

"Today the Speaker on Sinai (*mukallim-i túr*) calleth out  
in the Kingdom of Utterance (*malakút-i bayán*).."

When, on November 30th 1986, I completed my essay *The Sinaitic Mysteries: Notes on Moses/Sinai Motifs in Bábí and Bahá'í Scripture* - now printed in *Studies in the Bábí & Bahá'í Religions Vol.5. Studies in Honour of the Late Hasan M. Balyuzi* [Kalimat Press 1988 pp.65-183]-it might have been befitting that I quoted or made reference to the passage cited above; the opening words of a Persian Tablet of Bahá'u'lláh to the father of the late Hasan Balyuzi (d.1980 ), Mírzá °Alí Muḥammad Muvaqqir al-Dawlih.<sup>1</sup> It was the case however, despite the inordinate length of *The Sinaitic Mysteries...*, that a large amount of my notes were not written up and included. In this and a succession of future supplements I plan to set forth some of these unpublished notes and ( firstly ) to correct certain errors which unfortunately crept into the published text.

**CORRECTIONS TO THE PUBLISHED TEXT.<sup>2</sup>**

p.69 l.25 There should be a comma after the word *destroyed* not a full stop ending the sentence: thus, "...but not destroyed, the above mentioned...".

p.71 l.12f. The philologically impossible form *Jehovah* (= Y<sup>e</sup>[Je]HoW[V]aH ) is largely but not wholly "the result of the combination of the consonants of YHWH with the vowels of the traditional substitute reading 'adonai (Hebrew, "Lord" )." It is the case that the first vowel was changed from an 'a' to a *shewa*['e'='.', an almost indistinct 'vowel sound'], in order to prevent a pronunciation possibly too close to the original. Historically, the "impossible form" *Jehovah* derives from Renaissance Christians - perhaps having first been used by a certain Petrus Galatinus in c.1518 ? - who ignored or inaccurately followed Masoretic convention. It has no support whatsoever in antiquity. The form *Jehovah* occurred for example, a few times in the English *King James Version* of the Bible( =

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1. For the full text of the Persian Tablet (first line translated above ) refer to the frontispiece/ illustration 'Tablet of Bahá'u'lláh' in Hasan Balyuzi's *Edward Granville Browne and the Bahá'í Faith* (George Ronald, London 1970 ).

2. *Key to abbreviations:* p.= page, l.=line, fn.=footnote.

the *Authorized Version* of 1611) and regularly ( among other translations) in the *American Standard Version* of 1901.<sup>3</sup>

p.75 Qur'án 19:52-3 (Arberry trans.). The word prophet should begin with a capital letter ( Prophet) and the word "We" be inserted in the last phrase: thus, "*..and We brought..*".

p.76 Qur'án 20:9-14 (Arberry trans.). The second line should read, "When he saw a fire,(*nár*) and he said...". ( add the comma + the and ). In line 4 add a comma after the word it ( thus:"*..When he came to it, a voice cried, "Moses..."* ).Add a comma between Holy Valley and Towa in line 6: thus "*...in the Holy Valley , Towa...*". The word myself in line 7 should begin with a capital letter as also the pronouns me and my in line 9.

p.78 Qur'án 27:7-9 (Arberry trans.). Change the word may into shall in line 3 and add a comma after the word so.

p.81 Qur'án 79:15-19 (Arberry trans.). Line 2 should read, "*..him in [ not from ] the holy valley...*".

Qur'án 7:143 (Arberry trans.). Place a hyphen in line 5 before the word if.

p.85 1.2-3. The transliteration of the words "*..Him Who conversed with Moses..*" ( *mukallám musa* [sic.] ) should here (and elsewhere) be that for the active( not passive ) participle of of the Arabic verb *kallama* ( = form II, to speak,talk..); namely, *mukallím mûsa* (= Per. *mukallím-i mûsa* ).This correction needs to be made on the following pages 108,138,139ff( here not *mukallám at-túr* [sic.] but *mukallím at-túr* ) 152 ( here not *mukallám-i kalím* [sic.] but *mukallím-i kalím* ),153,155,etc.

p.107 The transliteration of "his Lord" rabbahu in the last paragraph should be rabbuhu.

p.174 fn.200. Add after the first sentence of this fn. tr.Shoghi Effendi, *The Promised Day is Come*, p.21.

Throughout the article a large number of personal pronouns referring to God, the Báb, Bahá'u'lláh or to other Manifestations of God should begin with capital letters. e.g. on page 89 in the tradition from Imám Ja'far al-Šádiq.

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3. For an authoritative article on YHWH/"Jehovah" see Freedman - O'Connor, *YHWH in Theological Dictionary of the Old Testament* Vol. 5 G.Botterweck & H.Ringgren Eds. tr.D.E.Green (Grand Rapids, Michigan. William B. Eerdmans ( 1986 ) pp.500-521.( See Bib.[p.500] and fns. for other key sources ).

## FOOTNOTES 160 ff.

fn.18 The reference to the Freedman- O'Connor YHWH article in the fn. printed below should have appeared here.

fn.34 Add to this footnote: The cherubim (=pl. sing. cherub Heb. *Kerûb* / *Kerûbîm* ; Ar. *Kar[r]ûb[i]* / *Ka[r]rûb[îyy]ûn* [spellings vary] ) appear in various (Semitic) sources as composite, emblematic, mythological figures or (arch)angelic beings with various functions. They are mentioned over 20 times in the Hebrew Bible (e.g. Gen.3:24; Exod. 25:18; Ps.18:10; Ezek. Chaps.1& 10 ) and once in the New Testament (Heb. 9:5 ), though not directly in the Qur'ân. In a good many Jewish, Christian and Islâmic writings they are of considerable angeological importance.

fn.61 Add reference before Nwyia (and to bibliography) to: G. C. Anawati & L.Gardet , *Mystique Musulmane Aspects et Tendances - Expériences et Techniques* ( = *Études Musulmanes VIII* ) Paris: Librairie Philosophique, J. Vrin 1961. pp.261-271 (= Appendix 1 L' expérience intérieure du prophete Mûsâ ( Moïse ) selon quelques traditions şûfies ).

fn.200 Add before 'For examples...' tr. Shoghi Effendi, The Promised Day is Come p.21 .