

APPENDIX.

NOTE ON THE PECULIARITIES OF THE WILDERNESS. STANLEY.

We are too much accustomed to think that the Peninsula of Sinai, when the Israelites passed through, was entirely uninhabited. This, however, is not the case even now, still less was it so then. Two main streams of population at present occupy the pastures of the wilderness, and two appear also at the time of the Israelite migration. The first was the great tribe of Amalek, ruled, as it would seem, by a chief who bore the title of king, and the hereditary name of Agag,—themselves a wide-spreading clan,—“first of the nations,” and, like the feeble Bedwins of modern days, extending their excursions far into Palestine, and leaving their name, even before history commences, on mountains in the centre of the country. This fierce tribe, occupying as it would seem the whole north of the peninsula were, as might naturally be expected, the first to contest the entrance of the new people.”

NOTE ON THE DIFFICULTIES OF THE DESERT. STANLEY.

In the case of each of the main supports of the Israelites, there have been memorials preserved down to our own time of the hold acquired on the recollections of the Jewish Christian Church. The flowing of the water from the rock has been localised in various forms by Arab traditions. The isolated rock in the valley of the Leja near Mount St. Catherine, with the twelve mouths or fissures, for the twelve tribes, was pointed out as the monument of the wonder at least as early as the seventh century. The living streams of Feiran, of Shuk Musa, of Wady Misa, have each been connected with the event by the names bestowed upon them. The Jewish tradition to which the apostle alludes, amplified the simple statement in the Pentateuch to the prodigious extent of supposing a rock or hall of water constantly accompanying them. The Christian image, based upon this, passed on into the catacombs, where Peter, under the figure of Moses, strikes the rock, from which he