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Art. VI.—On Phœnician Inscriptions, in a Letter addressed to the Secretary of the Royal Asiatic Society

Grenville Temple

Journal of the Royal Asiatic Society of Great Britain & Ireland / Volume 4 / Issue 07 / January 1837, pp 135 - 136
DOI: 10.1017/S0035869X00014659, Published online: 14 March 2011

Link to this article: http://journals.cambridge.org/abstract_S0035869X00014659

How to cite this article:

Grenville Temple (1837). Art. VI.—On Phœnician Inscriptions, in a Letter addressed to the Secretary of the Royal Asiatic Society. *Journal of the Royal Asiatic Society of Great Britain & Ireland*, 4, pp 135-136 doi:10.1017/S0035869X00014659

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ART. VI.—*On Phœnician Inscriptions, in a Letter addressed to the Secretary of the Royal Asiatic Society, by Sir GRENVILLE TEMPLE, Bart.*

LONDON, November 13, 1834.

SIR,

On my arrival here last week, I found that the Royal Asiatic Society had published a lithographic fac-simile of a Phœnician inscription¹ which I had found in Barbary, and which I had forwarded to the Society, through Lieut. Gen. Forbes: and having also heard that this inscription had occupied the attention of several persons, learned in the languages of the East, I am induced to send you the copies of four others, which I discovered in different parts of the Beylek of Tunis, as well as two which were found at Malta, in 1822, by Signor Bonicci, and which I believe have not hitherto been published.

Nos. I. and II. are inscribed on a mausoleum at Udukkah ^{وَدُكَّه}, the ancient *Thugga*. The first is in Phœnician characters. Those of the second are to me unknown, but it appears to be a translation of the first. I do not think, however, judging from the manner in which they are cut, and from their situation on the monument, that they are coëval with it. In No. II. a resemblance will be observed between the I with the ı, the □ with ı, or perhaps the ı, the ○ with the Phœnician ○, the > with the Samaritan >, and the + with the Phœnician ×.

No. I. I think may be thus transcribed in Hebrew characters:

חבית אהד בן . . . מהי בן לד
 חבן מתאבנם עבארת בן עברתירי
 שמד בן אהבן בד . . . מהי בן לד
 מכדה בן כדס . . . כ
 כחא . . . ריתל . . . כ . . . סהם לרכדסכ
 וברת מתהד מסבל . . . ללדסן כא . . . כ . . . אתה
 וכסכס תבד כלנה ב . . . בלל צררה בן . . . בה

Of the precise value of some of the characters I am not certain, and have therefore marked them by dotted lines. My knowledge of Eastern languages is far too limited to enable me to attempt a translation of this inscription, but from the frequent repetition of the word

¹ The one alluded to in the following Article, and of which another interpretation, by Professor Gesenius, will be found at page 151 of this volume.

בן, I should suppose that it chiefly refers to the genealogy of some person. Many of the words are perhaps proper names. The few to which I can attach any meaning are the following, לך, 'to . you;' עבארת, 'she passed;' עבדתי, 'my servant;' (in the Chaldaic inflexion) די, 'that;' שמד, 'he destroyed,' or 'overthrew;' but if the last letter is a ר, and not a ד, it will signify 'he kept,' or 'watched;' אהבן, 'of our love;' כהם, 'like those;' וברת, 'a daughter,' (Chald.); מסבל, 'a burden;' ללד, 'to bring forth;' אתה, 'you;' תבד, 'he strengthened;' כלנה, 'all of us;' בלל, 'confusion;' צררה, 'Tyre,' (Chald.)

No. III. I found at Esbeebah, اسبيبه the ruins of the ancient *Sufes*, (or *Sufetibus* of the Itinerary,) situated near the Wadi-al-Rokhiáh, وادي الروحيه—and not far from the base of the Jebel Esmatah, جبل اسطه

I am unable to decipher it, as well as No. IV. which was found in the Island of Jerbeh, جربه—the ancient *Meninx*.

One of the two fragments of inscriptions was found at Mahadhar al Hammadah Walad Ayar, and the other at Ghabs, the ancient *Tacape*.

The first of the Malta inscriptions has been thus deciphered and translated, by the Abbate Marmara, a Maltese, and a very learned and distinguished Oriental scholar :

לצר כללא	Tyrus perfecta decoris
בעל אמת	Domina classium;
שכן כלב	Qui sita sicut cor
על אן מלא	Ast eminens plena
רנא עדני ע	Gaudii, voluptuosa
רכל דברים	Supra omnem sermonem.

The first and last letters of the last line are supplied from conjecture.

I have the honour to be, Sir,
&c., &c.