

PHENICIAN INSCRIPTIONS
FROM
CARTHAGE

SFL

Salifax Public Library.

REFERENCE DEPARTMENT



No. *R4243* Class *B.*

This Book must be returned into the hands
of the Librarian or one of his Assistants.
On no pretence whatever must it be taken
out of the Room.

For further particulars consult the Rules
exposed in the Library.

J. R. WELCH,
Secretary and Librarian.

61

HALIFAX PUBLIC LIBRARY.

REFERENCE DEPARTMENT

No. *12* Class *1*

Dates when this Book was consulted.

--	--	--	--	--





INSCRIPTIONS
IN THE PHŒNICIAN CHARACTER,

NOW DEPOSITED IN THE BRITISH MUSEUM,

DISCOVERED ON THE SITE

OF

CARTHAGE,

DURING RESEARCHES

MADE BY

NATHAN DAVIS, ESQ.,

AT THE EXPENSE OF HER MAJESTY'S GOVERNMENT, IN THE YEARS 1856,
1857, AND 1858.

PRINTED BY ORDER OF THE TRUSTEES.

1863.



P R E F A C E.

THE Phœnician Inscriptions contained in the following volume were discovered during researches made by Mr. Nathan Davis in the years 1856, 1857, and 1858, on the site of ancient Carthage, at the expense of Her Majesty's Government. Mr. Davis had been resident for many years previously in the Pashalic of Tunis, was personally on terms of intimate friendship with the Pasha, and had a thorough acquaintance with the spoken language (Arabic) of the natives.

It appears that Mr. Davis made excavations, with more or less success, at some twenty different places, either on the presumed site of ancient Carthage, or in its immediate neighbourhood; and that the majority of the Inscriptions were found between the hill of St. Louis and the sea, not far from a ravine which divides that hill from a neighbouring eminence on which it has been supposed by many that the temple of Juno was placed. The Inscriptions thus discovered are 90 in number, and have been lithographed on 32 Plates. Besides these, a small number were obtained, which, in accordance with the practice of Continental scholars, may be termed Late-Phœnician. These are, for the most part, written in a character which is exceedingly degraded, and are often almost illegible. Some of these Late-Phœnician Inscriptions were purchased at different times by Mr. Davis, and are believed to have been originally discovered by M. Hœnigger, a German architect, formerly in the service of the Pasha of Tunis, who conducted several excavations for Sir Thomas Reade, late Her Majesty's Consul at Tunis. It is proposed, at some future time, to publish the Late-Phœnician Inscriptions in a supplementary volume.

The material of the tablets on which these Inscriptions occur, is either a compact limestone, or a fine sandstone. To this statement, however, there is one exception, No. 71: this is in white marble, and differs from the other tablets in its form, which is that of a quadrangular tile, with the Inscription carved along two of its edges.

Generally, the front and back of these tablets are parallel, and the upper part terminates either in an acute angle, or in a pedimental form, with elevations at the corners like *acrotéria*. There are, however, three exceptions, the marble tablet, No. 71, just noticed, No. 73, which is a cylindrical shaft of stone 18 inches high, with small niches carved upon it at intervals, and No. 90, which, though much shattered, exhibits the remains of a bevelled architectural ornamentation at its upper end.

The front is worked to a smooth surface, and the Inscription is engraved on it by a sharp tool: the backs and sides are only hammer-dressed. It may be doubted whether any of the tablets are perfect, in their present state, many of them having lost the upper end, while nearly all of them were originally longer at the lower end.

They generally vary from 5 to 12½ inches in height; from 4 to 7 inches in width, and from 1½ to 4 inches in thickness.

With regard to the subject-matter of these Inscriptions, it may be stated that, with two exceptions, Nos. 71 and 90, they appear to be votive tablets, and not of tombstones.

With respect to the period of their execution it is difficult to speak with precision; but as we have no reason for doubting that they are all purely Carthaginian, they must have been engraved either before the overthrow of that city, which is the most probable opinion, or be the work of some of the native inhabitants who may have lingered among its ruins. It will be observed that there are many discrepancies in the style of their engraving, naturally suggesting considerable differences in their date; and that the character of the writing of Nos. 71 and 90 does not materially differ from that of the celebrated Inscription at Marseilles, which is unquestionably of the best Phœnician times: indeed those which exhibit the greatest rudeness in their execution, do not show any approach to the Late-Phœnician type. It will be further perceived that the names occurring in these tablets are, in almost all cases, purely Phœnician, while their forms and ornamentation connect them more nearly with late Greek than with Roman art. Thus, for example, the fleurons or honeysuckle ornaments on the upper portions of these tablets resemble those on the Greek Vases of the 2nd or 3rd Century, *a. c.*, but do not betray any Roman influence.

With reference to the value of this collection of Phœnician Inscriptions, it should be remembered that, up to the time of Mr. Davis's commencing his excavations, there were scarcely twenty Inscriptions unquestionably Carthaginian in the various museums of Europe; and that there have been, from time to time, considerable differences of opinion between distinguished scholars, owing to the uncertainty existing as to the form of particular letters of the Phœnician alphabet. The discovery, therefore, of this large number of inscriptions has afforded means for a complete collation and determination of all the Phœnician characters in use along the northern shores of Africa, and has thus set at rest any doubts as to the true value of the ordinary Phœnician letters. In fact, the present publication will form a standard of reference for the determination of any Inscriptions that may hereafter be discovered.

There has been some doubt with regard to the best rendering of a formula of frequent occurrence, termed, for want of a better title, the benedictory formula.

The formula written at length, is generally (with slight variations)—

כשבע קלא תברכא

or, more briefly—

כשבע קלא.

Gesenius has translated it, "Ubi audierit vocem eorum benedicat eis," in the case of a Maltese Inscription, where there are two votaries: M. de Sanley, "Lors qu'il a entendu leurs voix il les a bénis?" M. Judas, "Ex præcepto maledixerunt aut benedixerunt." In the following work the translation of Gesenius has been followed, as the one which, on the whole, appeared the most clear.

The divinities to whom these tablets are addressed are invariably Tanith-Pen-Baâl and Baâl-Hamman, both of whom we know to have been Deities worshipped at Carthage.

The former is shown by means of a bilingual Inscription, found at Athens (and formerly in the Museum of the United Service Institution, but now in the British Museum) to be identical with the Oriental Artemis, or Diana, who was called, as we learn from Plutarch (Artax. c. 27) and other ancient writers, Anaitis, or Tanais. Only one instance occurs in these Inscriptions of a name compounded with Tanith—viz., Âbd-Tanith—Inscr. 62. The latter Divinity is doubtless the Belsamen mentioned in the Pœnulus of Plautus, and may be the Jupiter Ammon whose worship prevailed so extensively in Africa.

The names of the dedicators, in most cases, are of Semitic origin, and compounded of the names of various deities and of words denoting dependence or respect. Thus we find a series of names connected with Melkart, the Tyrian Hercules, such as Âbd-Melkart, Bad-Melkart, Âmt-Melkart, and Melkart-Halats; and with Âstareth, as Âmt-Âstareth, Bad-Âstareth, Ger-Âstareth, &c. The names of Asman, the Phœnician Esculapius, and Baâl are also constantly found in composition, as, for example, Âbd-Asman, Bad-Asman, Asman-Shamar, &c., and Baâl-Hanna, Han-Baâl, Mahar-Baâl, Âzer-Baâl, &c. Other not uncommon names are those of Magon, Hanna, Âbda, Âcbar, &c. A complete list of all these names is given below, with a reference to the Inscriptions on which they occur.

It may be further remarked, that many of the names found in these Inscriptions are familiar to us from Carthaginian history, such as Han-Baâl (Hannibal), Bad-Melkart (Bomilcar), Hamelcar, &c. There is, however, no ground for assuming, as Mr. Davis has done in his "Carthage and its Remains," that these names actually belong to the historical personages; though it is possible that they may, in some instances, refer to members of the same family.

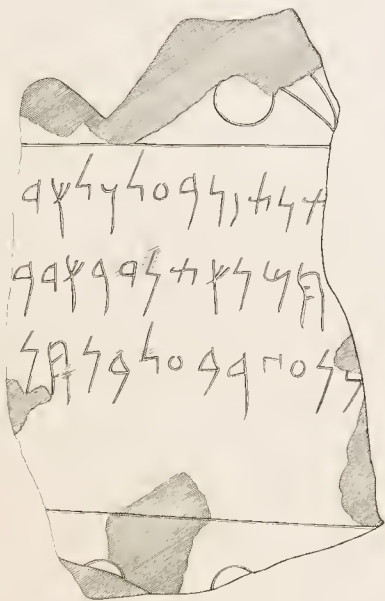
Lastly, it may be stated, that, as the chief object of the present publication has been to lay before scholars the lithographic copies and corresponding Hebrew transcript and Latin translation of the Inscriptions discovered by Mr. Davis, it has not been thought advisable to make such restorations of the text, where either wholly lost or only in part preserved, as would have required notes of more than ordinary length, if not special dissertations, for their confirmation. Both the Hebrew transcript and the Latin translation follow the original as nearly as possible, and the few subjoined notes contain only such explanations as were deemed absolutely necessary.

In conclusion I wish to state that I am indebted to A. W. Franks, Esq. and Emanuel Deutsch, Esq., of the British Museum, for much assistance rendered to me during the deciphering and translating of these Inscriptions, and to record my best thanks to Professor Lavy, of Breslau, for many valuable suggestions.

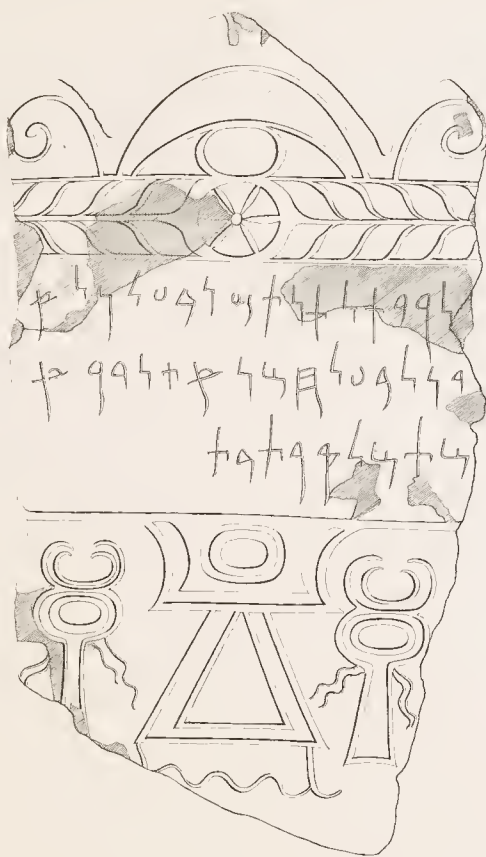
W. S. W. VAUX.



Nº 1.



Nº 2.



Nº 3.

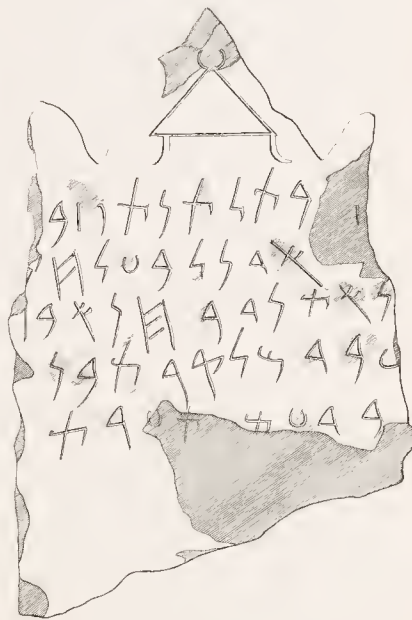


PLATE I.

No. 1.

[לרבת לתנת פנבעל ולאד] [1]
 [לבעל] חמן אש נדר ארב
 בן עורבעל בן חנ

[Dominae] Tanith faciei-Baäl,⁽¹⁾ et domino [Baäl]-
 Hamman⁽²⁾: (*Sacrificium*) quod vocit Adb⁽³⁾ .
 filius Äzer-Baäl⁽⁴⁾ filii Han .

(1) We have represented the \int throughout these inscriptions by k.

(2) Following the most common transcription of the \int in such names as Hannibal, Hamilcar, &c., we have not thought it advisable to render this letter by Kh, Hh, or Ch, as has been sometimes done.

(3) There has been some doubt among Phœnician scholars as to the best mode of translating the usual formula "אדב נדר". Thus, Gesenius reads "vir votens" (Mell. i. p. 163); Burgade, "ex voto ablati" (Carthag. A. p. 6), and, where there is a repetition, as "נדר אדב נדר", simply "votens"; Janda reads "aurel, monument votif" p. 64, or, "basis sepultura"; pp. 71, 72, &c.; Burgade, "votum are votiv"; p. 3; and De Sauley, "(ceci est) ce qu'a consacré" (Ann. de l'Institut. Arch. xvii. p. 70, 1845, and six, p. 194, 1847). We would rather presume that, in all cases, the tablet bearing this inscription has been, originally, in close connection with the offering itself. An implied *Sacrificium* would then form the subject of the whole sentence.

(4) In the second line it is probable that owing to the similarity of the letters ד (D) and ב (B) in Phœnician, ארב has been cut by mistake for ארב, which is, itself, more usually spelt ערב. As there is room for at least three more letters, the name might be completed from other inscriptions: ארב ארב (Abd-Aser), a name of not infrequent occurrence. Cf. Gesen. Mell. i. 2. Cit. 2 i.

(5) This is the original form of the well-known name Asdrubal (not Hasdrubal):—Cf. Hebrew, אַסְרֻבָּל, אַסְרֻבָּל, אַסְרֻבָּל. The f is rendered throughout by z, agreeably with the English pronunciation.

No. 2.

לרבת לתנת פענבעל ולא
 דן לבעל חמן אש נדר א
 מתמלקרת בת

Domine Tanith faciei-Baäl⁽¹⁾ et domino Baäl-
 Hamman: quod vocit⁽²⁾ Amt-Melkart⁽³⁾ filia . . .

(1) פן בעל for the more usual פן.

(2) The space left between the ך of נדר and the ך of ארב מתמלקרת seems to have been originally intended for the ך which would form the feminine termination to agree with בת.

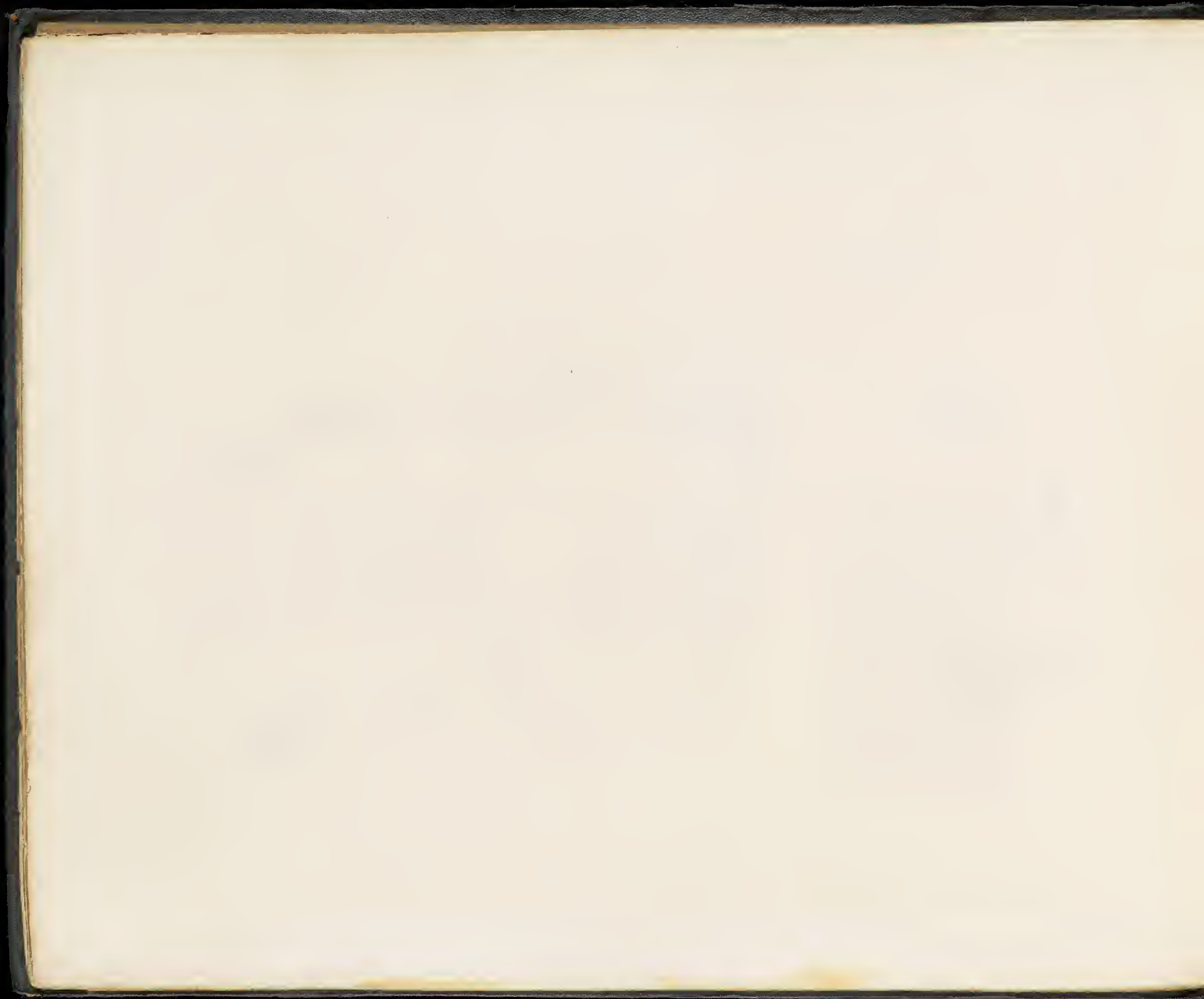
(3) Amt-Melkart, servant of Melkart—a female name, like Amt-Ästaroth, which latter answers to the male Ähd-Ästaroth. Melkart is the Phœnician form of the Greek Melkart, according to Philo Byblinus, the Hercules of the Phœnicians: Hecychius has, also, Μελκάρτης και Ηρακλῆς. According to the first Maltese Inscription (Gesen. p. 66) he was the Baäl or chief god of Tyre, מלְקַרְתּ בַּעַל עַר. The name is derived from מלך קרת "Rex urbis"—and enters rather largely into the composition of other Phœnician names, such as Hamelcar, Homelcar.

No. 3.

[לרבת לתנת פנבעל]
 [ול] אדן לבעל ח[מ]
 אש נדר חנא בן
 עבדמלקרת בן
 ברעשתער

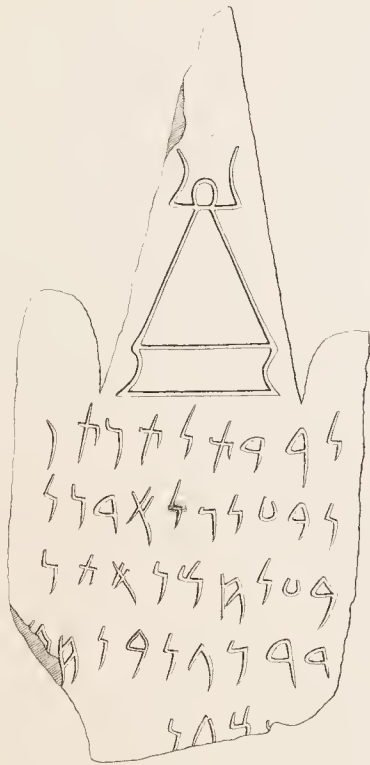
Domine Tanith faciei-Baäl, et domino Baäl-
 Hamman: quod vocit Hanna, filius Äbd-Melkart,
 filii Baäl-Ästhreth.⁽¹⁾

(1) Ästaroth is written here with the second ך (Baäl-Ästhreth), which is not usual. The more common form Baäl-Ästaroth occurs in Classical authors under the contracted forms, Badostor and Bostor. Thus Badostor (*Badostor*) is found in Diodorus (v. Mai, Nov. Collect. ii. 53); and Bostor (*Bostor*), as Prefect of Seguntum, in Polyb. iii. 38, Liv. xxii. 24. Bostarus (*Bostarus*) is also mentioned as the general of the Carthaginians against Regulus (Polyb. i. 30). Cf. Baälšepes, king of the Tyrians (Jos. c. Apion i. 18), and Baälšepes (Synell. p. 345, ed. Dindorf), both of which are probably derived from the same original.

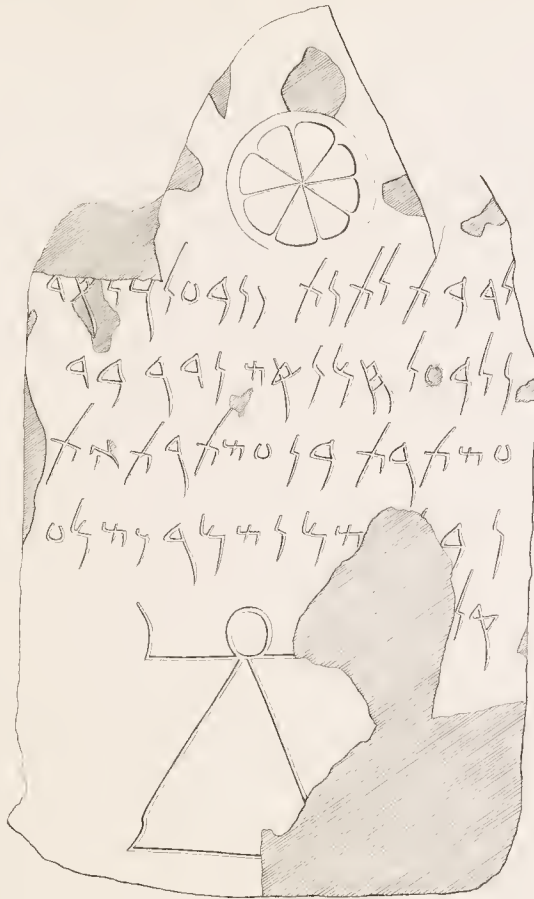




Nº 4.



Nº 5.



Nº 6.

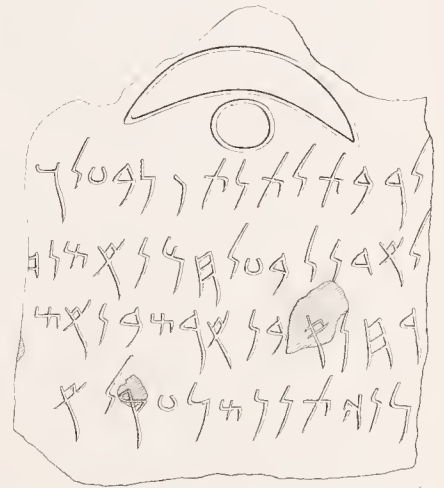


PLATE II.

No. 4.

לדברת לתנת פ
 נבעל ולאדן ל
 בעל חמן אש נ
 דר מנן בו ד[נא]
 [בן] מנו

Dominae Tanith faciei-Baäl et Domino Baäl-Hamman: quod vocit Magon⁽¹⁾ filius Ha[una].⁽²⁾ filii Magon.⁽³⁾

(1) The stroke of the כ in the first מנן has been omitted.
 (2) There can be no doubt of the correct rendering of this name: on the inscription, however, the first cross stroke of the N is so blended with the J that the form of this letter is scarcely recognizable in the engraving.
 (3) For the family of Magon, see *ibid.*, Inscr. 12.

No. 5.

לדברת לתנת פנבעל ולאד
 ז לבעל חמן אש נדר בד
 עשתרת בן עשתרת
 ז ב[א] שמשמר בשמע
 קל[א]

Dominae Tanith faciei-Baäl et Domino Baäl-Hamman: quod vocit Bad-Ästareth, filius Ästareth-Itan,⁽¹⁾ filii [A]sman-Shamar.⁽²⁾ Ubi audiverit ejus vocem.⁽³⁾

(1) For this form of name, Cf. *ibid.*, Inscr. 5, 10, &c.
 (2) Cf. Osir-Shamar, Gesen. Inscr. Melit. I.
 (3) This translation, which, as stated in the Preface, was originally suggested by Gesenius, has been since confirmed by De Sauty (Inst. di Corresp. Archæol. Annal. vol. xvii. 1845, p. 81), and by Levy (Phöniz. Stud. Hist. ii. p. 45).

No. 6.

לדברת לתנת פנבעל ו
 לאדן לבעל חמן אש נד
 ר חנא בן ארש בן אש
 מניתו כשמע קלא

Dominae Tanith faciei-Baäl et Domino Baäl-Hamman: quod vocit Hanne, filius Aris,⁽¹⁾ filii Asman-Itan. Ubi audiverit ejus vocem.⁽²⁾

(1) This name occurs in different classical writers (Cf. Cic. pro Scuro. § 14, 16; Sil. Ital. xv. 232); and may be connected, as suggested by Gesenius, with אר א lion: or also, perhaps, with אר א cedar, used, metaphorically, as in Zech. xi. 1, 2; Isaiah, ii. 13.
 (2) The perpendicular stroke has been omitted in both the Cs of line 4.





N° 7.

Handwritten Phoenician script on a fragment, consisting of four lines of characters.

N° 8.

Handwritten Phoenician script on a fragment, consisting of four lines of characters. The top line features a decorative border of vertical lines.

N° 9.

Handwritten Phoenician script on a fragment, consisting of six lines of characters.

PLATE III.

No. 7

לרבת לתנת פנ
בעל ולאדון לב
על חכון אש נד
ר נבנ בן פרש

Domina Tanith faciei-Baâl et Domino⁽¹⁾ Baâl-Hammau : quod vovit Nabag,⁽²⁾ filius Pars.

No. 8.

לרבת לתנת פנב
על ולאדון לבעל ח
כון אש נדרא אמעש
תרנת בת עברנה

Domina Tanith faciei-Baâl et Domino Baâl-Hammau : quod⁽¹⁾ vovit Am.⁽²⁾ Âstareth, filia Âbragah.⁽³⁾

No. 9.

[ל]רבת לתנת
פנבעל ולא
דון לבעל חס
ז אש נדרא כ
ברת בת עז
ר בן עבדא

Domina Tanith faciei-Baâl et Domino Baâl-Hammau : quod vovit Cabdith,⁽¹⁾ filia Âzer, filii Âbda.⁽²⁾

(1) The form of the N is that of the latest inscriptions, and the 1 very much resembles the כ.

(2) נבג and פרש are new Phœnician names; the latter, פרש, may be either the Hebrew word for "rider," or may have some reference to Persia, the name of which country, however, in the Bible, is spelt, פָּרַס, with a ס.

(1) The form נדרא, instead of the usual נדר, is used in connection with the feminine ברת. Cf. ante, Inser. 2.

(2) This name is found on the Sidonian Inscrip. (I. 14), as that of the mother of Asmau-Âzer, the king of Sidon.

(3) עברנה is a new name, possibly that of some African personage. The unusually large space left vacant on this tablet renders it likely that the inscription has not been completed: in this case, the first part of the last word might be connected with the root עבר.

(1) כבודת is a new name, connected with the Hebrew root כבד, "honoratus, illustris fuit." Cf. יוכבד, the mother of Moses.

(2) This name may be either an independent name, meaning the servant (emphatically) scil. of Baâl, or an abbreviation of Âbû-Asman. As there is no appearance of any other line of inscription, the former seems to be the better hypothesis.





N° 11.

Hand-drawn sketch of a triangular stone fragment with Phoenician script. The fragment has a pointed top and irregular edges. The script is arranged in seven horizontal lines. The characters are stylized and consistent with the Phoenician alphabet.

𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁

N° 10.

Hand-drawn sketch of a trapezoidal stone fragment with Phoenician script. The fragment has a wider base and a narrower top. At the top edge, there are three circular holes. The script is arranged in six horizontal lines. The characters are stylized and consistent with the Phoenician alphabet.

𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁

N° 12.

Hand-drawn sketch of a rectangular stone fragment with Phoenician script. The fragment has a slightly irregular top edge. The script is arranged in five horizontal lines. The characters are stylized and consistent with the Phoenician alphabet.

𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁
𐤋𐤏𐤁𐤁𐤁𐤁

PLATE IV.

No. 10.

לרבת לתנת
פנבעל ולאד
ו לבעל חפון א[ש]
נדר בדמלקרת
בו בעליתו בו
חנא

Dominae Tanith faciei-Baäl et Domino Baäl.
Haruman: quod vocit Bad-Melkart, filius Baäl-
Itan,⁽¹⁾ filii Hanna.

(1) We find this compound reversed, thus Itan-Baäl
infra, Inscr. 69.

No. 11.

לרבת לתנת פנבעל
ולאדו לבעל חפון
אש נדר חנא בו
הנבעל בו בעלכל
אך בו הטלכת בו

Dominae Tanith faciei-Baäl et Domino Baäl.
Haruman: quod vocit Hanna, filius Han-Baäl,⁽¹⁾
filii Baäl-Malak, filii Hamelcat,⁽²⁾ filii.

(1) Though this is the same name as that of the celebrated
Carthaginian general, there is no reason to suppose that that
personage is here referred to. The inscription is badly cut
and of a later date.

(2) This name occurs in an inscription published by Gesse-
nius (*Mon. Phoen.* p. 181), and is, probably, a contraction for
gratia regni, "gratia regni," or "gratia regum" (see *Astartes*).
It is of very common occurrence in these inscriptions (vid.
infra, Inscr. 20, 50, 41, 53, &c.), and must not be confounded
(as has been sometimes done) with the names Hamlecar
(Ḥamlekar) and Hinnileo (Ḥinnileo); though there can be no
doubt that the word חפון forms the first part of all the names,
Hamelcat, Hamlecar, Hinnileo, Hinnital, &c.

No. 12.

לרבת לתנת פנבעל ו
לאדו לבעל חפון א[ש]
נדר חנא בו בר[מל]
קרת בו חפון

Dominae Tanith faciei-Baäl et Domino Baäl.
Haruman: quod vocit Hanna, filius Bad-Melkart,
filii Magon.⁽¹⁾

(1) In Inscr. 4 we have "Magon, the son of Hanna, the
son of Magon." It is likely that these two inscriptions, 4
and 12, belong to the same family, and thus point to the
following relationship:—

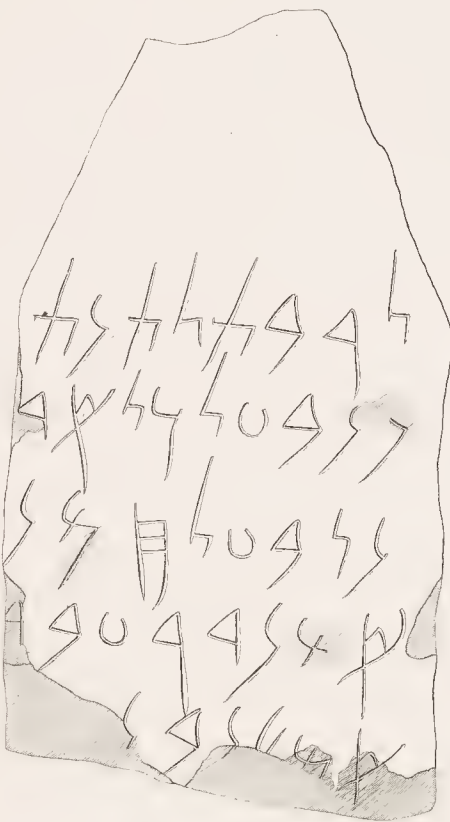
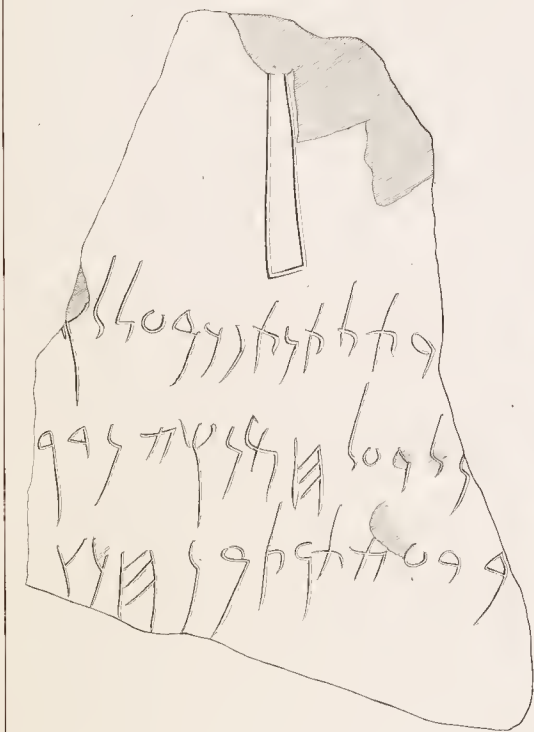






Nº 14.

Nº 13.



Nº 15.

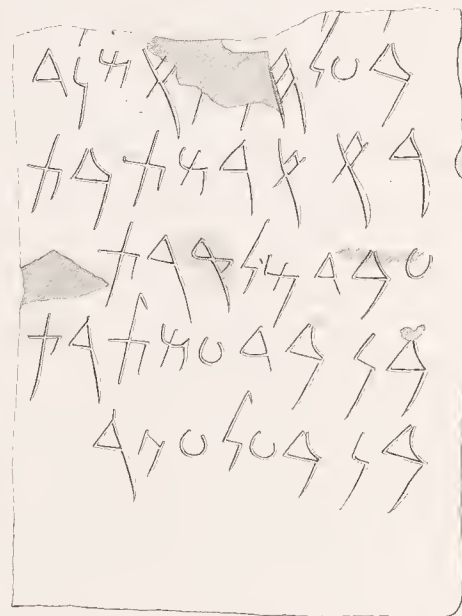


PLATE V.

No. 13.

לרבת לתנת פנבעל [ו]לא
 [ד] לבעל חמו אש נדר
 בדיעשתרת בו חנא

Domina Tanith faciei-Baâl⁽¹⁾ et Domino
 Baâl-Hamman: quod vovit Bad-Âstareth, filius
 Hanna.⁽²⁾

No. 14.

לרבת לתנת
 פנבעל ולאד
 ו לבעל חמו
 אש נדר עבד
 אשמו בו

Domina Tanith faciei-Baâl et Domino Baâl-
 Hamman: quod vovit Âbd-Asman, filius

No. 15

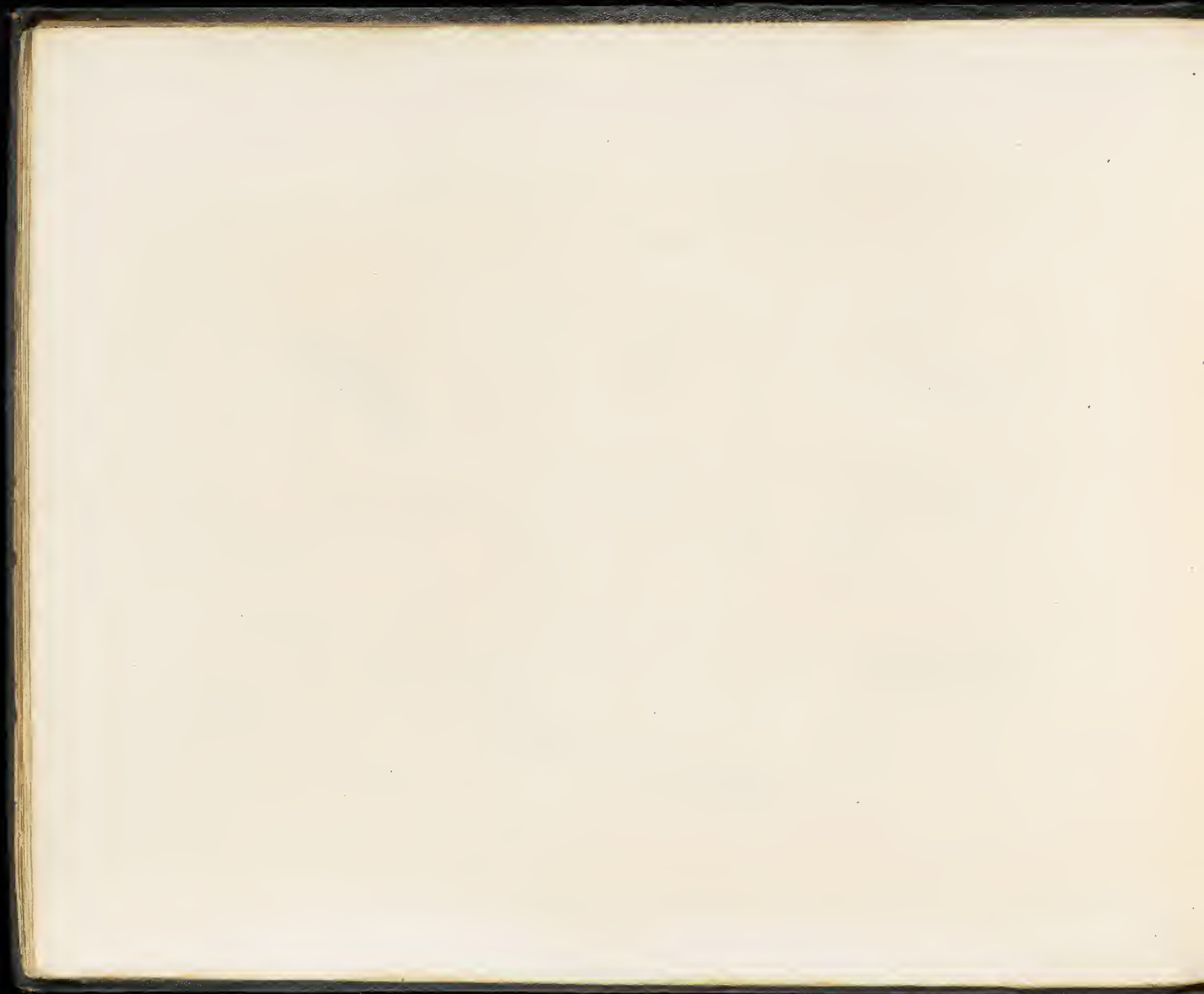
בעל חמו אש נדר
 רח ארשת בת
 עבדמלקרת
 בו בדיעשתרת
 בו בעלעור

Baâl-Hamman: quod vovit Arisith,⁽³⁾ filia Âbd-
 Melkart, filii Bad-Âstareth, filii Baâl-Âzer.

(1) In the first line the connecting ך is omitted.
 (2) This Hanna may be either the son of the Magou of
 Inscr. No. 4, or the son of Bad-Melkart, of Inscr. No. 12.
 This is one of the worst cut of these inscriptions, and the
 letters are very carelessly formed: so that, for instance, the
 first ך in the inscription looks almost like the ך

Thus and the next inscription are badly cut, and late.

(3) Feminine of Aris, v. ante, Inscr. 6, or, perhaps, con-
 nected with the Hebrew ארישת.





Nº 16.

𐤀𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘
𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟
𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦
𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭

Nº 17.

𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙
𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠
𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧
𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮
𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵

Nº 18.

𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙
𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠
𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧
𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮
𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵

PLATE VI.

No. 16.

חמו נדר בר
עשתרת בן א
דנבעל בן בע
לשפט בשרם

-Hamman: [quod⁽¹⁾] vovit Bad-Âstareth, filius
Adan-Baâl, filii Baâl-Saphat⁽²⁾ Bsrn.⁽³⁾

No. 17.

לרבת לתנ[ת]
פנבעל ולאד
[י] לבעל חמו אש
נדר זיוג בו

Dominae Tanith faciei-Baâl et Domino Baâl-
Hamman: quod vovit Zivag,⁽¹⁾ filius

No. 18.

לחמו [אש]
נדר ברמלק
רת בן חלצ
בעל בן ברמ
לקרת

[Baâl]-Hamman: [quod] vovit Bad-Melkart,
filius Halats-Baâl,⁽²⁾ filii Bad-Melkart.

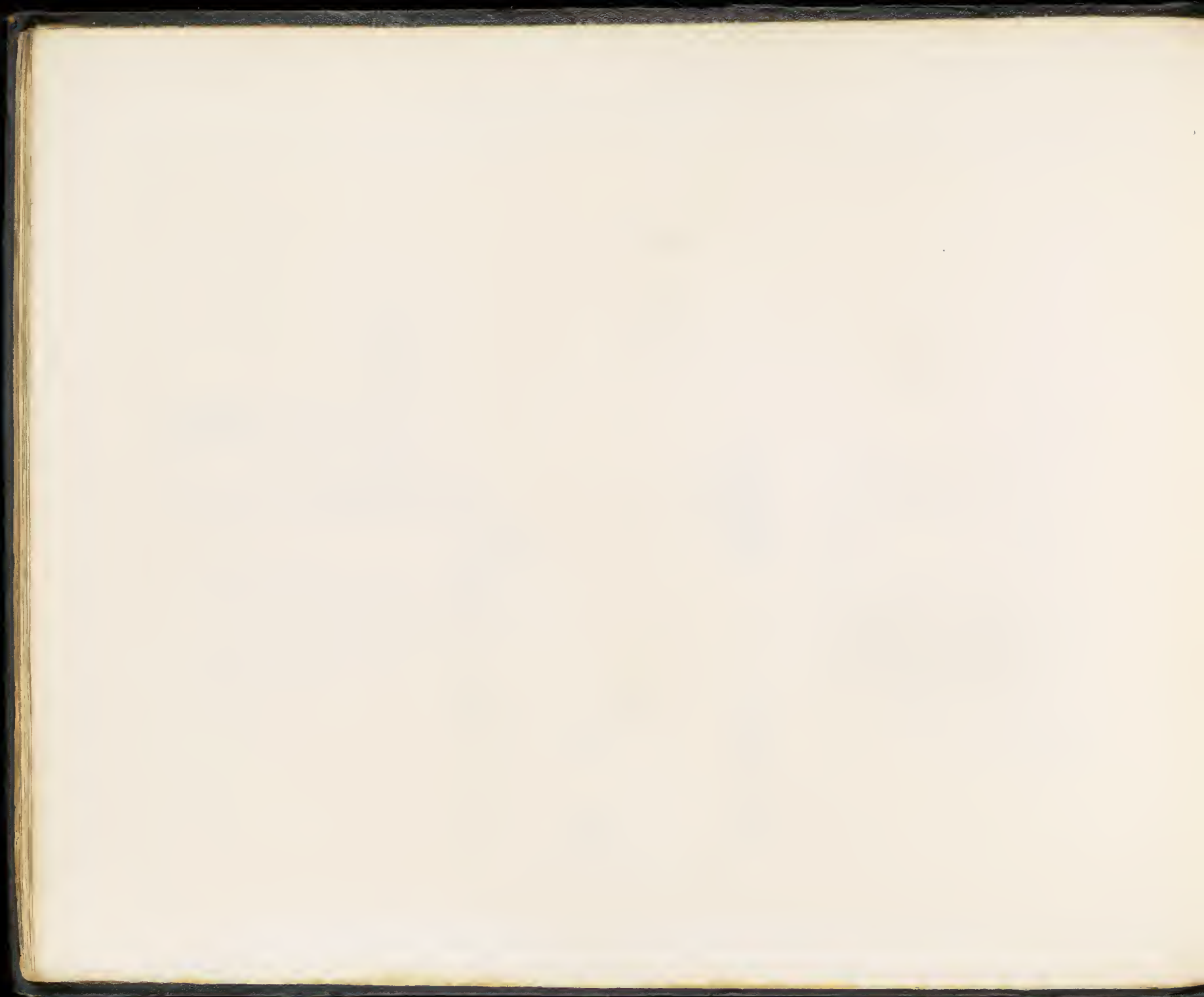
(1) The relative **אש** has been omitted here.

(2) In the fifth Carthaginian Inscription published by Gesenius (p. 177), we meet with **אבד-מלקרת סופת** (Âbd-Melkart Sufes); in which case there is no reason to doubt that the **Âbd-Melkart** there commemorated *did* fill the well-known office of Sufes or Judge in Carthage; but, both here and in the Inscr. 46, *infra*, **אש** only enters as part of the compound name of a person, and does not designate an office.

(3) We can offer no explanation of these letters, which may, perhaps, express the title of the preceding Sufes; or, the name of some town to which he belonged.

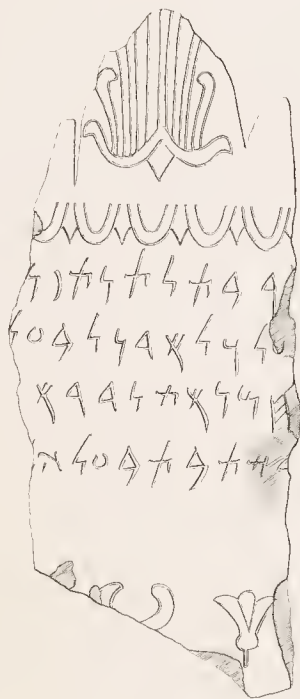
(1) The name **זיוג** is new.

(1) The form **חלצ** occurs in the Poenulus of Plautus. See Gesen. p. 368. Vide also *infra*, Inscr. 72, Assan-Halats.

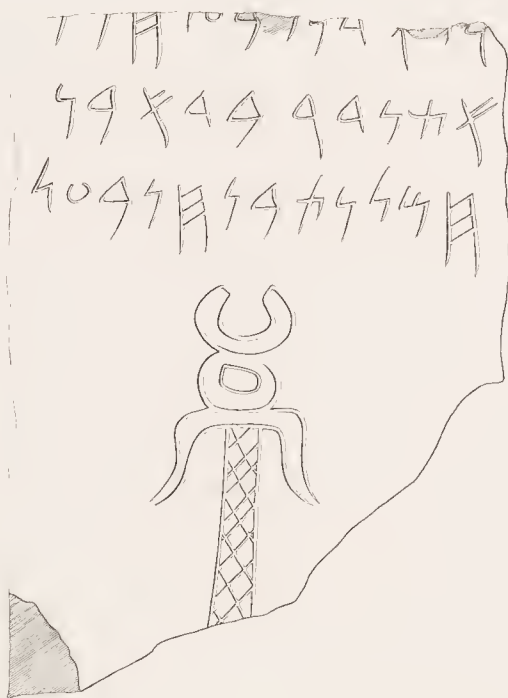




Nº 19.



Nº 20.



Nº 21.

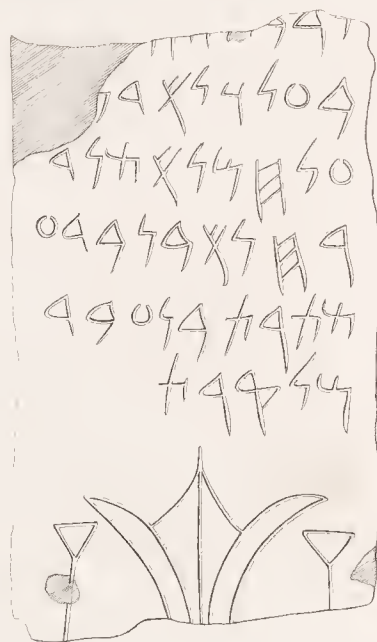


PLATE VII.

No. 19.

[ל]רבת לתנת פנ
 [ב]על ולאדו לבעל
 חמן אש נדרא
 [א]רשת בת בעל[תו]

Dominae Tanith faciei-Baäl et Domino Baäl-
 Hamman: quod vocit [A]risith,⁽¹⁾ filia Baäl-
 I[ton].

(1) This name occurs *ante*, Inscr. 13 and 15, and *infra*,
 Inscr. 42. There is no doubt about the reading in this place,
 though the first letter is lost.

No. 20.

ולאדו לבעל חמן
 אש נדר בדא בו
 המלכת בן חנבעל

et Domino Baäl-Hamman: quod vocit Bada,⁽²⁾
 filius Hamelcat,⁽²⁾ filii Han-Baäl.

(1) This name does not occur elsewhere in these inscrip-
 tions. It may be an abbreviated form of עבדא, for which,
 see Inscr. 9, *ante*.

(2) For this name, see *ante*, Inscr. 11, &c.

No. 21.

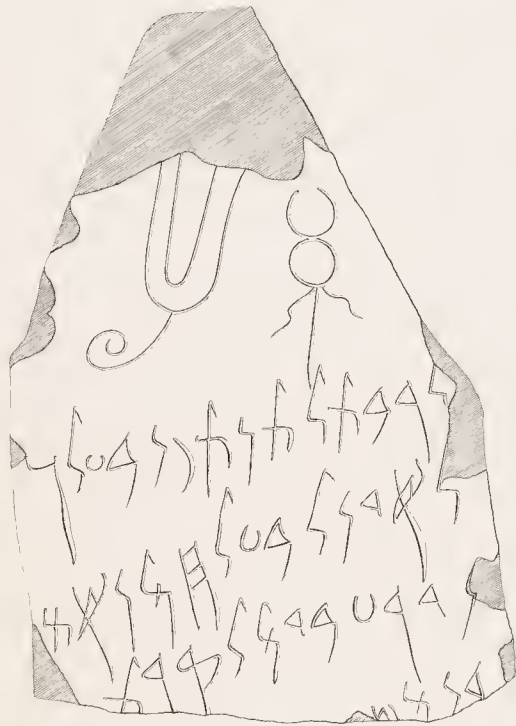
לרב[ת] לתנת פנ
 בעל ולאדו [לב]
 על חמן אש נד
 ר חנא בן בדע
 שתרת בן עבר
 מלקרת

Dominae [Tanith faciei]-Baäl et Domino Baäl-
 Hamman: quod vocit Hanna, filius Bad-Ástareth,
 filii Ábd-Melkart.





Nº 22.



Nº 23.



Nº 21.

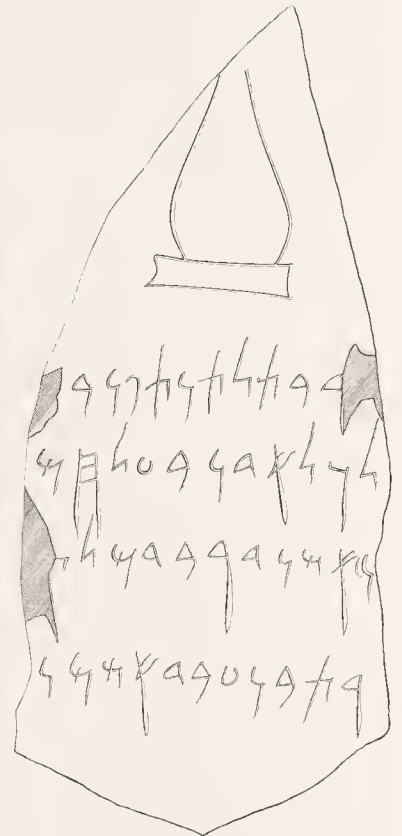


PLATE VIII.

No. 22.

לרבת לתנת פנבעל ו
לאדון לבעל חמו אש
נדר ענדמלקרת
בן מא . . .

Dominae Tamith faciei-Baäl et Domino Baäl-
Hamman: quod vocit Äbd-Melkart, filius Ma⁽¹⁾

(1) The rest of this name is lost. It may have been
כאמבעל, Gesen. p. 162; or כאמגעס, Gesen. p. 147.

No. 23.

לרבת לתנת פנ
בעל לאדון לבע
חמו אש נשא
ענדמלקרת בן ז
בן ענדמלקרת

[Dominae Tamith faciei-[Baäl et]
Domino Baäl-Hamman: quod obtulit⁽²⁾ [Äbd-
M]elkart, filius Z⁽³⁾ . . . filii Äz-Mel [kart].⁽⁴⁾

(1) This is a new word, for the usual נדר; but its mean-
ing is plain; it is the same as the Hebrew נשב, "oBerre."
Cf. כשאתר Chron. xxiv. 6, 9; Marseilles Inscr. I 3; and
Inscr. 30, קעק.

(2) Owing to the broken state of the stone the rest of
this name is hopelessly lost.

(3) This is a new combination—but the name of the king
עובעל [Äz-Baäl = Eth-Baäl] on the coins of Gebal—and
עובעל [Äz-Malek] in *Alfama*, king of Tyre (Arrian, ii. 15),
are analogous to it; עז is, in fact, the same as the Hebrew
עז—"vis," "robur."

No. 24.

לרבת לתנת פנבעל
ל ולאדון בעל חמו
אש נדר במטלמן
רת בן ענדמלקרת

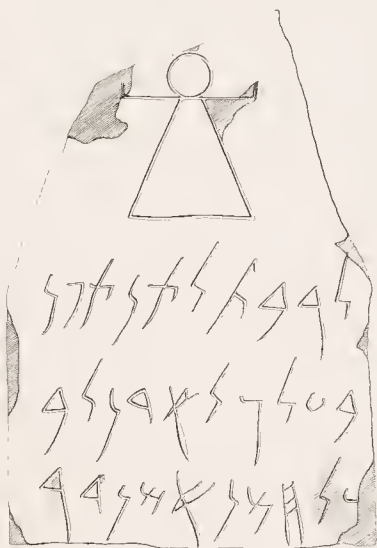
Dominae Tamith faciei-Baäl et Domino⁽¹⁾ Baäl-
Hamman: quod vocit Baäl-Melkart, filius Äbd-
Asman.

(1) The usual ל is omitted here before בעל.

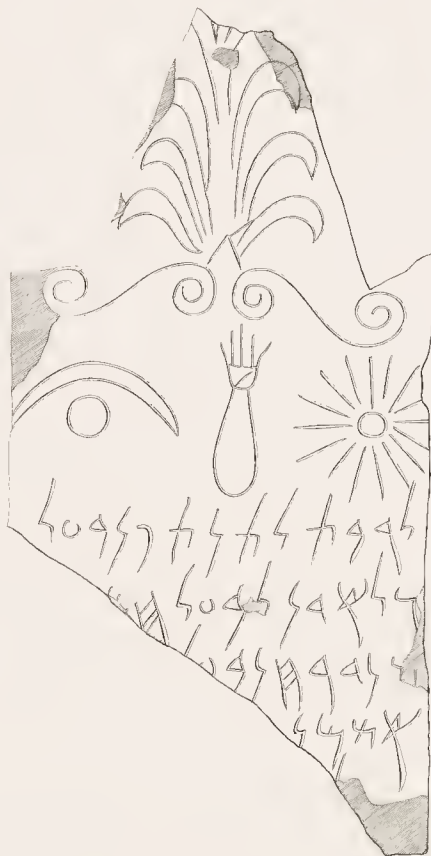




N°25.



N°26.



N°27.

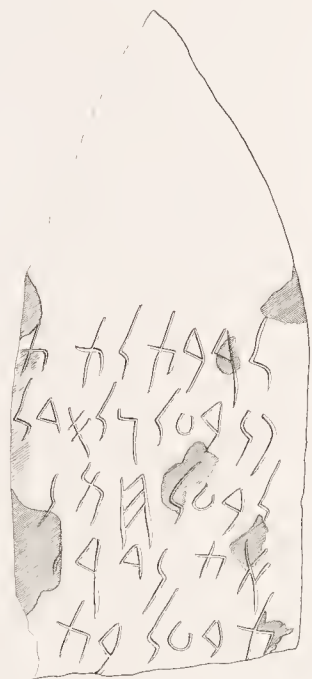


PLATE IX.

No. 25.

לרבת לתנת פנ
בעל ולאדון לב
על חטן אש נדר

Dominae Tanith faciei-Baäl et Domino Baäl-
Hamman: quod vovit

No. 26.

לרבת לתנת פנבעל
ולאדון לבעל חמון א
ש נדר חנבעל [בן עבד]
אשטן

Dominae Tanith faciei-Baäl et Domino Baäl-
Hamman: quod vovit Han-Baäl [filius⁽¹⁾ Abd-
Asman

(1) It is most likely that the third line ended with the words **בן עבד** (ben 'Abd), and that the full name of the father of the dedicator was 'Abd-Asman (see *ante*, inser. 14. 24, &c.). The perpendicular stroke remaining in the fifth line may be the top of the **ל** of **קלא**, the second word of the usual benedictory sentence.

No. 27.

לרבת לת[נ]ת
פנבעל ולאדון
לבעל חמון
אש נדר[א]
תבעל בת

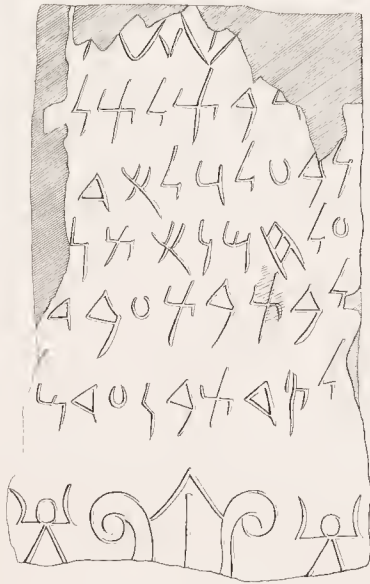
Dominae Tanith⁽²⁾ faciei-Baäl et Domino Baäl-
Hamman: quod vovit . . . th⁽²⁾-Baäl, filia.

(1) The **נ** is emitted in this name.
(2) As the vowel, in this case, is a woman, and as her name ends with **ת**, the whole name may have been **אשתבעל** (Ams-Baäl), **עשתבעל** Ams-Baäl (v. *infra*, inser. 38), or **בתבעל**, Bath-Baäl (v. *infra*, inser. 47). This is one of the worst cut of the Inscriptions, and, except from the analogy of other letters, many of these might have been easily misinterpreted.

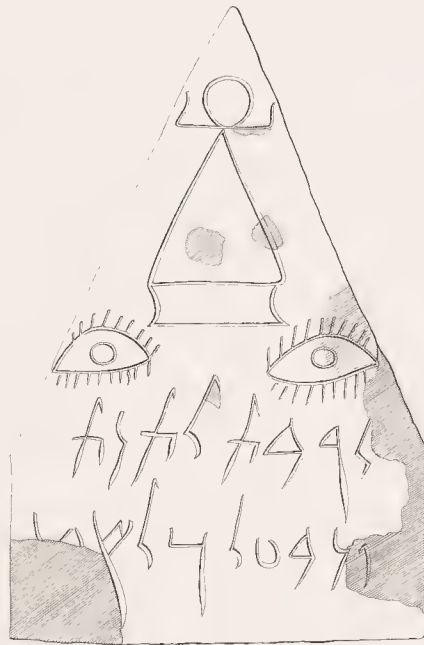




N° 28.



N° 29.



N° 30.

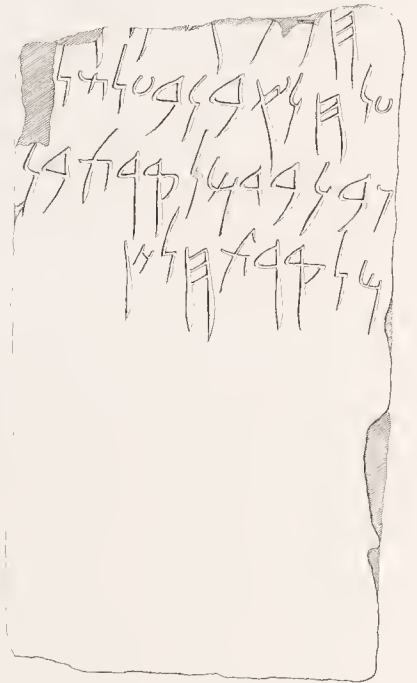


PLATE X.

No. 25.

[ל]רבת לתג[ת פ]
 נבעל ולא[ר]ן לב]
 על חסו אש נ[דר]א
 לבת בת עבד[ם]
 לקרת בו ערם

Domina Tanith faciei-Baâl et Domino Baâl-
 Hamraan: quod [vovit] Labat,⁽¹⁾ filia Ábd-[Me]-
 kart, filii Arem⁽²⁾

(1) This is a new name, perhaps connected with Hebrew
 לַב "cor," or it may be a feminine form of לָבָן [Genes. xxiv.
 29].

(2) It is not certain whether this word is entire, as given
 above; or whether the top of another letter, visible on the
 stone, belongs to it or not: in either case it would be a new
 name, derived perhaps, from the Hebrew עָרַם.

No. 29.

לרבת לתג
 פנבעל ולאדו

Domina Tanith faciei-Baâl et Domino

No. 30.

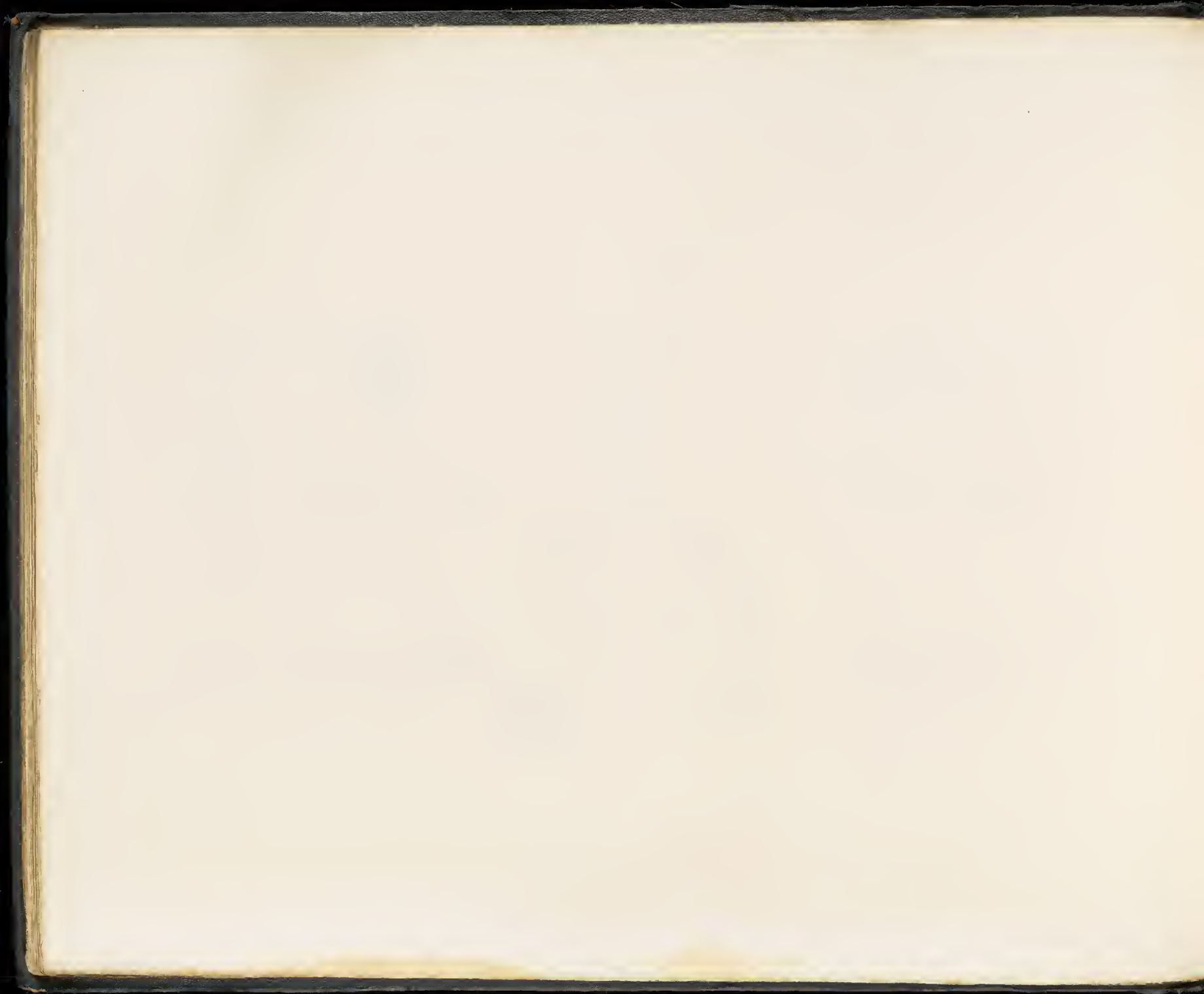
.
 חסו [אש נר ב]
 עלתא בן בעלשל
 ד בו בדמלקרת בו
 מלקרתחלץ

Hamman: [quod vovit] Baâl-Hanna,⁽¹⁾
 filius Baâl-Sheleh,⁽²⁾ filii Bad-Melkart, filii Mel-
 kart-Halats.⁽³⁾

(1) Cf. אֶלְהָנוּ 2 Sam. xxi. 19, &c.

(2) This name was probably, spell. originally, בעלשלאר
 (with an N), it occurs, as here, on an inscription published
 by M. Jadas (Lang. Phénice) p. 142.

(3) Compare with this form חלצבעל (Halats-Baâl), *ante*,
 Inscr. 15, and אשכנדלץ (Asman-Hilata) *infra*, Inscr. 72





Nº 31.

𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋

Nº 32.

𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋

Nº 33.

𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋
𐤐𐤌𐤍𐤏𐤋𐤏𐤋𐤏𐤋𐤏𐤋

PLATE XI.

No. 31.

לרבת לתנת פנב
על ולארוז לבעל ח
פון אש נדר ארש
ס בו עבדמלקר
ת

Domine Tanith faciei-Baâl et Domino Baâl-Hannanu : quod vocit Arism, ¹⁾ filius Âbd-Melkart[*t*].

No. 32.

לרבת לתנת
פנבבעל ולא
רו לבעל ח
פון אש נדר
מהרב[על]

Domine Tanith faciei-Baâl et Domino Baâl-Hannuan : quod vocit Mahar-B[*ah*]²⁾.

No. 33.

לרב[ת] לתנת פנ
בעל ולארוז ל
בעל חפון אש
נדר ברמלקר
ת בן בעלחנא ב[ח]

Domina Tanith³⁾ faciei-Baâl et Domino Baâl-Hannan : quod vocit Bad-Melkart, filius Bâal-Hanna, filii.

(1) This name occurs, *infra*, Inser. 75

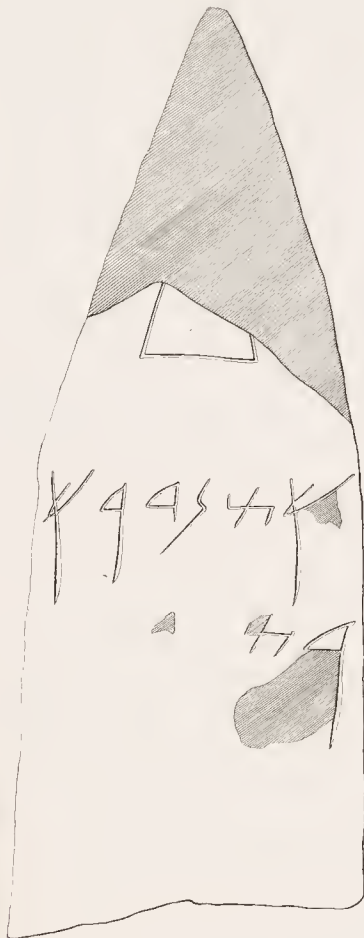
(2) There can be no doubt of the reading of this name, which occurs again (*infra*, Inser. 96, 47, &c.), though the two last letters are in this instance lost. Mahar-Baâl is a well-known Punic name (Liv. 21, 16). In Greek it is written either Μαχαβαλ (App. 7, 10), or Μαχαβαλ (Polyb. 3, 84). We also find it in a slightly modified form, as Μαχαβαλ, a General of the Aradians (Herod. 7, 98), and a Judge of the Tyrians (Jos. c. Apion. 1, 31). It is a compound of the Hebrew מַהַר and בַּעַל.

(3) The ת has been, accidentally, omitted at the end of רבת

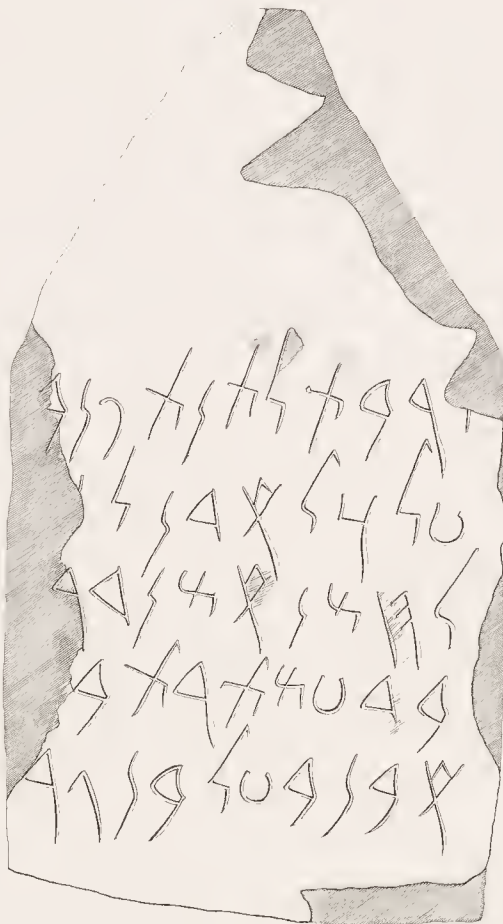




Nº 34.



Nº 35.



Nº 36.

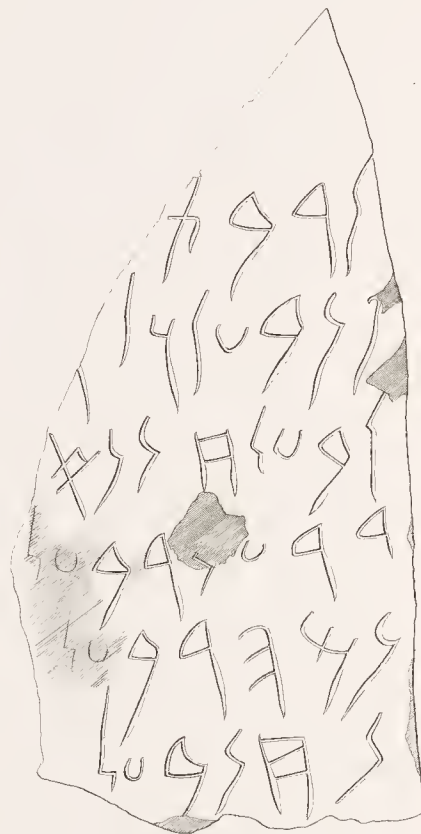


PLATE XII.

No. 34.

אש נדר א
רש

Quod vovit Aris.¹

(1) This inscription contains only the name of the deity, for which, see *ante*, Inscr. 6, and *infra*, Inscr. 77.

No. 35.

לרבת לתנת פנב
על ולאדן ל[בע]
ל הזמן אש נדר
ברעשתרת ב[ן]
אבנבעל בו נר

Dominae Tanith faciei-Baäl et Domini Baäl-Hamman: quod vovit Bad-Ästareth, filius Aban.⁽¹⁾
Baäl, filii (ier.²)

(1) There is no doubt about the reading of this name, as the ב is clearly formed, though many other letters are carelessly cut. It occurs only on this inscription; but the first portion, אבנ, in the sense of Stone, is met with on other Punic monuments. Cf. Gesen. pp. 108, 110, &c. Aban-Baäl occurs here, we believe, for the first time, as the name of a person: we feel inclined to connect it with אב (father), and to give it the sense of "our Father Baäl."

(2) Owing to the fracture at the bottom of this tablet, we cannot determine whether נר (Ger) represents the whole name, or a contraction. On Inscr. *infra*, 39, 56, and 61, we meet with the name גרשמו (Ger-Sam); and on Inscr. *infra*, 55, 58, and 66, with גרעשתרת (Ger-Ästareth), to either of which it may, possibly, refer. It may be further remarked, that Ger is met unfrequently found forming the beginning of geographical names of places in northern Africa, as Garava, Garumanta, Gampñi, Garas, Garfata, Gara, &c., a river in Mauretania, Gircia insula, Girciris mons, &c., and that some connection with the Hebrew גר (Ger) "peregrinus" may perhaps be traced in it.

No. 36.

לרבת [לתנת]
פנבעל ול[אדן]
לבעל הזמן א[ש ב]
דר עודבעל [ב]
ו מהרבעל [ב]
ו חנבעל

Domini (Tanith) faciei-Baäl et (Domino) Baäl-Hamman: quod vovit Äzer-Baäl⁽¹⁾, filius Mahar-Baäl⁽²⁾, filii Han-Baäl.

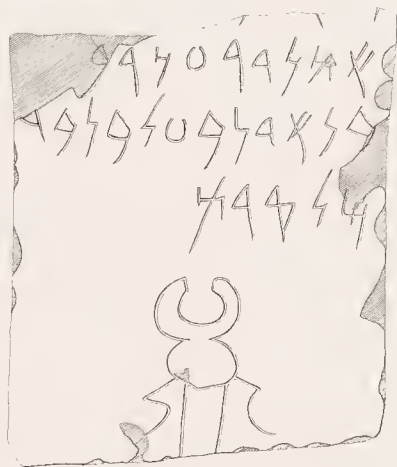
(1) For this name, see *ante*, Inscr. 1, *infra*, Inscr. 37, 55, 58.

(2) For this name, see *ante*, Inscr. 32, *infra*, Inscr. 47, 51, &c.

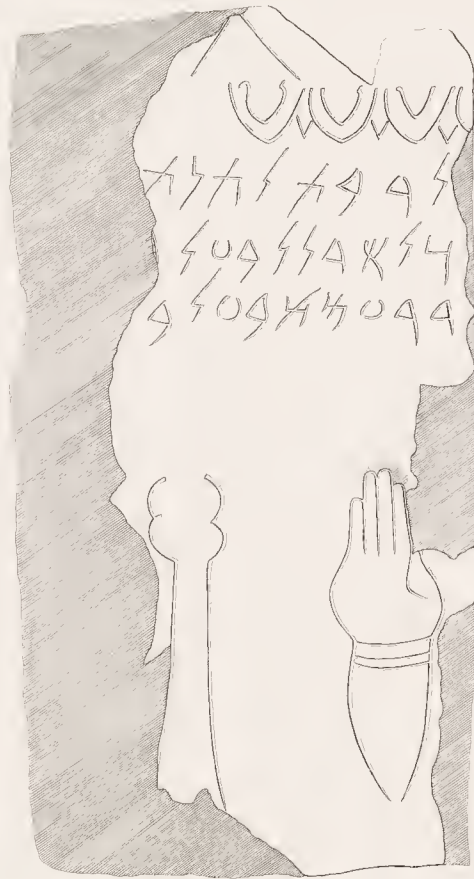




N° 37.



N° 38.



N° 39.

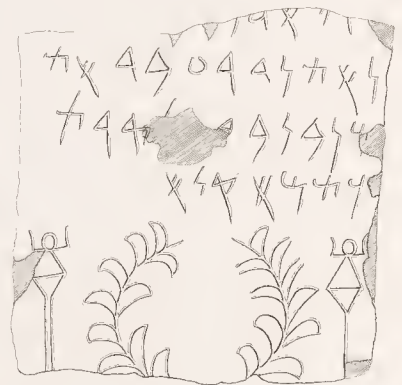


PLATE XIII.

No. 37.

אש נדר עורב[על]
 בן אדנבעל בן בד
 מלקרת

quod vovit Ázer-Ba[ál] filius Adan-
 Baál, filij Bad-Melkart.

No. 38.

לרבת לתנת [פנבעל]
 ולארז לבעל ח[פון] אש ג[נ]
 דר עמתבעל ב[ת]

Dominae Tanith [faciei-Baál] et Domino Baál-
 H[annan: quod] vovit⁽¹⁾ Ánt-Baál, filia⁽²⁾

(1) The feminine termination **N** is omitted here.
 (2) Though the last letter of the third line of this In-
 scription is lost, we have no doubt about restoring it **בת**
 (bath), and not **בן** (ben), as Ánt (female servant) precedes
 it. The initial **פ** is exceptional.

No. 39.

[ול] אדון [לבעל חם]
 אש נדר עבדאש
 מן בן בד[מל] קרת
 כשמא קלא

et Domino [Baál-Hamman], quod
 vovit Ábd-Asnan, filius Bad-[Mel]kart. Ubi
 audiverit⁽¹⁾ ejus vocem

(1) כשמא for the more usual כשמע. Cf. תשמא *infra*,
 inser 53.

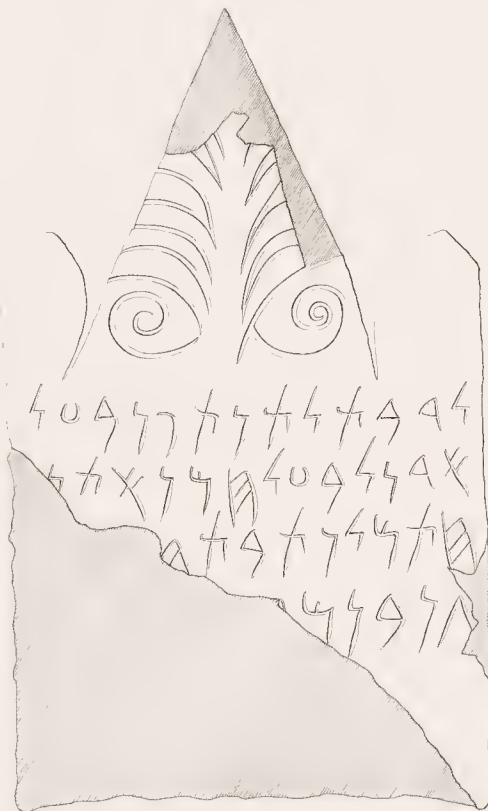




N° 40.

4 3 5 0 4 5 4 2 4 4
5 7 4 5 0 4 4 4 4
4 4 4 4 4 0 5 0 4

N° 41.



N° 42.

4 0 4 4 4 1
4 4 4 4 4 4 4 4 4 4
4 4 4 4 4 4 4 4 4 4

PLATE XIV.

No. 40.

ולארזו לבעל חמו
אש נדר עלשת ב[ת]
בעלעשר בן נל

et Domino Baäl-Hamman: quod vovit Aälsith,⁽¹⁾
filia . . . Baäl-Äser,⁽²⁾ filii Nal⁽³⁾

(1) In Gesen. Monum. Phoen., p. 451, is an inscription, which that scholar has transcribed **אש נדר אעלשת** (that is, quod vovit Aälsith).

There can be no doubt that this is the same name as occurs on the present inscription, and that it is connected, as Gesenius has suggested, with the Hebrew roots **עָלַץ** or **עָלַז**—"exultari." We venture, however, to think that Gesenius is in error when he reads **נדר אעלשת**, and that his inscription ought to be transcribed **נדרא עלשת**; the name Aälsith being that of a female, and the N being attached to the verb, as on Inscr. ante, 2, 8, to denote the feminine gender.

If this reasoning be correct, we must suppose that the N of the verb has been accidentally omitted in the present inscription, as in Inscr. 38, &c., and that the last word of the third line must be completed **בַּת** (bath, "filia"), and not **בִּנְיָ** (ben, "filius").

(2) The first stroke of the **ש** in **עָשֶׂר** (Äser), is lost in the preceding **ש**: the more usual form of this name is Äzer (עֶזֶר). See ante, Inscr. 1, 36, 37, &c.

(3) The last name does not admit of completion, from the imperfection of the stone, but the second letter resembles the **ל** more than any other letter.

No. 41

לדבת לתנת פובעל [ול]
ארו לבעל חמו אש נ[דרא]
חמלכת בת ח
נ בן מ

Domine Tanith faeici-Baäl [et] Domino Baäl-
Hamman: quod [vovit] Hat-Melcat,⁽¹⁾ filia II . . .
[Ma]gon,⁽²⁾ fili M

(1) This form is the feminine of **חמלכת** (Hamekat, for which, see ante, Inscr. 11, Note 3).

(2) It is most probable that the first syllable of this name has been, originally, as here supplied.

No. 42.

[נדרא] נרניס
[ב]ת ארשת ניר
כנן בן חנא

vovit Gadnaâm⁽¹⁾ filia Arisith.⁽²⁾ Vovit
Magon, filius Hanna.

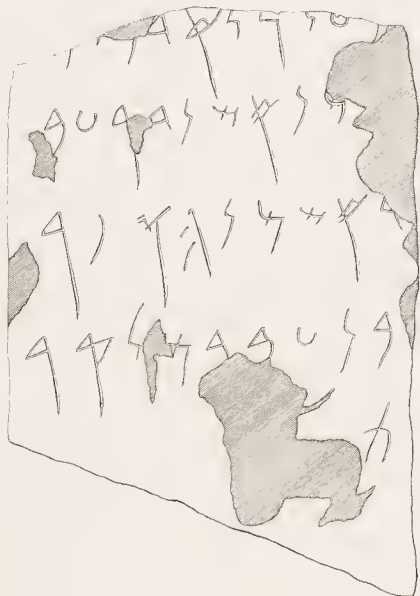
(1) This is a new name—a compound of **נר** Gad, and **נעס**—both of which enter into other Phoenician compounds. Cf. Nisan-Baäl, Gad-Ästareh, &c.

(2) It is not clear whether this name belongs to the following or not; nor can we determine how much has preceded the first word preserved on this inscription. At the right-hand corner, however, of the stone, two pieces are clipped off, the fractured edges of which exhibit a resemblance to a symbol common on these slabs. Cf. Inscr. 38, 55, 58, &c. The traces of this symbol are hardly expressed with sufficient clearness on the accompanying plate. The verb **נדר** must refer to Magon, though the usual **ש**N is omitted here. The above division appeared to be the most acceptable. For the name Arisith, see ante, Inscr. 18, 15, 16.





N° 43.



N° 44.



N° 45.

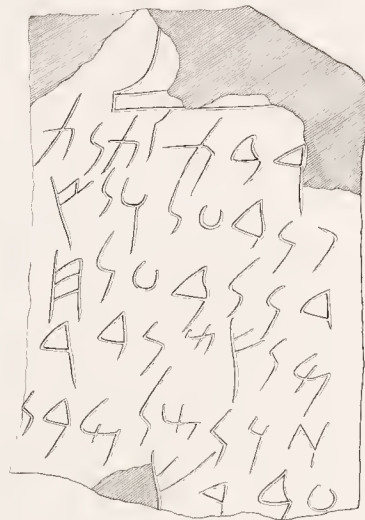


PLATE XV.

No. 13.

על ולאדן [לבעל]
 חמו אש נדר עב
 דאשמן הספר
 בו עברמלקר
 ת

Baal et Domino [Baâl]-Hamman.
 quod vocit Ábd-Asman, scriba,⁽¹⁾ filius Ábd-Mel-
 kart.

No. 14.

לרבת לתנת פנבעל

Domine Tanith faciei-Baâl

No. 15.

[ל]רבת לתנת
 פנבעל ולא
 דן לבעל ח
 סן אש נדר
 יכנשלם בו
 עבדא

Domine Tanith faciei-Baâl et Domino Baâl-
 Hamman: quod vocit Ican-Salem,⁽²⁾ filius Ábda.

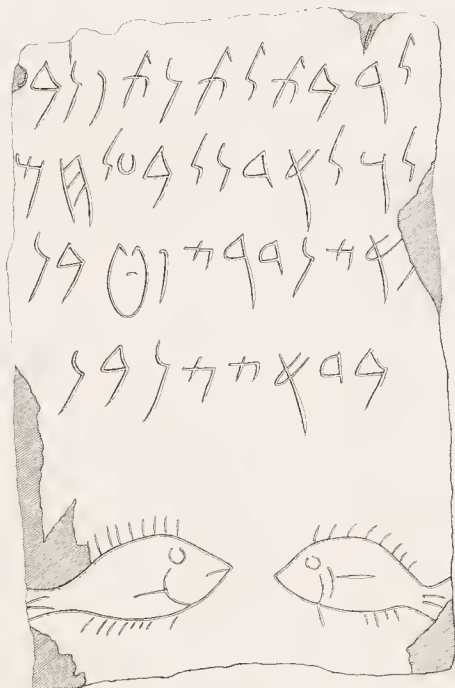
(1) For this title, see Gesen. p. 168, where the same office is mentioned. We may remark that there the "scribe" is named "Gad-Astareth, filius Ábd-Melkart," and that it is therefore, possible that the Ábd-Asman of the present inscription may belong to the same family. Gesenius points out the probable connection between ספר of the Jews and Φοινικιστὰς Βασιλείας of the Persians (Herod. iii. 128). Cf. also, for the rank the Scribe held among the Jews, 3 Sam. xvii. 20; 2 Kings xii. 11; xix. 2.

(2) The first portion of this name occurs in Plautus, as Iachou: See Pausan. V. 2, 105. It is probably connected with the Hebrew root יָכַן, "stabilire," יָכִין (Iachin), which is nearly the same word, occurs as a proper name of a man in Genesis xli. 10, and as the name of one of the Columns in the Temple of Solomon, 1 Kings vii. 21. Ican-Salem occurs also on an Inscription recently found at Cyprus, as King of Citium in that island. Rev. Archæol. Oct. 1862. Trans. Roy. Soc. Literature, Vol. VII p. 367.

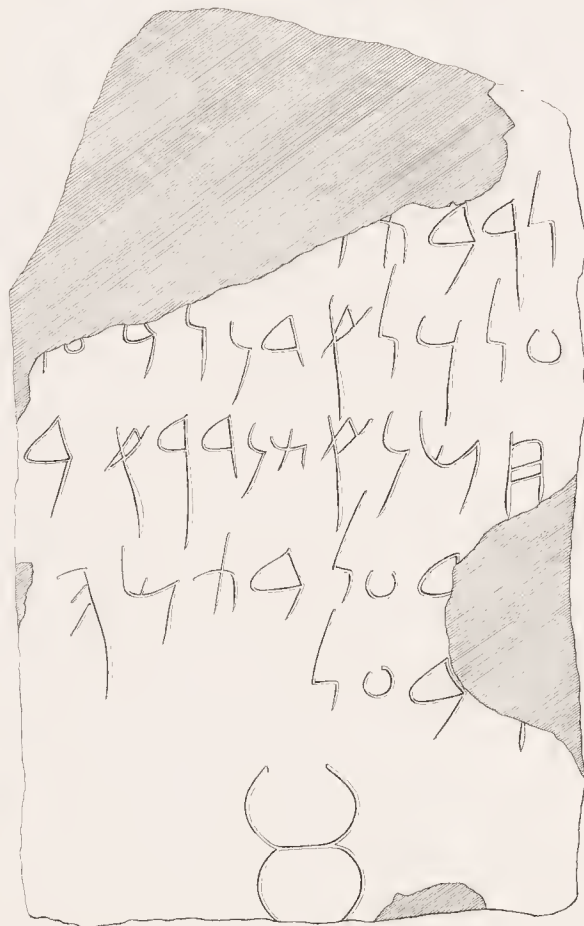




Nº 46.



Nº 47.



Nº 48.

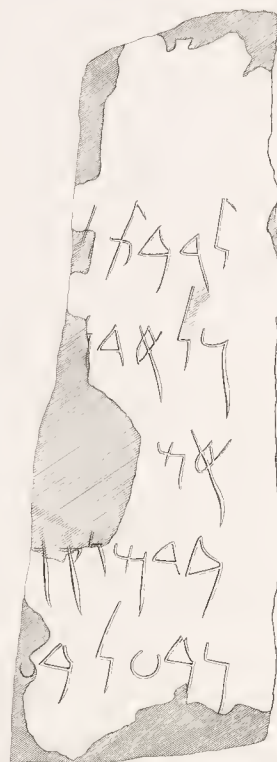


PLATE XVI.

No. 46.

לרבת לתנת פנבע
 ל ולאדון לבעל חב
 [י] אש נדר שפפ בו
 בראשטו בו . . .

Domine Tanith faciei-Baäl et Domino Baäl-
 Hamman: quod vovit Saphat,⁽¹⁾ filius Bad-
 Asman,⁽²⁾ filii . . .

(1) For this name, see *ante*, Inscr. 46.
 (2) The second stroke of the □ is wanting.

No. 47

לרבת [לתנת פנב]
 על ולאדון [לבעל]
 חפן אש נדרא ב
 [ת]בעל בת נה
 [ר]בעל

Domine [Tanith faciei]-Baäl et Domino Baäl-
 Hamman: quod vovit Bath-Baäl,⁽¹⁾ filia Mahar-
 Baäl.

(1) Though the second letter is lost, there is no reason to
 doubt that the full name has been Bath-Baal. See Gesen,
 Monum. Phoen. p. 178, where the same name occurs on
 what has been evidently a translation; see also *ante*, Inscr. 27,
 and Beugnot, Inscr. Phœnic., No. 3, p. 18.

No. 48.

לרבת ל
 ולאדון .
 אש .
 במלוקי[ת]
 זבעל ב[י]

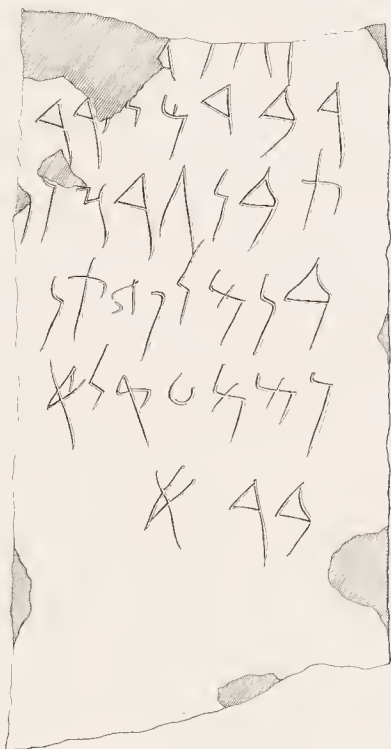
Domine [Tanith faciei-Baäl] et Domino [Baäl-
 Hamman:] quod [vovit] . . . Baäl-Melkar[t]
 . . . [Ada]⁽¹⁾ Baäl, filii . . .

(1) This inscription has been so much shattered that the
 name of the dedicator and the greater portion of it have been
 lost. It is probable that the last name has been, as restored,
 Adan-Baal, though the two first letters are broken away.

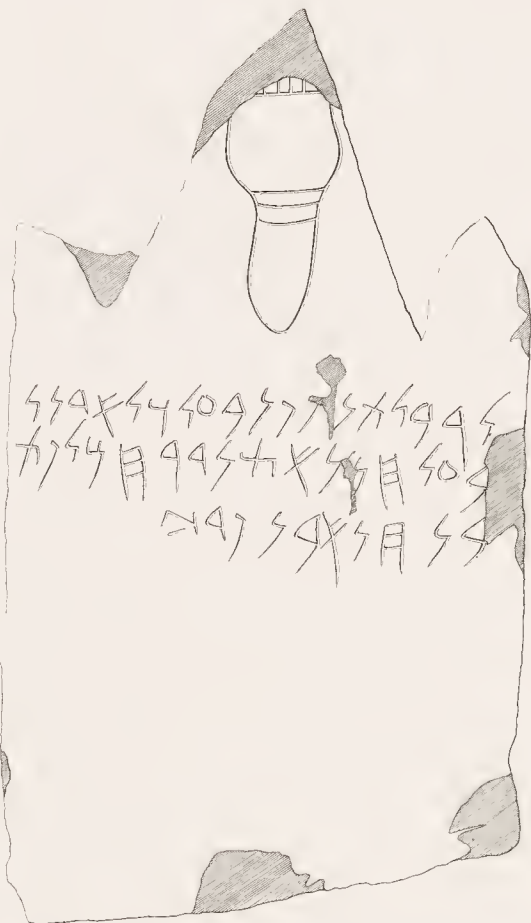




N° 49.



N° 50.



N° 51

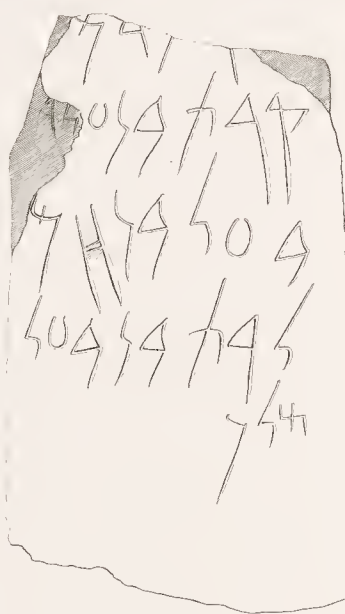


PLATE XVII.

No. 49.

ר ברמלקר
ת בן נרסכן
בו מלכותו
כשבע קלא
ברא

vovit Bad-Melkart, filius Ger-Sacan,⁽¹⁾ filii
Malek-Han. Ubi audiverit ejus vocem, ei
benedicat.⁽²⁾

(1) The last stroke to the left of the ס in this name is
lost, owing to a flaw in the stone. It is, however, certain,
from Inscr. 61, *infra*, that the Hebrew transcript in this
place is correct. It is a new name.

(2) The כ has been omitted in the word ברכא by some
accident, but space has been left on the stone for it.

No. 50.

לרוב להנת פנבעל ולארו ל
בעל חמון אש נדר חמלכת
בו חנא בן פדי

Domine⁽¹⁾ Tanith faciei-Baál et Domino Baál-
Hamman: quod vovit Hamelcat, filius Hanna,
filii Padi⁽²⁾.

(1) The ה in רבת has been omitted on the stone.
(2) This is a new name. Cf. פדדי and פדדי.

No. 51.

[עב]רמ[ל]
קרת בן עז[ר]
בעל בן חמ
לרת בן בעל
שלך

[Áb]d-Melkart, filius Áze[r]-Baál, filii
Hamel(k)art,⁽¹⁾ filii Baál-Shelek.⁽²⁾

(1) The ק has been omitted in חבלקרת.
(2) For כעל-שלך see ante, Inscr. 50.

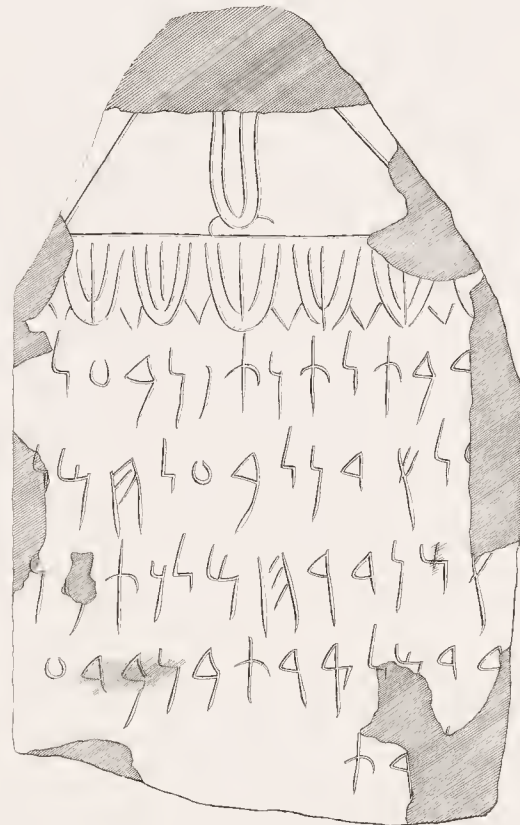




Nº 52.



Nº 53.



Nº 54.

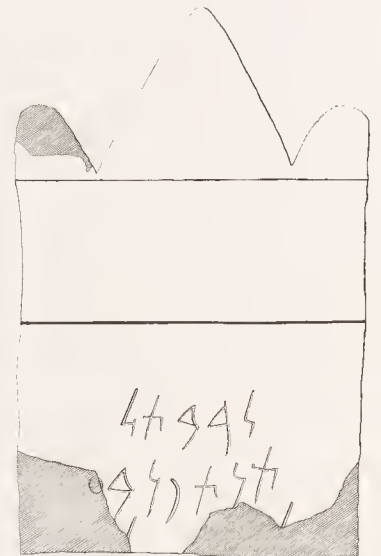


PLATE XVIII.

No. 52.

לרבת לתנת פנבעל
ולאדון לבעל חס[ו]

.....

Dominae Tanith faciei-Baal et Domino Baal-

Hamman:

.....

.....

No. 53.

[ל]רבת לתנת פנבעל

[ו]לאדון לבעל חסון

אש נדרר חסלכת בן

בדטלקרת בן בדיע

[שת]רת

Dominae Tanith faciei-Baal et Domino Baal-

Hamman: quod vovit Hamelcat, filius Bad-

Melkart, filii Bad-Á[st]ureth.

No. 54.

לרבת ל

תנת פנבעל[ל]

.....

Dominae Tanith faciei-Baal[.]

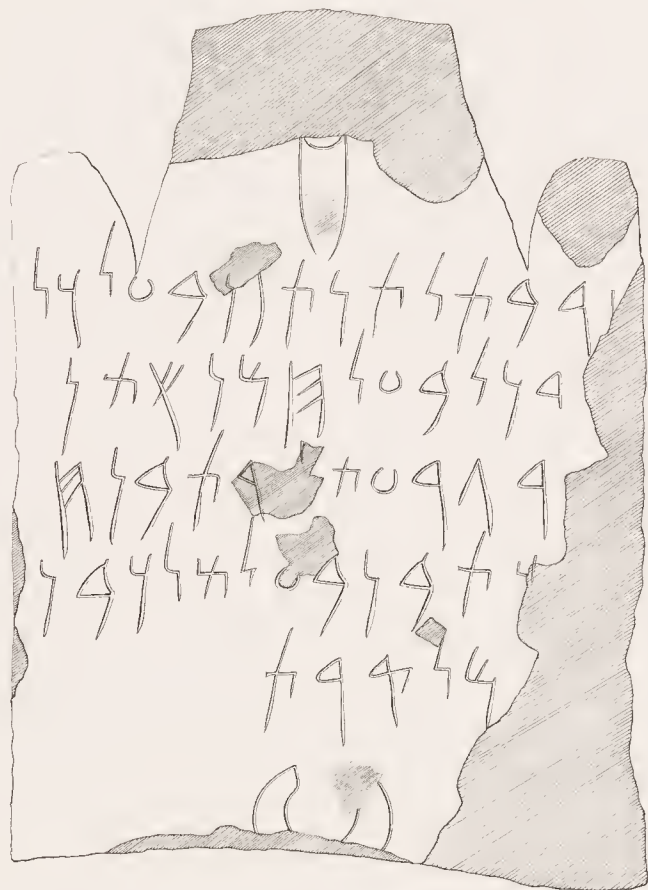
.....

.....





Nº 55.



Nº 56.

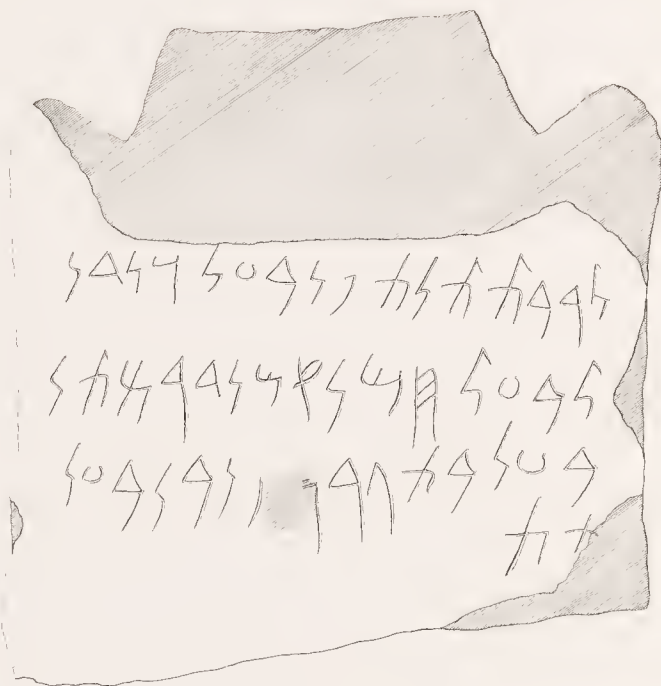


PLATE XIX.

No. 55.

לרבת לתנת פנבעל ול
 [א]רן לבעל חמו אש נ
 [ד]ר נרעש[ת]רת בו ח
 [פל]כת בו בעלשלך בו
 מלקרת

Dominae Tanith faciei-Baal et Domino Baal-
 Hamman: quod vocit Ger-Ås[et]jareth,⁽¹⁾ filius
 Ha[mel]ent,⁽²⁾ filii Baal-Shelek,⁽³⁾ filii
 Melkart.⁽⁴⁾

(1) This name occurs again, *infra*, on Inscr. 55 and 66.
 (2) There can be no doubt that this name, defective on
 the stone, is correctly supplied, as above.
 (3) This name occurs also, *ante*, Inscr. 50.
 (4) The first portion of this name is lost; but, as there is
 room on the stone for two letters, it is, probably, to be sup-
 plied as *בדמלקרת* (Bad-Melkart).

No. 56.

לרבת הנת פנבעל ולרן
 לבעל חמו אש נדר סתנ
 בעל בת נר[סכ]ן בו בעל
 תת

Dominae Tanith⁽¹⁾ faciei-Baal et Domino⁽²⁾
 Baal-Hamman: quod vocit Meten-Baal,⁽³⁾ filia
 Ger-[Saca]n,⁽⁴⁾ filii Baal tt.⁽⁵⁾

(1) The ל has been omitted before *נתת*.
 (2) The N has been omitted in *רן*.
 (3) This name *מתנבעל* (Meten-Baal, "donum Baalijis")
 occurs, *infra*, Inscr. 63. It is found, also, on another Inscription
 in Gesen. p. 449. It is, also, probably, the same name as that
 rendered Methumbal in the Pœculus of Plautus; though
 Gesenius transcribes this, *מתנבעל* (Methu-Baal). *Mon.*
Phœn. pp. 376 and 373.
 (4) Though the stone has met with an injury in the
 middle of this name, a portion of the D is still visible, so as
 to leave no doubt that it is the same as that occurring *ante*,
 Inscr. 49, and *infra*, Inscr. 61.
 (5) It is not possible to supply with certainty the wanting
 letter or letters of the second part of this name.





PLATE XX.

No. 57.

[ול] ארו לבעל ח[סן]
אש נדר חמלכת בן
בדעשתרת בן חמל
כת בן מהרבעל

et Domino Baäl-Hamman: quod vovit Hameleat,
filius Bad-Ástareth, filii Hameleat, filii Mahar-
Baäl.

No. 58

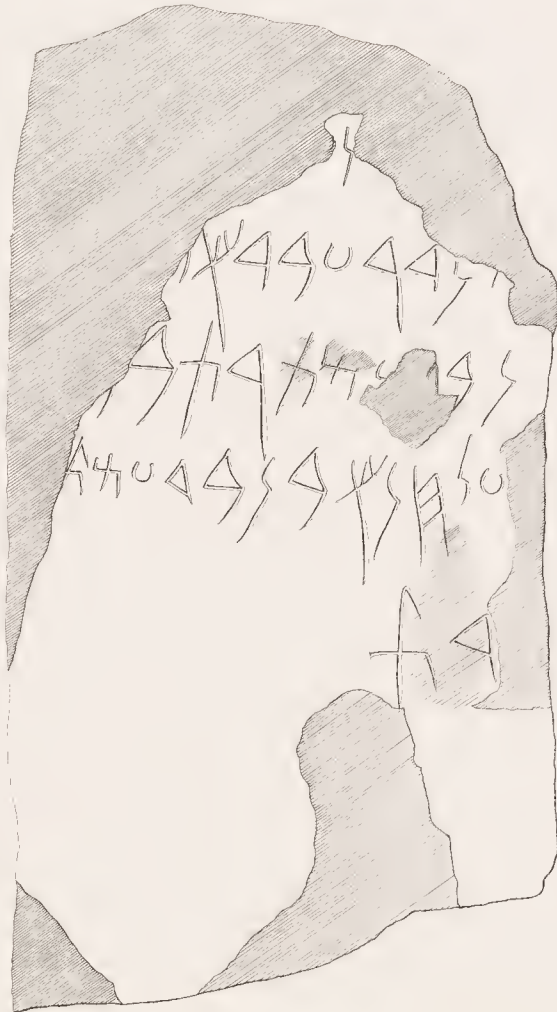
א[ב]על ולא
נדר עור
בעל בן נרעשתרת בן בר
מלקרת כשטע קלא תברכא

[Domine Tanith faciei-B]aäl et Domino [Baäl-
Hamman: quod] vovit Ázer-Baäl, filius Ger Ás-
tareth, filii Bad-Melkart Ubi audiverit ejus
vocem ei benedicat





Nº 59.



Nº 60.

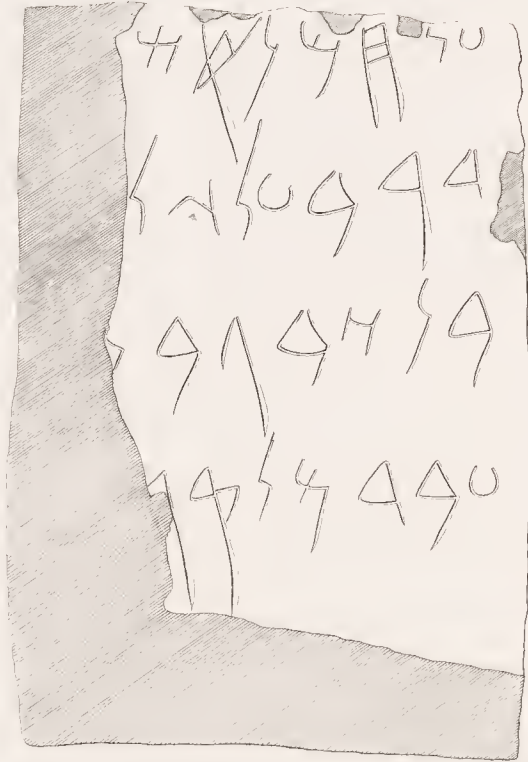


PLATE XXI.

No. 59.

אש נדר עבדא[שמן ב]
ו ב[דע]שתרת ב[ו ב]
עלחנא בן בדעשת
רת

[quod] vovit Ábd-Á[smán],⁽¹⁾ filius Ba[d. Á]sta-
reth,⁽²⁾ filii [B]áal-Hanna, filii Baal-Ástareth.

(1) There can be little doubt that this name ought to be
supplied עבדאשמן (Ábd-Asman). Cf. *ante*, Inscr. 14, 24,
26, &c.

(2) There can be no doubt that this name is correctly
supplied בודעשתרת (Baal-Ástareth). Cf. *ante*, Inscr. 3, 5,
13, &c.

No. 60.

עלחמן אש
דר בעלית[ו]
בן זבג ב[ו]
עבדמלקר[ת]

[B]áal-Hamman: quod vovit Baal-Han, filius
Zabeg,⁽¹⁾ filii Ábd-Melkar[é]

(1) This is a new name.





Nº 61.

94
 059 747 45 490
 341 44 44 44 44
 44

Nº 62.

40911 75 75 75 95
 444 44 44 44 44
 444 44 44 44 44
 75 75 95

Nº 63.

75 75 75 75
 75 75 75 75
 75 75 75 75

PLATE XXII.

No. 61.

.....
 דר
 עברמלקרת בן ע
 בדאשמן בן נרס
 בן

vovit Ábd-Melkart, filius Ábd-
 Asman, filii Ger-Sacan ⁽¹⁾

(1) This name occurs, *ante*, Inscr. 19, 56.

No. 62.

לרבת לחנת פנבעל
 ולארן לבעל חמן א
 ש נדר עבראשמן ב
 ו עברתנת

Domine Tanith faciei-Baál et Domino Baál-
 Hanman - quod vovit Ábd-Asman, filius Ábd-
 Tanith. ⁽¹⁾

(1) This name is not found elsewhere on these inscrip-
 tions, but it occurs on a monument, formerly in the Military
 and Naval Museum, at Scotland Yard, but now in the British
 Museum. This monument has been published by Gesenius,
 p. 118, and is of considerable value, as it exhibits one of
 the few bilingual inscriptions which have been discovered.
 The name Ábd-Tanith is there rendered Ἀβραάμης.

No. 63.

.....
 סתנבעל בת
 יתנבעל

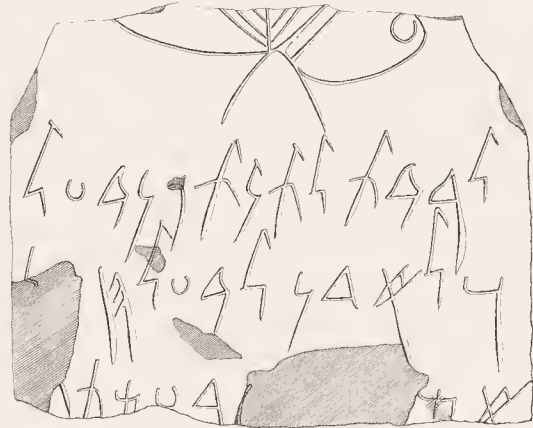
Mcten-Baál, ⁽¹⁾ filia Itan-Baál. ⁽²⁾

(1) For this name, see *ante*, Inscr. 56.
 (2) The more usual combination of Baál and Itan is
 בעליתן (Baál-Itan). See *ante*, Inscr. 10, 19, 60, and *infra*,
 Inscr. 81.

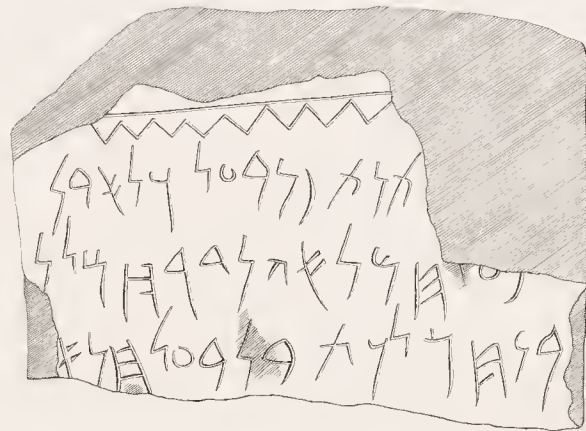




N° 64.



N° 65.



N° 66.

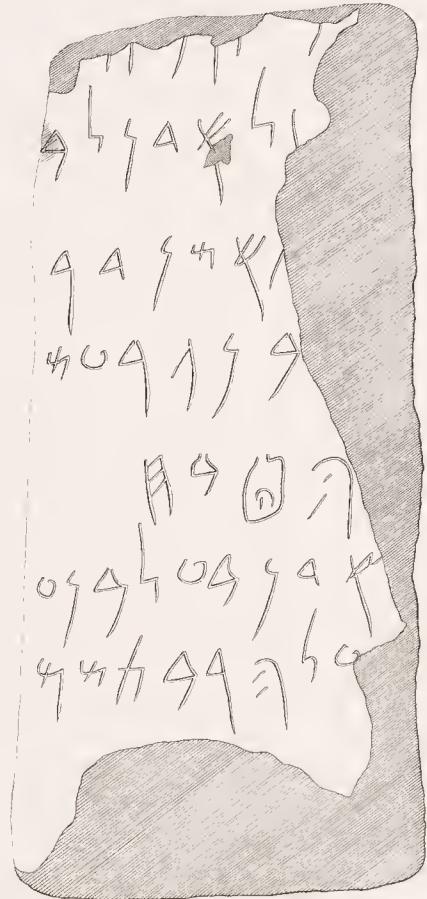


PLATE XXIII.

No. 64.

לרבת לתנת פנבעל
ולאדו לבעל ח[מ]
אש[נר] ב[רעשתר]ת

Domino Tanith faciei-Baäl et Domino Baäl-
H[amma]: quod [vovit Ba]d-Ästare[th]⁽¹⁾

.....

(1) Though the first and last letters are wanting, there is little doubt that this name must be completed as above. The only other name which could be substituted here (viz. Ger-Ästareth), if the second letter be read ר (r) instead of ד (d), is of much less frequent occurrence.

No. 65.

לרבת ל[תנת פנבעל ולאדו]
לבעל[חמ] חסו אש נדר חמלכ[ת]
בן חמלכת בן בעלחנא

[Domina] Tanith faciei-Baäl, et
Domino [Baäl]-Hamman: quod⁽¹⁾ vovit Hamel-
c[at], filius Hamelcat,⁽²⁾ filii Bääl-Hanna.

(1) The form of the ש in שח is peculiar.
(2) The ה in חמלכת has only one stroke.

No. 66.

.....
[נ]לאדו לב
אש נדר
בן נרעש
חמבה
ארנבעל בן ע
על הרב תשמ

et Domino Ba[äl]-Hamman]: quod vovit . . .
filius Ger-Äs[tareth]⁽¹⁾ . . . satelles⁽²⁾
Adan-Baäl, filius Ä . . . [B]aät,⁽³⁾ prin-
cipis.⁽⁴⁾ Audias

(1) There is little doubt that this name must be restored as above; the only other combination of the first syllable (Ger) on these Inscriptions is Ger-Sacan. See *Inscr. ante*, 49, 50, 61. For Ger-Ästareth, see *Inscr. ante*, 56 and 58.

(2) מַבְּחָה; in Hebrew, to slaughter or kill animals; whence the noun מַבְּחָה, Maciator, Coquus (1 Sam. ix. 23, 24), Carnifex, Satelles Regius (Gen. xxvii. 36, &c.)

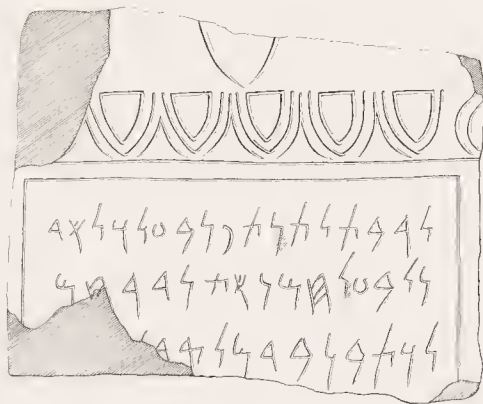
(3) From the defective state of the stone, which is broken off at both ends, it is not possible to restore with certainty the last name.

(4) Cf. Gesenius, *Mon. Phen.* p. 179.

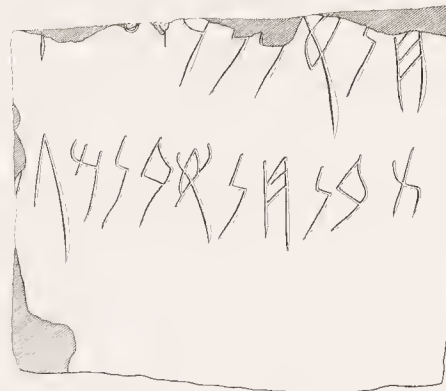




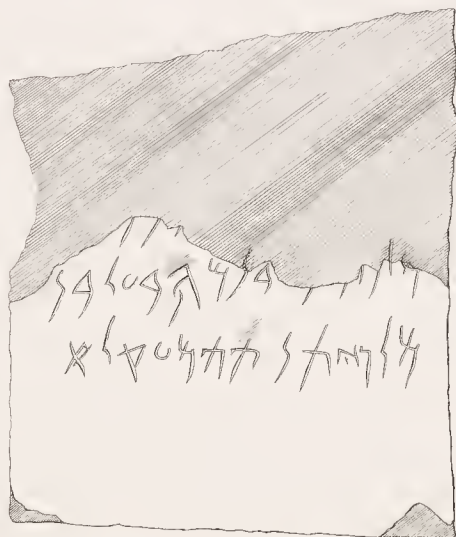
N° 67.



N° 69.



N° 68.



N° 70.



PLATE XXIV.

No. 67.

הרבת לתנת פנבעל ולארי
ן יבעל חסו אש נדר חס
לכתו בו בדמלקר[ת].

No. 68.

מר בן סהר[בעל] בו
כלכותו תשטע קלא

No. 69.

חנא בו בר
ת בן חנא בו סג

No. 70.

ר[ת] ב[]
חסלבת נשם
ע קלא תברכא

Domini Tauti faciei-Baäl et Domini Baäl-
Hannan: quod vovit Hamelcat filius Bad-
Melkart.

Mel[kart]⁽¹⁾ filius Maha[r]-Baäl,⁽²⁾
filii Malek-Han.⁽³⁾ Audius ejus vocem.

Hanna filius Bad-[Melkar]t,⁽⁴⁾ filii Hanna, filii
Mag[on].

r[et], filius Hamelcat. Ubi audi-
verit ejus vocem, ei benedicat.

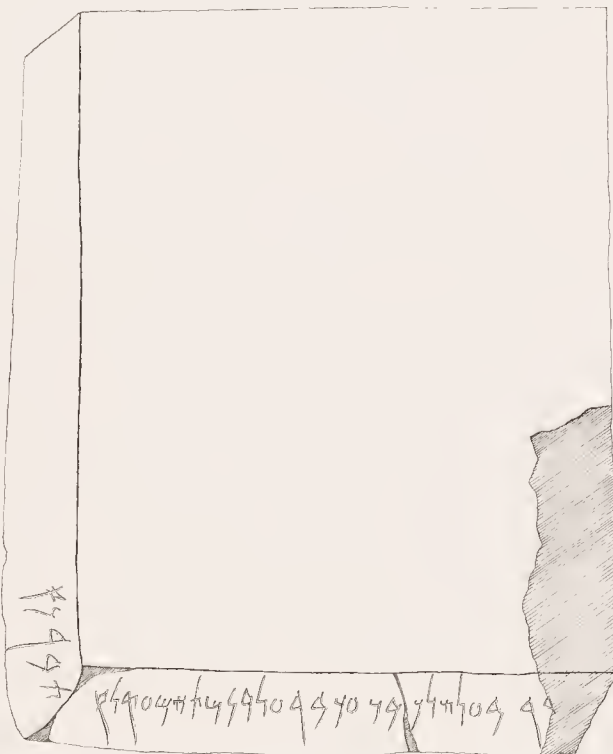
(1) This restoration is conjectural, but probable.
(2) The 7 has been omitted in סהרבעל (Maha-Baäl).
(3) This name occurs, *ante*, Inscr. 49.

(4) Though much fractured, enough remains of the stone
to suggest the probability that these names were, originally, as
above, Bad-Melkart and Magon.





Nº 71.



Nº 72.

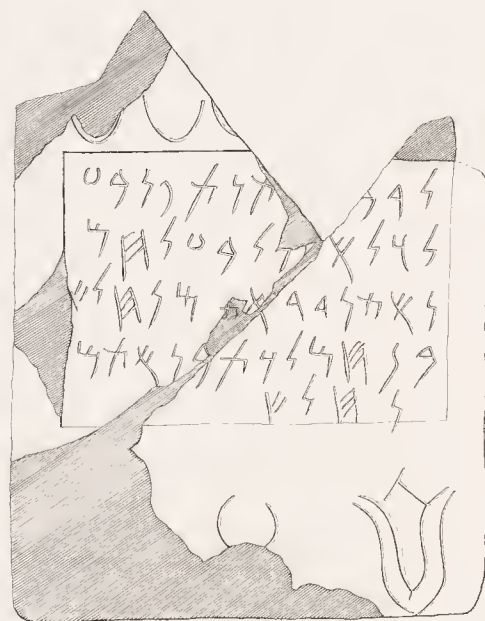


PLATE XXV.

No. 71.

[נד]ר בעלמלך בו עכבר על בו מת שמע קלא
תברכא

vovit⁽¹⁾ Baál-Malek, filius Ácbar,⁽²⁾ ob filium
mortuum. [Ubi]? andiverit⁽³⁾ ejus vocem, ei
benedicat.

(1) This tablet is peculiar, as well for its material (white marble) as for its inscription. The plain square may have served as the base of a statuette, — the subject of the epitaph on the edges, of which two only have been preserved.

(2) This name occurs *infra*, Inscr. 74, 77, 78.

(3) The usual initial letter Δ has, probably, been omitted before the first word of the benedictory sentence.

No. 72.

לרב[ת] ל[תנת] פנבע
ל ולא[דן] לבעל המ
ן אש נדר אשכנהלץ
בו חטלכת בו אשמ
נהלץ

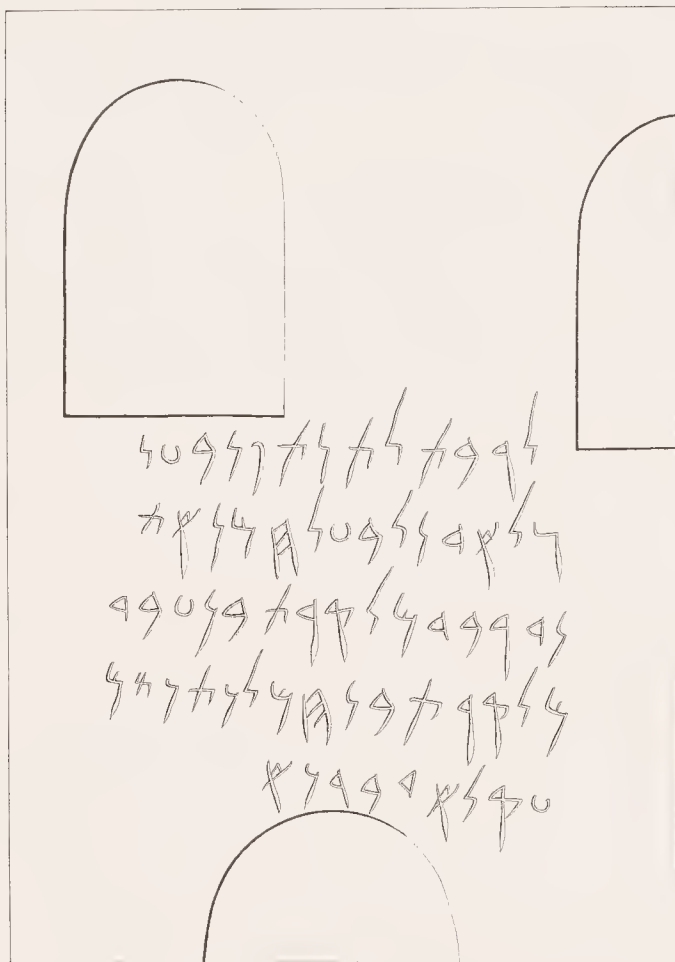
Domine Tanith faciei-Baál et Domino Baál-
Hamman : quod vovit Asman-Halats,⁽¹⁾ filius Fla-
meleat, filii Asman-Halats.

(1) This name does not occur elsewhere on these inscrip-
tions : a similar compound, מלכרתחלץ (Melkart-Halats),
occurs *ante*, Inscr. 30.





Nº 73.



Nº 73.

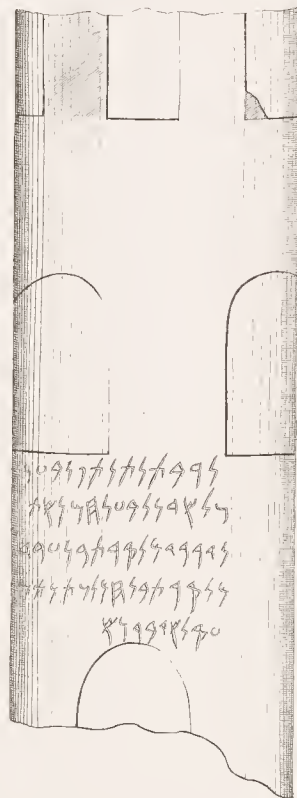


PLATE XXVI.

No. 73.

להבת לתנת פו בעל
ולארז לבעל חנו אש
נדר בדמלקרת בן עבר
מלקרת בן חמלכת כשב
ע קיא דברכא

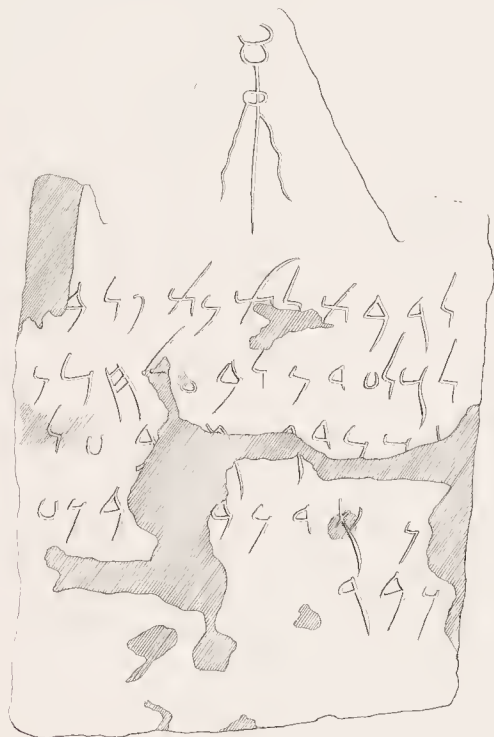
Dominae Tmith faciei-Baâl et Domini Baül-
Hamman : quod vocit Bad-Melkart, filius Âbd-
Melkart, filii Hamelouf. Ubi audiverit ejus
vocera, ei benedicat.⁽¹⁾

(1) The letter 7 (d) inserted before the last word of the
benedictory formula is a manifest error of the engraver of
the stone, for 7 (l).

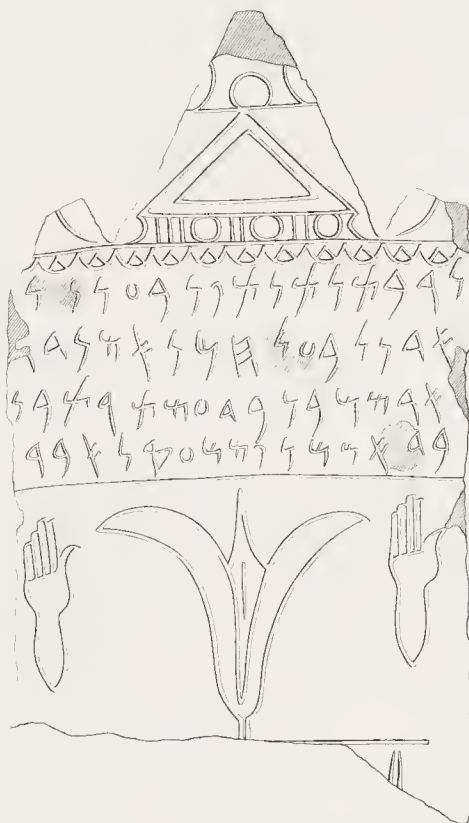




Nº 74.



Nº 75.



Nº 76.

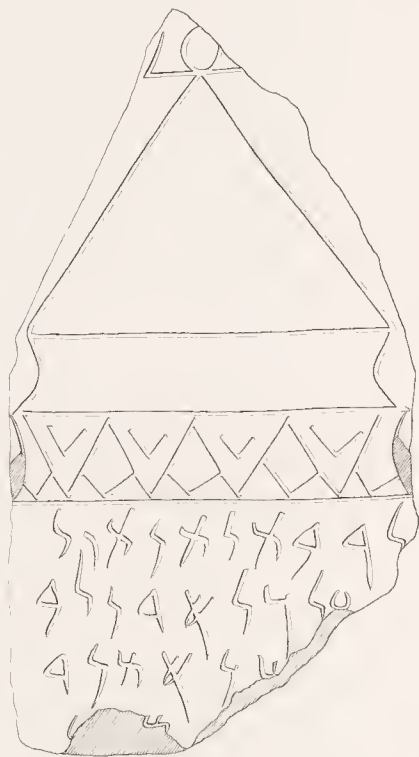


PLATE XXVII.

No. 74.

לרבת לתנת פנב[ע]
 ל ולעדו לבעל חמו
 [אש] נדר ח[נ]בעל
 [ב]ן אדנב[על] בן ע
 נבר

Domina Tanith faciei-Baál et Domino⁽¹⁾ Baál-
 Hamman: quod vocit Ha[n-]Baál,⁽²⁾ filius Adan-
 B[áal], filii Áchar.⁽³⁾

(1) עדר. The more usual form of this word is אדר.
 (2) The second letter in this name is entirely lost, by an injury of the stone; but there seems no reason to doubt that it has been completed correctly, as above.
 (3) This name occurs ante, Inscr. 71, infra, Inscr. 77, 78.

No. 75.

לרבת לתנת פנבעל ול
 אדו לבעל חמו אש נדר
 ארשם בן ברעשתרת בן
 בראשטן בשכע קלא בר

Domina Tanith faciei-Baál et Domino Baál-
 Hamman: quod vocit Arism,⁽¹⁾ filius Bad-
 Ástareth, filii Bad-Asman. Ubi audiverit ejus
 vocem, ei benedicat.⁽²⁾

(1) For this name, see ante, Inscr. 31.
 (2) The two last letters of this word (נב) are lost upon the stone.

No. 76.

לרבת לתנת
 פנב[על] ולארן לב
 [על ח]מו אש נדר
 ב י

Domina Tanith faciei-Baál et Domino B[áal]-
 H[amman] quod vocit . . . M . . . n.⁽¹⁾

(1) The name of the dedicator is lost: the last name, however (that of the father), was probably Magon.





Nº 77.

Handwritten Phoenician script on a fragment of a stone inscription. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The fragment is irregularly shaped with some missing parts.

Nº 78.

Handwritten Phoenician script on a fragment of a stone inscription. The fragment features a large, stylized symbol at the top, possibly a deity or a specific character. Below the symbol, the text is arranged in several lines. The fragment is irregularly shaped with some missing parts.

Nº 79.

Handwritten Phoenician script on a fragment of a stone inscription. The fragment features a large, stylized symbol at the top, possibly a deity or a specific character. Below the symbol, the text is arranged in several lines. The fragment is irregularly shaped with some missing parts.

PLATE XXVIII.

No. 77.

לרבת[לת]
נת פנב
על ויא
דן לבעל
המן אש נ
דר חנא
ב[1] עכבר

Domine [Ta]nith faciei-Baál et Domino Baál-
Hamman : quod vocit Hanna, filius Ácbar

No. 78

[לרב]ת לתנת פנב
ולאדו לבעל ח
מן אש נדר ארש
בן עכבר בן עברע
ע קלא .

[Domine] Tanith faciei Ba[á]l et Domino
Baál-Hamman : quod vocit Áris, filius Ácbar, filii
Ábdá⁽¹⁾ ejus vocem.

(1) The more usual form of this name is עבדא (Ábda).

No. 79.

לרבת לתנת [פ]נבעל ו
לאדו לבעל המן אש נדרע
אבדרת בתי חנא בן בדם

Domine Tanith faciei-Baál et Domino Baál-
Hamman : quod vocit⁽²⁾ Aberrath,⁽³⁾ filia⁽⁴⁾ Han-
na, filii Badem.⁽⁴⁾

(1) נדרע is apparently written here for the usual femi-
nine נדרת. Just as, on the preceding stone, we have
עברא for עברע.

(2) Owing to a flaw in the stone there is some doubt
about the reading of the fourth letter of this name; but, on
the whole, it is more like the ר than any other letter.

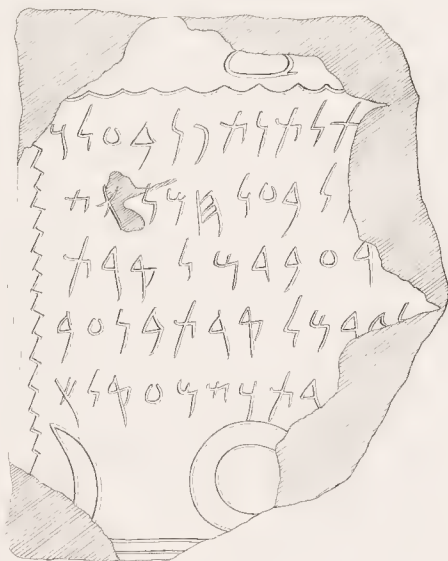
(3) חנא must be for the more usual ברת unless the ם is
to be drawn to the following name, which in this case would
be transcribed חנא.

(4) This is a new name.

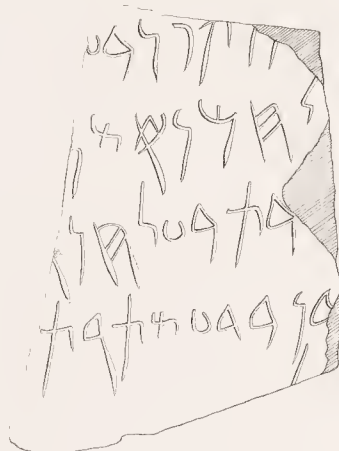




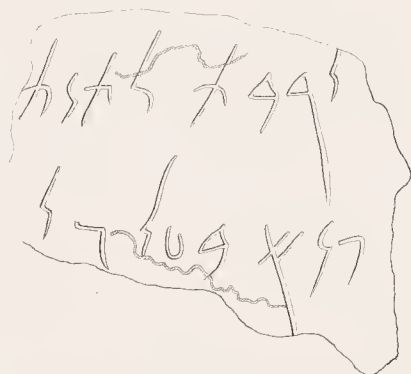
Nº 80.



Nº 81.



Nº 82.



Nº 83.

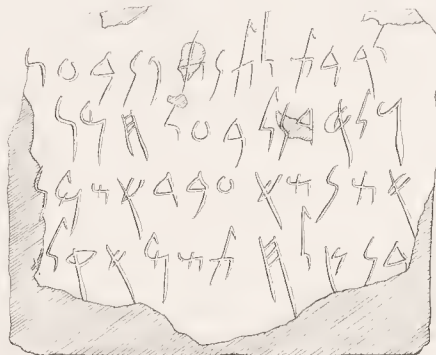


PLATE XXIX.

No. 80.

[לרב]ת לתנת פנבעל י
 [לארן] לבעל חסן אש
 [בר]ר עברטלקרת
 [ב]ן בודטלקרת בן עב
 . . . רת בשמע קלא

No. 81

[לרב]ת לתנת פנבעל[ל]
 . . . ל חסן אש [דר]
 . . . בת בעלחנא . . .
 . . . בן בודטלקרת . . .
 . . .

No. 82.

לרבת לתנת
 פנא בעל ול
 . . .

No. 83.

לרבת לתנת פנבעל
 ולארן לבעל חסן
 אש נשא עבראשכון
 בן צלה תשכא קלא

Domine Tanith faciei-Baäl et Domino Baäl-
 Hamman: quod vocit Äbd-Melkart, filius Bad-
 Melkart, filii Äb . . . et. (1) Ubi mulverit ejus
 vivem . . .

[Domine Ta]nith faciei-Baäl [et Domino
 Baäl]-Hamman: quod vocit . . .
 filia (1) Baäl-Hanna, filii Bad-Ästareth.

Domine Tanith, faciei⁽¹⁾.Baäl et
 . . .

Domina: Tanith faciei-Baäl et Domino Baäl-
 Hamman: quod extulit⁽²⁾ Äbd-Asman, filius
 Tsilih. (3) Audias⁽³⁾ ejus vocem.

(1) It is not possible to say, owing to the fractured state
 of the stone, how many letters have been lost here; but it
 is likely that the name was Äbd-Melkart.

(1) This stone has suffered so much injury, having been
 split off both at the beginning and end, that it is not pos-
 sible to restore the name of the dedicant. The word **בת**
 [hath] however, following, shows that she must have been a
 woman.

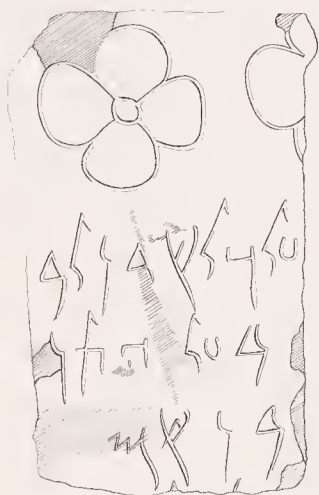
(1) The addition of **א** in **פנא** may be compared with
עברא,—**עבר**.

(1) See ante, Inscr. 23, for this word.
 (2) This is a new name: cf. **צלח**, prospere gessit.
 (3) **תשכע** for the more usual **תשכא**. Cf. **כשכא** ante,
 Inscr. 30.





N° 84.



N° 85.



N° 86.

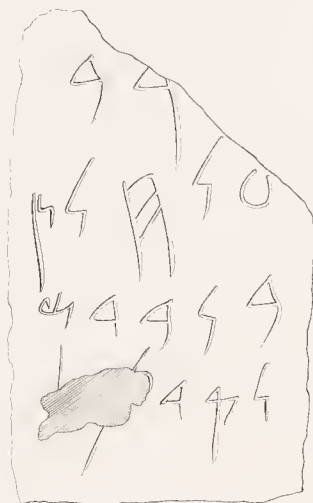


PLATE XXX.

No. 84.

[ב]על ולאדון לב
 בעליתון
 בן אס

[Ba]l et Domino Ba[al]

Baal-Itan
 filii⁽¹⁾ As⁽²⁾

(1) This has been translated "filii" instead of "filius," because the length of inscription, of which a very small portion has been preserved, leads to the supposition that the name preserved is that of the grandfather rather than that of the father of the dedicator.
 (2) It is not possible to restore this name

No. 85.

[ל]רבת לתנת פ[נ]
 אדון לבעל ח[מון]
 ברא

Dominae Tanith faciei: [Baal et] Domino Baal-
 H[ammam]: Bada.⁽¹⁾

(1) This name occurs, *ante*, Inscr. 20

No. 86.

[אש נר]ח ב
 עלהלץ
 בן בדיב
 לקרת

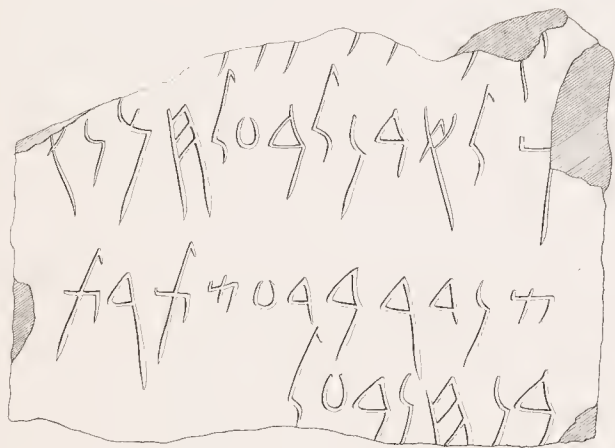
[quod vocit] Baal-Halats,⁽¹⁾ filius Bad-Melkart

(1) This name does not occur elsewhere on these inscriptions: but there are many instances of similar compounds, such as Melkart-Halats (Inscr. 90), Asman-Halats (Inscr. 72), Halats-Baal (Inscr. 16)

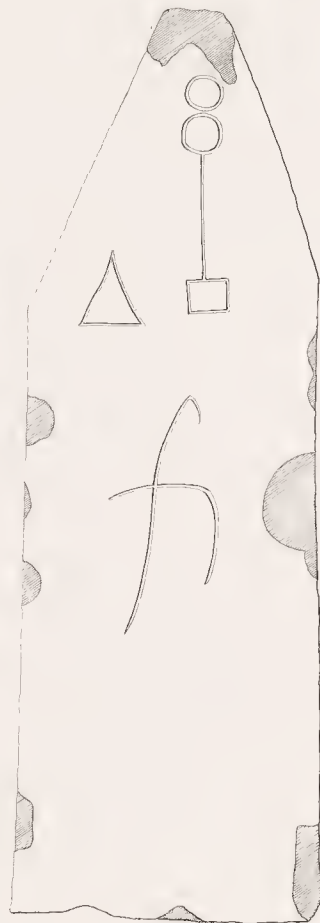




N° 87.



N° 88.



N° 89.



PLATE XXXI.

No. 87.

ולאדן לבעל חמן א
ש נדר ברעשתרת
בו הנבעל

et Domino Baál-Hamman: quod vovit Bad-Ás-
tareth, filius Han-Baál

No. 88.

ת

T.¹⁾

(1) It is remarkable that this stone, which is nearly perfect, contains this one letter only; and it is clear from its state of preservation, that it never has contained any other. Is this letter intended as the initial of the name of the Goddess Tauth?

No. 89.

חנא בו פ
הרבעל

[quod vovit] Hanna filius Mahar-
Baál.¹⁾

(1) For this form of the 77 (H), see *ante*, Fuser 118.





N° 90.

𐤏𐤍 𐤕𐤔𐤕𐤕𐤕𐤕 𐤕𐤓
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕
𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕

PLATE XXXII.

No. 90.

- 1 כעת המשאתת אש פנא
- 2 רת לכהנס ותברת לבעל הזבח
- 3 ערת לכהנס ותברת לבעל הזבח א
- 4 צועת וכו ערת העוס לכהנס וכו האש ל
- 5 צרב איל בללם אש צועת וכן הערת לבהנ
- 6 ה דל סקנא בל יכו לכהן סנס
- 7 בצץ כסף זר ו על אחר
- 8 ש יעכס בנת אלם כן לכהן קצרת ו
- 9 קדשת ועל זבח צד ועל זבח שמו
- 10 על חלב ועל זבח בכנתה ועל
- 11 אי בל שת בפס ו ותר

No. 91.

1. Tempore oblationum: quod constiu
2. pellis sacerdotibus et [partes sectae?] domino sacrificii
3. pellis sacerdotibus et [partes sectae?] domino sacrificii
4. [si] sacrificium prescriptum: pellis caprarum erit sacerdotibus; sacrificium vero erit
5. [vel] ex hinnulo [capra]; holocaustis [scil.] et si [sint] sacrificia necessaria: pellis erit sacerdotibus
6. pecora macra: non erit sacerdotibus ex eis
7. pro altilibus argenti duo *zav*, pro singulis [scil.]
8. quod offeret coram Deis; sacerdoti erant prosecta et
9. pro sacris [primitiis?] et pro sacrificio alimentorum et pro sacrificio olei
10. pro adipibus [lacte?] et pro sacrificio [inercuto] et pro
11. [quod attinet ad sacrificium] peregrini qui non sit ex ea regione: det

The above rendering of this Inscription must be considered as simply tentative, it being impossible, in some cases, to propose a satisfactory meaning to its words; since, although there are eleven lines of writing, and the individual characters are more elegantly engraved than those of any other Inscription in this collection; the commencement of the first line alone is preserved, while the sixth and seventh lines are the only ones which appear to be complete at the endings, all the others wanting both their beginnings and terminations.

This Inscription, as will be seen at the first glance, bears a striking analogy with the celebrated one found at Marseilles in 1815, in which nearly all its words occur, and, sometimes, in the same connection, with evidently the same sense. Yet the interpretation of the Marseilles Inscription, even admitting that it has been accurately accomplished by any of the different scholars who have studied it, does not, of itself, suffice for that of the Inscription before us. There are, indeed, many and important differences between the two Inscriptions, as well in the style of the engraving of the individual words, as in the general framing of their texts.

Whether the Marseilles Inscription be the original decree issued for the regulation of the taxes connected with the sacrifices—or how far it and the one before us may have been severally adapted from one fundamental decree for the special use of the respective places in which they were found, must, owing to the scantiness of the materials which have hitherto been discovered, remain, for the present, undetermined. Judging from the character of the writing, we have little doubt that the Marseilles Inscription is entitled to the priority in point of age.

As the Marseilles Inscription has been so frequently published, it did not seem necessary to reproduce, in all cases, the obvious parallel passages, to which we allude from time to time, or to quote at full length the opinions of the different Savans whose readings we have occasionally adopted.

Line 1.—[Compare Mars. Inscr., Line 1, 3.] **המשאתת** Plural form, traces of which are to be found also in Mars. Inscr., L. 1. — **פנא**—to fix, erect, constitute; in Hebrew, (obsol.), only in the sense to weave, braid; Arab. **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.) The end of this line was probably filled with the name or names of the Sautes under whose auspices these taxes were fixed, as in Mars. Inscr.—id quod—es in the foregoing tablets.—

2.—[Mars. Inscr., L. 3, 4.] — **באלף בלל אש צועת** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

3.—[Mars. Inscr., L. 5, 6.] — **בצץ כסף זר ו על אחר** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

4.—[Mars. Inscr., L. 7.] — **ש יעכס בנת אלם כן לכהן קצרת ו** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

5.—[Mars. Inscr., L. 9, 10.] — **קדשת ועל זבח צד ועל זבח שמו** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

6.—[Mars. Inscr., L. 15.] — **בכבל זבח אש יזב** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

7. [Mars. Inscr., L. 11 (7, 9).] — **בצפור אינו ו** — **فنى**, to break, cut; Cf. **فنى**, "ebius" (Lam. iv. 1; Psalm lxxx. 22.)

posed to "sacred"—either of which significations may refer to the word, "Shekel," found in Mars. Inscr., L. 7, but omitted here, as in Mars. Inscr., L. 9 and 11. [**כסף רכנע שלשת זר**]. We have, however, preferred rendering the word simply "Zar."

8.—[Mars. Inscr., L. 13.] — **בכבל צועת א** — **فنى**, to lift up, carry, dole out, present. Cf. Ps. lxxviii. 29; **בנת** we hesitatingly read for **בנת** (Cf. Mars. Inscr., L. 13), rejecting the two meanings, "daughter" or "temple," which would suggest themselves at first sight—[**קצרת ו**]. These two words occur three times together in the Marseilles Inscription, viz. L. 4, 10, and 13. **כצר** appears to be akin to **כר**—to cut off—while **צלה** is the Hebrew, to roast. Munk, who has left both words untranslated, has suggested "prosecta" and "assua."

9.—[Mars. Inscr., L. 12.] — **צפר על קצרת ו** For the corresponding conjunction **ON** of the Marseilles Inscription, **ל** has been substituted here throughout the line.

10.—[Mars. Inscr., L. 11.] — **בלל ועל חלב ו** The corresponding words in the Marseilles Inscription—**ועל כל זבח אש אדם יזבח**—have been contracted here into **זבח**—**ועל זבח**—in the Masic Law, chiefly for unbloody sacrifices as opposed to [זבח],—vegetable food and drink offerings.

11.—Mars. Inscr., L. 18. — **ולכישאת אש** — With respect to the sentence of a man who is not a native." Cf. Atank, Mars. Inscr.—**ונת [ו] לפי חכמת אש**—"he shall give according to the written decree which . . ." This line presents no new features whatever; the first **אש** may be either "man," or **אשר** "one who;" the second, however, is plainly, **אשר**; we must, however, wait for further discoveries to complete this reference, as well as to fill up the many other gaps which our Inscription has failed to fill up in the possession of Phoenician antiquaries profane and sacred.



The following List contains the names which occur in these Inscriptions, with the number of the Inscriptions in which they are found. Those names, which are given only doubtfully in the Transcripts, have been omitted:—

NAME.	INSCRIPTIONS.	NAME.	INSCRIPTIONS.
Akkith . . .	40.	Bak-Askruth . . .	3.
Aban-Baäl . . .	35.	Bal-Asaruth . . .	5, 13, 15, 16, 21, 35, 53, 57, 59, 64, 75, 81, 87.
Abda . . .	9, 45.	Badun . . .	70.
Abä . . .	78.	Bad-Melkart . . .	10, 12, 18, 24, 30, 33, 37, 39, 43, 49, 53, 58, 64, 67, 69, 73, 60, 86.
Äd-Asman . . .	14, 24, 39, 43, 59, 61, 62, 88.	Bath-Baäl . . .	47.
Äd-Melkart . . .	3, 15, 21, 22, 28, 31, 43, 51, 60, 61, 73, 80.	Bron . . .	16.
Äd-Tanith . . .	63.	Chaldith . . .	9.
Äberath . . .	79.	Godnamu . . .	43.
Äbrugh . . .	8.	Ger . . .	35.
Äcbar . . .	71, 74, 77, 78.	Ger-Asareth . . .	55, 58, 66.
Ädan-Baäl . . .	16, 37, 66, 74.	Ger-Sazan . . .	49, 50, 61.
Ädb . . .	1.	Halats-Baäl . . .	13.
Äm-Asareth . . .	8.	Hamelkat . . .	11, 20, 50, 53, 55, 57, 65, 67, 70, 72, 73.
Ämt-Baäl . . .	38.	Hamelkart . . .	51.
Ämt-Melkart . . .	2.	Hau . . .	1.
Ärem . . .	28.	Hauza . . .	3, 4, 6, 10, 11, 12, 13, 21, 43, 50, 66, 77, 79, 89.
Äris . . .	6, 34, 78.	Hau-Baäl . . .	11, 20, 26, 36, 74, 87.
Ärisan . . .	31, 75.	Hat-Melkat . . .	41.
Ärisith . . .	13, 15, 19, 43.	Ienu-Sulem . . .	45.
Äsmu-Halats . . .	72.	Itau-Baäl . . .	68.
Äsmu-Ian . . .	6.	Labat . . .	28.
Äsmu-Shamar . . .	5.	Lagon . . .	4, 12, 41, 42, 60.
Ästareth-Ian . . .	5.	Mabar-Baäl . . .	22, 36, 47, 57, 68, 89.
Äzer . . .	9.	Malek-Ian . . .	49, 65.
Äzer-Baäl . . .	1, 30, 37, 51, 55.	Melkart-Halats . . .	30.
Äz-Melkart . . .	23.	Miten-Baäl . . .	56, 63.
Baäl-Äzer . . .	40.	Nabug . . .	7.
Baäl-Äzer . . .	15.	Nal . . .	40.
Baäl-Halats . . .	60.	Padi . . .	60.
Baäl-Hanne . . .	30, 39, 59, 65, 81.	Pars . . .	7.
Baäl-Ian . . .	19, 19, 60, 84.	Saphat . . .	45.
Baäl-Malek . . .	11.	Tsilä . . .	63.
Baäl-Malek . . .	71.	Zabug . . .	60.
Baäl-Saphat . . .	16.	Zivug . . .	17.
Baäl-Shelek . . .	80, 61, 55.		
Baäda . . .	20, 55.		
Baäl-Asman . . .	46, 73.		





1



