying ל "the animal," נ "the son," ט "of the tool or chisel."

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## PROPER NAMES.

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WE have only thirty-one names of men and women mentioned before the flood, and of these five appear twice with little or no alteration, so that in truth we have only twenty-six distinct names. These names as will appear from their etymology, and as we must naturally expect, were given by the parents at the birth of the child.

A trifling error, I suspect, has taken place respecting some of them, probably through the ignorance of an early transcriber; the two names of twin children have been united together, as the name of one child:

מְחֻיָּאֵל "MECHUJAEI," should be מֶחַ וַיָּאֵל "MECH and JAEI."

מֶתוּשָׁאֵל "METHUSHAEL," should be מֶת וַשָּׂאֵל "METH and SHAEL."

מַהֲלֻלָּאֵל "MAHALULAEL," should be מַהֲלַל וַלָּאֵל "MAHAL and LAEL."

מֶתוּשָׁלָּא "METHUSHALA," should be מֶת וַשָּׁלָּא "METH and SHALA."

In each of these passages we have the birth of twins recorded, and both names are given. As in ancient writing there was no separation made between words, some transcriber mistook the two names for one; and afterwards, where he only met with the first syllable, considered it an abbreviation, and carefully supplied

<sup>a</sup> In this word I have restored the י.

<sup>b</sup> The last name in the Hebrew copies is שְׁלֻחַ. The Septuagint seems to have read שְׁלָה, which probably is correct; if we take the former reading it signifies "the sent," "the given."

the part he thought wanting<sup>c</sup>. There is something particularly curious respecting these names. In each case one, probably the elder, is named from the letter ם; מַת (Meth), occurs twice, מַח (Mech), and מַחַל (Mahal); once each. Now ם implying "number," "many," is the root of the word תָּאֵם (Tōm), "a twin," תָּאִמִּים (Tōmim), "twins." Again in each case the second child is in an especial manner dedicated to God; we have יָאֵל (Jael), "the man of God;" שָׂאֵל (Shael), "lifted up or dedicated to God;" לָאֵל (Lael), "the creature of God;" and שָׁלָא (Shala), "the same as," שָׂאֵל (Shael), "dedicated to God:" in each case אֵל (El), being an abbreviation of אֱלֹהִים (Elohim).

The following are the names which occur before the flood with their derivations and significations:

אָדָם ADAM. From א "earth," and ד "red," ם being formative.

חַוָּה CHAV-VAH (Eve). From ח "the breast," supplying food and life to the infant.

קַיִן KHIN (Cain). From י "A man," and ק "the womb." "Man of my womb."

הָבֶל HABEL (Abel). From ב "son," הַל "of living creature."

חֲנוֹךְ CHANOC (Enoch). From כ "like," נו "the little bird," ח "of my bosom."

עֵירָד IRAD. From י "A man," דַע "of lips," ר "of bird."

יָאֵל and מַח MECH and JÆL. "Twin, of bosom;" and "man of God."

שָׂאֵל and מַת METH and SHÆL. "Twin;" and "dedicated to God."

<sup>c</sup> If the reader is not satisfied with this explanation, he may consider each of the four compound words as the name of an individual: their derivations and significations remain the same.



לִמְךָ LAMEC. This was the name of some animal, probably one of the stag kind. "Animal of much curving or bounding."

עֲדָה ADAH. "Woman of lips," i. e. "of beautiful lips."

צִלְחָה ZILLAH. "A female kid, or doe."

יָבָל JABAL. י "A man," ב "son," ל "of animal." So called from his father Lamec.

יִבְלָה JUBAL. Same derivation as former, sounded differently.

תִּבְלָה TUBAL. Same derivation, with י "changed into" ת "a twin."

נַעֲמָה NAAMAH. Sister to Tubal. Why is this sister mentioned, and the only one in the whole list? Because she was his twin sister, which is shewn by ת prefixed to his name, and מַה (Mah), "a female twin," affixed to her's. The derivation of the name is נ, giving a diminutive sense, and י "feet." "Little feet."

After the name of "Tubal," is added, "Cain." The meaning of this is, that Tubal was a "Cain," i. e. "a fratricide." How the deed took place we are not informed, whether he committed it deliberately, in the heat of passion, or accidentally. This interpretation of the word explains the meaning of Lamec's speech to his wives in the fourth chapter of Genesis. Adah and Zillah come to their husband: the former calling upon him to avenge the blood, which Tubal had shed; and the latter pleading for mercy towards her son Tubal; and he thus answers them:

עֲדָה וְצִלְחָה שָׁמְעוּ קוֹלִי  
נָשִׁי לִמְךָ הָאֵזוּנָה אָמַרְתִּי  
כִּי אִישׁ הֲרַגְתִּי לַפְעֵי  
וְיֶלֶד לְחִבְרָתִי  
כִּי שְׁבַעְתִּים יִקְסֶמְקִין  
וְלִמְךָ שְׁבַעִים וְשִׁבְעָה

“ Adah and Zillah hear my voice,  
 Harken unto my words ye wives of Lamec;  
 If I slay an honourable man to my own wounding,  
 And a young man to my own injury,  
 Though seven-fold vengeance shall be taken on Cain,  
 (Tubal, the Fratricide),  
 Yet upon Lamec seventy-and-seven fold.”

That is, “if having lost one son, I now slay another, so noble a youth; though indeed Tubal will be severely punished, yet I myself must be by far the greater sufferer.”

In our version the same word **נָקַם**, the future Hophal of the verb **נָקַם**, is rendered in verse 15th, “vengeance shall be taken on him,” i. e. “he shall be punished;” and in the 24th, “he shall be avenged,” quite a different meaning. I render the word with the same sense in both passages.

**שֵׁט** SETH. See Gen. iv. 25. Compare Isai. xxii. 23, 24. **ת** “set up,” from pole of tent, and **ש** “of fair complexion.”

**אֲנוֹשׁ** ENOSH (Enos), **א** “a man,” **נו** “little bird,” **ש** “fair.” Or **א** may imply “first,” viz. “first child.”

**קַיִן** KHINAN (Cainan). Same derivation as **קַיִן** CAIN with **נ**, giving a diminutive sense.

**לָאֵל** and **מַהֵל** MAHAL and LAEL. MAHAL is of the same derivation as ABEL, with **מ** in the place of **ב**. “The twin of the living creature.” LAEL “to God.”

**יָרֵד** JARED. Same derivation as IRAD.

**חֲנוֹךְ** CHANOC (Enoch). Before.

**שָׁלַח** and **מֵת** METH and SHALA. METH, “twin.” SHALA, “dedicated to God.”

**לָמֶךְ** LAMEC (Lamech). Before.

נח NOCH (Noah). "The little bird of my bosom;" implying rest and security. Hence the verb נח "to rest;" and נחם "to comfort," "to console."

ויהיו בני־נח הוצאים מן־תבה שם וחם ויפת

"And the sons of Noah that went forth of the ark, were SHEM, and HAM, and JAPHET."... "and of them was the whole earth overspread." (Chap. ix. 18, 19.)

I will take the names of these individuals, not in the order in which they are found, but according to the order of their birth, Japhet being the eldest, (Chap. x. 21.), and Ham the youngest. (Chap. ix. 24.)

יפת JAPHET. י "the man," פ "of the opening," ת "of the tent." That this is the correct meaning of the name there can be no doubt from the prophecy of Noah; the whole sense of which depends upon a right interpretation of this word. In the 27th verse, the Patriarch says respecting his eldest son:

יפת אלהים ליפת וישכן באדמי־שם

The verb, which is here used, is the same as the proper name\*, and it is, as if we said in English, "God will Japhet to JAPHET," i. e. "God will open wide the tent door to JAPHET, and he shall dwell in the tents of SHEM." The verb which is rendered "to dwell," is שכן (Shacan), constantly applied to the residence of God, and the root of Shechinah. We have here then a remarkable prophecy of the call of the Gentiles to the rights and privileges of the Jewish Church, many years before the birth of Abraham; for the passage literally implies this:

\* The verb is פתח "to open wide;" according to the Masoretic punctuation used here in the future Hiphil apocopated form, יפת־ for יפת־ה.

“God shall open wide the door of the tabernacle to the descendants of JAPHET, and they shall possess the tabernacle of the children of SHEM.”

Japhet was worshipped by the ancient inhabitants of Italy under the title of Janus. He was considered the presiding God over all openings and doors: from his name was derived the Latin word “Janua,” “a gate,” or “door.” (Cicero, Lib. II. de nat. Deor.) We are also told that the ceremonies in his temple consisted in a great measure in the opening and shutting of doors: these no doubt were emblematical of his name, and of the promise given to his descendants; “God will open wide the door of the tabernacle to Japhet.” To the same origin may be traced the custom of setting open the doors of the temple of Janus upon the commencement of any war. It was for an omen of good. The month January, which opens the year, has the same derivation. Ancient Italian coins represent Janus with a double face, as looking into two worlds, the old and the new, implying that he was one of those who survived the deluge: on the obverse is the hull of a ship with an oar, not unlike the hieroglyphic of ρ. Ovid says this implies that Janus came to Italy by ship. I believe it is an emblem of Japhet, as lord of the sea and isles, (Gen. x. 5.) He was in other places worshipped under the title of Neptune. As to the derivation of the name Janus, it may come from ין (Jain), “wine,” a title given Japhet from the circumstances recorded in the ninth chapter of Genesis.

שׁו SHEM, signifies “the white, or fair twin.”

חם CHAM, signifies “the dark or black twin.”

In the first place, the fact of these brothers being twins explains the reason, why we find them always

placed in this order, **SHEM**, **HAM**, and **JAPHET**. **SHEM** being the ancestor of the Jews themselves, and also of the promised seed, we can understand why this pre-eminence is given to him: and then would follow **JAPHET**; but, as the brothers **SHEM** and **HAM** were the produce of one birth, they are not separated; **HAM** therefore, the youngest, is placed also before the eldest brother.

Of Shem, Noah prophesied:

ברוך יידיה אלוי שם וידי כנען עבד למו

“Blessed is Jehovah the God of Shem. Canaan shall be a servant to them.”

Hereby implying that the worship of **JEHOVAH**, the true God, would be preserved to mankind through the descendants of Shem.

But the etymology of the name of **HAM** is most curious, as connected with his descendants. There can be no doubt of the African race being immediately derived from him.

When men had greatly increased on the face of the earth, God allotted to each of the three families of the sons of Noah a fixed portion of the earth. And this was done, as we have reasons for concluding, with a promise, that, if they went according to his appointment to their respective habitations, he would bless and multiply them, and at the same time, if they neglected to do this, or invaded the inheritance of each other, he would visit them with national judgements.

To the descendants of **SHEM** was given Armenia with the regions thereabout, and they were commanded to extend themselves to the East, and to the South, (Gen. x. 22—30.) To the families of Japhet were assigned the regions lying to the North and West, termed the Isles of the Gentiles: and to Ham and his pos-

terity were given the tropical regions, or the regions of the Sun; and hence it is, that wherever they went, they carried with them the adoration of their great ancestor HAM, representing him as the lord of the Sun, which circumstance in process of time gave rise to the idolatrous worship of that luminary. Upon casting our eye upon the globe, it is evident, that under this arrangement the portion allotted to HAM would lie in the continent of Africa.

In this division of the earth, God preserved to himself one spot, more especially as his own inheritance; all the tribes were forbidden to enter upon that portion of the land, which was afterwards called Canaan. This spot was to be the birth place of the promised seed, and God kept it, as his own, to give to that family whom he should choose. In process of time Misraim\*, one of the sons of HAM, in obedience to God's commandment, and probably accompanied by his brother Phut and his children, set forth to take possession of his allotted inheritance. This colony must have passed many beautiful situations, as yet unoccupied by inhabitants; they probably skirted the fruitful valley of the Jordan, or passed through it; but in obedience to God, and it may have been under his immediate direction, they went forward, and took possession of their assigned territory beyond the red sea, in the valley of the Nile.

\* The name of this son of Ham was מצר (Mitzar). Throughout the tenth chapter of Genesis the names of the nations are given for the individuals who founded them. מצרים Mitz-rim, or Mitzraim is the name, by which the country lying along the Nile is known in sacred writ. The name Egypt was given it at a late period by the Greeks. The inhabitants themselves called their land כְּמֵי CHEMAI, deriving it from חַם CHAM; but what is most curious, and confirms my derivation of the name is this, that in their language כְּחָמֵם CHAME, signifies "BLACK." In Hebrew we have חַמָּה (Chamah), "the Sun," and חַמָּם (Chamam), "to be hot."

Here they increased and multiplied, and at a very early period became the greatest nation on the face of the earth; and pushing out their colonies spread population throughout the vast plains of Africa. To them and to their descendants the tropical regions are given; and it is certainly wonderful to observe how God overrules the worst actions and passions of man to accomplish his own purposes. The primitive grant seems to have extended to the *new*, as well as to the *old* world; for they have already obtained possession of one of the chief islands, which lie to the West within the bounds of their original grant; and it is a thing very far from improbable, that with constitutions suited to the climate, enjoying the blessings of liberty, and the greater blessings of Christianity, they will increase and multiply, and advance in civilization and power, until they supplant the descendants of Japhet, who are physically unfitted for the tropical regions.

But let us return to observe the conduct of another branch of the family of Ham.

Canaan and his children in defiance of God's command, and probably in opposition to the warning of the elder brother Misraim, determined upon taking possession of the sacred land, God's own especial inheritance. He and his eleven sons with their wives and families established themselves in Canaan, founded the various nations of which we read in the wars of Joshua, and called them after their own names\*, (Gen. x. 15—19.). Now they did it with the curse of God before their eyes, with a solemn warning, that, although they might for a time possess it, their descendants should be destroyed from the face of the earth, and

\* This accounts for Noah's predicted curse upon Canaan (Gen. ix. 25.). It is not upon Ham, or upon Cush, Misraim, and Phut, but it is restricted to his youngest child Canaan.

the very period might be assigned for this judgement. It is quite clear that as the time approached the inhabitants of these lands knew that they were living under this curse.

When Rahab entertained the spies sent by Joshua, although as yet the armies of Israel had not passed the Jordan, she says: "I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amonites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you, for the LORD your God, he is God in heaven above and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." She was convinced that utter destruction awaited man, woman and child. St Paul in his Epistle to the Hebrews states: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Her faith, by which she was saved, was a firm belief in the declaration of God, which had been given to her ancestor Canaan. The wrath of God had been suspended over these nations for more than twelve generations, yet she fully believed that God would accomplish that which he had said.

We must also observe in the conduct of the



Gibeonites, a proof that they were aware of the situation in which they were placed. They knew that if found within the precincts of the Holy Land they could not be spared, wherefore "they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God...." We have also several allusions to the important fact, that the Holy Land was in an especial manner an allotted portion for God. In the twenty-fifth of Leviticus, when God is giving his commandment respecting the year of Jubilee, he says: "The land shall not be sold for ever (i. e. in perpetuity): for the land is mine; for ye are strangers and sojourners with me."

The object for which the children of Abraham were established in this land has been fully accomplished. The promised seed has been given, the door of the tabernacle has been opened wide to the descendants of Japhet, who now spiritually dwell in the tabernacle of Shem. And with respect to the Holy Land itself, the Jews, as a nation have forfeited all right to the possession of it, and God has totally, perhaps finally, deprived them of it\*. It has for centuries been trodden down of the Gentiles; no people have been able to establish themselves securely for any length of time within

\* Many pious men, Christians as well as Jews, find in the Prophetic writings promises of the *temporal* restoration of the Jews to the Holy Land: others, equally pious, consider the promises of a *spiritual* nature, and made to the *spiritual* church of Christ.

its precincts, nor will any, until it may please God to grant it to that nation, or to that family, whom he may choose.

The other son of HAM, CUSH, or his descendants seem to have neglected the command of God. His son NIMROD instead of going to his appointed place, became an invader of the possessions of Shem, and was in the language of scripture גִּבּוֹר בְּאֶרֶץ (Gib-bor Ba-aretz), "a mighty one in the earth," the first conqueror and curse of the earth. His family were the builders of the tower of Babel. Under the name of Cuthites, Æthiopians, Shepherd-Kings, &c., we trace these marauders in every part of the earth. They were skilled in astronomy and various useful arts and sciences, but wherever they went they were the promoters of idolatry, establishing the worship of their ancestor HAM, as lord of the Sun. AMMON, the Jupiter of the Greeks and Romans, is a name of this deity, and so I believe is MEMNON. Even in this country we have probably a memorial left us of the idolatry of our forefathers in the word HAM, now so common in its derivative hamlet, frequently marking the site of an ancient temple of these Cuthite kings<sup>b</sup>.

<sup>b</sup> See Bryant and Faber. See also BOWLES, "On the Celtic Deity TEUTATES." STONEHENGE was probably erected by these men. SALISBURY, or SOLIS-BURY, was a site of a temple of HAM. That MEMNON is a title of HAM, there can be, I think, little doubt. The following extract from the Life of Apollonius, by Philostratus, confirms this opinion: "About Memnon, Damis (the companion of Apollonius) writes as follows: He was the son of the morning, and did not die in Troy, for he never went there, but he ended his days in Ethiopia, having been king of the Ethiopians for five generations. And the people of this country, who are very long-lived, lament the death of Memnon, considering him to have died very young, and to have been taken off by an untimely fate." There can be no doubt of HAM being here spoken of as the son of the morning; and as king of the Ethiopians five generations,

and yet dying young. **SHEM** lived five hundred years after the deluge, and **HAM** might live about the same period, and yet be said to die very young, when his age was compared with that of his antediluvian ancestors. The colossal head in the British Museum, No. 8. which I believe to have been an image of Memnon or Ham, if at all correctly copied from the original, shews that the countenance of **HAM** resembled those of his African descendants in features, as it probably did in colour.



## THE GENEALOGY OF ABRAHAM.

שם SHEM.

כשד AREPH and CHESED\*. AREPH, signifies the "man of a bird's mouth;" it is of similar meaning to two antediluvian names, IRAD, and JARED. CHESED is ד "lips," כ "like," ש (ס) "the Moon." So each was named from some peculiarity in the shape of the mouth.

שלח SALACH. "The sent or given;" or "the fair creature of my bosom."

עבר EBER. ר "a bird," ג "the child," ע "of my (legs) lap."

פלג PALEG. This was the name of some animal. ל "the animal," פג "of a lifted up (or wide) mouth:" and hence came the verb פלג (Palag), "to divide." What animal it was, is difficult to say.

רעו REU. "The bird of my (legs or) lap."

שרוג SERUG. רוג was probably the name of some bird<sup>b</sup>. "High soaring bird." ש "fair."

\* I have given this word as I imagine it should be written. The twin sons of Shem were AREPH and CHESED. Chesed is repeated as the name of one of his descendants, a son of Nachor, Abraham's brother, (Gen. xxii. 22.) Probably ך is dropped, and it should be written, ארפ וכשד, AREPH and CHESED. From this latter name was derived כשדים (Chasdim), "The Chaldeans." It also signified "astrologers," viz. "those who study the (lips or) face of the Moon."

<sup>b</sup> רוג may be the same as גור, "a whelp," the characters reversed. (See Gen. xlix. 9.)

נחור NACHOR. "The little bird of my bosom."

תרח TARACH. "The dove of my bosom." תר or תור "a dove," literally, "the bird of the tent."

אבר ABER. "The son of the bird."

נחור NACHOR. "The little bird of my bosom."

הרנ HA-RAN. "The little bird."

I have here written the name of the father of the Jews, as I conceive it to have been originally given to him by his mother. Her husband's name signifying "the dove of my bosom," she named her three children after him. The first, "the son of the bird:" the second, "the little bird of my bosom;" and the third, "the little bird." In the same manner as Lamec's three children were called after him. (See page 58.) I imagine that when God first called Abram to pass over the waters on his way to the land of promise, He added to his name ם, "waters," which afterwards He changed into ך, "multitudes." In the preceding names I have rendered ך "my bosom;" it may signify "dark of complexion;" as it did in some names, in opposition to ש "of fair complexion\*."

\* It may be objected to the above mode of forming proper names, that by an arbitrary change in the order of the characters the original sound of the root is totally altered. But we have an example, where the derivation of the name is given, which shews that the ideal meaning of the word and not its sound was attended to. Rebecca called her infant עשׂו (Esav), because he was שׂעיר (Sear), "hairy." Let us now consider the manner in which this name was formed. By changing the order of the letters שׂעיר (Sear) became עשׂר (Esar), a word already in use signifying "ten." She therefore changed ר "a bird," into ך "a bird," letters of the same ideal meaning, but of totally different sounds.

REMARKS RESPECTING THE PERIOD WHEN HIERO-  
GLYPHICS WERE SUPERSEDED BY LETTERS.

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EVERY attentive reader of the Bible must have observed that the Book of Genesis is divided into two perfectly separate and distinct histories. The first part is an account of the creation and the general history of mankind up to the building of the tower of Babel. The second part is the history of Abraham and his descendants, from the call of the Patriarch in the land of Ur of the Chaldees, to the death of Joseph after the settlement of the children of Israel in Goshen in the land of Egypt. The first part comprises the history of above two thousand years, and is contained in the ten first chapters of Genesis, and nine verses of the eleventh. The second part comprises a period of about two hundred and fifty years, and occupies the remaining thirty-nine chapters. This history, which commences at the beginning of the twelfth chapter, is preceded by a genealogical table tracing Abraham's pedigree up to the patriarch Shem. Between the event recorded in the ninth verse of the eleventh chapter and the next, viz. the call of Abraham, there intervenes a period of nearly four hundred years, during which time we know nothing of the history of the human race from sacred scripture.

Thus the Israelites before the Exodus would possess at least two sacred books; one, "GENESIS," properly so called, and the other, "THE HISTORY OF ABRAHAM<sup>a</sup>."

<sup>a</sup> We know that in addition to these they had another book entitled מלחמת יהוה, "MILCHAMOTH-JEHOVAH," "the wars of Jehovah;" from which a quotation is given, (Numb. xxi. 23.) They had

The former of these, I imagine, was a collection of hieroglyphic pictures handed down to them from Adam and Noah; the latter was written by the successive patriarchs, and completed after the death of Joseph. There is ground, I think, to believe that the discovery of letters took place about the age of Abraham. Sanchoniatho professes to have obtained his knowledge from Tautus, (the same person as the Egyptian Thoth, and the Grecian Mercury,) whom he states to have been the inventor of letters. Now it is impossible to read the account he gives of this king and of Cronus, without being convinced that the history of the latter is confounded with that of Abraham. He states that the Phenicians called him Israel, and the following facts are recorded of him; “τὸν ἑαυτοῦ μονογενῆ υἱὸν Κρονός Ὀυρανῶ πατρὶ ὀλοκαρποῖ, καὶ αἰδοῖα περιτέμνεται, ταῦτο ποιῆσαι καὶ τοῖς ἀμ’ αὐτῷ συμμαχοῖς καταναγκάσας.” There can be no doubt of this passage alluding to the intended sacrifice of Isaac, and to the ordinance of circumcision. Cronus is then described journeying to the West, coming to Egypt, and making Tautus king over all the land.

The Egyptian king would communicate his important discovery to Abraham, who probably carried it into the land of Canaan<sup>a</sup>. Although this might be the

had also, I am inclined to think (Josh. x. 13.), a collection of national ballads, in a book entitled סֵפֶר־חַיָּאֶשֶׁר, “SEFHER-HAJASHAR.” The word, וַיִּשָּׂר, “and he sang,” might be the first word of some ancient song, whence the title of the book was derived. Deborah’s song begins וַתִּשָּׂר, “and she sang.” (Judg. v. 1.)

<sup>a</sup> I have adopted the generally received opinion that the Egyptians were the inventors of Phonetic characters, and that Abraham derived his knowledge from them: it is not impossible that Abraham himself was the first who used them, and that the Egyptians appropriated to themselves the credit of his discovery.

The period of Abraham’s sojourning in Egypt was that of the reign

case, it does not follow that the sacred pictures were immediately translated, and even if they were, the original would still be sacredly preserved; as we know that the Egyptians long after they possessed an alphabet continued to use their hieroglyphics as a sacred language. It is probable that the Israelites at the Exodus were familiar with the picture history of the Creation. In the twenty-fifth chapter of Exodus, Cherubims are mentioned without giving any description of them, the figures being perfectly well known to the people. In the thirty-second chapter we find, that upon Moses delaying to come down from the mount so soon as the people expected him, they call upon Aaron to make them ELOHIM; and Aaron perfectly understands what they mean: he makes them an image and says to them, "This is your ELOHIM, Oh Israel who brought you

reign of the Shepherd-Kings, a branch of the Cuthites. Their first invasion of Egypt took place a few years before the birth of Abraham. They are the individuals to whom the discovery of letters most probably belongs; they were evidently the inventors of numerous arts, and the general promoters of science. The following are the dates of the several epochs as connected with this account, according to a chronological table given by Faber in the Appendix to The Origin of Pagan Idolatry.

	After the Deluge.
General emigration of mankind, (Misraim went to Egypt).....	560
Building of tower of Babel.....	630
Egypt invaded by Shepherd-Kings.....	936
Abraham's call.....	1008
Expulsion of Shepherd-Kings from Egypt by the ancient Misraim.....	1196
Israelites with Jacob go down to Egypt.....	1232
Shepherd-Kings return ("who knew not Joseph")...	1341
The Exodus.....	1447
The final expulsion of (Danai) Shepherd-Kings by the Misraim.....	1536

According to this calculation, the period from the Deluge to the birth of Christ is 2938 years.



out of the land of Egypt." Nothing can be more improbable than the notion entertained by some commentators, that this had any connection with the idolatrous worship of the Egyptians, whose gods the Israelites considered their ELOHIM had overcome. And moreover it is expressly stated in the fifth verse,

חג ליהוה מחר

"To-morrow is a feast to JEHOVAH."

The sacred historian would not deign to honour it by the title of ELOHIM, and in contempt calls it עגל (E-gel), "a calf." And Aaron himself, who when he first made it called it ELOHIM (verse 4.), when convinced by Moses of the sin which he had committed in making a likeness of the Deity, terms it, העגל הזה, (Ha-egel Hazzeh), "this calf." (verse 24.)

I am inclined to think that Moses, when under the inspiration of God he indited the books of the law, prefixed to them the history of Abraham and his posterity as preserved by the children of Israel, and at the same time rendered their sacred records of the Creation and history of man up to the dispersion at Babel into the Hebrew language as we now have them\*.

\* I beg to call the reader's attention to the following sensible remarks in Faber's Origin of Pagan Idolatry, (pp. 202, 203.)

"These observations necessarily lead us to adopt the opinion, which Dr Allix, though from a different train of reasoning, was induced with so much sound judgement to advance: namely, that in writing the Book of Genesis, Moses declared nothing but what was generally known. Inspiration is of a two-fold nature, agreeably to the circumstances of those matters respecting which it may be concerned. Sometimes it enables a prophet to reveal things, with which neither he nor any other human being was previously acquainted: at other times, it only directs him to give a perfectly accurate statement of points, which in the main were already known. The first kind of inspiration comprehends the whole of prophetic

And as the Israelites no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative. And it may here be remarked, that passages, which now appear obscure to us, were probably perfectly intelligible to those, who with the Hebrew text had before them the ancient pictures, from which it was derived. Upon the books of Moses becoming the sacred writings of the nation, the ancient hieroglyphics would be discarded, and in the course of a few generations be totally forgotten.

prophetical and doctrinal theology: the second kind comprises every thing of an historical nature. To this latter sort I refer the greatest part of the book of Genesis. It is impossible that mankind should have known nothing of the Deluge, till Moses gave an account of it: and it is utterly incredible, that all the early Patriarchs from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the Creation. Moses therefore did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind except a single family had been swept away by the waters of a flood: he simply rectified the mythological errors, which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, He was taught by the holy Spirit of God to give a clear and perfectly unerring recital of early history. In fact, had Moses been the first who asserted a cosmogony and a deluge, and had such events never been heard of, until he in the full sense of the word *revealed* them, it is easy to perceive that he must have been immediately rejected as an impostor even by the Israelites themselves."

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THE HISTORY OF THE CREATION AND FALL OF MAN,  
AS RECORDED IN THE HEBREW SCRIPTURES.

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THE narrative which is given us in the three first chapters of Genesis is evidently not a connected consecutive history. The first verse of the first chapter is an account of the universal Creator. At the second verse commences an account of this earth; how it was reduced from a chaotic state to perfect order, and how every vegetable and animal being was formed; and this reaches to the end of the third verse of the second chapter, and is in itself, as far as it goes, a complete history. At the third verse of the second chapter the narrative returns to the creation of animals and man, not really differing from the former, but omitting some things therein recorded, and giving others which had been passed over. Here we have an account of Paradise and of man during his state of innocence. The third chapter commences with the history of the fall of man, which is completed at the end of the nineteenth verse. In the twentieth verse a separate event is recorded, unconnected with either the preceding or that which immediately follows in the narrative. The twenty-first verse explains how man was originally clothed. And the three remaining verses are an account of his being driven from Paradise and placed in a new condition and under a new covenant. Whether the circumstances recorded in the five last verses took place in the order of the narrative is doubtful. It is probable that the events introduced in the twentieth and twenty-first verses of the third chapter were

prior to the fall or posterior to man's expulsion from Paradise, the latter of which we must imagine was immediately consecutive to the former. Having premised so much, I shall proceed to consider each part separately.

- I. The statement respecting the universal Creator contained in the first verse of the first chapter.
  - II. The account given of this earth and of the forming of all that therein is, beginning at the second verse of the first chapter, and ending with the third verse of the second chapter.
  - III. The history of man in his Paradisiacal state, beginning at the eighth verse, and reaching to the end of the second chapter.
  - IV. The history of man's fall recorded in the nineteen first verses of the third chapter.
  - V. An account of Adam's giving a new name to his wife. Verse twentieth.
  - VI. A statement of the manner in which man was first clothed. Verse twenty-first.
  - VII. An account of his expulsion from Paradise, and the new condition in which he was placed, contained in the twenty-second and two following verses.
-

I. THE STATEMENT RESPECTING THE UNIVERSAL  
CREATOR CONTAINED IN THE FIRST VERSE  
OF THE FIRST CHAPTER OF GENESIS.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

“In the beginning ELOHIM created<sup>a</sup> the Heavens and the Earth.”

The three words in this sentence which I shall endeavour to explain are אֶרֶץ (A-retz), שָׁמַיִם (Sha-maim), and אֱלֹהִים (ELOHIM.)

The word אֶרֶץ (A-retz), signifies the PLANET Earth. רָץ (Ratz), as I have before shewn, literally signifying “a flying horn,” (implying flying, and gibbous or concave) is used for the Moon, a planet, and א prefixed to this word implies the chief or head planet, this may be as respects the Moon, or as the earth is the habitation of man. This word is totally different in signification from אֲדָמָה (A-dāmah), “earth,” i. e. “mould.”

שָׁמַיִם (Shā-maim), is a compound word formed of שׁ “the Sun,” and מַיִם “many lights,” i. e. “many stars;” and thus signifies the heavenly bodies. The authors of the Masoretic punctuation<sup>b</sup> have endeavoured to pre-

<sup>a</sup> בָּרָא (Bera) is literally “the house of the bird,” i. e. a bird’s nest: hence the verb בָּרָא (Bara) “to build,” “to make,” “to create.”

<sup>b</sup> As this investigation has been totally connected with the power and form of the consonants, I have omitted the vowel points. But I consider them of high authority in all matters of doubtful interpretation. I am inclined to think that this punctuation, nearly the same as it now exists, is cotemporaneous with the Phonetic language. I believe that the authors of those points were conversant with the pictures from which the language was derived. In endeavouring to obtain the correct meaning of any passage, we can have no surer guide, as far as they go. And a more careful attention to the nicety of them would have prevented several misinterpretations of scripture.

serve the meaning of this word by making it of the dual number **הַשָּׁמַיִם** (Hash-shāmaim), in which form it is invariably found. Grammarians consider it a plural noun, as it *may* be considered from signifying many, but it is *properly* a dual noun, namely the Sun and stars.

I now come to a word, which I consider of the greatest importance, **אלוהים** ELOHIM. I write the word at full with the ם as it ought to be written. In this word we have nothing less than a translation into Phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants; and this was the only name by which He was known until the days of Seth after the birth of Enos, for such I conceive to be the meaning of the twenty-sixth verse of the fourth chapter of Genesis;

אז החל לקרא בשם יהוה

“Then men began to call upon (or to invoke by) the name of JEHOVAH.”

Let me then endeavour to ascertain the true idea which was thus transmitted to posterity. The word has been considered by commentators as a plural noun although connected with a verb **ברא** (Bāra), in the singular. Now it is no such thing; it ends indeed with **ים** (im), which is the common ending of plural masculine nouns in the Hebrew language, but every letter in this word is radical and expressive of some meaning, as we may expect in so important a word. I might now simply render **אלוהים** (ELOHIM) into its corresponding pictures, and thus obtain the meaning of it, but I will pursue a different mode, more satisfactory to the reader and to myself.

The Almighty Creator, as we find from the scripture, manifested himself to individuals of the human

race under the Patriarchal, the Mosaic, and the Christian dispensations. He appeared to Abraham, to Isaac, and to Jacob: to Moses and to several of the prophets; to St Paul and St John. Upon two of these occasions we have a description given us of the visible object which was seen. Ezekiel twice describes the vision which he saw: In the first chapter we have the following account:

“ I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

“ Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

“ And every one had four faces, and every one had four wings.

“ And their feet were straight feet; the sole of their feet was like the sole of a calf’s foot: and they SPARKLED LIKE THE COLOUR OF BURNISHED BRASS.

“ And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

“ Their wings were joined one to another; they turned not when they went; they went every one straight forward.

“ As for the likeness of their faces, they four had the FACE OF A MAN, and the FACE OF A LION, on the right side: and they four had the FACE OF AN OX on the left side; they four also had THE FACE OF AN EAGLE.”

The second description given us by the Prophet is in the tenth chapter:

“ And there appeared in the cherubims the form of a man’s hand under their wings.

“ And when I looked, behold the four wheels by the Cherubims, one wheel by one Cherub, and another wheel by another Cherub: and the appearance of the wheels was as the colour of a beryl stone.

“ And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

“ When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

“ And their whole body and their backs, and their hands, and their wings and the wheels, were FULL OF EYES round about, even the wheels that they four had.

“ As for the wheels, it was cried to them in my hearing, O wheel.

“ And every one had four faces: the first face was THE FACE OF A CHERUB, and the second face was THE FACE OF A MAN, and the third THE FACE OF A LION, and the fourth THE FACE OF AN EAGLE.

“ And the Cherubims were lifted up. This is the LIVING CREATURE that I saw by the river of Chebar.”

These two were undoubtedly a vision of the same LIVING CREATURE. In one case the second face is called that of an Ox, and in the other of a Cherub; it is unnecessary to remark that the Prophet means exactly the same thing, the cherubs in the temple having the face of an Ox. In the former case it is said “ they sparkled like the colour of burnished brass,” and in the latter “ they were full of eyes.” The word which is rendered “ like the colour,” is *צַיִן* (Chě-eyn), literally “ as eyes.” So that there is no difference in the two visions.



I will now turn to a similar manifestation recorded by St John in the fourth chapter of the Apocalypse.

6. "Before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts FULL OF EYES before and behind.

7. "And the first beast was LIKE A LION, and the second beast LIKE A CALF, and the third beast had a face AS A MAN, and the fourth beast was LIKE A FLYING EAGLE.

8. "And the four beasts had each of them six wings about him; they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The visions of Ezekiel and St John are evidently the same. I will now shew how this vision would be represented in hieroglyphic characters; א "a Man;" ל "a Lion;" ו "a Bird;" ה "a living creature;" ע "eyes many." And these hieroglyphics give us the Phonetic word אֱלֹהִים (ELOHIM). Hence it appears that חַיִּיָּה (Ha-chaj-jah), "τὸ ζῶον," "The living creature," which appeared to Ezekiel and to St John is precisely the same as that which appeared to Adam during his Paradisiacal state. And the image by which our first parent communicated his knowledge of the Creator to his descendants, was a picture of that vision, which appeared to Ezekiel and to St John, to one under the Jewish, and to the other under the Christian dispensation.

To the abuse of this glorious manifestation of the Creator to Adam, we can trace all that animal worship

which prevailed at so early a period of man's history. As in process of time the descendants of Adam increased and multiplied, they necessarily separated from the visible image of the Deity, which was preserved to them after the fall by the Cherubim on the mount of Eden. They idolatrously made for themselves representations from the picture of **ΕΙΛΟΗΜ** (ELOHIM), which they carried with them; and hence the **LION**, the **BULL**, and the **EAGLE** became the especial objects of their adoration\*. Let me now refer the reader to a passage in the first chapter of St Paul's Epistle to the Romans; where the Apostle in describing the origin and progress of idolatry had undoubtedly before him this very image of **ΕΙΛΟΗΜ** (ELOHIM):

19. “ Διότι τὸ γνωστὸν τοῦ Θεοῦ, φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερωσε.

20. “ Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τῶς ποιήμασι νοούμενα καθορᾶται, ἥτε αἶδιος αὐτοῦ δύναμις καὶ θειότης· εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.

21. “ Διότι γινόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

22. “ Φάσκοντες εἶναι σοφοί, ἐμωράνθησαν

23. “ Καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

24. “ Διὸ καὶ παρέδωκεν αὐτοῖς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς.

25. “ Οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν

\* See Faber's Origin of Pagan Idolatry, Chap. vi. “On origin and import of the veneration paid to the **BULL**, the **LION**, and **EAGLE**.”

τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.”

19. “ Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20. “ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse :

21. “ Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. “ Professing themselves to be wise, they became fools.

23. “ And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things.

24. “ Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves :

25. “ Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”

Having thus ascertained the correct idea of the word **אֱלֹהִים** (ELOHIM), there can be no difficulty in obtaining the meaning of another name of the Creator, **יְהוָה** (JEHOVAH.) Sometime after the fall, during the life of Seth, (Gen. iv. 26.) this title of the Deity was introduced\*, not to the exclusion of the former, but

\* I am aware that the word **יְהוָה** (Jehovah), occurs in the second chapter of Genesis, but it does not hence follow that the word

synonymous with it, as appears from the passages in which they occur. It might be the case that when men had so grossly abused the first emblem as to learn idolatry from it, the pious Seth employed another containing the same ideas, but less liable to abuse. If for א "a Man," we substitute י, which is constantly used to signify "a man," i. e. "a distinguished man," especially in forming proper names; and for ל "a Lion," ה signifying חיה (Chaj-jah), "ζῶον," "a living creature," we have יהוה (Jehovah), for the name of the Creator, omitting ים (im) expressive of his attributes<sup>b</sup>.

Although it is rather a deviation from my immediate subject I will here call the reader's attention to another word of the same signification, which has been most erroneously interpreted. In the forty-ninth chapter of Genesis Jacob upon his death bed with the spirit of God upon him utters a remarkable prophecy respecting the promised Messiah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שִׁילֹה (SHILOH) come; and unto him the gathering of the people."

Various have been the interpretations given of this word, as the reader may see by consulting Pole's Synopsis. There is one way of explaining it, to which I strongly object, which has been adopted by Munster, Oleaster, Grotius, and many modern Divines. The reading is altered by changing ה into ח, and the word is explained by "THE SENT." In the first place the alteration is unsupported by the authority of any manuscript, and the

word existed, when the events there recorded took place, although it did when the history of them was written.

<sup>b</sup> St John in his vision describes each of the three animals as "ζῶον," "A LIVING CREATURE," like to a Calf, a Lion, or an Eagle.

<sup>c</sup> I insert the י according to the Masoretic punctuation, it is found in several MSS. in the place of ה.

sense thus obtained is most unsatisfactory. Can any thing be more improbable, than that Jacob with the spirit of prophesy upon him should give the promised Messiah a mysterious title, which would equally apply to every prophet or even priest, who may each be called "The sent," "The messenger of God?"

The word is literally  $\psi$ , "who," or "who is,"  $\text{לֹה}$  (Jelovah), the very same word as  $\text{יְהוָה}$  "Jehovah," with the original  $\text{ל}$  restored. Thus Jacob points out the Messiah by a title which could be applied to no other individual, and declared the Divinity of our Saviour about seventeen hundred years before his birth. The three words, (omitting  $\text{ד}$  which implies an attribute, that of omniscience)

$\text{אֱלֹהִים}$  ALOVAH, The Creator,

$\text{יְהוָה}$  JEHOVAH, The God of Israel,

$\text{יְהוֹשֻׁעַ}$  JELOVAH, The promised Messiah,

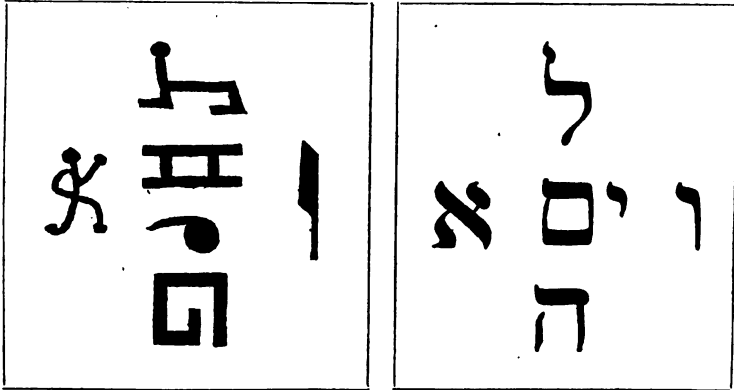
are one and the same. We need no farther comment upon the fifty-eighth verse of the eighth chapter of St John,

"*Ἄμην, Ἄμην, λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.*"

"Verily, Verily, I say unto you, Before Abraham was I AM."

To preserve the similitude of the words I have adopted for all the common pronunciation of  $\text{יְהוָה}$  (Jehovah). I am aware that this is not correct in either case. It is well known that the Jews, when they met with the sacred tetragrammaton  $\text{יְהוָה}$ , read for it  $\text{אֲדֹנָי}$  (Adonai); and as a direction placed the points of this latter word to the former, and hence our pronunciation  $\text{יְהוָה}$  (Jehovah). From the word  $\text{שִׁלֹּה}$  (Shiloh) we may perhaps obtain the original punctuation of the corres-

ponding word יהוה. שִׁלֹה (Shiloh) is an abbreviated form of שֵׁיִלֹה (She-Yeloh), for אֲשֶׁר־יִלֹה (Asher-Yeloh). And according to their proper pronunciation we shall have אֱלֹהִים ALOH; יְהוָה JEHOH; and יֵלֹה JELOH.



אלוהים

In the *earliest* hieroglyphics ו the feather, was a bird, an Eagle: and ה the nostrils, an animal, a Bull. The above is the state they had arrived at before their transition into letters.

II. THE ACCOUNT GIVEN OF THIS EARTH AND OF THE FORMING OF ALL THAT THEREIN IS, BEGINNING AT THE SECOND VERSE OF THE FIRST CHAPTER, AND ENDING WITH THE THIRD VERSE OF THE SECOND CHAPTER.

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WE now proceed to the second part of the Mosaic history, namely, an account of the Elohim rendering the earth habitable, and supplying it with different orders of creatures. And first we have presented to us the condition in which the Almighty Operator found this terrestrial orb.

והארץ היתה תהו ובוהו וחשך עלפני תהום

“The earth was without form and void; and darkness was upon the face of the deep.”

The words תהו and בוהו TOHU and BOHU are of the same, or nearly the same signification. ו “the feather,” and ה “breath,” expressive of “inanity and vacuity.” ב “a house;” and ת “a tent.” “The earth was as a Chaotic tent, as a Chaotic house.” The Prophet Isaiah once uses these words together, and in a remarkable manner confirms the above interpretation of them. Describing the utter destruction which God was about to bring upon a city, he says: (xxxiv. 11.)

ונטה עליה קו תהו ואבני בוהו

“He will stretch upon it the line תהו (Tohu) of confusion and emptiness, and the stones בוהו (Bohu) of confusion and emptiness.” Joining תהו (TOHU) with קו (KHAV,) the line of a tent, and בוהו (BOHU) with אבני (AVNEY), the stones of a house.

The word חושך CHOSHEK, darkness, is literally כ "as" ש "the Sun," ח "hidden," implying that the rays of the Sun could not penetrate the chaotic mass, so as to reach the face of the deep.



תהו TEHOM, "The deep," i. e. "The TOHU of WATERS," or the great abyss.

The description that now follows is clear and intelligible. Upon this Chaotic mass the Spirit<sup>a</sup> of ELOHIM is represented as moving, reducing all to order and harmony; establishing the present order of day and night, winter and summer; and in the course of six days creating every vegetable, fruit, animal, and lastly man, a being far superior to the rest of creation; by the possession of intellect and reason like unto the Creator himself. And to man is given dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. They were created male and female, and ELOHIM blessed them, saying; Be fruitful, and multiply and replenish the earth. And ELOHIM is represented as beholding every thing that he had made, and behold it was very good. And the evening and the morning was the sixth day.

The next event recorded in connection with the work of the six days, is one of great importance:

<sup>a</sup> רוח (Ruach), is "the bird of the bosom," i. e. Spiritus, Spirit, or Breath; and corresponds with the word מרחפת (Merachepheth) of similar derivation, signifying literally, "to pant," "to flutter."



ויכלו השמים והארץ וכל צבאם ויכל אלהים ביום השביעי  
מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר  
עשה:

ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל  
מלאכתו אשר ברא אלהים לעשות

“ And on the seventh day ELOHIM ended his work, which he had made; and he rested on the seventh day from all his work which he had made.”

“ And ELOHIM blessed the seventh day, and sanctified it: because that in it he had rested from all his work which ELOHIM created and made.”

We have here an account of the origin and sanctification of the seventh day. And through the verb, which is used, and which in process of time came to signify “to rest,” we obtain the hieroglyphic and title by which our first parents designated this day:



שבת (Shab-bath)\* or בשש (Bash-shish), THE DAUGHTER OF THE SUN.

It appears then that our first parents to honour and distinguish the seventh day gave it the title of BATH-SHISH; and this fact is not merely recorded by Moses, but established from the picture language, which was drawn no doubt by Adam himself, and handed

\* The authors of the punctuation preserve the original form of this word by inserting a double dagesh in ב, thus compensating for the second ש.

to his posterity<sup>b</sup>. We have here a complete answer to the arguments of those who have endeavoured to prove that the Sabbath was first instituted at the Exodus, and that Moses to give a higher sanction to it introduced an account of its origin, as having taken place in Paradise. I am not surprized at such an opinion having been entertained, for certainly the frequent repetition of the commandment, and the minuteness with which all the details concerning it are laid down in the Levitical code, seem to imply that it was a new ordinance, with which the people were unacquainted; and this opinion is supported by a total silence in the sacred records respecting the Sabbath from its first institution till the Exodus. The truth of the matter, I believe, is this. God instituted the Sabbath for man in his state of innocence, as a great blessing to himself and his posterity; but, when Eve by a perversion of God's intention (as I am about to

<sup>b</sup> The following may be the signs by which the days of the week were known, and from which the numerals up to seven were formed:

אש "The first Sun," from which was formed the numeral .....	איש .... 1
שן "Sun, repetition of, or return.".....	שני .... 2
ש "Sun, the third," from the three rays or points of the character ש .....	שלש .... 3
ע & ר "Fourth," two feet of bird and two of man?	ארבע .... 4
חש "Fifth Sun," from five fingers in character ח? .....	חמש .... 5
שש "Sixth Sun," from six points of the two ש	שיש .... 6

The word איש which I give for number one soon came to signify a man, ONE, as we now use the word; and as the French use ON; and the word אחד supplied its place as a numeral. But it is frequently found in its original sense of "individuality," (Gen. x. 15. xv. 10. xxvi. 31, &c.) In Numbers (i. 4.) we have לדיו איש איש למטה; "There shall be one man for a tribe."

shew) made it a cause of her idolatry, God left men to their own inventions, and judicially permitted them to neglect this ordinance, which he mercifully restored to his people Israel, and thus through them preserved to be a blessing to the Christian Church\*.

\* The most eminent of the Jewish Rabbies considered the Sabbath a peculiar boon bestowed upon the Israelites; that, as they are distinguished amidst the nations of the earth by their unfortunate exile and sufferings, they have received, in the observance of the sabbath, and in the feelings of beatitude that accompany it, a compensation for all these sufferings. In this sense the Talmud says (Exod. xxxi. 13.) "The Holy one (blessed be HE) said to Moses, "I have a precious gift in my treasury, its name is SABBATH; I intend to bestow it on the Israelites: Go and acquaint them with my intention."

[See account of Spirit of Jewish Religion in the Hebrew Review and Magazine of Rabbinical Literature, now in the course of publication.]

III. THE HISTORY OF MAN IN HIS PARADISIACAL STATE, BEGINNING AT THE EIGHTH VERSE, AND REACHING TO THE END OF THE SECOND CHAPTER.

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THIS is the GOLDEN AGE of the poets; and the few events here recorded have afforded the materials of all those beautiful descriptions, which they have given us of man in the first period of his existence. We are informed that God prepared a garden on the mount Eden, that he made every tree pleasant to the sight, and good for food to grow and flourish there, and gave man possession of it to cultivate it and to keep it. But we are next informed that man being a rational responsible creature God gave unto him two commandments, upon the observance of which his happiness depended. These two commandments were represented in the original picture language by two trees, of which the man and the woman were forbidden to taste the fruit; this was a very plain and natural way of symbolizing this fact, the commandments themselves must have been orally communicated to Adam, and in the same manner transmitted by him to his posterity<sup>b</sup>.

<sup>b</sup> I may here remark, that in every part of this ancient history, wherever a speech is introduced it must be of later origin than the picture narrative itself. The pictures might represent a man in the act of speaking, but it was at a very advanced state of this mode of writing, or perhaps not before it became Phonetic, that the speeches were introduced, they were orally transmitted from one to another along with the pictures, and hence it is that they are the most difficult parts to understand, and the least to be relied upon as expressing the sense of the original narrative.

But there is sufficient light afforded us to ascertain what these two commandments were. One tree was called,

עץ הדעת טוב ורע

“The tree of the KNOWLEDGE of GOOD and EVIL,”  
or literally

“The tree of the TASTE of GOOD and EVIL.”

The second tree was called עץ החיים (Etz Hachajim),  
“The tree of LIVES.”

There can be little difficulty in discovering under these two symbolical trees the two commandments given by the Almighty Creator to our first parents.

The first was that which at a later period, when men could read, God inscribed upon a table of stone. Let us peruse it and see whether it would not properly be described by a tree of the TASTE of GOOD and EVIL:

לא תעשה-לך פסל וכל תמונה אשר בשמים ממעל ואשר  
בארץ מתחת ואשר במים מתחת לארץ  
לא תשתחוו להם ולא תעבדם כי אנכי יהוה אלהיך אל קנא  
פקד עון אבת על-בנים על-שלישים ועל-רבעים לשנאי  
ועשה חסד לאלפים לאהבי ולשמרי מצותי

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

“Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, VISITING THE INIQUITY of the fathers upon the children unto the third and fourth generation of them that hate me;

“And SHEWING MERCY unto thousands of them that love me, and keep my commandments.” (Exod. xx. 4—6.)

This is the first commandment represented by the tree of the KNOWLEDGE of GOOD and EVIL. It held out to Adam an alternative of GOOD and EVIL. It shewed him how to secure blessings to his latest posterity; and likewise pointed out that evil, which would bring a curse not merely upon himself, but upon his children for many generations.

The second commandment represented by "the tree of LIVES," is that which God repeated to Noah, (Gen. ix. 6.) and which he also wrote as he did the former for his people Israel:

מכה איש ומת מות יומת

"He that smiteth a man, so that HE DIE, shall be surely PUT TO DEATH." (Exod. xxi. 12.)

To the transgression of the first of these commandments was annexed a particular curse:

מעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך מות תמות

"Of the tree of the KNOWLEDGE of GOOD and EVIL, thou shalt not eat of it: for in the day that thou eatest thereof THOU SHALT SURELY DIE."

DEATH is now so familiar to the children of Adam, that we all know the meaning of this expression; but how could the idea be conveyed to our first parents, when as yet they had never witnessed the dissolution of any creature? We must go to the literal meaning of the word to ascertain this. The hieroglyphic picture

of death was 

ת
ו
ם

 the same as 

ת
הו
ם

 the great

abyss, omitting ה, written מות (Moth), and מות תמות is literally "IN THE CHAOTIC GULF THOU SHALT BE ENGULFED." The ה signifying "breath," may be omitted to express more correctly the state of death.

And hence it is that in all ancient mythology, as well as in the sacred writings, death is connected with a gulf or deep abyss. Hesiod in describing the destruction of the Titans, (a fable borrowed from the judgment of God upon the Cuthites at the Tower of Babel, and mixed up with the fall of man) says:

——— “ τοὺς μὲν ὑπὸ χθονὸς εὐρυδοείης  
Πέμψαν, καὶ δεσμοῖσιν, ἐν ἀργαλείοισιν ἔδησαν,  
Νικήσαντες χερσὶν, ὑπερθύμους περ ἑόντας,  
Τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανὸς ἔστ' ἀπὸ γαίης,  
Ἴσον γάρ τ' ἀπὸ γῆς εἰς Τάρταρον ἠερόεντα.”

(Deor. Gen. 716.)

——— “ them they drove  
Vain glorious as they were, with hands of strength  
O'ercoming them, beneath the expanse of earth,  
And bound with galling chains; so far beneath  
This earth, as earth is distant from the sky:  
So deep the space to darksome Tartarus.”

And again,

“ Εὐθάδε γῆς δυοφερῆς, καὶ Ταρτάρου ἠερόεντος,  
Πόντου τ' ἀτρυγέτοιο, καὶ οὐρανοῦ ἀστερόεντος,  
Ἐξείης πάντων πηγαί, καὶ πείρατ' ἔασιν,  
Ἄργαλέ', ευρώεντα, τά τε στρυγέουσι θεοὶ περ'  
Χάσμα μέγ'. Οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν  
Οὐδας ἴκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο.  
Ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θύελλη  
Ἀργαλέη' δεινὸν τε καὶ ἀθανάτοισι θεοῖσι  
Τοῦτο τέρας· καὶ νυκτὸς ἑρεμνῆς οἰκία δεινὰ  
Ἐστηκεν, νεφέλης κεκαλυμμένα κυανέησι.”

————— “ successive there

The dusky earth, and darksome Tartarus,  
 The sterile ocean and the starry heaven,  
 Arise and end, their source and boundary,  
 A drear and ghastly wilderness, abhorr'd  
 E'en by the gods—a VAST VACUITY;  
 Might none the space of one slow circling year,  
 Touch the firm soil, that portal entered once,  
 But him the whirls of vexing hurricanes  
 Toss to and fro. E'en by immortals loathed  
 This prodigy of horror. There too stand  
 The mansions drear of gloomy night, o'erspread  
 With blackening vapours.”——

In these passages there is evidently a poetical description of DEATH, by the metaphor of being plunged into an abyss.

We have also in the sacred writings שַׁעֲרֵי מוֹת (Sharey-Maveth), the “gates of death;” and חַדְרֵי מוֹת (Chadrey-Maveth), “the chambers of death:” and in the Revelations “κλεις τοῦ ἄδου καὶ τοῦ θανάτου,” (i. 8.) “The keys of hell and death.” These figures of speech are all borrowed from the original idea of death being a place, i. e. the deep abyss.

In the last verse of this chapter we have the following words:

יָדוּ שְׂנֵידִים עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ

Thus translated in our version; “And they were both naked, the man and his wife, and were not ashamed;” copied from the Septuagint\*: “Καὶ ἦσαν οἱ δύο γυμνοὶ

\* The incorrectness of the Septuagint translation led to misinterpretations of the sacred writings at an early period. Philo-Judæus, a philosopher of the Platonic school, who flourished at Alexandria about the time of our Saviour, in commenting upon the second chapter of Genesis has the following passage: “Ἐξῆς



ὅτε Ἀδάμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ἠσχύνοντο.” From this translation which has been universally followed arises an error, which pervades the received history of the fall of man. There is not one word in the whole account respecting man’s nakedness and shame; which I shall now endeavour to shew.

The word ערומים (Ahrūm-mim), which is rendered in this passage naked, occurs again in the very next verse :

וַחֲנֹשׁ הָיָה עָרוֹם מִכֹּל חַיַּת הַשָּׂדֶה

rendered, “And the Nachash was more subtil than any beast of the field;” again borrowed from the Septuagint (*φρονιμώτατος*); so that the same word in one line means NAKED, and in the next SUBTIL. Such never could have been the intention of the writer. The word I am convinced, whatever its signification may be, is the same in both passages.

It is perfectly true that the word עָרָם (Ah-rom) in the Hebrew language signifies “naked,” and also “crafty;”

κακῆϊνο διαπορητέον· ὅτε μὲν παραινεῖ ἀπο παντὸς ξυλου ἐν τῷ παραδείσῳ ἐσθιειν, ἓνα προτρέπει ὅτε δὲ ἀπαγορεύει χρῆσθαι τῷ ποιηροῦ καὶ καλοῦ αἰτίω, ὡς πλείοσιν διαλέγεται. ἐκεῖ μὲν γὰρ φησιν, ‘Ἀπὸ παντὸς φαγῆ·’ ἐνταῦθα δὲ ‘οὐ φάγεσθε·’ καὶ ἡ δ’ ἄν ἡμέρα φάγητε, οὐχὶ ‘φαγῆ,’ καὶ ‘ἀποθανεῖσθε,’ οὐχὶ ‘ἀποθανῆ·’ (Lib. i. Legis Allegoriarum.) “Moreover this point must be inquired into: when he authorises the eating of every tree in paradise he addresses one person: but when he interdicts the use of that tree which was the cause of good and evil, he addresses more than one. For in the former case he says, “Of all *THOU shalt eat*,” in the latter, “*YE shall not eat: and in the day that YE shall eat,*” not “*THOU shalt eat*,” and, “*YE shall die,*” not “*THOU shalt die.*” Philo then proceeds to explain by an allegory the reason of this change of number. Now there is no change of number in the original, but it is introduced by the Septuagint translation. In the Hebrew we have תֹּאכַל “*THOU shalt eat,*” and תָּמוּת, “*THOU shalt die.*” This is not the only example of this kind of error in the writings of Philo.

it is used in these senses in the Book of Job. And belonging to the same root are the words ערה (Ah-rah), "to make naked, to uncover;" ערה or ערה (Er-vah or Er-jah), "nakedness." But there was also another word of the same characters ערם (Ah-rum), of quite a different signification, namely, "upright." And from this word there are several derivatives. We have the verb ערם (Ah-ram), "to stand upright."

וּבְרַח אֶפֶיךָ נִעְרַמִּים  
נִצְבּוּ כַמְרֵד נֹלֵים

"At the blast of thy nostrils the waters STOOD UPRIGHT,  
"They stood as a heap of waves." (Exod. xv. 8.)

We have also ערמה (Arēmah), "an heap," (Ruth iii. 7), and ערמון (Ahr-mōn), "a poplar tree." (Gen. xxx. 37.) And to this latter form of the word belong ערומים (Ahrūm-mim), and ערם (Ah-rum), in the passage now before us\*. It is curious again to observe the pains

\* The roots of these two classes of words were probably עור (Our), "the forehead;" and עור (Oor), "the skin."

From the latter is derived ערם (Ahrom), "naked;" and from the former ערם (Ahrum), "upright."

In Exodus xxxiv. we have an account of Moses, that when he came down from the mount פניו עור קרן translated thus: "The skin of his face shone." The word עור (Our) in this passage should be rendered "the forehead." "The forehead of his face was horned:" i. e. was like to the Moon. "The skin of his face was horned" is unintelligible, and we have no authority for rendering the verb קרן (Karan) in any other sense, (see Ps. lxi. 32.) The Vulgate translation is "cornuta facies sua."

עור שני (Our Shinni), Job xix. 20, translated "the skin of my teeth," is probably, "the front or edge of my teeth."

The verb עור (Aur), "to arise," viz., "to lift up the forehead," is of same derivation, (see Ps. vii. 7.)

The verb עור (Avar), "to blind," "to put a film over the eyes," is derived from עור (Our); "the skin." (See Exod. xxiii. 8. Deut. xvi. 19.) Hence עור (Iv-vēr), "blind."

taken by the authors of the Masoretic punctuation to guard us against confounding these words with ערם (Ah-rom), signifying "naked." There is a remarkable punctuation contrary to the general analogy of syllabication: we have עֲרֻמִּים (Ahrūm-mim), ם with double dagesh after the long vowel ך, to distinguish it from עֲרֻמִּים (Ahrū-mim), the former signifying "upright," the latter "naked." And the meaning of the passage is this: the man and the woman were distinguished from the rest of created beings by their upright figure. To this Ovid has an allusion in his history of man's creation, borrowed no doubt from the passage now before us:

" Pronaque cum spectent animalia cætera terram  
Os homini sublime dedit: cælumque tueri  
Jussit et erectos ad sidera tollere vultus."

" Thus while the MUTE CREATION DOWNWARD BEND  
Their sight, and to their earthly mother tend;  
MAN LOOKS ALOFT, and with erected eyes  
Beholds his own hereditary skies."

And our own poet Milton has considered this distinction of sufficient importance to introduce it in his account of man's creation:

" There wanted yet the master work, the end  
Of all yet done; a creature who NOT PRONE  
And brute AS OTHER CREATURES, but indued  
With sanctity of reason, might erect  
His stature, and upright with front serene  
Govern the rest."—— Book VII. 505—510.

עֵר (Air), the young of an animal from its nakedness, is derived from עוֹר Oor "the skin." (See Job i. 21.)

עֵר (Ir), a city from being situated on a hill, from עוֹר (Our) "the forehead."

And now we can use the word in each passage in the same sense.

והנחש היה ערום מכל חית השדה

“And the Nachash was more upright than any beast of the field.”

This fact is properly recorded to explain the meaning and extent of that curse, which was afterwards pronounced upon him:

על גחנך תלך

“Upon thy belly shalt thou go.”

Having thus arrived at the true meaning of the word ערום (Ah-rum), we come to the word of the greatest importance in the whole history: יתבשש (Ith-bōshāshu.)

The Septuagint translators considered this the Hith-pahel of the verb בוש (Bōsh), which signifies “to blush” or “be ashamed\*.” And with them the word has no more force than if written in the Kal. ולא בוש (Velo Bōshu) equally signifies, “And they were not ashamed.” (Ps. xxii. 6.) But the verb is of a totally different

\* The verb בוש signifies “to be ashamed,” “to be confounded,” literally “to hide the face.”

In three passages of the Bible we have the phrase עד בוש: וידלו עד בוש “And they tarried *till blushing*.” Judg. iii. 25.

ויפצרו בו עד בוש “And when they urged him *till blushing*.” 2 Kings ii. 17.

ועמד את פניו וישם עד בוש “And he settled his countenance and set it *till blushing*.” 2 Kings viii. 11.

In these passages the phrase should be rendered, “till sunset.” בוש is a compound word of ש and בוא, “Going down of Sun,” dropping the א. And hence the verb בוש “to be confounded,” literally “to hide the face as setting Sun.” In one passage (Isai. xxx. 5.) the original א of the verb seems to be retained. In several places it derives its sense from the original idea “of going down.”

derivation; it is the Hithpahel of the verb **בשש** (Ba-shash), a word of the same derivation as **שבת** (Sha-bath); and signifying exactly the same, both derived from

**בש** ; one written with the two Shins, and the other with only one. I will now first shew that this is the case; and then consider the force of the verb in its Hithpahel form.

We find the verb **בשש** (Ba-shash) used twice in the sacred writings in the form Kal, and in each case it has precisely the same meaning as **שבת** (Sha-bath).

וירא העם כי בשש משה לרדת

translated thus in the Septuagint “*καὶ ἰδὼν ὁ λαὸς ὅτι κερρόνικε Μωυση̄ς καταβῆναι.*” “And when the people saw that Moses DELAYED to come down.” That is; “ceased,” “failed” to come down. Exod. xxxii. 1.

Again, Judges v. 28.

מדוע בשש רכבו לבוא

translated in the Septuagint, “*διότι ἡσχύνθη ἄρμα αὐτοῦ,*” “Why is his chariot ashamed?” which is scarcely sense; and altogether omits the word **לבוא** (La-bo). The passage is correctly rendered in our version; “Why is his chariot so long in coming?” i. e. “Why does his chariot delay or fail to come?” In each passage the verb is used in the same sense as we find **שבת** (Sha-bath).

יום ולילה לא ישבתו

“And day and night shall not cease or fail.” (Gen. viii. 22.) (See also Job xxxii. 1.)

The words **בשש** (Ba-shash), and **שבת** (Sha-bath), are of the same meaning, and each borrows its sense of “resting,” or “ceasing,” from the noun **בת-שש** (Bath-shish), which was the name given by our first parents

to the seventh day, and signifies "the Daughter of the Sun."

I now proceed to consider the Hithpahel form of the verb **בשש** (Ba-shash), as used in this passage. Professor Lee in his Hebrew Grammar gives the properties of conjugations grounded on this form, "First, *To be, or become* that, which the primitive word signifies. Secondly, to *feign, pretend, exhibit, &c.* that, which the primitive word signifies." The last sense here given is the primitive meaning of this form of the verb; it may have a passive, reflective, or active signification, and either is given to it as the sense of the context may require<sup>a</sup>. I would render then the verb **יתבשש** (Ith-bōshāshu) in the active sense of *exhibiting* or *setting up*, that which the primitive word signifies, and **ולא יתבשש** (Vēlo Ith-bōshāshu) will be, "And they had not set up Bathshish<sup>b</sup>." That is, they had not yet committed idolatry

<sup>a</sup> Vid. Professor Lee's Gram. 2d Edit. p. 118.

<sup>b</sup> There is an exactly similar usage of **עצב** (Ah-zab), "an image," in the Hithpahel form of the verb in the sixth chapter of Genesis:

וירא יהוה כי רבה רעת האדם בארץ  
 וכל־יצר מחשבת לבו רק רע כל־היום  
 וינחם יהוה כי עשה את האדם בארץ  
 ויתעצב אל־לבו

"And God saw that the wickedness of man was great in the earth.

For every imagination of the thoughts of his (i. e. man's) heart was only evil continually.

And it repented the Lord that he had made man on the earth.

For he (i. e. man) set up idols in his heart."

The last clause ought I conceive to be thus rendered. The reader will remark the parallelism of the passage.

**יתעצב** (Ith-ahz-zēb) is a word of precisely the same form as **יתבשש** (Ith-bō-shēsh); one signifying *generally* to set up an idol, the other to set up the *particular* idol Bathshish.

by setting up an image of the Daughter of the Sun. But this statement at the same time implies that they did this afterwards. Here then concludes the history of man during his innocency with an awful presage of that transgression, of which the sacred historian now proceeds to give an account.

We have also (Gen. iii. 8) וַיִּתְחַבֵּא הָאָדָם (Vayithchab-bea Haadam), where חָבֵא is literally "a secret house," and the passage implies "the man made for himself, or set up a secret house," i. e. "hid himself." I have no doubt that in the earliest state of the language the Hithpahal form of the verb always signified "the setting up" the noun from which the verb was derived; and we should see this in every case, if we could now obtain the noun from which each verb is derived. דָּוָה (Hith) signifies "the setting up," from דָּוָה "the pole of the tent." נָתַן (Nathan), which is merely נָתַן rendered into a triliteral word by two formative nuns, signifies in its first sense "to set up," and is so used (Gen. ix. 13):

אֶת־קִשְׁתִּי נִתְּנִי בַעֲנָן

"I do set up my bow in the cloud."

In the seventeenth verse of the fifty-first of Isaiah we have לָמַחְדָּתְךָ הִתְעוֹרְרִי הִתְעוֹרְרִי קוֹמִי יְרוּשָׁלַם (Set up or) Lift up thy countenance, lift up thy countenance, arise, O Jerusalem.—The root of הִתְעוֹרְרִי (see note p. 99.) is עוֹרַר (Our), "the forehead."

IV. THE HISTORY OF MAN'S FALL RECORDED IN  
THE NINETEEN FIRST VERSES OF THE THIRD  
CHAPTER.

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WE are first informed that of all the beasts of the field which the Lord God had made the NACHASH was the most upright; this, as I have already observed, is recorded to shew the propriety of the curse afterwards inflicted upon him. By some means this creature, a species of serpent, was an instrument in promoting the sin of the woman. It is not impossible that he being the most upright and beautiful of God's creatures was the model from which she made her idol; and the Almighty, more fully to express his abhorrence of her conduct, inflicted a curse upon the animal that even partook in so small a degree of her guilt. However this may be, the woman symbolically ate of the tree of the KNOWLEDGE of GOOD and EVIL; that is, transgressed the first commandment of God. She set up the worship of BATHSHISH, and induced her husband to partake with her in her idolatrous rites. This is contained in the six first verses of this chapter under a picture of the Nachash giving an apple of the tree to Eve, her eating thereof, and presenting one to her husband, who also partakes with her of the forbidden fruit.

The whole of the conversation between Eve and the Nachash may be allegorical of the thoughts of the heart of the woman<sup>a</sup>; an hieroglyphical description of

<sup>a</sup> There is nothing new in this mode of interpretation: it has been adopted by several learned commentators.

“Acutissimè omnium sensisse mihi videtur Abarbanel, qui negat Serpentem allocutum esse mulierem (neque enim dicitur, ut de Balaami asina,



that which took place "in the chambers of her imagery." Such an interpretation of the passage is in unison with the Apostle's allusion to Eve's transgression: "I fear lest by any means as the serpent" (is represented to have) "beguiled Eve through his subtilty, so your MINDS should be corrupted from the simplicity that is in Christ." (2 Cor. xi. 3.)

The seventh verse is as follows:

ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו עלה תאנה  
ויעשו להם חגרת

In our translation, which is again a literal copy from the Septuagint, we have: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons." In this passage we have the word עירמם (Ey-rum-mim), rendered "naked." I shewed before that there were two classes of words derived from two roots of the same characters, but of different meaning, ערם (Ah-rom), implying "nakedness," and ערם (Ah-rum), "uprightness." From each of these words is formed עירם (Ey-rum), differing in meaning according to the root to which it belongs: we have עירם (Ey-rom), signifying "nakedness," in three passages (Deut. xxviii. 48; Ezek. xvi. 22. 39.) But in the three passages in which it

asina, *aperuit Deus os serpentis*); sed prosopopœia est, qualia multa sunt: et Ps. cXLviii. 7, *Laudate Dominum, dracones, &c.* Job xxviii. 14, *Abyssus dicit, Non est in me*; et Gen. iii. 14. Deus dicitur allocutus Serpentem: quasi verò mutum et brutum animal allocutus esset. Quod dicatur, v. 6, *Vidit mulier quod bona esset ad vescendum, &c.* non autem, *Audivit vocem Serpentis*, indè probari evidenter ait Abarbanel eum non allocutum esse mulierem, sed hoc dici, quod cum Serpens in illam arborem sæpius ascendisset, et inspectante Evâ comedisset, nec tamen mortuus esset cœpit ea cogitare illos fructus non esse lethales, idque perinde fuisse ac si Serpens dixisset, *Non moriemini.*" (Pol. Synop. Critic.)

occurs in this chapter of Genesis it is derived from the other root ערם (Ah-rum), signifying "uprightness".<sup>a</sup> This word is ערם (Ah-rum), "upright," with a (י), implying "sight," inserted, and its meaning is "upright and seeing," i. e. "seeing a God," "having made the visible image of a God." The word is not found exactly in its perfect form in any other part of the Bible, and therefore I cannot support this interpretation by any similar usage of the word. But there is a passage in Daniel where the word עיר (Eyr), which is the same word without the formative ם, is used in a very similar if not the same sense. The prophet tells us that "he saw a WATCHER and a Holy One come down from Heaven, (chap. iv. ver. 10. Heb. 13 Eng.) The word עיר (Eyr) translated "watcher," being one of that order of angelic beings which are represented as standing before the throne of God and beholding his face. And such I believe to be the force of the word עירום<sup>b</sup> (Ey-rum), in Genesis applied figuratively to the worshippers of an idol. And the verse should be rendered thus: "The eyes of both of them were opened" (that is, they looked upon their image), and they knew that they were seers (seeing), that is, (worshippers of a visible object); and they platted a branch of the fig-tree and made for themselves wreaths or garlands;" for the purpose of their idolatrous worship<sup>c</sup>. Now follows the sentence of God upon all the parties

<sup>a</sup> The word only occurs in these six passages.

<sup>b</sup> The word is the same as that used in the Zendavesta to represent the evil spirit, ARIHMAN. Of this I shall have occasion to speak more fully when I consider the Persian Cosmogony.

<sup>c</sup> Ezekiel, in describing the idolatries of the mystical Aholibah in the twenty-third chapter, uses the word חַגֹּרִי (Chagōri), as part of the dress of those with whom she commits adultery; the verb תַּפַּר (Ta-pher) is also used by the same prophet in connexion with idolatry, (chap. xiii. 18.)

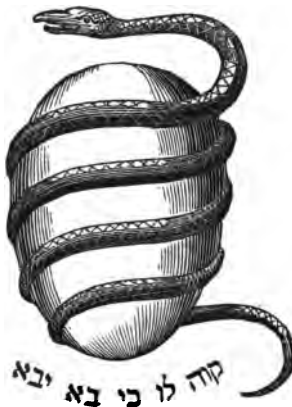
concerned in this first transgression. The voice of Elohim is represented as being heard in the garden, Adam as endeavouring to hide himself from his presence, and afraid because he was עירם (Ey-rum). In answer to the question, "Hast thou eaten of the tree which I commanded thee that thou shouldest not eat thereof?" the man endeavours to throw the blame on the woman, the woman on the serpent\*.

The sentence is now passed upon all the perpetrators of this sin. First, the Nachash is sentenced to go upon his belly all the days of his life. The sentence upon Eve is, that, as she had set up an image of a female for an idol, she and her whole sex should be punished by the sorrows of childbirth, and by being in subjection to man. Adam is condemned to toil and labour, and the ground cursed on account of him. But at the same time a promise is given that in process of time the seed of the woman shall put an end to all the evils occa-

\* The following is given by Professor Dathe in the notes upon his translation of the Pentateuch as the ingenious hypothesis of an anonymous author:

"*Vox Dei per hortum ambulantis est tonitru, quod constat sæpe hoc nomine venire. Sub vesperam nempe oritur tempestas, prima fortasse in orbe recens creato. Cujus tonitru et fulgure homines peccati sibi conscii terrentur, mortem timentes, quam Deus eis minatus fuerat, si de fructu arboris vetitæ ederent. Colloquium Dei cum Adamo et Eva (v. 9—13), morsus conscientiæ sunt cum excusationibus, quibus culpam alter in alterum devolvit. Sed tempestate ingravescente, tonitru continuo resonante, ita ut nullibi se tutos existimarent, fugiunt e paradiso, hinc (v. 23) Jova dicitur eos ex horto expulisse.—At enim vero, dicis, hujus expulsionis in fine capitis demum mentio fit, et multa narrantur quæ eam precesserint: sententia dicta in Adamum, Evam, et serpentem, nomen Evæ ab Adamo mutatum, vestium usus monstratus. Recte quidem. At quis ab auctore, tantæ imprimis antiquitatis, requirat, ut quo ordine singula se exceperint, narret? Fuisse vero hominum fugam a Paradiso, sive expulsionem eorum, conjunctam cum illa tempestate, sive terrore propter vocem Dei concepto, apparet ex eis, quæ v. 20 et 21, narrantur, quæ nemo dixerit in paradiso esse facta."*

sioned by this first transgression, although in accomplishing this work the seed of the woman himself should in some degree partake of the curse now introduced. And this promise would be depicted by a more powerful Nachash, as the promised seed biting the head of the first Nachash, while this latter could only bite the tail of the former. And hence no doubt originated that worship of the serpent which so universally prevailed among mankind. It had not respect to the serpent that tempted Eve<sup>b</sup>; but to the promised seed of the woman, that powerful Nachash, which should in due time come into the world and restore all things, termed by the Jews חַבְבָּא (Hab-bā), and rendered in Greek ὁ ἐρχόμενος, "HE THAT COMETH." And this was strikingly represented in Phenician mythology by a beautiful serpent entwined around an egg, implying that the seed was not yet come—was as yet in the womb of time.



WAIT FOR HIM, FOR HE WILL SURELY COME.

<sup>b</sup> "It may seem extraordinary that the worship of the serpent should have been ever introduced into the world: and it must appear still more remarkable that it should almost universally have prevailed. As mankind are said to have been ruined through the influence

I am convinced, from various passages in the sacred writings, that an emblem of the NACHASH as the promised seed was familiar to the prophets and pious men of old; and moreover that it was accompanied by some words the same or similar to those which I have annexed to the hieroglyphic figure.

In the forty-ninth chapter of Genesis we have an account of Jacob's prophetic declaration respecting each of his children. In the midst of these sentences he suddenly exclaims:

לִישׁוּעָתְךָ קִיַּרְתִּי יְהוָה

“FOR THY SALVATION I HAVE WAITED, JEHOVAH.”  
(ver. 18.)

There appears no connexion between this sentence and the foregoing or following verse. Why then did the Patriarch exactly at this period of his prophetic declarations introduce these words? The preceding verse fully explains it:

דָּן הוּא נָחֵשׁ עַל־דֶּרֶךְ  
שֵׁפִיטָן עַל־אֲרָח  
הַנֹּשֵׁךְ עַקְבֵי־סוּס  
וַיִּפֹּל רֹכֵב אָחֹר

“Dan shall be a NACHASH by the way,  
A SERPENT by the path  
That BITETH the horse's HEELS,  
And his rider falls backward.”

influence of this being, we could little expect that it would, of all other objects, have been adopted as the most sacred and salutary symbol, and rendered the chief object of adoration. Yet so we find it to have been.” (Bryant, Vol. I. p. 473.) See also Stillingfleet's “Origines Sacrae,” Book III. Chap. iii. Sect. 18.

The description here given of Dan immediately recalled to the dying Patriarch's mind the emblem of the promised seed, and he makes a declaration of his faith, of that faith which distinguished the real believer, the true servant of God, and he probably adopted the words of a motto attached to it. With this declaration of Jacob, and with the meaning which I have before given of the word SHILOH, let the reader compare a passage in Isaiah, where the prophet is evidently foretelling the advent of the Messiah :

ואמר ביום ההוא  
הנה אלזינו זה קיינו לו וישוענו  
זה ידוה קיינו לו נגילה ונשמחה בישועתו

“And it shall be said in that day,  
Lo this is our ELOHIM, we have WAITED for him,  
and he will SAVE us:  
This is JEHOVAH, we have WAITED for him, we will  
exult and we will rejoice in HIS SALVATION.” (xxv. 9.)

In this passage SHILOH the promised seed is evidently alluded to, and is termed both ELOHIM and JEHOVAH. (See page 86.)

In the twenty-first chapter of Numbers it is recorded that upon the Israelites murmuring against God, “The Lord sent THE NACHASHES flying serpents among the people, and they bit the people; and much people of Israel died.” By the command of God, “Moses made a NACHASH of brass and put it upon a pole, and it came to pass that if THE NACHASH had bitten any man, when he beheld the NACHASH of brass he lived.” Here was kept up the idea, with which the people were quite familiar from their picture history of man's fall and of the promised seed. One NACHASH bites the people, and to another NACHASH they look.

for deliverance. Our Lord connected himself with the NACHASH lifted up by Moses in the wilderness, and consequently with the original NACHASH, of which this latter was an emblem, in his discourse with Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man (the promised seed) be lifted up." The learned ruler of the Jews no doubt fully saw the force of our Saviour's allusion\*.

In the above account of man's fall it will be observed that there is no mention made of the interference of any evil spirit. And in the whole course of the sacred history there is not one text from which we can rightly infer that there is an order of beings, such as are generally represented by the fallen angels, or that sin existed before Eve's transgression. Divines find a difficulty in reconciling the sin and rebellion of man with that state of innocence in which he was created. It is indeed hardly credible that any creature endowed with reason should transgress the commandment of his Creator, especially with so heavy a curse annexed to the transgression thereof; and they seem to think that this can be got over by transferring the original guilt to another class of beings. Now surely this is explaining one moral phenomenon by the arbitrary assumption of another far more difficult to explain than the former one. If it be a thing incredible, that man left to

\* It will be observed that on the cap of the figure in page 68 there are the remains of an ornament. This, as we know from similar figures, was a coiled serpent, an emblem no doubt of the promised seed. It is not impossible that there was a tradition derived from some prophecy, that the promised seed should descend from Ham; which appears to have been the case through Rahab of Jericho, a Canaanitish woman, who married Salmon and became the mother of Boaz the grandfather of Jesse the father of David.

his own powers should sin, how much more incredible is it, that an order of angels, who enjoyed much nearer communion with God, and far excelled man in every intellectual faculty, should be the authors of sin? But I will proceed to examine the evidence which the word of God affords us upon this subject.

I will consider those texts which may have conduced to the generally received opinions: the total silence of scripture respecting such beings, and the positive statements of our Lord and his inspired apostles respecting the devil and his angels. I may here be allowed to guard the reader against any mistake respecting the object I am pursuing: I am not attempting to prove that Satanic influence has not existed, or does not exist, but that the authors of it are not fallen angels, and had no existence before Eve's transgression.

There are two passages which may be thought by some to establish the received opinions:

“ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement ;

“ And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ;

“ And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly ;” (2 Pet. ii. 4—6.)

And again,

“ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.



“ And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.

“ Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” (Jude 5—7.)

The two passages evidently allude to the same event, and the explanation of one will serve for both<sup>a</sup>.

The word *ἄγγελος* is constantly used with no reference to spiritual beings by the later Jewish and early Christian writers. We need no other proof of the meaning it obtained than the use made of it by St John in the Apocalypse. The head or chief of each church is called the Angel (*ἄγγελος*) of that church. These writers adopted this meaning from the word *מַלְאָךְ* (*Mälac*), in Hebrew signifying “a king,” and likewise “an angel,” or “a messenger.” When they wished to express the word *מַלְאָךְ* (*Mälac*) in Greek they made use of the word *ἄγγελος*.

St Peter is warning the Christians to whom his epistle is addressed against the false teachers who were introducing damnable heresies, and would thus bring upon their hearers the judgements of God, (ver. 1) and he calls their attention to three examples of God's judgement upon apostate sinners. The first is that of the vengeance of God upon the angels (*ἄγγελοι, מַלְאָכִים*), “who sinned;” in the corresponding passage in St Jude, “who kept not their first estate, but left their own habitation.” Some commentators consider the apostles in these passages as alluding to the judgements of God

<sup>a</sup> St Jude in place of the deluge cites the judgement of God upon the Israelites in the wilderness.

brought upon the Cuthites at the building of the tower of Babel. The account given of that event is so concise in the Bible, that very little can thence be known of the circumstances attending it; but we have the most undoubted evidence in the traditions of every nation, that some powerful leaders, מלאכים (Mela-cim), were at that period dispersed by a manifestation of God's power, and they are universally represented as being driven into Tartarus or Hell<sup>b</sup>. I am inclined however to think that the apostles allude to the great antediluvian apostasy of the family of Cain, briefly recorded in the fourth chapter of Genesis: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden...and he builded a city and called it after the name of his son Enoch." There is reason for concluding, from the third verse of the sixth chapter of Genesis, that "God had striven" with the human race by some awful judgements before he brought a deluge upon the earth to "destroy man from the face thereof." St Peter in his first epistle speaks of "spirits in prison," (iii. 19), the same as those he alludes to in this epistle as "delivered into chains of darkness," and "reserved unto judgement;" and in that passage he leaves no doubt as to whom he refers by adding: "which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

The apostles call the attention of Christians to these examples recorded in the Bible, of God openly punishing mankind by judgements from heaven, as warnings against the influence of false teachers. And no argument can be drawn from these passages unsupported by collateral evidence in favour of the generally received opinions.

<sup>b</sup> See Bryant's Mythology, Vol. III.

There is a perfect silence in scripture respecting any fallen angels, or the existence of sin prior to Adam's transgression. Our Lord in his discourses never uses an expression which implies such a notion. We might have expected, especially in those which attended his ejection of evil spirits, to have found some expression which might lead us to know that they had been angels of light. The devils when allowed to speak themselves never insinuate such a thing. When our Lord cast out that evil spirit, which was called Legion, he said; "Art thou come hither to torment us before the time?" (Matt. viii. 29); and in the parallel passage (Luke viii. 28) he says; "What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee torment me not." From this we learn that these demons knew Jesus and acknowledged him as the Messiah, and that they were looking forward to a day when He would be their judge; i. e. their state was that of guilty individuals, awaiting the day of judgement. Our Lord gives frequent descriptions of the day of judgement, the angels of God are constantly introduced in that scene, and all mankind are represented as standing before the judgement-seat of Christ, but no mention is made of any separate class of beings like to fallen angels:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world.....

“Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Can any thing be clearer than that in this passage by “the devil and his angels” is meant the whole body of wicked souls from the creation to the day of judgement: this place is prepared for them, as the kingdom of heaven for the saints. It is the same as if our Saviour said, “prepared for *you*, the devil and his angels.” Our Lord also in another most remarkable passage points out Satan or Beelzebub, constantly spoken of as the head, chief, or first of the evil spirits. The Jews were boasting that they were the children of Abraham. Jesus said unto them, “If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.” “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him,” (John viii. 44). The passage in the original is: “Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς.” “He was a MANSLAYER (from or) at THE BEGINNING;” clearly pointing out and defining Cain. St Paul in his first Epistle to the Corinthians says, “The things which the Gentiles sacrifice, they sacrifice to devils and not to God.” Now St Paul was well aware that the heathen offered no sacrifice to any fallen angels, but to the manes of departed heroes; and the apostle very properly terms their spirits, devils; as we know they were most of them mighty conquerors, and during their lives prodigies of cruelty and debauchery.

And it is surely probable that the Satanic influence, which has been exercised over the human race, should be the consequence rather than the cause of sin; part of that punishment which was brought upon mankind by the fall. And is it not improbable that man should when first created be exposed to the very greatest of all curses, the influence of a powerful evil spirit? The very notion interrupts the whole plan of redemption. Our Lord frequently states that the main object of his coming was to destroy the power of Satan. Now if Satan's power over man existed before the fall, our Lord came to redeem us from a certain evil that existed independent of man's sin, and had Adam never transgressed we should have stood in need of a Saviour. God might in righteous judgement upon our race leave us to the influence of those wicked departed spirits, whose condition was the result of man's rebellion. And it is not at all difficult to imagine that wicked souls in a state of hopeless misery, if permitted by God, would endeavour to seduce others into the same state. This view of the subject, while it brings upon man the whole guilt of sin and rebellion against God, magnifies His mercy and enhances the worth of the Saviour.

This question may be asked: If such be the case, how came the opinion so general respecting fallen angels, and whence was it derived? There can be no doubt respecting the source whence it was obtained. The first notion of the existence of a fallen angel is found in the Zendavesta. The **ARIHMAN** of Zoroaster is the original model of Satan. The later Jews became conversant with the Persian mythology, and introduced this with various other notions into their writings; and it seems to have been adopted by the early Christians without any enquiry into the scriptural authority

upon which it rested. Our immortal countryman Milton, by clothing this fiction of the Persian mythology in all the beauty and attraction of poetry, has so recommended it to our imagination, that we almost receive it as of divine authority; and we feel a reluctance to be convinced that all his splendid fabric is based on falsehood.

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V. AN ACCOUNT OF ADAM'S GIVING A NEW NAME  
TO HIS WIFE.

IN the twentieth verse of the third chapter we have a new name given to the woman.

“And the man called the name of his wife **חַוָּה** (Chav-vah), because she was the mother of all living.”

We are not informed upon what occasion this took place, but from the name and its derivation<sup>a</sup> we are led to suppose it was upon the birth of their first child, a daughter. Cain and Abel must both have married their sisters, and these were probably born before their brothers. This supposition explains the meaning of Eve's exclamation on the birth of Cain; “I have gotten A MAN from the Lord.” She rejoiced that at last the Lord had given her a male child, a son.

<sup>a</sup> See page 57.

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VI. A STATEMENT OF THE MANNER IN WHICH  
MAN WAS FIRST CLOTHED.

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THE next event recorded is in the twenty-first verse of this chapter: "Unto Adam also and unto his wife did the Lord God make coats of skins, and clothed them."

Here again we have a false translation borrowed from the Septuagint, and universally adopted, "*χιτώνας δερματινούς*," "coats of skins." Is it not very improbable that men in a climate such as we have reason to believe that of Eden to have been, should use for clothing the skins of beasts? In some northern climates they are worn, but not without linen or flannel under them. We have reason to believe that animal food was not eaten until after the deluge, when God gave the permission to Noah. And that all mankind should be clothed in skins of animals offered in sacrifice is quite incredible, and has only been maintained by those who have been endeavouring to build up a theory respecting primitive sacrifice\*. But it is needless dwelling upon the improbability of the statement, for the sacred writings tell us no such thing:

ויעש ייזח אלהים לאדם ולאשתו כתנות עור וילבשם

"And the LORD GOD made for the man and for his wife cotton-cloth, and clothed them."

That is, God taught man the use of the cotton-tree, and to make cloth of that substance.

The word which is here used is כתנות (Cotnōt);

\* See Davison's "Inquiry into the Origin and Intent of Primitive Sacrifice."

very nearly the same as our word Cotton, which is derived from it. The word came in process of time to be used for clothes made of cotton, as well as for the article itself. The word occurs eighteen times in the books of Moses, and in every case, when used as a garment, signifies one of cloth. The word which would have been employed, had the writer intended to convey us the notion of a garment made of skin, is בגד (Beged). We have (Numb. xxxi. 20):

וְכֹל בְּגָד וְכֹל כְּלֵי עוֹר

“And every garment and every utensil of skin.”

But the most remarkable thing is that the mistake should have occurred, as the authors of the Masoretic punctuation, with their usual precision, have carefully distinguished the word, when used simply as cotton, and when applied to a garment.

When the word signifies cotton, its punctuation is כְּתָנוֹת Cothnōth<sup>b</sup>.

When the word signifies a garment, sing. כְּתָנֶת or כְּתָנֶת Cut-tō-neth, or Cethō-neth<sup>c</sup>.

When the word signifies garments, plur. כְּתָנוֹת Cut-tōnoth<sup>d</sup>.

If we reject the points כְּתָנוֹת (Cot-nōt) is “cotton,” and כְּתָנֶת (Cotnet) “a garment,” or “garments.”

But what is the meaning of the word עוֹר (Our), which certainly signifies skin? The phrase is this; God made them cotton-skin, i. e. cotton-cloth. The nearest substance to which our first parents could liken it was skin, and hence they called it from its

<sup>b</sup> Gen. iii. 21. Exod. xxxix. 27. “And they made the cotton fine cloth, the work of the weaver.”

<sup>c</sup> Gen. xxxvii. 3, 23, 23, 31, 32, 33. Exod. xxviii. 4, 39. xxix. 5. Lev. viii. 7. xvi. 4.

<sup>d</sup> Exod. xxviii. 40. xxix. 8. xl. 14. Lev. viii. 13. x. 5.



material "cotton-skin." Of this mode of giving names, many examples could be cited even in our own language, but one shall suffice. We now, after the cotton has been separated from the pods in which it grows, call it "cotton-wool;" not that it is properly speaking "wool," but being more like that substance than any other familiar to us, we define it by that name. The version of this passage in the Targum of Onkelos is:

ועבד יי אלהא לאדם ולאתתה לבושין דיקר על משך בשרהון  
ואלבשין

"And the Lord God made for Adam and his wife garments of splendour (white garments) for the skin of their flesh, and clothed them."

It would seem that the author of this paraphrase read in the original על-עור: if so our translation should be: "And the Lord God made for Adam and his wife cotton for the skin, and clothed them."

That God taught men to make cotton-cloth, is an observation which the historian would make, and it was important to transmit the knowledge of it to posterity. When mankind dispersed after the Deluge, they all carried with them this art, and we find cotton to have been the clothing of oriental nations from the earliest periods\*.

\* From an article upon "COTTON," in a number of the Saturday Magazine now before me, I extract the following passage, not only shewing the antiquity of this art, but also that it was derived to all nations from one source. "Spinning or converting cotton-wool into thread, is the next process in the manufacture of this useful material. The rudest, and at the same time the most ancient implements employed for this purpose, were the distaff and spindle. It is worthy of notice, that the same plan has been resorted to by the early inhabitants of every country yet discovered, and that the natives of India, and of some other parts of the world, still employ this simple invention."

VII. THE ACCOUNT OF MAN'S EXPULSION FROM PARADISE, AND THE NEW CONDITION IN WHICH HE WAS PLACED, CONTAINED IN THE TWENTY-SECOND AND TWO FOLLOWING VERSES OF THE THIRD CHAPTER.

ויאמר יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע פרישלו ידו ולקח גם מעץ החיים ואכל חיי לעלם

“And the Lord God said, Behold the man is as one of us to know (or in the knowledge of) good and evil:” i. e. “the man is created in our likeness, and is a rational responsible being:” “Let him not put forth his hand and gather also of the tree of lives, and he shall live for many ages.” Let him not now transgress the second commandment, i. e. shed man's blood, and his life shall be prolonged to many days<sup>b</sup>.

There are many examples of the article **פן** being used in the sense of a simple negative<sup>c</sup>.

השבעו לי פרתפנען בי אתם

“Swear unto me that ye will not fall upon me yourselves.” (Judg. xv. 12.)

<sup>b</sup> “It must be plain from scripture that עולם (Olam) is so far from implying a necessary perpetuity, that it is applied to such things as can have no long duration, as Exod. xxi. 6, and he shall serve him לעולם (Lôlam), that is, as the Jews themselves expound it, to the next jubilee, though it were near or far off. So 1 Sam. i. 22, where Samuel is said to abide before the Lord for ever עד-עולם (Ad-ôlam).” Stillingfleet, Orig. Sacrae, Book 11. Chap. 7.

<sup>c</sup> See Noldius. “פן נא. Prohibitivum.” The particle פן is merely the imperative of פנה “turn;” i. e. turn away from doing that which the following verb implies.

פן תכרת ברית ליושב הארץ

“Thou shalt not make a covenant with the inhabitant of the land.” (Exod. xxxiv. 15.)

“And the Lord God sent him (ישלחו) from the garden of Eden, to till the ground from whence he was taken.”

“And he drove out the man; and he placed at the east of the garden of Eden the cherubim, and a flaming sword turning every way to keep the way of the tree of lives.”

We may here observe that the word ישכן (Vay-yash-cēn), which is translated “he placed,” is a word used constantly respecting the Deity: it is the root of שכנה שכינה “SHEKINAH,” “the presence of God.” החרב המתהפכת (Ha-cherēb Ham-mith-hap-pe-ceth), “the flaming sword turning every way,” is analogous to “the wheels” described in Ezekiel (i. and x). This emblem of the Creator was placed here to keep men in awe, and to guard them against transgressing the commandment of God; for such is implied by “keeping the way of the tree of lives.”

I have, according to the order in which we find them, connected the twenty-third and following verse with the preceding one; but I believe this is not the order in which they should stand. The twenty-third and twenty-fourth verses should immediately follow the nineteenth. (See note, p. 108.)

## HEATHEN COSMOGONIES.

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I BEG now to call the reader's attention to three ancient cosmogonies, which have been preserved to us by heathen writers. When we consider the source whence these were derived, we shall be convinced that they are of considerable value, as connected with the Mosaic account of the Creation and Fall of man. These cosmogonies were not the inventions of their reputed authors, although they may have mixed with them various apocryphal notions of their own; nor are they, as many have imagined, borrowed from the records of the Jewish legislator. When mankind were dispersed some centuries after the deluge, each tribe would take with them the same hieroglyphic pictures of the history of the creation, fall, and deluge, and from these they derived their respective histories of these events. These narratives are as similar to each other as we could expect to find them under these circumstances. They all exhibit the same grand features, but differ in their minor points. The outline is the same, but the details vary both in their proportions and colouring; and such must necessarily be the case, as these hieroglyphics were transferred to phonetic characters by nations more or less advanced in literature and science; and probably long before this event took place, many idolatrous rites had been established, the knowledge of the true God was in a great degree lost, and "men had become vain in their imaginations, and their foolish hearts were darkened." The above considerations render the following cosmogonies highly important, as connected with the Mosaic history of the Creation and Fall.

## THE COSMOGONY OF THE PHœNICIANS.

EUSEBIUS has preserved to us an account of the Theogony of the Phœnicians written by Sanchoniatho, and translated from the original into Greek by Philo-Byblius. As far as it goes respecting the Creation, it is very curious. I will give the whole passage as we now have it:

“ Τὴν τῶν ὅλων ἀρχὴν ὑποτίθεται ἀέρα ζοφώδη καὶ πνευματώδη, ἢ πνοὴν ἀέρος ζοφώδους, καὶ χάος θολερὸν ἐρεβώδες· ταῦτα δὲ εἶναι ἄπειρα, καὶ διὰ πολὺν αἰῶνα μὴ ἔχειν πέρας. Ὅτε δέ, φήσιν, ἠράσθη τὸ πνεῦμα τῶν ἰδίων ἀρχῶν, καὶ ἐγένετο σύγκρασις, ἢ πλοκὴ ἐκείνη ἐκλήθη πόθος· αὕτη δὲ ἀρχὴ κτίσεως ἀπάντων· αὐτὸ δὲ οὐκ ἐγίνωσκε τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο Μωτ. τοῦτό τινες φάσιν ἰλυν, οἱ δὲ ὕδατώδους μίξεως σῆψιν. Καὶ ἐκ ταύτης ἐγένετο πᾶσα σπορὰ κτίσεως, καὶ γένεσις τῶν ὅλων, Ἦν δὲ τίνα ζῶα οὐκ ἔχοντα αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερά, καὶ ἐκλήθη Ζωφάσσημιν, τοῦτ' ἔστιν οὐρανοῦ κατόπτται, καὶ ἀνεπλάσθη ὁμοίως ὡοῦ σχήματι, καὶ ἐξέλαμψε Μωτ, ἥλιός τε καὶ σελήνη, ἀστέρες τε καὶ ἄστρα μεγάλα. Τοιαύτη μὲν αὐτῶν ἡ κοσμογονία.”.....

“ He supposeth that the principle of the universe was a dark and windy air, or a wind of dark air and chaos, turbid darkness; and that these things were infinite, and having no finite bound. And when, he says, the spirit fell in love with his own principles, and a mixture was made, this union was called Πόθος. This was the beginning of the creation of all things. But it did not know its own creation. And of this union of the spirit was produced Môt, which some call *mud*, others the putrefaction of a watery mixture. And from this came all the seed of production, and the generation of the universe. But there were certain

animals not having sense, of whom were begotten animals having sense, and they were called Zophasemin, that is, lookers at the heavens, and they were made in the shape of an egg. And Môt, and the Sun, and the Moon, and the stars, and the greater stars, shone forth. Such is the Phœnician Cosmogony."

In the beginning of this passage we see the description of the Spirit of God moving upon the face of the waters. The word Môt, which has afforded room for so many conjectures respecting its derivation, is the same as the word מוֹת (Têhom) written backwards"; rendered into Greek characters it would be τωμ, and reversed μωτ, rightly explained in the text. Môt is afterwards used to signify the earth, as appears from the concluding sentence, where the author shews his knowledge of astronomy, viz., that the earth was a planet. But the passage to which I particularly wish to call the reader's attention is "Ἦν δὲ τινα ζῶα οὐκ ἔχοντα αἴσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερά, καὶ ἐκλήθη Ζωφάσημιν, τοῦτ' ἔστιν οὐρανοῦ κατόπτται." "But there were certain animals not having knowledge, of whom were begotten animals having knowledge, and they were called Zophasēmin, that is, LOOKERS AT THE HEAVENS." Here we evidently have the word עֵרֻמִּים (Ey-rum-mim), trans-

\* "The Grecians wrote from left to right, but the more Eastern nations from right to left. This was a circumstance which they either did not know, or to which they did not always attend; and were therefore guilty of great mistakes; and these consisted not only in a faulty arrangement of the elements of which the names are composed, but also in a wrong distribution of events." (Bryant, Vol. III. 316.)

The word BACCHUS is כַּכַּב (BCC) (Cocab), "a star," written from left to right with a Greek termination. Ovid seems to have been aware of this meaning of the word, when he thus addresses Bacchus:

— "Tu formosissimus alto  
Conspicieris cœlo."

lated exactly according to the meaning which I have given it. (See page 106.)

Philo-Byblius goes on to give us Sanchoniatho's account of the first inhabitants of this earth as follows:

“Εἶτα φησι γεγενῆσθαι ἐκ τοῦ Κολπία ἀνέμου καὶ γυναικὸς αὐτοῦ Βάαυ, τοῦτο δὲ νύκτα ἐρμηνύειν Αἰῶνα καὶ Πρωτόγονον θνητοὺς ἄνδρας, οὕτω καλουμένους. εὐρεῖν δὲ τὸν Αἰῶνα τὴν ἀπὸ τῶν δένδρων τροφήν, ἐκ τούτων τοὺς γενομένους κληθῆναι Γένον καὶ Γενεάν, καὶ οἰκῆσαι τὴν φονικην. ἀρχμῶν δὲ γενομένων, τὰς χεῖρας ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν ἥλιον, τοῦτον γὰρ, φήσι, θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον, Βεελσάμην καλοῦντες, ὃ ἐστι παρὰ Φοίνιξι κύριος οὐρανοῦ, Ζεὺς δὲ παρὰ Ἑλλησι.”

“He then proceeds to say, that from the wind Colpias and his wife Baau (which means night), Aion and Protogonus, mortals so called, were produced; that Aion first found food from the trees; from these were born children, who were called Genos and Genea, and that they dwelt in Phœnicia; these in a season of great drought began to worship the Sun, for they considered him, he says, the only lord of heaven, calling him BEELSAMIN, which in the Phœnician tongue is Lord of Heaven, but in the Greek ZEUS.”

We have here in Genos and Genea the names of Cain and his wife. The Coptic  $\chi$  (Genga) corresponds with the Greek  $\Gamma$ , and with the Hebrew  $\rho$ ; hence the Hebrew  $\rho$  in Coptic would become  $\chi$ , which in Greek would be rendered  $\Gamma$ . *Genos* is  $\eta\rho$  (Khin), with a Greek-termination. As Eve was called  $\eta\omega\aleph$  (Isshah), from her husband  $\omega\aleph$  (Ish), so Cain's wife was called  $\eta\rho$  (Khinnah), from  $\eta\rho$  (Khin) her husband.

Sanchoniatho in the above passage alludes to the first sin of idolatry, namely, the paying adoration to the Sun; and accounts for it by stating that it commenced in a season of great drought.

## THE COSMOGONY OF HESIOD.

HESIOD, who lived between the eighth and tenth century before the Christian æra, and is supposed to have been a priest of the temple of the Muses<sup>a</sup>, derived from the sacred records to which he would have access, his notions of a cosmogony which we find interspersed throughout his works. We have few details respecting the creation, but in both his poems "The Theogony," and "The Works and Days," he introduces the history of Eve's transgression and fall with so little fabulous disguise or addition, that no one can doubt that the poet, or those from whom he obtained his knowledge, were conversant with the original hieroglyphic pictures from which the Mosaic account was derived. The following is his account of the creation :

“Ἡ τοι μὲν πρότιστα Χάος γένητ’ αὐτὰρ ἔπειτα  
 Γαῖ’ εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ  
 Ἀθανάτων, οἱ ἔχουσι κάρη νιφόεντος Ολύμπου,  
 Τάρταρά τ’ ἠερόεντα μυχῶ χθονὸς ευρυοδείης·  
 Ἡ δ’ Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι,  
 Λυσιμελῆς, πάντων τε θεῶν, πάντων τ’ ἀνθρώπων  
 Δάμναται ἐν στήθεσσι νόον, καὶ ἐπίφρονα βουλήν.  
 Ἐκ Χάεος δ’ Ἐρεβός τε, μέλαινά τε Νύξ ἐγένοντο.  
 Νυκτὸς δ’ αὐτ’ Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,  
 Οὓς τέκε κυσσαμένη, Ἐρέβει φιλότῃ μιγεῖσα.  
 Γαῖα δέ τοι πρῶτον μὲν ἐγένεατο ἴσον ἑαυτῇ  
 Οὐρανὸν ἀστερόενθ’, ἵνα μιν περὶ πάντα καλύπτῃ,  
 Ὀφρ’ εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεὶ.

<sup>a</sup> There is much doubt respecting the occupation of Hesiod, and also the exact period in which he lived. (See "Elton's Hesiod, with a Dissertation on the Life and Æra, the Poems and Mythology of Hesiod.")



Γείατο δ' οὔρα μακρά, θεῶν χαρίεντας ἐναύλους  
 Νυμφέων, αἱ ναίουσιν ἀν' οὔρα βησσήεντα.  
 Ἡ δὲ καὶ ἀτρύγητον Πέλαγος τέκεν οἰδματι θῦον,  
 Πόντον, ἀτερ φιλότῆτος ἐφίμερον· αὐτὰρ ἔπειτα  
 Οὐρανῷ εὐνηθεῖσα, τέκ' Ὠκεανὸν βαθυδίην.  
 Κοιόντε, Κρεῖόνθ' Ὑπερίονατ', Ἰαπετόντε,  
 Θεϊάντε, Ρεΐαντε, Θέμιντε, Μνημοσύνηντε.”

(Deor. Gen. 116—135.)

“ First Chaos was; next ample-bosom'd Earth,  
 The seat immoveable for evermore  
 Of those immortals, who the snow-topt heights  
 Inhabit of Olympus, or the glooms  
 Tartarean, in the broad-track'd ground's abyss.  
 Love, then, arose most beautiful amongst  
 The deathless deities; resistless he  
 Of every god and every mortal man  
 Unnerves the limbs; dissolves the wiser breast  
 By reason steel'd, and quells the very soul.  
 From Chaos, Erebus and ebon Night:  
 From Night the Day sprung forth and shining air,  
 Whom to the love of Erebus she gave.  
 Earth first produced the Heaven; whose starry cope,  
 Like to herself immense, might compass her  
 On every side, and be to blessed gods  
 A mansion unremoved for age. She brought  
 The lofty mountains forth, the pleasant haunts  
 Of nymphs, who dwell midst thickets of the hills.”

The poet then passes on at once to the history of the deluge and of the post-diluvians, but connects it with his cosmogony:

“ And next the sea, the swoln and chafing sea,  
 Apart from love's enchantment. Then, with Heaven  
 Consorting, Ocean from her bosom burst  
 With it's deep eddying waters. Cæus then,

Creus, Hyperion, and Japetus,  
Themis and Thea rose; Mnemosyne,  
And Rhea" .....

There can be no doubt of these persons being Noah and his three sons with their wives, the eight individuals preserved in the ark.

In the above passage the Poet states that first of all was "Chaos," תוהו ובוהו (Tohu vabohu); then was "Earth," ארץ of Moses, and *Mwt* of Sanchoniatho. Then was *Epos* "Love," "Πόθος" of the Phœnician cosmogony. "Is amor *προσωποποιηθείς* describit vim omnium genetricem<sup>a</sup>." Under this metaphor the production of all living creatures is figured. From Chaos came *Epeβos* "Evening," ערב (Ereb); *Nυξ* "Night," לילה (Laylah); *Αθηρα* "Morning," בקר (Boker); and *Ημερη* "Day," יום (Yom). Thus the poet describes the establishment of the order of day and night. *Οὐρανός αστεροεῖς* "the starry heaven" is רקיע (Rakiang) "the firmament;" and *οὐρεα μακρὰ, θεῶν χαρίεντες ἐναύλοι συμφέων* are גן עדן (Gan-bēden), "the garden on mount Eden," the habitation of our first parents.

In the following account of Pandora (the name itself may be a Greek word for חידה, "μήτηρ πάντων τῶν ζώντων") we have a description of the idolatry of Eve and the fatal consequences thereof with very little mixture of fable.

The origin of all evil is represented as the stealing of fire from Jupiter, i. e. from the Sun. The agent of this theft is Prometheus<sup>b</sup>, whom Jupiter thus addresses:

<sup>a</sup> Not. Varior.

<sup>b</sup> PROMETHEUS is a personification, a poetic fiction representing the operation of the mind; the word is derived from *προμηθεύομαι* "I deliberate beforehand," and is in its literal sense, "He, who meditates before he undertakes any affair." It corresponds with נחש (Nachash) in the Mosaic history, (See p. 105, Note.)

“*Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδώς.  
Χαίρεις πῦρ κλέψας, καὶ ἐμὰς φρένας ἠπεροπέυσας,  
Σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσομένοισι.  
Τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ κεν ἅπαντες  
Τέρπωνται κατὰ θυμόν, εἶδ' ἄν κακόν ἀμφαγαπῶντες*”

(Opera et Dies 54—58.)

“*Son of Japetus!*” with wrathful heart,  
Spake the cloud-gatherer: “*Oh unmatch'd in art!  
Exuldest thou in this the flame retrieved,  
And dost thou triumph in the God deceived?  
But thou, with the posterity of man,  
Shalt rue the fraud whence mightier ills began;  
I will send evil for thy stealthy fire,  
While all embrace it, and their bane desire.*”

Upon the stealing of this fire immediately follows, as connected with it, the forming of a beautiful female image (Bathshish).

“*Παρθενικῆς καλὸν εἶδος ἐπήρατον.*”.....

“*The fictile likeness of a bashful maid.*”

In both passages the poet alludes to the garlands (τῆρη Chagoroth) made for her:

———— “*ἀμφὶ δὲ τήνγχε  
Ὠραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι.*”

(Opera et Dies 75.)

—— “*the Hours  
Of loose locks twin'd her temples with spring flowers.*”

And again,

“*Ἀμφὶ δὲ οἱ στεφάνους νεοθηλέος ἄνθεσι ποίης  
Ἰμερτοῦς παρέθηκε καρήατι Παλλὰς Ἀθήνη.*”

(Deor. Gen. 575.)

\* See Gen. iii. 16.

“Entwin’d amidst her hair delicious wreaths  
Of verdant herbage, and fresh blooming flowers.”

As soon as this image, *καλὸν κακὸν*, as the poet terms it, is completed, it becomes a living female; and now by an easy transition under this character Eve herself is pictured, as being the origin and cause of all evil to the human race. And the poet goes on with his description evidently having before him not only the curse inflicted upon men, but also the promise as connected with the woman and made by God:

“ Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φύλ’ ἀνθρώπων  
Νόσφιν ἄτερ τε κακῶν, καὶ ἄτερ χαλεποῖο πόνοιο,  
Νουσων τ’ ἀργαλέων, αἴτ’ ἀνδράσι γῆρας ἔδωκαν.  
Αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσι.  
Ἄλλὰ γυνὴ χεῖρεςσι πίθου μέγα πῶμ’ ἀφελούσα  
Ἐσκέδασ’ ἀνθρώποισι δ’ ἐμήσατο κήδεα λυγρά.  
Μούνη δ’ αὐτόθι Ἐλπίς ἐν ἀρρήκτοισι δόμοισι  
Ἐνδὸν ἔμιμνε πίθου ὑπὸ χεῖλεσιν, οὐδὲ θύραζε  
Ἐξέπτῃ πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθιοιο,  
Αἰγιόχου βουλήσι Διὸς νεφεληγερέταο.  
Ἄλλὰ δὲ μυρία λύγρὰ κατ’ ἀνθρώπους ἀλάληται.”

(Opera et Dies 90—100.)

“Whilom on earth the sons of men abode  
From ills apart, and labour’s irksome load,  
And sore diseases, bringing age to man;  
Now the sad life of mortals is a span.  
The woman’s hands a mighty casket bear;  
She lifts the lid; she scatters griefs in air:  
Alone, beneath the vessel’s rims detain’d,  
Hope still within th’ unbroken cell remain’d,  
Nor fled abroad; so will’d cloud-gathering Jove:  
The woman’s hand had dropp’d the lid above.  
Issued the rest in quick dispersion hurl’d,  
And woes innumerable roam’d the breathing world.”

Here we have, slightly disguised by poetic fiction, an account of Eve's deriving her first notion of idolatry from the Sun, represented by stealing fire from that luminary; her making and setting up the Bathshish or image of a female deity; the heavy evils which she entailed upon the whole human race; and lastly, under the emblem of "Hope," the promised seed of the woman.

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### THE PERSIAN COSMOGONY.

THE Cosmogony of the Persians, as far as it can be collected from M. Anquetil Perron's translation of the Zend-Avesta of Zoroaster\*, is as follows:

"The Deity ORMISDA created all things at six different intervals. He first formed the heavens. At the second period the waters. At the third the earth. Next in order were produced the trees and vegetables. In the fifth place were formed the birds and fishes

\* Respecting ZERDUSHT, or ZOROASTER as he is called by the Greeks, little is known. Mohammedan writers seem to agree in the story, that he was the servant of one of the prophets of Israel, that he was cursed by his master for some offence and fled from him a leper. The SAD-DER, "The book of the precepts and canons of Zoroaster," contains many excellent moral precepts, all enforced by the doctrine of future rewards and punishments, together with various ordinances respecting festivals and bodily defilements. The author of them was evidently conversant with the writings of Moses, from whom he derived his code, superinducing the doctrine of future rewards and punishments. The BOUN-DEHESCH or "Cosmogony of the Persians," is of a date much earlier than the æra of Zoroaster. He adopted the traditions of the people derived from their ancient pictures, might be the first to reduce them to writing and order, and hence is considered the author of them. (See Hyde's "Historia religionis veterum Persarum.")

and wild inhabitants of the woods. And in the sixth and last place he created man<sup>b</sup>.

“This person was called **THE MAN AND MAN-BULL**, and was not produced by the union of male and female. The man part was called **KAIOMORTS**, and the Man-Bull part **ABOUDAD**. **KAIOMORTS** was pure and thinking; **ABOUDAD** mortal and material. **ABOUDAD** was the author of all generations.

“After the creation for some time there was a season of great felicity. The man resided in a peculiar place of high elevation, where the Creator placed him. At last **AHRIMAN**, an evil demon, corrupted the world. He rose from the regions of utter darkness and ascended to the realms of pure light, the Sun, whence he leapt upon earth in the form of a serpent, and introduced a set of wicked beings called **KARFESTERS**. He bit **ABOUDAD**, who was immediately affected by his poison, fell sick, and died at the age of thirty years.

“Before **ABOUDAD** appeared, **ORMISDA** had prepared a salutary fountain called **BINAK**, which communicated its virtues to all who drank of it. Upon **KAIOMORTS** appearing, **ORMISDA** created a water called **KHAI**<sup>c</sup>, and brought it to him, from the effect of this water **KAIOMORTS** had the body of a young man of fifteen years old shining with light.”

<sup>b</sup> In the **SAD-DER** (Porta **XCIV**) it is recorded that the creation took place in the space of one year, according to the following division. The heavens occupied 45 days: the waters 60: the earth 75: herbs and trees 30: animals 80; and men 75. Each of these portions of time was called a **Ghahanbâr**: great blessings are promised to those who properly celebrate the commencement of them. I do not find any notice of the sabbath or seventh day in the works of Zoroaster.

<sup>c</sup> “**BINAK**” signifies “good for the eyes,” and **KHAI** is evidently the word חַי (Chai) “life.” Here then we have, the two trees in the Hebrew hieroglyphics, represented in the Persian by two fountains.

“**AHRIMAN** in addition to that which he contrived against man (**KAIOMORTS**) formed the design of destroying the whole universe. The heavenly angels (**IZEDS**) fought with **AHRIMAN** and his angels (**DEWS**) for ninety days and ninety nights. They overcame them and cast them into hell (**DOUZAKH**). From the midst of hell **AHRIMAN** went upon earth, and put every thing in the world into confusion. And this enemy of all good insinuates himself every where, is found every where, seeking what mischief he can do above or below.”

The word **AHRIMAN** I suspect to be the same word as, עירם “**AHIRAM**,” in the third chapter of Genesis. (See p. 107). This is the source whence all our notions respecting fallen angels have been derived; and from which Milton obtained his materials for the *Paradise Lost*. The later Hebrew writers adopted the word עיר, signifying an evil spirit, from the Persians, together with many of their notions respecting Satan and his angels.

In these Cosmogonies\* there is one striking point of similarity; they each allude to the worship of the Sun as the first sin. Sanchoniatho's account is, that in a season of great drought the inhabitants of the earth began to worship the Sun, considering him the Lord of Heaven. Hesiod describes the first sin as consisting in the stealing of fire from that luminary, with which to animate a female image. Zoroaster says that Ahriman the author of all sin leapt from the Sun. These allegories are all explained by Moses, who states that the sin of the woman was the setting up of an idol, calling it Bathshish, the daughter of the Sun.

\* Besides these three and the Mosaic I am not aware of the existence of any other ancient cosmogonies. The Chinese, Hindoo and other theogonies contain little or nothing respecting the creation.

## CONCLUSION.

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THERE is a question which will naturally suggest itself to every reader of the preceding pages. How can an imperfect translation of the first chapters of Genesis have been so generally adopted? I will endeavour to shew when and how this took place.

The historians and prophets who wrote before the Babylonish captivity, at a time when the ancient Hebrew was spoken, never make any reference to the early history of mankind, from which we can conclude that they understood it according to the generally received translations. The prophet Hosea once brings forward Adam as an example, where he has evidently a reference to his having committed idolatry: the prophet is inveighing against Ephraim and Judah on account of their idolatries, and he says (vi. 7),

חמה כאדם עברו ברית

“They like Adam have transgressed the covenant.”

But there is another passage in the same prophet in which I believe there is an allusion to the sin committed by our first parents: it is in the ninth chapter and tenth verse:

קנבים במדבר מצאתי ישראל כבכורת בתאנה

בראשית הראיתי אבותיכם

חמה באו בעל-פעור

ונזרו לבשת

“As wild grapes in the wilderness I found Israel, as the first fruits on the fig-tree:”



“ In the beginning I manifested myself to your forefathers\* ;

“ These went after Baal-peor,

“ And they dedicated themselves to Besheth.”

The word **בֶּשֶׁת** (Besheth) which is here used is the same as **בַּשִּׁישׁ** (Bashish), (see page 102), and the prophet probably alludes to the first sin of mankind. The reader will observe the parallelism of the four lines:

It was, I believe, during and after the Babylonish captivity that the true meanings of many passages in the Hebrew Bible were lost; and these were not recovered upon the revival of Hebrew literature.

The following passage from “Hartwell Horne’s Introduction,” is a summary of the decline and fall of the language:

“ The period from the age of Moses to that of David has been considered the *golden* age of the Hebrew language, which declined in purity from that time to the reign of Hezekiah or Manasseh, having received several foreign words, particularly Aramean, from the commercial and political intercourse of the Jews and Israelites with the Assyrians and Babylonians. This period has been termed the *silver* age of the Hebrew language. In the interval between the reign of Hezekiah and the Babylonish captivity, the purity of the language was neglected, and so many foreign words introduced into it, that this period has not inaptly been designated its *iron* age. During the seventy years captivity, though it does not appear the Hebrews *entirely* lost their native tongue, yet it underwent so

\* In the second line I have prefixed **וְ** to **רִאִיתִי**; it is found in the common Hebrew text affixed to the preceding word **בְּרִאשִׁית**. In MSS. there is no separation between the words, hence one reading has the same authority as the other. ●

considerable a change from their adoption of the vernacular languages of the countries where they had resided, that afterwards, on their return from exile, they spoke a dialect of Chaldee mixed with Hebrew words. On this account, it was, that, when the scriptures were read, it was found necessary to interpret them to the people in the Chaldean language; as when Ezra the scribe brought the book of the law of Moses before the congregation, the Levites are said to have caused the people to understand the law, because 'they read in the book, in the law of God, distinctly, *and gave the sense and caused them to understand the reading.*' (Neh. viii. 8). Some time after the return of the great captivity, Hebrew ceased to be spoken altogether: though it continued to be cultivated and studied by the Priests and Levites as a learned language, that they might be enabled to expound the law and the prophets to the people, who, it appears from the New Testament, were well acquainted with their general contents and tenor; this last mentioned period has been called the *leaden* age of the language." (Part I. Chap. i. Sect. 1.)

During this last period a very important event took place respecting these ancient sacred writings; namely, a translation of them into the Greek language. About three hundred years before the Christian æra there was a great multitude of Jews settled in Egypt, particularly at Alexandria; and, as the Greek was the language used in their ordinary intercourse, and they were totally unacquainted with the Hebrew, it became necessary to translate the Pentateuch into Greek for their use. For about four hundred years they relied entirely upon this translation as genuine, and gave it the authority of an inspired work; but afterwards, when it was quoted

by Christians in defence of their creed, the later Jews denied its authenticity, and went so far as to institute a solemn annual fast, "to execrate the memory of its having been made." The fables invented by the earlier Jews respecting the origin of this translation are deserving of no credit; and the similar stories from the works of Justin Martyr, who flourished in the middle of the second century, and of Epiphanius, a writer of the fourth century, who states that the translators two and two were shut up in thirty-six cells, where they might consider or deliberate, and that the result was the production of thirty-six inspired versions agreeing most uniformly together, can only be considered as pious frauds of men, anxious to support the authority of the received text.

The probability is, that the translation was made at various times and by various hands, and that about the time of Ptolemy Philadelphus the different parts were collected together, forming the present Alexandrian or Septuagint version<sup>a</sup>.

But it is important to observe the authority which this translation obtained for a long period both with Jews and Christians. "This version<sup>b</sup> though originally made for the use of the Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language, and subsequently also among Christians: it appears that the legend of the translators having been divinely inspired, was invented in order that the Septuagint might be held in the greater estimation. Philo the Jew, a native of Egypt, has evidently followed it

<sup>a</sup> It might obtain its title of Septuagint upon being adopted by the Jewish Sanhedrim, consisting of seventy or seventy-two members.

<sup>b</sup> I quote again from Hartwell Horne.

in his allegorical expositions of the Mosaic Law<sup>c</sup>, and although Dr Hody was of opinion that Josephus, who was a native of Palestine; corroborated his work on Jewish Antiquities from the Hebrew text, yet Salmasius, Bochart, Bauer and others, have shewn that he adhered to the Septuagint throughout that work. How extensively this version was in use among the Jews, appears from the solemn sanction given to it by the inspired writers of the New Testament, who have in very many passages quoted the Greek version of the Old Testament. Their example was followed by the early fathers and doctors of the church, who, with the exception of Origen and Jerome, were unacquainted with Hebrew: notwithstanding their zeal for the word of God, they did not exert themselves to learn the original language of the sacred writings, but acquiesced in the Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours. The<sup>d</sup> Greek scriptures were the only scriptures known to or valued by the Greeks. This was the text, commented upon by Chrysostom and Theodoret; it was this which furnished topics to Athanasius, Nazianzen, and Basil. From this fountain the stream was derived to the Latin church, first, by the Italic or Vulgate translation of the scriptures, which was made from the Septuagint, and not from the Hebrew; and secondly, by the study of the Greek fathers. It was by this borrowed light that the Latin fathers illuminated the western hemisphere: and when the age of Cyprian, Ambrose, Augustine, and Gregory successively passed away, this was the light put into the hands of the next dynasty

<sup>c</sup> See note, page 97, from which we may conclude that Philo did not understand Hebrew.

<sup>d</sup> Reeves's Collation of Hebrew and Greek texts of the Psalms, pp. 22, 23.

of theologians, the schoolmen, who carried on the work of theological disquisition by the aid of this luminary and no other. So that, either in Greek or in Latin, it was still the Septuagint scriptures that were read, explained, and quoted as authority, for a period of fifteen hundred years."

Hence the errors which found their way into this translation have been carefully preserved and handed down to us with all the sanction of antiquity.

Let us now consider the state of literature among the Jews after they discarded the Septuagint version. The study of the Hebrew language was revived to a considerable extent among them as early as the second century, and between the sixth and tenth the two celebrated schools, one at Babylon in the east, and the other at Tiberias flourished, where the original scriptures were carefully revised and studied. Upon this revival of Hebrew literature, the language having now been a dead one for many centuries, there were only two methods of interpretation, one was by consulting former translations<sup>a</sup>; the other by a careful collation of all the passages in which any word occurred. And here the influence of the Septuagint was manifest; for although the Jews rejected it, and maintained that some passages were incorrectly rendered, yet it had been their authorized version for so long a time, that, generally speaking, its interpretations were received: especially when words from their rare occurrence could not be fully understood by the second method, a collation of similar passages. At this revival of Hebrew literature the real key

<sup>a</sup> I say nothing respecting the Targums; as the earliest of these, viz. that of Onkelos, was certainly not written prior to the Christian æra, and according to the opinion of Bauer and Jahn, not before the second century; under either supposition the Septuagint had long been the received version.

to a full and perfect analysis of the language was lost. Their grammatical rules are all established upon the assumed principle, that the third person preterite Kal of a verb is the root, whence all other cognate words are formed. This is indeed true as far as it goes: but they were not aware that this root was invariably derived from a noun, and that the noun itself generally consisted of three distinct roots. For instance, they said, גמל (Gamal) "to requite good or evil," was a root: but they were not aware that it was derived from the noun גמל (Gamal) "a Camel," and that this latter word contained three distinct roots; ל "a beast," מ "much," and נ "a burden." And if we have now, by the light derived from modern discoveries respecting Egyptian hieroglyphics obtained a key for the interpretation of the Hebrew, which learned men before us did not possess, we are not in any way disparaging their labours by shewing that there are passages which they did not understand; while at the same time we gratefully acknowledge that the rules which they have given for the acquirement of the language are most valuable; and that their critical investigation of the original text of the sacred writings has been of inconceivable service to Biblical literature.

And if in explaining the original Hebrew we give an interpretation of a word or passage at variance with the received opinion, although this opinion may have been sanctioned for the last two thousand years by Jews and Christians, we are in reality only disputing the authority of the Septuagint, a work of uninspired men, who did not live until some centuries after the language, as found in the Hebrew Bible, had ceased to be spoken. I do myself fully believe, that much light may still be thrown upon obscure passages in the early books of Moses, and also upon the prophetic

writings, by the investigation of words according to the ideal meaning of their letters; and I am convinced, that the further this investigation is carried, the clearer evidence we shall obtain of the divine authority of the Jewish scriptures, and stronger confirmation of all the great and important truths of Christianity.

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